

poems Rumi fully describes its power to change ordinary phenomena to good or better:

Through love thorns become roses, and
Through love vinegar becomes sweet wine
Through love the stake becomes a throne,
Through love the reverse of fortune seems good fortune,
Through love a prison seems a rose bower,
Through love a grate full of ashes seems a garden
Through love a burning fire is a pleasing light.
Through love the Devil become a Houri.
Through love the hard stone becomes soft as butter.
Through love grief is a joy,
Through love ghouls turn into angels,
Through love stings are as honey,
Through love lions are harmless as mice,
Through love sickness is health,
Through love wrath is as mercy (8).

Again in the course of human life, love is the essence of action and creation. Love is that which protects a child's life and makes him grow.

Rumi also declared that love of passion and money is full of thorns and the objects of passion bar discernment. But the removal of the conventional self permits love to rise to power; it burns the desires of the senses and as a result arouses every sense, increases the power of intuition and leads to insight. Thus, in human life love is superior to intellect:

Intellect does not know and is bewildered in the religion of
love;
Though it might be aware of all sects of religion (5).

In man's social life love solves all disputes, and in contrast to intellect, which fails hopelessly, love helps those in sorrow.

Love eliminate selfishness and egotism and draws aside the veils which have come to the mind through numerous states of being.

In this respect love becomes the solution of all that which is insolvable. Where reason fails, love conquers, and where thought is powerless love proves all-prevailing. It is through love, not intellect, that life continues. In separation love creates union in its formless fashion saying:

I am the ultimate origin of sobriety and intoxication,
The beauty of form is reflected from me (5).

Love turns wrath into mercy and brings the dead to life, puts slaves on thrones and makes kings slaves. Finally, in a way of maturing, love puts the self on fire and transforms it into love. Love always shows a progressive tendency toward certainty and betterment. In the face of love, fear becomes nothing, and as love works it produces more energy. In a religious sense love is stronger than the seventy-two existing creeds:

I found love above idoletry and religion;
I found love beyond doubt and reality (5).

Love is a religion beyond all creeds; it reduces division and brings about unity between men, because religion basically arises from an attribute springing from love. Love is colorless and a motion behind forms and numbers. When Rumi at last finds that love is the real guide, he expresses his boundless love for all:

I gave up all means of ambition and fortune,
I purchased love of humanity. How can I remain without
gifts (5) ?

in a strange land. Because of his own background, he felt more related to life in Iran, Afghanistan and Pakistan than to life in India and especially Japan. Living alone in Japan he felt distinctly removed from the culture; he became aware of the differences between generations, and between Western and Eastern ways. He perceived the changing relationships between the sexes, parents and children, and the attitudes of youth toward life. Although he felt apart he was not unaffected; he shared the anxieties and awareness of his age group wherever he went.

His contacts with the Buddhists reminded him of the Muslim mystics, particularly Rumi, whose shrine was located near his home-town. He discussed with his Buddhist acquaintances the things he vaguely remembered about Rumi's philosophy. Yet he found himself confused by rational values, Western ideas and the Eastern sense of mystic reality. In the company of others he often reverted to a state of identity illusion where he thought of physical comfort and appreciated reason and the power of organization, but alone he found no internal security in reason, especially when he saw such evidence of destruction as that in Hiroshima. Within himself he retained his Eastern identity, while to the external world he appeared as Western. It was in this condition that he arrived in the United States. His reason encouraged him to enter a university and study some practical subject, but his inner restlessness pulled him back. He began to wonder if he were mentally-ill, but as he came to understand the American pattern of human relations he realized that the contradiction was an illness of the times. He spent his first year in the States getting adjusted to life and reading history.

At this period in his life Kamal was under the pressure of contradictions: internal and external values, Western and

Eastern culture, traditional and modern life, national and ultra-national forces. It was at this time that I encountered Kamal for the first time.

My experience with other cases of two cultures made me interested in Kamal's well-being. I shall refer to him as the "echo" of his age: one who has lost hold of instinct and tradition, is badly in need of a sense of orientation and yet does not know where to seek it, has become aware of his problem but does not know its remedy, and one who is in anxious search. Space does not permit me to present more of the details of our conversations except to say that after I introduced psycho-cultural analysis to Kamal he was able to enter a state of decision-making. He realized that he had either to compromise with contemporary American culture and adopt its social values, participate in it, or come to terms with himself and act as a guide, that is, to become a synthesis of Western cultural and Turkish traditional ways as manifested in his experience. He found he had to become a creative individual while defining the place of Western culture in his tradition and the place of Islamic culture in the Western culture.

Rather than ask Kamal to verbalize through free association, I asked him instead to write down his past. Then I took his essay as a motive for helping him give it some meaning. In helping him explore his early familial relationships, it became evident that his simple and unquestionable Islamic values, inculcated by his simple parents, had played a great role in his early training. The strength of this superego was the source of comfort through the days of struggle in going through college and his continual employment seeking. He persevered because of his own self-effort and trust in Allah, or in his own words: "my own effort and the success

of Allah." However, when he attained success and when he failed to find intimacy with the opposite sex through marriage, he gradually experienced his masculine role in terms of what a devout Muslim would call amoral. Furthermore, when he achieved his traditional superego and actualized his duty as the eldest son of a family by providing a means of comfort for his parents and siblings, he also became bored and often felt that he had become merely a source of income for the other family members. His explorations of sexual relations, both in Beirut and in Europe, as well as his struggle for more money, had become dominant with his rise in social status, and it shadowed his previous moralistic attitude. Guilt and shame began to confront him, which in turn led him to revolt against his parental superego and the ego of his time, that is, against his becoming an entrepreneur. His traveling provided him an apparent escape, without really solving the basic problem. In Kamal's own words, "I thought by traveling I could forget all about the conflict. I didn't notice that my thoughts, like my shadow, will always be with me and in my lonely hours they come back to me, just as my shadow appears when there is light. I also thought that by coming to the States, I would resolve my conflict. I had heard so much about America, but now that I am here, I have seen things which have depressed me more. I can't even take life casually and laugh about it. Life has become a task and full of insecurity. It worries me."

By discussing and interpreting what Kamal wrote and relating it to his past, I gradually made him objectify his past, and to see himself as first the unconscious, faithful Muslim who sought trust in an invisible power and did not allow "himself to become a problem to himself" and look into the problem of existence. Then in the same way I made him

realize his role as a social man who combined his old unconscious faith with the art of salesmanship based upon the rules of the social game. When he developed insight into these two roles, he became aware of the fact that both his social ego and his parental superego were arbitrary. They were not his real self. His real being was the anxious self that he was not concerned with. But in order to let it grow he first had to remove the part that guilt played in his restlessness. Because the source of his guilt came from religious indoctrination, I helped Kamal explore his Muslim religious attitude rationally and re-examine the sources. Furthermore, I indirectly provided him with an opportunity to relate his parental faith to other faiths and then rediscover the "origin of faith." In this respect, Islam is in a favorable position, for in principle, it accepts Zoroastrianism, Judaism and Christianity and permits an open-minded individual to enter the subjective evolutionary growth of man—the inner evolution which can help a searcher discover the origin of faith in so-called original sin or scientifically in man's original helplessness as well as in the birth of man's awareness and his separation from nature. This insight was developed within Kamal through "reflection," specific readings and giving them a new meaning with my help.

After fourteen months of such self-exploration Kamal was able to trace his lack of a group reference in the States to a historical sense and see himself in historical perspective. He then perceived how reason in modern times has become a two-edged sword. Having developed the historical orientation and a positive attitude toward science and reason, I suggested he explore nature through the study of science, which would lead him toward total growth, a healthy profession and an active life. Although much older than many students, he chose

engineering. As he progressed in his studies he kept in contact with me. Further understanding of the life of original scientists brought Kamal back to me to redefine his life's aims. He had developed a great interest in my suggestion that "culture" often stands between man and nature. His summer inquiry into nature, his study of astronomy and the natural sciences had all helped him see that the major problem in man's life is not social relatedness but intimacy with his cosmic existence. A re-examination of religious principles convinced him that religions have served mankind to give an answer to their "existence"; similarly such cultural elements, as art and literature, as well as philosophical systems.

Yet these ways, though necessary for average individuals of one culture, are not adequate for above-average persons who have experienced a diversified life. By way of a solution I had already oriented Kamal toward the right direction, and aware of his interests, I suggested further study along the lines that all natural elements can presently be reduced in terms of 101 elements and into the structure of the atom. Furthermore, I suggested contemplation on the physical forms and color which can be turned into waves and the like.

This process related Kamal to the future of cosmology, but he was still facing two major problems: How could this feeling give him certainty? How could he have happiness and satisfaction? In order to resolve the first problem, that is, the problem of certainty, I led him to a position where he could see that "knowledge" cannot necessarily give certainty. Through examples and reading various cases, as well as through utilizing knowledge in Western society, both for war and civilian life, both for construction and destruction, Kamal developed a deep insight into this matter. In his fear that this might be a new failure, I introduced him to the writings and

life of Goethe, and once more led him to experience the inner evolution of man, which produced in him a basic change of attitude, that is, observing himself as a process in nature. This process, along with his acquaintance with a mature, sincere and attractive young woman, who later became his wife, developed in him "intimacy" in interpersonal relationships and helped him complete his studies and put him in a mood for a constructive and happy life.

However, in conclusion, it must also be said that intimacy with the opposite sex and a thoroughly sincere relationship has contributed, not only to Kamal's individual and social well-being, but it has also aided him in objectifying the experience of being totally related to an object of desire. It has flowered in Kamal the alchemy of all social ills and has also helped him see that at any time when he becomes aware of an object in nature or in history he can undergo a similar joyful experience. Any time he has solved a problem in which he has ignored his mind and become conscious of a new mathematical relationship he has experienced joy. Finally, any time he has performed an act without expectation of reward he has transcended his state and created satisfaction. In mental, emotional or physical activities he has experienced himself and has contributed to life. He is not a man related to place and time, but to production, activity and creative behavior.

CHAPTER TWELVE

A MEASURE FOR PEACE AND SOCIAL CHANGE

Altruism is a bias of cooperative effort, to guide some of the ways of life to nobler issues.

SIR CHARLES SHERRINGTON

Not every man is the measure of all measures, but only a fully-integrated individual.

Peace by law is necessary but not sufficient. Man can achieve peace as a creative attitude only by developing a new character.

In addition to promoting a state of creative health in the individual, this study also seeks to arrive at a new measure for peace, conflict resolution and social change. Contrary to the popular belief that what man needs is peace by law, I believe that peace by law is a truce which merely outlaws conflict and war. Unless people are reborn in a creative pattern promoting a healthy character, peace will not endure. Moreover, such problems as prejudice and ill-orientation in life cannot be solved by law alone. The origin of action, feeling and thinking must be changed in order to lessen conflicts.

The previous section indicated that the greatest conflict in man is inherent in the divergency of his unfolding drama, which has brought him from a primitive state to a greater state of reason and awareness. To illustrate the ideal resolution of this conflict, I presented several actual cases of the past

and present in order to show that man, regardless of time, place and the degree of culture, has always tried to solve his major inner and outer conflicts. As a result it can be said that if man succeeds in his search for resolving these conflicts he will enlighten himself by sincerely pursuing his intentions and deeds, thereby elevating his heart. Possessed of such a character, he can now more fully develop his potentialities in terms of creativity in art and the sciences; his occupation becomes rooted in a sourceful foundation and provides a meaningful orientation. Such an individual can now make a sound marriage and later cultivate it in his own children. In this small psychological unit he lives happily through love and understanding. The mechanism of his interpersonal behavior of his family life extends to his immediate community, sub-group and national life. It is his personal character which contributes to the nation's stability, which in turn helps in the preservation of peace and the growth of humanity.

These ideal cases, although few in number, have contributed the most in every age and in every culture. From the beginning this way of life has been a meaningful tradition produced through the dynamic force of creativity. Both the East and West have had its representatives, which include all serious men of letters, science, art and philosophy. In times of great national calamity, war and destruction, their value system has offered security to millions, who nevertheless have betrayed themselves and have accepted such unhealthy ways of life as authoritarian-submissive relationships, conformity, a marketing orientation, and a destructive relatedness. Unfortunately, man's regressive tendencies, resulting from his most immediate needs, have been more dominant than the productive ways. Thus, in the past, men in every society made themselves secure by believing in an invisible power. The characteristics of this

power differed according to the degree of maturity of men. Similar ideological beliefs, childhood training and value systems helped men develop similar superegos in order to resolve both their intra- and interpersonal conflicts through escape mechanisms.

In the past intra-personal conflict was solved through submission to God, fear of Hell and hoped—for Paradise. Obedience to the parent's authority and acceptance of their unalienated right resolved parent-child conflict and it was generally supported by love, affection and kindness. Conflict resolution between male and female, wife and husband was simpler due to defined sex roles in life. Because of their ideological similarities small group conflict was also resolved easily. However, with the development of social and political rights of the individual and the application of reason to interpersonal relatedness a contractual system has developed.

Today Western man in his reliance on a contractual and objective method of resolving conflict has gone so far that he has separated affect from reason and measures social change in terms of industrialization, increase in living standards, urbanization, power and possession, without investigating their impact on the quality of man's character. Modern Asian reformists, unconscious of the values of their traditional humanistic means of conflict resolution are presently adopting Western industrialization without measuring its consequences. Responsible, in part, for this situation is the lack of a universal theory of social change.

The sociologist Zimmerman suggests that modern sociology concentrate on developing the theoretical aspects of social change. To initiate this effort he traces the development of a number of theories of social change in recent centuries and categorizes them into the linear, the dichotomous and the

cyclic. The linear or evolutionary theorists, among them Comte, Hegel and Marx, postulated that human society continually progresses from simpler to more advanced stages, and in this process survival of the fittest becomes the major means of social change. According to Zimmerman this approach eventually gave way to the dichotomous concepts of Durkheim, Tonnies, Weber and others. They saw society as moving from one polarity to the other, for example, Durkheim's mechanical and organic solidarity and Tonnies' *Gemeinschaft* and *Gesellschaft*. Later the rhythmical school (Spengler, Toynbee, Sorokin, etc.) challenged the other views by implying that societies exhibit cyclical changes. Spengler perceived society as a process of growing, enlarging, flowering, withering and finally dying; whereas Toynbee thinks of social change as a constant interplay of challenge situations (whether environmental or ideological) and response behavior. More recently Sorokin has stated that society, the result of human interaction, possesses a life force of its own and moves through various cycles, but never solely in one direction (4).

Anthropologists have studied change from a more cultural perspective. Ralph Linton believed that each society with its related culture moves forward through time but is limited in the choices that it may make. According to Linton, all societies provide ways for the individual to satisfy both physical needs (those related to the individual's survival) and psychological needs (those concerned with making people happy). In other words, these needs provide the "motive power" which keeps the society functioning, but at the same time the society is continually introducing new ways of satisfying these needs, and cultural change results. Technology, defined by Linton as ways of handling the natural environment, determines the extent to which a culture can change. He saw in all of human

providing an answer to certainty and happiness. The earlier intellectual maturity of youth and their search for a more comprehensive answer to life suggests that the West evidences a more traditional separation of affect and intellect than the East. This separation is more and more leading to a search for an answer in terms of the existential dilemma. Thus the growth of reason as well as the great reliance on it has brought Western man to the gate of the trans-cultural state.

A second major factor which accounts for the West's increasing awareness is technology, a manifestation of the rise of reason and scientific technique, which has transformed natural resources into consumer goods. Consequently, the mechanism of commercialization has not only produced and marketed, but has also utilized the results of scientific psychology to create false values, false interests and even false drives such that man has become worthless but strives for worthy things; he ignores his own perfection but uses himself to perfect things. Although a few decades ago this phenomenon lay dormant, the public was unaware of it and certain intellectuals overlooked it, it has gradually become a common belief. Again the reaction of the younger generation to traditional measures of success and physical comfort implies that material goods are necessary but not sufficient for happiness.

In short, social security for a pleasant life and the opportunity to move about freely, does not necessarily bring with it happiness. Even though the individual is still a product of science in terms of consumer goods and is driven by immediate values, impulses and false interests, he is, in some cases, bored and tries to inquire into the meaning of life. Some, by attaining a state of possession of things as well as taking it as the end, have arrived at a meaningless life; thus

they seek meaning through boredom, which has resulted from overpossession.

Fear and anxiety may be considered as the third factor which has contributed to Western man's awareness of the existential state, the result of the last two wars and also because "power" is losing its traditional importance. At present the world seems somewhat more insecure for the powerful than for the weaker nations. The unbelievable destructive power of a thermo-nuclear war has created enough fear and anxiety to require new insight into life. Consequently, some individuals now see that man has only one enemy—himself. The task is to change man in order to make him really interested in himself. A reorientation of attitude is necessary.

Fourthly, on the positive side the physical sciences are producing further space exploration and a new cosmology whose impact on minds is ever increasing. At the same time man's new situation in the universe has been extended. In a sense, man is a being who is nourished within the pot of the universe rather than drinking from it. Separation between man and his environment will decrease as man becomes more and more a part of the expanding universe. This scientific discovery gradually imposes on man a new cosmologic perspective which will bring us closer to the trans-cultural state.

The fifth factor is social and individual conflict. The modern industrial society has developed from the principle of social and individual conflict in terms of competition and is related to the one-sided discoveries of Marx, Freud and Darwin. Gradually, Western critics are becoming aware that despite the presence of conflict, man in order to progress must resolve these conflict, not increase them. Furthermore, some individuals are exploring the role of creativity and love as mechanisms of human interpersonal relationships in order to

resolve social contradictions. These factors put Western man in a unique position; he must assume leadership again, for the West not only possesses the fundamental means for the natural state of man but has basically achieved it, and with better justice can bestow it on all. Furthermore, the West has developed social institutions and human organizations to such a high degree that out of it can come greater automation, mental illness and a robot-like existence, or conversely, these means may be used to create an existential moratorium for rebirth in creativity and happiness.

However, to direct Western sources toward the rebirth of healthier, happier and more peaceful societies means the emergence of a greater and intense conflict. The major conflict arises from the emerging existential state and its stand against traditional and contemporary social man; there are also a variety of political, economical and provincial conflicts which exist. To resolve this basic conflict Toynbee and others have considered Western culture a Christian culture and stress a retreat to Christian ethical values. Undoubtedly this idea would gain some validity if people's awareness would unquestionable be in harmony with the Bible, and if economical, political, recreational and social institutions could perform according to the measures given by the Book. From what we now know we can be certain that this is a daydream, a failure, a way of retreat and a door open only to the defeated. Furthermore, the nature of man tells us that when he becomes aware of his previous state he can no longer return to its situation unless he becomes mentally-ill. As soon as an infant begins to walk he cannot return to a motionless state. When he is a child he is no more a dependent infant, when a youth he is no more a helpless

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