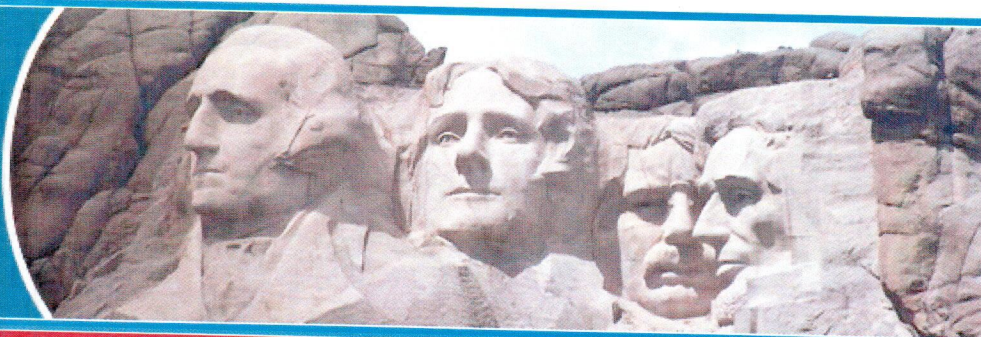


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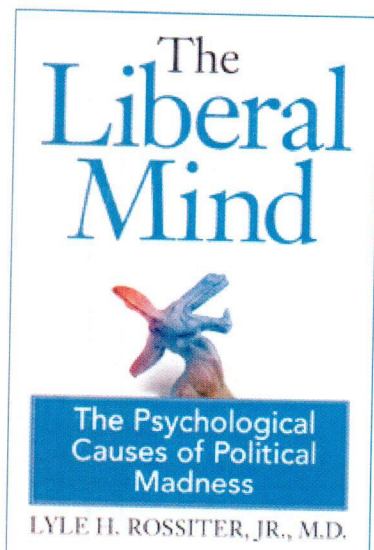
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THE LIBERAL MIND: The Psychological Causes of Political Madness

By Lyle H. Rossiter, Jr., M.D.

Nonfiction -- Politics/Psychology
Softcover, 419 pages
\$19.95

ISBN-10: 0-9779563-0-X
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Welcome to Libertymind.com, the official website of *The Liberal Mind: The Psychological Causes of Political Madness*.

Please take a few minutes to read about a book that will change forever the way you look at politics.

The Liberal Mind is the first systematic examination of human nature and human freedom. It is the first book to explain why certain economic, social and political arrangements are compatible with human nature -- and why some are not.

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Read *The Liberal Mind* and learn why:

1. The laws and moral codes--the rules--that properly govern human conduct arise from, and must be compatible with, the biological, psychological and social nature of man.
2. The liberal agenda's *Modern Parental State* violates all of the rules that make ordered liberty possible.
3. The modern liberal agenda is a transference neurosis of the modern liberal mind, acted out in the world's economic, social and political theaters.
4. The liberal agenda's *Modern Permissive Culture* corrupts the foundations of civilized

freedom and is destroying America's magnificent political achievements.

The liberal agenda's basic principles are not only antithetical to our most cherished liberties; they are also directly contrary to all that is good and noble in the human enterprise. ***The Liberal Mind*** is the first work to explain why modern liberalism appeals to the irrational tendencies of the human mind. It is the first work to explain how liberalism can be defeated.

In the course of this analysis, ***The Liberal Mind*** asks and answers the following critical question: Why would anyone want a political system that restricts personal freedom instead of enhancing it; denounces personal responsibility instead of promoting it; surrenders personal sovereignty instead of honoring it; attacks the philosophical foundations of liberty instead of defending them; encourages government dependency instead of self-reliance; and undermines the character of the people by making them wards of the state?

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- The two major goals of the modern liberal agenda: the Modern Parental Society and the Modern Permissive Culture, and why they violate the basic principles of freedom.
- How the modern liberal agenda attacks the moral and legal foundations of individual liberty.
- How the modern liberal agenda violates the defining characteristics of human nature and ignores the essential realities of the human condition.
- How the modern liberal agenda corrupts the character of the people by appealing to their base instincts and undermining the constraints of conscience.
- How the modern liberal agenda's ideas and goals are self-contradictory and logically inconsistent.
- Why the liberal mind believes in the irrational principles of the liberal agenda -- and what it takes to effect a cure.

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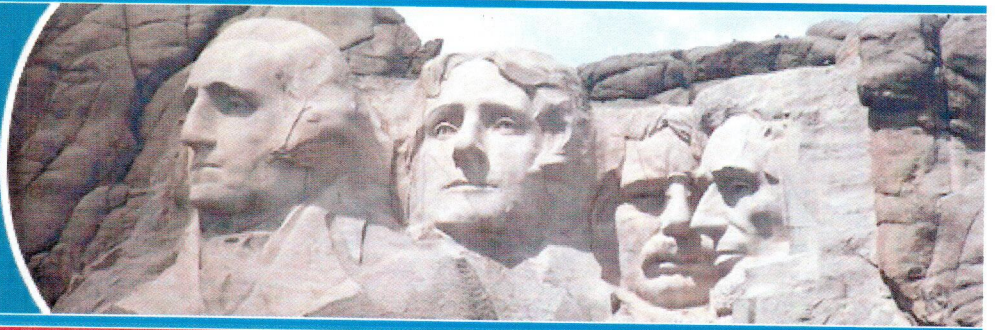
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The unexamined political belief is not worth holding.

The unanalyzed political agenda is not worth promoting.

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Following The Rules

by Lyle H. Rossiter, Jr., M.D.

For some time now, we have heard news of failed economies and failed companies, failed markets and failed marriages, failed domestic and foreign policies, failing cities and failing states, failing students and failing institutions. Oddly omitted in this news has been mention of the primary reason for these failures: a failure to play by the rules essential to rational living.

Approximately half of the US population doesn't like these essential rules. These people call themselves liberals. They support the modern permissive culture, the culture of self-indulgent rule breaking.

The other half of the US population knows that human beings have to follow certain rules to have good lives. These people call themselves conservatives and libertarians. They defend a traditional culture of restraint. These people know the following facts of life:

- In the care of our bodies we have to obey the rules of physics, chemistry and biology. If we don't obey those rules, the result is injury, disease and death. The epidemics of substance abuse, sexually transmitted diseases, and obesity in America illustrate the point.
- In marital and family relationships we have to follow certain rules regarding fidelity, thoughtfulness, and responsibility. If we don't obey those rules, the result is emotional pain and family breakdown. The epidemic of divorce and broken families illustrates the point.
- In economic transactions we have to obey the laws of supply, demand, price and scarcity. If we don't obey by those rules, the result is economic failure and material loss. The current worldwide credit and financial crises illustrate the point.
- In social behavior we have to follow rules of honesty, fairness, mutuality, and courtesy. If we don't obey those rules, the result is social turmoil. The American epidemic of rudeness, vulgarity and violence illustrates the point.
- In political transactions we have to follow rules set out in our Constitution that protect individuals from harmful actions by governments. If we don't obey those rules, the result is economic chaos and political warfare. The ongoing transformation of America from a reasonably peaceful and well coordinated capitalist society into a highly conflicted collectivist battle-ground illustrates the point.

Since all of this is quite obvious (with a little reflection), the question arises as to why so many of us don't follow the rules that make our lives better. Surely, we know the risks: history tells us that any society that fails to follow the rules suffers mightily, and eventually collapses.

One answer to the question of why we don't follow the rules arises from the fact that human beings are driven by primitive appetites. We are driven by sexual and aggressive impulses, by attachment and dependent impulses, by acquisitive and narcissistic impulses.

These impulses are part of our biology. Their wired-in demands are extremely powerful. When they are not properly restrained by good enough child-rearing and strong enough cultural constraints, they push us to break whatever rules we encounter. In particular, our

primitive impulses tell us to break the rules that govern economic, social, and political processes. When we do that, we suffer financial disasters, political and social conflict, broken marriages and families, ill health and premature death.

In fact, we now have an American culture dedicated to rule breaking. The second half of the 20th century witnessed the rise of the modern liberal agenda's permissive culture: easy sex, easy drugs, easy credit, easy debt, easy violence, easy lies. *It is a movement committed in the name of illusory freedom to the satisfaction of human appetites -- at the expense of authentic freedom grounded in self-discipline.* It is a movement drunk on unaffordable self-indulgence.

Our current economic, social, and political crises are the consequences of rule breaking; they are the wages of secular sins. In its monumental lack of restraint, its colossal sense of entitlement, its stunning mendacity, its callous indifference to destructive policies, its assault on the foundations of freedom, modern liberalism is a rule breaking juggernaut of global proportions. In all corners of the planet, the indulgence of unrestrained impulses is destroying the ethical and moral discipline essential to ordered liberty.

Friedrich Hayek described many years ago the modern liberal's fatal economic conceit: the delusion that central economic planning works. In fact, it does not and cannot work, because it violates the laws of economics and ignores human nature. But modern liberalism is now enthralled with an even grander fatal conceit: the belief that whole societies can break not only the rules that govern economic processes but also the rules that govern social, political, marital and personal processes.

The modern epidemic of global rule breaking is a form of societal insanity. Our contemporary cultural decay in every major sector of adult life is Exhibit A. The epidemic will not be broken until we stop breaking the rules.

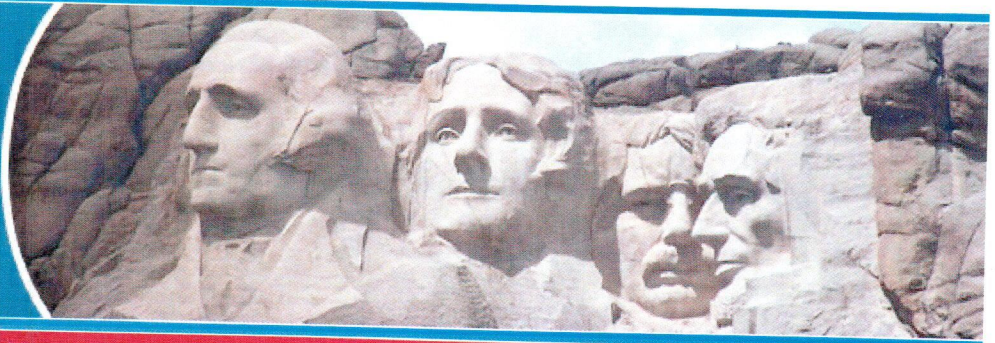
October 2008

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Below are selections from the book ***The Liberal Mind: The Psychological Causes of Political Madness***, by Lyle H. Rossiter, Jr., M.D.

From the Preface:

This book is about human nature and human freedom, and the relationship between them. Its contents are an outgrowth of my life-long interest in how the mind works... [\(click here to continue\)](#)

On the Madness of Modern Liberalism:

The egalitarianism and welfarism of modern liberal government are incompatible with the facts of human nature and the human condition. But the rise to power of the liberal agenda has resulted from the fact that the people of western societies have irrationally demanded that governments take care of them and manage their lives instead of protecting their property rights. This misconception results in massive violations of those rights while permitting government officials to act out their own and their constituents' psychopathology... [\(click here to continue\)](#)

On the Ideals and Dangers of Liberalism:

Any government with the power to mother its citizens also has the power to dominate them and steal from them: to overtax them, confiscate their property and override their binding agreements. For this reason, the legally enforceable institutions of society must be very limited, lest the government charged with protecting the people against tyranny and theft becomes itself the most dangerous tyrant and thief.

Under the creed of modern liberalism, the individual citizen is not called to maturity but is instead invited to begin a second childhood. Like the child at play, he is given, or at least promised, ultimate economic, social and political security without having to assume responsibility for himself... [\(click here to continue\)](#)

On the Appeal of Modern Liberalism:

The rise to power of the liberal agenda has resulted from a particular meaning that government has come to have for people in western societies, namely, that the state is a proper source from which to gratify the longings of the people for various forms of parental care.

The modern state has taken on the role of an apparently benign, generous, omnipotent and god-like parent, who serves as custodian, manager, provider and caretaker, all to the detriment of the people. We have, in effect, parentified our governments in the belief that we will be better off if they take care of us than if we take care of ourselves... [\(click here to continue\)](#)

On the Seduction of the Liberal Agenda:

The liberal agenda's favors seduce the people a little at a time, always playing on their regressive longings to be indulged. Favor by favor, accompanied by the constant drumbeat of entitlement propaganda, the otherwise intelligent citizen is led to an increasingly erroneous conception of the proper role of government in a free society. Like a child molester, the liberal politician grooms his constituents until their natural cautions against

yielding power in exchange for favors dissolves in reassurance... ([click here to continue](#))

On the Psychopathology of the Liberal Mind:

Rather, the adult drive toward omnipotent control of others, in any arena whatever, is rooted in fears of separation, abandonment loss or abuse--the residual effects of early attachment gone wrong. The need to dominate others arises from the tyrant's need for absolute assurance that the catastrophic loss of dependency or the pain of abuse so devastating to him in his earliest years will not be repeated. In his determination to control the world, he constantly defends himself against what Karen Horney aptly described as the most basic of human fears: being alone and helpless in a dangerous, indifferent world, the nightmare of the abandoned, terrified child. Persons plagued with such fears easily conclude that it is in their greatest interest to dominate others, or to imagine that they can, and to set about achieving that goal through the manipulation of government power.

On Character:

These abilities contribute to what is commonly called character, which term also implies dispositions to behave with honesty, integrity, responsibility, self-direction and dependability in interactions with others. Among other things, persons with good character typically keep promises and honor contracts, respect the sovereignty of other persons and their ownership of property, and in so far as possible, take responsibility for themselves by providing for their own needs and the needs of those to whom they have assumed some voluntary obligation. Persons with character do not make legally enforceable claims on the time, effort or material assets of other persons. They do not feel entitled to be subsidized by persons with whom they have no prior personal relationship or contractual duty... ([click here to continue](#))

On Altruism:

A competent individual always remains a unique and lifelong cause of his own experience, with innate capacities for awareness, choice and initiative that serve him in his quest for self-fulfillment. This pole of his human nature justifies a life lived in freedom, one that reflects his exercise of personal sovereignty. Depending on his level of maturity, however, he will also commit himself voluntarily to the well-being of others and find that commitment rewarding in its own right. When not lost in the torment and dysfunction of mental disorder or discouraged by the oppressive hand of government, charitable service to others feels inherently gratifying and even fulfilling, not burden-some, to the mature adult. This altruistic pole of human nature, a rational expression of a biologically determined nurturing instinct, is one of the pillars of social order.

On Integrity:

Integrity usually means wholeness, completeness, soundness or lack of impairment, and Erickson clearly applies these meanings to his ideas about life's last phase. Integrity can also have more specialized meanings... ([click here to continue](#))

On the Ideals of a Ordered Liberty:

Thus, a society's values and expectations about what is right or just influence the citizen's moral choices in economic, social and political arenas at any moment. If society honors the principles of rational individualism, the citizen's choices will be influenced by ideals of individual liberty, self-reliance, personal responsibility, voluntary cooperation, moral realism, and respect for the rights and sovereignty of others. If, on the other hand, society honors the liberal agenda's principles of coercive collectivism, then the citizen's choices will be influenced by ideals of entitlement, welfare dependency, state regulation, moral relativism, and the socialization of major categories of human action... ([click here to continue](#))

On Writing One's Life Story:

When his efforts are not stifled by government policy but are instead allowed to flower as fully as possible through personal choices among real world opportunities, the individual's life becomes a unique story, written as it is lived, and rewritten creatively as fate and fortune demand... ([click here to continue](#))

On the Role of the Family:

A mother who is thus able to require of her child that he treat her to an ever increasing extent as a sovereign individual instead of a mere instrument for his ends has profound significance, not just for the child's growth but also for the broader social order. In the family that facilitates his growth to competence rather than to character disorder, a framework of family "law and order" obligates the child to reciprocate the loving embrace from which he consistently benefits. Among other things, this framework demands of the child that he play by the rules: that he respect the persons, property and sensibilities of others and do what he agrees to do. The family communicates and enforces this obligation

as both an expression of their love and a condition of it.

Consistent with the broadly destructive effects of its social philosophy, modern liberalism has had significant success in undermining the foundations of the traditional family despite the fact that its concept of society is modeled on the family. These effects have resulted from the agenda's legislative initiatives and from its persistent invitations to relax the constraints of conscience... ([click here to continue](#))

On Child Development and Freedom:

In terminating the infant's parasitism in his mother's womb, birth permanently removes all guarantees of material security for the remainder of his life. It is a politically momentous fact that the infant is now a separate and highly vulnerable entity that has been transported from the limited but guaranteed environment of the womb to the unlimited and contingent environment of the outside world. This most basic existential condition, one that lasts life-long for everyone, generates much of modern political conflict... ([click here to continue](#))

On Adolescence:

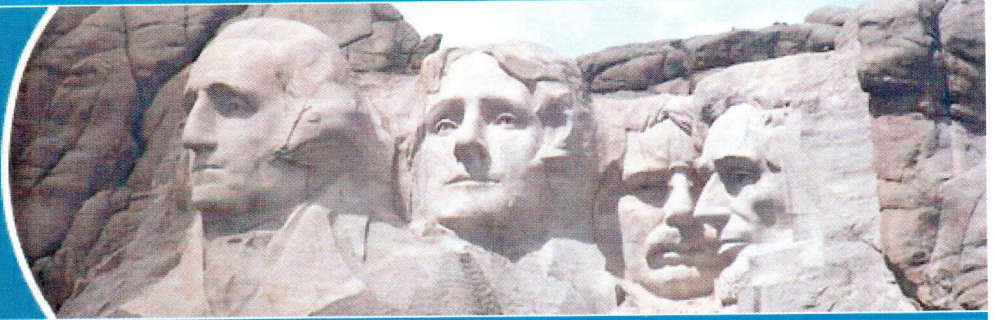
If any phase of the life cycle embodies the innate human urge to be free, it is surely that of adolescence... ([click here to continue](#))

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Excerpt: Adolescence

On Adolescence:

If any phase of the life cycle embodies the innate human urge to be free, it is surely that of adolescence. In this phase, the individuation process begun in the second year of life is sharply accelerated by major advances in self-direction and self-reliance, energized and reconfigured by the hormonal changes of puberty.

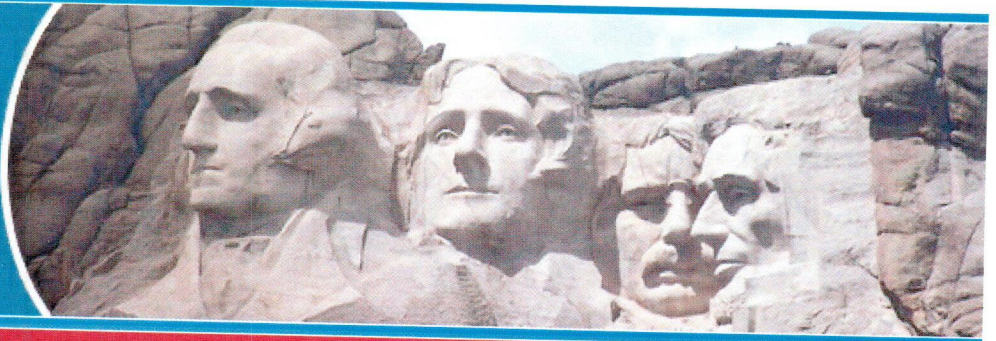
The individuation process of adolescence lays the groundwork for a core identity function basic to western individualism: the young person's growing perception of himself as the owner of his mind and body and the corollary conviction that he is entitled to a life of his own. He understands that this life is to be lived in voluntary cooperation with others of his choice, not in servitude to unknown masses through the offices of government. In large part, this perception grows out of the adolescent's exercise of free choice in ever widening domains, energetically choosing as he wishes among persons, things and values. He realizes that he is increasingly autonomous, an agent willing and able to act independently of others. To an ever greater extent he constructs his own views of the world, generates his own goals, and creates and implements his own plans. The adolescent has a growing sense of the ownership of his mind's doings and of his own significance. He realizes more than ever that he can make things happen for good or bad in a manner and to an extent that he could not imagine as a younger child. And because his growing strength of will and body make him a force that must be considered, he cannot be brushed aside with impunity.

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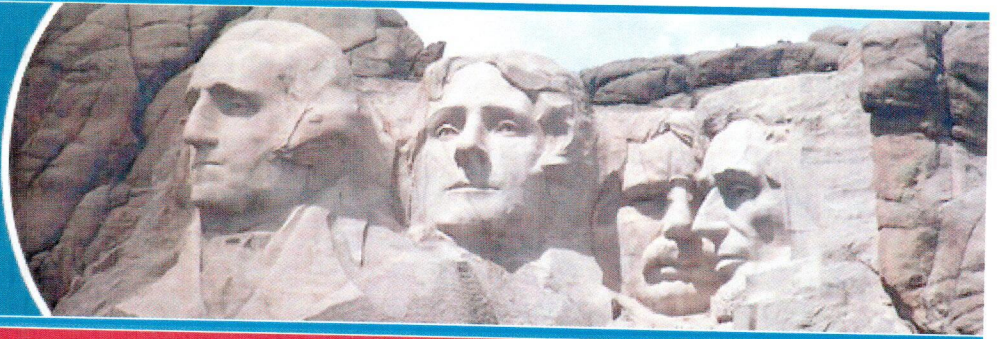
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Competence & Freedom

by Lyle H. Rossiter, Jr., M.D.

Imagine that you have raised your child to be self-reliant, self-directing, honest, law abiding, considerate of the rights and feelings of others, and committed to cooperating with others toward shared goals for win-win outcomes. Imagine that you have taught your child to act with honesty and forthrightness in his occupational and financial dealings and personal relationships. Imagine that you have taught him the usual standards of decency in respect to sexual, aggressive and acquisitive impulses and that modesty and restraint are better standards than showing off.

Imagine that you have taught your child that when he accidentally harms or injures someone, especially through some negligent act, he is morally obligated to apologize to his victim and attempt to compensate him for the injury as best he can.

Imagine that you have taught your child that he must accept the risks and consequences of his actions, whether good or bad, take personal responsibility for his mistakes, hold himself accountable for his failures, and try to remedy his shortcomings. Imagine that you have taught him to judge the faults and failings of others as objectively as possible, but not falsely blame or scapegoat others for wrongs they have not committed.

Imagine further that you have taught your child that it is morally wrong to use force against others, exploit others, manipulate others, or deceive others for personal gain at their expense. Imagine that you have taught him that in a free society he and every other human being has a property right in his own body that protects him from being enslaved or indentured by anyone, including a government, for any cause whatever. Imagine that you have taught him that he has a right to own something that he has earned or acquired by mutual consent or by gift or by luck. And imagine that you have taught him that he has a right to defend himself and the things he owns.

Imagine that you have taught your child that altruism is a virtue and that charitable contributions and volunteer efforts on behalf of persons who are disadvantaged is one way of being a good person, and a legitimate basis, among others, for self-esteem.

Imagine that you have taught your now adult child that if he has children of his own he is obligated to have them in a stable and committed marriage because that institution is the best arrangement we know of for effectively rearing children. Imagine further that your child has learned that once he has his own children, he has a moral imperative to provide them with the love, affection, protection, discipline, moral guidance, education, medical care, and social training they need, even if he has to sacrifice personally and financially for them. Imagine that you have taught your now adult child that his children are his and his spouse's responsibilities, not the responsibilities of anyone else.

Imagine further that you have taught your child that if he is unable to strive for these standards of adult behavior because of some genuine disability, then his first duty is to rehabilitate himself, if possible, so as not to be a burden to others, but if rehabilitation is not possible, then his next duty is to accept the voluntary caretaking of others, express his heartfelt gratitude to them for their efforts, and reciprocate in whatever way he can for their benefit.

Imagine that you have taught your now adult child that although he has been entitled to your caretaking over the course of his childhood, he is not entitled to caretaking or anything else from anyone else in the world, but must instead earn whatever he hopes to

get from them by offering something in return. Imagine that you have taught your child that no one owes him anything unless he and they have entered into some binding agreement, and that the obligation to cooperate with others by mutual consent is the logical consequence of individual liberty.

Imagine that you have taught your child that individual liberty is the highest political good, because if it isn't, then there is no limit to the wrongs that can be justified against any individual in the name of some other good, such as the good of "the American people" or the good of "society" or the good of "the poor" or "the little guys" or "minorities" or "hard working families."

Now suppose that this young man or woman you have raised according to these ideals becomes old enough to vote. How eager do you think he or she will be to vote for a candidate whose programs use the power of government to take something from some persons without their consent and give it to others? How eager do you think he or she will be to vote for government regulations that restrict freedom rather than enhance it?

For programs that encourage government dependency instead of self-reliance? For programs that attack the moral and legal foundations of individual liberty? For programs that invite the citizen to become a ward of the state, as if he has been adjudicated incompetent and in need of a guardian?

By what line of reasoning will the adult child you have raised convince himself to vote for a candidate whose political culture encourages sexual acting out with its resulting sexually transmitted diseases, unwanted pregnancies, unnecessary abortions and the catastrophic effects of sexual infidelity on marriages, children and families? How eager will your adult child be to vote for a candidate whose political culture rationalizes violence, excuses financial irresponsibility, condones substance abuse, encourages blaming and complaining, insists on political correctness, exploits the victim-villain theme, and authorizes all abortion on demand? By what line of reasoning will your now adult child convince himself that an education or job should be given to someone based on skin color or financial status instead of skills?

It looks like about half of all Americans don't understand how life and liberty really work, or they wouldn't be voting for the madness that passes for modern liberalism. No one committed to the ideals of self-reliance and voluntary cooperation or any of the other ideals just noted can reasonably seek the morally bankrupt collectivism that dominates our contemporary political scene. So we'd better take a second look at how we're bringing up our kids -- and ourselves. We'd better take a second look at what we expect from government. A lot of people these days feel entitled to health care, child care and retirement benefits paid for by someone else. A lot of people expect governments to care about them, feel their pain, and provide for their material security. Not a lot of people these days understand that freedom takes work. Not a lot of us are willing to assume the responsibilities of competent adults. Judging from how we vote, many of us would rather be children of the state. Maybe the burdens of freedom are too heavy for us Americans. Maybe the price of freedom is too high for us.

Not to worry, though; we can take the easy way out. We can give our votes to our parental politicians. They will take good care of us, because they care so much for us. Then we won't have to be competent.

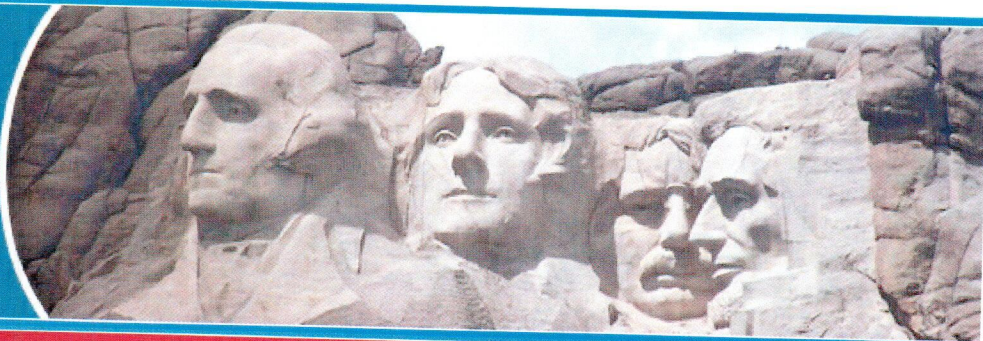
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Images of Barak & Hillary

by Lyle H. Rossiter, Jr., M.D.

With pop psychology now decades old and a comfortable part of our everyday conversation, it is not surprising to find pundits and pollsters psychoanalyzing the current political scene. A quick look around suggests there's plenty to analyze, and it's not just candidates that are on the couch. The mental machinations of voters, too, are fair game for today's would-be shrinks, expert and novice alike.

Among the better contributions to this genre are recent columns by National Review Editor Jonah Goldberg and syndicated columnist Kathleen Parker, both of whom have some interesting things to say about us voters. In his piece "Voting in the Age of Dr. Phil," Goldberg observes that what we want most in our candidates is something already in our personal experience; "I'm for that guy because he's angry like me." Or, "I'm backing her because she's a woman, too." In her column "That Obama Feeling," Parker suggests that what we want most is to have our needs met, our worries soothed and our "better angels mirrored." Regardless of what we say we want in a candidate, both of these authors know that we're not really looking for somebody with competence or experience, or knowledge of "the issues." What we really long for in our heart of hearts, they suggest, is somebody to make us feel good.

Of course the idea that we seek comfort instead of statesmanship in our candidates is not new. Indeed, to those of us who study the psychology of political process, it is no surprise that, consciously or unconsciously, most of us are looking for a mommy or daddy to make everything alright. Bill Clinton's political mastery has rested for years on his ability to tell us in effect: "Not only do I feel your pain as if it were mine, I care deeply about it, and I can alleviate it. Just give me your vote ... oh, and your money, too." It is a simple fact of life that we the people are strongly inclined to vote for candidates who make us feel good, not for those who are most competent, or most knowledgeable, or most committed to rational public policy.

Why is this? In part, because it is simply natural for us humans to carry childhood longings into adult life and inject them into the political world we create. But the extent to which we let ourselves do this depends on how mature and reasonable we are. It is a mark of maturity to be able to temper primitive longings with reason and realism, to make important choices based on the way things are, not the way we would like them to be. Unfortunately, voter maturity seems to be in short supply these days. Parker observes "the undertow of hysteria" in crowds chanting "O-ba-ma, O-ba-ma!" He is the embodiment of hope, she notes, and that belief makes us feel better, even if it's just good imagery for the kids among us.

But if Obama is the new man of hope in our lives, Hillary is the new embodiment of parental government in our lives. In her December campaign ad, we saw mother Hillary reviewing her Christmas presents for Americans to be sure she hadn't forgotten anyone. Again, two weeks ago in the New Hampshire primary, she was all maternal concern: she tearfully fretted that America will "slip back" (i.e., not vote for her) before she can give us all the "opportunities" she has for us.

All of this plays to the needy--and greedy--child in us. The mommy or daddy candidate who promises the most goodies is likely to get the most votes -- and this despite warnings from the few adults still hanging around. Art critic Robert Hughes' admonished us several years ago that Americans had better stop looking for their inner child and start looking for their inner adult ... and stop acting like the former.

Hughes was right. When reason controls our childish fears, our inner adult tells us that what we *ought* to want in a candidate is a wise man or woman who will defend our country and protect our freedoms, not an indulgent parent who will promise us the moon. Hillary Clinton promises us big mothering through big government healthcare. Barack Obama promises us a new world of hope, unity and brotherhood.

But "hope is not a policy," as Kathleen Parker observes, and neither is wishful thinking. In the real world, Obama cannot be our savior (chants or no chants), Hillary cannot be Earth Mother (presents or no presents), and Government cannot be our longed for parent providing everything for everyone (good intentions or not). A government committed to individual liberty cannot at the same time be a nanny state; the two functions are mutually exclusive. The word "change," which has become the dominant buzzword of the 2008 campaign, needs a change of its own: it had better mean a return to the original principles that made America great. Those principles, designed for adults, not children, imply limited government with limited control over limited domains, not unlimited government with extensive control over most domains. To the child-voters going to the polls this year with images of big-government sugar plums dancing in their heads, let's ask Dr. Phil to trot out his favorite mantra one more time: "Get Real!"

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