



# Thomas Jefferson Research Center

Daring ideas are like chessmen moved forward. They  
may be beaten, but they may start a winning game.

Goethe

## THE PRICE OF FREEDOM IS RESPONSIBILITY

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## FREUD AND THE FOUNDING FATHERS

by Frank Goble

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Dr. Richard Peters teaches at the Institute for Psychoanalytical Psychotherapy in Philadelphia. In a recent letter to Leopold Tyrmand, editor of *Chronicles of Culture*, Dr. Peters argues for a re-evaluation of Sigmund Freud and his psychoanalysis. Freud's picture of man, according to Dr. Peters, "is congruent with the ideas of the framers of the Constitution." Furthermore, Americans should like Freud because Marxists, with their heavy emphasis on environmental influences on behavior, are antagonistic towards Freud.

Dr. Peters is mistaken. Freud's ideas about human behavior are profoundly different from those of Franklin, Jefferson, Madison, Washington, and other influential American Founders. The following comments about Freud have been sent to the editor of *Chronicles of Culture*:

The late O. Hobart Mowrer, one of America's leading research psychologists and past-president of the American Psychological Association, said in 1966, "For more than a decade now, it has been evident that something is seriously amiss in contemporary psychiatry and clinical psychology. Under the sway of Freudian psychoanalysis, these disciplines have not validated themselves either diagnostically or therapeutically. Their practitioners, as persons, have not manifested any exceptional grasp

on the virtues and strengths they purportedly help others to acquire. And the impact of their philosophy of life and conception of man in society as a whole has been subtly subversive."

Richard LaPiere, Stanford sociologist and author of *The Freudian Ethic* (1959), referred to it as "the ethic that is most commonly advocated by the intellectual leaders of the United States." The result of the Freudian ethic, he went on to say, is "the idea that man cannot and should not be expected to be provident, self-reliant, or venturesome, and that he must and should be supported, protected, socially maintained."

Edward R. Pinckney, M.D., former editor of the *American Medical Journal*, has written a scathing denunciation of Freudian theory entitled, *The Fallacy of Freud and Psychoanalysis*. He states, "Since the advent of that doctrine (psychoanalysis), our culture and even our daily activities have been penetrated to the point where morality is not only outmoded, immorality is virtually licensed. There is not one single 'scientific' experiment on record to support the doctrine that psychoanalysis — as defined by Freud as a form of treatment for mental illness — has, or can, cure anybody or any illness. In contrast, there is a wealth of documented information to show that the results of psychoanalysis are not only

unsuccessful, but what is even worse, have been harmful."

One could cite many, many other similar statements by people thoroughly familiar with Freudian theory and practice, but perhaps the best way to show that Freud's thinking is not compatible with that of America's leading Founders is to quote Freud himself.

Freud ridiculed the Judeo-Christian ethic and the concepts of free will and rational man. To Freud, most human behavior was the result of subconscious drives. Intelligence, he said, played a "minor part" in human affairs "as compared with the life of instincts." Higher values such as freedom, justice, love, and cooperation were not natural. "I do not have a very high opinion of the bulk of mankind," he wrote. "I feel that the irrational forces in man's nature are so strong, that the rational forces have little chance of success against it. A small minority may be able to live a life of reason, but most men are more comfortable living with their delusions and superstitions than with the truth."

Of religion Freud said, "I have already found a place for religion by putting it under the category of the neurosis of mankind." And, "the whole thing (religion) is so patently infantile, so incongruous with reality, it is painful to think that the great majority of mortals will never be able to

rise above this view of life."

Dr. Freud made numerous modifications and additions to his theory but his basic assumptions remained virtually the same through the years. "In the course of his development towards culture," Freud stated, "man acquired a dominating position over his fellow creatures in the animal kingdom. Not content with this supremacy, however, he began to place a gulf between his nature and theirs. He denied the possession of reason to them, and to himself he attributed an immortal soul, and made claims to a divine descent which permitted him to annihilate the bonds of community between him and the animal kingdom . . . We all know that, little more than a half a century ago, the researchers of Charles Darwin and his collaborators and predecessors put an end to this assumption on the part of man. Man is not a being different from animals or superior to them; he himself originates in the animal race and is related more closely to some of its members and more distantly to others."

Humans, according to Freud, were driven by powerful instincts which resided in the unconscious (the Id). "These instincts," he wrote, "fill it (the Id) with energy but it has no organization and no unified will, only an impulsion to obtain satisfaction for the instinctual needs, in accordance with the pleasure principle. . . . Naturally, the Id knows no values, no good, no evil, no morality . . . culture has to call up every possible reinforcement to erect barriers against the aggressive instinct in man . . . Hence, too, its ideal command to love one's neighbor as oneself, which is really justified by the fact that nothing is so completely at variance with original human nature as this."

Freud stresses the almost unreconcilable conflict between the selfish desires of the individual and his society. "Every individual," he said, "is virtually an enemy of civilization . . . Men are not gentle creatures who want to be loved, and who at the most can defend themselves if they are attacked; they are, on the contrary, creatures among whose instinctual endowments is to be reckoned a powerful share of aggressiveness. As a result, their neighbor is for them not

only a potential helper or sexual object, but also someone who tempts them to satisfy their aggressiveness on him, to exploit his capacity for work without compensation, to use him sexually without his consent, to seize his possessions, to humiliate him, to cause him pain, to torture and kill him."

The Founding Fathers believed in free will and individual responsibility. Freud stressed man's helplessness. In fairness to Freud, it must be stated that he was among the first to believe that neuroses and psychoses could be treated, offering hope to many whom organized religion had abandoned. And his ideas regarding unconscious motivation called attention to an important and previously neglected aspect of human behavior.

If his ideas about human behavior were unduly negative, and they were, it was simply because research revealing cooperative aspects of human behavior were not yet available.

Freud believed frustration of the Id, especially sexual frustration, to be a major cause of mental illness. Freud was an early advocate of permissive

child training and the abandonment of legal and moral restraints on sexual behavior.

He wrote, "... man's discovery that sexual (genital) love afforded him the strongest experiences of satisfaction, and in fact provided him with the prototype of all happiness, must have suggested to him that he should continue to seek the satisfaction of happiness in his life along the path of sexual relations and that he should make genital eroticism the central point of his life."

In a letter to an American mother, Freud said, "Homosexuality is assuredly no advantage but it is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness; we consider it to be a variation of sexual functions produced by a certain arrest of sexual development."

Dr. Peters will find it very hard, I believe, to prove Dr. Freud's negative anti-religious, relativistic view of human nature is compatible with the realistic but positive views of Franklin, Jefferson, Madison, and most of the other Founding Fathers.

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## VERO BEACH KIWANIS SPONSOR CHARACTER EDUCATION CURRICULUM



KIWANIANS WHO VISITED VERO BEACH, FLORIDA TO EXPLAIN THE CHARACTER EDUCATION CURRICULUM, FROM LEFT TO RIGHT: RALPH C. KEYES, KIWANIS INTERNATIONAL FOUNDATION PRESIDENT; JON McKEEL, VICE PRESIDENT, THOMAS JEFFERSON RESEARCH CENTER; AND ROY HARTY, FLORIDA KIWANIS DISTRICT GOVERNOR.

Two Kiwanis Clubs in Vero Beach, Florida recently provided more than \$4,000 to introduce the Character Education Curriculum into Vero Beach schools.

The following article by Karen Davis appeared in the Vero Beach Press-Journal:

Who is the ultimate underprivileged child?

That's the question Jon McKeel asked the Vero-Treasure Coast Kiwanis Club — and later the Kiwanis Club of Vero Beach — when he addressed them at recent meetings.

McKeel, vice president of the

Thomas Jefferson Research Center of Chicago, Ill., came to town at the Treasure Coast Kiwanians' request to talk about the Center's character education program, supported by Kiwanis International Foundation.

He explained the character education program helps "the ultimate underprivileged child" — the child who doesn't see a clear purpose for life, doesn't feel comfortable with his own feelings, seeks rewards in negative ways and doesn't have an established set of values to guide him.

Through such activities as group discussion, use of visual aids, picture reading and storytelling, elementary school-age children develop positive values and better conduct, McKeel said. As a result, the schools profit, too.

McKeel said the most neglected area in education is teaching children to deal with the emotional aspects of behavior, influence on goals and methods of attaining them — our guiding principles.

"Character education can help teachers fill that gap," he said.

A character education curriculum, incorporated into elementary classes, has become a proven method of helping children deal effectively with their world, McKeel said. He said the program:

- Helps children gain insight into their own behavior.
- Helps children understand how their behavior affects other people and themselves.
- Helps children understand their own identities.
- Helps children learn the basis for their ideas and learn to communicate their ideas to others.

"The little girl who does not like school, does not do well in school, wants to belong, wants self-respect and wants security will develop habits, ideals, attitudes and objectives that will affect the way she thinks later on," said McKeel. "Her character is molding now. She needs guidance."

With character education in schools, said McKeel, "you must begin early and you must give a steady supply."

According to Ken Macht, Treasure Coast Kiwanis Club president, Kiwanians have long been interested in

youth development.

"We asked Jon McKeel to come here from Chicago," Macht said. "After talking with us, he also talked with the Kiwanis Club of Vero Beach and with representatives of the Indian River County School District, including the superintendent.

"The school district officials have agreed to adopt the character education program, provided we can fund it for the first year. We are now waiting to receive some of the testing materials from the Research Center, and then we will make plans about beginning the program in our local school system."

The Kiwanis Club of Vero Beach also plans to become involved in the local school system's character education program, according to spokesman Charles Searcy.

He said the board of directors of the Vero Beach club will be meeting soon to discuss the group's involvement.

## FOUNDATIONS OF SAND

*FOUNDATIONS OF SAND: A Hard Look at the Soft Sciences* by Dr. Lawrence R. Hafstad is highly critical of American social scientists.

His basic premise is that the social scientists have failed miserably in their given task of dealing with the problems of our society.

We have entrusted our exploding social problems to the soft sciences but the social scientist — economists, sociologists, and political scientists — have literally misled us.

Dr. Hafstad, a retired physicist, was formerly Vice President of Corporate Research for General Motors. Helping him to write the book were John Morse, a retired naval officer and Marianne Mele, an attorney.

In the 1940s, Dr. Hafstad was working as a physicist with World War II military minds to develop anti-aircraft weapons. In his role with the operations research team, he worked with many chemists, engineers and biologists.

"They served very well in this capacity," he stated, "then we tried to bring in social scientists, assuming they were scientists and used to logical thinking. They stuck out like a sore thumb. So, my skepticism about hard science versus soft science goes back to then."

Hafstad says that our society is

deteriorating rapidly and asks why "we can put men on the moon but cannot solve the problems of men on this earth?" The answer, he is convinced, is that "Hard scientists have been charged with the former. We have succeeded. The soft scientists, charged with the latter, have failed miserably to date. Is it the fault of the soft scientists; their methodology or lack thereof, the fault of the soft sciences; their principles or lack thereof, or both? As a hard scientist, I ask these questions. I also wonder why these questions have not been asked and answered before now."

Dr. Hafstad believes that the social scientists have failed to properly define the word freedom. "We still have the freedoms the Constitution guaranteed," he writes, "but we have discarded the personal responsibility that must accompany these freedoms to assure the progress of our society. Freedom without personal responsibility equates to freedom from work, freedom from study, freedom from discipline, freedom from going to school, freedom to produce unwanted children for other taxpayers to support, freedom to abuse drugs, freedom for retail clerks to ignore customers, freedom for employees to pilfer and sabotage, along with endless other freedoms."

Readers may order copies of *FOUNDATIONS OF SAND* from Corsica Bookshop, 101 Commerce Street, Centreville, MD 21617. The price is \$8.50 plus \$1.25 for postage and handling.

## BUILDING SELF-ESTEEM

The last issue of the Jefferson Research Letter explained the importance of self-esteem. Research literature contains report after report indicating that students' academic level of achievement is increased when their self-concept increases.

Now there is a very encouraging study to show that the Character Education Curriculum, developed by the American Institute for Character Education and distributed by the American Institute and the Thomas Jefferson Research Center, improves student self-esteem.

In January, 1982, the San Antonio Independent School District made a study of the effect of the Character Education Curriculum on students'

self-concept. District personnel administered pre-tests of the Piers-Harris Children's Self-Concept Scale to three experimental schools and compared results with those obtained from three control schools. The schools were selected on the basis of socio-economic status and ethnicity. A total of 507 students participated in the study.

Four months later in May, 1982, post-tests were administered in the same schools. In those schools which used the character education program, the following gains were noted:

Elementary Schools	Percentage of Students Who Improved
Knox	
Grade 3	50%
Grade 4	57%
Grade 5	60%
Stewart	
Grade 3	72%
Grade 4	71%
Woodlawn	
Grade 3	55%
Grade 4	45%
Grade 5	52%

From pre- to post-test intervention, the experimental school scores

ranged from 26% to 65% improvement while the scores of those schools that did not use the program, the control schools, ranged from 9% to 29%.

Further research is currently underway to show the correlation between improved self-concept (via Character Education) and improved academic achievement, attendance (ADA), and student behavior.

According to Mrs. Amy Jo Baker, Social Studies Curriculum Specialist in the San Antonio Independent School District and coordinator of this evaluation, "Since significant gains were made after a semester of using a Character Education Curriculum, it can be expected that even greater improvement can take place using the program for an entire school year."

### THERE IS A WAY

On April 11th, Frank Goble and Justice Douglas McDaniel were guests on the popular "There Is A Way," Channel 9 (Los Angeles) television program. Dr. Dale Batesole talked with Mr. Goble and Justice McDaniel about the importance of teaching young people basic rules of good character.

Dr. Batesole was so pleased with the program that he asked Frank Goble to return to the program on May 6 to talk about the Gilmore Parent Seminars. Los Angeles area readers may see this program at 7:30 a.m. on

Channel 9 on May 6th.

### HOW YOU CAN HELP

There is a fundamental, practical problem that faces the Center. It is simply that the Center has as yet no endowment that sustains us on a day-to-day basis.

A major way in which you can help assure that some day the Center will be fully endowed is to mention the Center in your will. This simple procedure can be accomplished by inserting the following language in your will. This language is adequate to assure that a portion of your estate will help continue the important work of the Center.

I hereby give and bequeath to the Thomas Jefferson Research Center of Pasadena, a nonprofit educational corporation in the State of California, located at 1143 North Lake Avenue, Pasadena, California, the sum of \_\_\_\_\_ dollars to be used for the Research Center's purposes and objectives.

This is one way you can show your concern for the Center in a meaningful and realistic way. You will be helping us continue to provide character education for the children of our country. What better way can you assure yourself of a bit of immortality than helping our youth become more responsible citizens?



Thomas Jefferson  
Research Center

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