



NEUROTIC to NO-LIMITS: ATTITUDE AND BEHAVIOR CHART

<i>Panic</i>	<i>Inertia</i>	<i>Striving</i>	<i>Coping</i>	<i>Mastery</i>
NEUROTIC	"NORMAL"		NEZ	to NO LIMITS
1. <i>Fears and avoids the unknown</i> ; stays with the familiar and is intimidated by new surroundings. Upset by <i>change</i> of any kind; defends staying the same himself.	Accepts the unknown, but does not seek it out. May adjust to changes as they come along, but generally will not initiate them. Little positive effort to change self.		Seeks out the unknown and loves the mysterious. Welcomes change and will experiment with almost anything in life. "The beauty of life is in its changes."	
2. <i>Self-rejecting</i> ; publicly or privately finds many things about himself to dislike; feels unattractive, unintelligent, "below average." Mistrusts self and others; little sense of belonging.	Self-accepting in most regards, but with more resignation than enthusiasm; feels as though he "fits in" about as well as others, is pretty much "where he belongs."		Self-fulfilling; has great enthusiasm for himself, with no regrets or reservations. No time or need to be conceited. Feels a strong sense of belonging in the world and to humanity.	
3. Frequently <i>immobilized by irrational anger</i> , unable to control himself or "think straight" in many situations; characterized by bitter eruptions that create unpleasantness for everyone.	Often feels anger, but usually does not let it control him. Can express his anger or frustration and generally find a rational way to deal with its cause; seldom creates real unpleasantness.		Sometimes feels anger, especially at injustices, but is mobilized rather than immobilized by it; "keeps his cool" while fighting for a creative, constructive solution; a pleasure to work with.	

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4. <i>Externally motivated</i> in just about everything; constantly measuring people's worth in terms of "status symbols" of all kinds. Opinions highly controlled by <i>external signals</i> .	Aware of some internal motivations, but still primarily externally motivated, influenced by external rewards. Will sometimes override external signals in favor of own conscience or desires. Wants to "fit in."		Fully aware of external reward-and-signal system; gives it as much respect as his internal signals tell him it deserves, while pursuing his own individual destiny by his own best internal lights.	
5. <i>A chronic complainer</i> about the conditions of his own life and the state of the world; uses others primarily as "fenceposts" to which he can unburden himself. Would rather grumble about anything than be satisfied with or change it.	Finds many things to complain about, but seldom voices complaints or dwells on them for too long; can usually talk with others about resolving complaints. Does not go out looking for things to complain about.		Sees nothing in life to complain about except where the "complaints" can be addressed to those who can resolve the problem. Does not "complain" to himself; may <i>share</i> his complaints with others to enlist their support. A doer, not a critic.	
6. <i>Feels unloved, unappreciated or disrespected</i> by others, and blames them for their callousness toward him; never looks inward to ask how much love, appreciation or respect he really gives to others.	Usually feels loved and respected to some degree by his family or special circle of friends, somewhat alienated from the rest of humanity; can give some love and respect to his "in-group"; may be devastated if rejected.		Recognizes that love and respect come to the person who cultivates them; <i>is</i> genuinely loved and respected by all who can return his original openness to them; does not worry about others "rejecting" him.	

<p>7. <i>Worried constantly about performance</i> in all areas of life. Becomes depressed when others rate his performance poorly on the job, in bed, etc. Equates worth with job, money and acquisitions.</p>	<p>Has "the normal amount" of anxiety about performance in most areas of life, with some special areas of sensitivity (job, sex, sports, etc.). Able to accept "poor performance" sometimes, but badly upset by it at other times. Feels trapped by the need to acquire things and money.</p>	<p>Has no "performance anxiety" whatsoever; realizes that as much is learned from "failure" as from "success"; doesn't care how others or external standards rate his performance anywhere; knows that worrying only inhibits "performance." Unconcerned about acquisition.</p>
<p>8. <i>Shows signs of aimlessness</i> in life; finds little purpose or meaning in work, relationships, etc. Finds life a constant struggle; is frequently on the verge of panic about survival even when objectively "secure."</p>	<p>Finds purpose and meaning in some areas of life, but unable to integrate all areas into a unified, purposeful whole; frequently striving or struggling in one area or another, although on the whole outwardly "secure."</p>	<p>Displays a strong sense of purpose in most or all areas of life. His holistic world-view allows him to see meaning everywhere. Never wanders aimlessly or struggles fruitlessly. An unshakable sense of security comes from internal feeling of self-worth.</p>
<p>9. Motivated almost exclusively by need to fulfill basic animal needs and external expectations. Little or <i>no respect for his higher needs</i> or those of others.</p>	<p>Largely motivated by animal needs and external rewards and signals, but able to respect some higher needs of himself and others and meet them with some success.</p>	<p>Primarily motivated by higher human needs and values; recognizes basic animal needs as crucial, but meets them with little trouble. Search for truth, beauty, justice and peace always uppermost.</p>

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NEUROTIC	"NORMAL"		NEZ	to NO LIMITS
10. <i>Feels strong sense of ownership toward family, friends and community. Views them as property he is always afraid of losing. Often subject to intense and irrational jealousy.</i>	Has strong dictates about how others should behave, and may be devastated by jealousy in certain situations. Upset easily when disappointed in love.		No sense of ownership toward others or anything he is associated with; recognizes that the best way to lose anything is to try to hold too tightly to it; virtually immune to jealousy in any situation.	
11. <i>A compulsively dichotomous thinker. Can seldom see two sides to any issue; takes one side and sticks to it with a vengeance. Labels and forgets most people, things and ideas. Frequently upset by others as he has labeled them.</i>	A dichotomous thinker in many respects, but can be reasonable on some issues if approached delicately; occasionally upset by others-as-labeled; usually has special prejudices (anti-minority, etc.) and intolerance of vague or unclear situations.		Seldom uses dichotomies except for specific purposes and with qualifications; sees the wholes behind them first; understands the truth in seeming opposites. Takes a cooperative approach toward thinking through any problem; never upset by labels people stick on him or others.	

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| <p>12. <i>Constantly concerned with the past and the future.</i> Frequently dwells on injustices of the past and/or "the good old days"; governed by futurizing, usually with anxiety about what the future will bring and many plans for preventing "the worst."</p> | <p>Dwells sometimes on the past; is greatly taken up with futurizing, with some anxieties but usually pretending that "things will get much better when . . ." Is seldom immobilized by regrets, but equally seldom is able to live fully in the present moment.</p> | <p>Sees the past purely in terms of what it has taught him about how to <i>live now</i>, and the future purely as more present moments to be lived to the fullest when (and if) they come. Plans for the future only insofar as is necessary for fulfillment of personal life projects. Lives exclusively and fully in the present moment.</p> |
| <p>13. <i>Highly judgmental of "immature" behavior</i> of himself and others; governs his life by rigid, superficial standards of maturity; quick to condemn spontaneous or childlike behavior as "childish"; upset by "immaturity" of anyone at any age; cannot let children be children at all.</p> | <p>Fairly rigid in demanding "mature," sedate or stuffy behavior from himself in many circumstances; tolerant of childlike behavior only in children who have not yet "grown out of it." Often disapproving of "immature" behavior, but seldom greatly upset or angered by it.</p> | <p>Rejects trying to label his behavior or that of others as "mature" or "immature"; decides what pattern of growth he wants to pursue next for himself and lets others do the same; appreciates childlike behavior by people of all ages and cultivates it in himself.</p> |
| <p>14. <i>Experiences no emotional peaks</i> or intense moments of living now. Unable to block out external signals of futurizing and performance anxiety; incapable of genuine "natural highs"; feels emotionally "flat" or "low" most of the time.</p> | <p>Experiences some emotional peaks, but wonders why they are not higher and more frequent, why life is so often dull and flat; generally accepts that "life is just like that," without wondering what he can do to live "higher" for more of the time.</p> | <p>Able to make "peak experiences" out of almost all activities, because he has made them a primary part of his life, transcends futurizing and performance anxiety, and thinks creatively about how to get "more peaks now."</p> |

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15. Feels and often expresses <i>revulsion for basic animal functions</i> ; may see natural body odors, sex, etc., as disgusting, exercise as boring; does not accept aging as a natural process, but resents it and tries to deny or hide it.	Feels some shame about basic animal functions, but keeps it mostly to himself and copes with it discreetly, as "just the price you have to pay for being an animal"; will exercise, but mostly for external rewards; resents aging but knows he can't stop it.		Loves his basic animal nature and is in awe of how beautifully his body functions. Responds immediately to all its needs; exercises for the physical joy of it. Appreciates aging as the universal medium of life and growth; never hides or denies his age.	
16. <i>Hypochondriac</i> : constantly afraid of all kinds of illnesses, ultimately of death; may often complain of mysterious aches and pains, become heavily dependent on doctors and pills; no thought that he can cure himself; complaining about his infirmities may come to dominate his life.	Generally accepting of "normal health" without undue worry, experiencing "fear of death" only occasionally, for some rational reason; but still heavily dependent on doctors and pills to "fix it" when anything goes wrong, and unaware of what he can do to promote his "superhealth."		Pursues physical "superhealth" with minimal reliance on doctors and pills, knowing it is all in his power to preserve and strengthen himself; fears death only when it is a real and present threat, and then trusts his animal instincts and his body to meet the threat if they can.	

<p>17. <i>Feels guilty</i> much of the time; feels judged, especially in family situations, when no judgment was intended; susceptible to manipulation by others because of irrational guilt; tries to make others feel guilty in return; constantly concerned with "who is really guilty."</p>	<p>Feels guilty about specific behaviors, but does not feel "judged" all the time; sometimes subject to manipulation by others "peddling guilt"; sometimes tries to use guilt to manipulate others; overly concerned with "who's guilty" but usually capable of forgiving and forgetting.</p>	<p>Feels guilty only when his conscience tells him he has done something wrong; responds immediately to the call of his conscience to make it right and erase the guilt feelings; never manipulates others with guilt or allows them to use it to manipulate him; doesn't care who's guilty, only about setting wrongs right.</p>
<p>18. Has <i>strong feelings of dependency</i> on family, friends, job, and organizations to which he belongs. Clings tightly and timidly to them because so much of his ego depends on them; may "come apart" if any central dependency relationships are broken; represses own needs for independence.</p>	<p>Depends heavily on family and friends for identity, but also feels needs for personal independence (as in "typical adolescent rebellion"). Resents too many dependencies in his life; would like more independence but is seldom willing to take risks to get it.</p>	<p>Has resolved dependence/independence dichotomy into concept of <i>interdependence</i>; depends on nobody else for his own identity or self-worth, but appreciates the way all people "depend" on each other in this world to act as independent, compassionate human beings.</p>
<p>19. <i>Blames others</i> or "society" for his unhappiness; puts responsibility for his faults on his parents, his boss, his family, etc. Becomes angry and defensive when others confront him with what he can do about it himself. Is not interested in solutions to problems, only in blaming.</p>	<p>Seldom blames specific others for his own mistakes, but feels that most of his life is out of his control, and may blame the world for being the way it is. Often wastes time blaming others he sees as "at fault" in specific situations instead of working toward a good solution.</p>	<p>Never wastes time blaming anyone for his own faults or the woes of the world; realizes that all of his life that matters is what is under his control; may find fault with the actions of others or himself, but instead of attaching personal blame (or guilt) he works to eliminate the faults.</p>

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NEUROTIC	"NORMAL"		NEZ	to NO LIMITS
<p>20. <i>Humorless</i> in most situations. May tell "canned jokes" or try to force humor (laughs loudly at his own jokes) now and then, but never in connection with what is "most serious" to him, usually his authoritarian beliefs, quest for status, etc. Cannot appreciate spontaneous humor; disapproves in most cases.</p>	<p>Generally able to enjoy a good laugh when it is "appropriate" (during coffee break, etc.), but often at the expense of others gossiped about, seldom at himself or in connection with what is "most serious" to him; can appreciate and engage in spontaneous humor only in selected circumstances.</p>		<p>Recognizes that a sense of humor is vital to all aspects of life; that it does not always involve laughing or being funny, but reflects an overall acceptance of life in all its eccentricities; loves a good laugh whenever he can get or create one; will laugh at himself above all; loves spontaneous humor in all life situations.</p>	
<p>21. <i>Very local in values and self-identification</i>; very often highly chauvinistic about his family, neighborhood, closest friends or most prestigious acquaintances, favorite restaurant, brand of tires, or whatever. Feels called upon to defend those local values at all costs; is very personally threatened when they are questioned.</p>	<p>Some local chauvinism, but more inclined toward patriotism and nationalism as ultimate values; less threatened by local changes or questioning of things "close to home"; feels some overall concern with human problems, but still primarily motivated by localistic and nationalistic chauvinism more than by a genuine love of humanity.</p>		<p>Completely global and humanistic in values and self-identification; able to take pride in genuine local accomplishments when they contribute to the good of humanity, but equally able to oppose local and national chauvinism when they do not. Rejects all forms of ethnocentrism to put "the big picture" first and see himself as "a human" above all.</p>	

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| <p>22. <i>Comparison-oriented.</i> Constantly aware of what others are doing and how he compares (or competes) with them in all areas of life; upset when others compare favorably to him by external standards; may denigrate accomplishments of others to make his own seem greater by comparison, even become a cheat or fraud.</p> | <p>Accepts comparison and competition as "facts of life" but seldom as matters of life and death; may often "suffer from comparisons" with others in sensitive areas (job, love relationships), but usually will not go out of his way to compare himself unfavorably with others; plays the comparison/competition game as fairly as he can.</p> | <p>Rejects the comparison/competition game as a whole. Usually so caught up in what he is doing now that he does not notice what others are doing except if they are working or playing with him. Takes joy in the successes of others as further contributions to the happiness of humanity now.</p> |
| <p>23. <i>Fears failure;</i> avoids activities in which he is unskilled or inexperienced; becomes angry at himself or others when he does fail at something; unable to learn from failures; often tries to hide or deny failures; may ridicule others for their failures.</p> | <p>Dislikes failure; works hard at being successful at everything; demands same emphasis on success from other family members; usually tolerates failures as the price of success; able to try some new things; "If at first you don't succeed, try, try again"; "Don't be a quitter."</p> | <p>Rejects success/failure dichotomy; welcomes failure as part of learning process; willing to try almost anything that interests him; no compulsion to "succeed" (compete) in everything he tries; "success" comes naturally in fulfillment of life projects and practice at things he deeply cares about.</p> |

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<p>24. <i>Inclined to hero worship.</i> Puts forth famous people with whom he identifies as larger than life, lives vicariously through them; upset when his heroes "let him down"; argumentative with others about the greatness of his heroes, angry when others do not share his worship or question it.</p>	<p>Has heroes, may worship them to some degree, but accepts them as subject to human frailty; especially inclined to "great historical figures" as heroes (George Washington <i>et al.</i>); identifies self with "what they stood for"; may be defensive about them, but seldom to the point of immobilizing anger.</p>	<p>Has no specific heroes. Recognizes that for every famous hero there are millions of unsung heroes; sees a hero in everyone; admires and learns from examples of those who have advanced humanistic causes, but too busy making his own contribution to live vicariously through anyone else.</p>		
<p>25. <i>Conformist</i> in everything; constantly worried about whether he has "got it right" according to the majority and/or "the authorities"; constantly consulting etiquette guides, advice columns, etc., and watching "trend-setters." Will obey the most petty rules and regulations unthinkingly and demand that others do, too.</p>	<p>Obeys most cultural rules and conforms to most customs; sensitive to "fitting in," but allows himself some individuality; conformist mostly in "big things" such as choice of career, political attitudes, where to live, etc. Able to ignore petty rules and regulations and etiquette guides when they are plainly ridiculous.</p>	<p>Places no positive value on conforming for its own sake or for external rewards or approval, nor on nonconformity for its own sake. If he happens to conform, fine. If not, equally fine. Rejects blind conformity primarily in "big things"; will get around petty rules and customs as easily as possible; will challenge and fight to change really destructive rules or customs.</p>		

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| <p>26. Afraid to be alone; <i>rejects his need</i> and the needs of others for <i>privacy</i>. moments alone with self; dependent on constant external feedback for "sense of reality"; afraid others are trying to hide from him (or hide things from him) if they just want to be alone; frequently invades the privacy of others.</p> | <p>Usually prefers not to be alone, but able to appreciate some "private moments"; subject to severe "loneliness depression" if "left alone" for too long; respects others' need for privacy in most cases, but worries or wonders about those who like to be alone "too much"; may secretly want more privacy.</p> | <p>As happy alone as with anyone else; insists on his rights to privacy and those of everyone else; his life is a productive alternation of alone-time and together-time of his own design; knows nothing of "loneliness depression" because he is at peace with himself and can always find people to be with if he wants.</p> |
| <p>27. <i>Dishonest with himself</i>. Constantly in internal turmoil caused by trying to pretend he is something he is not; cannot admit own errors; instead makes up defenses and excuses. Internal signals almost totally blocked. May lead to massive dishonesty with others.</p> | <p>Deludes himself or blocks his internal signals in many ways; puts on "petty" pretenses, but does not pretend to be anything radically different from what he is; can usually admit own errors, but with excuses or defenses; internal signals strong enough to prevent serious dishonesty with others.</p> | <p>Closely in tune with internal signals that warn of any dishonesty; makes peace with his conscience above all; catches himself every time he is about to be pretentious or put on a false identity; easily admits own errors, with a sense of humor but no excuses or defenses; approaches others with pure, childlike honesty.</p> |

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<p>28. <i>Lacks creativity</i> in approaches to life; thinks of himself as "uncreative"; never gives the creative genius within him an out. Imitates others in almost everything; secretly resents their domination over him; is intimidated by truly creative people or unconventional life styles.</p>	<p>Exercises creativity, or expressions of individuality, only in select and limited circumstances; finds little outlet for creativity at work (where it may be discouraged) or in key relationships or family situations, but may find outlets in "avocations," hobbies and "off hours."</p>	<p>Lets his own creative imagination loose in any situation it wants to address; approaches everything in life from a creative point of view; imitates others only when he can't find a better way to do it; applies creative urges above all to his vocation and key interpersonal relationships.</p>		
<p>29. <i>Intellectually stagnant</i>, often anti-intellectual; feels education "ended" with formal schooling; represses natural intellectual curiosity and suspects or envies others who indulge theirs; gives shallow or "canned" explanations for "what he thinks"; gets angry when others "embarrass" him with information he was unaware of.</p>	<p>Intellectually motivated in very limited ways. May indulge in a few areas of curiosity, mostly in spare time (the "history buff," the amateur horticulturalist or meteorologist), but will seldom apply full intellectual powers and curiosity to central problems-and-promise of life. Interested in education mostly for self-advancement or external success.</p>	<p>Intellectually motivated by his natural curiosity and instincts to seek the truth for himself in all possible life situations. Recognizes that all education, in school or out of school, is primarily self-education; able to apply concentrated intellectual powers to any area of curiosity, especially central areas of problems-and-promise in the life of humanity.</p>		

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| <p>30. <i>A compulsive planner, uncomfortable without a concrete schedule for everything and angry or peevish when all schedules are not precisely met. Spends more time worrying about "the program" than enjoying any occasion; can hardly wait to get on to worrying about the next schedule.</i></p> | <p>Often concerned with "regularity" in life (mealtimes, bedtimes, lovemaking times) and preferring to have a concrete plan in most cases, but able to enjoy a certain amount of spontaneity, seldom showing undue concern for plans and schedules, but still "overregulated" in life.</p> | <p>Makes up all plans as needed in concrete present-moment situations; honors commitments to others, but keeps commitments to a level he knows he wants to handle; prefers not to have "a plan" if possible to leave room for spontaneity.</p> |
| <p>31. <i>A follower, but never a real leader. May attain "ceremonial posts" awarded by some authoritarian society, but never follows his own lights in initiating new ideas or challenging authority. Constant denial of his needs to "lead himself" and secret resentment of his status as "a follower" create internal conflict and immobilization.</i></p> | <p>Primarily a follower, but able to exercise real leadership abilities in some areas of life, and responsive to his own internal lights when deep matters of conscience or real bursts of inspiration are involved. Frequently denies his need to "lead himself," and feels some resentment at his fate, which he takes to be mostly that of a follower.</p> | <p>Recognizes no "leaders" and no "followers" in the world, except where people choose to label themselves as "followers." Follows his own internal lights in all things; is inspired when others agree he is right and want to work with him, but wants no thoughtless disciples, only co-workers who are as willing as he is to lead themselves.</p> |

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32. <i>Obsessed with money</i> , no matter how much he has; constantly worried about survival, long-term security or getting rich as the only "objective" measure of his worth; will take or keep a job he hates if it pays well; seldom able to enjoy the money he has; usually stingy; looks down on poor (even if he is poor) and up to super-rich. Secretly resents dependence on money; internal conflict.	Apt to be overly concerned with money even if he has enough, but more for material comforts and "independence" it can provide than for its own sake; seldom measures self-worth primarily by money; would love to be rich, but not willing to take a repugnant job to get there; able to enjoy money he has, although with some guilt in spending it; can be fairly generous. Frequent conflicts about money.		Couldn't care less about money <i>per se</i> . Pursues work that is meaningful to him, adjusts his life style to live happily on whatever money it happens to bring; never measures anyone's worth in terms of money; if he gets rich it will be "by accident" in pursuing his work; enjoys all experiences whether they cost money or not; spends money without guilt (although not carelessly); very generous to those in need; no conflicts.	
33. <i>Virtually incapable of relaxation or recreation</i> ; sees it as "of no profit," a waste of "valuable working time." Consequently riddled with anxiety and bodily tension. So competitive and uptight in games that he cannot enjoy them; spends vacations worrying about petty details or schedules, about work left undone; can't unwind.	Neglects full needs for relaxation and recreation, but indulges in them enough to keep him "sane." Seldom attains full relaxation because of pre-occupations; feels recreation is a luxury that must take second place to more important things ("Wait until vacation"). Can enjoy games and vacations more or less; unwinds infrequently.		Cultivates the arts of relaxation and recreation as vital to happiness, creativity and living now, being at ease in any situation. Expert at attaining total relaxation regularly, whether through Yoga, meditation or other avenues of his own discovery or invention. Looks on games as pure recreation; "vacations" several times a day, knows how to enjoy all vacations; never "wound up" in stressful sense.	

34. *Insensitive to beauty*; very narrow and rigid ideas of what it is or where it can be found (sunsets, magazine cover girls); sees ugliness everywhere ("That house down the block is an eyesore; it needs painting"); judges beauty of people on appearance or status and finds most people ugly; repression of needs to see much beauty in the world leads to dullness, "crabbiness."

Fairly standard ideas of what beauty is and where it can be found; frequent use of the word "beautiful" indicates a response to higher needs, but little thought is given to expanding "conventional vision," resulting in many "blind spots" in how beauty can be seen and/or created. Beauty judged by acceptable external cultural standards.

Sees the whole world as beautiful and wonderful to begin with; no limits to its varieties of beauty, no boundaries on how or where it can be discovered and/or created. "A child's smile can outshine any sunset." "That dilapidated house down the block would make a great picture if I caught the side where the lilacs are running wild." "All people are intrinsically beautiful, even if their actions or creations sometimes are not." Constantly fulfills an ever-expanding instinct to pursue beauty in life.

35. *Feels he has "no choice"* about how his life goes; resigned to the idea that life is predetermined, "you just get the luck of the draw"; a fatalist who often views things or people (himself included) as "hopeless," and who will fall into deep depression and despair unless he keeps himself busy pursuing externals.

Sees much of life as predetermined by externals like race, social class, upbringing and luck, but feels people can "better themselves" by intense personal ambition and making "the right choices" in playing society's "success games." A limited belief in personal choice keeps him from deep despair.

Feels every moment of life as one of free personal choice; rejects externals as limiting what he can become; ignores "ambition" and "the right choices" as defined by others when it comes to making his own personal choices; believes in unlimited free will.

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NEUROTIC		"NORMAL"		NEZ to NO LIMITS
<p>36. <i>Has little respect for life or for humanity as a whole. Believes most human lives are worthless (not worth living), as those of starving peoples halfway around the globe; accepts war and violence as in the nature of the species; cares only about the lives of those closest to him; may be paranoid with the idea that others care as little about his life as he does about theirs.</i></p>	<p>Has a fundamental respect for all human life, but focuses it narrowly on those closest to him; accepts that some starving people halfway around the world might be better off dead; hopes that war and violence can be eliminated someday, but is pessimistic; accepts competition between people and nations for the world's resources as inevitable, along with famines, plagues, etc.; hopes his loved ones will not be affected.</p>	<p>Sees all life as sacred, all human lives as intrinsically of equal worth. The devotion he shows every day to those closest to him is reflected in his concern for all people and the well-being of the race. He believes war, violence, famines and plagues can be eliminated if humanity chooses, and devotes his life to improving the lives of everyone and ending injustice.</p>		
<p>37. <i>Always fighting life. Feels forever struggling upstream, never able to stop and catch his breath, always about to be swept back or pulled under by the treacherous currents; in constant internal turmoil (whether well masked or not); dominated by cycles of panic, inertia and striving.</i></p>	<p>Not often fighting life to the point of panic, but feeling that it is an upstream struggle much of the time, and uncertain how much he really wants to risk to explore all this unknown territory; would rather wade in shallow water or sit on the bank when striving-time is done; cycles of inertia, striving and coping.</p>		<p>Goes with the flow; feels forever borne downstream; thrills to his mastery of the "white water," the beauty of the ever-changing life-world he swims through; appreciates quiet moments just lounging on the banks and resting or exploring the surrounding wilderness. Thinks, feels and behaves as a self-master.</p>	