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LIBERATION PSYCHOLOGY IN A TIME OF TERROR

My first visit to this wonderful city of Prague was at a time of a great cataclysm. The date: July 20, 1969. The cosmic weather report: The brilliant sunshine created by the Prague Spring had been eclipsed by the summer solstice of re-emerged clouds of Soviet Darkness and the somber skies of the Warsaw Pact. Having survived the barbarity of the fascist Nazi invasion and the cruel injustices of decades of totalitarian Communism, this brave nation attempted a remarkable social experiment. Just a year earlier, during the Prague Spring, 1968, your nation sought to put a 'human face' on its political agency. People and their leaders believed the time had come to enhance rather than diminish the Human Condition through institutions that promoted freedom of expression and human dignity. Sadly, for you, and for many of us on living on the other side of that dark curtain, this hope of liberation was cruelly crushed.

In summer of 1969, as I experienced it, there was a strange sense of communal paranoia in the air around Prague. Everyone whispered whenever mentioning to me anything political or about their invaders, and continually checked to see if we were being watched. By that time after the previous year's invasion, there was not a military tank in view in your city and no obvious army of occupation in sight. Nevertheless, their shadowy presence was palpable and intimidating. Yet under those dark clouds there were rays of warm friendship and solidarity among all those I met. I was part of a small group of foreign scholars who participated in a psychology conference organized by the Czechoslovak Academy of Sciences. Among the participants was neuroscientist, Karl Pribram, a dear long-time colleague and friend. Our Czech colleagues took very good care of us all.

I had the special pleasure of being the house guest of Vera Bokorova, who had been a graduate student working with me at the first European Summer School in Experimental Social Psychology, held in Leuven, Belgium in 1967. The Bokorova family made me feel at home because despite the shortage of food at that time, they and their neighbors shared the harvest of their community garden that they had cared for so lovingly.

The spirit of Czech/ American friendship is deep and vibrant. This special relationship

between our countries was laid down long ago by Czech immigrants to America, among them our President Woodrow Wilson, and by your first President T. G. Masaryk and his American wife, and many others. This special relationship not only survived the Soviet occupation, but I believe has flourished even more since then.

How I Won the Race to the Moon. To quote a famous Czech playwright; "These are the paradoxes: Right then, as the Soviets tried to secure their closest political neighborhood and defeat the soul of this (Czech) nation, they lost the moon." The "race to the moon" pitted the United States against the Soviet Union, with the Russians in the lead initially, holding the Sputnik advantage. However, on July 20, 1969, American astronaut, Neil Armstrong, took "the first giant leap for mankind" in space exploration by his small steps on the surface of the moon. Along with many others in Prague, the Bokorova family and I stayed up late into the night to watch this remarkable scientific achievement unfold on television.

The next day, as my hosts brought me around to their friends in their homes and at the cafes, understandably I had to take full credit for this victory over the hated Russians. After all, there were many psychological dimensions to this technical accomplishment in terms of the mental preparation of the astronauts, the interior design of the space capsule module, and the special competitive motivation that President John Kennedy had championed in his vision of space exploration. So psychology had played an important role that made me proud to be a member of this "winning team."

Today's Joys

So here I am today, more than a third of century later, in a very different country. Not only by a name change, no more Czechoslovakia, no more Iron Curtains blocking the sun, no more restrictive visas, but by a totally transformed climate. Smiles replace frowns, openness replaces defensiveness, transparency replaces paranoid suspicions, and a sense of liberation pervades everything. Perhaps you have already gotten use to it, the younger generation taking it for granted, but for me as an old-time visitor to this great nation, it is fresh and exciting.

And what a wonderful occasion it is for me on this special day. I come to share my unbridled delight in receiving the honor of the Dagmar and Václav Havel Foundation VIZ 97 Award for 2005. It is a remarkable company of scholars, humanists, scientists and public servants that I proudly join today. Neuroscientist, Karl Pribram, the first recipient of this award, who as I mentioned is a good friend, asked me to give his fond greetings to the Havel family. It is important to add that I am excited to meet the man who was able to say "No" to a tyrant and who has not only been able to write about truth but to model a life lived in Truth.

Perhaps you are curious about what I have done since that visit to Prague many years ago.

The Power of the Situation: Deindividuation, Dehumanization at Work

What I have been doing since that special youthful time in my career is to create programs of research that demonstrate the vulnerability of most people when caught up in the vortex of powerful social situations to become perpetrators of evil, or its victims. Much of my research, as an experimental social psychologist, has shown that good, peaceful college students can become aggressive and harm others when they are "deindividuated," that is, are made to feel anonymous by having their identity masked-- that no one knows who they are, and perhaps no one cares that they exist.

This research on the power of anonymity was stimulated by William Golding's novel, *Lord of the Flies*, to test the psychological validity of the author's fictional notion that simply masking one's external appearance can unleash antisocial behaviors that have long been socially inhibited. My related field research has shown that vandalism and crime flourish among normally law-abiding citizens when people live in an urban environment that confers a sense of anonymity upon all those who share its impersonality and lack of a sense of social community.

I have also investigated the psychological processes involved in dehumanizing other human beings, in thinking about them as less than human, and then labeling them as "the enemy." Doing so enables average people to behave like "brute beasts" in their hostility and violence toward those they consider to be dangerous, or insignificant animal-like creatures. The psychological process of dehumanization is a central destructive force in prejudice, discrimination, stigmatization and genocide.

Cognitive Dissonance Transforms Rational Beings into Rationalizing Reactors

In other research I have shown that smart college students will make foolish decisions, even self-destructive ones, when put in situations where they are trying to rationalize their cognitive dissonance. When people make public commitments to comply with requests to do something that is alien to their attitudes, values or personal motivation, they will come to change how they think, feel and behave to fit that dissonant commitment. Interestingly, they will change most when they have been falsely led to accept a bad commitment as having been freely chosen without external constraints. So they become rationalizing creatures and stop being rational about their behavior. I have seen people saying they enjoy eating fried grasshoppers or accept taking painful shocks when they could not simply say that they had made a mistaken commitment, or failed to realize the situational pressures acting on them.

The Stanford Prison Experiment as Evil in Action

Perhaps my most well-known research is the Stanford Prison Experiment that demonstrated how easy it is to recruit ordinary people to behave in evil ways toward their fellows, when deindividuation, dehumanization, and environmental anonymity were all combined and amplified in a realistic experimental prison. The participants were young men from many colleges throughout the United States who were chosen because they were among the most normal, physically and psychologically healthy volunteers our assessments could determine. They were randomly assigned to play the roles of prisoner or guard in a mock prison scheduled to run for 2 weeks. However, I was forced to end the study a week early because it had gotten out of control. Nearly half the volunteers chosen for their sanity began having "emotional breakdowns" -- traumatic stress reactions -- after only a few days when they were brutalized as prisoners in that simulated prison. Other volunteers, randomly assigned to be guards, and also chosen for being good, ordinary young men, behaved sadistically, taking delight in creating ways to humiliate, degrade, and punish "their prisoners" -- worse and worse across each successive day and night.

The Evil Situation had triumphed over the Good People who inhabited it. That was the sad conclusion drawn from this exploration into the darker side of human nature. Another interpretation is that people underestimate the subtle powers that some situations can impose on anyone, through the operation of social norms, rules, roles, uniforms, symbols of power, status, and group dynamics. We also tend to overestimate our personal power of invulnerability to withstand becoming corrupted or transformed by such social forces. That "illusion of invulnerability" actually works against us in increasing our chances of being vulnerable to deceptive sales tactics, or cult recruiters, or in yielding our opinions to that of the majority, or blindly obeying the directives of unjust authorities.

Thus much of my research over several decades has been concerned with illustrating in graphic and dramatic ways some of the frailties and fallibilities of human reason and motivation. I have done so by contriving experimental scenarios that put ordinary, or even "the best and brightest," people in novel settings to observe how they coped with such challenges. Besides the physical prison I created in the basement of the Psychology Department at Stanford University, psychological prisons were created by research scenarios that disguised the components of situational power, while encouraging individuals to interpret their unusual reactions as part of their personal, or dispositional, tendencies. That is, they believed that they were personally responsible for actions that were in fact, determined by strong, but not obvious, situational variables. This was so in my dissonance research, and in

other novel research I have conducted that investigated the origins of "madness."

Madness as a Search for Rationality and Normality

In a curious fashion, I have extended this reasoning to explain the onset of madness in normal people. I have argued that some forms of madness, such as phobias, paranoia, depression or psychosomatic disorders, or their first symptoms, may be initiated by experiencing a violation of expectation in one's functioning, that is important for that person's sense of self worth. This perceived *discontinuity* starts with the perception that some current state of affairs does not fit one's self-evaluation -- as one who is sociable, smart, athletic, sexy, or moral -- in some personally significant domain for the individual. In the attempt to make sense of this discontinuity, the individual engages in several mental search processes. A cognitive search for meaning -- why is this happening to me? -- triggers the search for causal explanations but may be biased by their egocentricity rather than their objectivity. A social search seeks comparisons with others who are also acting strangely. Such social comparisons can lead to association with strange bedfellows who "normalize" one's peculiar reactions, but encourage joining strange social movements.

In the attempt to appear rational and normal, some people engage in these basic psychological processes -- searching for meaning and social comparisons -- that paradoxically make them appear ir-rational and ab-normal. This combination is the mark of madness in most cultures.

My research to test this model has temporarily induced such states of madness in normal volunteers. Our results were directly in line with predictions about the specific psychiatric symptoms that are associated with each type of search process. Thus, phobic reactions were common in those whose search for an explanation was biased in the direction of focusing on environmental causes, while paranoid symptoms accompanied those normal people whose explanatory search was biased in focusing on people to explain their discontinuities. Such novel theoretical conceptions lead to new ways of thinking about the therapeutic process and offer novel alternative strategies for preventing the onset of the first symptoms of mental disorders.

Time Perspective as the Foundation for Human Action

My study of evil and madness represents an attempt to achieve what the poet Milton called "darkness revealed." Other lines of my research have focused on similarly fundamental aspects of human nature but are more pervasive, more common, and stretch

beyond cultural confines.

I believe that one of the most potent influences on all of human thinking, feeling, and action is that of our sense of time perspective. Time perspective represents the way in which individuals and nations conceptualize the flow of human experience into temporal categories -- typically past, present, and future. However, a host of factors predispose some people, and some cultures, to develop biased time perspectives that overemphasize one or two of these time frames, while underutilizing the others. For some of us, our judgments, decisions, and actions are all focused on factors in the *immediate present* -- in the external social and physical setting, and in our biological reactions. For other people these factors are largely ignored as they focus solely on the *past*, on finding how the present resembles the past and using such memories and prior commitments to dictate current actions. Still others reject either orientation and direct their thinking to the *future*, focusing on cost-benefit analyses of alternative actions, with concerns for responsibility, liability, and image maintenance.

These learned temporal biases exert dominating influences over virtually all we think and do, and even who we are. In the extreme, each biased orientation has good features, but they are traded off against bad consequences. Thus the present-oriented hedonist tends to enjoy life fully, filled with wine, women, men, and songs -- but is at a risk for all addictions. The future-oriented person will succeed in school and work, but at the cost of enjoying a full social life. The past-oriented person has a greater connection to his or her family, community, tradition, and morality but at the cost of sacrificing explorations of change and novelty for the safety and boredom of the status quo.

Our research program has developed means for profiling each of five different temporal perspectives and demonstrating the extent to which they exert an expansive impact on human behavior. It is also of interest that such a foundational human process has been little studied by psychologists or appreciated by the general public.

The Self-Imposed Silent Prison of Shyness

My Stanford Prison Experiment imprisoned ordinary people and observed their transformation. However, I have also been responsible for one line of research that did just the opposite, to liberate people from their self-imposed silent prisons of shyness. Mine was the first systematic investigation of shyness in adults, which I have been conducting over the past 30 years. In addition to discovering new information about the causes, correlates, and consequences of shyness, my associates and I have gone a big step further in using our research-based knowledge to create a Shyness Clinic devoted to helping shy people reduce or

overcome the negative impact that shyness has on their lives. Our Shyness Clinic (and our Shyness Institute for training others as therapists to treat shyness) was the first of its kind, in part because few people took shyness in adults as a serious problem.

It has become a source of considerable personal satisfaction to see people of all ages who have been sentenced to this dark dungeon of shyness, emerge from our group and individual therapy with "paroles," with new confidence, elevated self-esteem, and knowledge of the social skills needed to be socially effective. They suspend their excessive egocentric preoccupation when they become concerned about making the Human Connection with others in their life space. The several popular trade books that I have written about this shyness research and ideas about how to prevent or treat shyness have been read by millions of people and translated into many languages world-wide. In this way the impact of basic psychological research goes beyond the laboratory to influence the lives of many people whose shyness has been a social disease.

THE PSYCHOLOGY OF LIBERATION

I have been privileged to be able to explore such aspects of the human condition both as basic psychological phenomena but also with an eye toward developing remedial applications to alter those undesirable states. It has become part of my agenda as an "agent for social change" to use my knowledge of the darker side of human nature to find ways of shedding new light on them. In recent years I have been devoting more of my intellectual energy and academic credibility to discovering new ways in which I can help to liberate people from various prisons of the mind and spirit. The goal of doing so is to oppose all those forces within societies and within the psyche of individuals that diminish human dignity, reduce personal autonomy, and curtail freedom of expression and association.

What are some of those prisons of the mind that we should expose, challenge, and then devise strategies and tactics of liberation that will help to free our brothers and sisters who are shackled in them?

Confronting and Counteracting Shame

Shame is the sense of personal loathing one experiences when made to feel you have done something wrong, that you have been caught in a wrongful deed, or behaving contrary to established standards. The ability to imagine feeling shame can have a positive impact on deterring anti-social actions. However, shame can also be induced in people when others who adopt a stance of superiority make them feel inadequate, because they don't "fit in," are from the wrong social class, or simply are "different" from the establishment. One of the insidious

consequences of prejudice and discrimination is the experience of deep shame felt by its victims. Even when they consciously know that the negative hostile judgment of them and their kind is unjust and wrong, nevertheless, they are vulnerable to internalizing the stereotype and to accepting its validity at a subconscious level of awareness. As a child growing up in poverty in the ghetto known as the South Bronx in New York City, I was often shamed by social workers, clinic doctors and dentists, and other adults who made evident that me and my kind of poor people were a burden on their society.

To combat that evil, we must find new ways to encourage tolerance for diversity and deviance among all peoples. We must also make the pernicious side of prejudice apparent to the children of our next generation, and give no support for those who would practice intolerance whether at an individual or national level. There must be no place in our millennium for discrimination by gender, race, religion, ethnicity, sexual orientation, or social class. For me, the prejudiced attitudes, beliefs, and values that trigger discriminatory actions against those perceived as "different" and thus morally inferior, constitute one of the world's worst forms of evil in terms of their destructive dehumanizing impact.

Converting Shyness to Social Fitness

We each contribute to spreading the growing epidemic of shyness by failing to do one simple thing -- helping make others feel special. We can do that by exchanging criticism for compliments and praise, and giving others who need it our most precious personal resource -- a bit of our time. We can also help our children train for social fitness just as they might do in athletic training. We can practice with them the art of conversation and the game of interpersonal sensitivity. Social animals need regular opportunities for practicing their evolving social skills in secure, safe environments where we teach them the lessons of sociability just as we do to help them learn their native language by encouraging and corrective feedback.

Freeing People from Time Traps

As I noted, some people focus excessively on memories of the past. When they ruminate about the past by recalling negative or aversive memories, then they are more likely than other people to get depressed, have low self-esteem, become more angry and violence-prone. When a nation or groups within a culture collectively share such a past-negative time perspectives, the threat of centuries' old revenge and blood feud is ever present. We have seen that erupt in bloody violence in Armenia, Ireland, Bosnia, Rwanda, Israel, and elsewhere. In some cases the conflict is really about divergent narratives of critical past events.

It is time now to create a New Time that involves the youth of all nations in developing captivating future-oriented strategies to combat those old-fashioned myths and outmoded

scenarios. They can be guided to come together across walls of suspicion and ignorance to share common current interests technology, arts, music, film, and more. Hopefully, the youth of this new generation can liberate their elders from these prisons of revenged-based hatred by helping them learn the power of forgiveness and compassion.

There is another aspect of time perspective that creates a unique prison for many young people across the world, being totally present-oriented, with a focus on either hedonism or present fatalism. To be trapped in the present-hedonistic prison creates an illusion of freedom to do whatever gives one pleasure without concern for future costs and consequences. Those who enjoy the mindless present pay a high price for their risk-taking and sensation-seeking in terms of substance abuse, health risks, and academic failure. Their peers who are present-fatalists are at the other extreme, taking no actions that will give them pleasure or improve their usually lowly social-economic status, since they have internalized the belief that fate controls their destiny. This view confines them and their families to prisons of poverty and indifference to making changes in their lives of quiet desperation.

The ideal time perspective that I advocate is learning to develop a balanced blend of a moderate level of Future and Positive Past orientation with a dash of hedonism on the side. The *Positive Past* gives us roots in the soil of family, community and nation, which form our basic identity. The *Future* gives us wings to soar to new destinations and adventures beyond those dreamt of by our parents. A sense of *Present-Hedonism* supplies the energy and willingness to take risks that can lead to innovation and personal pleasure. Seeking that ideal should be the quest of individuals and the nations that enable such a combination to flourish.

Refusing to Accept Simple Solutions for Complex Problems

Too many of us are overwhelmed by the complexity and pace of modern life and long for simple solutions to the complex personal, national, and global problems facing us. That yearning is recognized by cult leaders and their recruiters to get new members, as well as by politicians to get our votes, and by advertising agencies to get our money. We are then vulnerable to blind obedience to authority, and pressures toward group conformity and consensus -- thereby surrendering our personal freedoms of choice, voice, and reasoned action. We educators must teach our students and the general public how to cope with complexity, to be tolerant of ambiguity as a source of invention and intrigue. We must make evident that complex questions are rarely resolved by simple answers, as refreshing as they may seem on the surface. And we must learn to distinguish meaningful though difficult solutions from illusory quick fixes promised by assorted and sordid agents of influence.

Although the body of my research highlights the power of situations to transform people,

the process is reciprocal. People can also transform situations. Through imaginative involvement and political activism individuals can make heavens of hell. By their collective, selfless actions people can transform dictatorships into democracies -- one enduring lesson of your "Velvet Revolution," or "sametová revoluce."

Never Trading Freedom for Security

These are but a handful of the many psychological prisons we create for our families, our neighbors, our cultures, and ourselves. Thereby we exchange our personal freedoms for promises of security and simplicity that are always illusions, and which are rarely the right keys to open our prison cell doors. Erich Fromm reminded us back in 1941 that Hitler and other dictators rise to power by offering the enticing trade to citizens of surrendering their personal freedom, with its alleged burden of responsibility, for the alluring promise of security.

Right now in many nations, especially in mine, national leaders are proposing that same trade-off in response to the threat of global terrorism. They promise to make the homeland safe and guarantee security in return for citizens sacrificing some of their hard won basic freedoms. The more freedom we surrender to buy the illusion of security, the more we are doing the terrorists' job for them since their threat alone is sufficient to induce democracies to act like fear-driven fascist states. Terrorist threats come from extreme fundamentalism within and without our nations and must be opposed not by nation wars but by reaching the hearts and minds of potential terrorists. We must give them hope for a better future through education and adequate resources to live fuller more meaningful lives without violence.

Lifting the Veil of Secrecy from All Prisons and Opposing State-Sanctioned Torture

The last concern that I have time to share with you is directed toward two related forms of oppression practiced by most nations in the world -- imprisoning and torturing people. Prisons are every society's social experiment for dealing with those who refuse to obey its laws by isolating them from their families and community. However, rather than rehabilitate prisoners, most prisons have become breeding grounds of crime. Recidivism rates in most nations reveal that the majority of prisoners return to their imprisonment within a few years of being released, often for more serious crimes against society. Prisons are thus failing in dealing with society's failures. They fail in part because they are not providing meaningful programs of training for inmates to move on to adequate jobs when they are released. They are failing because prisoners are often brutalized by guards, by other prisoners, by a heartless system, and by an indifferent society. Prisons are paid for by taxpayers and must be open to regular surveillance, unimpeded by the veil of secrecy that cloaks all prisons. In addition, we must

seek creative alternatives to incarceration that keep lawbreakers in their communities not isolated from them.

Finally, we must collectively oppose the use of torture as a tactic of terror or as a key ingredient in interrogation being used by hundreds of nations around the world. The use of torture for whatever purpose begins with the dehumanization and demonization of our fellow men and women as the "enemy," who deserve to suffer the most extreme pain, humiliation, and degradation possible. Torture however, cripples not only the victims, but also their tormentors, and corrupts the political power system authorizing and maintaining torture centers.

I have studied how state-sanctioned torture operated in Fascist military junta governments around the world in past decades, notably in Greece. In Brazil, my research team interviewed many men who had been torturers and death-squad executioners. These perpetrators of evil were ordinary men, the boys next door, until they were trained and rewarded by the state system for their effectiveness as violence workers.

Now I am studying the immoral use of torture as a key ingredient in the interrogation process of those being detained in prisons run by the United States military. The horrific abuses that were exposed recently in Iraq's Abu Ghraib Prison were not the fault of a few allegedly sadistic guards, the supposed "bad apples" in a good barrel. Rather, my evidence implicates the bad barrel of military prisons, where all of the worst features of the Stanford Prison Experiment are in operation on a daily basis and of course in much more deadly fashion. My new book will expose these parallels and identify the psychological and systematic forces at work in the transformation of ordinary people into perpetrators of evil. It is titled, *The Lucifer Effect: How Good People Turn Evil*. Such torture degrades the victims, ultimately shames the torturers, and undermines the moral foundation of nations that endorse torture.

We should support the tireless efforts of Amnesty International to expose the use of torture wherever it is found around the world. Prisons of torture must not be allowed to flourish in our midst because we are ignorant of their existence, or deny that our nation would ever do such evil deeds. They all can, and many democracies do so now.

A TIME FOR PERSONAL REFLECTION AND COMMUNAL ACTION

President Havel addressed the United States Congress 15 years ago, saying that the Czechs can learn much from America, and that in return the Czechs could offer their unique experiences and special knowledge to that well educated, wealthy, powerful nation. I am delighted to have this

occasion to continue that dialogue about the quest for freedom and truth, for democratic governments to enrich the lives of its citizens and to reach beyond the boundaries of state to embrace global vitalization. In his first Presidential address, Havel made evident how individuals become responsible for the kind of government they are subject to, both by the way they think about it and by their failure to challenge unacceptable forms of government oppression and tyranny.

Talking about the "contaminated moral atmosphere" that permeated the old way of thinking in Czechoslovakia, Havel said: "We had all become used to the totalitarian system and accepted it as an unchangeable fact and thus helped to perpetuate it. In other words, we are all... responsible for the operation of the totalitarian machinery. None of us is just a victim. We are also its co-creators." Thus political revolutions begin in the minds of men and women who can liberate their critical thinking skills from the confines of tradition and their spirits from the forces of external domination.

Liberty and Truth

In thinking about our national histories it seems to me that Americans may have been more successful in the pursuit of liberty and freedom, while you Czechs may be better in pursuing truth. Your heroes are those men and women who have championed the cause of truth and at great personal sacrifices. America's heroes tend to be those who have died preserving liberty. It is impressive to me that your presidential flag bears the motto, "Truth Prevails"! (I am sorry to say that such a banner is unlikely to fly high over the tower of the current administration in the United States.)

I invite you to reflect with me on this theme of the Psychology of Liberation. I encourage us all to consider the ways in which we limit our own personal freedoms, in particular, the freedom of our minds to soar to new realms. We need to reflect further on how we may imprison others through prejudices, unreasonable expectations, and contingent rather than unconditional giving of our love. And further, how we limit ourselves if we persist in seeing the world in simplistic black and white dichotomies that encourage us to believe that what our side is doing is legitimate and right, and our opinions are the only correct and acceptable views.

Ideally, national power should be wed to humility, not to prideful arrogance. Many thinking people in my country are struggling with our view of a nation we dearly love that has not learned from its tragic mistakes and continues to spread them around the world. Instead of learning from the failures of its invasion of Vietnam, and that of France in Algiers, Russia in Afghanistan and Chechnya, America is engaging in a preemptive immoral war against Iraq -- justified with lies about so-called weapons of mass destruction and terrifying terrorist connections. In place of the

Brezhnev Doctrine, the world must now deal with the Bush Doctrine. The leaders of the American military system, in the Pentagon, are currently in the process of developing plans for *preemptive nuclear attacks* against enemies who threaten America's security with suspected weapons of mass destruction. Nothing is more frightening if such ominous plans were ever to become operational.

But I come here not to criticize my government but to celebrate what it should stand for: Life, Liberty, and the Pursuit of Happiness, along with Truth and Justice.

Together we must work to open all the prisons of the mind to liberate the creative energies that are stifled by such cerebral bars. We must develop new programs of self-enhancement and education because our most cruel jailers are self-loathing and ignorance. We must also refashion our laws and correctional facilities to design community alternatives to incarceration, and humanized treatment of all prisoners so that they will be effectively functioning citizens when they return to our society. Nelson Mandela has given us one effective model for doing so, and of course, Václav Havel has provided another creative model of national liberation from oppression. Again, recall the motto of the Velvet Revolution that overthrew years of tyranny: "Truth and Love Must Prevail Over Lies and Hatred."

My Psychology of Liberation is a call to arms, compassionate arms, in opposing all those forces both within and without each individual that diminish the potential for human perfection. It is an invitation to join in a global community that supports those forces that will strengthen the bonds of the human condition -- starting with justice, peace, and love. In the end, I believe that each of us has the ability to make a difference in improving the human condition -- through acts of kindness, generosity of spirit, and a vision that always seeks to make others feel special, worthwhile, understood and embraced as our kin, especially when they are not of our kind.

When we do, then we declare ourselves ready to join with the wonderfully vibrant hero of Nikos Kazantzakis' novel, *Zorba, The Greek*, in the great dance of life -- as we all devote our creative energies to making love and not war.

Thank you.