

# **The Psychology of Human Life**

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The benefit to be achieved of an informed educated society of science is rationality in the conduct of human affairs. The point of science is called knowledge. Knowledge is understood and apprehended from a variety of practice. Knowledge as in science is assumed to be a method to betterment in living. Implied in science is a acknowledgment that the human prospectus can be increased in human value to a greater agreed upon ideal, ameliorative change, and improvement. Persons study those things and ideas which perplex, disturb, and pose what are called problems: problems in medicine, technology, politics, and global co-existence.

The human being - a biological animal infrastructure - is instinctual, perceptually personal, and attached to performance based on a complicated motivational proclivity, a veiled and clouded psychology, and expediency supplanted to ethics and truth. The human being is regulated to biological wants, protectionist posturings, in essence, survivalism, with ontogenetic cognitive development in intellectuality. The humanity of the human is the inclination to justice, dignity, and love, urges abetted by reason and cognitive skill. Natural conditions play a crucial role in the evolution of understanding and higher order aspiration. Overall, the human animal has surpassed his fundamental and merely primordial disposition but the phylogeny of ego development and gratification of the one person with the whole is limited. We want to proselytize changes in the habits and comportment of actuality. We want to examine ourselves, discipline our life force to accommodate the realm of personality, and struggle with best proven belief. This contemporary

station could be unsavory, unfamiliar, and uncomfortable. Knowledge is the best "known" belief, tentative to knowledge. Acceptance of knowledge as best known belief belies a tradition of hostility and rejection to truth.

But we request an exercise of cognitive capacity to extreme rigor. It is a purpose. As such it will reactivate the moral core of human existence.

What do humans want? Food, water, shelter, safety, security, comfort, elimination, evacuation, rest, property, status, approval, acceptance, equality under the law and in practice, competence, competition, information, sex, children, companionship, appreciation as being special or unique, control, merriment, freedom from constraint and coercion, spirituality and love. These are the psychological cravings at large. These cravings interact with the social norms and mores, and the individual gender, age, talent, intelligence, temperament, and notably, character and personality. Psychology and behavior are both the heritage of human life and the result of natural experience. There is a psychic life, the phenomenology of existence. The psychic is manifest in forces, nuance, vitalism, affect, cogitation, and sublimation. It is notable in levels and layers of submergent and emergent characteristics. It is available to epiphenomena and subjectivity. It is never one and the same. It is something else. It is will. The psychic is the quality of experience. The manifestation proceeds to wax and wane. The entire quality supersedes each or any facet. Spirit recapitulates.

When we speak of psychology we refer to a myriad complex of phenomena palpable to the common senses. We speak too of a field phenomenon within a being, between beings, around

beings, and beyond beings. We speak to the existential, moral, subjective, motivational, biologically practical cognitive and reasoning moods of the life force. We speak of the many. We speak of together the many and once and one in particular. There are all at once and one in the same differing interludes of awareness and perception. The phenomenon is life. It is manifest as material, a body representing the richness and extent of its epitome. It is mind and matter; it is you or me. It is the prima facie experience. It is the object of all desire. It is the medium, means, end, subject and object of all purpose. It is the life behavior manipulated, influenced, creating, and final cause. It is the raw imaginal ideation of dreams, subjugated and victorious, malevolent and content. Psychology is the life of toys and games and problems. It is the clandestine areas of primordial instinct, biological drive, individual motivation, and cognitive repair. It is the coalition of root and sky, moral fiber to cogitation, the third eye, the solar plexus, the knowledge and guts and myriad conditions and defense - the science and the blindness. The challenge remains to knowledge of the self-ego development, harmony and behavioral evolution. A tentatively infallible lesson is to be had in the investigation of Sigmund Freud. Experience shapes our disposition as we shape it. It is our predicative swell from the time of our infancy into our growth. While we have physiological needs for biological homeostasis, we have affectual needs disposing development of ego and rational skill. In the physical complex of absolute needs, we have psychological "hows", when, where, and whys, governing absolute satisfaction: and we have absolute psychological needs. The individual and his experience engenders a cognitive-perceptual style. It is conditioned in part by an individuated psychic phenomenon. But you make of the world what the world is to you. In this sense you have a knowledge, and this knowledge is as extensive as your experience-perception and nothing more. You are subject to conditions of your growth. You are conditioned as to what you do and HOW YOU FEEL (even

about what you do). This is the personal interpretation of the perceiving organism. There is an interplay of personal and societal mood states and will which remain extant while the extension of being force is manipulated and evidenced in divergence and compliance many times over. The human is an animal. The human is a social animal. The human is a self and human is a whole. You are determined and you are a determiner according to a practible infinite variety of experience. Experience is a backdrop of psychological stasis. will is being. Personality and social demeanor are subject to shapings in early experience. Autonomy is a struggle. Adults control the child. Television, comic books, and video affect the child. Media programs the volitional aspect of human beings. Cravings become less idiosyncratic, more extrinsic, and less intrinsically gratiating. The psyche remains. The conditionings move into modern horizons. Human psychology avails itself of satisfaction and denial. A human can die to the world while all of its body is living and vice versa.

What about these shapings, conditionings and so-called early experience. It is the individual before and during the development of cognition. From this vantage he is able to need and he is more affectual than effectual in his capacity to obtain. He is getting to realize in his subconscious prime, an aura surrounding obtainment, a significance to human relationship, a meaning of existence in the flesh.

In the beginning drives may be nothing more than requisites as differentiated from motivation. Sensory and motor skills begin to mature. Associative perceptual imagings begin to develop. Early natural and psychological yearnings include hunger, contact comfort, and sensory gratiation concomitant with individual emittance. The potential for ego vitality and internal

affectual balance is based on consistent and unconditional nurturance. Nurturance is attention and referral to each being as an entity. A human being left by fellows indifferent will contend with psychological despondency and creative dissipation without life's antidotes to loneliness - human affiliation. It is in affiliation that we excoriate the dilemma of existence: a psychological self in a biological body to whom life - the life force - is as much a mystery as an opportunity for painful, provoking experience. The brain contends with anxiety and anxiety is a disposition exacerbated by anger, fear and despair of affiliation. As an infant matures he pursues satisfaction of his wants. Wants are rapidly implicated with psychological consistency, trust, comfort, and affection. It is in the purview of biology, psychology, and will that motivation, conditionings, and socialization will occur. The child is beginning to sense and know, or cognize, phenomenological features of his environment - and hence the importance of rich environment - and furthermore beginning to experience affective features of his existence, his motion, psychic state, and the intricacy of people and things in being. Psychological breadth is rich, deep and profound, and ontogenetically unfolding. Focus is generalized and predisposed by biological maturation. Mental potential interfaces reality or object experience. Human urges are recapitulated. They are to some degree advanced, or controlled, or denied. The person is a life force betwixt all psychological force. Growing consciousness proceeds on reflection and realization.

Psyche consists of meaning. Principles of the greatest human significance and absolute meaning are latent in civilized exchange. Desire and mentation entail the dictates of society, small and large, and the dictates of the physical, phenomenal realm. Attributes peculiar to psychological texture emerge through human referencing and interaction. They derive from anomie and justice,

the existential nature of human psychology. They derive from one against the whole and whole against the one. They derive from the biological ordering of love.

### Motivation and Conditioning

There are two different approaches to study the evanescence of ever-changing characteristics of life. One is the appreciation of elements outside of an individual or group. In this understanding, external qualification to human behavior is accentuated. The control and evolutions of populations and the progress and style of individuals is correlated to exogenous factors, practical and existential, or concrete and intangible. Practical factors are, for example, climates, earthquakes, food supply, physique, pain, sexual urge. Existential factors are for example, competition, status, approval, nurturance, and love. Thus we may say real (vs. ideal) practical factors are an influence on our lives while at the same time will is an immersion of psychological cornucopia. The real (apparent) factors of our life are biology and ecology. The existential factors are psychology and phenomenological essence. We are intrapersonal and interpersonal creatures. Physical and psychological facts on both intra and interpersonal dimensions impinge on who we are and what we do. This is the significance of human analyzed as of the flesh. This is conditioning, sentience, and cognizance. This is determinism from a meager scenario to a broad based political topography. Knowledges and trends about physical and behavioral influences on people are appreciated. They are the body of a science about human life, the results of which are predictable probablalistically, dynamically, and experientially. Phenomena are apperceived to be so because it is so. Type and strength of sentiment about what we see remains subjunctive to fact. In psychology, we are confronted by a datum which have meaning in the

imaging significance of self emotionation. Meanings, because of their conditionings, can inhibit permeability to the fundamental nature of humans: will and justice.

From another approach, mind is consciousness. We have what we are. What we are is future. Being is proactive and active. Behavior is a mesh in coaxiality for which beginning and end are mutable and to which modifying stimuli are tentative to response induction. What we gain in positive or negative adjustment is the outcome of propensity and disposition. So while a rat presses a lever, a pellet is delivered, and he is conditioned to press in the midst of the urge of hunger, so a rat presses a lever in order to get food because he is starving or his sentience is food (nourishment) deprivation. His biology is as much a signal as it is a state and his conditioning is as much a consequence of environmental contingencies as it is a product of his mood. If we are living we are motivated.

Paradox is abundant with motivation. How we are going to BE and how we are going to produce, regress, or whatever acts we engage in, is unique and universal. There is much to be realized and informed about ourselves which is known. The child is born. The child will individuate. He will perform. He will exist. He will proceed developmentally in a unitary, infinite, gradience of psychology. He will sense first hand. He will conceptualize in symbolic form. He will evolve primary and secondary association. He will evolve primary and secondary motivations. It is our SELF which is OUR life.

There is a bundle of wants in a child with a burgeoning capacity to imagine and reason, a potential individuality, and a primordial then learned sentience to contingencies of the

environment. A body cannot be too careful with so tender and malleable a thing as the human psyche.