

Political & Social Psychology & Behavior



*Over 1,250 Selected Quotations for the Ideological
Skeptic*

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1. A belief structure may or may not contain inconsistencies. By inconsistency is meant not logical inconsistency but psychological inconsistency, or, as it has been variously referred to, imbalance, incongruity, or dissonance. We shall use the term “imbalance.” ROBERT P. ABELSON, “Modes of Resolution of Belief Dilemmas,” in *Readings in Social Psychology* (Freedman, Carlsmith & Sears), 1971.
2. The bedfellows politics made are never strange. It only seems that way to those who have not watched the courtship. MARCEL ACHARD (1900-1974).
3. Law is merely the expression of the will of the strongest for the time being, and therefore has no fixity, but shift from generation to generation, BROOKS ADAMS (1848-1927), *The Law of Civilization and Decay*, 1896.
4. It is a well-known fact that those people who want to rule people are, ipso facto, those least suited to do it....anyone who is capable of getting themselves made President should on no account be allowed to do the job. DOUGLAS ADAMS (1952-2001), *The Restaurant at the End of the Universe*, 1980.
5. The major difference between a thing that might go wrong and a thing that cannot possibly go wrong is that when a thing that cannot possibly go wrong goes wrong it usually turns out to be impossible to get at or repair. DOUGLAS ADAMS (1952-2001).
6. On the planet Earth, man had always assumed that he was more intelligent than dolphins because he had achieved so much – the wheel, New York, wars and so on – whilst all the dolphins had ever done was muck about in the water having a good time. But, conversely, the dolphins had always believed that they were far more intelligent than man – for precisely the same reason. DOUGLAS ADAMS (1952-2001), *The Hitchhiker’s Guide to the Galaxy*, 1979.
7. Elections are won by men and women chiefly because most people vote against somebody rather than for somebody. FRANKLIN P. ADAMS (1881-1960), *Nods and Becks*, 1944.
8. No one means all he says, and yet very few say all they mean, for words are slippery and thought is viscous. HENRY ADAMS (1838-1918), *The Education of Henry Adams*, 1907.

9. The study ... of the American Revolution ... may teach mankind that revolutions are no trifles: that they ought never to be undertaken rashly; not without deliberate consideration and sober reflection; nor without a solid immutable, eternal foundation in justice and humanity; nor without a people possessed by intelligence. JOHN ADAMS, in *The Patriots: The American Revolution Generation of Genius* (Virginius Dabney), 1975.
10. Whenever a child lies you will always find a severe parent. A lie would have no sense unless the truth were felt to be dangerous. ALFRED ADLER (1870-1937), *New York Times*, 1949.
11. They always give advice, want to do everything themselves, find new dangers and never rest until the other person, confused and discouraged, confides himself to their care. ... The neurotic aspires to make the laws for the others. ALFRED ADLER (1870-1937), "The Function of Neurotic Symptoms," in *The Individual Psychology of Alfred Adler*, 1956.
12. We are not determined by our experiences but are self-determined by the meaning we give them; and when we take particular experiences as the basis for our future life we are almost certain to be misguided to some degree. Meanings are not determined by situations. We determine ourselves by the meanings we ascribe to situations. ALFRED ADLER (1870-1937), *What Life Should Mean To You*, 1931.
13. Stripped of ethical rationalizations and philosophical pretensions, a crime is anything that a group in power chooses to prohibit. FREDA ADLER, *Sisters In Crime*, 1975.
14. We should look to the mind, and not to the outward appearances. AESOP, *Fables*, 6th c. BC.
15. Prejudice may be defined as thinking ill of others without sufficient warrant. GORDON ALLPORT (1897-1967), *The Nature of Prejudice*, 1954.
16. There Man tends to treat all of his opinions as principles. HERBERT AGAR (1897-1980), *A Time For Greatness*, 1942.
17. The basic symbolic interactionist proposition at the heart of labeling theory is that the formation of an individual's identity is a reflection of others' definition of him or her. The theory advances the thesis that individuals who are labeled or dramatically stigmatized as deviant are likely to take on a deviant self-identity and become more, rather than less, deviant than if they had not been so labeled. ... An ironic, unintended consequence of labeling, therefore, is that the person becomes what the sanctioning process meant to prevent, even if he or she did not set out that way. RONALD L. AKERS, *Criminological Theories: Introduction and Evaluation*, 1994.
18. life is a corrupting process from the time a child learns to play his mother off against his father in the politics of when to go to bed; he who fears corruptions fears life. SAUL ALINSKY (1909-1972), *Rules for Radicals: A Practical Primer for Radicals*, 1971.
19. Radicals must be resilient, adaptable to shifting political circumstances and sensitive enough to the process of action and reaction to avoid being trapped by their own tactics and forced to travel a road not of their own choosing. In short, radicals must have a degree of control over events. SAUL ALINSKY (1909-1972), *Rules for Radicals: A Practical Primer for Radicals*, 1971.
20. In the politics of human life, consistency is not a virtue. To be consistent means, according to the Oxford Universal Dictionary, "standing still or not moving," Men must change with the times or die. SAUL ALINSKY (1909-1972), *Rules for Radicals: A Practical Primer for Radicals*, 1971.

21. There are innumerable instances in human life where a single association, never reinforced, results in the establishment of a life-long dynamic system. As experience associated only once with bereavement, an accident, or a battle, may become the center of a permanent phobia or complex, not in the least dependent on a recurrence of the original shock. GORDON ALLPORT (1897-1967), *Personality*, 1937.
22. [W]hereas national aggressiveness is total – all citizens being involved in offensive and defensive efforts – relatively few of the citizens feel personally hostile toward the enemy. Studies of soldiers in combat show that hate and aggression are less commonly felt than fear, home-sickness, and boredom. Few citizens, in an aggressive nation, actually feel aggressive. Thus their warlike activity cannot be due solely to their personal motivations. GORDON ALLPORT (1897-1967), “The Role of Expectancy,” in *Tensions that Cause Wars* (Hadley Cantril), 1950.
23. The problems of interpersonal relationships most commonly manifested among the former Communist [Party] respondents were hostility and withdrawal; in other words, there was a relatively high incidence of persons who were chronically rebellious and antagonistic, and of persons who were poorly related to others and to their surroundings. GABRIEL ALMOND (1911-2002), *The Appeals of Communism*, 1954.
24. Seductiveness may be characterized as the polar opposite of nurturance, which indicates hopefulness, the belief that if you are open, trusting, and giving, there is a real chance that instead of being exploited, your actions will be reciprocated. ...It is understandable, therefore, that the seductive personality will search for and tend to gauge potential partners in terms of their weakness, inferiority, and vulnerability to being exploited. GERALD ALPER, *The Puppeteers: Studies of Obsessive Control*, 1994.
25. *Historicism*: A theory of history which holds that events are determined or influenced by conditions and inherent processes beyond the control of humans. ALAN & THERESA Von ALTENDORF, *Isms: A Compendium of Concepts, Doctrines, Traits and Beliefs*, 1991.
26. *Ingenious Sophism*: A Sophism proceeding from morally or politically “correct” premises, which are thus immune to unwanted infection by reason or debate. ALAN & THERESA Von ALTENDORF, *Isms: A Compendium of Concepts, Doctrines, Traits and Beliefs*, 1991.
27. *Anti-Intellectualism*: Hostility toward intellectual pursuits and the use of reason and scholarship to solve problems, favoring the use of emotion, tradition, and action. ALAN & THERESA Von ALTENDORF, *Isms: A Compendium of Concepts, Doctrines, Traits and Beliefs*, 1991.
28. *Prejudice*: An adverse judgment or opinion formed beforehand or without knowledge or examination of the facts. The act or state of holding unreasonable preconceived judgments or convictions. Irrational suspicion or hatred of a particular group. AMERICAN HERITAGE DICTIONARY, William Morris, editor, 1981.
29. The test of every religious, political or educational system, is the man it forms. HENRI FREDERIC AMIEL (1821-1881), *Journal*, 17 June 1852.
30. It is part of the moral tragedy with which we are dealing that words like “democracy,” “freedom,” “rights,” “justice,” which have so often inspired heroism and have led men to give their lives for things which make life worthwhile, can also become a trap, the means of destroying the very things men desire to uphold. SIR NORMAN ANGELL (1874-1967), 1956.

31. A lawyer's primer: if you don't have the law, you argue the facts; if you don't have the facts, you argue the law; if you have neither the facts nor the law, then you argue the constitution. ANONYMOUS
32. Practically speaking, the groups generally described as cults today share in greater or lesser degree the following attributes: an authoritarian structure, the regimentation of followers, reunification of the world, and the belief that adherents alone are gifted with the truth. All the other qualities associated with cults derive from these characteristics: an attitude of moral superiority, a contempt for secular laws, rigidity of thought, and the diminution of regard for the individual. WILLA APPEL, *Cults In America: Programmed For Paradise*, 1983.
33. Cults provide a sense of community. Members are never alone: they live together, work together, share a common goal and purpose. They are spared the shock of loneliness that comes from growing up. Instead of leaving one's family, friends, and hometown for an indifferent and not terribly idealistic world, they simply replace it in one fell swoop. WILLA APPEL, *Cults in America: Programmed for Paradise*, 1983.
34. It sometimes happens that someone is a good citizen who has not the quality according to which someone is also a good man. THOMAS AQUINAS (1225-1274).
35. When something is done again and again it is assumed that it comes from the deliberate judgment of reason. On these grounds custom has the force of law, and abolishes a law, and is the interpreter of laws. THOMAS AQUINAS (1225-1274), *Summa Theologiae*.
36. Love, by its very nature, is unworldly, and it is for this reason rather than its rarity that it is not only apolitical but antipolitical, perhaps the most powerful of all antipolitical human forces. HANNAH ARENDT (1906-1975), *The Human Condition*, 1958.
37. I have given the name *paleologic* (which etymologically means ancient or archaic logic) to the state which precedes the Aristotelian. Although paleologic cognition is illogical according to Aristotelian standards, it is not haphazard or senseless. It can be interpreted as following special laws of organization, or a "logic" of its own ...We find many residues of this type of organization in primitive societies. SILVANO ARIETI (1914-1981), *The Intrapsychic Self*, 1967.
38. The person who thinks exclusively paleologically can ask himself why certain things happen; but the answer he gives is always an anthropomorphic or personal one. He thinks of all events as being determined by the will of men or by anthropomorphized forces. SILVANO ARIETI (1914-1981), *The Intrapsychic Self*, 1967.
39. We praise a man who is angry on the right grounds, against the right persons, in the right manner, at the right moment, and for the right length of time. ARISTOTLE (384-322 B.C.), *Nichomachean Ethics*, 340 B.C.
40. Democracy arose from men thinking that if they were equal in any respect they are equal in all respects. ARISTOTLE (384-322 B.C.), *Politics*, 322 B.C.
41. Inferiors revolt in order that they may be equal and equals that they may be superior. Such is the state of mind that creates revolutions. ARISTOTLE (384-322 B.C.), *Politics*, 322 B.C.
42. And they are friends who have come to regard the same things as good and the same things as evil, they who are friends of the same people, and they who are the enemies of the same people... We like those who resemble us, and are engaged in the same pursuits. ARISTOTLE (384-322 B.C.), *Rhetoric*.

43. When people are feeling friendly and placable, they think one sort of thing; when they are feeling angry or hostile, they think either something totally different or the same thing with a different intensity: when they feel friendly to the man who comes before them for judgment, they regard him as having done little wrong, if any; when they feel hostile, they take the opposite view. ARISTOTLE (384-322 B.C.), *Rhetoric*.
44. It is part of the function of “law” to give recognition to ideas representing the exact opposite of established conduct. Most of the complications arising from the necessity of pretending to do one thing, while actually doing another. THURMAN ARNOLD (1891-1969), *The Symbols of Government*, 1935.
45. Public debate is necessarily only a matter of giving unity and morale to organizations. It is ceremonial and designed to create enthusiasms, to increase faith and quiet doubt. It can have nothing to do with the actual practical analysis of facts. THURMAN ARNOLD (1891-1969), *The Folklore of Capitalism*.
46. Historical understanding consists of perceiving difference among similar phenomena and similarities among different ones. RAYMOND ARON (1905-1983), “Evidence and Inference in History,” in *Evidence and Inference* (Daniel Lerner, ed), 1959.
47. Mass politics signifies the end of public discourse, where there is face to face communication and decisions are arrived at through consciously applying the rules of evidence and argument. STANLEY ARONOWITZ, “Postmodernism and Politics,” *Social Text*, 18:99-115.
48. Conformity can be defined as a change in a person’s behavior or opinions as a result of real or imagined pressure from a person or group of people. ... A group is more effective at inducing conformity if (1) it consists of experts, (2) the members (individually or collectively) are important to the individual, or (3) the members (individually or collectively) are comparable to the individual in some way. ELLIOT ARONSON, *The Social Animal*, 1976.
49. The *halo effect* is a general bias in which a favorable or unfavorable impression of a person biases future expectations and inferences about that person. ... The *false-consensus effect* refers to the tendency to overestimate the percentage of people who agree with us on any issue. ELLIOT ARONSON, *The Social Animal*, 1976.
50. Human cognition tends to be conservative. ... When applied to social cognition, conservatism refers to the tendency to preserve that which is already established – to maintain our preexisting knowledge, beliefs, attitudes, and hypotheses. ELLIOT ARONSON, *The Social Animal*, 1976,
51. When men are in doubt they always believe what is more agreeable. FLAVIUS ARRIANUS (95–180 AD), *The Anabasis of Alexander the Great*, 2d c. A.D.
52. To protect himself from coming in conflict with the social order, the individual adopts measures the consequences of which are *not* to observe, *not* to understand, *not* to feel. SOLOMON E. ASCH (1907-1996), *Social Psychology*, 1952.
53. Life in society requires consensus as an indispensable condition. But consensus, to be productive, requires that each individual contribute independently out of his experience and insight. When consensus comes under the dominance of conformity, the social process is polluted and the individual at the same time surrenders the powers on which his functioning and feeling and thinking depends. That we have found the tendency to conformity in our society so strong that reasonably

intelligent and well-meaning young people are willing to call white black is a matter of concern. It raises questions about our ways of education and about the values that guide our conduct. SOLOMON E. ASCH (1907-1996), "Opinions and Social Pressure," in *Social Groups: Studies In Social Interaction* (A. P. Hare, et. al., eds), 1966.

54. To deny the prevailing view in society, however that view comes to predominate, requires of the individual a serious severance of social bonds, that familiar milieu which he knows and moves in and through which he acquires a sense of worth. HARVEY ASHER, "Non-Psychoanalytic Approaches to National Socialism," *Psychohistory Review*, 7:3 (Winter 1978).
55. The humorous man recognizes that absolute purity, absolute justice, absolute logic and perfection are beyond human achievement and that men have been able to live happily for thousands of years in a state of genial frailty. BROOKS ATKINSON (1894-1984), *Once Around The Sun*, 1951.
56. Groups behave at a much lower emotional level than do individuals so that group behavior is less psychologically mature. Thus, in group situations, affect emerges as an expression of group-induced regression. JERROLD ATLAS and LAURA PORZIO, "Range and Anger," *Journal of Psychohistory*, Summer 1994.
57. Life itself is neither good nor evil, but only a place for good or evil. MARCUS AURELIUS (121-180 A.D.), *Meditations*.
58. If you are distressed by anything external, the pain is not due to the thing itself but to your estimate of it; and this you have the power to revoke at any moment. MARCUS AURELIUS (121-180 A.D.).

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59. As for the philosophers, they make imaginary laws for imaginary commonwealths, and their discourses are in the stars, which give little light because they are so high. SIR FRANCIS BACON (1561-1626), *The Advancement of Learning*, 1605.
60. He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief. FRANCIS BACON (1561-1626), *Of Marriage and Single Life*.
61. He who cannot possibly mend his own case, will do what he can to impair others. SIR FRANCIS BACON (1561-1626), *Essays*, 1625.
62. The causes and motives of sedition are, innovation in religion; taxes; alteration of laws and customs; breaking of privileges; general oppression, advancement of unworthy persons; strangers; dearths; disbanded soldiers; factions grown desperate; and whatsoever in offending a people joineth them in a common cause. FRANCIS BACON (1562-1626), *Essays*.
63. There are four classes of idols which beset men's minds. To these for distinction's sake I have assigned names, calling the first class Idols of the Tribe; the second, Idols of the Cave; the third, Idols of the Market-place; the fourth, Idols of the Theater. FRANCIS BACON (1561-1626), *Novum Organum*, 1620.
64. It is well to observe the force and effect and consequences of discoveries. These are to be seen nowhere more conspicuously than in those three which were unknown to the ancients, and of which the origin, though recent, is obscure: namely, printing, gunpowder and the magnet. For these three

have changed the whole face and state of things throughout the world; the first in literature, the second in warfare, the third in navigation... FRANCIS BACON (1561-1626), *Novum Organum*, 1620.

65. Nothing destroyeth authority so much as the unequal and untimely interchange of power pressed too far, and relaxed too much. FRANCIS BACON (1561-1626), *Essays*.
66. In matters of state a change even for the better is distrusted, because it unsettles what is established; these things resting on authority, consent, fame and opinion, not on demonstration. FRANCIS BACON (1561-1626), *Novum Organum*, 1620.
67. The human understanding when it has once adopted an opinion draws all things else to support and agree with it. And though there be a greater number and weight of instances to be found on the other side, yet these it either neglects and despises, or else by some distinction sets aside and rejects... FRANCIS BACON (1561-1626), *Novum Organum*, 1620.
68. The most melancholy of human reflections perhaps, is that, on the whole, it is a question whether the benevolence of mankind does more harm than good. WALTER BAGEHOT (1826-1877), *Physics and Politics*, 1869.
69. The instinct to command others, in its primitive essence, is a carnivorous, altogether bestial and savage instinct. Under the influence of the mental development of man, it takes on a somewhat more ideal form and becomes somewhat ennobled, presenting itself as the instrument of reason and the devoted servant of that abstraction, or political fiction, which is called the public good. MIKHAIL BAKUNIN (1814-1876), Russian Anarchist.
70. A devotion to humanity is...too easily equated with a devotion to a Cause, and Causes, as we know, are notoriously bloodthirsty. JAMES BALDWIN (1924-1987), *Notes of a Native Son*, 1955.
71. The hardest sentiment to tolerate is pity, especially when it's deserved. Hatred is a tonic, it vitalizes us, it inspires vengeance, but pity deadens, it makes out weakness weaker. HONORE' de BALZAC (1799-1850), *La Peau de Chagrin*, 1831.
72. There is neither vice nor virtue, there are only circumstances. HONORE' de BALZAC (1799-1850), *La Pere Goriot*, 1834.
73. By clutching our enemies, we avoid self-awareness. We see clearly enough -- and hate, clearly enough -- the hideous, leering vulture that gnaws daily at our liver, but we fail to see our own face. And so, like Diogenes the Cynic, we search the streets at night, holding aloft our lantern and projecting our shadows everywhere, startled from time to time by the shifting apparitions of our own making, looking desperately for what we dare not find inside ourselves. DAVID P. BARASH, *Beloved Enemies: Our Need For Opponents*, 1994.
74. But politics is not theology: there is no salvation in it. At its best, it sets the conditions for a virtuous life. Its arena is a messy ground between the best and the probable... JAMES DAVID BARBER, *The Pulse of Politics*, 1980.
75. A strong sense of identity gives man an idea he can do no wrong; too little accomplishes the same. DJUNA BARNES (1892-1982), *Nightwood*, 1937.
76. [Envy is] the most corroding of vices and also the greatest power in any land. JAMES M. BARRIE (1860-1937).

77. Paranoia is the most vivid pathological manifestation of a breakdown in the ability to maintain the distinction between what is inside the self and what is outside it. [It] bears a puzzling relationship to certain intense experiences of a religious, transcendental, or mystical nature. ...the feeling of unity with the entire universe, utter merging of the self in the infinite... FRANK BARRON, "Diffusion, Integration, and Enduring Attention In The Creation Process," in *The Study of Lives* (Robert W. White, Ed.), 1963.
78. Our minds do not merely gather information; they edit it and seek particular types of correlation. They have become efficient at extracting patterns in collections of information.... Beyond the scientific realm we might understand our penchant for religious and mystical explanations of experience as another application of this faculty for editing reality down to a few simple principles which make it seem under our control. JOHN D. BARROW, *Impossibility: The Limits of Science and the Science of Limits*, 1998
79. Nothing is intrinsically valuable; the value of everything is attributed to it, assigned to it from outside the thing itself, by people. JOHN BARTH, *The Floating Opera*, 1956.
80. There is in all of us a strong disposition to believe that anything lawful is also legitimate. This belief is so widespread that many persons have erroneously held that things are "just" because the law makes them so. CLAUDE-FREDERICK BASTIAT (1801-1850), 1850.
81. Even heroes and martyrs can benefit from their acts of apparent selflessness. Consider the soldier who saves his comrades by diving on a grenade or the man who dies after relinquishing his place in a rescue craft. These persons may have acted to escape their anticipated guilt and shame for letting others die. Or they may have acted to gain rewards – the admiration and praise of those left behind or the benefits expected in a life to come. C. D. BATSON, "Prosocial Motivation: Is It Ever Truly Altruistic?" in *Advances in Experimental Psychology*, 1987.
82. Groups hold their beliefs in high regard and will strive hard to defend them, and such strivings include resorting to collective self-deception. ... Probably the easiest and most obvious way to distort collective memory involves the selective omission of disagreeable events. Events that make one's social group look bad can often be ignored or expunged from its memory. ROY E. BAUMEISTER & STEPHEN HASTINGS, "Distortions of Collective Memory," in *Collective Memory of Political Events* (James Pennebaker, et al.), 1997.
83. An important form of memory distortion involves focusing on actual or presumptive misdeeds by one's enemies or opponents, to the extent that even one's own misdeeds can be minimized as mere responses to the enemy. ROY E. BAUMEISTER & STEPHEN HASTINGS, "Distortions of Collective Memory," in *Collective Memory of Political Events* (James Pennebaker, et. al.), 1997.
84. The sadist cannot stand the separation of the public and the private; nor can he grant to others the mystery of their personality, the validity of their inner self...in order for him to feel his maximum power, he wants the world to be peopled with concrete manipulatable objects... ERNEST BECKER (1925-1975), *The Structure of Evil*, 1968.
85. Sometimes men went to war out of personal frustration in the tribe, to work off sexual jealousy and grief, or even simple boredom. Life on primitive levels could be monotonous, and warfare was often the main source of new experience, travel, real stimulation. ERNEST BECKER (1925-1975), *Escape From Evil*, 1975.
86. We obey our authority figures all our lives...because of the anxiety of separation. Every time we try to do something other than what they wanted, we awaken the anxiety connected with them and their

possible loss. To lose their powers and approval is thus to lose our very lives. ERNEST BECKER (1925-1975), *The Denial of Death*, 1973.

87. Social groups create deviance by making rules whose infraction constitutes deviance, and by applying those rules to particular people and labeling them as outsiders.... The deviant is one to whom that label has been applied; deviant behavior is behavior that people so label. HOWARD BECKER (1889-1960), *Outsiders: Studies in the Sociology of Deviance*, 1963.
88. In addition to recognizing that deviance is created by the responses of people to particular kinds of behavior, by the labeling of that behavior as deviant, we must also keep in mind that the rules created and maintained by such labeling are not universally agreed to. Instead, they are the object of conflict and disagreement, part of the political process of society. HOWARD BECKER (1889-1960), *Outsiders: Studies in the Sociology of Deviance*, 1963.
89. Treating a person as though he were generally rather than specifically deviant produces a self-fulfilling prophecy. It sets in motion several mechanisms which conspire to shape the person in the image people have of him. HOWARD BECKER (1889-1960), *Outsiders: Studies in the Sociology of Deviance*, 1963.
90. There is much to be said for failure. It is more interesting than success. MAX BEERBOHM (1872-1956), *Mainly On The Air*, 1947.
91. A reputation for good judgment, for fair dealing, for truth, and for rectitude, is itself a fortune. HENRY WARD BEECHER (1813-1887).
92. The behavior of men is not independent of the theories of human behavior that men adopt... what we believe of man affects the behavior of men, for it determines what each expects of the other ... belief helps shape actuality. DANIEL BELL, *The End of Ideology*, 1960.
93. The most grievous mistake in the social sciences is to read the character of a society through a single overriding concept, whether it be capitalism or totalitarianism, and to mislead one as to the complex (overlapping and even contradictory) features of any modern society... DANIEL BELL, *The Coming of Post-Industrial Society*, 1976.
94. When one door closes, another opens; but we often look so long and so regretfully upon the closed door that we do not see the one which has opened for us. ALEXANDER GRAHAM BELL (1847-1922).
95. When we want to know how a person feels, we look to see how he acts. Accordingly, ... an individual ... might also infer his own internal states by observing his own overt behavior. DARYL J. BEM, *Beliefs, Attitudes and Human Affairs*, 1970.
96. Our age is indeed the age of the intellectual organization of political hatreds. It will be one of its chief claims to notice in the moral history of humanity. JULIEN BENDA (1867-1956), *The Treason of the Intellectuals*, 1927.
97. Men make their own history; but they make it under given conditions, and they become entangled thereby in a fate which is in part the result of other men having made their own history earlier. REINHARD BENDIX, *Force, Fate and Freedom*, 1984.
98. A revolution occurs when a social order is drastically transformed and reconstituted. Though revolutions are conventionally identified with lower-class movements, a "revolution from above" can

be equally far-reaching. Indeed, restorations can prove as revolutionary as revolutions. REINHARD BENDIX, *Force, Fate and Freedom*, 1984.

99. Most powerful social beliefs are based less on the capacity to prove or disprove the belief than on the side benefits that follow their resolution. W. LANCE BENNETT, *News: The Politics Of Illusion*, 1983.
100. When faced with a choice between confronting an unpleasant reality and defending a set of comforting and socially accepted beliefs, most people choose the later course. W. LANCE BENNETT, *News: The Politics of Illusion*, 1983.
101. Repression of strong unacceptable motives is sometimes accompanied by overt behavior and conscious feelings that are opposite to the repressed tendencies ("reaction formation"). BERNARD BERELSON (1912-1979) & GARY A. STEINER (1931-1966), *Human Behavior: An Inventory of Scientific Findings*, 1964.
102. Glamour cannot exist without personal social envy being a common and widespread emotion. JOHN BERGER, *Ways of Seeing*, 1973.
103. Intellectuals have always had the propensity to endow their libidinal emotions with philosophical significance, as sex as in politics, and in both areas one often suspects that the need for philosophy arises from an unfortunate combination of strong ambitions and weak capabilities. PETER L. BERGER, *Pyramids of Sacrifice: Political Ethics and Social Change*, 1974.
104. The strongly redistributionist state must become ever more intrusive, and the final trade-off may be between equality and liberty. PETER L. BERGER, *The Capitalist Revolution*, 1986.
105. All human activity is subject to habituation. Any action that is repeated frequently becomes cast into a pattern, which can then be reproduced with an economy of effort. PETER L. BERGER & T. LUCKMAN, *The Social Construction of Reality*, 1967.
106. What a person knows and believes is in principle predictable from two classical factors, his needs and his environment, his environment being essentially his society. GUSTAV BERGMANN (1906-1987), *Ideology*, 1951.
107. Envy is a state of exquisite tension, torment and ill will provoked by an overwhelming sense of inferiority, impotence and worthlessness. It begins in the eye of the beholder and is so painful to the mind that the envious person will go to almost any lengths to diminish, if not destroy, whatever or whoever may have aroused it. JOSEPH H. BERKE, *The Tyranny of Malice*, 1988.
108. Modern creative work has a strong addictive or compulsive component: the artist is expected to outdo him- or herself with each succeeding product. ... The structure is one of "upping the ante," in other words; work is often "unfinished" because it is done in pursuit of an inaccessible ideal. MORRIS BERMAN, "The Two Faces Of Creativity," in *Speculations: The Reality Club* (John Brockman, ed.), 1990.
109. Civilization exists precisely so that there may be no masses but rather men alert enough never to constitute masses. GEORGES BERNANOS (1888-1948), *Last Essays of George Bernanos*, 1955.
110. We cannot bear to regard ourselves simply as playthings of blind chance; we cannot admit to feeling ourselves abandoned. UGO BETTI (1892-1953), *Struggle till Dawn*, 1949.

111. Social institutions are what they do, not necessarily what they say they do. It is the verb that matters, not the noun. ANEURIN BEVAN (1847-1960), *In Place of Fear*, 1952.
112. Conservative, n. A statesman who is enamored of existing evils, as distinguished from the liberal, who wishes to replace them with others. AMBROSE BIERCE (1842-1914), *The Devil's Dictionary*, 1881-1914.
113. Politics, n. A strife of interests masquerading as a contest of principles. AMBROSE BIERCE (1842-1914), *The Devil's Dictionary*, 1881-1914.
114. Human history is what people did. To understand it is to understand why people did what they did... Understanding history through motives and motives through history; this is psychohistory. RUDOLPH BINION, "Doing Psychohistory," *Journal of Psychohistory*, 5 (1978)
115. When a man says he approves of something in principle, it means he hasn't the slightest intention of carrying it out in practice. OTTO VON BISMARCK (1915-1898).
116. He who would do good must do it in Minute Particulars. General Good is the plea of the scoundrel, hypocrite and flatterer. WILLIAM BLAKE (1757-1827), *Jerusalem*
117. To speak of social structure is to speak of differentiation among people, since social structure is defined by the distinctions people make, explicitly or implicitly, in their role relations. An undifferentiated social structure is a contradiction in terms. PETER M. BLAU (1918-2002), *Parameters of Social Structure*, 1974.
118. History is, in its essentials, the science of change. It knows and it teaches that it is impossible to find two events that are ever exactly alike, because the conditions from which they spring are never identical. MARC BLOCH (1886-1944), French Historian.
119. It would be interesting to read a volume of history which dealt not so much with the masters of men and their feats of conquest as with the personality disorders which impelled them to their particular course of action... In the appraisal of history hypomania is as important as gunpowder and schizophrenia may be as significant as the atomic bomb. C. S. BLUMEL, *War, Politics and Insanity*, 1948.
120. The best way of preserving a state, and guaranteeing it against sedition, rebellion, and civil war is to keep the subjects in amity with one another, and to this end, to find an enemy against whom they can make common cause. JEAN BODIN (1520-1596), *The Six Books of Commonwealth*, 1962.
121. It is the nature of human affairs to be fraught with anxiety. ANICIUS MANLIUS SEVERINUS BOETHIUS (480-527), *The Consolation of Philosophy II*.
122. Persons in groups may experience both loss of self-awareness and evaluation apprehension, a process called deindividuation... Group situations that produce anonymity and draw attention away from each person seem most likely to foster the deindividuation process. MARTIN BOLT, "Group Dynamics," in *Encyclopedia of Psychology* (David G. Benner, ed.), 1985.
123. The first grand discovery was time, the landscape of experience. Only by marking off months, weeks, and years, days and hours, minutes and seconds, would mankind be liberated from the cyclical monotony of nature. The flow of shadows, sand, and water, and time itself, translated into the clock's staccato, became a useful measure of man's movements across the planet ... Communities of time

would bring the first communities of knowledge, ways to share discovery, a common frontier of the unknown. DANIEL BOORSTIN (1914-2004), *The Discoverers*, 1983.

124. Overwhelmed by the instant moment – headlined in this morning’s newspaper and flashed on this hour’s newscast – we don’t see the whole real world around us. We don’t see the actual condition of our long-lived body national. ... In a word, we have lost our sense of history. ... Without the materials of historical comparison, having lost our traditional respect for the wisdom of our ancestors and the culture of kindred nations, we are left with little but abstractions, baseless utopias, to compare ourselves with. DANIEL BOORSTIN (1914-2004), *Democracy and It’s Discontents: Reflections on Everyday America*, 1974.
125. The greatest of all weaknesses is the fear of appearing weak. JACQUES-BENIGNE BOUSSUET (1627-1704), *Politics from Holy Writ*, 1709.
126. Nature does not seem to care very much whether our ideas are true or not, as long as we get on through life safely enough. And it is surprising on what an enormous amount of error we can get along comfortably. RANDOLPH BOURNE (1886-1918), *Youth and Life*, 1913.
127. Coercive power exists when one individual or group is able to influence another’s behavior by the threat of punishment. JOHN WAITE BOWERS & DONOVAN J. OCHS, *The Rhetoric of Agitation and Control*, 1971.
128. The chief characteristics of the [liberal] attitude are human sympathy, a receptivity to change, and a scientific willingness to follow reason rather than faith. CHESTER BOWLES (1901-1986), *New Republic*, 22 July 1946.
129. It appears...that situation ethics has an unsettling ability to justify a number of diverse decisions. It is not difficult to see how situation ethics can be used to rationalize, either consciously or unconsciously, decisions and actions that stem from selfish and evasive origins. BERT BRADLEY, *Fundamentals of Speech Communication: The Credibility of Ideas*, 1981.
130. The secret of happiness is to admire without desiring. F. H. BRADLEY (1846-1924), *Appearance and Reality*, 1894.
131. If the Government becomes a law-breaker, it breeds contempt for law...To declare that in the administration of the criminal law the end justifies the means - to declare that the Government may commit crimes in order to secure the conviction of a private criminal - would bring terrible retribution. LOUIS BRANDEIS (1856-1941), U. S. Supreme Court Justice, *Olmstead et al. v. United States*, 277 U.S. 485, 1928.
132. It is important to bear in mind the now commonly accepted fact that in its primitive stages, religion had nothing to do with morals as understood by us today. JAMES HENRY BREASTED (1865-1935), *The Dawn Of Conscience*, 1933.
133. No one could pretend to be on the side of the individual whom he is screening for the purposes of social control. The absurdity of saying that they are trying to ‘help’ their clients is pointed out by the fact that their brain studies are funded by the Justice Department. PETER BREGGIN, quoted in *Who Controls The Controllers* (James S. Eckenrod), 1976.
134. Plato saw individual conduct as more as a reflection of the society in which the person was reared. To him the reasons for human behavior were to be found largely in the character of society. Aristotle,

however, took the view that society essentially is a resultant of the “nature” of the individual. WINSTON L. BREMBECK & WILLIAM S. HOWELL, *Persuasion: A Means of Social Control*, 1952.

135. At various times and places, and in differing situations, motives for in varying strengths and combinations to serve the basic drives and primary desires of the individual. Like an iceberg, the hidden portion of our motives often far outweigh the surface appearances. WINSTON L. BREMBECK & WILLIAM S. HOWELL, *Persuasion: A Means of Social Control*, 1952.
136. The new ideas of one age become the ideologies of the next, by which time they will in all probability be out of date and inapplicable. GERALD BRENAN 1894-1987).
137. Common membership in a salient social category can serve as a rule for defining the boundaries of low-risk inter personal trust that bypasses the need for personal knowledge and the costs of negotiating reciprocity with individual others. As a consequence of shifting from the personal level to the social group level of identity, the individual can adopt a sort of “depersonalized trust” based on category membership alone. M. B. BREWER, “Ethnocentrism and its Role in Interpersonal Trust,” in *Scientific Inquiry and the Social Sciences* (Brewer & Collins), 1981.
138. All liberals claim to believe in personal liberty, human progress, and the pursuit of rational self-interest by individuals as the basis of a free society. But there is considerable, often intense, disagreement among them over what those ideas mean. ALAN BRINKLEY, *The Age of Reform: New Deal Liberalism in Recession and War*, 1995.
139. Certain subjects are clearly emotionally loaded. Discussing them generates peculiar resistances that are hardly amenable to rational argument... [T]hese resistances are the result of a long-standing conditioning, going back to earliest childhood... The net result is a powerful reinforcement and perpetuation of the dominant ideology and...individuals ready at a later stage to accept the authority of the school teacher, priest, employer and politician. MAURICE BRINTON, *The Irrational in Politics*, 1996.
140. The purpose of education - both East and West - is the mass production of robots...who have so internalized social constraints that they submit to them automatically. MAURICE BRINTON, *The Irrational in Politics*, 1996.
141. We can tell nothing of other people except by see what they do or say in particular circumstances. If one dispenses with this procedure, and so claims to be treating other people as persons rather than machines, one is exposed to the danger of assuming that everybody should be the kind of person one is oneself. ... A proper sensitivity to others demands that we should take an interest in what they actually do rather than what we think they do. The empirical method is a way of reconciling differences. If one rejects it, the only way of dealing with a disagreement is by emotional polemic. DAVID BROADBENT, *In Defense Of Empirical Psychology*, 1973.
142. Were we to choose our leaders on the basis of their reading experience and not their political programs, there would be much less grief on earth. I believer – not empirically, alas, but only theoretically – that for someone who read a lot of Dickens to shoot his like in the name of an idea is harder than for someone who read no Dickens. JOSEPH BRODSKY, Russian Nobel Laureate.
143. Core values are those so central to a person’s belief system that to change one of those values would amount to a basic alteration of his self concept. Authority values are based on reference groups and the individuals that influence a person. Peripheral values are the more or less incidental beliefs of an individual that can be easily changed. WILLIAM D. BROOKS, *Speech Communication*, 1971.

144. When family integration weakens, the individual becomes more available for participation in some kinds of collective behavior. This availability has two aspects: (1) the individual can be more self-centered psychologically, more conscious of and concerned with his own needs and problems; and (32) his actions do not have direct inescapable consequences for the lives of others who are dependent on him. LEONARD BROOM & PHILIP SELZNIK, *Sociology*, 1957.
145. An entire faith in the reality of witches and apparitions may commonly be traced to its true source, in the warmth of the passions, in the strength and fertility of the fancy. CHARLES BROCKDEN BROWN (1771-1810), *The Rhapsodist*.
146. People who go into new and strange fields just have to be prepared – they simply have to acknowledge that they are going to be subjected to ridicule as part of the cost of the thing. FRANK A. BROWN, in *Time Clocks* (Ritchie Ward), 1974.
147. Nowhere are prejudices more mistaken for truth, passion for reason, and invective for documentation than in politics. That is a realm, peopled only by villains or heroes, in which everything is black or white and gray is a forbidden color. JOHN MASON BROWN (1900-1969), *Through These Men*, 1956.
148. The administration of control is suspicious. It projects a dangerous future and guards against it. It also refuses the risk of inadequate coverage by enlarging the controlled population to include all who might be active in any capacity. Control may or may not be administered with a heavy hand, but it is always a generalization applied to specific instances. MICHAEL E. BROWN, “The Condemnation and Persecution of Hippies,” *Transaction*, VI, 1969.
149. The middle class is always a firm champion of equality when it comes to a class above it; but it is its inveterate foe when it concerns elevating a class below it. ORESTES A. BROWNSON (1803-1876), *The Laboring Classes*, 1840.
150. The shrewd guess, the fertile hypothesis, the courageous lead to a tentative conclusion -- these are the most valuable coin of the thinker at work, whatever his line of business. JEROME S. BRUNER, *The Process of Education*, 1960.
151. Envy and hatred are always united. They gather strength from each other by being engaged upon the same object. JEAN de LA BRUYERE (1645-1696), *Les Caracteres*, 1688.
152. How little solidity and substance there is in the political or social beliefs of nineteen persons out of twenty. These beliefs, when examined, mostly resolve themselves into two or three prejudices and aversions, two or three prepossessions for a particular party or section of a party, two or three phrases or catchwords suggesting or embodying arguments which the man who repeats them has not analyzed. JAMES BRYCE (1849-1926), *The American Commonwealth*, 1904.
153. It is therefore rather sentiment than thought that the mass can contribute, a sentiment grounded on a few broad considerations and simple trains of reasoning; and the soundness and elevation of their sentiment will leave more to do with their taking their stand on the side of justice, honor and peace, than any reasoning they can apply to the sifting of the multifarious facts thrown before them, and to the drawing of legitimate inferences therefrom. JAMES BRYCE (1849-1926), *The American Commonwealth*, 1904.
154. The so-called conservative, uncomfortably disdain of controversy, seldom has the energy to fight his battles, while the radical, so often a member of the minority, exerts disproportionate influence because of his dedication to his cause. WILLIAM F. BUCKLEY, Jr., *God And Man At Yale*, 1951.

155. Is it really surprising that whenever you get striving for equality and fraternity, the guillotine appears on the scene. VLADIMIR BUKOVSKY, *To Build A Castle*, 1979.
156. It is a general error to imagine the loudest complainers for the public to be the most anxious for its welfare. EDMUND BURKE (1729-1797), *Observations*, 1769.
157. No passion so effectually robs the mind of all its powers of acting and reasoning as fear. EDMUND BURKE (1729-1797), *On the Sublime and the Beautiful*.
158. I am not one of those who think the people are never in the wrong. They have been so, frequently and outrageously, both in other countries and in this. But I do say, that in all disputes between them and their rulers, the presumption is at last on a part in favour of the people. EDMUND BURKE (1729-1797), *Reflections On The Revolution In France*.
159. The ambiguity of external and internal motivation has recently plagued some enemies of Fascism who saw that an effective war against Fascist nations would require many "Fascist" measures on the part of the Anti-Fascists. As the Irish poet, George Russell, once stated the form of their predicament: "We become the image of the thing we hate." KENNETH BURKE (1897-1993), *A Grammar of Motives*, 1945.
160. The dearest ambition of a slave is not liberty, but to have a slave of his own. SIR RICHARD BURTON (1821-1890).
161. The more unpopular an opinion is, the more necessary it is that the holder should be somewhat punctilious in his observance of conventionalities generally. SAMUEL BUTLER (1835-1902), *Notebooks*, 1912.
162. The study of the past with one eye, so to speak, upon the present is the source of all sins and sophistries in history. ... It is the essence of what we mean by the word 'unhistorical.' HERBERT BUTTERFIELD (1900-1979), *The Whig Interpretation of History*, 1973.



163. The optimist proclaims we live in the best of all possible worlds; and the pessimist fears this is true. JAMES B. CABELL (1879-1959), *The Silver Stallion*, 1926.
164. The grand thing about the human mind is that it can turn its own tables and see meaninglessness as ultimate meaning. JOHN CAGE (1912-1992), *Silence*, 1961.
165. What then is the specifically democratic temper? It is a firm respect for oneself displayed as a sort of briny irreverence toward officials. Democratic irreverence does not ordinarily imply rebellion or even disrespect; its eye-level gaze implies only that the citizen sees the official for what he is, i.e., just another person performing a socially-assigned task with more or less competence and ability. EDMOND CAHN, *The Predicament of Democratic Man*, 1961.
166. "Due process," a standard that arose in our social system of law and fair play stemmed from the desire to provide rational procedure and fair play, is equally indispensable in every other kind of social or political enterprise. EDMOND CAHN, *The Predicament of Democratic Man*, 1961.
167. I don't believe people are looking for the meaning of life as much as they are looking for the experience of being alive. JOSEPH CAMPBELL (1904-1987).

168. When we regard a man as morally responsible for an act, we regard him as a legitimate object of moral praise or blame in respect of it. But it seems plain that a man cannot be a legitimate object of moral praise or blame for an act unless in willing the act he is in some important sense a “free” agent. Evidently free will in some sense, therefore, is a precondition of moral responsibility. C. ARTHUR CAMPBELL, *In Defense Of Free Will*, 1967.
169. The people is a beast of muddy brain, that knows not its own strength. TOMMASSO CAMPANELLA, *The People*.
170. The evil in the world almost always comes from ignorance. Good intentions may do as much harm as malevolence, if they lack understanding. ALBERT CAMUS (1913-1960), *The Plague*, 1947.
171. The slave begins by demanding justice and ends by wanting to wear a crown. ALBERT CAMUS (1913-1960), *The Rebel*, 1951.
172. The dead weight of institutions, which have a life of their own, then gradually tames the impetus of the original appeal. ELIAS CANETTI (1915-1994), *Crowds and Power*, 1962.
173. Direction is essential for the continuing existence of the crowd. Its constant fear of disintegration means that it will accept any goal. A crowd exists so long as it has an unattained goal. ELIAS CANETTI (1915-1994), *Crowds and Power*, 1962.
174. The relative uniformity of a culture from one generation to another, the usual slow rate of change, is clear indication that many norms of the culture are uncritically accepted by a large majority of the people. HADLEY CANTRIL (1906-1969), *The Psychology of Social Movements*, 1963.
175. The concept of freedom is essentially a psychological and not a political concept. It describes an individual’s opportunity to make his own choices and to act in accord with them. Psychologically, freedom refers to the freedom to experience more of what is potentially available, the freedom to move about and ahead, to be and to become. HADLEY CANTRIL (1906-1969), “The Human Design,” *Journal of Individual Psychology*, 20, 1964.
176. It is not what a man outwardly has or wants that constitutes the happiness or misery of him. Nakedness, hunger, distress of all kinds, death itself have been cheerfully suffered, when the heart was right. It is the feeling of injustice that is insupportable to all men. THOMAS CARLYLE (1795-1881), *Chartism*, 1839.
177. Democracy means despair of ever finding any heroes to govern you, and contentedly putting up with the want of them. THOMAS CARLYLE (1795-1881), *Past and Present*, 1843.
178. Experience is the best of schoolmasters, only the school-fees are heavy. THOMAS CARLYLE (1795-1881), *Miscellaneous Essays*.
179. I do not believe in the collective wisdom of individual ignorance. THOMAS CARLYLE (1795-1881), *The Age of Reason*, 1794.
180. One of the most tragic things I know about human nature is that all of us tend to put off living. We are all dreaming of some magical rose garden over the horizon – instead of enjoying the roses that are blooming outside our windows today. DALE CARNEGIE (1888-1955).

181. Other things being equal, as cohesiveness increases there is an increase in a group's capacity to retain members and in the degree of participation by members in group activities. The greater a group's cohesiveness the more power it has to bring conformity to its norms and to gain acceptance of its goals and assignment to tasks and roles. Finally, highly cohesive groups provide a source of security for members which serves to reduce anxiety and to heighten self-esteem. DORWIN CARTWRIGHT, *Group Dynamics: Research and Theory*, 1968.
182. The purpose of all coercive techniques is to induce psychological regression in the subject by bringing a superior outside force to bear on his will to resist. Regression is basically a loss of autonomy, a reversion to an earlier behavioral level. CENTRAL INTELLIGENCE AGENCY, *Human Resource Exploitation Training Manual* (Harper's Magazine, April 1997).
183. The manner and timing of the subjects arrest should be planned to achieve surprise and the maximum amount of mental discomfort. He should therefore be arrested at a moment when he least expects it and when his mental and physical resistance are at their lowest – ideally in the early hours of the morning. CENTRAL INTELLIGENCE AGENCY, *Human Resource Exploitation Training Manual* (Harper's Magazine, April 1997).
184. A person's sense of identity depends upon the continuity in his surroundings, habits, appearance, relations with others, etc. Detention permits the questioner to cut through these links and throw the subject back upon his own unaided internal resources. Detention should be planned to enhance the subject's feelings of being cut off from anything known and reassuring. CENTRAL INTELLIGENCE AGENCY, *Human Resource Exploitation Training Manual* (Harper's Magazine, April 1997).
185. Difficulties are meant to arouse, not discourage. The human spirit is to grow strong by conflict. WILLIAM ELLERY CHANNING (1780-1842), *The Present Age*.
186. The problem of life becomes how to incorporate and/or keep at a distance the disparate sets of standards that each have value in their distinct settings. Life's tale is told in terms of the distinct selves that a person cultivates and the growing closeness or remoteness of these selves over time. B. CHANOWITZ & ELLEN J. LANGER, in *Self-Deception and Self-Understanding* (Mike W. Martin ed.), 1985.
187. Democracy is not an easy form of government, because it is never final; it is a living, changing organism, with a continuous shifting and adjusting of balance between individual freedom and general order. ILKA CHASE (1905-1978), *Past Imperfect*, 1942.
188. One is not superior merely because one sees the world as odious. FRANCOIS-RENE De FRANCOIS-RENE de CHATREAU BRIAND (1768-1848).
189. History is not a work of philosophy, it is a painting; it is necessary to combine narration with the representation of the subject, that is, it is necessary simultaneously to design and to paint; it is necessary to give to men the language and the sentiments of their times, not to regard the past in the light of your own opinion. FRANCOIS-RENE de CHATREAU BRIAND (1768-1848).
190. Intellectuals give in to] the noble temptation to see too much in everything. GILBERT KEITH CHESTERTON (1874-1936).
191. An imbecile habit has arisen in modern controversy of saying that such and such a creed can be held in one age but cannot be held in another... What a man can believe depends upon his philosophy, not upon the clock of the century...the point is not whether it was given in our time, but whether it was given an answer to our question. GILBERT KEITH CHESTERTON (1874-1936), *Orthodoxy*, 1909.

192. Tradition means giving votes to the most obscure of all classes – our ancestors. It is the democracy of the dead. Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about. GILBERT KEITH CHESTERTON (1874-1936), *Orthodoxy*, 1909.
193. There is no such thing on earth as an uninteresting subject; the only that that can exist is an uninterested person. GILBERT KEITH CHESTERTON (1874-1936), *Heretics*.
194. Guesses about the fashions of the future are generally quite wide of the mark, because they are founded on an obvious fallacy. They always imply that public taste will continue to progress in its present direction. GILBERT KEITH CHESTERTON (1874-1936), *Robert Louis Stevenson*, 1927.
195. It is not bigotry to be certain we are right; but it is bigotry to be unable to imagine how we might possibly be wrong. GILBERT KEITH CHESTERTON (1874-1936), 1926.
196. The true way to overcome the evil in class distinctions is not to denounce them as revolutionists denounce them, but to ignore them as children ignore them. GILBERT KEITH CHESTERTON (1874-1936), *Charles Dickens: Last of the Great Men*.
197. That all men should be brothers is the dream of men who have no brothers. CHARLES CHINCHOLLES (1845-1902), *Reflections on the Art of Life*, 1900.
198. The attractiveness of Marxist ideology is apparent. To the dissatisfied, the malcontent, the powerless, the suffering, it offers hope. It offers a pinpointed explanation for what is wrong with modern society. It assigns blame. It provides a plan for action. It assures the victory of justice and international brotherhood even if nothing is done. REO M. CHRISTENSON, et. al, *Ideologies and Modern Politics*, 1975.
199. The tendency to see an action as appropriate when others are doing it works quite well normally. As a rule, we will make fewer mistakes by acting in accord with social evidence than by acting contrary to it.... This feature of the principle of social proof is simultaneously its major strength and its major weakness. Like the other weapons of influence, it provides a convenient shortcut for determining the way to behave.... ROBERT CIALDINI, *Influence: Science and Practice*, 1993.
200. Six mistakes mankind keeps making century after century: Believing that personal gain is made by crushing others; Worrying about things that cannot be changed or corrected; Insisting that a thing is impossible because we cannot accomplish it; Refusing to set aside trivial preferences; Neglecting development and refinement of the mind; Attempting to compel others to believe and live as well as we do. MARCUS TULLIUS CICERO (106-43 B.C.).
201. History is nothing but a procession of false Absolutes, a series of temples raised to pretexts, a degradation of the mind before the improbably. E. M. CIORAN (1911-1995), *A Short History of Decay*, 1949.
202. One of the besetting fallacies of reformers is the delusion that their plans will be carried out by people who think precisely as they do. JOHN MAURICE CLARK (1884-1963), *Guideposts In A Time Of Change*, 1949.
203. The term “fascism” does not describe a fixed body of doctrines. Where fascist movements have emerged ... they have been shaped by local political and cultural traditions. Ideologically, their common factor has been their central claim to combine nationalism with socialism. TOBY CLARK, *Art and Propaganda in the Twentieth Century*, 1997.

204. The morality appropriate to political life is not based on abstract ideals, but is a utilitarian or consequentialist morality whereby actions are judged according to the good consequences they promote. ... Consequentialism then morally sanctions actions normally classed as immoral or unjust because the use of fraud, force, lies and violence can have beneficial political consequences... LIONEL CLIFFE & MAUREEN RAMSAY, *The Politics of Lying: Implications for Democracy*, 2000.
205. Psychoanalytic theory holds that by attributing his own consciously unacceptable motives to others, the individual is able to avoid perceiving them as belonging to himself. ARTHUR R. COHEN, *Attitude Change and Social Influence*, 1964.
206. Small groups or communities may be far more oppressive to the individual than larger ones. Men are in many ways freer in large cities than in small villages. MORRIS R. COHEN (1880-1947), *Reason and Nature*, 1931.
207. To most people religion is just a matter of loyalty to the accepted ways hallowed by our ancestors. MORRIS R. COHEN (1880-1947), in *Religion Today* (A. L. Swift, ed.), 1933.
208. Politics is turning a complex problem of the head into a simple moral question of the heart. FRANK MOORE COLBY (1865-1925).
209. Persecution is a very easy form of virtue. JOHN DUKE COLERIDGE (1820-1884), *English Jurist, Reg v. Ramsey*, 1883.
210. Like other revolutionaries I thank God for the reactionaries. They clarify the issue. R. G. COLLINGSWOOD (1889-1943).
211. This historical imagination...is properly not ornamental but structural. Without it the historian would have no narrative to adorn. R. G. COLLINGSWOOD (1889-1943), *The Idea of History*, 1946.
212. What a man is ashamed of is always at bottom himself, and he is ashamed of himself at bottom always for being afraid. R. G. COLLINGSWOOD (1889-1943), *The New Leviathan*, 1942.
213. When an individual works in the presence of other persons, a variety of social motives become relevant which are not evoked when an individual works alone. He may work harder to improve his prestige, or he may become more careful of his answers in order to avoid embarrassment. BARRY E. COLLINS and HAROLD GUETZKOW, *A Social Psychology of Group Processes for Decision Making*, 1964.
214. It is an easy and a vulgar thing to please the mob, and not very arduous to astonish them; but essentially to benefit and to improve them is a work fraught with difficulty, and teeming with danger. CHARLES CALEB COLTON (1780-1832), *Lacon*, 1825.
215. We are not more ingenious in searching out bad motives for good actions when performed by others, then good motives for bad actions when performed by ourselves. CHARLES CALEB COLTON (1780-1832), *Lacon*, 1825.
216. We must select the illusion that appeals to our temperament, and embrace it with passion if we want to be happy. CYRIL CONNOLLY (1904-1974).
217. Every age is fed on illusions, lest men should renounce life early and the human race come to an end. JOSEPH CONRAD (1857-1924), *Victory: An Island Tale*, 1915.

218. The terrorist and the policeman both come from the same basket. JOSEPH CONRAD (1837-1924), *The Secret Agent*.
219. Large portions of the electorate do not have meaningful beliefs, even on issues that have formed the basis for intense political controversy among elites for substantial periods of time. PHILLIP D. CONVERSE, "The Nature of Belief Systems in Mass Publics," in *Ideology and Discontent* (David Apter, ed), 1964.
220. The more one thinks of it, the more he will see that conflict and cooperation are not separable things, but phases of one process which always involves something of both. CHARLES H. COOLEY (1864-1929), *Social Process*, 1918.
221. Conflict, of some sort, is the life of society, and progress emerges from a struggle in which individual, class, or institution seeks to realize its own idea of good. CHARLES H. COOLEY (1864-1929), *Social Organization*, 1909.
222. Spirituality is founded on reactions to what is fundamentally unexplainable by family and culture – phenomena such as the meaning of death, the mystery of the purpose of life, and the ultimate balance of the universe, which dictates the proportions of plausibly unexplainable fortune and setback in life. It is, in short, the very essence of a view of the mysteries of life and, as such, a source of confusion, consternation, and conflict. CARLTON CORNETT, *The Soul of Psychotherapy*, 1998.
223. Nothing is ever done until everyone is convinced that it ought to be done, and has been convinced so long that it is now time to do something else. FRANCIS CORNFORD (1874-1943)
224. Celibacy and promiscuity, though opposed sexual practices, fulfill identical sociological functions. From a structural point of view, they are but variants on the same theme - the prevention of particularistic, dyadic attachments. LEWIS A. COSER, *Greedy Institutions*, 1974.
225. Far from being necessarily dysfunctional, a certain degree of conflict is an essential element in group formation and the persistence of group life. LEWIS A. COSER, *The Functions of Social Conflict*, 1956.
226. In groups that appeal only to a peripheral of the members personality...conflicts are apt to be less sharp and violent than in groups wherein ties...[involve] the total personality of the members. LEWIS A. COSER, *The Functions of Social Conflict*, 1956.
227. Disappearance of the original enemy leads to a search for new enemies so that the group may continue to engage in conflict, thereby maintaining a structure that it would be in danger of losing were there no longer an enemy. LEWIS A. COSER, *The Functions of Social Conflict*, 1956.
228. One of the deepest problems of modern society is to deal with the profound and dangerous cleavages that threaten the basic consensus on which the society rests. ... A democratic solution of the problem requires that the citizens interacting in their roles as members of opposing groups become increasingly able to take the roles of their opponents. It is only through this ability that integrative solution of conflict rather than armed truces can be arrived at. LEONARD S. COTTRELL, JR>, "The Analysis of Situational Fields in Social Psychology," *American Sociological Review VII*, June 1942.
229. The quest for authority results from a wide range of factors...the dissolution of conventional moral codes; the erosion of traditional authority... As a result, large numbers of people have begun to suffer a kind of choice fatigue. They hunger for an authority that will simplify, straighten out, assure. HARVEY COX, *Psychology Today*, July 1977.

230. The definition of the Left is a group of people who will never be happy unless they can convince themselves that they are about to be betrayed by their leaders. R. H. S. CROSSMAN (1907-1974), *Diary*, July 3, 1959.
231. The main task of a free society is to civilize the struggle for power. Slavery of the acquiescent majority to the ruthless few is the hereditary state of mankind, freedom, a (rarely) acquired characteristic. R. H. S. CROSSMAN (1907-1974), *New Statesman and Nation*, 21 April 1951.
232. Beliefs serve the interests of the community. Like force, belief induces the individual to conform to the demands of the group. Unlike force, belief gets the individual to conform and boast about it. Even more interesting, belief gets the individual to conform to the interests of the collective and not even know it... In relatively simple societies, belief systems are power agents of social control insofar as they are not challenged. They possess the qualities of an ideal use of force as an agent of social control. RAY P. CUZZORT(1926-1999), *Using Social Thought*, 1989.

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233. My intuitive idea of power...is something like this: A has power over B to the extent that he can get B to do some-thing that B would not otherwise do. ROBERT A. DAHL, *The Concept of Power*, 1957.
234. We have, in my view, created a society in which people find it harder and harder to show one another basic affection. ... Despite the fact that millions live in close proximity to one another, it seems that many people, especially among the old, have o one to talk to but their pets. Modern industrial society often strokes me as being like a huge self-propelled machine. Instead of human beings in charge, each individual is a tiny, insignificant component with no choice but to move when the machine moves. DALAI LAMA, *Ethics For The New Millennium*, 1999.
235. The nostalgic evocation of some past state of affairs always occurs in the context of present fears, discontents, anxieties, or uncertainties even though this may not be in the forefront of awareness. F. DAVIS, *Yearning For Yesterday: A Sociology of Nostalgia*, 1979.
236. Looking at the cultures of the world one finds that no society is “classless,” that is unstratified. There are some primitive communities so small that no class strata appear, the social organization resting almost entirely on age, sex, and kinship; but even here chieftainship, individual prowess, and clan or family property introduce an incipient stratification. KINGSLEY DAVIS, *Human Society*, 1949.
237. Much as we might wish to believe otherwise, universal love and the welfare of the species as a whole are concepts that simply do not make evolutionary sense. RICHARD DAWKINS, *The Selfish Gene*, 1976.
238. Democracy is a commitment to means, not ends. Democratic society accepts certain ends, i.e., decisions, because they have been arrived at by democratic means. We recognize the moral priority of decision by debate when we agree to be bound by that decision regardless of personal conviction. Such an agreement is morally acceptable because the decision-making process guarantees our moral integrity by guaranteeing the opportunity to debate for a reversal of the decision. DENNIS G. DAY, “The Ethics Of Democratic Debate,” *Central States Speech Journal*, February 1966.
239. The paradox is that man’s need for absolutes, for certainty, and for fixed ideas in his thinking is exactly opposed to the way the mind works as a biological system. Biological systems work through change and evolution not through categorical choices followed by static states. In evolution an

animal species that becomes too precise and fixed and static soon dies out because the process of change has come to an end. EDWARD DeBONO, *Practical Thinking*, 1971.

240. A *left-wing revolution* is one in which the central goal is widely perceived to be to change major social and political institutions in order to alter the dominant economic, social, or political relationships within a society. Usually involved is a redistribution of valuable resources between the rich and poor... JAMES DeFRONZO, *Revolutions and Revolutionary Movements*, 1996.
241. A *right-wing revolution* is one in which the primary aim is the restoration of traditional institutions. Right-wing revolutionary movements also generally emphasize the goals of maintaining social order and traditional authority over the goal of achieving greater social equality through institutional change. JAMES DeFRONZO, *Revolutions and Revolutionary Movements*, 1996
242. No subject of political science, and no applications of political science, are untouched by the new knowledge that has flowed from the realization that political men can be only understood and acted upon through his hidden and concealed drives, feelings, and predispositions. ALFRED DeGRAZIA, *Politics and Government: Political Behavior*, 1962.
243. The moment religion organizes into a specific creed becomes a political force. From Moses down to Brigham Young, every creed-founder has been a State-Builder. DANIEL DeLEON (1852-1914), *The Vatican in Politics*, 1891.
244. I have come to the conclusion that politics are too serious a matter to be left to the politicians. GENERAL CHARLES DeGAULLE (1890-1970), French Premier.
245. Since a politician never believes what he says, he is surprised when others believe him. GENERAL CHARLES DeGAULLE (1890-1970), French Premier.
246. Tribalism is the strongest force at work in the world today. VINE DELORIA, JR., *Custer Died For Your Sins*, 1969.
247. Moral indignation is in most cases 2 percent moral, 48 percent indignation and 50 percent envy. VITTORIO De SICA (1901-1974), 1961.
248. No system has ever existed which did not in some form involve the exploitation of some human beings for the advantage of others. JOHN DEWEY (1859-1952), *The Quest for Certainty*, 1929.
249. The term "pragmatic" means only the rule of referring all thinking, all reflective considerations, to consequences for final meaning. Nothing is said about the nature of the consequences; they may be aesthetic, or moral, or political, or religious in quality. JOHN DEWEY (1859-1952), 1916.
250. Intellectually, religious emotions are not creative but conservative. They attach themselves readily to the current view of the world and consecrate it. JOHN DEWEY (1859-1952), *The Influence of Darwin on Philosophy*, 1909.
251. Overemphasis on activity as an end instead of upon intelligent activity, leads to identification of freedom with immediate execution of impulses and desires. JOHN DEWEY (1859-1952), *Experience and Education*, 1938.
252. Probably one of the basic frustrations of human life is to want to hold on to time. Seen from the observation tower of the present, the past at least seems to be full of things that did not change. Looking back may seem very desirable. While we lived in the past, the change was just as rapid as it

is in the present. This, however, we have forgotten. ERNEST DICHTER (1907-1991), *The Strategy of Desire*, 1960.

253. The small child lives for the moment, the immature person lives within the limitations of his own life. The man who has taken roots possesses a wider time perspective: he has succeeded in stepping out of his own individual time span, as it were, and views himself and his life from a longer vista. He sees his life as not only as purposeful in itself, but also as a bridge between this parents' and his children's generations. ERNEST DICHTER (1907-1991), *The Strategy of Desire*, 1960.
254. Do not people talk in society of a man being a great actor? They do not mean by that that he feels, but that he excels in simulating, though he feels nothing. DENIS DIDEROT (1713-1784), *The Paradox of Acting*.
255. We become intoxicated by the slogan "By any means necessary," and forget the interrelationship of means and ends. Like the hot-rod who was caught in a traffic jam and bottomed out by racing across a field, we rush into shortcuts that take us for an exciting ride but don't get us where we want to go. The movement fails into its own brand of tokenism, preferring the showy symbolism of insulting a "pig" or trashing a window to the reality of winning over the people to resist the authority of the state and the corporation. DAVID DELLINGER (1915-2004), as reported in "Obscenity and Protest," *Dissent: Symbolic Behavior and Rhetorical Strategies* (Haig A. Bosmajiam), 1972.
256. Technology does not just provide, in its individual machines, the physical means by which a society supports and promotes its power structure; it also reflects, as a social institution, this social structure in its design. A society's technology can never be isolated from its power, and technology can thus never be considered politically neutral. D. DICKSON, *Alternative Technology and the Politics of Technical Change*, 1974.
257. Some people have an unconquerable love of riddles. They may have the chance of listening to plain sense, or to such wisdom as explains life; but no, they must go and work their brains over a riddle, just because they do not understand what it means. ISAC DINESEN (1885-1962), *The Conquest of Granada*, 1934.
258. The two-party system is effected by a system of meaning that associates third-party candidates with lost causes, political extremism, and authoritarian populism while promoting established party candidates as the responsible and effective choice... LISA JANE DISCH, *The Tyranny of the Two-Party System*, 2002.
259. Throughout history there have been no ideal ends which were attained with non-ideal, inhuman means, just as there has been no free society which was built by slaves. Nothing so well reveals the reality and greatness of ends as the methods used to obtain them. MILOVAN DJILAS (1911-1997), *The New Class*, 1957.
260. Belief in symbolic enemies is based on rumor and social suggestion and is often highly controversial. Such beliefs tell us more about the believers than about the ostensible enemies, since they bring political and social benefits for those who hold them. ... A group that is eager to marshall political support for its cause is likely to define as the enemy whatever adversary will most potently create and mobilize allies. KENNETH M. DOLBEARE & MURRAY J. EDELMAN, *American Politics: Policies, Power & Change*, 1977.
261. Because controversial public issues are typically highly complex, and it is hard or impossible to sort out causes and effects, people have to simplify them in order to think about them at all. Thus such

issues come to be perceived in terms of a metaphor or a simple model. KENNETH M. DOLBEARE & MURRAY J. EDELMAN, *American Politics: Policies, Power & Change*, 1977.

262. There is ... a very strong temptation to accept or invent information that confirms what we already believe, gives events the meanings we want them to have, and serves our interests. ... Political belief and behavior cannot be understood without recognizing that there are severe limits on how well the human mind accepts and takes account of pertinent information. KENNETH M. DOLBEARE & MURRAY J. EDELMAN, *American Politics: Policies, Power & Change*, 1977.
263. [Patriotism is] the more or less conscious conviction of a person that his own welfare and that of the significant groups to which he belongs are dependent upon the preservation or expansion (or both) of the power and culture of his society: LEONARD W. DOOB (1909-2000), *Patriotism and Nationalism: Their Psychological Foundations*, 1964.
264. A mind cannot support moral chaos for long. Men are under as strong a compulsion to invent an ethical setting for their behavior as spiders are to weave webs. JOHN DOS PASSOS (1896-1970).
265. There are three forces, the only three forces capable of conquering and enslaving forever the conscience of these weak rebels in the interests of their own happiness. They are: the miracle, the mystery, and authority. FYODOR DOSTOEVSKY (1821-1881), *The Brothers Karamozov*, 1879.
266. Man seeks to worship only what is incontestable, so incontestable, indeed, that all men at once agree to worship it all together. For the chief concern of these miserable creatures is not only to find something that I or someone else can worship, but to find something that all believe in and worship, and the absolutely essential thing is that they should do so *all together*. FYODOR DOSTOEVSKY (1821-1881), *The Brothers Karamozov*, 1879.
267. While nothing is easier than to denounce the evildoer, nothing is more difficult than to understand him. FYODOR DOSTOEVSKY (1821-1881).
268. Above all, any government activity almost at once becomes "moral." No longer is it viewed as "economic," that is, as one alternative use of scarce resources of people and money. It becomes an "absolute." It is in the nature of government activities that they come to be seen as symbols and sacred rather than as utilities and means to an end. PETER DRUCKER, *The New Realities*, 1989.
269. Recourse to concepts of "national character" [constitute] the last resort of baffled historians unwilling to admit their inability to explain puzzling events..... The national character of every modern people is so complex, seemingly so contradictory and so largely determined by intangibles, that almost anything can be read into it. PETER DRUCKER, *End of Economic Man: The Origins of Totalitarianism*, 1969.
270. Nor is the peoples judgment always true / The most may err as grossly as the few. JOHN DRYDEN (1631-1700), *Absalom and Achitophel*, 1681.
271. Couldn't we even argue that it is because men are unequal that they have that much more need to be brothers? CHARLES DU BOS (1882-1939), *Journal*, 27 February 1918.
272. The human race craves certainty and precision. ... It treats the world as a basket in which are placed packages, each wrapped, labeled and tied in its separate container. JOHN FOSTER DULLES (1888-1959), *War, Peace and Change*, 1939.

273. There is no way to avoid the fallibility that is an essential part of human nature. Individually or in groups, we have accidents, we make mistakes, we miscalculate, we do things that we would be better off not doing. ... That is the bottom line. After all, we are humans, not gods. LLOYD J. DUMAS, *Lethal Arrogance: Human Fallibility and Dangerous Technologies*, 1999.
274. Groupthink can be prevented, or at least minimized, by direct and explicit action. Specific members of the group can be assigned to criticize every proposal that anyone makes. Group members can be encouraged by their leaders to actively debate the pros and cons of every proposal, and to search for and explain any misgivings they might have, without fear of ridicule. LLOYD J. DUMAS, *Lethal Arrogance: Human Fallibility and Dangerous Technologies*, 1999.
275. Sentiments born and developed in the group have a greater energy than purely individual sentiments. A man who experiences such sentiments feels himself dominated by outside forces that lead him and pervade his milieu. He feels himself in a world quite distinct from his own private existence.... Following the collectivity, the individual forgets himself for the common end and his conduct is oriented in terms of a standard outside himself. EMILE DURKHEIM (1858-1917), quoted in HUGH DALZIEL DUNCAN, *Symbols and Social Theory*, 1969.
276. To speak ill of others is a dishonest way of praising ourselves; let us be above transparent egotism. WILL DURANT (1885-1981), *New York World-Telegram*, 6 June 1958.
277. A religion is a unified systems of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden -- beliefs and practices which unite into one single moral community called a Church, all those who adhere to them. EMILE DURKHEIM (1858-1917), *The Elementary Forms of the Religious Life*, 1912.
278. The more weakened the groups to which the [individual] belongs, the less he depends on them, the more he consequently depends only on himself and recognizes no other rules of conduct than what are founded on his private interests. EMILE DURKHEIM (1858-1917), *Suicide*, 1951.
279. A great civilization is not conquered from without until it has destroyed itself within. WILL DURANT (1885-1981), *Caesar and Christ*, 1944.
280. Particularly in the American political culture, the concept of the state as neutral conflict manager or arbiter of social conflict within society is so ingrained that many have difficulty emotionally accepting the idea of state terrorism. Terrorism is felt to be something done by revolutionaries against the state. How could a government – at least a legitimate government like that in the United States – be thought to engage in terrorism? Surely such talk must be revolutionary rhetoric! RAYMOND DUVALL & MICHAEL STOHL, “Governance by Terror,” in *The Politics of Terrorism* (Stohl, ed), 1983.
281. The phenomenon [sic] of authoritarianism, violence and domination have yet other psychological explanations. Sometimes they are due to compensation for individual failures. The weak, the stupid and the failure try to assert themselves by humiliating those who are superior to them, by trying to bring others down below their own level. MAURICE DUVERGER, *The Idea of Politics*, 1964.
282. We have two kinds of scientists, the unifiers looking inward and backward into the past, the diversifiers looking outward and forward into the future. Unifiers are people whose driving passion is to find general principles which will explain everything. They are happy if they can leave the universe looking a little simpler than they found it. Diversifiers are people who passion is to explore details. ... They are happy if they leave the universe a little more complicated than they found it. FREEMAN DYSON, *Infinite In All Directions*, 1988.

283. Females are generally more concerned with social relational aspects of group situations than males are, and they are especially concerned with maintaining social harmony and insuring smooth interpersonal relations. A. H. EAGLY, "Sex Differences In Influenceability," *Psychological Bulletin*, 85, 1978.
284. In many ways a child born into a system is like an immigrant into it. But where he differs is the fact that he has never been socialized into any other kind of system... He learns to like the government before he really knows what it is. DAVID EASTON & JACK DENNIS, "The Child's Image of Government," *Annals of the AAPSS*, 361 (1965).

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285. Political science [is the study of the] authoritative allocation of values as it is influenced by the distribution and use of power. DAVID EASTON, *The Political System*, 1953.
286. The authority figures with which they [children] have the earliest and most intimate contact are of course their parents and it is this image of authority that they subsequently seem to transfer to political figures that cross their vision. The child not only learns to respect and admire political authorities, but with regard to many characteristics sees them as parents writ large. JACK EASTON & ROBERT D. HESS, "The Child's Political World," *Midwest Journal of Political Science*, 6 (1962).
287. Because enemies, whether demonstrably harmful or not, do help marshal political and psychological support for their adversaries, the choice or definition of who the enemy is reflects an anticipation of which choice of enemy will most potently create and mobilize allies. MURRAY EDELMAN, *Politics As Symbolic Action*, 1971.
288. Public policies rest on the beliefs and perceptions of those who help make them, whether or not those cognitions are accurate. MURRAY EDELMAN, *Political Language*, 1977.
289. The characteristic of problems, leaders, and enemies that makes them political is precisely that controversy over their meanings is not resolved. ... There is no politics respecting matters that evoke a consensus about the pertinent facts, their meanings, and the rational course of action. MURRAY EDELMAN, "Constructing the Political Spectacle," in *Public Policy: The Essential Readings* (Theodoulou & Cahn), 1988.
290. Man seeks to form for himself, in whatever manner is suitable for him, a simplified and lucid image of the world, and so to overcome the world of experience by striving to replace it to some extent by this image. This is what the painter does, and the poet, the speculative philosopher, the natural scientist, each in his own way. Into this image and its formation he places the center of gravity of his emotional life, in order to attain the peace and serenity that he cannot find within the narrow confines of swirling, personal experience. ALBERT EINSTEIN (1879-1955), in *Origins of Scientific Thought* (G. Holton), 1973.
291. Our deeds determine us, as much as we determine our deeds. GEORGE ELIOT (1819-1880), *Adam Bede*.
292. The majority of mankind is lazy-minded, incurious, absorbed in vanities, and tepid in emotion, and is therefore incapable of either much doubt or much faith. T. S. ELIOT (1888-1965), "Introduction," *Pascal's Pensees*, 1931.

293. Between the idea and the reality, Between the motion and the act, Falls the Shadow. T. S. ELIOT (1888-1965), *The Hollow Men*, 1925.
294. Emotionally healthy people tend to give other humans the right to be wrong. While disliking or abhorring others' behavior, they refuse to condemn them as total persons... ALBERT ELLIS, *On The Barricades*, 1989.
295. The relationship between obedience and some elements of authoritarianism seems fairly strong; and it should be remembered that the measure of obedience is a measure of actual submission to authority, not just what a person says he's likely to do. ALAN C. ELMS, *Social Psychology and Social Relevance*, 1972.
296. It is easy to assume, when you are focusing on personality determinants of political behavior, that a particular personality syndrome will always lead to a particular behavior. But, at best, personality only predisposes to certain behaviors, given the appropriate external circumstances – and the circumstances are seldom appropriate. ALAN C. ELMS, *Personality in Politics*, 1976.
297. Superego-tripping is acting on the assumption that whatever behavior best satisfies the demands of one's superego will be most effective in attaining one's realistic goals. In other words, if you judge the effectiveness of your over acts in terms of whether they make you feel good morally, rather than whether they have changed external reality in the ways you had planned, you're superego-tripping. ALAN C. ELMS, *Personality in Politics*, 1976.
298. In addition to detecting and correcting for the candidate's self-protecting efforts, the psychobiographer must remain vigilant about his or her own self-serving impulses. ... Psychobiographers should choose subjects about whom they feel considerable ambivalence, a mixture of approval and disapproval strong enough to keep them honest in their examination of data. ALAN C. ELMS, *Uncovering Lives: The Uneasy Alliance of Biography and Psychology*, 1994.
299. Repression, although often successful in the short term, entails two serious risks for rulers. On the one hand, it can strengthen opposition to the regime by making it look even more odious than before. On the other hand, it often provides a source of information for the opposition by showing that resistance is more than widespread than it had imagined. JOHN ELSTER, *Political Psychology*, 1993.
300. A largely ignored but very significant phenomenon for the study of political life is that of beliefs arising from a need for meaning. ... First, there is the need to find a purpose – and end, a function – even in the tiniest things. ... Second, there is the need to find justice in the universe, as elaborated in "just world" theories. ... Thirdly, human beings seem to have a deep need to have sufficient reasons for what they do and an equally deep aversion to situations in which reason gives no clear answer. JOHN ELSTER, *Political Psychology*, 1993.
301. Preconceived notions are a much greater danger to historical truth than either deficiency of evidence or error in detail. ... The historian must certainly make one initial choice, of main area of study or line of approach. But after that...he becomes the servant of his evidence of which he will, or should, ask no specific questions until he has absorbed what it says. GEOFFREY R. ELTON (1921-1994), *The Practice of History*, 1967.
302. Since historical reconstruction is a rational process, only justified and indeed possible if it involves the human reason, what we call history is the mess we call life reduced to some order, pattern, and possibly purpose. GEOFFREY R. ELTON (1921-1994), *The Practice of History*, 1967.

303. What distinguishes the historian from the collector of historical facts is generalization. GEOFFREY R. ELTON (1921-1994), *The Practice of History*, 1967.
304. It is when we take political and social metaphors literally that we must proceed with caution. Far more than we are aware, the way we use language determines what the social philosophy of our society will be. When we take figurative language literally, we are in danger of language behaving as if something were true which is manifestly not true, unless we proceed to make it so. WILLARD EMBLER, *Et Cetera*, Winter 1951.
305. A sect or party is an elegant incognito to save man from the vexation of thinking. RALPH WALDO EMERSON (1803-1882), *Journals*, 1931.
306. People seem not to see that their opinion of the world is also a confession of character. RALPH WALDO EMERSON (1803-1882), *Conduct of Life*, 1880.
307. The louder he talked of his honor, the faster we counted the spoons. RALPH WALDO EMERSON (1803-1882), *The Conservative*, 1841.
308. There is always a certain meanness in the argument of conservatism, joined with a certain superiority in its fact. RALPH WALDO EMERSON (1803-1882), *The Conservative*, 1949.
309. He who despises his own life is soon master of another's. ENGLISH PROVERB.
310. Why, do you not know, then that the origin of all human evils, of the baseness and cowardice, is not death, but rather the fear of death. EPICTETUS (ca. 55-135 A.D.), *Discourses*.
311. There are some passions so close to virtues that there is danger least we be deceived by the doubtful distinction between them. DESIDERIUS ERASMUS (1466-1536), *Enchiridion*, 1501.
312. The fact that the human conscience remains partially infantile throughout life is the core of human tragedy. ERIK H. ERIKSON (1902-1994), *Childhood and Society*, 1950.
313. Fidelity is the ability to sustain loyalties freely pledged in spite of the inevitable contradictions of value systems. ERIK H. ERIKSON (1902-1994), *Insight and Responsibility*, 1964
314. The process of American identity formation seems to support an individual's ego identity as long as he can preserve a certain element of deliberate tentativeness of autonomous choice. The individual must be able to convince himself that the next step is up to him. ERIK H. ERIKSON (1902-1994), *Childhood and Society*, 1950.
315. [Psychohistorians should not] immerse themselves into the disguises, rationalizations, and idealizations of the historical process from which it should be their business to separate themselves. ERIK H. ERIKSON (1902-1994), *Young Man Luther*, 1958.
316. One of the bargains men make with on another, in order to maintain their sanity is to share an illusion that they are safe, even when the physical evidence in the world around them does not seem to warrant that conclusion. The survivors of a disaster, of course, are prone to overestimate the perils of their situation, if only to compensate for the fact that they underestimated those perils once before; but what is worse, far worse, is that they sometimes live in a state of almost constant apprehension because they have lost the human capacity to screen the signs of danger out of their line of vision. KAI T. ERIKSON, *Everything In Its Path: Destruction of Community in the Buffalo Creek Flood*, 1976.

317. A greater portion of the electorate can utilize the ideological language than are classifiable as ideologues. One explanation is that many individuals can use ideological labels without pursuing much ideology. ROBERT S. ERIKSON & KENT L. TEDIN, *American Public Opinion: It's Origins, Content and Impact*, 1995.
318. The frequency with which people fail to hold political opinions, the rarity of the liberal or conservative "ideologue," and the difficulty in locating rational policy-oriented voters may all indicate that people generally lack the skills necessary to make sophisticated judgments about their political leaders and policies. ROBERT S. ERIKSON & KENT L. TEDIN, *American Public Opinion: It's Origins, Content and Impact*, 1995.
319. The upward striving of the hardball [political] practitioner involves also what is know as "mirror transference." That is, he relates implicitly to most other people (i.e., of lower status) with the expectation and need that they confirm his grandiose strivings, give him public recognition that shows him as he wishes to appear. ... The hardball practitioner ... bases his long range-plans substantially on the strength of these internal fantasies and not upon rational assessments derived from external evidence. LLOYD S. ETHEREDGE, *Can Governments Learn?*, 1985.
320. The ethics of the hardball [political] practitioner differ from ordinary morality. He does not have a strong and principled superego. Rather, the ideals of his grandiose self (and the fears of social shame and exposure of his insecure, depleted self) join to provide a substitute for ethical restraint. LLOYD S. ETHEREDGE, *Can Governments Learn?*, 1985.
321. In most cultures, children find their identity through identification with the parent of the same sex in a particular phase of the growth process. ... [In males] the kind of identification is achieved with the father as an authority figure seems to be of consequence for the kind of identification with later symbols of authority – individuals like teachers, job superiors, or political leaders, or groups such as community, institution, or nation. ... Identification seems to have two main types of consequences for political behavior: submissiveness to or rebelliousness against authority. HEINZ EULAU (1915-2004), *The Behavioral Persuasion in Politics*, 1963.
322. There are three classes of citizens. The first are the rich, who are indolent and yet always crave more. The second are the poor, who have nothing, are full of envy, hate the rich, and are easily led by demagogues. Between the two extremes lie those who make the state secure and uphold the laws. EURIPIDES (480-406 B.C.), *The Suppliant Woman*.
323. Examine any...branch of human activity and you...will see that kings, statesmen, politicians, warriors, bankers, businessmen, priests, doctors, all pay daily tributes to theatricality, all comply with the principles ruling on the stage. NICHOLAS EVREINOFF, *The Theater of Life*, 1927.
324. There is no necessary connection between the desire to lead and the ability to lead, and even less the ability to lead somewhere that will be to the advantage of the led... Leadership is more likely to be assumed by the aggressive than the able, and those who scramble to the top are more often motivated by their own inner torments. BERGAN EVANS (1904-1978), *The Spoor of Spooks and Other Nonsense*, 1954.
325. In an age of drift and indecision, the man who believes in something and is willing to work for it has ... an incalculable advantage; but that advantage can be canceled if the man of deep belief becomes convinced that his point of view has no possibility of success. The self-fulfilling prophecy thus tends to demoralize precisely where morale could be the decisive factor. M. STANTON EVANS, *The Future Of Conservatism*, 1968.

326. Examine any...branch of human activity and you...will see that kings, statesmen, politicians, warriors, bankers, businessmen, priests, doctors, all pay daily tributes to theatricality, all comply with the principles ruling the state. NICHOLAS EVREINOFF, *The Theater In Life*, 1927.
327. Personality is the more or less stable and enduring organization of a person's character, temperament, intellect, and physique, which determines his unique adjustment to the environment. HANS EYSENCK (1916-1997), *The Structure of Human Personality*, 1953.

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328. There is a fatal socialism that merely wishes to pull a few people down, rather than pull a large number up; and throughout its history it has seldom come fully to grips with the envy that the leveling impulse will always so easily incite. HENRY FAIRLIE, *The Seven Deadly Sins Today*, 1978.
329. [J]ust because overarching conspiracy theories are wrong does not mean that they are not on to something. Specifically, they ideologically address structural inequities, and constitute a response to a withering civil society and the concentration of the ownership of the means of production, which together leave the political subject without the ability to be recognized or to signify in the public realm. MARK FENSTER, *Conspiracy Theories: Secrecy and Power in American Culture*, 1999.
330. [C]onspiracy theory is often characterized as illegitimate, pathological, and a threat to political stability; on the other hand it seems an entertaining narrative form, a populist expression of democratic culture, that circulates deep skepticism about the truth of the current political order throughout contemporary culture. MARK FENSTER, *Conspiracy Theories: Secrecy and Power in American Culture*, 1999.
331. [Cognitive dissonance] theory centers around the idea that if a person knows various things that are not psychologically consistent with one another, he will, in a variety of ways, try to make them more consistent. Two items of information that psychologically do not fit together are said to be in a dissonant relation to each other ... A person can change his opinion, he can change his behavior, thereby changing the information he has about it; he can even distort his perception and his information about the world around him. LEON FESTINGER (1919-1985), in *Readings about the Social Animal* (Aronson), 1973.
332. In a crowd, persons will frequently do things which they would not allow themselves to do under other circumstances. In fact, they may even feel very much ashamed later on. Such behavior is not, however, limited to crowds. It occurs regularly in groups of all sizes and of many different types. LEON FESTINGER (1919-1985), et. al., "Some Consequences of De-Individuation in a Group," *Journal of Abnormal and Social Psychology*, Vol 47, 1952.
333. Suppose an individual believes something with his whole heart; suppose further that he has a commitment to this belief, ... suppose that he is presented with evidence, unequivocal and undeniable evidence, that his belief is wrong: what will happen? The individual will frequently emerge, not only unshaken, but even more convinced of the truth of his beliefs than ever before. Indeed, he may even show a new fervor about convincing and concerting other people to his view. LEON FESTINGER (1919-1985), et. al., *When Prophecy Fails*, 1956.
334. The less integrity, the less is there motive to enter into self-deception. The greater the integrity of the person, and the more powerful the contrary inclinations, the greater is the temptation to self-deception. HERBERT FINGARETTE, *Self-Deception*, 1969.

335. It is the lone worker who makes the first advance in a subject: the details may be worked out by a team, but the prime idea is due to the enterprise, thought and perception of an individual. SIR ALEXANDER FLEMING, *Address, Edinburgh, 1951*
336. Error is often more attractive than truth. Real life is apt to be a drab, humdrum, unglamorous business; but things-that-aren't-so are usually spectacularly exciting and fill us with a tingling sense of wonder and awe. RUDOLF FLESCHE, *The Art of Clear Thinking, 1951*.
337. We believe what is comfortable to believe. If problems are troublesome, there must be an easy solution; if we are worried, there must be something that will make us feel good. RUDOLF FLESCHE, *The Art of Clear Thinking, 1951*.
338. History or more or less bunk. It's tradition. We don't want tradition. We want to live in the present and the only history that is worth a tinker's damn is the history we make today. HENRY FORD (1863-1947), *Chicago Tribune, 25 May 1916*.
339. Actual life is full of false clues and signposts that lead nowhere. With infinite effort we nerve ourselves for a crisis that never comes. E. M. FORESTER (1879-1970).
340. Traditional religions also provide identity and promote behavior, so patriotism and religion can conceivably come into conflict with a concomitant loss in the authority of either, or both. Therefore, many believers want, in fact on some level need, their nation and their religion to be in harmony. GAINES M. FOSTER, "A Christian Nation: Signs Of A Covenant," in *Bonds of Affection: Americans Define Their Patriotism* (John Bodnar, Ed), 1996.
341. Those who have given themselves the most concern about the happiness of peoples have made their neighbors very miserable. ANATOLE FRANCE (1844-1924), *The Crime of Sylvester Bonnard, 1881*.
342. The mythology of the shaman does not correspond to objective reality does not matter. The patient believes in it and belongs to a society that believes in it. The protecting spirits, the evil spirits, the supernatural monsters and magical monsters are elements of a coherent system. JEROME D. FRANK (1910-2005), *Persuasion and Healing, 1961*.
343. Since a placebo is inert, its beneficial effects must lie in its symbolic power. The most likely supposition is that it gains its potency through being a tangible symbol of the physician's role as a healer. JEROME FRANK (1910-2005), *Persuasion and Healing, 1961*.
344. If an individual wants someone to do him a big favor, the most successful technique for winning it is to induce him to do a small favor first. J. L. FREEDMAN & S. C. FRASER, "Compliance Without Pressure: The Foot In The Door Technique," *Journal of Personality and Social Psychology, 1966*.
345. Devout believers are safeguarded in a high degree against the risk of certain neurotic illnesses; their acceptance of the universal neurosis spares them from the task of constructing a personal one. SIGMUND FREUD (1856-1939), *The Future of an Illusion, 1927*.
346. Religion is an attempt to get control over the sensory world, in which we are placed, by means of the wish-world which we have developed inside us as a result of biological and psychological necessities. SIGMUND FREUD (1856-1939).
347. Intolerance of groups is often, strangely enough, exhibited more strongly against small differences than against fundamental ones. SIGMUND FREUD (1856-1939), *Moses and Monotheism*.

348. He that has eyes to see and ears to hear may convince himself that no mortal can keep a secret. If his lips are silent, he chatters with his fingertips; betrayal oozes out of him in every pore. And thus the task of making conscious the most hidden recesses of the mind is one which it is quite possible to accomplish. SIGMUND FREUD (1856-1939), 1905.
349. Neurosis is the inability to tolerate ambiguity. SIGMUND FREUD (1856-1939).
350. The delusional formation, which we take to be the pathological product, is in reality an attempt at recovery, a process of reconstruction. SIGMUND FREUD (1856-1939), *Notes on a Case of Paranoia*, 1958.
351. The great majority of people have a strong need for authority which they can admire, to which they can submit, and which dominates and sometimes even ill-treats them... SIGMUND FREUD (1856-1939), *Moses and Monotheism*, 1939.
352. Anxiety-inducing social and political situations such as economic depression and war...[can] create susceptibility to totalitarianism regardless of how democratic the family situation might have been... [There is not] a direct or exclusive causal relationship between family structure and the rise of totalitarianism. ELSE FRENKEL-BRUNSWICK, "Environmental Controls and the Impoverishment of Thought," in *Totalitarianism* (C. J. Friedrich), 1945.
353. The power to do good is also the power to do harm; and those who control the power today may not tomorrow; and, more important, what one man regards as good, another may regard as harm. MILTON FRIEDMAN, *Capitalism and Freedom*, 1962.
354. Rituals in general serve to provide order, coherence, or stability. ... In commemoration rituals, providing order and coherence also refer to the function of their content that is to create temporal anchorage through re-evoking past events and reinforcing group identity on that basis. NICO H. FRIJDA, "Commemorating," in *Collective Memory of Political Events* (James W. Pennebaker, et. al.), 1997.
355. Politics, in its broadest sense, is concerned with the distribution of advantages and disadvantages among people... By definition, those who are more influential will gain a larger share of the advantages to be distributed. Influence is defined as the ability to control the behavior of others. LEWIS A. FROMAN, *People and Politics*, 1962.
356. An attitude is a predisposition of an individual to evaluate some aspect of his world in a favorable or unfavorable manner, that is, a predisposition to approve or disapprove, like or dislike, some social or physical object. LEWIS A. FROMAN, *People and Politics*, 1962.
357. Individuals join groups for a wide variety of reasons, and not always is the expressed purpose of the group the primary reason for joining. Factors such as prestige in being a group member or in making...contacts, or liking the sociability related to group life, are also important. LEWIS A. FROMAN, *People and Politics*, 1962.
358. Every action of the enemy is judged by one standard – every action of oneself by another. Even good deeds by the enemy are considered a sign of particular devilishness, meant to deceive us and the world, while our bad deeds are necessary and justified by our noble goals which they serve. ERICH FROMM (1900-1980), *The Art Of Loving*, 1956.
359. The member of a primitive class might express his identity in the formula "I am we"; he cannot yet conceive of himself as an "individual," existing apart from his group. ERICH FROMM (1900-1980).

360. Man's main task in life is to give birth to himself, to become what he potentially is. The most important product of his effort is his own personality. ERICH FROMM (1900-1980), *Man For Himself*, 1947.
361. There is no meaning to life except the meaning man gives his life by the unfolding of his powers, by living productively. ERICH FROMM (1900-1980), *Man For Himself*, 1947.
362. Men think to mend their condition by a change of circumstances. They might as well hope to escape from their shadows. JAMES A. FROUDE (1818-1894), *Thomas Carlyle: A History of His First Forty Years*, 1882.
363. To deny freedom of the will is to make morality impossible. JAMES A. FROUDE (1818-1894), "Calvinism," in *Short Studies on Great Subjects*, 1883.
364. The problem with democracy is that the majority of people are just not that bright. MICHAEL FULLERTON.



365. One of my greatest pleasures in writing has come from the thought that perhaps my work might annoy someone of comfortably pretentious position. Then comes the saddening realization that such people rarely read. JOHN KENNETH GALBRAITH, *A Life In Our Times: Memoirs*, 1981.
366. The conventional wisdom accommodates itself not to the world it is meant to interpret, but to the audience's view of the world. Since the latter remains with the comfortable and the familiar, while the world moves on, the conventional wisdom is always in danger of obsolescence. JOHN KENNETH GALBRAITH, *The Affluent Society*, 1958.
367. Man is so educable an animal that it is difficult to distinguish between that part of his character which has been acquired through education and circumstance, and that which was in the original grain of his constitution. FRANCIS GALTON (1822-1911), *Inquiry into Human Faculty*, 1883.
368. Individuals argue positions for a variety of reasons, and their stances are prompted by a plethora of goals. Cases are made by implicit as well as explicit arguments, and unconscious as well as conscious factors drive conclusions. Stories appeal at least as strongly to listeners' emotions as to their calculation. Social psychologists have shown repeatedly that the prestige of a spokesperson, the identities of a speaker's friends and enemies, and the exploitation of nostalgia or grievances more strongly shape attitudinal changes than the mere merits of a rational argument do. HOWARD GARDNER, *Leading Minds: An Anatomy of Leadership*, 1995.
369. The appetite for recognition, like the hunger for love and approval, is never satisfied. There isn't enough recognition in the world to satisfy even one cultivated appetite. GEORGE GARRETT.
370. Consistency (or balance) theory ... suggests that it is uncomfortable to disagree with a group that you like and find attractive. Thus to restore balance you are motivated to go along with the group and perhaps even convince yourself that the group was correct all along. ROBERT H. GASS & JOHN S. SEITER, *Persuasion, Social Influence and Compliance Gaining*, 1999.
371. Deindividuation is said to occur when being in a group causes people to become less aware of themselves and less concerned with how others will evaluate them. ... Because being in a large group

makes a person more aroused and anonymous, the person focuses less on him or herself and behaves less rationally and more impulsively. ROBERT H. GASS & JOHN S. SEITER, *Persuasion, Social Influence and Compliance Gaining*, 1999.

372. The element that completes the mosaic of envy involves inserting a causal connection between our deprived state and the position of privilege of others. It is not just that we do not have that which they have, it is that we do not have it because they have it. WILLARD GAYLIN, MD, *Hatred: The Psychological Descent Into Violence*, 2003.
373. It may well be that the natural revulsion toward the deformed is itself a reflection of the utilitarian nature of our species, which, driven by a Darwinian need to guarantee survival of the fittest, has built-in mechanisms to insure that only the healthy elicit the nurturing responses of the parent. WILLARD GAYLIN, MD, "In The Beginning: Helpless and Dependent," in *Doing Good: The Limits of Benevolence* (Willard Gaylin, et. al.), 1981.
374. A religion is (1) a system of symbols which acts to (2) establish powerful, pervasive and long-lasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4) clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic. CLIFFORD GEERTZ, *Religion As A Cultural System*, 1966.
375. What clearly matters is whether the system is plural: are there ways of checking on those who have the power to command, and is the power limited in time and area, and so on. ERNEST GELLNER (1925-1995), *Conditions of Liberty*, 1994.
376. Civil Society is a cluster of institutions and associations strong enough to prevent tyranny, but which are, none the less, entered and left freely, rather than imposed by birth or sustained by awesome ritual. ERNEST GELLNER (1925-1995), *Conditions of Liberty*, 1994.
377. This is indeed one of the most important general traits of a modern society: cultural homogeneity, the capacity for context-free communication, the standardization of express and comprehension. ERNEST GELLNER (1925-1995), *Conditions of Liberty*, 1994.
378. In varying degrees [psychological biographies] exaggerate the purely psychological determinates of the political behavior of their subjects. In the cruder of these studies, the subject is represented as if in the grip of powerful unconscious and irrational drives..... the revelation of human motive resulting from incisive insights into the subject's personality can easily oversimplify the complexity of motivation and political action. ALEXANDER L. GEORGE, "Some Uses of Dynamic Psychology in Political Biography...," in *Psychohistory: Readings in the Method of Psychology, Psychoanalysis, and History* (Cocks & Crosby), 1987.
379. The fabric of popular culture that relates the elements of existence to one another and shapes the elements of existence to one another and shapes the common consciousness of what is, what is important, what is right, and what is related to what else is now largely a manufactured product. GEORGE GERBNER, *Scientific American*, September 1972.
380. Multiplicity of leadership and lack of centralized control ensures the survival of the movement if leaders are jailed or otherwise removed. In fact, such action stimulates emergency of new leadership because of heightened commitment in the face of opposition. Autonomy and self-sufficiency of local cells make effective suppression of the movement extremely difficult. LUTHER P. GERLACH, "Movements of Revolutionary Change: Some Structural Characteristics," in *Social Movements of the Sixties and Seventies* (Jo Freeman, ed), 1983.

381. Imagination plays too important a role in the writing of history, and what is imagination but the projection of the author's personality. PIETER GEYL, Dutch Historian.
382. From the point of view of the social scientists, it is hard to exaggerate the importance of the unintended consequences of intentional conduct. ANTHONY GIBBONS, *The Constitution of Society*, 1984.
383. Attitudes do not necessarily produce behavior, but rather they represent a tendency to behave in a certain fashion. J. L. GIBSON & R. D. BINGHAM, *Civil Liberties and Nazis: The Skokie Free Speech Controversy*, 1985.
384. Each of us really understands in others only those feelings he is capable of producing himself. ANDRE GIDE (1869-1951), *Second Notebook*, August 1921.
385. Isn't your life extremely flat / With nothing to grumble at? WILLIAM S. GILBERT (1836-1911).
386. We acquire and retain material possessions because of the functions they serve and the value they offer. To some extent, the same can be said of our beliefs: We may be particularly inclined to acquire and retain beliefs that make us feel good. THOMAS GILOVICH, *How We Know What Isn't So*, 1991.
387. The false consensus effect refers to the tendency for people's own beliefs, values, and habits to bias their estimates of how widely such views and habits are shared by others. THOMAS GILOVICH, *How We Know What Isn't So*, 1991.
388. Psychologists call this tendency the Fundamental Attribution Error (FAE), which is a fancy way of saying that when it comes to interpreting other people's behavior, human beings invariably make the mistake of overestimating the importance of fundamental character traits and underestimating the importance of the situation and context. MALCOLM GLADWELL: *The Tipping Point: How Little Things Can Make A Big Difference*, 2002.
389. A healthy ego ideal encourages reciprocity, mutuality, sharing, cooperation, resolution of conflict, and tolerance. ... A narcissistically regressed ego ideal can motivate or activate unconscious phantasies leading to tyrannical uses of power and contempt for or denial of consensual reality. JAMES M. GLASS, *Psychosis and Power*, 1995.
390. Conflict is the lifeblood of democracy, but it consistently circulates around respect for the capacity of the other to contain and detoxify disruptive aspects of self or group emotion. Democratic institutions, from this perspective, do not eliminate conflict; rather, they detoxify anarchic or annihilating presence and consequence. JAMES M. GLASS, *Psychosis and Power*, 1995.
391. The great difference between the schizophrenic delusion, held inwardly and the delusional projections of the political or religious fanatic appears in the historical relations of the system. The political fanatic uses delusion to create a specific history, to link the project to an ongoing historical event; the schizophrenic retreats to the delusional fortress and severs the self's contact with historical reality. JAMES M. GLASS, *Delusion: Internal Dimensions of Political Life*, 1985.
392. [A] morality based solely upon the tenuous thread of religious mythology is only effective for a comparatively primitive mind, through which God is invested with magical parental powers of punishment and reward. ROBERT GODWIN, "On The Function of Enemies," *Journal of Psychohistory*, Summer, 1994.

393. People are united by sentiments and divided by opinions. ... The friendships of youth are based on the former, the cliques of old age are the results of the latter. If we could become more aware of this ... we would be more accommodating and would seek to bring together through sentiment what has been scattered by opinion. JOHANN WOLFGANG Von GOETHE (1749-1832).
394. It is a maxim of government to deal with men not as they ought to be but as they are. JOHANN WOLFGANG Von GOETHE (1749-1832), quoted in *Conversations With Goethe*, (Johann Peter Eckermann), 1833.
395. We are never deceived. We deceive ourselves. JOHANN WOLFGANG Von GOETHE (1749-1832).
396. Mankind? That is an abstraction. It has always been only individuals who exist, and it will never be otherwise. JOHANN WOLFGANG Von GOETHE (1749-1832), *Conversation with Luden*, 19 August 1806.
397. In our society the very significant assumption is generally made that all events -- without exception -- can be constrained and managed within the conventional system of beliefs. We tolerate the unexplained but not the inexplicable. IRVING GOFFMAN (1922-1982), *Frame Analysis*, 1974.
398. When an individual appears before others he [or she] will have many motives for trying to control the impression they receive of the situation. IRVING GOFFMAN (1922-1982), *The Presentation of the Self in Everyday Life*, 1959.
399. There seems to be no agent more effective than another person in bringing a world for oneself alive, or, by a glance, a gesture, or a remark, shriveling up the reality in which one is lodged. IRVING GOFFMAN (1922-1982), *Encounters*, 1961.
400. Ironically, every adamant position we take helps to form its opposite, which, in the situation of group-enmeshed individuals, means they collectively create their own enemies.... JOHN D. GOLDHAMMER, *Under The Influence*, 1996.
401. Persons in destructive group environments reenter a highly structured family-like system, which is another way of delaying growing up, of leaving home. The group, like a good family, provides protection and security from having to face an often cruel and hostile world. JOHN D. GOLDHAMMER, *Under The Influence*, 1996.
402. There is no greater fallacy than the belief that aims and purposes are one thing, while methods and tactics are another. This conception is a potent menace to social regeneration. All human experience teaches that methods and means cannot be separated from the ultimate aim. EMMA GOLDMAN (1869-1940), *My Disillusionment In Russia*, 1923.
403. The mind can protect against anxiety by diminished awareness. This mechanism creates a blind spot; a zone of blocked attention and self-deception. Such blind spots occur at each major level of behavior from the psychological to the social. DANIEL GOLEMAN, *Vital Lies, Simple Truths: The Psychology of Self-Deception*, 1985.
404. People don't like the true and simple; they like fairy tales and humbug. EDMOND de GONCOURT (1822-1896) and JULES de GONCOURT (1830-1870), *Journal*, 2 March 1861.
405. There are only two great currents in the history of mankind: the baseness which makes conservatives and the envy which makes revolutionaries. EDMOND de GONCOURT (1822-1896) and JULES de GONCOURT (1830-1870), *Journal*, 12 July 1867.

406. Magic and religion are not dichotomies, but make up a continuum along several identifiable dimensions, and are distinguished only ideal-typically. Some of these dimensions are: specificity of goal desired, manipulation vs. cajoling attitude, type of professional-client relationship, collective vs. private ends, etc. WILLIAM J. GOODE (1918-2003), "Contemporary Thinking About Primitive Religion," *Sociologist* 5, 1955.
407. The central thesis of balance theory is that, other things being equal, a balanced set of cognitions is more stable than an unbalanced set. People find an imbalanced set of cognitions unpleasant and proceed to change one or more of them to move toward a balanced state. ... The human tendency to move toward cognitive balance is probably rather basic and pervasive and can be thought of as part of the more general tendency for individuals to impose order and structure on the world in the psychological processing of events. DONALD GRANBERG, "Political Perception," in *Explorations in Political Psychology* (Iyengar & McGuire), 1993.
408. The most power weapon in the arsenal of the political left is moral intimidation derived from the unchallenged assumptions of altruism. ... As people accept the idea that self-interest is 'greed,' and that virtue rests on service to 'others,' demagogues of the left (or the right) will be more than ready to see that 'virtue' prevails. R. W. GRANT, *The Incredible Bread Machine*, 1999.
409. The chimerical pursuit of perfection is always linked to some important deficiency, frequently the inability to love. BERNARD GRASSET (1881-1955), *The Paths of Writing*.
410. Political labels are image-laden, appealing as much to the emotions as to the intellect...This broader evocative power, the power to reach both mind and heart, gives the labels a political importance they would not have were their meanings precise and limited. DAVID GREEN, *The Language of Politics in America*, 1987.
411. Politics is a process of conflict resolution, conflict creation, and conflict management; and political language at once reflects and contributes to these processes. The use of "good" and "bad" labels...reflects and encourages a widespread public need to perceive politics in terms of such polarities, that is, in terms of identifiable "good guys" and "bad guys" as well as "good" and "bad" policies. DAVID GREEN, *The Language of Politics in America*, 1987.
412. Perhaps the greatest consolation of the oppressed is to consider themselves superior to their tyrants. JULIEN GREEN (1900-1998), *Adrienne Mesurat*, 1927.
413. Attitude is the predisposition of the individual to evaluate some symbol or object or aspect of his world in a favorable or unfavorable manner. Opinion is the verbal expression of an attitude, but attitudes can also be expressed in nonverbal behavior. Attitudes include both the affective, or feeling core of liking or disliking, and the cognitive, or belief, elements which describe the object of the attitude, its characteristics, and its relations to other objects. All attitudes thus include beliefs, but not all beliefs are attitudes. When specific attitudes are organized into a hierarchical structure, they comprise value systems. FRED I. GREENSTEIN & MICHAEL LERNER, *A Source Book for the Study of Personality and Politics*, 1971.
414. Persons with similar deep psychological characteristics may entertain different political beliefs, and persons with similar beliefs may differ in personality. This is so because there normally are a variety of alternative channels which can express underlying psychic needs, and also because, given the inattentiveness to politics of most citizens, political orientation are often acquired haphazardly, without engaging deeper personality sources. FRED I. GREENSTEIN, in *The Annals of The American Academy of Political and Social Science*, 361, September 1965.

415. One runs considerable hazard in attributing some specific moral motivations or intellectual properties to entire mass movements or populations. To characterize these motives, furthermore, as “unethical” or “idealistic” is little short of presumptuous – and certainly can hardly provide a factually and cognitively satisfactory account of a complex political movement. A. JAMES GREGOR, *Interpretations of Fascism*, 1974.
416. The noble victim fallacy, [is] the illusion that the victims of society hold the same values as those who go to their aid. When this proves not to be the case, complaints of ingratitude get heard. ... The impulse to help others to gain their rights or to get a better break is crucial to making democracy work. Still, the victim you help may be your ally this time, but not the next. THOMAS GRIFFIN, *How True: A Skeptic’s Guide To Believing The News*, 1974.
417. Loyalties...function dynamically. They are demanded by and given to institutions and persons that provide life-satisfactions. They are means by which individuals organize and give meaning to their existence. ... The strength and universality of national loyalty rest upon the ease and the force with which this positive connection between nation and happiness can be established in the mind of the individual. MORTON GRODZINS, *The Loyal And The Disloyal*, 1956.
418. In understanding the world about us, we human beings are increasingly drawn into beliefs about what we cannot experience or personally recognize. We have beliefs about “society” that are public in the sense both of being shared and of being about an aggregate of events which we do not and cannot experience personally. ... What is “true” about society is more than a reflection of individual experiences; it is also a set of beliefs about the aggregated experiences of others. J. R. GUSFIELD, *The Culture of Public Problems*, 1981.
419. When probably distorts everything in life is that because one is convinced one is speaking the truth because one says what one thinks. SACHA GUITRY (1885-1957), *Toutes Reflexions Faites*, 1949.



420. There is no such thing as an evil in itself. Evil is not a thing, but a wrong function; it is the use of a good impulse at the wrong time, in the wrong place, towards a wrong end, that constitutes an evil function. J. A. HADFIELD, *Psychology and Morals*, 1923.
421. You can drop a mouse down a thousand-foot mineshaft; and on arriving at the bottom, it gets a slight shock and walks away. A rat is killed, a man broken, a horse splashes. J. B. S. HALDANE (1882-1964), quoted in *New York Review of Books*, 4 March 1993.
422. Personality represents a constant struggle to realize itself. This is why for personality there is always a ‘now’ entering into the meaning of the past and the nature of the future. J. B. S. HALDANE (1882-1964), *The Philosophy of a Biologist*.
423. The superego is modeled upon the earliest parental images, when the parents were thought to be perfect and omnipotent ... Superego takes over the role of external authority figures and exacts conformity to society. The person is then said to be socialized. CALVIN S. HALL (1909-1985) & GARDNER LINDSEY, in *Handbook of Social Psychology* (Gardner Lindsey, ed), 1954.
424. [I]nformation is power, and computers mean information. The centralized accumulation of data permits the concentration of enormous power in the hands of those with access to the computer. The very existence of sophisticated computers leads to a power gap between those trained to use

and understand them and those who are not. S. HALLBLADE & WILLIAM M. MATTHEWS, *Monster or Messiah: The Computer and Society* (William M. Matthews), 1980.

425. The free individual feels himself, moreover, too small to cope with the immensity of the world in which he finds himself. Alone, he is no more than a mite in a maelstrom. Because his individual identity seems to insufficient, he feels the need to adopt, by association, another identity that represents the greatness and power that he lacks. LOUIS J. HALLE, *The Ideological Imagination*, 1972.
426. Is it not time to awake from the deceitful dream of a golden age and to adopt as a practical maxim for the direction of our political conduct that we, as well as the other inhabitants of the globe, are yet remote from the happy empire of perfect wisdom and perfect virtue? ALEXANDER HAMILTON (1755-1804), *The Federalist*, No 6, 1787.
427. The utilitarian habit of mind has brought with it a new abstract cruelty in politics, a dull, destructive political righteousness: mechanical, quantitative thinking, leaden academic minds setting out their moral calculations in leaden abstract prose, and more civilized and more superstitions people destroyed because of enlightened calculations that have proved wrong. STUART HAMPSHIRE, *Public and Private Morality*, 1978.
428. Do not do an immoral thing for moral reasons. THOMAS HARDY (1840-1928), *Jude The Obscure*, 1895.
429. The social molds civilizations fits us into have no more relation to our actual shapes than the conventional shapes of the constellations have to real star patterns. THOMAS HARDY (1840-1928), *Jude The Obscure*, 1895.
430. It is surprising how many persons go through life without even recognizing that their feelings toward other people are largely determined by their feelings toward themselves. If you're not comfortable with yourself, you cannot be comfortable with others. SYDNEY HARRIS.
431. The conservative errs in regarding man as though he were a wolf, the liberal errs in regarding man as though he were a lamb; neither will concede that he is both in nearly equal proportion. SYDNEY HARRIS, 1980.
432. The plea of necessity, that eternal argument of all conspirators. WILLIAM HENRY HARRISON (1773-1841), U. S. President, *Letter to Simon Bolivar*, 27 September 1829.
433. One general characteristic of the confidence of decision makers is that it is usually too high. ... A manifestation of this overconfidence is insensitivity to predictability ... which takes account of the fact that agents are quite willing and anxious to make predictions of events which they realistically have little knowledge. JOHN T. HARVEY, "Heuristic Judgment Theory," *Journal of Economic Issues*, 32, 1998.
434. Do not the Middle Ages, that epoch of ignorance, stagnation, and gloom, stand in the sharpest contrast to the light and progress and freedom of the Italian Renaissance which followed? The answer is that the continuity of history rejects such sharp and violent contrasts between successive periods and that modern history shows us the Middle Ages less dark and static, the Renaissance less bright and less sudden, than once supposed. CHARLES HOMER HASKINS (1870-1937), *The Renaissance of the Twelfth Century*, 1927.

435. No man, for any considerable period, can wear one face to himself, and another to the multitude, without finally getting bewildered as to which may be the true. NATHANIEL HAWTHORNE (1804-1864), *The Scarlet Letter*, 1850.
436. The world owes all its onward impulses to men ill at ease. The happy man inevitably confines himself within ancient limits. NATHANIEL HAWTHORNE (1804-1864), *The House of Seven Gables*, 1851.
437. Each of us has his own little private conviction of rightness and almost by definition, the Utopian condition of which we all dream is that in which all people finally see the error of their ways and agree with us. S. I. HAYAKAWA (1906-1992), in *Where, When & Why: Social Studies in American Schools*, (1963).
438. There is all the difference in the world between treating people equally and attempting to make them equal. While the first is the condition of a free society, the second means....a new form of servitude. F. A. HAYEK (1899-1982).
439. He is a hypocrite who professes what he does not believe; not he who does not practice all that he wishes or approves. WILLIAM HAZLITT (1778-1830), *Sketches and Essays*, 1839.
440. We never do anything well till we cease to think about the manner of doing it. This is the reason why it is so difficult for any but natives to speak a language correctly or idiomatically. WILLIAM HAZLITT (1778-1830), *Sketches and Essays*, 1839.
441. There is not a more mean, stupid, dastardly, pitiful, selfish, spiteful, envious ungrateful animal than the public. It is the greatest of cowards, for it is afraid of itself. WILLIAM HAZLITT (1778-1830), *Table Talk*, 1822.
442. Life is the art of being well-deceived and in order that the deception may succeed it must be habitual and uninterrupted. WILLIAM HAZLITT (1778-1830), *The Round Table*, 1817.
443. The garb of religion is the best cloak for power. WILLIAM HAZLITT (1778-1830), 1819.
444. There is no prejudice so strong as that which arises from a fancied exemption from all prejudice. WILLIAM HAZLITT (1778-1830), *The Round Table*, 1817.
445. Those who are fond of setting to rights have no great objection to seeing them wrong. There is often a great deal of spleen at the bottom of benevolence. WILLIAM HAZLITT (1778-1830), *Characteristics*, 1823.
446. To think justly we must understand what others mean: to know the value of our thoughts, we must try their effect on other minds. WILLIAM HAZLITT (1778-1830), *The Plain Speaker*, 1826.
447. We learn from history that we do not learn from history. GEORG WILHELM FRIEDRICH HEGEL (1770-1831), *The Philosophy of History*, 1837.
448. When liberty is mentioned, we must always be careful to observe whether it is not really the assertion of private interests which is thereby designated. GEORGE WILHELM FRIEDRICH HEGEL (1770-1831).
449. Regarding history as the slaughter-bench at which the happiness of peoples, the wisdom of states, and the virtue of individuals have been victimized – the question involuntarily arises – to what principle, to what final aim these enormous sacrifices have been offered. GEORG WILHELM FRIEDRICH HEGEL (1770-1831), *Philosophy of History*, 1837.

450. Truth in philosophy means that concept and external reality correspond. GEORG WILHELM FRIEDRICH HEGEL (1770-1831), *The Philosophy of Right*, 1821.
451. Amid the pressure of great events, a general principle gives no help. GEORG WILHELM FRIEDRICH HEGEL (1770-1831), *The Philosophy of History*, 1837.
452. The relationship between goodness and happiness, between wickedness and punishment is so strong, that given one of these conditions, the other is frequently assumed. Misfortune, sickness, accident are often taken as signs of badness or guilt. FRITZ HEIDER (1896-1988), *The Psychology of Interpersonal Relations*, 1958.
453. Knowledge and intention are integral parts of the social universe, so that all behavior carries a volitional element, however submerged this may normally be. ROBERT HEILBRONER (1919-2005), *The Nature and Logic of Capitalism*, 1986.
454. Goodness without wisdom always accomplishes evil. ROBERT A. HEINLEIN (1907-1988), *Strangers in a Strange Land*, 1961.
455. Never appeal to a man's better nature. He may not have one. Invoking his self-interest gives you more leverage. ROBERT A. HEINLEIN (1907-1988), *Methuselah's Children*, 1958.
456. This culture is marked by a self-interest and egocentrism that increasingly reduce all relations to the question: What am I getting out of it? ... Society's fascination with self-aggrandizement makes many young people judge all relationships in terms of winning and losing points. For both sexes in this society, caring deeply for anyone is becoming synonymous with losing. Men seem to want to give women less and less, while women increasingly see demands men make as inherently demeaning. HERBERT HENDIN, *The Age of Sensation*, 1975.
457. A fair society is one in which some people fail -- and they may fail in something other than precise, demographically representative proportions. WILLIAM A. HENRY, III, *In Defense of Elitism*, 1994.
458. There is no well-defined boundary between honesty and dishonesty. The frontiers of one blend with the outside limits of the other, and he who attempts to tread this dangerous ground may be sometimes in one domain and sometimes in the other. O. HENRY (1862-1910), *Rolling Stones*, 1912.
459. A fair society is one in which some people fail – and they may fail in something other than precise, demographically representative proportions. WILLIAM A. HENRY, Jr., *In Defense of Elitism*, 1994.
460. Every thing flows and nothing abides; everything gives way and nothing stays fixed. ... You can step twice into the same river, for other waters and yet others go ever flowing on. ... It is in changing that things find repose. HERACLITUS (540-480 BC), *Fragments*.
461. Democracy is the institutionalization of permanent resistance to human sinfulness in politics, which, as we have seen, manifests itself in the egotistical self-assertion of power. So thoroughly aware is democracy at its best of the inevitable moral dubiousness of all governments, that it embodies the principle of resistance to government in the very structure of government itself. WILL HERBERG, "Democracy and the Nature of Man," *Christianity and Society*, Fall 1946.
462. The possession of power over others is inherently destructive both to the possessor of the power and to those over whom it is exorcised. GEORGE D. HERRON (1862-1925), in *The Cry For Justice* (Upton Sinclair, ed.), 1920.

463. All religions have based morality on obedience, that is to say, on voluntary slavery. That is why they have always been more pernicious than any political organization. For the latter makes use of violence, the former – of the corruption of the will. ALEXANDER HERZEN (1812-1870), *From The Other Shore*, 1855.
464. If you hate a person, you hate something in him that is part of yourself. What isn't part of ourselves doesn't disturb us. HERMANN HESSE (1877-1962).
465. The public does not like overly deliberate politics. They would like to see something done quickly... The public prefers some degree of certainty, and when there is not certainty the public wants to believe that disputes take place on the merits of the issues. The public, for the most part, does not like the partisan debates, competing interests, and compromises that many close observers of modern democratic politics believe are unavoidable. JOHN HIBBING and ELIZABETH THEISS-MORSE, *Congress As Public Enemy*, 1995.
466. Between us and events, between the doer and the deed, there is a reflective moment - and soul making means differentiating this middle ground. JAMES HILLMAN, *A Blue Fire*, 1989.
467. Self-fulfilling prophecies emerge when people hold expectancies that lead them to alter their behavior, which in turn causes the expected behaviors to be exhibited by people who are targets of the expectancies. JAMES L. HILTON & WILLIAM Von HIPPEL, "Stereotypes," *Annual Review of Psychology* 47 (1996).
468. For if all things were equally in all men, nothing would be prized. THOMAS HOBBS (1588-1679), *Leviathan*, 1651.
469. The history of ideas is a tempting subject for the intellectual... It is also an extremely misleading and confusing one, and never more so than when vested interest, practical political politics or other untheoretical matters are involved. ... In this specialized and rarified atmosphere we must beware of the occupational hazard of both the theorists and the heresy-hunters, that of overestimating the unambiguity and compelling force of intellectual concepts. E. J. HOBBSAWM, *Revolutionaries: Contemporary Essays*, 1973.
470. Those who believe that all violence is bad in principle can make no systematic distinction between different kinds of violence in practice, or recognize their effects both on those who suffer and on those who inflict it. They are merely likely to produce, by reaction, men and women who consider all violence good, whether for a conservative or a revolutionary point of view. E. J. HOBBSAWM, *Revolutionaries: Contemporary Essays*, 1973.
471. As a race we have become politically tame, perhaps too tame. Toward the state we have become suggestibly obedient; we are organically disposed to allow it the ascendancy it claims. WILLIAM ERNEST HOCKING (1873-1966), *Man and the State*, 1926.
472. [T]he common man does precisely what the idealistic apologist has been censured for doing: he idealizes the state. He mixes his facts with an imaginative sense of what they ought to be. WILLIAM ERNEST HOCKING (1873-1966), *Man and the State*, 1926.
473. A low capacity for getting along with those near us often goes hand in hand with a high receptivity to the idea of the brotherhood of men. ERIC HOFFER (1902-1983), *The Ordeal of Change*, 1964.

474. It is to escape the responsibility for failure that the weak so eagerly throw themselves into grandiose undertakings. ERIC HOFFER (1902-1983), *The True Believer*, 1951.
475. The implacable stand is directed more against the doubt within than the assailant without. ERIC HOFFER (1902-1983), *The Passionate State of Mind*, 1954.
476. There is a powerful craving in most of us to see ourselves as instruments in the hands of others and thus free ourselves from the responsibility for acts which are prompted by our own questionable inclinations and impulses. ERIC HOFFER (1902-1983), *The Passionate State of Mind*, 1954.
477. When our individual interests and prospects do not seem worth living for, we are in desperate need for something apart from us to live for. All forms of dedication, devotion, loyalty and self-surrender are in essence a desperate clinging to something which might give worth and meaning to our lives. ERIC HOFFER (1902-1983), *The True Believer*, 1951.
478. Of course, the term "paranoid style" is pejorative, and it is meant to be; the paranoid style has a greater affinity for the characteristic paranoid accents. Style has to do with the way in which ideas are believed and advocated rather than with the truth or falsity of their content... RICHARD HOFSTADTER (1916-1970), *The Paranoid Style in American Politics*, 1965.
479. The intellectual is *engage'* -- he is pledged, committed, enlisted.... [He feels imperatively] that ideas and abstractions are of signal importance in human life. RICHARD HOFSTADTER (1916-1970), *Anti-Intellectualism in American Life*, 1963.
480. An arresting fact about American violence, and one of the keys to an understanding of its history, is that very little of it has been insurrectionary. Most of the violence has taken the form of action by one group of citizens against another group, rather than by citizens against the State. RICHARD HOFSTADTER (1916-1970), *American Violence: A Documentary History*.
481. It has been our fate as a nation not to have ideologies but to be one. RICHARD HOFSTADTER (1916-1970), quoted in *American Politics: The Promise and Disharmony* (Samuel P. Huntington), 1981.
482. Self-presentation and impression management are not trivial party games. They are fundamental processes, rooted in our history as group-living animals. They are archaic, powerful, compulsive tendencies that are closely tied to our chances for survival and reproductive success. R. HOGAN, et. al, in *The Self and Social Life* (B. R. Schlenker), 1985.
483. The passionate partisanship of double standards also conflicts with conventional wisdom about intellectuals which attributes to them higher levels of rationality, objectivity, and detachment, and thus a lesser likelihood of being carried away by political passions and bias. It is always in the service of political commitments and to salvage political beliefs that double standards arise... Correspondingly, moral indignation or outrage is stilled or inflamed depending not on what is done but who has done it. PAUL HOLLANDER, *Society*, July-August, 1983.
484. Intellectuals are generally defined on the basis of shared attitudes, interests, and predispositions, rather than on the basis of either occupational specialization or the substantive content of the ideas they adhere to. The emphasis is on a "mindset" more than anything else. They are seen as generalists, rather than specialists... PAUL HOLLANDER, *Political Pilgrims*, 1981.
485. There is something deeply satisfying about drawing the world's attention to evil and injustice; by doing so, the critic has automatically placed himself into the ranks of the virtuous, whose heart is in the right place. PAUL HOLLANDER, *Society*, July-August, 1983.

486. The longing for certainty and repose is in every human mind. But certainly is generally an illusion and repose is not the destiny of man. OLIVER WENDALL HOLMES, SR. (1809-1894).
487. The performance of ritual reawakes ... a sense of the value of the norms. To the extent that norms are one element in the group equilibrium, ritual helps to maintain equilibrium. GEORGE C. HOMANS, *The Human Group*, 1950.
488. Much sociological theory seems to me to possess every virtue except that of explaining anything. Part of the trouble is that much of it consists of systems of categories, or pigeonholes, into which they theorist fits different aspects of social behavior. No science can proceed without its system of categories, or conceptual scheme, but this is not enough to give it explanatory power. A conceptual scheme is not a theory. A science also needs a set of general propositions about relations between the categories, for without such propositions explanation is impossible. GEORGE C. HOMANS, *Social Behavior: Its Elementary Forms*, 1961.
489. To make comparisons with evils of the past and to attempt to guide present action in their light, sometimes [leads] to an acceptance of the dogma of collective responsibility in its most pernicious form... But it is monstrous, and a source of great and continuous cruelty in the world, to hold a present generation responsible for the sins of omission and commission of its ancestors... The very doctrine of collective responsibility and/or guilt is self-defeating in its moral absurdity, since the descendants of the victims of any action justified by the dogma can invoke it to initiate a contemporary massacre. SIDNEY HOOK (1902-1989), "The Human Costs of Revolution," *Survey*, 1968.
490. It is a curious fact that when we get sick we want an uncommon doctor ... When we get into a war, we dreadfully want an uncommon admiral and an uncommon general. Only when we get into politics are we content with the common man. HERBERT CLARK HOOVER (1874-1964), U. S. President.
491. Custom is not all bad, for it may embody the lessons learned from a long, often unhappy, experience with reality and is, in a vague way, scientific. Custom frequently holds communities together in the face of enormous and even violent pressures. KENNETH R. HOOVER, *The Elements of Social Scientific Thinking*, 1992.
492. Compulsive drives are specifically neurotic; they are born of feelings of isolation, helplessness, fear and hostility, and represent ways of coping with the world despite these feelings; they aim primarily not at satisfaction but at safety; their compulsive character is due to the anxiety lurking behind them. KAREN HORNEY (1885-1952), *Our Inner Conflicts*, 1945.
493. The neurotic striving for power ... is born of anxiety, hatred, and feelings of inferiority. To put it categorically, the normal striving for power is born of strength, the neurotic of weakness. KAREN HORNEY (1885-1952), *The Neurotic Personality of Our Time*.
494. There is always a type of man who says he loves his fellow men, and expects to make a living at it. EDGAR WATSON HOWE (1853-1937), *Ventures In Common Sense*, 1919.
495. Truth, in its struggles for recognition, passes through four distinct stages. First, we say it is damnable, dangerous, disorderly, and will surely disrupt society. Second, we declare it is heretical, infidelic and contrary to the Bible. Third, we say it is really a matter of no importance one way or another. Fourth, we aver that we have always upheld and believed it. ELBERT HUBBARD (1856-1915), *The Roycroft Dictionary of Epigrams*, 1923.

496. So long as governments set the example of killing their enemies, private individuals will occasionally kill theirs. ELBERAT HUBBARD (1856-1915), *Contemplations*, 1902.
497. The all-pervasive claim to victimhood tops off America's long-cherished culture of therapeutics. To seem strong may only conceal a rickety scaffolding of denial, but to be vulnerable is to be invincible. ROBERT HUGHES, *Culture of Complaint*, 1993.
498. A man is not idle because he is absorbed in thought. There is a visible labor and an invisible labor. VICTOR HUGO (1802-1885), *Les Miserables*, 1862.
499. Every work of history constructs contexts and designs forms in which past reality can be comprehended. History creates comprehensibility primarily by arranging facts meaningfully and only in a very limited sense by establishing strict causal corrections. JOHAN HUIZINGA (1872-1945), Dutch Historian.
500. [To] reach for perfection, to seek an ideal, is noble, but dangerous, and is therefore an activity that individuals or voluntary groups may pursue, but governments certainly should not. DAVID HUME (1711-1776), quoted in *The Pursuit of Certainty* (S. R. Letwin), 1998.
501. The ideal of a perfect and immortal commonwealth will always be found as chimerical as that of a perfect and immortal man. DAVID HUME (1711-1776), *History of England*, 1759-62.
502. Mankind are so much the same, in all times and places, that history informs us of nothing new or strange in this particular. Its chief use is only to discover the constant and universal principles of human nature. DAVID HUME (1711-1776).
503. Liberalism tends to assume the existence of that very national security which the military man considers to be continually threatened. ... Liberalism has many pacifist tendencies, but the liberal will normally support a war waged to further liberal ideals. SAMUEL P. HUNTINGTON, *Soldier And The State*, 1981.
504. A civilization in which there is not a continuous controversy about important issues...is on the way to totalitarianism and death. ROBERT M. HUTCHINS (1899-1977), *The University of Utopia*, 1953.
505. The death of democracy is not likely to be an assassination from ambush. It will be a slow extinction from apathy, indifference, and undernourishment. ROBERT M. HUTCHINS (1899-1977).
506. This is a do-it-yourself test for paranoia: you know you've got it when you can't think of anything that's your fault. ROBERT M. HUTCHINS (1899-1977), *Reader's Digest*, 1 January 1972.
507. The end cannot justify the means for the simple and obvious reason that the means employed determine the nature of the ends produced. ALDOUS HUXLEY (1894-1963), *Ends And Means*, 1937.
508. We are human because, at a very early stage in the history of our species, our ancestors discovered a way of preserving and disseminating the results of experience. ALDOUS HUXLEY (1894-1963), *Tomorrow And Tomorrow And Tomorrow And Other Essays*, 1956.
509. That all men are equal is a proposition to which, in ordinary times, no sane individual has ever given his assent. ALDOUS HUXLEY (1894-1963), *Proper Studies*, 1927.

510. One of the unpardonable sins, in the eyes of most people, is for a man to go about unlabelled. The world regards such a person as the police do an unmuzzled dog, not under proper control. THOMAS HENRY HUXLEY (1825-1895), *Collected Essays*, 1886.
511. If one can be convinced that his/her own mind cannot be trusted and if one can be told often enough that any doubts and longings are the work of the devil, complete alienation from former supportive individuals may be accomplished. Along with the constant propounding of the cult's beliefs, an element of fear is reportedly introduced so that even though the converts are told they are free to leave, few do so. MARGARET HYDE, *Brainwashing and Other Forms of Mind Control*, 1976.



512. The strongest man is the one who stands most alone. HENRIK IBSEN (1826-1906), *An Enemy of the People*, 1882.
513. Rob the average man of his life-illusion, and you rob him of his happiness. HENRIK IBSEN (1826-1906), *The Wild Duck*.
514. Studies show that in certain circumstances people tend to reduce discrepancies between their behavior and what they know by distorting what they know. A person who has chooses among alternatives that seemed equally attractive to him tends to suppress or modify information that suggests his choice was wrong. He will inflate the data that makes the chosen alternative look preferable and belittle the advantages of the rejected alternative that he belatedly discovers. F. C. IKLE, "Can Social Predictions Be Evaluated," *Daedalus*, Summer 1967.
515. In a consumer society there are inevitably two kinds of slaves: the prisoners of addiction and the prisoners of envy. IVAN ILLICH (1926-2002), *Tools for Conviviality*.
516. School prepares for the alienating institutionalization of life by teaching the need to be taught. Once this lesson is learned, people lose their incentive to grow in independence; they no longer find relatedness attractive, and close themselves off to the surprises which life offers. IVAN ILLICH (1926-2002), *Deschooling Society*, 1971.
517. Every institution not only carries within it the seeds of its own dissolution, but prepares the way for its most hated rival. WILLIAM RALPH INGE (1860-1954), *Outspoken Essays: Second Series*, 1922.
518. The effect of boredom on a large scale in history is underestimated. It is a main cause of revolutions. WILLIAM RALPH INGE (1860-1954), *End of an Age*.
519. The greatest obstacle to progress is not man's inherited pugnacity, but his incorrigible tendency to parasitism. WILLIAM RALPH INGE (1860-1945), *Outspoken Essays, First Series*, 1919.
520. Heresy is what the minority believe; it is the name given by the powerful to the doctrines of the weak. ROBERT G. INGERSOLL (1833-1899), *Heretics and Heresies*.
521. We should all remember that to be like other people is to be unlike ourselves, and that nothing can be more detestable in character than servile imitation. ... The poorest bargain that a human being can make is to give his individuality for what is called respectability. ROBERT G. INGERSOLL (1833-1899), *Individuality*, 1873.

522. There is a certain relief in change, even though it be from bad to worse; as I have found in traveling in a stagecoach, that it is often a comfort to shift one's position and be bruised in a new place. WASHINGTON IRVING (1783-1859), *Tales Of A Traveler*.



523. All too many people do not live their own lives, and generally they know next to nothing about their real nature. They make convulsive efforts to "adapt," not to stand out in any way, to do exactly what the opinions, rules, regulations, and habits of the environment demand as being "right." They are the slaves of "what people think," "what people do," etc. JOLANDE JACOBI, in *Meeting the Shadow* (C. Zweig and J. Abrams), 1991.

524. Beliefs can transmute into their opposite, by virtue not of fractured thinking but of mechanical thinking: a thoughtless unfolding of a single idea. Superficially nothing may seem further apart than relativism and despotism. Yet a relativism may slip into absolutism by flatly rejecting any idea as superior to any other. It is also possible that tolerance evolves or devolves into intolerance, a contempt for those unwilling to affirm the complete equality of all positions. RUSSELL JACOBY, *Dogmatic Wisdom*, 1994.

525. The best way to define a man's character would be to seek out the particular mental or moral attitude in which, when it came upon him, he felt himself most deeply and intensely active and alive. At such moments there is a voice inside which speaks and says, "This is the real me!" WILLIAM JAMES (1842-1910), *Letter to Mrs. James* (1878).

526. I am against bigness and greatness in all their forms... The bigger the unit you deal with, the hollower, the more brutal, the more mendacious is the life displayed. So I am against all big organizations as such, national ones first and foremost; against the big successes and big results; and in favor of the eternal forces of truth which always for in the individual and immediately unsuccessful way, underdogs-always, till history comes, after they are long dead, and puts them on top. WILLIAM JAMES (1842-1910), *Letter to Mrs. Henry Whitman*, 7 June 1899.

527. The most violent revolutions in an individual's beliefs leave most of his old order standing. Time and space, cause and effect, nature and history, and one's own biography remain untouched. New truth is always a go-between, a smoother-over of transitions. It marries old opinion to new fact so as ever to show a minimum jolt, a maximum of continuity. WILLIAM JAMES (1842-1910), *What Pragmatism Means*.

528. The truth of an idea is not a stagnant property inherent in it. Truth *happens* to an idea. It *becomes* true, is *made* true by events. Its verity is in fact an event, a process; the process namely of its verifying itself, its verification. Its validity is the process of its validation. WILLIAM JAMES (1841-1910), *Pragmatism*, 1907.

529. No more fiendish punishment could be devised, were such a thing physically possible, than that one should be turned loose in society and remain absolutely unnoticed by all members thereof. WILLIAM JAMES (1841-1910), *The Principles of Psychology*, 1890.

530. The entire modern deification of survival *per se*, survival returning to itself, survival naked and abstract, with the denial of any substantive excellence in *what* survives, except the capacity for more survival still, is surely the strangest intellection stopping place ever proposed by one man to another. WILLIAM JAMES (1841-1910), quoted in *Social Darwinism in American Life* (Richard Hofstadter), 1944.

531. The whole feeling of reality, the whole sting and excitement of our voluntary life, depends upon our sense that in it things are really being decided from one moment to another, and that is not the dull rattling of a chain that was forged innumerable ages ago. WILLIAM JAMES (1841-1910), *The Principles of Psychology*, 1890.
532. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. WILLIAM JAMES (1841-1910), *The Principles of Psychology*, 1890.
533. Properly speaking, a man has as many social selves as there are individuals who recognize him and carry an image of him in their mind. WILLIAM JAMES (1841-1910), *The Principles of Psychology*, 1890.
534. [T]he disappearance of a sense of history, the way in which our entire contemporary social system has little by little begun to lose its capacity to retain its own past, has begun to live in a perpetual present and in a perpetual change that obliterates traditions of the kind which all earlier social formations have had in one way or another to preserve. FREDERIC JAMESON, "Postmodernism and the Consumer Society," *The Aesthetic* (Hal Foster, ed), 1983.
535. Each individual in the group feels himself to be under an injunction to avoid making penetrating criticisms that might bring on a clash with fellow members and destroy the unity of the group... The various devices to enhance self-esteem require an illusion of unanimity about all important judgments. Without it, the sense of group unity would be lost. IRVING JANIS (1918-1990), *Victims of Groupthink*, 1972.
536. I use the term "groupthink" as a quick and easy way to refer to a mode of thinking that people engage in when they are deeply involved in a cohesive in-group, when the members' striving for unanimity override their motivation to realistically appraise alternative courses of action.... Groupthink refers to a deterioration of mental efficiency, reality testing, and moral judgment that results from in-group pressures. IRVING JANIS (1918-1990), *Victims of Groupthink*, 1972.
537. The more amiable the esprit de corps among the members of a policy-making in-group, the greater is the danger that independent critical thinking will be replaced by groupthink. IRVING JANIS (1918-1990), *Victims of Groupthink*, 1972.
538. The various devices to enhance self-esteem require an illusion of unanimity about all important judgments. Without it, the sense of group unity would be lost, gnawing doubts would start to grow... IRVING JANIS (1918-1990), *Victims of Groupthink*, 1972.
539. The authoritarian is the individual who is concerned with power and toughness... He is seen as having strong and persistent desires that others submit to his outlook. Social psychology in recent years has added the observation that the authoritarian person has another powerful desire of which he is not fully aware. He himself desires to submit to other individuals whom he sees as more powerful. MORRIS JANOWITZ & DWAIN MARVICK, "Authoritarianism and Political Behavior," *Public Opinion Quarterly*, Vol 17, 1953.
540. I am a great believer in luck, and I find that the harder I work, the more I have of it. THOMAS JEFFERSON (1743-1846), U. S. President.
541. It is more honorable to repair a wrong than to persist in it. THOMAS JEFFERSON (1743-1846), U. S. President.

542. I really look with commiseration over the great body of my fellow citizens who, reading newspapers, live and die in the belief that they have known something of what has been passing in the world in their time. THOMAS JEFFERSON (1743-1845), U. S. President, *Note*, August 1837.
543. I agree with you that there is a natural aristocracy among men. The grounds of this are virtue and talent. THOMAS JEFFERSON (1743-1845), *Letter to John Adams*, 28 October 1813.
544. Once you have a belief, it influences how you perceive all other relevant information. Once you see a country as hostile, you are likely to interpret ambiguous actions on their part as signifying their hostility. ROBERT JERVIS, "Perceiving and Coping With Threat: Psychological Perspectives," in Robert Jervis, et. al. (eds), *Psychology and Deterrence*, 1985.
545. It is commonly assumed that antipathies between people ... have played a large part in the causation of war. History offers singularly little evidence upon which such a view can be based. ... Such antipathies ... appear rather to be the result than the cause of war. ALVIN JOHNSON, *Encyclopedia of the Social Sciences*,
546. Self-delusion was obviously the biggest single factor in the presentation of an unsuccessful despotism as a Utopia in the making. But there was also conscious deception by men and women who thought of themselves as idealists and who, at the time, honestly believed they were serving a higher human propose by systematic misrepresentation and lying. PAUL JOHNSON, *Modern Times*, 1983.
547. The study of history is a powerful antidote to contemporary arrogance. It is humbling to discover how many of our glib assumptions, which seem to us novel and plausible, have been tested before, not once but many times and in innumerable guises; and discovered to be, at great human cost, wholly false. PAUL JOHNSON, *The Recovery of Freedom*, 1980.
548. He that overvalues himself will undervalue others, and he that undervalues others will oppress them. SAMUEL JOHNSON (1709-1784), *Sermons*.
549. Every man who attacks my belief diminishes in some degree my confidence in it, and therefore makes me uneasy, and I am angry with him who makes me uneasy. SAMUEL JOHNSON (1709-1784), *Boswell's Life of Johnson*, 1791.
550. A man is always desirous of being at peace with himself; and when he cannot reconcile his passions to [his] conscience, he will attempt to reconcile his conscience to his passions. SAMUEL JOHNSON (1709-1784).
551. Princes are more sensitive to any offense that tends to diminish their authority than to any service that tends to reinforce it. JOSEPH JOUBERT (1754-1824), *Pensees*, 1842.
552. Are we seeking the truth about man that sets all men free? Or are the truths we discover only making some men more free and powerful, while others become more vulnerable to manipulation. SIDNEY JOURARD (1926-1974), 1964.
553. Each time one man reveals himself in privacy to another a secret society springs into being. SIDNEY M. JOURARD (1926-1974), *The Transparent Self*, 1971.
554. A group experience takes place on a lower level of consciousness than the experience of an individual. This is due to the fact that, when many people gather together to share one common emotion, the total psyche emerging from the group is below the level of the individual psyche. If it is

a very large group, the collective psyche will be more like the psyche of an animal. CARL GUSTAV JUNG (1875-1961) *Archetypes and the Collective Unconscious*.

555. Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism. CARL GUSTAV JUNG (1875-1961), *Archetypes and the Collective Unconsciousness*.
556. We have to distinguish between a personal unconscious and an impersonal or transpersonal unconscious. We speak of the latter also as the collective unconscious, because it is detached from anything personal and is entirely universal, and because its contents can be found everywhere, which is naturally not the case with personal contents. CARL GUSTAV JUNG (1875-1961), *On The Psychology of the Unconscious*, 1943.
557. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. CARL GUSTAV JUNG (1874-1961), *The Collected Works of Carl Gustav Jung*, 1969.
558. Naturally the disciples always stick together, not out of love, but for the very understandable purpose of effortlessly confirming their own convictions by engendering an air of collective agreement. CARL GUSTAV JUNG (1874-1961), in *The Portable Jung*, 1982.
559. Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. CARL GUSTAV JUNG (1875-1961).
560. The extrovert's philosophy of life and his ethics are as a rule of a highly collective nature with a strong streak of altruism, and his conscience is in large measure dependent on public opinion. CARL JUNG (1875-1961), *Psychological Types*.
561. The man who promises everything is sure to fulfill nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is already on the road to perdition. CARL GUSTAV JUNG (1875-1961).
562. The more intelligent and cultured a man is, the more subtly he can humbug himself. CARL GUSTAV JUNG (1875-1961), *The Development of Personality*, 1924.

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563. First-born children – about 40 percent of Americans – are more likely to hold a benevolent, respectful view of authority. Later-borns are more likely to form a skeptical, occasionally cynical, conception. JEROME KAGAN, *Three Seductive Ideas*, 1998.
564. The enjoyment of power inevitably corrupts the judgment of reason, and perverts its liberty. EMMANUAL KANT (1724-1804), *Perpetual Peace*, 1795.
565. By pressing methodological norms too far we may inhibit bold and imaginative adventures of ideas. The irony is that methodology itself may make for conformism – conformity to its own favored reconstructions. ABRAHAM KAPLAN, *The Conduct of Inquiry*, 1964.
566. Nothing ever become real till it is experienced – even a proverb is no proverb to you till your life has illustrated it. JOHN KEATS, *Letters*, 1814-21.

567. And the word “courage” should be reserved to characterize the man or woman who leaves the infantile sanctuary of the mass mind. SAM KEEN, *Faces of the Enemy*, 1986.
568. As a metaphysic of threat, paranoia eliminates in advance any evidence that might contradict its basic assumption about the malevolent intent of the enemy. Hence, it makes it impossible to discriminate between realist and purely imaginative dangers. SAM KEEN, *Faces Of The Enemy*, 1986.
569. Paranoia creates a self-fulfilling prophecy, a vicious circle in which suspicion breeds suspicion, threat breeds counterthreat. Passive-aggressive victims bring on themselves the aggression they obsessively fear... Paranoids [begin] with imagined enemies and end up with real ones... SAM KEEN, *Faces of the Enemy*, 1986.
570. Paranoid reduces anxiety and guilt by transferring to the other all the characteristics one does not want to recognize in oneself. It is maintained by selective perception and recall. We only see and acknowledge those negative aspects of the enemy that support the stereotype we have already created. SAM KEEN, *Faces of the Enemy*, 1986.
571. Security is mostly a superstition. It does not exist in nature, not do the children of men as a whole experience it. Avoiding danger is no safer in the long run than outright exposure. Life is either a daring adventure, or nothing. HELEN KELLER (1880-1968), *The Open Door*, 1957.
572. *Integrative power* is essentially power developed with another person for the benefit of both parties. *Exploitative power* is influence or control exercised by one person over another for the primary purpose of satisfying the goals of the power-user. PAUL W. KELLER, “Interpersonal Dissent and the Ethics of Dialogue,” *Communication* 6, 1981.
573. Every man, in his own particular way, a scientist [whose] ultimate aim is to predict and control. GEORGE A. KELLY (1905-1967), *The Psychology of Personal Constructs*, 1955.
574. Guilt is the awareness of dislodgement of the self from one’s core role structure. GEORGE A. KELLY (1905-1967), *The Psychology of Personal Constructs*, 1955.
575. Every social war is a battle between the very few on both sides who care and who fire the shots across a crowd of spectators. MURRAY KEMPTON (1919-1997), *Part of Our Time*, 1955.
576. It is such things as the lack of flexibility in outlook, the stubborn complacency about ourselves and our society, the frequent compulsion to extremism, the persistent demand for absolute solutions ... it is these things in the American character that give added gravity to a situation which would in any case be grave enough. GEORGE F. KENNAN (1904-2005), “The Illusion of Security,” *Atlantic Monthly*, August 1954.
577. The truth is sometimes a poor competitor in the marketplace of ideas -- complicated, unsatisfying, full of dilemmas, always vulnerable to misinterpretation and abuse. GEORGE F. KENNAN (1904-2005), *American Diplomacy: 1900-1950*, 1951.
578. *Fundamental attribution error*...refers to the tendency for observers to over-estimate the causal influence of personality factors on behavior and to underestimate the causal role of situational influences. DOUGLAS T. KENRICK, et. al, *Social Psychology: Unraveling The Mystery*, 1999.
579. *Actor-observer difference* [refers to] the tendency for individuals to judge their own behaviors as caused by situational forces but the behavior of others as caused by aspects of their of their personalities. DOUGLAS T. KENRICK, et. al., *Social Psychology: Unraveling The Mystery*, 1999.

580. **Expectation confirmation strategies:** First, people pay special attention to behaviors and events relevant to their expectations, and often even seek information that confirms their expectations; Second, we tend to interpret ambiguous events and behaviors in ways that support out expectations [and] Third, we tend to remember people and events consistent with our expectations. DOUGLAS T. KENRICK, et. al., *Social Psychology: Unraveling The Mystery*, 1999.
581. The worst barbarity of war is that it forces men collectively to commit acts against which individually they would revolt with their whole being. ELLEN KEY (1849-1926), *War, Peace and the Future*, 1916.
582. The voice of the people is but an echo. ... If the people can choose only from among rascals, they are certain to choose a rascal. V. O. KEY (1908-1963), *The Responsible Electorate: Rationality in Presidential Voting, 1936-1960*, 1968.
583. Once individuals understand and accept the subjectivity of human perception, they acquire enormous power over their lives. They can protect themselves from manipulation or -- as many appear to do -- go into the business of managing the perception of others. WILSON BRIAN KEY, *The Age of Manipulation*, 1989.
584. The Moving Finger writes; and having writ, Moves on: Nor all our Piety nor Wit, Shall lure it back to cancel half a line, Nor all your Tears wash out a Word of it. OMAR KHAYYAM, (ca. 1,100 AD) *The Ruba'iyat Of Omar Khayyam*, 1200 A.D.
585. An no Grand Inquisitor has in readiness such terrible tortures as has anxiety, and no spy knows how to attack more artfully the man he suspects, choosing the instant when he is weakest, nor knows how to lay traps where he will be caught and ensnared, as anxiety knows how, and no sharpwitted judge knows how to interrogate, to examine the accused, as anxiety does, which never lets him escape, neither by diversion nor by noise, neither at work nor at play, neither by day nor by night. SOREN KIERKEGAARD (1813-1855), *The Concept of Dread*, 1944.
586. Alas there is in every man a power, a dangerous and at the same time a great power. This power is cleverness. ... Now in the inner world man uses cleverness in a ruinous way, in order to keep himself from coming to a decision. In countless ways cleverness can be so misused; ... we will ... simply designate this misuse by a definite expression: to seek to evade. SOREN KIERKEGAARD (1813-1855), *Either/Or*, 1954.
587. If a person has committed himself to something and then is attacked for his position, he increases his commitment, even if it was not at all strong in the first place. CHARLES A. KIESLER, *The Psychology of Commitment*, 1971.
588. **False consensus effect:** In attribution, the tendency to assume that others share our beliefs, values, and preferences in the absence of evidence – “everyone thinks like I do.” CHARLES EMERSON KIMBLE, *Social Psychology: Studying Human Interaction*, 1990.
589. The individual is likely to perceive what he expects to perceive. If his thinks of himself as ambitious, then he will be more sensitive to the evaluations of others that might reinforce this perception. JOHN W. KINCH, *Social Psychology*, 1973.
590. Nothing can better attach a man to the preservation of order than the possession of a home. RUSSELL KIRK (1918-1994), *Beyond Dreams of Avarice*, 1956.

591. The great advantage of non-violent resistance, as practiced by Hindus under Gandhi or Negroes following Martin Luther King, is that it invites martyrdom, so to speak, as a second choice to victory. It is, then, a dramatic strategy that cannot lose; the resister, being passive, is extremely hard to see as a villain, while the opponent, whether he wins or not, can hardly avoid being seen as an aggressor by an open-minded audience. ORRIN E. KLAPP, *Symbolic Leaders: Public Dramas and Public Men*, 1964.
592. The theory of functionalism holds that the parts of a social system are dynamically interrelated by functions, and a function is a contribution of any element in the system to the maintenance of the whole, to its equilibrium. Some functionalists hold that anything that persists with any tenacity in a society does so because of its function, that is, it “earns its keep”; otherwise *people would give it up*. ORRIN E. KLAPP, *Symbolic Leaders: Public Dramas and Public Men*, 1964.
593. A mob in action displays an extreme form of group mentality. But to be affected by it, a person need not be physically present in a crowd; mental identification with a group, nation, church or party is quite often sufficient. ARTHUR KOESTLER (1904-1983), *The Ghost In The Machine*, 1976.
594. Pluralist society is liberal in that it social constitution limits power to certain circumscribed areas, and provides opportunities to challenge (through due process of law, freedom of expression, and the like) the manner in which power is exercised. WILLIAM KORNHAUSER (1926-2004), *The Politics of Mass Society*, 1959.
595. The major guarantee against the aggrandizement of power by elites is the existence of a plurality of groups that are equal enough in power to generate genuine competition for leadership on the several levels of political society. WILLIAM KORNHAUSER (1926-2004), *The Politics of Mass Society*, 1959.
596. The psychological type characteristic of mass society provides little support for liberal democratic institutions. The mass man clearly is available for mobilization by mass movements, since he lacks a strong set of internalized standards and substitutes standards of the mass. WILLIAM KORNHAUSER (1926-2004), *The Politics of Mass Society*, 1959.
597. The sinister attribution error or bias refers to the tendency for social perceivers to overattribute lack of trustworthiness to others. RODERICK M. KRAMER, “Paranoid Cognition in Social Systems: Thinking and Acting in the Shadow of Doubt,” *Personality and Social Psychology Review*, 2, 1998.
598. Ordinary paranoia can function to help individuals maintain their motivation to detect emerging threats more quickly and to develop strategies for overcoming them, even if those dangers and obstacles seem – from the perspective of more neutral and less vulnerable observers – to be exaggerated or false. RODERICK M. KRAMER, “Paranoid Cognition in Social Systems: Thinking and Acting in the Shadow of Doubt,” *Personality and Social Psychology Review*, 2, 1998.
599. To disbelieve in all moral absolutes is implicitly to be a snob, to call all cultures fools, and to call that vision folly which has guided the lives of nearly everyone who ever lived on this planet. PETER K. KREEFT, *Making Choices*, 1990.
600. The human mind groups people, as well as objects, into categories. This process of categorization helps us to simplify the present and predict the future more effectively. NEIL J. KRESSEL, *Mass Hate*, 2002.
601. Those individuals who show the greatest propensity toward authoritarianism, aggressiveness, and prejudice are also the ones least likely to pay attention to, or participate in, politics. NEIL J. KRESSEL, *Mass Hate*, 2002.

602. Many people today don't want honest answers insofar as honest means unpleasant or disturbing. They want a soft answer that turneth away anxiety. LOUIS KRONENBERGER, (1904-1980), *The Cart And The Horse*, 1964.
603. True individualists tend to be quite unobservant; it is the snob, the ... sophisticate, the frightened conformist, who keeps a fascinated or worried eye on what is in the wind. LOUIS KRONENBERGER (1904-1980), *Company Manners*, 1954.
604. Men of courage, not satisfied with words, but ever searching for means to transform them into action -- men of integrity for whom the act is one with the idea, for whom prison, exile, and death are preferable to a life contrary to their principles -- intrepid souls who know that it is necessary to dare in order to succeed. PRINCE PETER KROPOTKIN (1842-1921), *Kropotkin's Revolutionary Pamphlets* (R. Baldwin, ed), 1970.
605. By an unprejudiced observation of the animal kingdom, we teach the conclusion that wherever society exists at all, this principle may be found, Treat others as you would like them to treat you under similar circumstances. PRINCE PETER KROPOTKIN (1842-1921), *Kropotkin's Revolutionary Pamphlets* (B. Bloom, ed), 1927.
606. The impulse to mar and to destroy is almost as nearly universal as the impulse to create. The one is an easier way than the other of demonstrating power. JOSEPH WOOD KRUTCH (1893-1970), *The Best of Two Worlds*, 1950.
607. For at least one hundred years, we have been prejudiced in every theory, including economic determinism, mechanistic behaviorism, and relativism, that reduces the stature of man until he ceases to be man at all in any sense that the humanists of an earlier generation would recognize. JOSEPH WOOD KRUTCH (1893-1970).
608. If you can talk brilliantly about a problem, it can create the consoling illusion that it has been mastered. STANLEY KUBRICK (1928-1999).
609. Reality ... has anyway long ceased to be what it was for my grandmother, who lived in a Moravian village and still knew everything through her own experience: how bread is baked, how a house is built, how a pig is slaughtered and how meat is smoked, what quilts are made of, what the priests and the schoolteacher think about the world; she met the whole village every day ... [S]he had, so to speak, personal control over reality, and nobody could fool her by maintaining that Moravian agriculture was thriving when people at home had nothing to eat. MILAN KUNDERA, *Immortality*, 1991.
610. [In] a special heuristic, the *heuristic of social proof* ... if a great many people think in a particular way, they must know something we ourselves do not – as in the maxim “two heads are better than one.” The basis of our own judgment becomes that “everyone knows” what is best or right. In effect, we believe an explanation, assertion, prediction, or evaluation because most others do. TIMUR KURAN, *Private Truths, Public Lies*, 1995.
611. In the social sciences, it is seldom appreciated that small events can have large effects. The most obvious reason is that most small events have no long-term consequences. ... Still another reason why small events are underrated is that the concept conflicts with the *representativeness heuristic*, a mental shortcut we all use in trying to cope with our cognitive limitations. The representativeness heuristic makes us expect causes to resemble their effects, as when the cause of a devastating war is taken to be an economic depression. TIMUR KURAN, *Private Truths, Public Lies*, 1995.

612. We are, to a large degree, creatures of our particular age. We grow up in a certain “climate of opinion.” And this climate of opinion determines the form of many of our attitudes and values. RAY KYTLE, *Clear Thinking For Composition*, 1969.
613. Compartmentalization is what allows us to say we believe one thing while *acting* as though we believed something else, without perceiving any contradiction. It is what allows us to make a general statement which contradicts a more specific statement, without perceiving any contradiction. RAY KYTLE, *Clear Thinking For Composition*, 1969.
614. Compartmentalization thrives on absolutes. When a man maintains the truth of numerous absolutes, he has to compartmentalize to prevent reality – concrete instances, everyday experiences – from showing the falseness of his beliefs. RAY KYTLE, *Clear Thinking For Composition*, 1969.

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615. A man can compromise to gain a point... Remember this...even a rebel grows old, and sometimes wiser. He finds the things he rebelled against are now the things he must defend against newer rebels. LOUIS L'AMOUR (1908-1988), *The Walking Drum*, 1984.
616. Once people can be induced to experience a situation in a similar way, they can be expected to behave in similar ways. Induce people all to want the same thing, hate the same thing, feel the same threat, then their behavior is already captive -- you have acquired your consumers or your cannon fodder. R. D. LAING (1927-1989), *The Politics Of Experience*, 1967.
617. [The prototypic paranoid patient] feels that the murmurings and mutterings he hears as he walks past a crowd are all about him. ... When one gets to know such a person more than superficially, however, one often discovers that what tortures him is not so much his delusion of reference, but his harrowing suspicion that he is of no importance to anyone, that no one is referring to him at all. R. D. LAING (1927-1989), *The Divided Self*, 1969.
618. If in argument we can make a man angry with us, we have drawn him from the vantage ground and overcome him. WALTER SAVAGE LANDOR (1775-1864), *Imaginary Conversations*, 1824-53.
619. Principles do not mainly influence even the principled; we talk on principle, but we act on interest. WALTER SAVAGE LANDOR (1775-1864), *Imaginary Conversations*, 1824-54.
620. Changing ideas is a strain not to be lightly incurred, particularly when these ideas are intimately related to one's self-esteem...men have elaborated an explanation for their situation in life...Their rationales are endowed with moral qualities. ROBERT E. LANE, *Political Ideology*, 1962.
621. Man is not by instinct a reasonable, reasonable, reasoning civic-minded being. Many of his most imperious desires and the sources of many of his most powerful gratifications can be traced to ancient and persistent biological and physiological drives, needs, and wants. Organized political life arrived late in man's evolution... ROBERT E. LANE, *Political Life*, 1959.
622. The corrosive need to be liked seems often to reflect a special kind of uncertainty about the self, an uncertainty about one's rightness or correctness in style, manner, and thought. It reflects, that is, a need for self-validation. ROBERT E. LANE, *Political Thinking and Consciousness*, 1969.

623. The barrier that divides the past from the present, as it appears to the nostalgic sensibility, is the experience of disillusionment, which makes it impossible to recapture the innocence of earlier days. From this point of view, the relation of the past to the present is defined above all by the contrast between simplicity and sophistication. CHRISTOPHER LASCH (1932-1994), *The True and Only Heaven: Progress and its Critics*, 1991.
624. The civil rights movement, originating in a powerful challenge to self-righteousness and resentment, ended by reinforcing the worst qualities of American liberalism: a sense of superiority to the unenlightened masses, a refusal to credit opponents with honorable intentions, a growing reluctance to submit their policies to public approval. CHRISTOPHER LASCH (1932-1994), *The True and Only Heaven: Progress and its Critics*, 1991.
625. To live for the moment is the prevailing passion – to live for yourself, not for your predecessors or posterity. We are fast losing the sense of historical continuity, the sense of belonging to a succession of generations originating in the past and stretching into the future. CHRISTOPHER LASCH (1932-1994), *The Culture of Narcissism*, 1979.
626. The fear of death takes on new intensity in a society that has deprived itself of religion and shows little interest in posterity. ... This irrational terror of old age and death is closely associated with the emergence of the narcissistic personality as the dominant type of personality structure in contemporary society. Because the narcissist has so few inner resources, he looks to others to validate his sense of self. CHRISTOPHER LASCH (1932-1994), *The Culture of Narcissism*, 1979.
627. Social legislation has the incurable habit of tending towards paternalism; and paternalism, however wide be the basis of consent upon which it is erected, is the subtlest form of poison to the democratic state. HAROLD J. LASKI (1893-1950), *The Problem of Administrative Areas*, 1918.
628. Our business, if we desire to live a life not utterly devoid of meaning and significance, is to accept nothing which contradicts our basic experience merely because it comes to us from tradition or convention or authority. ... That is why the condition of freedom in any state is always a widespread and consistent skepticism of the canons upon which power exists. HAROLD J. LASKI (1893-1950), "The Dangers of Obedience," *Harper's Monthly Magazine*, 1-10 June 1929.
629. Dogma is a defensive reaction against doubt in the mind of the theorist, but doubt of which he is unaware. HAROLD D. LASSWELL (1902-1978), *Psychopathology and Politics*, 1930.
630. Political prejudices, preferences, and creeds are often formulated in highly rational form, but they are grown in highly irrational ways. When they are seen against the developmental history of the person, they take on meanings which are quite different from the phrases in which they are put. HAROLD D. LASSWELL (1902-1978), *Psychopathology and Politics*, 1930.
631. The distinction of personality types for political participation should be, not between the mentally ill and the mentally well, but rather between internalizers and externalizers. The political world is a fertile area for the externalization of anxiety and intrapsychic conflict and, as such, tends to attract individuals with a need to find objects for projection and displacement. HAROLD D. LASSWELL (1902-1978), in *A Source Book for the Study of Personality and Politics* (Greenstein & Lerner), 1971.
632. The essential mark of the agitator is the high value he places on the emotional response of the public. Whether he attacks or defends social institutions is a secondary matter. HAROLD D. LASSWELL (1902-1978), *Psychopathology And Politics*, 1930.

633. The political type is characterized by an intense craving for deference. HAROLD D. LASSWELL (1902-1978), *Power and Personality*, 1948.
634. Emphasis on class, like emphasis on skill or personality, is a methodological contrivance of systematic thinkers, a selected frame of reference to be held constant during the course of a particular act of analysis. The acting of using new frames of reference for purposes of political analysis will, as usual, modify the preferences of those who use them. HAROLD D. LASSWELL (1902-1978), *Politics: Who Gets What, When, How*, 1958.
635. We can individually receive more attention arguing for a new rather than an old idea, for an unpopular rather than a popular view, on the side of few rather than the many, for change rather than the status quo. Granted, some of this attention may be negative, but it gives us the impression that we are having an effect. This impression may not be just an illusion... BIBB LATANE, "Strength From Weakness: The Fate of Opinion Minorities in Spatially Distributed Groups," in *Understanding Group Behavior* (Erich Witte & James H. Davis, eds), 1996.
636. Men are freest when they are most unconscious of freedom. The shout is a rattling of chains and always was. D. H. LAWRENCE (1885-1930).
637. Whatever has been a ruling power in the world, whether it be ideas or men, has in the main enforced its authority by means of the irresistible force expressed by the word "prestige." GUSTAVE Le BON (1841-1931), *The Crowd*, 1922.
638. One of the most constant characteristics of beliefs is their intolerance. The stronger the belief, the greater its intolerance. Men dominated by a certitude cannot tolerate those who do not accept it. GUSTAVE Le BON (1841-1931), *Opinions And Beliefs*, 1911.
639. If [Lt. William Calley and Adolph Eichmann] had remained able to question the commands and legitimacy of their superior officers, they might not have been the infamous 'collaborators' that they did in fact become; and if they had perceived themselves as responsible actors rather than as externally controlled pawns, they might have been more questioning and consequently more resistant to the dictates and persuasions of others. HERBERT M. LEFCOURT, *Locus of Control*, 1982.
640. Political ritual is usually both a way to erase differences within a group and to define, however vaguely, shared beliefs. THOMAS C. LEONARD, *The Power Of The Press*, 1986.
641. Do not confuse your vested interests with ethics. Do not identify the enemies of your privilege with the enemies of humanity. MAX LERNER (1902-1992), *Actions and Passions*, 1949.
642. There is an enormous difference between the recognition of the role of the irrational and the glorification of it. It our failure to make this distinction that has largely prevented us from making use of the new insights into the irrational. MAX LERNER (1902-1992), *Ideas are Weapons*, 1939.
643. When you choose the lesser of two evils, always remember that it's still an evil. MAX LERNER (1902-1992).
644. No truly sophisticated proponent of repression would be stupid enough to shatter the facade of democratic institutions. MURRAY B. LEVEN, *Political Hysteria in America*, 1971.
645. A culture's basic value system is also reflected in its norms about tempo. Probably the strongest cultural differences concern what is known as individualism versus collectivism: whether the basic cultural orientation is toward the individual and the nuclear family or to a larger collective. The United

States is a classic individualistic culture. Traditional Asia, on the other hand, tends to focus on the collective. ROBERT LEVINE, *A Geography of Time*, 1997.

646. [E]very foreign policy orientation, whatever its degree of rationality and constructiveness, has, to an appreciable extent, a psychological foundation in the personalities of its adherents. DANIEL J. LEVINSON, "Authoritarian Personality and Foreign Policy," in *War: Studies from Psychology, Sociology, Anthropology* (Bramson & Goethals), 1968.
647. All organizations recapitulate the basic family structure... Our earliest experiences with our parents are repeated in our subsequent relationships with authority. Early family life determines our assumptions of how power is distributed, and as we grow up we form groups on the same model. HARRY LEVINSON, *Psychology Today*, December 1977.
648. In the eyes of those who are unable to distinguish self-sacrifice from humanitarianism, the worst insult that can be hurled at any political figure is not bloodthirstiness, but greed. Claiming that there are higher values than money, historians are often willing to overlook the value of human life in order to praise someone for his disinterest in money – a piece of irony that has somehow escaped these ceaseless announcers of irony. ALLAN LEVITE, *Guilt, Blame, and Politics*, 1998.
649. Every time you make a choice you are turning the central part of you, the part of you that chooses, into something a little different from what it was before. C. S. LEWIS (1898-1963), *Mere Christianity*, 1943.
650. The less you are able to realize other people, the more your particular personality will obsess you. ... Your 'individualism' will be that mad one of the 'one and only' self, a sort of instinctive solipsism in practice. It will cause you to be, therefore, the most dangerous of madmen, that kind that has no scruples where other people are concerned, because he has an imperfect belief in their existence. WYNDAM LEWIS (1822-1957), *Time and Western Man*, 1927.
651. Democracy, which began by liberating men politically, has developed a dangerous tendency to enslave him through the tyranny of majorities and the deadly power of their opinion. LUDWIG LEWISOHN (1882-1955), *The Modern Drama*.
652. Perseverance can lead to the appearance of dignity and grandeur to many actions, just as silence in company affords wisdom and apparent intelligence to a stupid person. GEORGE CHRISTOPH LICHTENBERG (1742-1799), *Aphorisms*, 1764-99.
653. There is a great difference in still believing something and in believing it again. GEORGE CHRISTOPH LICHTENBERG (1742-1799), *Aphorisms*, 1764-1799.
654. To do just the opposite is also a form of imitation. GEORGE CHRISTOPH LICHTENBERG (1742-1799), *Aphorisms*, 1764-1799.
655. The demand for purity creates what we may term a guilty milieu and a shaming milieu. ROBERT J. LIFTON, *Thought Reform and the Psychology of Totalism*, 1961.
656. People vary greatly in their susceptibilities to guilt and shame, depending on patterns developed in early life. But since guilt and shame are basic to human existence, this variation can be no more than a matter of degree. Each person is made vulnerable through his profound inner sensitivities to his own limitations... ROBERT J. LIFTON, *Thought Reform and the Psychology of Totalism*, 1961.

657. There are two kinds of fools: those who suspect nothing and those who suspect everything. LE PRINCE DE LIGNE (d.1814), *Mes Ecarts*.
658. Nearly all men can withstand adversity. If you want to test a man's character, give him power. ABRAHAM LINCOLN (1809-1865), attributed.
659. I have lived to experience the early results of scientific materialism ... have watched pride of workmanship leave and human character decline as efficiency of production lines increased. ... I have seen the science I worshipped and the aircraft I loved destroying the civilization I expected them to save. ... In my memory the vision of the mail-plane boring northward over moonlit clouds is now mingling with the streaks of tracers, flaming comets of warplanes, and bombs falling irretrievably through air. CHARLES LINDBURGH, *On Flight and Life*, 1948.
660. Authority has every reason to fear the skeptic, for authority can rarely survive in the fact of doubt. ROBERT LINDNER (1914-1956), *Must You Conform?*, 1956.
661. It is characteristic of all movements and crusades that the psychopathic element rises to the top. ROBERT LINDNER (1914-1956), *Must You Conform*, 1956.
662. Even in the face of obvious but conflicting correct response, [social psychologist Solomon] Asch found that these individuals were more inclined to believe what others said than the evidence of their visual perception. ... It serves ... as one of the more dramatic illustrations of conformity, of blindly going along with the group, even when the individual realizes that by doing so he turns his back on reality and truth. G. LINDZEY & E. ARONSON (eds), "Social Influence and Conformity," in *Handbook of Social Psychology*, Vol 2, 1985.
663. Most men, after a little freedom, have preferred authority with the consoling assurances and the economy of effort that it brings. WALTER LIPPMANN (1889-1974), *A Preface to Morals*, 1929.
664. Once you touch the biographies of human beings, the notion that political beliefs are logically determined collapses like a pricked balloon. WALTER LIPPMANN (1889-1974), *A Preface To Politics*, 1914.
665. The radical error of the modern democratic gospel is that it promises, not the good life of this world, but the perfect life of heaven. WALTER LIPPMANN (1889-1974), *The Public Philosophy*, 1955.
666. The tendency of the casual mind is to pick out or stumble across a sample which supports or defies its prejudices, and then to make it representative of a whole class. WALTER LIPPMANN (1889-1974), *Public Opinion*, 1929.
667. This is one of the paradoxes of the democratic movement -- that it loves a crowd and fears the individuals who compose it -- that the religion of humanity should have no faith in human beings. WALTER LIPPMANN (1889-1974), *A Preface To Politics*, 1914.
668. The magic relationship exists not only between the thing and its analogous imitation -- equally mystical is the connection between a thing and its name. Even philosophers like Plato and Aristotle believed that the name of a thing is contained in it like an invisible kernel and that the name determines its very nature. Only during the last two thousand years have the Middle European peoples developed the idea that words are mere symbols for the objects they designate and that the things exist independently from the names by which we describe them. JULIUS LIPS (1895-1950), *The Origin of Things*, 1956.

669. The gradual realization that extremist and intolerant movements in modern society are more likely to be based on the lower classes than on the middle and upper classes has posed a tragic dilemma for those intellectuals of the democratic left who once believed the proletariat necessary to be a force for liberty, racial equality, and social progress. SEYMOUR MARTIN LIPSET, *Political Man*, 1960.
670. Fear always represents objects in their worse light. LIVY (59 B.C. - 17 A.D.), *History of Rome*.
671. The strength of our persuasions is no evidence at all of their own rectitude; crooked things may be as stiff an inflexible as straight and men may be as positive and preemptory in error as in truth. JOHN LOCKE (1632-1704), *An Essay Concerning Human Understanding*, 1690.
672. Truth scarce ever yet carried it by vote anywhere at its first appearance: New opinions are always suspected, and usually opposed, without any other reason but because they are not already common. JOHN LOCKE (1632-1704), *An Essay Concerning Human Understanding*, 1690.
673. The leader can never close the gap between himself and the group. If he does, he is no longer what he must be. He must walk a tightrope between the consent he must win and the control he must exert. VINCE LOMBARDI (1913-1970).
674. The ignorant man always adores what he cannot understand. CESARE LOMBROSE (1853-1909), *The Man of Genius*.
675. Love of God, of country, of tribe, of party or of principle; fear, distrust and contempt for strangers, minorities, majorities, races, religions, doggies and harmless little garter snakes – all have been taught in every human society by classical conditioning in which words take their connotations from the emotions aroused in connection with their use. PERRY LONDON, *Behavior Control*, 1969.
676. Often, more often than we care to admit, our attitudes on important social issues reflect only our preconceptions, vague impressions, and untested assumptions. We respond to social policies ... in terms of the symbols or metaphors they evoke ... or in conformity with views expressed by opinion leaders we like or respect. C. G. LORD, et. al., "Biased Assimilation and Attitude Polarization: The Effects of Prior Theories on Subsequently Considered Evidence," *Journal of Personality and Social Psychology* 37, 1979.
677. Aggression, far from being the diabolical, destructive principle that classical psychoanalysis makes it out to be, is really an essential part of the life-preserving organization of instincts. KONRAD LORENZ (1903-1989), *On Aggression*, 1963.
678. Historians will have to face the fact that natural selection determined the evolution of cultures in the same manner as it did that of species. KONRAD LORENZ (1903-1989), *On Aggression*, 1963.
679. Only after one understands another viewpoint thoroughly can one criticize it effectively. Besides, consciously adopting another perspective can make us more aware of our own unconscious ideology. By exploring a variety of viewpoints, you may also find that other ideologies provide valuable insights. NANCY S. LOVE, *Understanding Dogmas And Dreams*, 1998.
680. Moral and spiritual order, reverence for tradition, social hierarchy, property reinforced by freedom (and vice-versa), moral imagination, and evolutionary change – these six ideas form the core of conservatism. NANCY S. LOVE, *Understanding Dogmas And Dreams*, 1998.

681. Each looks at, and looks for, the facts and reason to which his attention points, perceiving little, if at all, those to which his mind is not directed. As a rule, men see what they look for, and observe the things they expect to see. A. LAWRENCE LOWELL, *Public Opinion in War and Peace*.
682. The devil loves nothing better than the intolerance of reformers. JAMES RUSSELL LOWELL (1819-1891).
683. The imputation of inconsistency is one to which every sound politician and every honest thinker must sooner or later subject himself. The foolish and the dead alone never change their opinions. JAMES RUSSELL LOWELL (1819-1891), *My Study Windows*, 1871.
684. There's nothing we read of in torture's inventions like a well-meaning dunce with the best of intentions. JAMES RUSSELL LOWELL (1819-1891), *A Fable For Critics*, 1848.
685. Toward no crimes have men shown themselves so cold-bloodedly cruel as in punishing differences of opinion. JAMES RUSSELL LOWELL (1819-1891), *Literary Essays*.
686. When wealth occupies a higher position than wisdom, when notoriety is admired more than dignity, when success is more important than self-respect, the culture itself overvalues "image" and must be regarded as narcissistic. ALEXANDER LOWEN, *Narcissism*, 1985.
687. To ask earnestly the question of the ultimate meaning of history takes one's breath away; it transports us into a vacuum which only hope and faith can fill. KARL LOWETH, *Meaning In History*, 1949.
688. "Intellectuals," no doubt, are often tiresome enough, because they are often pseudo-intellectuals -- ingenious fools too clever to be wise, though brilliant at inventing the most ingenious reasons for their fatuous beliefs. F. L. LUCAS (1884-1967), *The Search For Good Sense*.
689. It is a fair criticism of many philosophies, and not only deterministic, that they are hoist with their own petard. The Marxist who says that all ideologies have no independent validity and merely reflect the class interests of those who hold them can be told in that case his Marxist views merely express the economic interests of his class, and have no more claim to be adjudged true or valid than any other views. J. R. LUCAS, *The Freedom and the Will*, 1970.
690. Watch a man in times of...adversity to discover what kind of man he is; for then at least words of truth are drawn from the depths of his heart, and the mask is torn off. LUCRETIUS (d 55 B.C.), *On The Nature of Things*.
691. The greater the culture's reverence for the self, the greater its respect for privacy, personal space, and personhood, and the more likely it will foster more personalized forms of improvisation and creative expression... ARNOLD M. LUDWIG, *How Do We Know Who We Are?*, 1997.
692. There is nothing that makes us feel so good as the idea that someone else is an evildoer. ROBERT LYND, in *The Book of Unusual Quotations* (Rudolf Flesch), 1957.
693. Religion, in its traditional forms, is a dying reality in current living. And yet no culture can live without a central core of emotionally resonant loyalties widely shared by the mass of the people. ... American culture, if it is to be creative in the personalities of those who live it, needs to discover and to build prominently into its structure a core of richly evocative common purposes which have meaning in terms of the deep personality needs of the great mass of people. ROBERT S. LYND (1892-1970), *Knowledge For What?*, 1948.

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694. Every sect clamors for toleration when it's down. THOMAS BABINGTON MACAULAY (1800-1859), Sir John *Macintosh's History of the Revolution* 1835.
695. The puritan hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators. THOMAS BABINGTON MACAULAY (1800-1859), *History of England*, 1849.
696. Fear is silence, and if you face the silence and listen to it and go through it, you eventually come to a dark place of deeper peace. IAN MacLEOD, *Tirkiluk*.
697. There is nothing more perilous to take in hand, more perilous to conduct, and more uncertain in its success, than to take the lead in the introduction of a new order of things. NICCOLO MACHIAVELLI (1469-1527), *The Prince*, 1513.
698. Many consider that a wise prince, when he has the opportunity, ought with craft to foster some animosity against himself so that, having crushed it, his renown may rise higher. NICCOLO MACHIAVELLI (1469-1527), *The Prince*, 1513.
699. Men in general judge more from appearance than from reality. All men have eyes, but few men have the gift of penetration. NICOLO MACHIAVELLI (1469-1527), *The Prince*, 1513.
700. Any kind of experience – accidental impressions, observations, and even “inner experience” not induced by stimuli received from the environment – may initiate cognitive processes leading to changes in a person's knowledge. Thus, new knowledge can be acquired without new information being received. FRITZ MACHLUP & UNA MANSFIELD, *The Study of Information*, 1983.
701. Anomie signifies the state of mind of one who has been pulled up from his moral roots, who has no longer any standards but only disconnected urges, who has no longer any sense of continuity, of folk, of obligation. The anomic man has become spiritually sterile, responsive only to himself, responsible to no one. He derides the values of other men. His only faith is the philosophy of denial. He lives on the thin line of sensation between no future and no past. ROBERT M. MacIVER (1882-1970), *The Ramparts We Guard*, 1950.
702. Many a vain and specious formula has been set forward in the name of sociology, many a hallow generalization has been declared an eternal social law, and too frequently the invention of terms has taken the place of the discovery of principles. ROBERT M. MacIVER (1882-1970), *Community*, 1917.
703. The experience of being outside, disconnected, ostracized, or rejected by one's peer, professional, or national group is so painful desolating that groups can expect a remarkable degree of compliance among members who value their inclusion. J. E. MACK, “Nationalism And The Self,” *Psychohistory Review* 11 (1983).
704. Three causes especially have excited the discontent of mankind; and, by impelling us to seek remedies for the irremediable, have bewildered us to a state of madness and error. These are death, toil, and ignorance of the future – the doom of man upon this sphere, and for which he shows his antipathy by his love of life, his longing for abundance, and his craving curiosity to pierce the secrets of the days to come. DAVID MACKAY, *Extraordinary Popular Delusions and the Madness of Crowds*, 1941.

705. Never attack an opponent until you understand him so well that you can defend him. R. B. MacLEOD, *Perception, Essays in Honor of James J. Gibson*, 1974.
706. The danger with the scholar's conceptual theory is that it suffers a constant tendency to abstraction, to remoteness from real life...the inherent logic of internal consistency is liable to become more important than correspondence with facts. JOHN MADGE, *The Tools of Social Science*, 1965.
707. The mass of men must satisfy the needs of the social organism in which they live far more than the social organism must satisfy them. NORMAN MAILER, *Advertisements For Myself*, 1961.
708. The word *reform*, in itself, and previous to all examination, will be always suspected by wisdom, and the experience of every age justifies this sort of instinct. We know too well what has been the fruit of the most beautiful speculations of this kind. JOSEPH De MAISTRE (1754-1821), *Essay on the Generative Principle of Political Constitutions*, 1810.
709. To be an individual in a complex and bewildering world is very difficult. Sensing their smallness and relative helplessness, many people are strongly inclined to submerge themselves in what they perceive to be the vastly more important identity of the group... Alone they are weak; together, they are a force that commands respect. ANDREW MALCOLM, *The Tyranny of the Group*, 1975.
710. Agents provocateurs are more power than ordinary malefactors. They have more means at their disposal because they enjoy a special immunity. The struggle against such sophisticated forms of temptation is especially difficult for the victim. The marked person is a priori in an unfavorable position. MIESZYSLAW MANELLI, *Freedom and Tolerance*, 1984.
711. Tolerance not only means tolerating, it also encompasses attempts to comprehend the origins of different views, persuasions, ideologies and very often also irrational interests and inclinations... Tolerance requires understanding of human weakness, motives, Irrationalism, failures, "bad days," unreasonable longing, pulses and mines of mind, will, and character. MIECZYSLAW MANNELI, *Freedom and Tolerance*, 1984.
712. In all humanism there is an element of weakness, which in some circumstances may be its ruin, connected with its contempt of fanaticism, its patience, its love of skepticism. THOMAS MANN (1875-1955), 1950.
713. Nothing is simpler than to maintain that a certain type of thinking is feudal, bourgeois or proletarian, liberal, socialistic, or conservative, as long as there is no analytical method for demonstrating it and no criteria have been adduced which will provide a control over the demonstration. KARL MANNHEIM (1893-1947), *Ideology and Utopia*, 1936.
714. The concept of utopian thinking reflects the opposite discovery of the political struggle, namely that certain oppressed groups are intellectually so strongly interested in the destruction and transformation of a given condition of society that they unwittingly see only those elements in the situation which tend to negate it. Their thinking is incapable of correctly diagnosing an existing condition of society. They are not at all concerned with what really exists... KARL MANNHEIM (1893-1947), *Ideology and Utopia*, 1936.
715. Only he is able to follow the course of events intelligently who comprehends the structural alignment which underlies and makes possible a given historical situation and event. KARL MANNHEIM (1893-1947), *Ideology and Utopia*, 1936.

716. Risk! Risk anything! Care no more for the opinion of others, for those voices. Do the hardest thing on earth for you. Act for yourself. Fact the truth. KATHERINE MANSFIELD (1888-1923), *Journals*.
717. Terror has been effective historically only if the terrorizing groups are already in power. Groups trying to gain power have never been able to use terror effectively for any length of time. HERBERT MARCUSE (1898-1979), *Psychology Today*, 1971.
718. Highly emotionally laden symbols play an integral role in shaping public opinion and political behavior. Citizens' responses to such political symbols are conditioned by values and beliefs acquired during early socialization that endure relatively unchanged throughout the life cycle. GEORGE E. MARCUS, *With Malice Toward Some: How People Make Civil Liberties Judgments*, 1995.
719. Anxiety can be a powerful stimulus for increased attention, whereas feelings of reassurance can encourage inattention. Studies have shown that increased anxiety can cause greater disinclination to proceed according to habits and predispositions, and to engage in learning. Increased anxiety may be a crucial step that controls when we think and what we think about... GEORGE E. MARCUS, *With Malice Toward Some: How People Make Civil Liberties Judgments*, 1995.
720. The only certainty about the future is that the future is uncertain, if the only sure thing is that we are in for surprises, then no amount of planning, no amount of prescription, can deal with the contingencies that the future will reveal. STEPHEN MARGLIN, in *People's Ecology, People's Economy*.
721. True memories seemed like phantoms, while false memories were so convincing that they replaced reality. GABRIEL GARCIA MARQUEZ, *Strange Pilgrims*, 1992.
722. An idea isn't responsible for the people who believe in it. DON MARQUIS (1878-1937).
723. The more conscious a philosopher is of the weak spots in his theory, the more certain he is to speak with an air of final authority. DON MARQUIS (1878-1937), *Archy and Mehitabel*, 1927.
724. Education aims at independence of judgment. Propaganda offers ready-made opinions for the unthinking herd. Education and propaganda are directly opposed both in aim and method....The educator tries to tell people HOW to think; the propagandist WHAT to think. The educator strives to develop individual responsibility; the propagandist, mass effects. The educator fails unless he achieves an open mind: the propagandist unless he achieves a closed mind. EVERETT DEAN MARTIN (1880-1941), *Forum*, Vol 81, 1929.
725. Morality cannot exist one minute without freedom.... Only a free man can possibly be moral. Unless a good deed is voluntary, it has no moral significance. EVERETT DEAN MARTIN (1880-1941), *Liberty*, 1930.
726. [They] try frantically to order and stabilize the world so that no unmanageable, unexpected or unfamiliar will ever appear. They hedge themselves about with all sorts of ceremonials, rules and formulas so that no new contingencies may appear. They are much like the brain injured cases...who manage to maintain their equilibrium by avoiding anything unfamiliar and strange and by ordering their restricted world in such a neat, disciplined, orderly fashion that everything in the world can be counted on. ABRAHAM MASLOW (1908-1970), *Psychological Review*, 1943.
727. If [the authoritarian person] is in dominance status, he will tend to be cruel; if he is in subordinate status, he will tend to be masochistic. But because of the tendencies in himself, he will understand, and deep down within himself will agree with the cruelty of the superior person, even if he himself is

the object of the cruelty. He will understand the bootlicker and the slave even if he himself is not the bootlicker or the slave. The same principles explain both the leader and the follower in an authoritarian group, but the slave-owner and the slave. ABRAHAM MASLOW (1908-1970), "The Authoritarian Character Structure," *Journal of Social Psychology*, 18, 1943.

728. No social reforms, no beautiful constitutions or beautiful programs or laws will be of any consequence unless people are healthy enough, evolved enough, strong enough, good enough to understand them and want to put them in practice in the right way. ABRAHAM MASLOW (1908-1970), "Toward A Humanistic Biology," *American Psychologist* 24, 1969.
729. There is still another psychological process that I have run across in my explorations of failure to actualize the self. This evasion of growth can also be set in motion by a fear of paranoia. ABRAHAM MASLOW (1908-1970), *The Further Reaches of Human Behavior*, 1971.
730. If the only tool you have is a hammer, you tend to treat everything as if it were a nail. ABRAHAM MASLOW (1908-1970).
731. Only the flexibly creative person can really manage the future. Only the one who can face novelty with confidence and without fear. ABRAHAM MASLOW (1908-1970).
732. We tend to be afraid of any knowledge that could cause us to despise ourselves or to make us feel inferior, weak, worthless, evil, shameful. We protect ourselves and our idea image of ourselves by repression and similar defenses, which are essentially techniques by which we avoid becoming conscious of unpleasant or dangerous truths. ABRAHAM MASLOW (1908-1970), *Journal of General Psychology*, 1963.
733. I wonder how anyone can have the face to condemn others when he reflects upon his own thoughts. W. SOMERSET MAUGHAM (1874-1965), *Second Thoughts*, 1961.
734. Man has always sacrificed truth in his vanity, comfort and advantage. He lives not by truth but by make-believe. W. SOMERSET MAUGHAM (1874-1965), *The Summing Up*, 1938.
735. The Vicar of Whitstable...had a great idea that one should stick to whatever one had begun. Like all weak men he laid an exaggerated stress cannot changing one's mind. W. SOMERSET MAUGHAM (1874-1965), *Of Human Bondage*, 1915.
736. When we come to judge others it is not by ourselves as we really are that we judge them, but by an image that we have formed of ourselves from which we have left out everything that offends our vanity or would discredit us in the eyes of the world. W. SOMERSET MAUGHAM (1874-1965), *The Summing Up*, 1938.
737. Hypocrisy is the most difficult and nerve-racking vice that any man can pursue; it needs an unceasing vigilance and a rare detachment of spirit. It cannot, like adultery or gluttony, be practiced at spare moments; it is a wholetime job. W. SOMERSET MAUGHAM (1874-1965), *Cakes and Ale*, 1930.
738. Happy are men whom nature has buttressed with indifference and cased in stoicism. GUY DE MAUPASSANT (1850-1893), "After."
739. Memory is not just the imprint of the past time upon us; it is the keeper of what is meaningful for our deepest hopes and fears. As such, memory is another evidence that we have a flexible and creative relation to time, the guiding principle being not the clock but the qualitative significance of our experiences. ROLLO MAY (1909-1994), *Man's Search for Himself*, 1953.

740. The chief problem of people in the middle decade of the twentieth century is emptiness. By that I mean not only that many people do not know what they want; they often do not have any clear idea of what they feel. ROLLO MAY (1909-1994), *Man's Search for Himself*, 1953.
741. The distinctive quality of human anxiety arises from the fact that man is a valuing animal, who interprets his life and world in terms of symbols and meanings. ROLLO MAY (1909-1994), *The Meaning of Anxiety*, 1950.
742. The relationship between commitment and doubt is by no means an antagonist one. Commitment is healthiest when it is not without doubt but in spite of doubt. ROLLO MAY (1909-1994).
743. The unconscious seems to take delight ... in breaking through – and in breaking up – exactly what we cling to most rigidly in our conscious thinking. ROLLO MAY (1909-1994), *The Courage to Create*.
744. Bureaucracy, the rule of no one, has become the modern form of despotism. MARY McCARTHY (1912-1989), *The New Yorker*, 18 October 1958.
745. If someone tells you he is going to make a 'realistic decision', you immediately understand that he has resolved to do something bad. MARY McCARTHY (1912-1989), *On The Contrary*, 1962.
746. The striving to achieve and end is...the mark of behavior; and behavior is the characteristic of living things. WILLIAM McDOUGALL (1871-1938), *Psychology*, 1912.
747. Academics lend their ethos and "knowledge" to government at the price of scholarly objectivity and a position as social critic. Governments lend their power and money to academics at the price of settling on policies that academics approve as "reasonable" according to the prevailing conceptions of what counts as "reasonable" in the academy. MICHAEL CALVIN MCGEE, in *Political Communication Yearbook*, 1984.
748. In theory, there is a contradiction between commitment to rationality in government and participation in a rhetorical vision of fervent, passionate response to any problem that seems to subvert our faith. In practice, there is a contradiction between our insistence that we are rational, tolerant of diversity, and peace-loving; and our habitual use of the rhetoric of war that pits the forces of civilization against dehumanized humans who are alleged to be bestial, irrational, intolerant and violent. MICHAEL CALVIN MCGEE, in *Political Communication Yearbook*, 1984.
749. ...reaction formation [is] the development of a trait which is usually the opposite of the original trait which it cancels and keeps in check. Thus a fundamentally aggressive person may exhibit exaggerated politeness; the individual with exaggerated inferiority may manifest arrogant and dominant behavior; and the person with an inner preoccupation with sex may manifest exaggerations of prudishness. PETER McKELLER, *Experience and Behavior*, 1968.
750. The word 'projection' denotes a whole family of defense mechanisms. In classical projection one person accuses another of a quality which is so obviously an attribute of the accuser... On occasion we encounter exaggerated hostility towards people who manifest, in an exaggerated way, one of the qualities of our own that we are reluctant to acknowledge. PETER McKELLER, *Experience and Behavior*, 1968.
751. Compared with the electorate, whose ordinary members are submerged in an ideological babble of poorly informed and discordant opinions, the members of the political inhabit a world in which political ideas are vastly more salient, intellectual consistency is more frequently demanded, attitudes

are related to principles, actions are connected to beliefs, “correct” opinions are rewarded and “incorrect” opinions are punished. HERBERT McKLOSKY, *American Political Science Review*, Vol. 58, June 1964.

752. [H]uman beings exhibit a powerful tendency to discover or settle upon social norms ... to which one can refer without having to debate every issue as though for the first time. Through such standards people avoid the psychological pain of continuous conflict and disagreement. Norms supply, in effect, settle opinions and therefore provide conditions for stability and predictability in everyday life as well as in public affairs. HERBERT McCLOSKEY & ALIDA BRILL, *Dimensions of Tolerance*, 1983.
753. Whenever your conscious mind takes anything for granted, tells you something is ordinary, common, insignificant, unworthy of careful attention, go back and take another very careful look. Constantly question your questions and - above all - your answers. MARSHALL McLUHAN (1911-1980), *Seminar*, University of Toronto.
754. We are unconsciously putting ourselves in the place of others and acting as others act... We are, especially through the use of vocal gestures, continually arousing in ourselves those responses which we call out in other persons, so that we are taking the attitudes of the other persons into our own conduct. GEORGE HERBERT MEAD (1863-1931), *Mind, Self, and Society*, 1934.
755. A hunger for definitions is very often a manifestation of a deep-seated belief...that all words have an inner meaning... Indeed, amateurs will sometimes put a question about definition in a form which reveals their enslavement to this illusion: “What is the true meaning of the word, ‘life’” they ask? There is no true meaning. There is a usage that serves the purposes of working biologists well enough, and it is not the subject of altercation or dispute. PETER MEDAWAR (1915-1987) & J. S. MEDAWAR, *Aristotle to Zoos: A Philosophical Dictionary of Biology*, 1983.
756. [They] are victims of an injured narcissism. They are caught up in the inexorable process of struggling to salvage and preserve whatever remnants of narcissism are available to them. In fact, quite simply, the workings of the paranoid process ... can be seen quite directly as a manifestation of this narcissistic conflict and torment. W. W. MEISSNER, *The Paranoid Process*, 1978.
757. A large part of altruism, even when it is perfectly honest, is grounded upon the fact that it is uncomfortable to have unhappy people around one. H. L. MENCKEN (1880-1956), *Prejudices: Fourth Series*, 1924.
758. A sense of humor always withers in the presence of messianic delusion, like justice and truth in front of patriotic passion. H. L. MENCKEN (1880-1956), *Prejudices*, 1924
759. An idealist is one who, on noticing that a rose smells better than a cabbage, concludes that it would make better soup. H. L. MENCKEN (1800-1956), *Minority Report*, 1956.
760. Democracy is the theory that the common people know what they want and deserve to get it good and hard. H. L. MENCKEN (1800-1956).
761. The whole aim of practical politics is to keep the populace alarmed (and hence clamorous to be led to safety) by menacing it with an endless series of hobgoblins, all of them imaginary. H. L. MENCKEN (1880-1956), *The Smart Set*, December 1921.
762. Moral certainty is always a sign of cultural inferiority. The more uncivilized the man, the surer he is that he knows precisely what is right and what is wrong. The truly civilized man is skeptical and tolerant. H. L. MENCKEN (1880-1956), *Minority Report*, 1956.

763. Politics, as hopeful men practice it in the world, consists mainly of the delusion that a change in form is a change in substance. H. L. MENCKEN (1800-1956), *Prejudices*, 1924
764. Women hate revolutions and revolutionists. They like men who are docile, and well-regarded at the bank, and never late at meals. H. L. MENCKEN (1880-1956), *Prejudices*, 1924.
765. It's among the intelligentsia...that we often find the glib compulsion to explain everything and to understand nothing. JOOST A. MERLOO, *The Rape of the Mind*, 1956.
766. Living often seems beyond our power. Stepping out of a relatively safe childish dependence into freedom and responsibility is both hazardous and dangerous. Living demands activity and spontaneity; trial and error, sleeping and reawakening; competition and cooperation, adaptation and reorientation. Living involves manifold relationships, each of which has thousands of implications and complications. Living takes us away from the dream of being protected and demands that we expose our weaknesses and strengths daily to our fellow men, with all their hostilities as well as their affections. JOOST A. MERLOO, *Mental Seduction and Menticide*, 1957.
767. Political conditioning should not be confused with training, persuasion, or even indoctrination. It is more than that. It is taking possession of both the simplest and the most complicated nervous patterns of man.... The totalitarian wants first the required response from the nerve cells, then control of the individual and finally control of the masses. JOOST A. MEERLOO, *Mental Seduction and Menticide: The Psychology of Thought Control and Brainwashing*, 1957.
768. The self-fulfilling prophecy is, in the beginning, a false definition of the situation evoking a new behavior which makes the originally false conception come true. The specious validity of the self-fulfilling prophecy perpetuates a reign of error. For the prophet will cite the actual course of events as proof that he was right from the very beginning... Such are the perversities of social logic. ROBERT K. MERTON (1910-2003), *The Self-Fulfilling Prophecy*, 1948.
769. Bureaucracy is administration which almost completely avoids public discussion of its techniques, although there may occur public discussion of its policies. ROBERT K. MERTON (1910-2003), "Bureaucratic Structure and Personality," *Social Forces*, Vol. 17, 1940.
770. Discipline, readily interpreted as conformance with regulations, whatever the situation, is seen not as a measure designed for specific purposes but becomes an immediate value in the life-organization of the bureaucrat. This emphasis, resulting from the displacement of the original goals, develops into rigidities and an inability to adjust readily. Formalism, even ritualism, ensues with an unchallenged insistence upon punctilious adherence to formalized procedures. ROBERT K. MERTON (1910-2003), "Bureaucratic Structure and Personality," *Social Forces*, Vol 17, 1940.
771. [In the] bureaucratic structure the stress of depersonalization of relationships also plays its part in the bureaucrat's trained incapacity. The personality pattern of the bureaucrat is nucleated about this norm of impersonality. ROBERT K. MERTON (1910-2003), "Bureaucratic Structure and Personality," *Social Forces*, Vol 17, 1940.
772. Social personalities are more likely to enter politics than non-social personalities; this is especially true of political activities that require social interaction. LESTER W. MILBRATH, *Political Participation*, 1965.
773. The available evidence suggests that persons with great neurotic or psychotic problems are not attracted to normal democratic political action. The chaotic, rough-and-tumble environment of

competitive politics carries few rewards for thin-skinned neurotic personalities. LESTER W. MILBRATH, *Political Participation*, 1965.

774. Relatively few people have sufficient information or sufficient understanding of the political system to be able to make a completely rational political choice. Furthermore, personality predispositions incline a person to screen out uncongenial stimuli from the mass that impinge on his sensory system. LESTER W. MILBRATH, *Political Participation*, 1965.
775. A person who, with inner conviction, loathes stealing, killing and assault may find himself performing these acts with relative ease when commanded by authority. Behavior that is unthinkable in an individual who is acting on his own may be executed without hesitation when carried out under orders. STANLEY MILGRAM, *Obedience To Authority*, 1974.
776. Facts of recent history and observation in daily life suggest that, for many people, obedience may be a deeply ingrained tendency, indeed a prepotent impulse overriding training or ethics, sympathy and moral conduct. STANLEY MILGRAM, *Obedience To Authority*, 1974.
777. Obedience is the psychological mechanism that links individual action to political purpose. It is the dispositional cement that binds men to systems of authority. STANLEY MILGRAM, *Obedience to Authority*, 1974.
778. That which constitutes a Party, or class, is always some community of Interest: in other words, some thing or things, to be obtained, secured, or augmented, by the common endeavors of the class, and operating as a cause of pleasure to all of them. JAMES MILL (1773-1836), *Analysis of the Phenomenon of the Human Mind*, 1829.
779. Eccentricity has always abounded when and where strength of character has abounded; and the amount of eccentricity in a society has generally been proportional to the amount of genius, mental vigor, and moral courage which it contained. JOHN STUART MILL (1806-1873), *On Liberty*, 1859.
780. Human nature is not a machine to be built after a model, and set to do exactly the work prescribed for it, but a tree, which requires to grow and develop itself on all sides, according to the tendency of the inward forces which make it a living thing. JOHN STUART MILL (1806-1873), *On Liberty*, 1859.
781. Behind manifest grandiosity, there constantly lurks depression, and behind a depressive mood there often hid unconscious (or conscious but split off) fantasies of grandiosity. In fact, grandiosity is the defense against depression, and depression is the defense against the deep pain over the loss of self. ALICE MILLER, *Drama of the Gifted Child: The Search for the True Self*, 1981.
782. The task of the real intellectual consists of analyzing illusions in order to discover their causes. ARTHUR MILLER (1915-2005).
783. The concepts used in political argument are typically contestable concepts, in the sense that each may be interpreted in a variety of incompatible ways without manifest absurdity. Such contests cannot be resolved by formal means ... establishing a preferred meaning for such a term involves engaging in substantive political argument, bringing forward both empirical evidence and moral principle to justify the general perspective to which the preferred meaning corresponds. DAVID MILLER & LARRY SIEDENTOP (eds), *The Nature of Political Theory*, 1983.
784. Life has to be given a meaning because of the obvious fact that it has no meaning. HENRY MILLER (1891-1980), *The Wisdom of the Heart*, 1941.

785. The man who is forever disturbed about the condition of humanity either has no problems of his own or has refused to face them. HENRY MILLER (1891-1980), *Sunday After the War*, 1944.
786. One has to be a lowbrow, a bit of a murderer, to be a politician, ready and willing to see people sacrificed, slaughtered, for the sake of an idea, whether a good one or a bad one. HENRY MILLER (1891-1980), *Tropic Of Cancer*.
787. Fate has to do with events in history that are the summary and unintended results of innumerable decisions of innumerable men. Each of their decisions is minute in consequence and subject to cancellation or reinforcement by other such decisions. There is no link between any one man's intention and the summary result of the innumerable decisions. Events are beyond human decisions: history is made behind men's backs. C. WRIGHT MILLS (1916-1962), *Culture and Politics*, 1959.
788. Neither the idea of a "ruling class" nor of a simple monolithic rise of "bureaucratic politicians" nor of a "military clique" is adequate. The power elite today involves the uneasy coincidence of economic, military, and political power. C. WRIGHT MILLS (1916-1962), *The Power Elite*, 1956.
789. Within the higher circles of the power elite, factions do exist; there are conflicts of policy; individual ambitions do exist... But more powerful than these divisions are the internal discipline and community of interests that bind the power elite together. C. WRIGHT MILLS (1916-1962), *The Power Elite*, 1956.
790. The powers of ordinary men are circumscribed by the everyday worlds in which they live, yet even in these rounds of job, family, and neighborhood they often seem driven by forces they can neither understand nor govern. C. WRIGHT MILLS (1916-1962), *The Power Elite*, 1956.
791. If everybody is guilty, then, logically, no one is guilty.... Either behavior is explained in scientific terms as the effect of causes, in which case it makes no sense to add such terms as "guilt at all, or else the behavior is treated as the moral decision of the people directly involved, in which case responsibility cannot be extended beyond this circle. KENNETH MINOGUE, "On the Fashionable Idea of National Guilt," *American Scholar* 39 (1969/70).
792. Common sense is not a simple thing. Instead, it is an immense society of hard-earned practical ideas – of multitudes of life-learned rules and exceptions, dispositions and tendencies, balances and checks. MARVIN MINSKY, *The Society of Mind*, 1986.
793. *The Exception Principle*: It rarely pays to tamper with a rule that nearly always works. It's better just to complement it with an accumulation of specific exceptions. MARVIN MINSKY, *The Society of Mind*, 1986.
794. Fighting is like champagne. It goes to the heads of cowards as quickly as of heroes. Any fool can be brave on a battlefield when it's be brave or else be killed. MARGARET MITCHELL (1900-1949), *Gone With The Wind*, 1936.
795. One should examine oneself for a very long time before thinking of condemning others. MOLIERE (1622-1673), *The Misanthrope*.
796. All universal judgments are treacherous and dangerous. MICHEL De MONTAIGNE (1533-1592), *Essays*, 1580.
797. Never in the world were any two opinions alike, any more than any two hairs or grains of sand. Their most universal quality is diversity. MICHEL de MONTAIGNE (1533-1592), *Essays*, 1580.

798. **Obstinacy and dogmatism are the surest signs of stupidity. Is there anything more confident, resolute, disdainful, grave and serious as the ass? MICHEL de MONTAIGNE (1533-1592), *Essays*, 1588.**
799. **The more we amplify our needs and our possessions, the more we expose ourselves to the flows of fortune and adversity. The range of our desires should be circumscribed and confined to a narrow limit of the nearest advantages. MICHEL De MONTAIGNE (1533-1592), *Essays*, 1588.**
800. **All theories of personality must rely at some point on observed behavior. ... According to [Karl] Popper, a theory must state not only what people are expected to do, but what, according to its own logic, they should be expected *not* to do. In effect, the scientific theory must state what observations it would take to disprove it. If such disconfirmatory observations can be made, the theory is refuted. This criterion of refutability guarantees that scientific theories will be stated in empirical, testable terms – in principle. CHRISTOPHER F. MONTE, *Beneath The Mask: An Introduction to Theories of Personality*, 1995.**
801. **Reality testing can be defined as the person's ability to distinguish the inner world of memory, fantasy, drive, and wish from the outer world of perceived events, time, people, and places. By the same token, reality testing includes the ability to process incoming perceptual and cognitive information veridically, that is, accurately. CHRISTOPHER F. MONTE, *Beneath The Mask: An Introduction to Theories of Personality*, 1995.**
802. **When people are said to be in good company, often the reason is simply that they have the more civilized kinds of vices; perhaps it is the same as with poisons, the subtlest of which are the most dangerous. CHARLES de MONTESQUIEU (1689-1755), *Letters Persanes*, 1721.**
803. **Men are extremely inclined to the passions of home and fear; a religion, therefore, that has neither a heaven nor a hell could hardly please them. CHARLES de MONTESQUIEU (1689-1755), *The Spirit of the Laws*, 1748**
804. **A fixed framework of rules or understandings has certain significant advantages. It means that every instance and every interaction does not have to be completely renegotiated in a totally open field of possibilities. It means that there is some stability and predictability in people's affairs. ... This would seem to be why people "constructing social reality," as ethnomethodologists put it, often try to make their constructs durable and binding on others. SALLY F. MOORE, "Epilogue: Uncertainties in Situations, Indeterminacies in Culture," *Symbol and Politics in Communal Ideology* (Sally F. Moore & Barbara G. Myerhoff (eds), 1975.**
805. **A man generally has two reasons for doing a thing. One that sounds good, and a real one. J. PIERPOINT MORGAN (1837-1913).**
806. **What the individual is not allowed to want for himself, he is encouraged to seek for the legal fiction called "the state"... By transferring his egotism and power impulses to the nation, the individual gives his uninhibited aspirations not only a vicarious satisfaction...while society puts liabilities upon aspirations for individual power, it places contributions to the collective power of the state at the top of the hierarchy of values. HANS MORGANTHAU, *Ethics*, October 1945.**
807. **The means prepare the end, and the end is what the means have made it. JOHN MORLEY (1838-1923), *Critical Miscellanies*, 1971-1908.**

808. Where it is a duty to worship the sun it is pretty sure to be a crime to examine the laws of heat. JOHN MORLEY (1838-1923), *Voltaire*, 1872.
809. The basic notion is that feelings of deprivation, of discontent over one's situation, depend on what one wants to have; that is, deprivation occurs in relation to desired points of reference, often, "reference groups," rather than in relation to how little one has. In turn, social movements are thought to emerge and flourish when groups of persons experience relative deprivation. D. E. MORRISON, in *American Behavioral Scientist* 14, May/June 1971,
810. The domination of an organized minority, obeying a single impulse, over the unorganized majority is inevitable... A hundred men acting uniformly in concert, with a common understanding, will triumph over a thousand men who are not in accord, and can therefore be dealt with one by one. GAETANO MOSCA (1858-1941), *The Ruling Class*, 1939.
811. [It is false to say that] political formulas are mere quackeries aptly invented to trick the masses into obedience. ... The truth is that they answer a real need in man's social nature; and this need, so universally felt, of governing and knowing that one is governed not on the basis of mere material or intellectual force, but on the basis of moral principle, has beyond any doubt a practical and real importance. GAETANO MOSCA (1858-1941), *The Ruling Class*, 1939.
812. Among ancient peoples the political formula not only rested upon religion but was wholly identified with it. Their god was preeminently a national god. He was the special protector of the territory and the people. He was the fulcrum of its political organization. GAETANO MOSCA (1858-1941), *The Ruling Class*, 1939.
813. The family is a subversive organization. In fact, it is the ultimate and only consistently subversive organization. Only the family has continued throughout history and still continues to undermine the State. The family is the enduring permanent enemy of all hierarchies, churches and ideologies. FERDINAND MOUNT, *The Subversive Family*, 1992.
814. Utopian feminism needs Marxism. Without the underlying theory that economic conditions ultimately and basically determine social existence, feminism runs up against biology. The family has to be entirely created and thoroughly by the economic process; otherwise we shall have to concede that it has a life of its own, that in some sense the family is natural. FERDINAND MOUNT, *The Subversive Family*, 1992.
815. It is possible to live too much in the world, to try to escape loneliness by constant talk, by surrounding oneself with others, by modeling one's life from people in authority or with high status. Alienated from his own self, the individual does not mean what he says and does not do what he believes and feels. He learns to respond with surface or approved thoughts. He learns to use devious and indirect ways, and to base his behavior on the standards and expectations of others. CLARK E. MOUSTAKAS, *Loneliness*, 1961.
816. Somehow liberals have been unable to acquire from birth what conservatives seem to be endowed with at birth, namely, a healthy skepticism of the powers of government to do good. DANIEL PATRICK MOYNIHAN (1927-2003), U. S. Senator.
817. We are eager to relinquish ourselves because it is a difficult and painful matter to become a self, and because we long for the rewards that our culture is only too ready to give us in exchange for that self. RENE MULLER, *The Marginal Self*, 1986.

818. Every generation revolts against its fathers and makes friends with its grandfathers. LEWIS MUMFORD (1895-1990), *The Brown Decades*, 1931.
819. To have a life that is in any way detached from the megatechnic complex, to say nothing of being cockily independent of it, or recalcitrant to its demands, is regarded as nothing less than a form of sabotage ... On megatechnic terms complete withdrawal is heresy and treason, of not evidence of unsound mind. The arch-enemy of the Affluent Economy would be Karl Marx but Henry Thoreau. LEWIS MUMFORD (1895-1990), *The Myth of the Machine*, 1967.
820. The nuclear family is a universal human social grouping. Either as the sole prevailing form of the family or as the basic unit from which more complex familial forms are compounded, it exists as a distinct and strongly functional group in every known society. No exception, at least, has come to light in the 250 representative cultures surveyed for the present study. GEORGE P. MURDOCK (1897-1985), *Social Structure*, 1949.
821. Well, what's wrong, for political purposes, with...a relaxed individual, a person of habit and tradition, with a reasonably decent sense of order, but without any lofty moral aspirations? After all, if one appeals to a general notion of human nature, must one not agree that we are on the whole not framed to be particularly good? IRIS MURDOCH (1919-1999), *Metaphysics as a Guide to Morals*, 1992.
822. There are people whose fundamental moral belief is that we all live in the same empirical and rationally comprehensible world and that morality is the adoption of universal and openly defensible rules of conduct. There are other people whose fundamental belief is that we live in a world whose mystery transcends us and that morality is the exploration of that mystery in so far as it concerns each individual. IRIS MURDOCH (1919-1999), "Vision and Choice in Morality," *Proceedings of the Aristotelian Society*, 1956.
823. The child...who is led by his observations to conclude that 'Do not lie' is part of an espionage system directed against himself, since the prohibition obviously means nothing to his elders, is being misled concerning the crucial position of truth in human life. IRIS MURDOCH (1919-1999), *Metaphysics As A Guide to Morals*, 1992.
824. The self comprises all of the precious things and persons who are relevant to an individual's life, so that the term selfish loses its original connotation, and the proposition that a man is selfish resolves itself into the circular statement that people are concerned with the things they are concerned with. GARDNER MURPHY (1895-1979), in *Handbook of Social Psychology*, 1954.
825. Some people are better than others. They deserve more of society's rewards, of which money is only one small part...There is in this stance no lack of compassion but a presumption of respect. CHARLES MURRAY, *Losing Ground*, 1984.
826. The life cycle of a single individual should be taken as a unit, the *long unit* for psychology. ...[W]ith the perishing of each moment the organism is left a different creature, never to repeat itself exactly. No moment nor epoch is typical of the whole life. Life is an irreversible sequence of non-identical events. HENRY A. MURRAY (1893-1988), *Explorations in Personality*, 1938.
827. With few notable exceptions, they [politicians] are simply men who want to be loved. EDWARD R. MURROW (1908-1965).
828. Perfection does not exist. To understand is the triumph of human intelligence; to desire to possess it is the most dangerous kind of madness. ALBERT De MUSSET (1810-1857).

829. [T]here is an obvious danger inherent in policy attitudes that stem from perceptions of events that are beyond the realm of what one can personally know or experience. DIANA C. MUTZ, *Impersonal Influence: How Perceptions of Mass Collectives Affect Political Attitudes*, 1998.
830. The “looking glass” or “false consensus” effect refers to the well-documented tendency for people to see others as more like themselves in their opinions and behaviors than they actually are. DIANA C. MUTZ, *Impersonal Influence: How Perceptions of Mass Collectives Affect Political Attitudes*, 1998.
831. Confirmation bias: A tendency to search for information that confirms one’s preconceptions. DAVID G. MYERS, *Social Psychology*, 1993.
832. Behavioral confirmation: A type of self-fulfilling prophecy whereby people’s social expectations lead them to act in a way that causes others to confirm their expectations. DAVID G. MYERS, *Social Psychology*, 1993.
833. Hindsight bias: The tendency to exaggerate one’s ability to have foreseen how something turned out, after learning the outcome. DAVID G. MYERS, *Social Psychology*, 1993.
834. We are likely not only to think ourselves into action but also to act ourselves into a way of thinking. When we act, we amplify the idea underlying what we have done, especially when we feel responsible for it. DAVID G. MYERS, *Social Psychology*, 1993.



835. What matters most about political ideas are the underlying emotions, the music, to which ideas are a mere libretto, often of very inferior quality. SIR LEWIS NAMIER (1888-1960), *Personalities and Powers*, 1955.
836. Sociology is concerned with the description of the factual; political theory is concerned with the truth. The truth of political theory is political freedom. From this follows one basic postulate: Since no political system can realize political freedom fully, political theory must by necessity be critical. It cannot justify and legitimize a concrete political system; it must be critical of it. A conformist political theory is no theory. FRANZ NEUMANN (1900-1954), *The Concept of Political Freedom*, 1953.
837. Neither conservatives nor liberals are, in general, more sophisticated than the others, although both liberals and conservatives have string intuitively based, if divergent, perceptions to the contrary. The fact of the matter is that increasingly sophistication does not lead to either conservatism or liberalism. Political ideologues of both left and right often appear to be anything but sophisticated because of their overreliance on simplistic catchphrases. W. RUSSELL NEUMAN, *The Paradox of Mass Politics*, 1986.
838. Clinically, paranoia is characterized by two distortions in the mind of the subject: the sense of persecution (the feeling that oppressive aspects of the world are more vindictive than they really are), and the tendency to delusion (the internal construction of an alternative system of beliefs to replace the oppressive ones in the external world). The classic symptoms of paranoia, in other words, involve making false sense of the world. BRIAN NICHOL, “Reading Paranoia: Paranoia, Epistemophilia and the Postmodern Crisis of Interpretation,” *Literature and Psychology*, 1999.
839. We are inclined to judge ourselves by our ideals; others by their acts. HAROLD NICOLSON (1886-1968).

840. The fact is that any commitment, religious, political or cultural, can lead to intolerance if there is not a certain degree of residual awareness of the possibility of error in the truth in which we believe, and of the possibility of truth in the error against which we contend. REINHOLD NIEBUHR (1892-1971), "Tolerance," in *Collier's Encyclopedia*, 1966.
841. The whole art of politics consists of directing rationally the irrationalities of men. REINHOLD NIEBUHR (1892-1971), Obituary, *New York Times*, 2 June 1971.
842. Liberal institutions straightaway cease from being liberal the moment they are soundly established. Once this is attained no more grievous and more thorough enemies of freedom exist than liberal institutions. FRIEDRICH NIETZSCHE (1844-1900), *The Will to Power*, 1888.
843. Even today a crude sort of persecution is all that is required to create an honorable name for any sect, no matter how indifferent in itself. FRIEDRICH NIETZSCHE (1844-1900), *The Anti-Christ*, 1895.
844. One tries to find in events an old-fashioned divine governance – an order of things that rewards, punishes, educates, and betters... FRIEDRICH NIETZSCHE (1844-1900), *Human, All Too Human*, 1888.
845. Most thinkers write badly, because they communicate not only their thoughts, but also the thinking of them. FRIEDRICH NIETZSCHE (1844-1900), *Human, All Too Human*, 1878.
846. One often contradicts an opinion when what is uncongenial is really the tone in which it was conveyed. FRIEDRICH NIETZSCHE (1844-1900), *The Will To Power*, 1888.
847. People who want a sane, static measurable world take the first aspect of an event or person and stick to it, with an almost self-protective obstinacy, or by a natural limitation on their imaginations. They do not indulge in either deepening or magnifying. ANAIS NIN (1903-1977), *D. H. Lawrence: An Unprofessional Study*, 1964.
848. Although people sometimes acknowledge the existence of multiple causes, it is clear that they frequently act in ways far more consistent with beliefs in unitary causation. In a sense, they behave as if causation were 'hydraulic' or as if causal candidates competed with one another in a zero-sum game. RICHARD E. NISBETT & LEE ROSS, *Human Inference: Strategies and Shortcomings of Social Judgment*, 1980.
849. There is a natural crisis-mindedness, I think, among intellectuals generally; a fondness for the great changes and great decisions which the crisis of war makes possible. ROBERT NISBET (1913-1996), *Twilight of Authority*, 1981.
850. What gives the new despotism its peculiar effectiveness is indeed its liaison with humanitarianism, but beyond this fact its capacity for entering into the smallest details of human life. ROBERT NISBET (1913-1996), *Twilight of Authority*, 1981.
851. Beware the politically obsessed. They are often bright and interesting, but they have something missing in their natures; there is a hole, an empty place, and they use politics to fill it up. It leaves them somehow misshapen. PEGGY NOONAN.



852. The man of conservative temperament believes that a known good is not lightly to be surrendered to an unknown better. MICHAEL OAKESHOTT (1901-1990), *On Being Conservative*, 1956.

853. To be conservative, then, is to prefer the familiar to the unknown, to prefer the tried to the untried, fact to mystery, the actual to the possible, the limited to the unbounded, the near to the distant, the sufficient to the superabundant, the convenient to the perfect, present laughter to utopian bliss. MICHAEL OAKESHOTT (1901-1990), *On Being Conservative*, 1956.
854. *Theory of Mind* ... forms the cornerstone of our interactions with people, no matter what their creed or their culture. It is the ability to understand that other people also have mental states such as thoughts, desires and beliefs about the world. ... We rarely respond to people solely on the basis of their words or their deeds, instead we use our understanding of what we believe others think to predict their behavior. SANJIDA O'CONNELL, *Mindreading: An Investigation Into How We Learn to Love and Lie*, 1997.
855. A major difference between the ideal self and the undesired self is this: we know precisely what the undesired self is because we have already been there. By comparison, the ideal self is unknown. It contains ideas about how we would like it to be. The undesired self is experiential. The ideal self is conceptual. DAN OGILVIE, "Dreaded States and Cherished Outcomes," in *Speculations: The Reality Club*, 1990.
856. Beware of notions like genius and inspiration; they are a sort of magic wand and should be used sparingly by anybody who wants to see things clearly. JOSE ORTEGA y GASSET (1883-1955), *Notes on the Novel*, 1925.
857. The characteristic of the hour is that the commonplace mind, knowing itself to be commonplace, has the assurance to proclaim the rights of the commonplace and to impose them wherever it will. JOSE ORTEGA y GASSET (1883-1955), *The Revolt of the Masses*, 1930.
858. Revolution is not the uprising against preexisting order, but the setting up of a new order contradictory to the old one. JOSE ORTEGA y GASSET (1883-1955), *Revolt Of The Masses*, 1930.
859. Questioning certain things, but not questioning all, minor divergences serve but to confirm and consolidate the underlying unanimity of the collective experience. But if dissent affects the basic layers of common belief on which the solidarity of the social body rests, then the state becomes a house divided, society dissociates, splitting up into two societies – that is two groups with fundamentally divergent beliefs. JOSE ORTEGA y GASSET (1883-1955), *Concord and Liberty*, 1946.
860. The slowness of historical change, the fact that any epoch always contains a great deal of the last epoch, is never sufficiently accounted for. GEORGE ORWELL (1903-1950), "James Burnham and the Managerial Revolution," in *Collected Essays, Journalism and Letters*, 1968.
861. The more one is aware of political bias the more one can be independent of it, and the more one claims to be impartial the more one is biased. GEORGE ORWELL (1903-1950), *Collected Essays, Journalism and Letters, Vol 4*, 1968.
862. Patriotism has nothing to do with conservatism. It is devotion to something that is changing but is felt to be mystically the same. GEORGE ORWELL (1903-1950), *Collected Essays, Journalism and Letters, Vol 1*, 1968.
863. Stereotypes develop because they are useful. They reduce the tremendous complexity of the world around us into a few simple guidelines which we can use in our everyday thought and decision. STUART OSKAMP, *Attitudes And Opinions*, 1977.

864. The *centrality* of a belief is its importance in the person's belief system, while a belief's *intensity* is how strongly it is held. *Primitive beliefs* are, by definition, very central in the person's belief system, and they are so much taken for granted that the holder hardly ever has reason to question them... Derived beliefs, on the other hand, can be built up from the basic underlying beliefs in a syllogistic type of structure....they are built up of elements which "go together" comfortably in the person's belief structure, in accordance with a principle of "psycho-logic" or rough consistency, rather than following the rules of strict deductive logic. STUART OSKAMP, *Attitudes and Opinions*, 1977.
865. The distinctive feature of the charismatic politician in his capacity to ground 'certain ultimate "values" and "meanings" of life' in his person. In contrast to bureaucratic politics in which decision-making is predicated on a utilitarian weighing of material interests, the politician with a calling bases decision-making on a responsible commitment to ultimate values. DAVID OWEN, *Maturity and Modernity*, 1994.

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866. The question to ask about the program is not whether it is right or wrong, but is it fixable. If this way of looking at intellectual products were generalized to how the larger culture thinks about knowledge and its acquisition, we all might be less intimidated by our fears of "being wrong." SEYMOUR PAPERT, *Mindstorms*, 1980.
867. A sign that almost invariably presages the decadence of an aristocracy is the intrusion of humanitarian feelings and of affected sentimentalizing which render the aristocracy incapable of defending its position. VILFREDO PARETO (1848-1923), *Les systemes socialistes*, 1902-03.
868. Aristocracies do not last. Whatever the causes, it is an incontestable fact that after a certain length of time they pass away. History is a graveyard of aristocracies. VILFREDO PARETO (1848-1923), *The Mind and Society*, 1916.
869. Whilst each specialized elite concerns itself primarily with defending its own interests against other elites, there grows up at the same time an attitude towards the process of decision-making – particularly at the national level – which is shared by other elites. The elites come to be committed to a process of decision-making in which only they participate. GERAINT PARRY, *Political Elites*, 1969.
870. The greater intellect one has, the more originality one finds in men. Ordinary persons find no differences between men. BLAISE PASCAL (1623-1662), *Pensees*, 1670.
871. Can anything be more ridiculous than that a man should have the right to kill me because he lives on the other side of the water, and because his ruler has a quarrel with mine, though I have none with him. BLAISE PASCAL (1623-1662), *Pensees*, 1670.
872. The great majority of us are required to live a life of constant, systematic duplicity. Your health is bound to be affected if, day after day, you say the opposite of what you feel, if you grovel before what you dislike and rejoice at what brings you nothing but misfortune. BORIS PASTERNAK (1890-1960), *Dr. Zhivago*, 1957.
873. The humanitarian wishes to be a prime mover in the lives of others. He cannot admit either the divine or the nature order, by which men have the power to help themselves. The humanitarian puts himself in the place of God. ISABEL PATTERSON (1886-1961), *The God of the Machine*, 1943.

874. Most of the harm done in the world is done by good people, and not by accident, lapse, or omission. It is the result of their deliberate actions, long persevered in, which they hold to be motivated by high ideals toward virtuous ends. ISABEL PATTERSON (1886-1961), *The God of the Machine*, 1943.
875. One of the strongest factors of social stability is the inertness, nay, rather active hostility, with which human societies receive all new ideas. KARL PEARSON (1857-1936), *The Grammar of Science*, 1892.
876. A good end cannot sanctify evil means; nor must we ever do evil, that good may come of it. WILLIAM PENN (1644-1718), *Some Fruits of Solitude*.
877. Truth often suffers more by the heat of its defenders than from the arguments of its opponents. WILLIAM PENN (1644-1718), *Some Fruits of Solitude*, 1693.
878. Collective memories are powerful meaning-making tools both for the community and the individuals in the community. Individuals partly define themselves by their own traits, but also by those groups to which they belong, as well as their historical circumstances. JAMES W. PENNEBACKER & BECKY L. BANASIK, "On The Creation and Maintenance of Collective Memories," in *Collective Memory of Political Events* (James W. Pennebacker, et.al.), 1997.
879. Instead of looking on discussion as a stumbling block in the way of action, we think it an indispensable preliminary to any wise action at all. PERICLES (495-429 B.C.), *Funeral Oration*, 431 B.C.
880. High self-monitors are adept at controlling the images of self they present in interpersonal situations, and they are highly sensitive to the social cues that signify the appropriate behavior in a given situation ... low self-monitors are less concerned with conveying an impression that is appropriate to the situation. Rather than relying on situational cues to help them decide how to act in a particular situation, low-self monitors consult their inner feelings and attitudes. RICHARD M. PERLOFF, *The Dynamics of Persuasion*, 1993.
881. The individual who commits violence in the name of peace is steady on the road to becoming that which he hates. LAURENCE J. PETER (1919-1980) *The Peter Program*, 1996.
882. Doubt is intellectual self-opposition. It occurs when one's intuitive self and one's analytical self come into contradiction with each other. But doubt does not destroy one's power of intellectual performance, bur rather strengthens and enhances it. FOREST H. PETERSON, *A Philosophy of Man and Society*, 1970.
883. A further psychological syndrome aids in ideological integration of the system -- the need for self-purification. Rituals of self-purification (self-criticism, accusation, conversation, mass meetings) dramatically link individuals with the sacred community. JAROSLAW PIEKALKIEWICZ & ALFRED WAYNE PENN, *Politics of Ideocracy*, 1995.
884. In order for a man to hold a moral position at all, there must be certain things it does not make sense for him to question. In our society, for example, it does not make sense to ask whether honesty is in general good, or murder bad, or generosity admirable. D. Z. PHILLIPS & H. O. MOUNCE, *Moral Practices*, 1970.
885. Thought always lags behind action and cooperation has to be practiced for a long time before its consequences can be brought fully to light by reflective thought. JEAN PIAGET (1965-1980), *The Moral Judgment of the Child*, 1955.

886. Doubt is an uneasy and dissatisfied state from which we struggle to free ourselves and pass into a state of belief; while the latter is a calm and satisfactory state which we do not wish to avoid, or to change to a belief in anything else. CHARLES S. PIERCE (1839-1914), *The Fixation of Belief*, 1877.
887. I find the remark, "Tis distance lends enchantment to the view" is no less true of the political than then of the natural world. FRANKLIN PIERCE (1804-1869), U. S. President, *Letter*, 1832.
888. Human communication is not just a transfer of information like two fax machines connected by a wire; it is a series of alternating displays of behavior by sensitive, scheming, second-guessing social animals. STEVEN PINKER, *The Language Instinct: How The Mind Creates Language*, 2000.
889. To live only for some future goal is shallow. It's the sides of the mountain that sustain life, not the top. ROBERT M. PIRSIG, *Zen and the Art of Motorcycle Maintenance*, 1974.
890. Good analysis requires detachment, a willingness to discount one's own propaganda. For this job, it helps to be a cynic. JOHN J. PITNEY, Jr., *The Art of Political Warfare*, 2000.
891. The freedom of the ego here and now, and its independence of the causal chain, is a truth that comes from the immediate dictate of the human consciousness. MAX PLANK (1858-1947), *Where is Science Going*, 1932.
892. The chief source of disorder in society is the hypocrisy of those who pretend to be virtuous, on the one hand, while all the time behaving contrary to their professed beliefs. PLATO (428-347 B.C.), *The Republic*.
893. We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light. PLATO (428-347 B.C.).
894. Perseverance is more prevailing than violence; and many things which cannot be overcome when they are taken together, yield themselves up when taken little by little. PLUTARCH (ca. 46-120 A.D.), *The Parallel Lives* (Sertorius).
895. Since the masses of the people are inconstant, full of unruly desires, passionate, and reckless of the consequence, they must be filled with fears to keep them in order. The ancients did well, therefore, to invent gods, and the belief in punishment after death. POLYBIUS (c. 203-120 B.C.), *Histories*, 125 B.C.
896. There is no more precious asset for a general than a knowledge of his opponent's guiding principles and character, and anyone who thinks the opposite is at once blind and foolish. ... In the same way the commander must train his eye upon the weak spots in his opponent's defense, not in his body but in his mind. POLYBIUS (c. 203-120 B.C.), *Histories*, 125 B.C.
897. Party-spirit is at best but the madness of many for the gain of a few. ALEXANDER POPE (1688-1744), *Letter*, 1714.
898. The same ambition can destroy or save, And makes a Patriot as it makes a knave. ALEXANDER POPE (1688-1744), *An Essay On Man*, 1732.
899. I see now more clearly than every before that even our greatest troubles spring from something that is an admirable and sound as it is dangerous -- from our impatience to better the lot of our fellows. SIR KARL POPPER (1902-1994), *The Open Society And Its Enemies*, 1950.

900. The holistic planner overlooks the fact that it is easy to centralize power but impossible to centralize all the knowledge which is distributed over many individual minds, and whose centralization would be necessary for the wise wielding of centralized power. SIR KARL POPPER (1902-1994), *The Poverty of Historicism*, 1986.
901. An approach to the social sciences which assumes that historical prediction is [the historicists] principle aim, and which assumes that this aim is attainable by discovering the 'rhythms' or the 'patterns', the 'laws' or the 'trends' that underlie the evolution of history. SIR KARL POPPER (1902-1994), *The Poverty of Historicism*, 1986.
902. There is an almost universal tendency, perhaps an inborn tendency, to suspect the good faith of a man who holds opinions that differ from our own..... It obviously endangers the freedom and the objectivity of our discussion if we attack a person instead of attacking an opinion or, more precisely, a theory. SIR KARL POPPER (1902-1994), "The Importance of Critical Discussion," in *On The Barricades*, 1989.
903. Do not allow your dreams of a beautiful world to lure you away from the claims of men who suffer here and now. Our fellow men have a claim to our help; no generation must be sacrificed for the sake of future generations, for the sake of an ideal happiness that may never be realized. SIR KARL POPPER (1902-1994), *Conjectures and Refutations: The Growth Of Scientific Knowledge*, 1963.
904. There would seem to be a profound difference between terrorists bent on destroying their own society; the "world of their fathers," and those whose terrorist activities carry on the mission of their fathers. To put it in other words, for some, become terrorists is an act of retaliation for real and imagined hurts against the society of their parents; for others, it is an act of retaliation against society for the hurt done to their parents. ... This would suggest more conflict, more psychopathology, among those committed to anarchy and destruction of society.... JERROLD M. POST, "Notes on a Psychodynamic Theory of Terrorist Behavior," *Terrorism: An International Journal*, 7, 1984.
905. Technopoly ... consists in the deification of technology, which means that the culture seeks its authorization in technology, finds its satisfactions in technology, and takes its orders from technology. This requires the development of a new kind of social order, and of necessity leads to the rapid dissolution of much that is associated with traditional beliefs. NEIL POSTMAN, *Technopoly*, 1992.
906. Those who resist American Technopoly are people who pay no attention to a poll unless they know what questions were asked and why; who refuse to accept efficiency as the pre-eminent goal of human relations; who have freed themselves from the belief in the magical powers of numbers, do not regard calculation as an adequate substitute for judgment, or precision as a synonym for truth; who refuse to allow psychology or any "social science" to pre-empt the language and thought of common sense... NEIL POSTMAN, *Technopoly*, 1992.
907. European radical thought is prone to demand that the man of property be stripped of his carriage and fine clothes; but American radical thought is likely to insist, instead, that the ordinary man is entitled to mass-produced copies, indistinguishable from the originals. DAVID M. POTTER (1910-1972), quoted in *Modern Political Analysis* (Robert A. Dahl), 1963.
908. It is fear that first brought gods into the world. PETRONIUS, First Century, A.D.
909. The real trouble with war...is that it give no one a chance to kill the right people. EZRA POUND (1885-1972).

910. What the crowd requires is mediocrity of the highest order. AUGUSTE PREAULT (1809-1889).
911. [In making decisions] people tend to be subject to the confirmation bias in that they seek out and process information in a way as to confirm preexisting beliefs rather than in a more optimally neutral manner. ... Most people suffer memory limitations, including, a tendency to remember things as they wish to remember them and to be overconfident in the accuracy of their memories, [and] people's judgments ... tend to be subject to framing effects in that their answers are effected by how the problems are framed. ROBERT PRENTICE, "Enron: A Brief Behavioral Autopsy," *American Business Law Journal*, 40, 2003.
912. A theory known as social proof provides that we all tend to take our cues for proper behavior from those around us. Social proof helps accounts for the success of laugh tracks on TV shows, mass suicides, and the tendency of bystanders not to help a person in peril when others seem unconcerned. ROBERT PRENTICE, "Enron: A Brief Behavioral Autopsy," *American Business Law Journal*, 40, 2003.
913. When making decisions, cognitively complex individuals tend to have greater cognitive need for information, are more attentive to incoming information, prefer systematic over heuristic processing, and deal with any overload of information better than do their less complex counterparts. ... [they] are far more interested in receiving negative feedback from others, and are more likely to incorporate it into their own decision-making, than those who are less complex. THOMAS PRESTON & PAUL HART, "Understanding and Evaluating Bureaucratic Politics," *Political Psychology* 20, 1999.
914. A powerful idea communicates some of its power to the man who contradicts it. MARCEL PROUST (1871-1922), *Remembrance of Things Past*, 1911.
915. It is desire that engenders belief and if we fail as a rule to take this into account, it is because most of the desires that create beliefs end...only with out own life. MARCEL PROUST (1871-1922), *Remembrance of Things Past*, 1911.
916. Life is like a festival; just as some come to the festival to compete, some to ply their trade, but the best people come as spectators, so in life the slavish men go hunting for fame or gain, the philosophers for the truth. PYTHAGORAS OF SAMOS (560-480 B.C.).

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917. [C]riminal definitions [laws] describe behavior that conflicts with the interests of the segments of society that have the power to shape public policy. ... Criminal definitions are applied by the segments of society that have the power to shape the enforcement and administration of criminal law. RICHARD QUINNEY, *The Social Reality of Crime*, 1970.

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918. The religious formulator...capitalized on the sense of insecurity of the ordinary man. [He] developed the theory that everything of value, even everything unchangeable and predictable about man and the world around him, was surrounded and immersed in danger, that these dangers could be overcome only in a specific fashion and according to a prescription devised and perfected by him. PAUL RADIN (1883-1959), *Primitive Religion*, 1937.

919. The chief danger to your philosophy, apart from laziness and wooliness, is scholasticism...which is treading that which is vague as if it were precise. FRANK P. RAMSEY (1903-1951), *Foundations of Mathematics and Other Logical Essays*, 1931.
920. Do not fool yourself by thinking that altruists are motivated by compassion for the suffering; they are motivated by hatred for the successful. AYN RAND (1905-1982), 1982.
921. The slogan, "The end justifies the means," a great favorite of revolutionists and opportunists, is an affirmation of activist ethics. It sounds like a realistic, down-to-earth principles and is often cited to counter ethical arguments based on "abstract" moral considerations or on sentiment. What are a few hundred drops of the guillotine weighed against the odds. ANATOL RAPOPORT, *Operational Philosophy*, 1953.
922. Down with the greedy Stamp Bourgeoisie! Long Live the Red Philatelic International, leader and guardian of the world's working class philatelists and numismatists! Proletarian stamp and coin collectors, Unite! *RED PHILATELIST*, 1924.
923. Myths and ceremonies, like much of art and some of play, are collective and traditional forms in which the people of a society remind themselves of what matters to them and why it matters. They are gestures made by a people to itself. ROBERT REDFIELD (1897-1958), *How Human Society Operates*, 1960.
924. Man makes holy what he believes, as he makes beautiful what he loves. ERNST RENAN (1823-1892), 1857.
925. Relativism proclaims: "We have our moral convictions...and they have theirs... Such a position does indeed hold good with respect to *mores* -- we eat with cutlery, they with chopsticks; we sleep on beds, they in hammocks; we speak one language, they another -- each with equal propriety. But this indifference does not hold for matters of moral principle. We treat strangers with respect; they eat them. We treat the handicapped kindly; they drown them in the sea. It's all just a matter of local custom. Rubbish. NICHOLAS RESCHER, *Moral Absolutes*, 1989.
926. All politics is based on the indifference of the majority. JAMES RESTON.
927. Man when least governed is greatest. When his heart, his brain, his limbs, are unbound, he straightaway begins to flourish, to triumph, to be glorious. Then indeed he sends up the green and blossoming trees of his ambition. Then, indeed, he flings out both hands to grasp the skyline and the stars. Then, indeed, he feels no longer a need for the mastery of society; no longer a want for some guardian and intermeddling state to inspire and direct his energies. JOHN CLARK RIDPATH (1840-1900), *History of the World*, 1890.
928. What is common to all other-directeds is that their contemporaries are the source of direction for the individual – either those known to him, or those with whom he is indirectly acquainted, through friends and through the mass media. ...The goals for which the other-directed person strives may shift ... it is only the process of striving itself and the process of paying close attention to the signals from others that remain unaltered throughout life. DAVID RIESMAN (1909-2002), *The Lonely Crowd*, 1950.
929. The other-directed person...starts group life in fear of the taunt, "So you think you're big," and ... occasionally struggles against his gifts lest these bring him into conflict with others. DAVID RIESMAN (1909-2002), *Faces In The Crowd*, 1952.

930. The idea that men are created free and equal is both true and misleading: men are created different; they lose their social freedom and their individual autonomy in seeking to become like each other. DAVID RIESMAN (1909-2002).
931. Every culture has its own unique set of temporal fingerprints. To know a people is to know the time values they live by. JEREMY RIFKIN, *Time Wars*.
932. When nothing seems to help, I go look at a stonecutter hammering away at a rock perhaps a hundred times without as much as a crack showing in it. Yet at the hundredth blow it will split in two, and I know it was not that blow that did it but all that had gone before. JACOB RIIS (1849-1914).
933. Partisanship is our great curse. We too readily assume that everything has two sides and it is our duty to be on one side or the other. JAMES HARVEY ROBINSON (1863-1936), *The Mind in the Making*, 1921.
934. Power always acts destructively, for its possessors are ever striving to lace all phenomena of social life into a corset of their laws to give them a definite shape. RUDOLPH ROCKER (1873-1958), *Nationalism and Culture*.
935. What is most personal is most general.....The very feeling which has seemed to be most private, most personal, and hence most incomprehensible by others, has turned out to be an expression for which there is a resonance in many other people. CARL ROGERS (1902-1987), *On Becoming a Person*, 1961.
936. The human mind operates on different levels and in different ways. Parts of it, indeed, probably the principal parts of it, are still primitive, archaic and irrational... A part of the mind conceives of wishes and thoughts as being omnipotent. Although this part is obscure to us we can recognize some of its modern remains. Modern man, just as his primitive ancestors, still burns his enemies in effigy. O. JOHN ROGGE, *Why Men Confess*, 1959.
937. We are all at the mercy of influences over which we are consciously unaware and over which we have virtually no conscious control. ROBERT ROSENTHAL, *Pygmalion in the Classroom*, 1968.
938. In a way, open opposition preserves society ... in any voluntary association the corking up of the protest and opposition of the rest ... by the dominant element is likely to lead to the splitting of the group. ... Opposition between groups hardens and toughens those which can stand the strain. EDWARD ALSWORTH ROSS (1866-1951), *The Principles of Sociology*, 1920.
939. Every species of social conflict interferes with every other species in society ... save only when lines of cleavage coincide; in which case they reinforce one another. ... A society, therefore, which is ridden by a dozen oppositions along lines running in every direction may actually be in less danger of being torn with violence or falling to pieces than one split just along one line. For each new cleavage contributes to narrow the cross clefts, so that one might say that *society is sewn together* by its inner conflicts. EDWARD AINSWORTH ROSS (1866-1951), *The Principles of Sociology*, 1920.
940. The need to view oneself in a favorable way following a success or failure...may be one of the best established, most often replicated, findings in social psychology. MICHAEL ROSS & GARTH FLETCHER, "Attribution and Social Perception," in G. Lindzey & Elliot Aronson (eds), *The Handbook of Social Psychology*, 1985.
941. What makes our opponents useful is that they allow us to believe that without them we would be able to realize our goals. JEAN ROSTAND (1894-1977), *Journal d'un Caractere*, 1931.

942. We live in a world where electronic images and simulations are already crowding the larger, more tractable facts of life out of people's awareness. In our pursuit of order in an unruly world, we resort to ... the many computer abstractions that are supposed to help us manage a chaotic reality. THEODORE ROSZAK (1907-1981), *The Cult of Information*, 1994.
943. [The] *mind thinks with ideas, not with information*. Information may helpfully illustrate or decorate an idea; it may, where it works under the guidance of a contrasting idea, help to call other ideas into question. But information does not create ideas; by itself, it does not validate or invalidate them. An idea can only be generated, revised, or unseated by another idea. THEODORE ROSZAK (1907-1981), *The Cult of Information*, 1994.
944. Where we deal with remembered experience, there is rarely total recall. ... Our memory is rigorously selective, always ready to focus on what matters to us. It edits and compacts experience, represses and forgets – and it does this in ways we may never understand. THEODORE ROSZAK (1907-1981), *The Cult of Information*, 1994.
945. The renown of great men should always be measured by the means which they have used to acquire it. FRANCOIS, DUC de LA ROUCHEFOUCAULD (1613-1689), *Maxims*, 1665.
946. Vengeance always springs from weakness of spirit, which is incapable of enduring insults and injuries. FRANCOIS, DUC de LA ROUCHEFOUCAULD (1613-1689), *Maxims*, 1665.
947. When our hatred is too deep it puts us beneath those whom we hate. FRANCOIS, DUC de LA ROUCHEFOUCAULD (1613-1689), *Maxims*, 1665.
948. There is a small number of men and women and women who think for all the others, and for whom all the rest talk and act. JEAN-JACQUES ROUSSEAU (1712-1778), *Nouvelle Heloise*, 1761.
949. Our experiment is composed rather of illusions lost rather than of wisdom acquired. JOSEPH ROUX (1834-1905), *Meditations of a Parish Priest*, 1886.
950. Since unhappiness excites interest, many, in order to render themselves interesting, feign unhappiness. JOSEPH ROUX (1834-1905), *Meditations of a Parish Priest*, 1886.
951. There is nothing in the human condition that is pure, ideal or absolute! Death is perfectly absolute and a certainty, but once that is achieved the individual in question is no longer human, To any extent that our culture propels us in the direction of purity it pushes us either to unreality or to death or to both. THEODORE ISAAC RUBIN, *Compassion and Self-Hate*, 1975.
952. One evening, when I was yet in my nurse's arms, I wanted to touch the tea urn, which was boiling merrily... My nurse would have taken me away from the urn, but my mother said, "Let him touch it." So I touched it -- and this was my first lesson in the meaning of liberty. JOHN RUSKIN (1819-1900), *The Story of Arachne*, 1870.
953. The opinions that are held with passion are always those for which no good ground exists; indeed the passion is the measure of the holder's lack of rational conviction. Opinions in politics and religion are almost always held passionately. BERTRAND RUSSELL (1872-1970), *Skeptical Essays*, 1961.
954. Conventional people are roused to fury by departure from convention, largely because they regard such departure as a criticism of themselves. BERTRAND RUSSELL (1872-1970), *The Conquest of Happiness*, 1930.

955. Unscientific utterances can, and indeed usually do, have double meanings, unintended meaning, and can hint and insinuate, and may indeed mean the opposite of what they apparently mean, especially if they are said in a certain tone of voice. CHARLES RYCROFT (1914-1998), *Psychoanalysis and Beyond*, 1986.
956. It is always possible to pretend to motives and abilities other than one's real ones, or to pretend to strengths of motives and levels of ability other than their real strengths and levels. The theater could not exist, if it was not possibility to make such pretenses and make them efficiently. GILBERT RYLE (1900-1976), *The Concept of Mind*, 1949.



957. Before we can understand the nature of cruelty, we must begin to see that it...is a mechanism of defense used by the ego toward off the threat of annihilation. The ego, when threatened with destruction, for reasons that are almost impossible to explain, can reaffirm its existence by making others suffer. ELI SAGAN, *At The Dawn Of Tyranny*, 1986.
958. A pile of rocks ceases to be a rock pile when a single man contemplates it, bearing within him the image of a cathedral. ANTOINE de SAINT-EXUPERY (1900-1944), *Flight to Arras*, 1942.
959. Once men are caught up in an event they cease to be afraid. Only the unknown frightens men. ANTOINE de SAINT-EXUPERY (1900-1944), *Wind Sand and Stars*, 1939.
960. The meaning of things lies not in the things themselves but in our attitude towards them. ANTOINE de SAINT-EXUPERY (1900-1944), *The Wisdom of the Sands*.
961. What sets us against one another is not our aims -- they all come to the same thing -- but our methods, which are the fruit of our varied reasoning. ANTOINE de SAINT-EXUPERY (1900-1944).
962. To say that a psychopath or criminal is unable to profit from experience is misleading because there is no such incapacity. He does learn from the past, but he learns what interests him, not what society wants him to learn. STANTON E. SAMENOW, *Inside the Criminal Mind*, 1984.
963. All religion is the creation of the human mind. GEORGE SANTAYANA (1863-1952), *The Life of Reason*, 1905.
964. Progress, far from consisting in change, depends on retentiveness. When change is absolute there remains no being to improve and no direction is set for possible improvement; and when experience is not retained, as among savages, infancy is perpetual. Those who cannot remember the past are condemned to repeat it. GEORGE SANTAYANA (1863-1952), *The Life of Reason*, 1905.
965. The only artists who can show great originality are those trained in distinct and established schools; for originality and genius must be largely fed and raised on the shoulders of some old tradition. GEORGE SANTAYANA (1863-1952), *The Life of Reason*, 1905.
966. The same battle in the clouds will be known to the deaf only as lightening and only to the blind as thunder. GEORGE SANTAYANA (1863-1952).
967. Religion – by the hope it gave, the promise of an eventual if long-deferred satisfaction – reconciled countless millions to the frustrations they encountered in life. But, in our day, its consolations are

- not enough. Men seek fulfillment here and now. MILTON R. SAPERSTEIN, *Paradoxes of Everyday Life*, 1955.
968. We see and hear and otherwise experience very largely as we do because of the language habits our community predispose certain choices of interpretation. EDWARD SAPIR (1884-1939), in *Selected Writings of Edward Sapir* (D. O. Mandlebaum), 1958.
969. As a mechanism, projection is primarily a means of protecting the individual from anxiety and guilt, through ascribing his own rejected urges to others. One avoids blame by attributing his faults to others. S. STANSFIELD SARGENT, *Social Psychology*, 1950.
970. The greatest danger of psychiatric interpretations is that preoccupation with personality dynamics can blind one to other aspects of the picture, especially the leader's social and cultural setting and his relationship with his followers. S. STANSFIELD SARGENT, *Social Psychology*, 1950.
971. The amount of consolidation needed to fix new patterns of thought and behavior must depend on the particular type of nervous system as well as on the methods employed. Some persons seem to absorb new doctrines much more readily than others, but the slower and more obstinate types can be trusted to grasp them more securely, once accepted. WILLIAM SARGENT, *Battle For The Mind*, 1957.
972. 'Good morning; good morning!' the general said; When we met him last week on our way to the line. Now the soldiers he smiled at are most of 'em dead, And we're cursing his staff for incompetent swine. SIEGFRED SASSOON (1886-1967), *The General*, 1918.
973. Cynicism is found in people who see themselves principally as members of a class or ideological group and not as individuals. It indicates a lack of self-confidence. Through an appearance of world weariness it attempts to suggest the possession of inside knowledge. JOHN RALSTON SAUL, *The Doubter's Companion*, 1994.
974. The only disagreement between the Neo-conservatives and Marx is over who wins the battle in the end. This is a small detail. Far more important is their agreement that society must function as a wide-open struggle. ... Some people are surprised that Marxism should have reemerged on the Right. However, ideas, once launched, become public property. And they often reappear in several disguises before discovering their true form. JOHN RALSTON SAUL, *The Doubter's Companion*, 1994.
975. When the people contend for their liberty, they seldom get anything for their victory but new masters. GEORGE SAVILE (1633-1695), *Political Thoughts and Reflections*.
976. Cicero told the story of a captured pirate who defended himself before Alexander the Great by saying that he did exactly the what the great conqueror did but that he was to be punished as a pirate rather than a conqueror just because he operated with a small boat rather than a large armada. STEPHEN SCHAFER, *The Political Criminal: The Problem of Morality and Crime*, 1874.
977. "History" consists of stories which may even be invented about the past; this is done just to define our relation to the past, or more simply to define ourselves. STEPHEN SCHAFER, *The Political Criminal: The Problem of Morality and Crime*, 1874.
978. Democracy is a political system for those people who are not too sure they are right. E. E. SCHATTSCHNEIDER, "Two Views of the American Left," *Society*, August 1999.

979. Political conflict is not like an intercollegiate debate in which the opponents agree in advance on a definition of the issues. As a matter of fact, the definition of the alternatives is the supreme instrument of power; the antagonists can rarely agree on what the issues are because power is involved in the definition. He who determines what politics is about runs the country, because the definition of the alternative is the choice of conflicts, and the choice of conflicts locates power. E. E. SCHATTSCHNEIDER, *The Semisovereign People*, 1960.
980. Groups can provide...a means of developing, enhancing, or confirming a sense of identity and maintaining self-esteem. Through group membership a person can develop or confirm some feelings of who he is, can gain some status, and thereby enhance his sense of self-esteem. EDGAR H. SCHEIN, *Organizational Psychology*, 1965.
981. When interpersonal cues cease to confirm social relationships, upon which the individual depends, he becomes socially alienated and susceptible to change at the level of opinion, belief, self-image, or basic value; the degree and depth of influenceability depend on the degree of alienation, the degree of pressure to change, and the availability of new opinions, beliefs, self-images, or values. EDGAR H. SCHEIN, "Interpersonal Communication, Group Solidarity and Social Influences," *Sociometry* 23, June 1960.
982. Those who rush around ladling out moral judgments quickly arrogate to themselves an alarming and repellent sense of their own moral infallibility. ARTHUR M. SCHLESINGER, JR., (1888-1965), *The Crisis of Confidence*, 1969.
983. From the interwoven threads composing man's common skein of psychological development, one in particular stands out...the *mechanism of projection*, a psychic process in which the individual perceives his own psychological machinations as originating from outside himself. IRVINE SCHIFFER, *Charisma*, 1973.
984. Everyone is familiar with the projective world of the child and how he disavows his own aggressiveness and omnipotence by foisting these tendencies onto his parents and friends as a justification for unharnessing his instinctual demands. IRVINE SCHIFFER, *Charisma*, 1973.
985. We tread on a faulty premise when we ascribe to politicians a healthier, a more mature, and a less corruptible conscience that is possessed by the people they lead. IRVINE SCHIFFER, *Charisma*, 1973.
986. Historicism always implicitly carries within itself an immanent and secularized form of the doctrine of judgment. It sees value in historical events and institutions - and indeed in people - only in their quality of "leading up to" the real focus of the historicist's interest: whatever it is he says history is progressing toward. HERBERT SCHLOSSBERG, *Idols For Destruction*, 1990.
987. The leveling movement has nothing to do with justice, because its impulse is not to raise those who are down but to topple those who are up; resentment is the motive. HERBERT SCHLOSSBERG, *Idols For Destruction*, 1990.
988. Every society is compelled, for its very survival, to structure itself for power. These societies, in turn, compel their members to adapt to social demands that are in many ways antagonistic to their inborn natures. ANDREW BARD SCHMOOKLER, *Fool's Gold*, 1993.
989. Human beings become the means, as the systems of power pursue their own purposes. So long as power flows from the outside in, human life is turned inside out. The systems surrounding us engage the nature within us. ANDREW BARD SCHMOOKLER, *Fool's Gold*, 1993.

990. With the selection for the ways of power beyond the ability of humankind to stop, people became the servants rather than the masters of their systems. Under the reign of power, human creativity did not so much drive the engine of social evolution as become grist for its mill. ANDRE BARD SCHMOOKLER, *Fool's Gold*, 1993.
991. Neoconservatives tend to take things personally. Personal attacks are one of their specialties... They tend to be very ideological, in the old Trotskyite tradition. Their language is that of denunciation and manifestoes. It's not based on reason and comprise and civility. The world is divided between Us and Them. WILLIAM SCHNEIDER, *Washington Post*, 2 February 1987.
992. To claim "humanitarian motives" when the motive is envy and its supposed appeasement, is a favorite rhetorical device of politicians today, and has been for at least a hundred and fifty years. HELMUT SCHOECK (1922-1993), *Envy: A Theory Of Social Behavior*, 1966.
993. A man of correct insight among those who are duped and deluded resembles one whose watch is right while all the clocks in town give the wrong time. He alone knows the correct time, but of what use is this to him? The whole world is guided by clocks that show the wrong time. ARTHUR SCHOPENHAUER (1783-1860), *Parerga and Paralipomena*, 1851.
994. Buying books would be a good thing if one could also buy the time to read them in. ARTHUR SCHOPENHAUER (1783-1860), *Essays and Aphorisms*.
995. Every miserable fool that has nothing at all of which he can be proud; adopts as a last resource pride in the nation to which he belongs; he is ready and happy to defend all its faults and follies tooth and nail, thus reimbursing himself for his own inferiority. ARTHUR SCHOPENHAUER (1783-1860), *Parerga and Paralipomena*, 1851.
996. To be able to live among men and women we must allow everyone to exist with his given individuality. If we condemn another man absolutely, there is nothing for him but to treat us as a mortal enemy; for we are willing to grant him the right to exist only on condition that he becomes different from what he invariably is. ARTHUR SCHOPENHAUER (1783-1860), *Parerga and Paralipomena*, 1851.
997. Ritual is the means of establishing patterns of social dependence, of ensuring that the participants recognize one another and that they are in a mutual interdependence, so that sharing in the ritual is the moment of anchoring the institutions concerned... GEORGE SCHOPFLIN, "The Functions of Myth and A Taxonomy of Myths," in *Myths and Nationhood* (Geoffrey Hosking & George Schopflin (eds), 1997.
998. Let us take men as they are, not as they ought to be. FRANZ SCHUBERT (1797-1828), *Diary*, 16 June 1816.
999. The attitudes of capitalist groups toward the policy of their nations are predominantly adaptive rather than causative, today more than ever. Also, they hinge to an astonishing degree on short-term considerations equally remove from any deeply laid plans and from any "objective" class interests. JOSEPH SCHUMPETER, *Capitalism, Socialism and Democracy*, 1947.
1000. The typical citizen drops down to a lower level of mental performance as soon as he enters the political field. He argues and analyzes in a way he would readily recognize as infantile within the sphere of his real interests. He becomes a primitive again. JOSEPH A. SCHUMPETER (1883-1950), *Capitalism, Socialism and Democracy*, 1950.

1001. Deviance issues are inherently political. They revolve around some people's assessments of other people's behavior. And power is a crucial factor in determining which and whose assessments gain an ascendancy. Deviance policies, likewise, affect the distribution of power and always have some broad political significance. EDWIN M. SCHUR, *The Politics of Deviance*, 1980.
1002. Stigmatized statuses and identities tend to carry a "master status" quality. When an individual is assigned a deviant status this identification ... deeply governs other people's perceptions of the perceived offender. EDWIN M. SCHUR, *The Politics of Deviance*, 1980.
1003. Since the attempt to designate and treat behavior as deviant must be backed up by social power if it is to have any real effect, the distribution of power among persons and groups crucially shapes deviance outcomes. To study stigma contests or deviance struggles is, then, to study the sources and uses of power. EDWIN M. SCHUR, *The Politics of Deviance*, 1980.
1004. High-modernist plans tend to "travel" as an abbreviated visual image of efficiency that is less a scientific proposition to be tested than a quasi-religious faith in a visual sign or representation of order. JAMES C. SCOTT, *Seeing Like A State*, 1998.
1005. Social and historical analyses have, almost inevitably, the effect of diminishing the contingency of human affairs. A historical event or state of affairs simply is the way it is, often appearing determined and necessary when in fact it might easily have turned out otherwise. JAMES C. SCOTT, *Seeing Like A State*, 1998.
1006. Extremism: Vague term, which can mean: 1. Taking a political idea to its limits, regardless of "unfortunate" repercussions, impracticalities, arguments, and feelings to the contrary, and with the intention not only to confront, but also to eliminate opposition. 2. Intolerance towards all views other than one's own. 3. Adoption of means to political ends which show disregard for the life, liberty and human rights of others. ROGER SCRUTON, *A Dictionary of Political Thought*, 1982.
1007. *Scapegoating*: Once an identifiable group has been imbued with all the characteristics of an outgroup, it can serve a variety of ingroup solidarity functions. One of these is to shoulder the blame when things go wrong for the ingroup. MARSHALL H. SEGALL, *Human Behavior and Public Policy*, 1976.
1008. In these anxious times many of us are less astonished that reason is ever suspended than that it should ever prevail, even during the briefest of intervals. MORTON IRVING SEIDEN, *The Paradox of Hate*, 1967.
1009. Mass behavior is associated with activist interpretations of democracy and with increasing reliance on force to resolve social conflict. ... The breakdown of normal restraints, including internalized standards of right conduct, and established channels of action ... frees the mass to engage in direct, unmediated efforts to achieve its goals and to lay hands upon the most readily accessible instruments of action. PHILIP SELZNICK, *The Organizational Weapon*, 1952.
1010. What nature requires is obtainable, and within easy reach. It's for the superfluous we sweat. LUCIUS ANNAEUS SENECA (4 B.C.-65 A.D.), *Epistles*.
1011. Without ties of loyalty, authority, and fraternity, no society as a whole, and none of its institutions, could long function. Emotional bonds therefore have political consequences. RICHARD SENNETT, *Authority*, 1980.

1012. When a man's vision of order, of a pure and painless life, has been defeated by a social world too complex to be disciplined, the man isn't defeated, only his belief in his omnipotence is. RICHARD SENNETT, *The Uses of Disorder: Personal Identity and Public Life*, 1970.
1013. The phrases "social values" and "value systems" are barbarisms the social sciences have inflicted on ordinary language... If "a value" is a "prized idea," then the term is a complete mess. "Liberty" and "justice" are prized ideas which mean different things to different people at different times; to call them social values per se gives no clue as to the grounds on which they are values. RICHARD SENNETT, *The Fall of Public Man*, 1976.
1014. The result of a narcissistic version of reality is that the expressive powers of adults are reduced. They cannot play with reality, because reality matters to them only when it in some way promises to mirror intimate needs. RICHARD SENNETT, *The Fall of Public Man*, 1976.
1015. As a character disorder, narcissism is the very opposite of strong self-love. Self-absorption does not produce gratification, it produces injury to the self; erasing the line between self and other means that nothing new, nothing "other," ever enters the self... RICHARD SENNETT, *The Fall of Public Man*, 1976.
1016. Empirical thinking leads to a basically objective view of the world, belief leads to a view of the world in which the distinction between objective and subjective is blurred... Thus cause is apt to be mistaken for effect, the wish confused with its fulfillment, the symbol with the thing. GEORGE SERBAN, MD, *The Tyranny of Magical Thinking*, 1982.
1017. One pattern is a tendency toward intolerance of ambiguity. An individual may develop a propensity to perceive and evaluate things only as falling into definite categories, and be unable to distinguish nuances or intermediate grades. GEORGE SERBAN, MD, *The Tyranny Of Magical Thinking*, 1982.
1018. People like to believe that every event is produced by a specific cause either self-evident or beyond their knowledge – yet possibly discoverable. This approach represents a great relief for the mind and provides a sense of confidence in mastering situations. GEORGE SERBAN, MD, *The Tyranny of Magical Thinking*, 1982.
1019. Our lack of constant awareness has also permitted us to accept definitions of freedom that are not necessarily consistent with the actuality of being free. Because we have learned to confuse the word with the reality the word seeks to describe, our vocabulary has become riddled with distorted and contradictory meanings smuggled into the language. BUTLER D. SHAFFER, *Calculated Chaos*, 1985.
1020. We believe that our conclusions represent "eternal truths" because we are not certain that they in fact do. We believe because we are uncomfortable with doubts, for doubting -- reinforced by the presence of other men and woman who just as firmly believe in their competing ideologies -- reminds us of our own uncertainties and the limited nature of understanding. BUTLER D. SHAFFER, *Calculated Chaos*, 1985.
1021. Or in the night, imagining some fear, How easy is a bush suppos'd a bear! WILLIAM SHAKESPEARE (1564-1616), *Midsummer Night's Dream*, 1594.
1022. "Projection"... means the attribution to external figures of motivations, drives, or other tensions that are repudiated and intolerable in oneself. This mental operation or mechanism is ... central to our understanding of paranoid pathology. DAVID SHAPIRO, *Neurotic Styles*, 1965.

1023. All rigid persons are under the sway of images of superior authority and are to one degree or another ambivalent in their feelings toward figures of authority: exorbitantly respectful, admiring, imitative, on the one hand; resistant, defensive, resentful, on the other. DAVID SHAPIRO, *Autonomy and Rigid Character*, 1981.
1024. Hysteria. A state of mind marked by an exaggerated rapport with persons in the immediate environment and an adjustment to surrounding conditions that amounts to imitation. DARYL SHARP, *C. G. Jung Lexicon*, 1991.
1025. A government that robs Peter to pay Paul can always depend upon the support of Paul. GEORGE BERNARD SHAW (1856-1950), *Everybody's Political What's What*, 1944.
1026. People are always blaming their circumstances for what they are. I don't believe in circumstances. The people who get on in this world are the people who get up and look for the circumstances they want, and, if they can't find them, make them. GEORGE BERNARD SHAW (1856-1950), *Mrs. Warren's Profession*, 1893.
1027. Self-sacrifice enables us to sacrifice other people without blushing. GEORGE BERNARD SHAW (1856-1950), *Man and Superman*, 1903.
1028. What a man believes may be ascertained, not from his creed, but from the assumptions on which habitually acts. GEORGE BERNARD SHAW (1856-1950), *Man and Superman*, 1903.
1029. When a stupid man is doing something he is ashamed of, he always declares that it is his duty. GEORGE BERNARD SHAW (1856-1950), *Caesar and Cleopatra*, 1900.
1030. Resentment must wear masks when it appears in public. It is sometimes disguised as the pursuit of "social justice," or the "class struggle," or perhaps "divine morality" -- all lofty sounding terms invented to mask the ugly reality of a mob outraged by the wealth earned by others. Hence, resentment must remain a covert revengefulness at least until it is firmly in control. ROBERT SHEAFFER, *Resentment Against Achievement*, 1988.
1031. In highly ego-involving issues ... the individual's entrenched position is the weighty anchor that overrides situational concerns to be tolerant of contrary opinions or to be agreeable. ... The advocated position is invariably felt as an outrage, a violation of what is sacred, as a travesty of human decency... CAROLYN WOOD SHERIF (1922-1982), et. al., *Attitude and Attitude Change*, 1965.
1032. The stability of [a person's] ego, hence the consistency of his reactions, is built up in relation to physical and social anchorages. As the physical and social anchorages become more unstable, more uncertain, the individual's personal bearings become more unstable, more uncertain. ... [Anxiety or insecurity involves a] state of ego tension produced by actual or perceived uncertainty of one's physical or social grounds in the presence of the future. MUZAFER SHERIF (1906-1988) & O. J. HARVEY, "A Study in Ego Functioning," *Sociometry*, Vol 15, 1952.
1033. To praise oneself is considered improper, immodest; to praise one's own sect, one's own philosophy, is considered the highest duty. LEO SHESTOV (1866-1938), *All Things Are Possible*, 1905
1034. The failure of American nativism to organize its potential followers in the United States has been a consequence of a lack of organizational skill in its aspirants to leadership. ... Demanding affection and loyalty and fearing it when it is given, the aspirants to nativist leadership in the United States have a hard row to hoe. ... The impulsiveness which has driven these men into extremely aggressive behavior and speech has likewise prevented them from developing the flexible self-control required

to build the administrative machinery in their organizations. ... Hence the movements remain small because they cannot tolerate leaders and any effort to unify the fragments is attacked as the gesture of a menacing authority. EDWARD A. SHILS (1911-1995), in *Studies in the Scope and Method of the Authoritarian Personality*, 1954.

1035. People with different personality structures simply perceive the political world differently; their perceptions (opinions) are to some extent a reflection or extension of their personality. ROBERTA SIGEL, "Assumptions About the Learning of Political Values," *Annals of the AAPSS* 361 (1965).
1036. A certain amount of discord, inner divergence and outer controversy, is organically tied up with the very elements that ultimately hold the group together ... the positive and integrating role of antagonism is shown in structures which stand out by the sharpness and carefully preserved purity of their social divisions and gradations. GEORG SIMMEL (1858-1918), *Conflict*, 1945.
1037. Conflict may not only heighten the concentration of an existing unit, radically eliminating all elements which might blur the distinctness of its boundaries against the enemy; it may also bring persons and groups together which have otherwise nothing to do with each other. GEORG SIMMEL (1858-1918), *Conflict*, 1945.
1038. The more we have in common with another as whole persons, however, the more easily will our totality be involved in every single relation to him. ... Therefore, if a quarrel arises between persons in such an intimate relationship, it is often so passionately expansive... GEORG SIMMEL (1858-1918), *Conflict*, 1945.
1039. Not only is everyone categorized by others as a group member at various times, but people actively *self-categorize*. ... This self-categorization process turns *me* into *us*, and at the same time it reflects and accentuates the contrast between *us* and *them*. In short, it is really the self-categorization process that turns individuals into groups and thus makes group behavior possible. BERND SIMON, in *The Psychology of the Social Self* (Tom R. Tyler, et. al.), 1999.
1040. The process of validating a factual proposition is quite distinct from the process of validating a value judgment. The former is validated by its agreement with the facts, the latter by human fiat. HERBERT SIMON (1916-2001), *Administrative Behavior*, 1957.
1041. Dogmatic persons tend to regard positions similar to their own as the same as their own while regarding propositions somewhat discrepant from their own as extremely discrepant. Other evidence suggests that they tend to learn of images rather than issues, and, compared to most persons, are more easily reinforced but less easily converted on ego-involving issues. HERBERT W. SIMONS, *Persuasion: Understanding, Practice, and Analysis*, 1976.
1042. A preference for speedy conflict resolutions is often held by persons who identify more with the need for order and stability in social or political systems than they do with the interests of any one party to an interfunctional conflict within the system. HERBERT W. SIMONS, *Persuasion: Understanding, Practice, and Analysis*, 1976.
1043. In general, we tend to gravitate toward dispositionally similar others, to assume that similar others like us, to exaggerate the degree to which beliefs, values, and attitudes are shared, and as a result of these interacting and complimentary factors, to solidify our attraction to them. HERBERT W. SIMONS, *Persuasion: Understanding, Practice, and Analysis*, 1976.

1044. Non-communal conflict is seen as disruptive and dissociating. Communal conflict, i.e., that based on a common acceptance of basic ends, is, on the contrary, integrative. GEORGE SIMPSON, *Conflict and Community*, 1937.
1045. Such is man that if he has a name for something, it ceases to be a riddle. ISAAC SINGER.
1046. In some respects, living itself can be described as nothing more than a sustained succession of ceremonies. Society runs smoother when pleasing ceremonies prevail. Impatient amateurs often forget this essential facet in the scheme of power. R. G. H. SIU, *The Craft of Power*, 1979.
1047. What is needed more than anything else for [the] acquisition of power is conveying a sense of citizen participation. A pervasive feeling of participation soothes the anguish of being used on the part of the subjects. R. G. H. SIU, *The Craft of Power*, 1979.
1048. The kinds of acts that become classified as “violent,” and, equally important, those which do not become so classified, vary according to who provides the definition and who has superior resources for disseminating and enforcing his definitions. JEROME H. SKOLNIK, *The Politics of Protest*, 1969.
1049. Within a given society, political regimes often exaggerate the violence of those challenging established institutions. The term “violence” is frequently employed to discredit forms of behavior considered improper, reprehensible, or threatening by specific groups which, in turn, may mask their own violent response with the rhetoric of order or progress. In the eyes of those accustomed to immediate deference, back talk, profanity, insult, or disobedience may appear violent. JEROME K. SKOLNIK, *The Politics of Protest*, 1969.
1050. Every human virtue contains an evil, and we need to understand the price paid for the qualities we hold dear and deem essential. PHILIP SLATER, quoted in *The Ideal of Rationality* (S. Nathanson), 1994.
1051. To my mind there is no bent of mind more dangerous than that which sometimes is described as the “genius for organization.” This usually results in the birth of a great big chart.... It takes about six weeks for a message from a man living in one berry at the lower left-hand corner of the chart to reach the president or the chairman of the board. ALFRED P. SLOAN, Jr. (1875-1966), President of General Motors, quoted in *Leading Minds: An Anatomy of Leadership* (Howard Gardner), 1995.
1052. Politically I believe in democracy, but culturally not at all... Whenever a cultural matter rolls up a majority I know it is wrong. JOHN SLOAN, *American artist*.
1053. The man of system...is so enamored with the supposed beauty of his ideal plan of government, that he cannot suffer the smallest deviation from any part of it. ADAM SMITH (1723-1790), *The Theory of Moral Sentiments*, 1750.
1054. It is not the multitude of ale-houses...that occasions a general disposition to drunkenness among the common people; but that disposition arising from other causes necessarily gives employment to a multitude of ale-houses. ADAM SMITH (1723-1790), *The Wealth of Nations*, 1776.
1055. It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard for their own interest. We address ourselves, not to their humanity but to their self-love, and never talk to them of our own necessities but of their own advantages. ADAM SMITH (1723-1790), *The Wealth of Nations*, 1776.

1056. The essential element in war is not killing per se, but rather the compelling of an opponent to do one's will ... The essence is a contest of political will, whose means may involve varying forms and degrees of compulsion. PAUL A. SMITH, JR., *On Political War*, 1989.
1057. Margaret said: 'Has it ever struck you that when people get persecution mania, they usually have a good deal to feel persecuted about?' C. P. SNOW (1905-1980), *The Affair*, 1960.
1058. No man is fit to be trusted with power.... Any man who has lived at all knows the follies and wickedness he's capable of. C. P. SNOW (1905-1980), *The Light and the Dark*, 1961.
1059. If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart. ALEXANDRE SOLZHENITSYN, *The Gulag Archipelago*, 1973.
1060. Evidently evil doing also has a threshold magnitude. Yes, a human being hesitates and bobs back and forth between good and evil all his life. He slips, falls back, clambers up, repents, things begin to darken again. But just so long as the threshold of evil doing is not crossed, the possibility of returning remains, and he himself is still within reach of our hope. But when, through the destiny of evil actions, the result either of their own extreme degree or of the absoluteness of the power, he suddenly crosses that threshold, he has left humanity behind, and without, perhaps the possibility of return. ALEXANDRE SOLZHENITSYN, *The Gulag Archipelago*, 1973.
1061. When you have robbed a man of everything, he is no longer in your power. He is free again. ALEXANDR SOLZHENITSYN, *The First Circle*, 1969.
1062. It is not because truth is too difficult to see that we make mistakes. It may even lie on the surface; but we make mistakes because the easiest and most comfortable course for us is to seek insight where it accords with our emotions, especially selfish ones. ALEXANDR SOLZHENITSYN, "Peace and Violence," in SOLZHENITSYN: A DOCUMENTARY RECORD (Leopold Labedtz, ed.), 1973.
1063. To the man who is afraid everything rustles. SOPHOCLES (496-406 B.C.), *Fragment*.
1064. Any organized social group is always a stratified social body. There has not been and does not exist any permanent social group which is "flat" and in which all members are equal. PITIRIM A. SOROKIN (1889-1968), *Social Mobility*, 1927.
1065. Never let man imagine that he can pursue a good end by evil means. Any other issue is doubtful; the evil effect on himself is certain. ROBERT SOUTHBY (1774-1843).
1066. History itself has become a target of desperate attack by those for whom the truth threatens devastating consequences to their visions, their egos, or their projects. A whole new class of intellectuals has arisen to supply a history geared to what people currently wish to believe, rather than to record the past. THOMAS SOWELL, *Race and Culture*, 1994.
1067. Policies are judged by their consequences but crusades are judged by how good they make the crusaders feel. THOMAS SOWELL, *Compassion Vs. Guilt*, 1987.
1068. The *a priori* dogma that all cultures are equal ignores the plain fact that cultures do not present a static tableau of differences, but rather a dynamic process of competition.... Competition means winners and losers - not merely a static display of "multicultural diversity." THOMAS SOWELL, *Race and Culture*, 1994.

1069. Often the anointed take it as axiomatic that they have greater knowledge than others and therefore can make better decisions. But the assumption is wrong and the conclusion a non sequitur. While the average member of the intelligentsia may indeed have more formal schooling or more acquaintance with the fashionable notions of the times than the average member of the general public, this is not the relevant criterion. Each individual knows his values and trade-offs better than an outsider. THOMAS SOWELL, "Food Stamps For The Soul," *Forbes*, 2 January 1995.
1070. It is notorious, that many positions are true in the abstract, which are utterly false when applied to particular cases and circumstances. WILLIAM SPENCE (1783-1860), *Tracts of Political Economy*, 1822.
1071. The rule of the many by the few we call tyranny: the role of the few by the many is tyranny also, only of a less intense kind. HERBERT SPENCER (1820-1903), *Social Statics*, 1892.
1072. Customs embody the rule of the dead over the living, as do also the laws into which they harden. HERBERT SPENCER (1820-1903), *The Principles of Ethics*, 1892.
1073. Language helps form the limits of our reality. It is our means of ordering, classifying and manipulating the world. D. SPENDER, *Man Made Language*, 1985.
1074. Human thought is very much a process of representing reality in symbols. The growth of language is central in this *search for representation* because it encapsulates the most complex aspects of reality in a single word. BERNARD SPILKA, et. al., *The Psychology of Religion: An Empirical Approach*, 1985.
1075. I have striven not to laugh at human actions, not to weep at them, nor to hate them, but to understand them. BARUCH SPINOZA (1632-1677), *Tractatus Theologico-Politicus*, 1670.
1076. In no case do we strive for, wish for, long for, or desire anything, because we deem it to be good, but on the other hand we deem a thing to be good, because we strive for it, wish for it, long for it, or desire it. BARUCH SPINOZA (1632-1677), *The Ethics*, 1677.
1077. Those who are believed to be most abject and humble are usually most ambitious and envious. BARUCH SPINOZA (1632-1677), *The Ethics*, 1677.
1078. Men are mistaken in thinking themselves free; their opinion is made up of consciousness of their own actions and ignorance of the cause by which they are conditioned. Their idea of freedom, therefore, is simply their ignorance of any cause for their actions. BENEDICT SPINOZA (1632-1677), *The Ethics*, 1677.
1079. In the first place, the difference between a "democratic" and an "authoritarian" personality is sometimes not in how he behaves but in how he is treated. DAVID SPITZ (1916-1979), *American Political Science Review*, Vol 52, 1958.
1080. We no longer believe that it is just for one man to govern two men, but we have yet to outgrow the absurd belief that it is just for two men to govern one man. CHARLES SPRADLING, *Liberty and the Great Libertarians*.
1081. The idea of multiple causation leads to an important concept. ... A factor that influences behavior may have different effects when operating in conjunction with another factor compared to when it is acting alone. KEITH E. STANOVICH, *How To Think Straight About Psychology*, 1998.

1082. Projection is a remarkable covert operation by which people manage to suppress or deny their innermost feelings by ascribing them, instead, to events and persons in the world. STEVEN STARKER, *Parathink: The Paranoia of Everyday Life*, 1986.
1083. "The fundamental attribution error" ... refers to our tendency, when explaining someone else's behavior, to underestimate the importance of the specific situation they were in, and to overestimate the extent to which their personality is thereby revealed. We attribute everything to the person, little or nothing to the circumstances. STEVEN STARKER, *Parathink: The Paranoia of Everyday Life*, 1986.
1084. There is no one-to-one correspondence between the "real" world and the imaged world; indeed, if one were capable of entering into the head of the observer, one would find a spatial representation the likes of which are found only in the world of science fiction. Shapes and sizes are distorted; spatial relationships are altered; distances not only deviate from reality but depend upon direction of measurement. In some areas, detail is impoverished, in others augmented, until the result may appear to resemble Middle Earth much more than Planet Earth. DAVID STEA, "Architecture In The Head," in *Designing For Human Behavior* (John Lang, et. al.), 1974.
1085. People are "cognitive misers": Because of well-defined cognitive limits, their processing of information is selective. Heuristics refer to shortcuts in the process of information retrieval which leaders use to gain access to information stored within their organizing schemas and belief systems. Two of the most pervasive are "availability" and "representativeness." JANICE GROSS STEIN, "Building Politics into Psychology: The Misperception of Threat," *Political Psychology*, 9, 1988.
1086. Leaders tend to interpret threats in terms of what is easily available in their cognitive repertoire. Often, what is most available to policymakers are their own intentions, plans, and experiences, and, consequently, they tend to perceive the actions of others in their light. ." JANICE GROSS STEIN, "Building Politics into Psychology: The Misperception of Threat," *Political Psychology*, 9, 1988.
1087. The bias of "representativeness" can also influence the perception of threat. Generally, people tend to exaggerate the similarity between one event and a class of events because they pay inadequate attention to base rate statistics, or the probability that the event is of a general class independent of any specific information about the particular event. ." JANICE GROSS STEIN, "Building Politics into Psychology: The Misperception of Threat," *Political Psychology*, 9, 1988.
1088. Power does not corrupt. Fear corrupts, perhaps the fear of a loss of power. JOHN STEINBECK (1902-1968), *The Short Reign of Pippin IV*, 1957.
1089. We pay close attention to unpredictable persons who seem to have a great deal of freedom. We admire them, fear them, attempt to win their approval, or if all else fails, try to stay out of their reach. Because we are prone to ingratiate ourselves with people who seem free, we make them powerful. IVAN STEINER, "The Illusion of Freedom is No Mirage," *Psychology Today*, June 1971.
1090. There is no lie that many people will not believe; there is no man who does not believe many lies; and there is no man who believes only lies. JOHN STERLING (1806-1844), *Essays and Tales*, 1848.
1091. It is curious to observe the triumph of slight incidents over the mind, what incredible weight they have in forming and governing our opinions of both men and things. LAURENCE STERNE (1713-1768), *Tristram Shandy*, 1759.
1092. Perpetual devotion to what a man calls his business, is only to be sustained by perpetual neglect of many other things. ROBERT LOUIS STEVENSON (1850-1894), *Virginibus puerisque*, 1881.

1093. The role of persuasion distinguishes social movements from civil wars and revolutions. In social movements, persuasion is pervasive while violence is incidental and often employed for symbolic purposes. In civil wars and revolutions, violence is pervasive while persuasion is incidental. CHARLES J. STEWART, et. al., *Persuasion and Social Movements*, 1989.
1094. Theorists agree that perhaps the greatest challenge social movements encounter is the necessity of becoming perceived as legitimate in the eyes of the people, institutions, and other social movements. Legitimacy, and the powers that accompany it, traditionally and legally accrues to social institutions, so the rhetorical deck is heavily stacked against uninstitutional forces. CHARLES J. STEWART, et. al., *Persuasion and Social Movements*, 1989.
1095. As often as not in history it is the unintended consequences that really matter. LAWRENCE STONE, *The Causes of the English Revolution*, 1972.
1096. Paranoid delusions can also serve to explain the ‘thought insertion’ described by many patients. It may appear to such a patient that every time he speaks, the words which emerge are not those which he had intended. ANTHONY STORR, *Feet of Clay – Saints, Sinners and Madmen: A Study of Gurus*, 1996.
1097. People spend too much time finding other people to blame, too much energy finding excuses for not being what they are capable of being, and not enough energy putting themselves on the line, growing out of the past, and getting on with their lives. J. MICHAEL STRACZYNSKI.
1098. One’s belief that one is sincere is not so dangerous as one’s conviction that one is right. We all feel we are right; but we felt the same way twenty years ago and today we know we weren’t right. IGOR STRAVINSKY (1882-1971), *Conversations with Igor Stravinsky*, 1959.
1099. People who want to understand democracy should spend less time in the library with Aristotle and more time on the buses and in the subway. SIMEON STURNSKY (1879-1948), *No Mean City*, 1944.
1100. When the satisfaction or the security of another person becomes as significant to one as is one’s own satisfaction or security, then a state of love exists. So far as I know, under no other circumstances is a state of love present, regardless of the popular usage of the word. HARRY STACK SULLIVAN (1892-1949), *The Human Organism and Its Necessary Environment*, 1940.
1101. If you’re anxious to shine in the high esthetic line as a man of culture rare, you must get up all the germs of the transcendental terms, and plant them everywhere. You must lie upon the daisies and discourse in novel phrases of your complicated state of mind, the meaning doesn’t matter if it’s only idle chatter of a transcendental kind. And everyone will say, as you walk your mystic way, “If this young man expresses himself in terms too deep for me, why, what a singularly deep young man this deep young man must be. WILLIAM S. SULLIVAN, *Patience*, 1881.
1102. Firstborns lead fashionable reforms, populist revolutions, and orthodox science. Later borns forge very different kinds of innovations. In politics they tend to be radical revolutionaries, fostering protest long before it is stylish to do so. As social reformers they support the most unpopular causes...Throughout history sibling conflict has been closely tied to differing worldviews. FRANK J. SULLOWAY, *Born to Rebel*, 1996.
1103. Firstborns should therefore score higher than later borns on those behaviors that tend toward “assertiveness” and “dominance.” In general, later borns are more politically liberal than firstborns. But even when firstborns and later borns share political goals, they often differ in how to attain

them... Compared with later born radicals, firstborns tend to be more militant and moralistic. Their radicalism is usually inspired by idealism rather than by compassion for the underdog. FRANK J. SULLOWAY, *Born To Rebel*, 1996

- 1104.If we put altogether all that we have learned from anthropology and ethnography about primitive men and primitive society, we perceive that the first task of life is to live. Men begin with acts, not with thoughts. WILLIAM GRAHAM SUMNER (1840-1910), *Folkways*, 1906.
- 1105.The assertion that all men are equal is perhaps the purest falsehood in dogma that was ever put into human language; five minutes' observation of facts will show that men are unequal through a wide range of variations. WILLIAM GRAHAM SUMNER (1840-1910), *Earth Hunger*, 1913.
- 1106.[W]hen intense emotions are engaged, people tend to focus on the adverse outcome, not on its likelihood. That is, they are not closely attuned to the probability that harm will occur. At the individual level, this phenomenon ... produces serious difficulties of various sorts, including excessive worry and unjustified behavioral changes. CASS R. SUNSTEIN, "Probability Neglect: Emotions, Worst Cases, and Law," *Yale Law Journal*, 112, 2002.
- 1107.In political and market domains, people often focus on the desirability of the outcome in question and pay (too) little attention to the probability that a good or bad outcome will, in fact, occur. CASS R. SUNSTEIN, "Probability Neglect: Emotions, Worst Cases, and Law, *Yale Law Journal*, 112, 2002.
- 1108.In general, when one sees a person more than ordinarily critical of another it may be suspected that he is having difficulty in managing in himself the same tendencies." P. M. SYMONDS, *Dynamics of Human Adjustment*, 1946.
- 1109.Ambition often puts men upon doing the meanest offices; so climbing is performed in the same posture with creeping. JONATHAN SWIFT (1667-1745), *Thoughts on Various Subjects*.
- 1110.Laws are like cobwebs, which may catch flies, but let wasps and hornets break through. JONATHAN SWIFT (1667-1745), *A Critical Essay Upon the Faculties of the Mind*.
- 1111.The most positive men are the most credulous. JONATHAN SWIFT (1667-1745), *Thoughts On Various Subjects*.
- 1112.Every creed, philosophy, political system that prescribes how people should live is bound to be wrong -- in the sense that it sets itself against the fundamental needs for autonomy and diversity. THOMAS SZASZ, *The Untamed Tongue*, 1990.
- 1113.People often say that this or that person has not yet found himself. But the self is not something one finds, it is something one creates. THOMAS SZASZ, *The Second Sin*, 1973.
- 1114.The struggle for definition is veritably the struggle for life itself....whoever first defines the situation is the victor; his adversary, the victim. In short, he who first seizes the word imposes reality on the other: he who defines thus dominates and lives; and he who is defined is subjugated... THOMAS SZASZ, *The Second Sin*, 1973.

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1115. The guerilla fights the war of the flea, and his military enemy suffers the dog's disadvantages: too much to defend; too small, ubiquitous, and agile an enemy to come to grips with. ROBERT TABER, *The War of the Flea*, 2001.
1116. The more corrupt the State the more numerous the laws. CORNELIUS TACITUS (55-117), *Annals*.
1117. It is human nature to hate the man whom you have hurt. TACITUS (55-117), *Agricola*.
1118. When powerless people are blocked from effective action, a typical response, especially in this highly individualized culture, is to redefine the problem as a private matter instead of an organizational one. This shift allows people to retain their awareness of the injustices that once infuriated them and to preserve their self-esteem in the belief that they are doing something about them. CAROL TAVRIS, *Anger: The Misunderstood Emotion*, 1982.
1119. [Power is the] capacity of an individual or group of individuals to modify the conduct of other individuals or groups. R. H. TAWNEY (1880-1962), *Equality*, 1931.
1120. In every human soul there is a socialist and an individualist, an authoritarian and a fanatic for liberty... R. H. TAWNEY (1880-1962), *Religion and the Rise of Capitalism*, 1926.
1121. It is probable that democracy owes more to conformity than to any other single movement. R. H. TAWNEY (1880-1962), *Religion and the Rise of Capitalism*, 1926.
1122. There is the sort of man who goes through the world in a succession of quarrels, always able to make out that he is in the right, although he never ceases to put other men in the wrong. SIR HENRY TAYLOR (1810-1886), *The Statesman*, 1836.
1123. The longer I am in politics the more I realize that facts are not the determining thing. Feelings are what counts – feelings which are totally out of accord with some of the facts. MARGARET THATCHER, *New York Times*, 12 February 1975.
1124. We must accept or refuse one another as we are. I could tame a hyena more easily than my Friend. He is a material which no tool of mine will work. HENRY DAVID THOREAU (1817-1862), *A Week On The Concord and Merrimack Rivers*, 1849.
1125. Why level downward to our dullest perception always, and praise that as common sense? The commonest sense is the sense of men asleep, which they express by snoring. HENRY DAVID THOREAU (1817-1862), *Walden*, 1854.
1126. To be a philosopher is not merely to have subtle thoughts, nor even to found a school, but so to love wisdom as to live according to its dictates, a life of simplicity, independence, magnanimity, and trust. HENRY DAVID THOREAU (1817-1862), *Walden*, 1854.
1127. The impotence of utopia is the fact that its negative content of untruth and untruthfulness leads inevitably to disillusionment. Those who suffer such disillusionment may become fanatics against their own past. This is especially true of those - the intelligentsia above all - who at some time in their life committed themselves to a utopia... PAUL TILLICH (1886-1965, in *Utopians and Utopian Thought*, 1966.
1128. The religious symbol, and the political too, can unite man with man and man with something greater than he, society or God. WILLIAM YORK TINDALL (1903-1981), *The Literary Symbol*, 1955.

1129. It is doubtful that the idea that every individual is an end in himself, a repository of unique dignity, would ever have arisen apart from the idea that every individual is immortal. ...a person could not be regarded as a mere means, but had to be regarded as an end. GLENN TINDER, *Political Thinking*, 1986.
1130. Any society probably has an inherent bias against original thought. Social order depends heavily on tradition and habit, and these are apt to be weakened by genuine thinking. GLENN TINDER, *Political Thinking*, 1986.
1131. The paradoxical idea is that of an elite chosen by their inferiors, and it is a surprising fact in history that this idea has been supported by a number of distinguished thinkers. The main form of the idea is the principle that government is legitimate only with the consent of the governed. GLENN TINDER, *Political Thinking*, 1986.
1132. [The] division of conspiracy-oriented movements into... "conspiracy producers" and "conspiracy consumers" becomes obvious whenever a conspiracy-centered movement embarks on an active campaign.... The conspiracy "consumer," who is filled with fear and suspicion, casts about for indications of causality and responsibility. He is supplied these in usable form. In turn, the conspiracy "producer" becomes an acknowledged expert in the enterprise of locating and classifying hidden dangers. HANS TOCH, *The Social Psychology of Social Movements*, 1965.
1133. Most of us underestimate the extent to which "extreme personalities" can be the products of personal commitment.. More usually people tend to see 'commitment' as something very personal, emanating from within. Psychological research would show that it can actually be engendered and maneuvered from without. HANS TOCH, *The Social Psychology of Social Movements*, 1966.
1134. Beliefs, once adopted, become vested interests and are actively defended. Perceptual and cognitive mechanisms of various kinds "dispose" of facts and logic, so as to ensure that the world we encounter corresponds to our conceptions of it, rather than vice versa... HANS TOCH, *The Social Psychology of Social Movements*, 1965.
1135. Every central power which follows its natural tendencies courts and encourages the principle of equality; for equality singularly facilitates, extends, and secures the influence of a central power. ALEXIS de TOCQUEVILLE (1805-1859), *Democracy In America*, 1935.
1136. A democratic government is the only one in which those who vote for a tax can escape the obligation to pay for it. ALEXIS de TOCQUEVILLE (1805-1859), *Democracy in America*, 1835.
1137. however energetically society in general make strive to make all the citizens equal and alike, the personal pride of each individual will always make him try to escape from the common level, and he will form some inequality somewhere to his own profit. ALEXIS de TOCQUEVILLE (1805-1859), *Democracy In America*, 1835.
1138. Democratic nations are passionately addicted to generic terms or abstract expressions because these modes of speech enlarge thought and assist the operations of the mind by enabling it to include many objects in a small compass. ALEXIS de TOCQUEVILLE (1805-1859), *Democracy in America*, 1835.
1139. One of the most ordinary weaknesses of the human intellect is to seek to reconcile contrary principles, and to purchase peace at the expense of logic. ALEXIS de TOCQUEVILLE (1805-1859), *Democracy in America*, 1835.

- 1140.[Egoism is] a passionate and exaggerated love of oneself, which leads a person to relate everything to himself and to prefer his own needs to everything else. ALEXIS de TOCQUEVILLE (1805-1859), *Democracy in America*, 1835.
- 1141.I cannot help fearing that men may reach a point where they look on every new theory as a danger, every innovation as a toilsome trouble, every social advance as a first step toward revolution, and that they may absolutely refuse to move at all for fear of being carried off their feet. ALEXIS de TOCQUEVILLE (1805-1859), *Democracy in America*, 1935.
- 1142.I sit on a man's back, choking him and making him carry me, and yet assure myself and others that I am very sorry for him and wish to ease his lot by all possible means -- except by getting off his back. LEO TOLSTOY (1828-1910).
- 1143.Can anything be stupider than that a man has the right to kill me because he lives on the other side of a river and his ruler has a quarrel with mine, though I have not quarreled with him? LEO TOLSTOY (1828-1910), *Bethink Yourselves*.
- 1144.No battle – Tarutino, Borodino, Or Austerlitz – takes place as those who planned it anticipated. That is an essential condition. LEO TOLSTOY (1828-1910), *War and Peace*, 1869.
- 1145.We do not love people so much for the good they have done us, as for the good we have done them. LEO TOLSTOY (1828-1910), *War and Peace*, 1869.
- 1146.In the attitude of the left- and right-wing ideologist to science there is a differential sensitivity to the negative and positive affects. The left urges imagination and the maximizing of excitement and enjoyment in the pursuit of truth. ...The right urges discipline and rigor and the minimizing of error, lest one be the proper object of contempt. SILVAN TOMKINS (1911-1991), "Left and Right: A Basic Dimension of Ideology and Personality," in *The Study of Lives* (Robert W. White, ed.), 1969.
- 1147.The right-wing ideologist is committed neither to novelty and risk, nor to familiarity, but to the norm, be it an achievement norm, a norm of morality, or a norm of manners. SILVAN TOMKINS (1911-1991), "Left and Right: A Basic Dimension of Ideology and Personality," in *The Study of Lives* (Robert W. White, ed), 1969.
- 1148.The left-wing ideologist urges that the frustration of either hunger or sex be minimized, whereas the right-wing ideologist regards them as either neutral or as impediments to the attainment or maintenance of piety, achievement, or whatever the norm that is being affirmed. SILVAN TOMKINS (1911-1991), "Left and Right: A Basic Dimension of Ideology and Personality," in *The Study of Lives* (Robert W. White, ed.), 1969.
- 1149.[Consider] the phenomenon of 'projection'; that is to say, that the philosopher, seeking some outside authority or standard to support and justify his own moral decisions and judgments, creates one himself, by treating the abstract noun 'goodness' as the name of a property possessed by the objects of his judgments. STEPHEN TOULMIN, *The Place of Reason In Ethics*, 1968.
- 1150.Civilizations, I believe, come to birth and proceed to grow by successfully responding to successive challenges. They break down and go to pieces if and when a challenge confronts them which they fail to meet. ARNOLD TOYNBEE (1889-1975), *Civilization On Trial*, 1948.
- 1151.We human beings do have some genuine freedom of choice and therefore some effective control over our destinies. I am not a determinist. But I also believe that the decisive choice is seldom the

latest choice in a series. More often than not, it will turn out to be some choice made relatively far back in the past. ARNOLD J. TOYNBEE (1889-1975), *New York Times*, 5 March 1961.

1152. Behaviors vary in the extent to which they are “scripted.” ... A lot of the time we operate on a sort of “automatic pilot.” Psychologists call this behavior scripted. Scripts are not carefully thought out patterns of behavior. Rather, they are habitual or routine sets of behaviors that we follow with very little conscious awareness. ... During scripted behavior, a routine takes over, and the actor follows the routine in what psychologists call a “mindless” way. SARAH TRENHOLM, *Persuasion and Social Influence*, 1989.
1153. The high authoritarian is preoccupied with power and tends to identify with those in charge. This personality type believes in absolute values, is rigidly conventional in his or her own morality, and tends to reject people who violate traditional codes of behavior. The authoritarian is impressed by source characteristics, especially expertise and power, and will respond to persuasive appeals based on conservative values. SARAH TRENHOLM, *Persuasion and Social Influence*, 1989.
1154. In general, people are more ready to make dispositional attributes about others than about themselves. If I am late it is because I was held up by traffic. If you are late it’s because you’re irresponsible. SARAH TRENHOLM, *Persuasion and Social Influence*, 1989.
1155. Every person we meet in the course of our daily life...is groping with sentences toward a sense of his life and his position in it; and he has what almost always goes with an impulse to ideology, a good deal of animus and anger. LIONEL TRILLING (1905-1975), *The Liberal Imagination*, 1950.
1156. Seen in its totality, even historically, the life of mind consists as much in its failed efforts as in its successes, in its false starts, its mere approximations, its very errors. It is carried on, we may say, even in the vicissitudes it makes for itself...Mind does not move towards its ideal purposes over a royal straight road but finds its way through the thicket of its own confusions and contradictions. LIONEL TRILLING (1905-1975), *Mind in the Modern World*, 1973.
1157. The diminution of the reality of class, however socially desirable in many respects, seems to have the practical effect of diminishing our ability to see people in their differences and specialness. LIONEL TRILLING (1905-1975), *The Liberal Imagination*, 1950.
1158. To act against social injustice is right and noble but that to choose to act so does not settle all moral problems but on the contrary generates new ones of an especially difficult sort. ... Some paradox in our nature leads us, once we have made our fellow man the objects of our enlightened interest, to go on to make them objects of our pity, then of our wisdom, ultimately of our coercion. LIONEL TRILLING (1905-1975), *The Middle of the Journey*. 1980.
1159. We cannot bring ourselves to believe it possible that a foreigner should in any respect be wiser than ourselves. If any such point out to us our follies, we at once claim those follies as the special evidence of our wisdom. ANTHONY TROLLOPE (1815-1882), *Orley Farm*, 1862.
1160. No man thinks there is much ado about nothing when the ado is about himself. ANTHONY TROLLOPE (1815-1882), *The Bertrams*.
1161. If power corrupts, weakness in the seat of power with its constant necessity of deals and bribes and compromising arrangements, corrupts even more. BARBARA TUCHMAN (1912-1989), *The March of Folly*, 1984.

1162. The ideal was a vision of order maintained by the warrior class and formulated in the image of the Round Table, nature's perfect shape. ... In practice, they were themselves the oppressors, and by the 14th century the violence and lawlessness of men of the sword had become a major agency of disorder. When the gap between the ideal and the real becomes too wide, the system breaks down. BARBARA TUCHMAN (1912-1989), *A Distant Mirror: The Calamitous 14th Century*, 1978.
1163. If there were more extremists in evolutionary periods, there would be no revolutionary periods. BENJAMIN R. TUCKER (1854-1939), *Instead of a Book*, 1893.
1164. A nihilist is a man who bows down to no authority, and takes no principle on faith. IVAN S. TURGENEV (1818-1883), *Fathers and Sons*, 1862.
1165. The violation of social hierarchies, the creation of a space in which men can relate to each other as men (and not the players of social roles), are essential to the healthy working of a society. That entity must be viewed as a delicate tension between the need for both structure and antistructure. SHERRY ROXANNE TURKLE, "Symbol and Festival in the French Student Uprising (May-June 1968)," *Symbol and Politics in Communal Ideology* (Sally F. Moore & Barbara G. Myerhoff (eds), 1975.
1166. "We must watch the guardians," we say. "They must answer to us." But who guards the guardians? Somewhere the regress ends and we rest on the unwatched watcher. There, in the end, we must depend on character. Ours? JOSEPH TUSSMAN, *Obligation and the Body Politic*, 1960.
1167. The radical invents the views. When he has worn them out, the conservative adopts them. MARK TWAIN (1835-1910), *Notebooks*.
1168. In religion and politics people's beliefs and convictions are in almost every case gotten at second-hand, and without examination, from authorities who have not themselves examined the questions at issue but have taken them at second-hand from other non-examiners, whose opinions about them were not worth a brass farthing. MARK TWAIN (1835-1910).
1169. Although it might initially seem strange that citizens would separate their personal and social judgments, in fact this separation illustrates the interplay of two basic psychological motivations that guide the formation of personal beliefs: the desire to have correct beliefs about the world and the desire to preserve personally comforting illusions about oneself and the environment. T. R. TYLER & P. J. LAVRAKAS, Support for Gun Control, *Journal of Applied Social Psychology*, 13, 1983.
1170. Pride attaches undue importance to the superiority of one's status in the eyes of others; And shame is fear of humiliation at one's inferior status in the estimation of others. When one sets his heart on being highly esteemed, and achieves such rating, then he is automatically involved in fear of losing his status. LAO-TZU, Chinese Philosopher, 6th century B.C.

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1171. Perfection is the enemy of creation, as extreme self-solicitude is the enemy of well-being. JOHN UPDIKE.
1172. Strategy, broadly defined, is the process of interrelating ends and means. When we apply this process to a particular set of ends and means, the product – that is, the strategy – is a specific way of using specified means to achieve distinct ends. Strategy is thus both a process and a product. U. S. MARINE CORPS, *Marine Corps Doctrine Publication 1-1*, 1997.

1173. An attitude of permanent indignation signifies great mental poverty. Politics compels its votaries to take that line and you see their minds growing more and more impoverished every day, from one burst of righteous anger to the next. PAUL VALERY (1871-1945), *Tel Quel*, 1941.
1174. Liberty is the hardest test that one can inflict on a people. To know how to be free is not given equally to all men and all nations. PAUL VALERY (1871-1945), *Reflections on the World Today*, 1931.
1175. Politics is the art of preventing people from taking part in affairs which properly concern them. PAUL VALERY (1871-1945), *Tel Quel*, 1941.
1176. Most people grow old within a small circle of ideas, which they have not discovered for themselves. There are perhaps less wrong-minded people than thoughtless. MARQUISE de VAUVENARGUES (1715-1747), *Reflections and Maxims*, 1746.
1177. No one is more liable to make mistakes than the man who acts only on reflection. MARQUIS de VAUVENARGUES (1715-1747), *Reflections and Maxims*, 1746.
1178. It is not true that equality is a law of nature. Nature knows no equality. Its sovereign law is subordination and dependence. MARQUIS de VAUVENARGUES (1715-1747), *Reflections and Maxims*, 1746.
1179. The common excuse of those who bring misfortune on others is that they desire their good. MARQUISE de VAUVENARGUES (1715-1747), *Reflections and Maxims*, 1746.
1180. A breach of the proprieties in spelling is extremely annoying and will discredit any writer in the eyes of all persons who are possessed of a developed sense of the true and beautiful.....Therefore it is the first and readiest test of reputability in learning, and conformity to its ritual is indispensable to a blameless scholastic life. THORSTEIN VEBLÉN (1857-1929), *The Theory of the Leisure Class*, 1899.
1181. The claims of moral crusaders serve to construct a definition of a new form of deviance through rhetorical devices rather than through careful scientific investigation. JEFFREY S. VICTOR, *Satanic Panic*, 1993.
1182. The author of a political crime who is rather a vanquished, a conquered man, than a criminal, may become, as a result of a revolution favorable to his ideas, the conqueror of the morrow, who is called regularly and lawfully to direct and guide the state and the public administration of his country. GEORGES VIDAL.
1183. [T]he whole political process of law making, law breaking, and law enforcement becomes a direct reflection of deep-seated and fundamental conflicts between interest groups and their more general struggles and fundamental conflicts for the control of the police power of the state. Those who produce legislative majorities win control over police power and dominate the policies that decide who is likely to be involved in violation of the law. GEORGE B. VOLD, *Theoretical Criminology*, 1958.
1184. Every man is the creature of the age in which he lives; very few are able to raise themselves above the ideas of the times. VOLTAIRE (1694-1778), *Candide*, 1759.
1185. It is dangerous to be right in matters on which the established authorities are wrong. VOLTAIRE (1694-1778), *The Philosophical Dictionary*, 1764.
1186. It is illegal to kill; therefore all murderers are punished unless they kill in large numbers and to the sound of trumpets. VOLTAIRE (1694-1778), *The Philosophical Dictionary*, 1764.

1187. Be careful what you pretend to be because you are what you pretend to be. KURT VONNEGUT, JR.
1188. That human beings are sensitive to coincidence is both an often over-looked psychological truth and a monumental understatement. When important events happen together, they can change our behavior, alter our thought processes, and lift or dash our spirits. ... [C]oincidence has much to do with the development of a variety of superstitious beliefs and behaviors. STUART A. VYSE, *Believing in Magic: The Psychology of Superstition*, 1997.

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1189. The hand that rocks the cradle is the hand that rules the world. WILLIAM ROSS WALLACE (1819-1881).
1190. The term social problem indicates not merely an observed phenomenon but the state of mind of the observer as well. Value judgments define certain conditions of human life and certain kinds of behavior as social problems; there can be no social problem without a value judgment. WILLARD WALLER, "Social Problems and the Mores," *American Sociological Review* 1, December 1936.
1191. If there were only one religion in England, there would be danger of despotism. If there were two, they would cut each other's throats, but there are 30, and they live in peace and happiness. VOLTAIRE (1694-1778), *Letters on England*, 1732.
1192. The term *social problem* indicates not merely an observed phenomenon but the state of mind of the observer as well. Value judgments define certain conditions of human life and certain kinds of behavior as social problems; there can be no social problem without a value judgment. WILLARD WALLER, "Social Problems and Mores," *American Sociological Review* 1, December 1936.
1193. One common feature of utopia is a class of voluntary nobility or non-hereditary aristocracy, like Plato's philosophers or Well's samurai. Where these exist, power rests with them. All in all, utopia seems more inclined to distrust the masses than the classes. CHAD WALSH, *From Utopia to Nightmare*, 1962.
1194. Politics is an art of unification; from many, it makes one. And symbolic activity is perhaps our most important means of bringing things together, both intellectually and emotionally, thus overcoming isolation and even individuality. MICHAEL WALZER, "On The Role Of Symbolism in Political Thought," *Political Science Quarterly*, June 1967.
1195. The process of destruction is very complex. What occurs is a slow erosion of the old symbols, a wasting away of the feelings they once evoked, an increasingly disjointed and inconsistent expression of political ideas, a nervous insistence on the old units and references – all this accompanied, willy nilly, by a more and more arbitrary and extravagant manipulation of them – until finally the units cease to be accepted as intellectual givens and the references cease to be meaningful. MICHAEL WALZER, "On The Role Of Symbolism in Political Thought," *Political Science Quarterly*, 82, Spring 1967.
1196. We are descended from the Puritan, who nobly fled from a land of despotism to a land of freedom, where they could not only enjoy their own religion, but prevent everybody else from enjoying his. ARTEMIS WARD, 1872.

1197. The actual content of the given ideology is of no consequence in regard to the reality created by acceptance of that ideology. PAUL WATZLAWICK, *The Invented Reality*, 1984.
1198. A self-fulfilling prophecy is an assumption or prediction that, purely as a result of having been made, causes the expected or predicted event to occur and thus confirms its own accuracy. PAUL WATZLAWICK, *The Invented Reality*, 1984.
1199. Politicians are not people who seek power in order to implement policies they think necessary. They are people who seek policies in order to attain power. EVELYN WAUGH (1903-1966).
1200. Politics is essentially a game played by individual politicians for personal advancement, gain or power. The game is a competitive one, and the players' principle activities are those of calculating and pursuing strategies designed to defeat competitors and achieve their goals... PAUL H. WEAVER, "Is Television News Biased?," *The Public Interest* 26, 1972.
1201. A conservative is a realist, who believes that there is a structure of reality independent of his own will and desire. He believes there is a creation which was there before him, which exists not by his sufferance, and which will be here after he's gone. ... Though this reality is independent of the individual, it is not hostile to him. It is in fact amenable to him in many ways, but it cannot be changed radically and arbitrarily. This is the cardinal point. RICHARD M. WEAVER (1910-1963), *The Individualist*, May 1960.
1202. Once it is fully established, bureaucracy is among those social structures which are hardest to destroy. Bureaucracy is the means of carrying "community action" over into rationally ordered "societal action." MAX WEBER (1864-1920), *Max Weber: Essays in Sociology* (H. H. Gerth & C. Wright Mills, eds), 1948.
1203. Conflict cannot be excluded from social life. ... 'Peace' is nothing more than a change in the form of conflict or in the antagonists or in the objects of the conflict, or finally in the chances of selection. MAX WEBER (1864-1920), *The Methodology of the Social Sciences* (Edward A. Shils & Henry A. Finch, eds), 1949.
1204. How can warm passion and cool judgment be forged together in one and the same soul? Politics is made with the head, not with other parts of the body or soul. And yet devotion to politics, if it is not to be frivolous intellectual play but rather genuinely human conduct, can be born and nourished from passion alone. MAX WEBER (1864-1920), "Politics as a Vocation," in *Max Weber: Essays in Sociology* (H. H. Gerth & C. Wright Mills), 1948.
1205. The Social Contract is nothing more than a vast conspiracy of human beings to lie and humbug themselves and one another for the general Good. H. G. WELLS (1866-1946), *Love and Mr. Lewisham*.
1206. Nationalism is a heretical religion based on the erroneous doctrine that nations have a soul and that this soul is more permanent, more "eternal," so to speak, than the soul of an individual. FRANZ WERFEL (1890-1945), *Between Heaven and Earth*, 1944.
1207. A firm and vibrant political idea requires a strong sense of shared endeavor, without which no organizational devices can keep people firmly united. ROBERT WESSON, *Politics: Individual and State*, 1988.
1208. The concept of democracy, although protean, always makes reference to a determinate community of persons (citizens) – a "people" – who are collectively self-governing with respect to their internal and

external affairs. FREDERICK WHELAN, "Prologue: Democratic Theory and the Boundary Problem," in *Liberal Democracy* (Pennock & Chapman), 1983.

1209. The strife of politics tends to unsettle the calmest understanding, and ulcerate the most benevolent heart. There are no bigotries or absurdities too gross for parties to create or adopt under the stimulus of political passions. EDWIN PERCY WHIPPLE (1819-1886).
1210. Civilization advances by extending the number of important operations which we can perform without thinking about them. ALFRED NORTH WHITEHEAD (1861-1947), *Introduction to Mathematics*.
1211. What is morality in any given time or place? It is what the majority then and there happen to like and immorality is what they dislike. ALFRED NORTH WHITEHEAD (1861-1947), *Dialogues*, 1954.
1212. Intelligence is quickness to apprehend as distinct from ability which is capacity to act wisely on the thing apprehended. ALFRED NORTH WHITEHEAD (1861-1947), *Dialogues*, 1954.
1213. There are no whole truths; all truths are half-truths. It is trying to treat them as whole truths that plays the devil. ALFRED NORTH WHITEHEAD (1861-1947), *Dialogues*, 1954.
1214. The clash of doctrines is not a disaster, it is an opportunity. ALFRED NORTH WHITEHEAD (1861-1947), *Science and the Modern World*, 1967.
1215. Religion is what the individual does with his own solitariness ... and if you are never solitary, you are never religious. Collective enthusiasms, revivals, institutions, churches, rituals, bibles, codes of behavior, are the trappings of religion, its passing forms. They may be useful, or harmful; they may be authoritatively ordained, or merely temporary expedients. But the end of religion is beyond all this. ALFRED NORTH WHITEHEAD (1861-1947), *Religion in the Making*, 1926.
1216. The eager and often inconsiderate appeals of reforms and revolutionists are indispensable to counterbalance the inertia and fossils marking so large a part of human institutions. WALT WHITMAN (1819-1892), *Democratic Vistas*, 1871.
1217. The whole tendency of modern organization life is to muffle the importance of individual leadership. In studying an organization, one of the most difficult things is to trace a program or innovation back to its origins, and this is just as true of organization successes as it is of failures. Who started what and when? This is the kind of question is the kind that makes organization people uncomfortable. WILLIAM WHYTE, *The Organization Man*, 1956.
1218. In the 1984 of Big Brother one would at least know who the enemy was – a bunch of bad men who wanted power because they liked power. But in the other kind of 1984 one would be disarmed for not knowing who the enemy was, and when the day of reckoning came ... they would be a mild-looking group of therapists who, like the Grand Inquisitor, would be doing what did to help you. WILLIAM WHYTE (1918-1999), *The Organization Man*, 1956.
1219. The pseudo-conscience demands not obedience to the inner law of our being, but conformity to superimposed convention. FRANCIS G. WICKES (1875-1967), *The Creative Process*, 1948.
1220. I have never come across of anyone in whom the moral sense was dominant who was not heartless, cruel, vindictive, log-stupid and entirely lacking in the smallest sense of humanity. OSCAR WILDE (1854-1900), *Letter*, 1897.

1221. The value of an idea has nothing whatsoever to do with the sincerity of the man who expresses it. OSCAR WILDE (1854-1900).
1222. The worse form of tyranny the world has ever known is the tyranny of the weak over the strong. It is the only tyranny that lasts. OSCAR WILDE (1854-1900).
1223. Authoritarians exhibit a deep wish to yield to strong authority, especially the authority of an "in group," be it family or nation, church or fraternity. Some authoritarians submit to human leaders; others, finding mortal man too fallible or personal subservience unacceptable in their milieu, defer mainly to doctrines and magic institutions. Above all, the authoritarian craves moral commandments that proceed very visibly and directly from an external source. RUPERT WILKINSON, *The Broken Rebel: A Study in Culture, Politics and Authoritarian Character*, 1972.
1224. With so many perfectionist dreams, from Rousseau's to Marx's, thoroughly discredited, it is late in the day for serious people to believe that something straight can be made from the crooked timber of humanity. GEORGE F. WILL, *Syndicated Column*, 20 January 1994.
1225. In "psychobiography" the large deeds of great individuals are "explained" with reference to some hitherto unsuspected sexual inclination or incapacity, which in turn is "explained" by some slight the individual suffered at a tender age – say 7, when his mother took away a lollipop. GEORGE F. WILL, "The Truman Paradigm," *Newsweek*, 7 September 1992.
1226. Creative people are like a dog with a bone. They refuse to let go of an idea. They mull over the problem at their workbench as well as in the most mundane places. They chew on it just as a dog chews on the same old bone for hours. ...Creative people nurture an idea even when not actively thinking about it. ROY WILLIAMS, *Magical Worlds of the Wizard of Ads*, 2001.
1227. The two great errors in moral philosophy are the belief that we know the truth and the belief that there is no truth to be known. Only people who have had the benefit of higher education seem inclined to fall into so false a choice. JAMES Q. WILSON, *The Moral Sense*, 1993.
1228. Duty is the disposition to honor obligations even without hope of reward or fear of punishment. One reveals himself to be a moral person not merely by honoring obligations but by being disposed to honor them even when it is not in his interest to do so. JAMES Q. WILSON, *The Moral Sense*, 1993.
1229. Such is the hold of custom and tradition on men and women and such is the power of those already in authority positions to perpetuate their privileges that a great deal of the impetus for change must be looked for in the non-institutionalized sector of society. JOHN WILSON, *Introduction to Social Movements*, 1973.
1230. Twixt the optimist and pessimist / The difference is droll / The optimist sees the doughnut / The pessimist sees the hole. McLANDBURGH WILSON.
1231. That a peasant may become king does render the kingdom democratic. WOODROW WILSON, U. S. President, (1856-1924), *Speech*, 31 August 1910.
1232. It can be shown that there are patterns in people's money behavior which can be related to their character makeup, and that there is a sufficient constant correlation between character and behavior to justify speaking of money types. T. WISEMAN, *The Money Motive*, 1974.
1233. Philosophy is not a body of doctrine but an activity. LUDWIG WITTGENSTEIN, *Tractatus Logico-philosophicus*, 1919.

1234. There is a good deal of evidence...that in conditions of great uncertainty people tend to predict that events they want to happen actually will happen. Wishfulness in conditions of uncertainty is natural and it is hard to banish simply by exhortation – or by wishing... ROBERTA WOHLSTETTER, *Pearl Harbor: Warning and Decision*, 1962.
1235. Every political good carried to the extreme must be productive of evil. MARY WOLLSTONECRAFT (1759-1797), *The French Revolution*, 1794.
1236. The masculine style is characterized as competitive, assertive, and task oriented. Communication tends to be more individualistic, instrumental, and reserved. In contrast, the feminine style is characterized as more cooperative, supportive, and relational. Communication tends to be more expressive and focused on interpersonal relationships. GARY C. WOODWARD & ROBERT E. DENTON, JR., *Persuasion and Influence in American Life*, 1996.
1237. Reification...means any unwarranted extension of reality in the thing perceived or conceived... Thus reification means the taking as real that which is only apparently real; the taking as objectively real that which is only subjectively real; the taking as factual, concrete or perceptual that which is only conceptual; the taking as absolute that which is only relative, etc. JAMES W. WOODARD, *Intellectual Realism and Culture Change*, 1935.
- 1238.If we measure the radicalism by the amount of social change that actually took place – by transformations in the relationships that bound people to each other – then the American Revolution was not conservative at all; on the contrary: it was as radical and revolutionary as any in history. GORDON WOOD, *The Radicalism of the American Revolution*, 1991.
- 1239.History itself only touches on a small part of a nation’s life. Most of the activities and sufferings of the people ... have been and will remain without written record. E. L. WOODWARD, British Historian.
1240. No people are more conservative than liberals in their liberalism and revolutionaries in their revolutions. LEONARD WOOLF (1880-1969), *After the Deluge*, 1931.
- 1241.One of the hardest things for any leader to accept, is the existence of legitimate rivals. ... [Among] the latest ideas to develop in the history of political systems was the concept of “the loyal opposition.” OLIVER H. WOSHINSKY, *Culture and Politics*, 1995.
- 1242.Perhaps the most consistent finding in all political science research is this: Most people are not interested in politics most of the time. This finding always puzzles those of us who can scarcely think of anything but politics. ... Most people focus their attention elsewhere. They are wrapped in the day-to-day realities of life: family, relationships, job. OLIVER H. WOSHINSKY, *Culture and Politics*, 1995.
- 1243.Human beings have a wonderful ability to rationalize their desires as ethically proper. ... This moral certainty about the rightness of our goals, carried into politics by each participant (who confronts others with differing goals but equally certain of their own rectitude), always insures a serious level of political tension in all societies. OLIVER H. WOSHINSKY, *Culture and Politics*, 1995.
1244. *Authoritarianism*: A personal disposition to submit unquestioningly to some authority and to be suspicious of and hostile toward all persons outside one’s own circle of associates; said to be marked by rigidity, conventionality, and intolerance of ambiguity. DAVID M. WULFF, *Psychology of Religion*, 1991.

1245. **Cognitive Dissonance:** The discomfoting awareness of inconsistency between what we know or believe and what we do. It is assumed to motivate efforts to reduce the inconsistency or to avoid information or situations likely to increase the dissonance. DAVID M. WULFF, *Psychology of Religion*, 1991.
1246. **Positivistic:** Characterized by disdain for intuitive or speculative approaches to the world of human experience and a corresponding deep admiration for the procedures of the natural sciences. DAVID M. WULFF, *Psychology of Religion*, 1991.

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1247. Much did I rage when young, Being by the world oppressed. But now with flattering tongue, It speeds the parting guest. W. B. YEATS (1865-1939), 'Sailing to Byzantium.'
1248. **Phenomenology:** A theory of knowledge which stresses the primary of consciousness and subjective meaning in that action which produces social facts (phenomena). Classic philosophy distinguished between "noumena", that which exists and "phenomena", that which humans perceive to exist. T. R. YOUNG (ed), *Red Feather Dictionary of Socialist Sociology*, 1977.
1249. Government, in the absence of checks, invariably goes astray and becomes overbearing or roses. ... It is the collective ability of the citizens in a democracy to pressure leaders in useful directions and, when necessary, to remove the leaders, more than the collective wisdom of the people, that seems to me critical. JOHN R. ZALLER, *The Nature and Origins of Mass Opinion*, 1992.
1250. The mistake of our ancestors was to think that they were "the last number," but since numbers are infinite, they could not be the last number. EUGENE ZAMIATIN (1884-1937), *We*, 1924.
1251. Fact of the matter is, there is no hip world, there is no straight world. There's a world, you see, which has people in it who believe in a variety of different things. Everybody believes in something and everybody, by virtue of the fact that they believe in something, use that something to support their own existence. FRANK ZAPPA.
1252. I am little concerned with beauty or perfection. I don't care for the great centuries. All I care about is life, struggle, intensity. I am at ease in my generation. EMILE ZOLA (1840-1902), *My Hates*, 1866.
1253. When truth is buried underground, it grows, it chokes, it gathers such an explosive force that on the day it bursts out, it blows up everything with it. EMILE ZOLA (1840-1902).

Appendix

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## ***What is Political Extremism?***

By Laird Wilcox

If it's a despot you would dethrone, see first that his throne  
Erected within you is destroyed? Kahlil Gibran, 1923.

Roger Scruton, in the *Dictionary of Political Thought* defines “extremism” as:

1. Taking a political idea to its limits, regardless of unfortunate repercussions Impracticalities, arguments and feelings to the contrary, and with the intention not only to confront, but to eliminate opposition.
2. Intolerance toward all views other than one's own.
3. Adoption of means to political ends which show disregard for the life, liberty and human rights of others.

A similar view is found in the work of Milton Rokeach, whose book *The Open and Closed Mind* is a classic in the field of dogmatic thinking, prejudice and intolerance. He observes:

To study the organization of belief systems, we find it necessary to concern ourselves with the structure rather than the content of beliefs. The relative openness or closedness of a mind cuts across specific content; that is, it is not uniquely restricted to any particular ideology, or religion, or philosophy. ... Thus, a basic requirement is that the concepts to be employed in the description of belief systems must not be tied to a particular belief system; they must be constructed to apply to all belief systems.

These views basically reflect my own experience that political “extremism” in the behavioral sense is much more a matter of style than content. In the forty years I have been studying political groups of the left and right, I have found that many people can hold radical or unorthodox views and still entertain them in a more or less reasonable, rational, and non-dogmatic manner, fully cognizant of honest disagreement among people of good will. On the other hand, I have known people whose views were in the political “mainstream” but who presented them in a shrill, uncompromising, bullying, or distinctly authoritarian manner. The latter exhibited an unambiguous behavioral extremist mentality while the former demonstrated only ideological unorthodoxy, which is hardly to be feared in a free society.

The use of “extremist” as an epithet tends to confuse this issue. If the term is to have a legitimate meaning it's important to be clear on what it is. As used here, it's taken to mean anyone who exhibits an

“extremist” behavioral style, examples of which will be given. What one wants to avoid is the name-calling trap, as in calling someone a “pervert” or a “subversive,” based primarily on the fact that you don’t like them or disagree over some issue. Using emotionally-loaded epithets are characteristic of what one should be trying to avoid. Political ideologues are fully aware of the thought-stopping power of name-calling and labeling, and often attempt one-sided definitions of “extremism” that condemn the views of their political opponents while leaving their equally strident and intolerant behavior untouched. For the term to have any objective meaning, it must apply equally across the board. The late Robert F. Kennedy recognized this when he observed,

What is objectionable, what is dangerous about extremists is not that they are extreme, but that they are intolerant. The evil is not what they say about their cause, but what they say about their opponents.

An important point here is that the extremist behavioral style is not found only on the statistical fringes of the political or religious spectrum, but sometimes in the “middle” as well. An individual or group that is uncompromisingly “centrist” may be far more dogmatic and prejudiced than someone with more radical or unorthodox views but who does so in an open and tolerant manner.

In many years of observing the behavior of political ideologues of the right and left in American politics I have compiled a list of behavioral traits that appear to be commonplace among the more strident, intolerant and dogmatic among them. To the extent that they represented a “threat” to anything, it was through this expressed stridency, intolerance and dogmatism, and most generally in the sense of their incapacity to participate in the rational give and take that democratic systems require. Only in very unusual cases do they represent any sort of physical threat to the general safety. This list has been passed around among other observers over the years and there’s a general consensus of its general validity. These traits are:

1. The use of *slogans, buzzwords, epithets and clichés* are common among extremists. Complex issues and problems are dramatically simplified. These cognitive shortcuts are necessary for the extremist temperament in order to avoid awareness of troublesome facts and to bolster group solidarity.
2. An emphasis on emotional responses and corresponding devaluation of reasoning and rational analysis is a common extremist trait. Extremists have an unspoken reverence for *propaganda* and *persuasion*, which they may call “getting educated” or “consciousness-raising.” Harold D. Lasswell, in his book *Psychopathology and Politics* says, “The essential mark of the agitator is the high value he places on the emotional responses of the public.”
3. Extremists often practice and openly advocate flagrant double standards. They generally tend to judge themselves and their allies in terms of their intentions, which they view generously, and their opponents by their acts, which they view very critically. This is known as the *sinister attribution error*, referring to the tendency to attribute bad intentions or untrustworthiness to others. They want you to accept their claims on faith or authority, but demand strict proof from those of their opponents. They tend to view arguments that call their premises into question as hostile propaganda or provocation.
4. *Confusing of mere similarity with essential sameness* is a common extremist trait. Hence, for the extremist socialized medicine may be “just like” Communism or the appearance of ethnic pride is “just like” Nazi Germany. Instead of trying to understand complex phenomena in its own context, they tend to associate it with a *God word* or a *Devil word* in order to stereotype and reduce cognitive complexity.
5. Extremists often attack the character or reputation of an opponent rather than deal with the more concrete issues and views they present. Through this kind of *character assassination* or *ad hominem* attack, they may question motives, qualifications, associations, personality, mental health and so on as a diversion. In some cases these matters may not be entirely irrelevant, but they shouldn’t obscure the issues in question.

6. Some extremists tend to *identify themselves in terms of their enemies*, i.e., who they hate and who hates them. Accordingly, extremists may become emotionally bound to their opponents in a strange *symbiotic relationship*, where their lives have meaning primarily in terms of conflict and opposition to one another. Because they view their opponents as unprincipled and powerful, they tend, perhaps subconsciously, to emulate them and adopt their tactics.

7. A *Manichean worldview* tends to characterize many extremists, in which they see the world in absolutes of good and evil, for them or against them, with no middle ground or intermediate positions. Issues tend to be framed in absolute terms right and wrong, with the “right” position happily coinciding with their interests. Their slogan is “*those who are not for me are against me.*”

8. *Hypersensitivity* and *vigilance* are hallmarks of the extremist style. They may perceive hostile innuendo in casual comments; imagine hostility and rejection “concealed” in honest disagreement and dissent, and manage to discover “subtle” manifestations of one thing or another in ordinarily innocuous events.

9. An inclination toward *groupthink* permeates extremist organizations. They are prone to the kind of inward-looking group cohesiveness that Irving Janus discussed in his book, *Victims of Groupthink*. This involves a strong tendency to conform to group norms and to preserve solidarity at the expense of dealing with conflicting evidence and disquieting observations or criticisms that may call into question their shared assumptions and beliefs of the group. Reality testing is often diminished among extremists.

10. Extremists tend to believe that it’s OK to do what would otherwise be instantly recognized as *bad things* in the service of a *good cause*. This may include shouting down speakers, harassment, intimidation, threats, censorship, and even violence in some cases. Defeating heretics, deniers, critics or other “enemies” becomes an all-encompassing goal to which other values become subordinate. In this case, for extremists the *end justifies the means*.

11. Finally, extremists often have problems tolerating *ambiguity* and *uncertainty*. Indeed, the ideologies and belief systems extremists tend to adopt often represent grasping for certainty and absolute truth and security in an uncertain world. The anxiety and uncertainty attendant to making complex decisions and value judgments is overcome by quick decisions based on strong feelings, tradition, patriotism, ideology or some other defining abstraction.

Adapted from *Nazis, Communists, Klansmen and Others on the Fringe* (Prometheus Books, 1992) by John George and Laird Wilcox.

# ***The Protocols of Ritual Defamation***

*How values, opinions and beliefs are  
controlled in democratic societies.*

**By Laird Wilcox**

2002

"The critical element in political maneuver for advantage is the creation of meaning: the construction of beliefs about the significance of events, of problems, of crisis, of policy changes, and of leaders. The strategic need is to immobilize opposition and mobilize support. While coercion and intimidation help to check resistance in all political systems, the key tactic must always be the evocation of meanings that legitimize favored courses of action..." MURRAY EDELMAN, "Political Language and Political Reality," *PS*, Winter 1985.

"At the extreme, the process of stereotyping eventuates in dehumanization: the enemy is judged to be so inhumanly evil or contemptible that anything may be done to "it" without subjectively compromising one's own humanity and sense of loyalty." AUSTIN TURK, *Political Criminality*, 1982.

"Freedom of the mind requires not only, or not even especially, the absence of legal constraints but the presence of alternative thoughts. The most successful tyranny is not the one that uses force to assure uniformity but the one that removes the awareness of other possibilities." ALAN BLOOM, *The Closing of the American Mind*, 1987.

**Definitions:** The term "*protocol*" refers to a set of rules or established method. The term "*ritual*" refers to a predictable, stereotyped pattern that embraces number of elements, as in a ritual. The term "*defamation*" refers to the destruction or attempted destruction of the reputation, status, or standing in the community of a person or group of like-minded persons by deliberately unfair, false, misleading or hateful communication.

Defamation might be confused with mere criticism, opposition or expression of opinion, which is necessary for a free society. The essence of a democratic system depends on a large degree of freedom of expression and of give and take in the marketplace of ideas. It is only through the vigorous exploration of alternative explanations and sorting of conflicting facts and competing ideas that wise and reasonably just decisions can take place. Hypersensitive individuals or groups often claim to have been unfairly defamed when they have merely been criticized or challenged with results unsatisfactory to themselves. It is important to differentiate between deliberate ritual defamation on the one hand, and mere criticism and disagreement on the other.

For the purposes of this brief essay, the central element is defamation and the necessarily accompanying stigmatization in retaliation for the real or imagined attitudes, opinions or beliefs of the subject, with the intention of silencing or neutralizing his or her influence, and/or making an example of them so as to discourage similar independence and "insensitivity" or non-observance of taboos on the part of others.

Ritual defamation differs in nature and degree from simple criticism or disagreement in that it is aggressive, organized, premeditated and skillfully applied with the idea of neutralizing or eliminating an opponent rather than simply refuting or proving him incorrect. Ritual defamation is often performed by an organization or representative of a special interest group.

## **The elements of a Ritual Defamation are these:**

1. In a ritual defamation the subject (hereinafter referred to as the "offender") must have violated a particular taboo in some way, usually by expressing or identifying with a forbidden attitude, opinion or belief. It is not necessary that he "do" anything about it or undertake any particular course of action, only that they engage in some form of communication or expression. In some cases even that is not necessary, only that they are associated with or "linked" to a taboo idea or behavior in some way. It is largely directed against presumed attitudes, opinions or beliefs.

2. The primary method of attack in a ritual defamation is to assail the character of the offender, and never to offer more than a perfunctory challenge to the particular attitudes, opinions or beliefs expressed or implied. Any kind of debate with the offender is absolutely forbidden. The primary tool of ritual defamation is stigmatization through character assassination.

3. An important rule in ritual defamation is to avoid engaging in any kind of debate over the truthfulness or reasonableness of what has been expressed, only to condemn it. To debate the issue opens the issue up for examination and discussion of its merits and to consider the evidence or arguments that may support the forbidden views, which is just what the ritual defamer is trying to avoid. The primary goal of a ritual defamation is censorship and repression and marginalization of the offender.

4. The offender is often somebody in the public eye - someone who is vulnerable to public opinion - although perhaps in a very modest way. It could be a businessman, schoolteacher, public official, newspaper writer, scholar, or merely an outspoken citizen. Visibility enhances vulnerability to ritual defamation.

5. An attempt, often successful, is made to involve others in the ritual defamation. In the case of a public official, other public officials will be urged to denounce the offender. In the case of a student, other students will be called upon to reject and ostracize them, in the case of a teacher, other teachers will be recruited, and so on.

6. In order for a ritual defamation to be effective, the offender must be dehumanized to the extent that he becomes thoroughly identified with the offending attitude, opinion or belief, and in a manner which distorts it to the point where it appears at its most extreme. For example, a victim who is defamed as a "subversive" will be identified with the worst images of subversion, such as espionage, terrorism and treason. An offender defamed as a "pervert" will be identified with the worst images of perversion, including child molestation and rape. An offender defamed as a "racist" or "anti-Semite" will be identified with the worst images of racism or hatred of Jews, such as lynchings or gas chambers.

7. To be maximally successful, a ritual defamation must bring pressure and humiliation on the offender from every quarter, including family and friends. If the offender has schoolchildren, they may be taunted and ridiculed as a consequence of adverse publicity. If the offender is employed they may be ostracized or fired from their job. If the offender belongs to clubs or associations, other members may be urged to expel them.

8. Ritual defamation is highly symbolic and emotional and is designed to largely bypass rational cognitive processes. In its modern form it is a relatively sophisticated method of focusing hatred through skillful (albeit unprincipled) manipulation of symbols, prejudices and ideas.

9. Any explanation the offender may offer, including the claim of being wronged or misunderstood, is considered irrelevant. To claim truth as a defense for a politically incorrect value, opinion or belief is interpreted as defiance and only compounds the problem. Ritual defamation, it must be emphasized, is not necessarily an issue of being wrong or incorrect about a matter, but rather of “insensitivity” and failing to observe social taboos.

An interesting aspect of ritual defamation as a practice is its universality. It is not specific to any value, opinion or belief or to any group or subculture. It may be used against any political, ethnic, national or religious group. It may, for example, be used by anti-Semites against Jews, or by Jews against anti-Semites; by right-wingers against left-wingers, or vice-versa, and so on.

The power of ritual defamation lies entirely in its capacity to intimidate and terrorize through the use of stigmatization. It embraces some elements of primitive superstitious behavior, as in placing a “curse” or “hex” upon selected victims. It results in the tainting, labeling or marking of a person as “impure,” somehow less than human and as an outcast. It is a tool often used against rebels and dissenters. In totalitarian societies it is a primary means of control.

A literary example of ritual defamation is Nathaniel Hawthorn’s novel, *The Scarlet Letter*, where a young woman was forced to wear a large “A” on her clothing to indicate that she had committed adultery. A historical example might be the witch hunts that occurred in colonial America. A more modern example might be the McCarthy period of the 1950’s, where both Communist and non-Communist leftists were charged with disloyalty and subversion, and recent crusades for “political correctness” in American society have produced a large number of victims unfairly linked to ideas or beliefs they do not hold.

Ritual defamation plays into the subconscious fear most people have of being shunned, abandoned or rejected by the tribe or community and its accompanying psychological support systems. For some victims the experience can be terrifying. Only the strongest psyches can survive it undamaged.

The weakness of ritual defamation lies in its tendency toward overkill and in its obvious maliciousness. More analytical or reflective citizens might perceive it as bullying, harassment or mere cruelty. Occasionally a ritual defamation will fail because of poor planning and failure to correctly judge the vulnerability of the offender, or because its unprincipled viciousness generates sympathy for them.

It is important to recognize and identify the patterns of a ritual defamation. Like virtually all propaganda and disinformation campaigns it is accomplished primarily through the manipulation of meaning and the use of words and symbols that characterize, identify and stigmatize. It is not used to persuade an opponent or to promote an opposing viewpoint but to inflict public punishment and humiliation. Dr. Edward Manner, professor of philosophy at Notre Dame University, observes that “*stigmatization is one of the most oppressive, inhumane forms of punishment any group of human beings can inflict on one of its members.*” He notes that it is “*a form of social control a civilized society will use rarely, and only with the greatest of care.*”

Permission to reprint *What is Political Extremism?* and/or *The Protocols of Ritual Defamation* in full is granted providing no changes are made.

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**Campus Journal**

## *Far Left and Far Right Meet in a Midwest Library*

Special to the New York Times

Lawrence, Kan – This town of 68,000, home to mainstream icons like the University of Kansas Jayhawks sports teams and a Hallmark Cards plant, might seem an unusual choice of locales for what many experts call the pre-eminent collection of American extremist political literature.

But for 27 years, the manifestoes, broadsides, books and taped speeches of Communists and crypto-fascists, witches, white supremacists and U.F.O. conspiracy theorists, not to mention countless other fringe ideologies, have been growing in number in the climate-controlled rooms of the Wilcox Collection of Contemporary Political Movements at the University of Kansas Library.

The chief nurturer of this eponymous collection is Laird Wilcox, a 49-year-old writer and retired carpenter who studied at the university in the early 60's, became a member of the radical Students for a Democratic Society, dropped out of college and began collecting what he calls "my monument to the great diversity of free speech in this country." He sold three file drawers of political material for \$1,100 to the university in 1965, and the Wilcox Collection was born. For the 27 years since then, he has been donating an average of two or three boxes of extremist literature a month.

The Wilcox Collection now includes more than 10,000 books, pamphlets and periodicals, 800 audio tapes, and close to 100,000 other pieces, including correspondence, posters and clippings from more than 8,000 organizations from the 1920's to the present. University officials declined to estimate the collection's value, but Mr. Wilcox says it is worth \$2 million. Among the rarities in the collection, Mr. Wilcox said, is a tape of a pro-Fascist speech by Charles A. Lindbergh in the 1930's and American Communist documents from the same era.

He collects his material through his network of contacts in extremist political movements and through reading their publications, which often have advertisements for books and tapes. "I've bought, been given, or traded for all of it," he said. A steady stream of students and researchers used the closed-stack collection, which has minimal restrictions.

"It is so far the leading collection of its kind; it is extraordinary," said Lyman Tower Sargent, a professor of political science at the University of Missouri in St. Louis, who has used the collection for a textbook on contemporary political ideologies.

Mr. Wilcox, the son of a construction accountant who moved his family frequently, has had a near-lifelong fascination with extremists; he grew up listening to intense political debates between relatives who ran the political gamut, from socialists to members of the John Birch Society.

“Why does someone become a Communist?” he asks. “Why does someone become a Bircher? What makes them vulnerable to extremist politics – and not necessarily the particular kind they end up with, which really is almost accidental?”

Mr. Wilcox, who describes himself as a “classical free-speech liberal,” has a few theories, based on his acquaintance with a number of extremists. He says all extremists take a political notion to its limits, regardless of the price they may pay in their personal lives. They brook no opposition to their views, often feeling morally superior to others. They also often show a disturbing fondness for letting the ends justify the means.

Despite what he sees as almost a pathetic cast to many extremists’ lives, he argues that they are sometimes prophetic, and that today’s fringe movement may be tomorrow’s mainstream organization. “Most of the social movement that has taken place in the United States in the last century started out as being viewed as the work of extremist groups,” Mr. Wilcox said. “The women’s movement, you know, was like a bunch of nuts, a bunch of feminists, suffragettes, crackpots, cooks. That’s how they were viewed.

“The civil rights movement was viewed as marginal also, watched by the F.B.I., suspected of all kinds of terrible things,” he said. “Yet these were groups that developed a significant following that actually attached themselves to legitimate issues.”

## **B2 THE WALL STREET JOURNAL, THURSDAY, APRIL 27, 1995.**

### **Emergence of Extremist Groups Reflects Changing U. S. Society, Researcher says.**

**By Dennis Farney**

*Staff Reporter of the Wall Street Journal*

Olathe, Kan. – “Extremists are the first to sense that society is changing – and, often, the first to get it wrong.” So says Laird Wilcox, who ought to know. For three decades now, this intriguing man with the look and burly build of a motorcycle rider – has been studying extremists the way a lepidopterist studies moths. He has interviewed their leaders and collected their often-paranoid literature. Along the way, he founded the Wilcox Collection of Contemporary Political Movements at the nearby University of Kansas. It is one of the largest collections of extremist literature in the U. S.

#### **Eroding Freedoms**

Now, as a civil libertarian, the 52-year-old Mr. Wilcox is worried. He fears the growing backlash against Oklahoma City’s tragic bombing will result in new laws that erode the freedoms of everyone. “This is a fairly typical civil liberties crisis, where a notorious, horrifying crime has been committed and

they're casting a very wide net," he said. "What I think is going to happen is a civil-liberties rollback from the great gains made in the 60s .... What they're going to do is go back to the FBI of the '50s, with all of the abuses that existed then."

Mr. Wilcox is the first to concede that his is an unpopular view, especially now. Violence, of course, cannot be tolerated. But violence and perceptions are two different things, and he argues that extremist groups aren't *always* wrong in their perceptions that society is changing around them – or that it needs changing. Until the '60s, after all, many civil rights groups were regarded as extreme for protesting segregation. Extremist groups are like the miner's canary, the first indicators that the political atmosphere is changing.

So what kind of change is "the populist right," as he calls it, sensing now. From its perspective, he said, it senses an American society growing steadily less tolerant of lower-middle-class values and lifestyles even as – indeed, precisely because – it is growing more tolerant of gays, of careerist women, of nonsmokers in restaurants, of endangered species. "There has been a reversal of roles," he said. "The left is becoming the law and order group in society."

As a case in point, he said civil-rights attorney Morris Dees was the first to propose tighter security laws in the wake of the Oklahoma City bombing. Now, in something rare, President Clinton, Newt Gingrich and Orrin Hatch seem to have united in a push to tighten security laws; indeed, a kind of political bidding war seems to be in its early stages.

"What I think the militias picked up on is that there are huge changes coming in society," he said. One is a growing "intolerance" of dissent – from the left as well as the right. Another is the growing role of women in politics: women are more alarmed by gun ownership than men, and their concern is being translated into laws that gun owners find threatening. Still another is the growing erosion of the importance of national boundaries by the ever-more-important global economy. All these trends, while comforting to many, are threatening to many, particularly those in the lower-middle class. "They sense a theft of their culture," he said.

### Individualists' Rage

It's doubtful that the typical right-wing militia member would voice his sense of loss this articulately, though. "They're not deep thinkers," said John George, the co-author with Mr. Wilcox of a 1991 study of political extremism in America. This, the authors say, hints at one of the major differences between right-wing and left-wing extremist groups. Leftists tend to be more articulate and more inclined to cluster around a shared ideology; rightists, in general, are too individualistic to share any elaborate ideology and less verbal when it comes to expressing their rage."

Mr. Wilcox himself, who joined the leftist Students for a Democratic Society in his 1960's college days at the University of Kansas, left that group after becoming disenchanted with the rigid ideology that progressively enveloped it. Today, he has grown skeptical of ideologies – all ideologies. He sees them as traps for the mind. As an antidote, he compiled a book entitled "Selected Quotations for the Ideological Skeptic."

**Taken as a whole, the quotations constitute a warning against extremism == and a warning against government overreaction to extremism.**

**One the one hand is James Baldwin, the novelist, who warned: “A devotion to humanity ... is too easily equated with a devotion to a Cause, and Causes, as we know, are notoriously bloodthirsty.”**

**But on the other is James Madison, who wrote in 1778: “I believe there are more instances of the abridgement of the freedom of the people by gradual and silent encroachments by those in power than by violent and sudden usurpations.”**