

Brennecke and Amick

Psychology and Human Experience

SECOND EDITION



Psychology and Human Experience

SECOND EDITION

John H. Brennecke

Robert G. Amick

Mt. San Antonio College

Photographs by Jean-Claude LeJeune
Stockmarket/Los Angeles

MACMILLAN PUBLISHING CO., INC
NEW YORK

COLLIER MACMILLAN PUBLISHERS
LONDON

Copyright © 1978 by Glencoe Publishing Co., Inc.
Earlier edition copyright © 1974 by Glencoe Press,
A division of Benziger Bruce & Glencoe, Inc.
Printed in the United States of America

All rights reserved. No part of this book may be reproduced
or transmitted in any form or by any means, electronic or
mechanical, including photocopying, recording, or by any
information storage and retrieval system, without permission
in writing from the Publisher.

Glencoe Publishing Co., Inc.
17337 Ventura Boulevard
Encino, California 91316
Collier Macmillan Canada, Ltd.

Library of Congress Catalog Card Number: 77-73262

4 5 6 7 8 9 83 82

ISBN 0-02-471030-X

Preface

Who am I? What is my relationship to the universe? And to the person next to me? What do other people in the world want? Is it the same as what I'm after? Why can't you understand what I'm trying to say? What makes us all tick? How do I know I'm not crazy? Or that you're not?

Psychology began as an attempt to find answers to some of these questions, though it is certainly unlikely that they would have been stated in the language used here. The science has too often been bogged down, however, by very narrow concerns such as animal research or the abnormal psychology of the mentally ill. As in the first edition, in this second edition of *Psychology and Human Experience* we try to look at how psychology relates to you as a human being with “normal” fears, desires, and needs, and how it can help you find ways to unlock the hidden treasure of your own potential.

In this text, you'll find most of the same basic topics as those included in other introductions to psychology. But we think there are important differences between this and other books. We have tried as much as possible to play down the technical jargon of psychology—the language that ends up muddying the waters for many students. This new edition offers more theory than the first to help you put things in perspective, but the emphasis is still on application—how psychology fits into *your* life. We have also broadened our scope in other areas, bringing in the insights of more people from diverse orientations and discussing such topics as how people learn and how the body affects the mind. We have kept our point of view, however, which we think will make this text an enjoyable reading experience for you.

The margins are again filled with a wealth of quotations from people whose work we've found thought provoking, inspiring, or troubling. (That means you'll never be entirely confined to just two authors' and one instructor's ideas on the complex subject of psychology.) A completely new set of

photographs have been chosen for this text. No captions have been provided—you supply your own. We think the photos will stimulate your thinking and provoke your imagination.

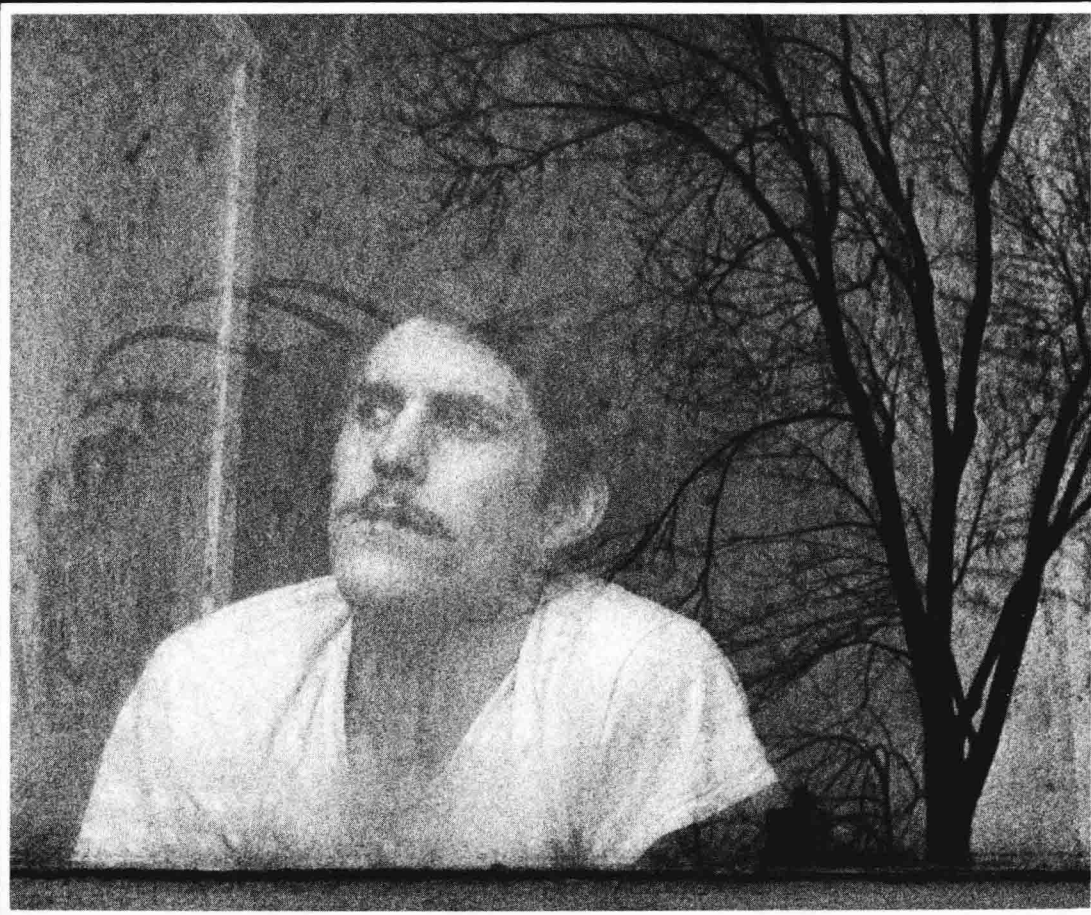
We hope each chapter will leave you wanting to learn more about the topic it explores. Most of all, we hope you will come to realize that psychology is not a sterile, theoretical science that has nothing to do with your life. In fact, it relates very intimately to all of us—to our ways of thinking and learning, our interactions with others, our plans and goals for our own lives, our strengths and our weaknesses. This book offers more depth than the first edition, but its intent is still the same: to provide a short, personal guided tour into what psychology has to offer *you*.

The book of readings that accompanies this text provides another perspective to help you better understand the topics discussed. The student workbook is intended to help reinforce the information in the text and, we hope, make “learning psychology” easier and more pleasurable. A teacher’s manual with suggestions for classroom activities is also part of this program.

We hope you profit and enjoy this new edition of *Psychology and Human Experience*. We wish you a warm welcome as you begin.

John H. Brennecke
Robert G. Amick
Mt. San Antonio College

1



Contents

Preface	vii
1 PSYCHOLOGY AND YOUR EXPERIENCE	1
Demons and Devils	2
Just Good Horse Sense	4
What Are the Odds?	5
Getting Things Organized	6
The Birth Pangs of Psychology	7
What's In It for Me?	11
Being a Human Being	13
Summary	15
For Your Consideration	16
For Further Reading	17
2 RELATEDNESS: INTIMACY, SEX, AND LOVING	18
The Need for Intimacy	20
The Dimensions of Intimacy	23
Human Sexuality	28
The Art of Love	35
Summary	39
For Your Consideration	40
For Further Reading	40
3 GROWING INTO BEING: THE LIFE CYCLE	42
Coming Alive	45
And Two to Grow On: Infancy	45
A Whole-Life Catalog	46
Happy Days (?): Adolescence	59
Now It Begins: Adulthood	65
The Later Years: Aging and Death	67
Summary	68
For Your Consideration	70
For Further Reading	71
4 BODY AND MIND: THE BIOLOGY OF SELFHOOD	74
Neurons: Building Blocks of Behavior	76
Getting Centered: The Nervous System	79
Our Most Human Legacy: The Brain	81

Body Regulators: The Endocrine Glands	88
Summary	93
For Your Consideration	94
For Further Reading	95
5 CAUSING AND FEELING	96
The Gods Willed It	98
Self-Actualizing: Maslow's Motivational Theory	100
Back to Basics: Physiological Needs	105
Enter the Group: Physiological/Social Motives	108
Not by Bread Alone: The Social Motives	114
If Only It Were This Simple	120
The Feeling Side of Our Motives	127
You're Being Emotional	129
Emotions I Have Known and Loved (or Hated!)	132
Get Hold of Yourself!	140
Chemical Feelings	141
Summary	145
For Your Consideration	146
For Further Reading	147
6 SENSING AND PERCEIVING	150
The Eyes Have It!	152
Playing It by Ear	154
Your Nose Knows	156
Your Taste Will Tell You	157
Getting Under Your Skin	158
Catch Me, I'm Falling	159
Touching Your Nose	160
Making Sense of the Senses	160
What You See Ain't Always What You Get	162
You Know I Can't Hear You with the Water Running!	164
Keeping Your Senses Honest	170
At the Borderline	180
Summary	181
For Your Consideration	182
For Further Reading	183

7	THE EXPERIENCE OF LEARNING	184
	What Is Learning?	186
	Ways of Learning	187
	Conditioning Our Response	197
	Assertion Training	207
	Biofeedback Training	208
	Summary	211
	For Your Consideration	212
	For Further Reading	212
8	HUMAN CONSCIOUSNESS	214
	Jung's Four Functions of Consciousness	218
	States of Consciousness	222
	Still More Questions Than Answers	239
	Two-Hemisphere Studies	240
	Summary	242
	For Your Consideration	243
	For Further Reading	244
9	PERSONALITY AND SELFHOOD	246
	Theories of Personality	248
	Your Picture of You	258
	Modeling Behavior	260
	The Personal Self	262
	The Social Self	264
	The Ideal Self	265
	I Love You, Body and Soul	268
	I Know Your Game!	270
	Summary	271
	For Your Consideration	273
	For Further Reading	273
10	AND SOMETIMES I WONDER ABOUT THEE: PROBLEMS IN LIVING	276
	Fifty Million Frenchmen	278
	Damned If I Do; Damned If I Don't	282
	A Family Affair	291
	What to Do?	303
	Body and Soul	308
	Between a Rock and a Hard Place: Neurotic Reactions	312

Goodbye, Reality: Psychotic Disorders	317
Love Me or Leave Me: Personality Disorders	321
Summary	322
For Your Consideration	323
For Further Reading	323
11 COME TOGETHER: WORKING THROUGH THE PROBLEMS	326
Therapy and Love	328
Shaping Up: The Behavior-Change Process	335
The Total Person: Holistic Approaches	344
Going Shopping: Finding the Help You Need	371
Summary	375
For Your Consideration	377
For Further Reading	377
12 SPECULATIONS ABOUT TOMORROW	382
A Complex Animal	384
Communicate If You Can	389
Conflict All About Us!	391
Pollution of People and Places	394
Why Future Shock?	396
Where's Psychology Going: Our Pipe Dreams	398
Summary	407
For Your Consideration	408
For Further Reading	409
Index	411

Psychology and Your Experience

"Psychology? Come on, who needs a shrink? I know all I need to know about psychology. I read my horoscope in the morning papers, don't I? My friends give me more advice than I can use, don't they? What more do I need? Sometimes things close in a little, but that's the way life is, right?"

But psychology isn't just for the disturbed. Some of its insights can help point you toward the wonder and frustration of being fully human, fully alive. That's what this book is all about.

Science cannot explain why the world makes scientific sense. It cannot explain why we are here, or, now that we're here, what we should do about it.

Kent Bach

FOR A MOMENT, let's imagine what thinking must have been like for the first people who were *aware that they were aware*. They had no words to describe the world they were experiencing. Because we think in symbols, it is difficult for us to imagine what those early people, who had no symbols, thought, but we can try.

The first aware people began to collect information about the world. They saw a large, bright object move across the sky. It had a profound effect upon their bodies. While it was there, they felt warm, and they could see. In its absence, the world became dark and cold.

As time passed, those first human beings saw the trees drop their leaves and die. Then, magically, the trees came back to life in brilliant colors and alluring smells. Finally, those trees produced an object that was good to eat. Then the trees appeared to die, only to return to give birth again and again. Try to imagine how awed early people must have been by these simple events.

The first humans were becoming aware. But they had no word-symbols to express that awareness in thought or speech.

Then perhaps one day two human beings both made a similar sound while grabbing for the same fruit. They walked on apart, but perhaps one of these people heard yet another person make the same sound, and, magically, the picture of the fruit appeared in the mind of this early human being. It was probably through random events such as this that people began the process of naming objects and understanding their world.

DEMONS AND DEVILS

The limits of our language mean the limits of our world. A new world is the beginning of a new language. A new language is the seed of a new world.

Technology III

Once people began to communicate, they began to form beliefs about the world around them. What sort of beliefs might they have had? Many primitive



peoples probably believed that everything was controlled by some sort of spirit. If there was a storm, the reason must be that the gods were angry. If crops were bad, then the first-born son must be sacrificed to appease the gods. A child born deformed was thought to be possessed by an evil spirit, and had to be killed. A person who was emotionally or physically ill must be possessed by a demon.

People also assumed that forces or spirits controlled all their behavior. One could buy a witch's services to invoke the spirits and increase sexual prowess, capture a lover, or bring misfortune to an enemy.

In most primitive cultures even today, people assume that they have little choice in their own destiny, because it is controlled by good and evil spirits and by "fate." In some cultures these assumptions are so strongly held that they can literally result in death.

Everyone had accepted that Shirley was going to die and they were all afraid to go near her. "There is evil around her," they said. They even convinced the mother to put her in the back room and close off all light and only open it after three days. She would not die until the third day's night, nor would she live to see the fourth day's dawn. This they could know. A very old woman spoke these words to the mother and she could not disbelieve.

*Durango Mendoza (a Creek Indian),
in "Summer Water and Shirley"*

Assumptions are ideas which one holds to be true without any proof that they are true—things that are "taken for granted."

Anthropologists are social scientists engaged in the study of human beings.

Taboos are negative rules, the "thou shalt nots" of a society (from a Tongan word that means sacred, prohibited, inviolable).

"I'm not joking, boss. I think of God as being exactly like me. Only bigger, stronger, crazier. And immortal, into the bargain. He's sitting on a pile of soft sheepskins and his hut's the sky. It isn't made out of old petrolcans, like ours is, but clouds. In his right hand he's holding not a knife or a pair of scales—those damned instruments are meant for butchers and grocers—no, he's holding a large sponge full of water, like a rain-cloud."

*Nikos Kazantzakis,
in Zorba the Greek*

By changing what he knows about the world, man changes the world he knows; and by changing the world in which he lives, man changes himself.

Theodosius Dobzhansky

How? Anthropologists have reported observing such events in tribes where members were taught that if they violated certain taboos they would die. When an individual broke a taboo, the other members of the tribe assumed that the taboo-breaker would die as a result. In fact, they began to act as though the person were already dead. Imagine how you would feel if, even for a week, everyone acted as though you were about to die. Taboo-breakers assumed that they would die. Everyone around them thought so, too. And, in time, the taboo-breakers did die.

If you were a member of that tribe, you might reach the seemingly logical conclusion that some external force or spirit had killed the taboo-breaker. One important way in which primitive people tried to understand their world was through their own experiences. But many times their observations were based upon a limited awareness of themselves and the nature of their world. ("Spirits control me and everything around me.") Although few of us believe in a taboo strongly enough to cause our own death, our personal beliefs can influence us in ways almost that important.

People have always assumed a causal world. For centuries, people believed they and their world were controlled by spirits and demons. But, as they expanded their knowledge, they began to question the demon-spirit model of causality. Individuals began to exert control over their own environment—to predict when to plant crops, what seeds to use, the location of the best soil, and the best time to harvest. When crops failed, instead of sacrificing a first-born child to appease the gods who had been assumed to cause the failure, people sought better seeds or richer soil or an increased water supply and tried again.

JUST GOOD HORSE SENSE

Many of our ideas about the world come from personal observation. We check these conclusions

out with other people, and if “most people” agree with us, we assume that our ideas are true. Such agreements become our common-sense facts. Common sense can be a good source of information for making day-to-day decisions. But sometimes it is based upon little evidence, limited information, and personal bias. When this happens, it can hinder our perception of reality.

Psychologists base their theories on objective and systematic investigation, not just common sense. Their findings may often agree with our common-sense notions about behavior, but psychologists attempt to eliminate theories based on insufficient evidence or personal bias and accept only those theories that seem to have a basis in fact.

WHAT ARE THE ODDS?

One of modern psychology’s major goals is to better understand what controls human behavior and so to be better able to predict behavior accurately.

We are all constantly predicting human behavior. For instance, you wouldn’t come to class if you couldn’t predict that the instructor would be there. On a date, you observe the behavior of your companion and predict the best moment to express your affection. If you want to borrow money from a friend, you observe your friend’s behavior and predict the moment when your appeal will get you the results you want. If you forget an assignment, you predict what story will sound best to the instructor, so you can get a time extension. Each of us engages in prediction every day, based on past experience and present observation. In the same way, psychologists try to study behavior systematically to make predictions based on the best empirical evidence.

Psychologists’ predictions are always probability statements, and they tend to be more accurate for groups than for individuals. For example, the average age of a college freshman class can be predicted

Good sense is the most evenly shared thing in the world, for each of us thinks he is so well endowed with it that even those who are the hardest to please in all other respects are not in the habit of wanting more than they have.

Descartes

Self-awareness makes human experience resonant. It imparts that simultaneous “echo” to all that we think and feel as the box of a violin reverberates with the sound of the strings. It gives depth and volume to what would otherwise be shallow and flat.

Alan W. Watts

Empirical data or evidence is that which is obtained by experiment or observation.

Probability is the relative possibility or likelihood that an event will occur, the “chance” that it will happen.

with a high degree of success, even though one “average-looking” freshman might actually be only fifteen years old. A college instructor can predict with a fair degree of accuracy the probable grade distribution for a class, but it would be more difficult to predict which student will get what grade.

The idea of predicting behavior is a frightening one to many people. You might be afraid that if you can predict your own behavior you will have no choice as to how you will act. But this isn’t necessarily so. Suppose you know that having your mother nag you about studying bothers you so much that you’re likely to refuse to study at all. When she does so, you can make some choices. You can avoid seeing her when you know you have to study. You can ask her not to nag you about studying. Or you can try somehow to change your own reaction to her nagging. All of these choices grow out of your own awareness of the pattern:

Mother nags = I refuse to study.

If you are aware of patterns of behavior, you can predict what your future reactions will be if they follow past patterns. Only *then* can you decide somehow to change the pattern.

GETTING THINGS ORGANIZED

If psychology is going to be able to do the things it sets out to do, it must have some guiding principles, some models and methods of study. Like other sciences, psychology approaches problems through a five-stage process known as the *scientific method*. The five steps are as follows:

First: *Preliminary Observations*: “A lot of red-haired people seem to have freckles. Interesting, hmm?”

There is no such thing as chance or accident; the words merely signify our ignorance of some real and immediate causes.

Adam Clarke

The important thing is that man is motivated by a fortuitous combination of necessity and curiosity to explore his universe and to understand its workings. Science, therefore, is not only a collection of facts, findings, and concepts, but it is also a way of thinking, a method of coping with necessity and of focusing curiosity.

Christopher Monte,
in *Psychology's Scientific Endeavor*

Second: *Defining a Problem*: “I wonder if there’s a relationship between red hair and freckles.”

The only fence against the world is a thorough knowledge of it.

John Locke

Third: *Stating an Hypothesis*: “If a person has red hair, then that person will most likely have freckles.”

Science is first of all a set of attitudes. It is a disposition to deal with the facts rather than with what someone has said about them.

B. F. Skinner,

in *Science and Human Behavior*

Fourth: *Testing the Hypothesis (Experimentation)*: “I will set up a situation in which I can observe many redheads—three or four hundred should be a good sample—and if 90 or 95 percent of these redheads have freckles, then I will assume my hypothesis to be correct.”

Fifth: *Application, or Theory Formulation*: “I’ve found 350 true redheads, and only 200 of them—only about 57 percent—had any freckles at all. I guess my hypothesis is incorrect.”

The development and use of the scientific method has given humankind a great deal of control over this universe. Now we can predict many events rather than simply being controlled by them.

THE BIRTH PANGS OF PSYCHOLOGY

Although people were becoming more and more aware of the orderly relationship of the physical universe, up until about one hundred years ago people were still tied to a spirit-demon model to explain their own behavior.

Modern psychology grew out of *philosophical* and *physiological* explanations of human behavior. Those who used the scientific method to study human beings began to assume they could be understood rationally, like the rest of the world, through a systematic study of their observable behavior.

Psychology comes from two Greek words, *psyche* (soul, mind) and *logos* (orderly expression). Originally, it meant the orderly study of the soul or mind, but now it generally means the systematic study of behavior. Some psychologists prefer another definition: The systematic study of conscious or unconscious behavior. This is the definition that will be used in this text.

Physiological explanations of human behavior are those which concentrate on the body, rather than mind or emotions.