

Gquic Psychology, the Future of Psychology, and the Enlightenment of Darwinist Psychology (of Behaviorism and Psychoanalytic Theories)

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Abstract

Gquic psychology is used (informally) in nations with a high level of social consciousness (personal observation), and is the psychology of the future. It has many advantages over Darwinist psychology including that 1. it is more effective from being designed to release the Mebir innate response of greater effectiveness of behaviour from convivial social interactions, 2. notably, meaningful, convivial social interactions are of importance to releasing the Mebir, (I learned as a teacher in PR China), 3. Gquic psychology is based on the proof of humans being rational beings, which as inferred improves the quality of therapy by reducing a patient's anxieties with methods of "The Social-Friendly, Learning-Instructional Thorey". 4. consequentially, Gquic psychology enriches people's lives from the Mebir response (see 3.), and is more versatile in use (in education, solving societal problems and therapy) (see 8). As inferred from humans being rational beings, until there is an equal distribution of wealth internationally behaviourism cannot be forsaken (it ought to be forsaken in the future owing to it being a manipulative, not purely informative psychology). Psychoanalytic theories however are archaic and need to consider shifting entirely to Gquic psychology methods once they have been tested rigorously. Insofar as humans are rational beings, in a highly competitive society per "The Social-Friendly, Learning-Instructional Theory" people can learn to compete in school, in physical education classes, to prepare for living in a competitive society. In greater detail, Gquic psychology is the psychology of the future from 1. a solid theoretic basis, i.e., the proof of two new theories of evolution, i.e., the proof of the peaceful composure theorem (showing that humans are loving, non-competitive and non-aggressive, i.e., that humans are rational beings). Darwinist psychology is not based on this premise. Gquic psychology is also the psychology of the future from 2. it being a socially oriented psychology shown to be more effective in providing therapy from it being designed to elicit the Mebir innate response of improvements in the effectiveness behaviour

(from meaningful, convivial social interactions), including improved {1} learning {2} intellectualizing, {3} memory, and the elicitation of {4} sociality, {5} creativity, {6} curiosity, {7} exploration, {8} playfulness, and perhaps, {9} concentration, 3. these nine Mebir responses of benefit to therapy also enrich the life of the patient, (and the (Gquic) therapist), improves interpersonal relationships, and provides an enduring sense of identity, 4. in dogs a small stimulus from a greeting can produce a super-dog Mebir behavioural response (resembling an adrenaline response), (and in humans as well, as I learned from improvising music on the street), 5. the use of Gquic psychology 1. with the intent of solving societal problems, 2. in therapy, 3. improving interpersonal relationships, or 4. for more effective learning, not only is it more effective (from meaningful social-interactions which release the Mebir), and enriching people's lives, it is speedier and less disruptive (from being "knowledge-based", not "commercial-advertising", nor "conflict-idealization" based), and is more versatile in functionality (see 8). Gquic psychology correctly identifies 1. discrimination (including self-initiated unkindness) as the most important cause of extreme stress in society (induced from a. capitalism, b. (fundamentally) from "an unequal distribution of the wealth", and c. Darwinist psychology's influence on the behaviour of "the capitalist masses"), and shows 2. how discrimination is best managed in society, through cooperative endeavors between the preparator and a member of the victim's group, 6. the achievements of Sigmund Freud and Hyman Spotnitz in using social interactions in therapy (which {1} unbeknownst to them, released the Mebir) to cure "incurable" psychological disorders. They also were not aware {2} that humans are rational beings, {3} about the Mebir's importance, {4} that discrimination, and a class system cause stress, and that {5} low levels of social consciousness result in the Mebir being used in conflict, augmenting the intensity of aggressive interactions, 7. the discovery of the Mebir innate response suggests that social species have had exceptional cultural and evolutionary freedom (Rose, 2022) suggesting Gquic psychology is standing on solid ground, 8. from it being based on the peaceful composure theorem it has greater versatility including a. the idealization of "social creativity" to release the Mebir (if allowed), b. good students helping the poorer students learn (if allowed), c. a knowledgeable customer helping a new customer learn all about an electronic device, d. that Gquic psychology is highly effective for sustainable world peace (e.g., from conflict resolution from sharing or a toss of a coin being acceptable), e. has more effective methods to raise social consciousness in capitalist nations for a better social welfare system, and f. has effective methods to solve global problems (including the greenhouse effect (with a volunteer taxation scheme), and the existence of nuclear weapons (via nations sharing the laser shield technology). 9. The benefits of Gquic psychology can be tested by testing the effect of Gquic psychology methods on patients with mental disorders to show that a patient's mental health improves greatly.

Keywords

Behavioral Sciences, Discrimination, Gquic-Psychology, Interpersonal Relationships, Mental Health, Mental Illness, Psychological Disorders,

Psychological Imbalances, Psychology, Racism, Sexism, Sociology, Stress Management, World Peace

1. Glossary of New Terms

The proof of two new theories of evolution: The proof of 1) “The Theory of (Cultural and) Evolutionary Freedom”, and the proof of 2) “The Freedom to Intellectualize Theory”) (see Section 3), shows that evolution is a growth process, not a selective process, and that an ability to reason and higher intelligence evolve as a function of evolutionary freedom and sexual preferences (Rose, 2022, 2024), (see also my forthcoming book on two new theories of evolution).

The Mebir innate response: improves the effectiveness of behaviour from convivial social interactions. Mebir innate responses include improved a. learning, b. intellectualizing, c. memory, and the elicitation of d. sociality, e. creativity, f. curiosity, g. exploration, h. playfulness, and perhaps, i. concentration (Rose, 2022).

The peaceful composure theorem: The peaceful composure theorem shows that humans are loving, non-competitive, and non-aggressive (rational beings). There is evidence for this theorem from 1. nomadic hunters and gatherers being egalitarian, and 2. matriarchal human societies are egalitarian and have cultural freedom. That animals with a matriarchal society or a matrilineal society have cultural freedom suggests that cultural freedom is beneficial to species’ social interactions, reduced aggressive interactions, and temperament, however, there is a matrilineal species with cultural freedom in one way (from reduced predatory impact), which has aggressive interactions between conspecifics (as I hypothesize, from stress caused from their difficulties in foraging) (the long-finned pilot whale (*Globicephala melas*)) (Rose, 2024). There is evidence for the peaceful composure theorem from 3. comparative behavioural ecology between humans and highly intelligent species. My research on evolution has shown that a peaceful composure between conspecifics is a prerequisite to the evolution of an ability to reason (Rose, 2024), and 4. the behavioural ecology of the common bottlenose dolphin (*Tursiops truncatus*), compared to other animal species, (the common bottlenose dolphins have a peaceful composure between conspecifics, and exceptional cultural and evolutionary freedom, they likely have evolved an ability to reason (Rose, 2022, 2024)). There is evidence for the peaceful composure theorem from 5. highly intelligent animal species being shown to have exceptional evolutionary freedom, suggesting that a peaceful composure between conspecifics (which the greater majority of animal species do not have) is of importance to the evolution of an ability to reason, and 6. the behavioural ecology of carnivores and social primates providing evidence that cultural and evolutionary freedom is important to the evolution of higher intelligence (Rose, 2024) again suggesting that a peaceful composure between conspecifics (which the greater majority of animal species do not have), is of importance to the evolution of an ability to reason.

“The social-friendly, learning-instructional theory”: is shown to be more

effective (Rose, 2024) from being designed to release the Mebir innate response. There is also evidence for its' effectiveness from the documented success of social-learning. There is a solid theoretical basis for "The Social-Friendly, Learning-Instructional Theory" from the proof of two new theories of evolution, and the proof of the peaceful composure theorem.

Gquic psychology: is a new socially oriented psychology designed to release the Mebir innate response in meaningful ways. It has a solid theoretical base which is based on the proof of two new theories of evolution and the proof of the peaceful composure theorem (showing that humans are loving, non-competitive, and non-aggressive). It is shown to be more effective than non-social rewards from 1. The many kinds of Mebir responses elicited, including improved {1} learning, {2} intellectualizing, {3} memory, and the elicitation of {4} sociality, {5} creativity, {6} curiosity, {7} exploration, {8} playfulness, and perhaps, {9} concentration (Rose, 2022). Gquic psychology is shown to be more effective than non-social rewards 2. from the behaviours of dogs. In dogs (and in humans as well (personal observation)), a small stimulus can produce a super behavioural response, resembling an adrenaline response (Rose, 2022). However, as a teacher at universities and colleges in PR China, I found that the convivial interactions which were of human interest released the Mebir innate response. Nevertheless, only being friendly to students was not sufficient to release the Mebir. Gquic psychology is shown to be more effective than non-social rewards from 3. the greater effectiveness of "The Social-Friendly Learning-Instructional Theory" (Rose, 2024), 4. the discovery of the Mebir innate response which shows that social species have had greater cultural, and evolutionary freedom, 5. the achievements of Freud (Freud, 1900) and Spontnitz (Spotnitz, 1985) in using social interactions to cure "incurable" psychological disorders, 5. the method of using meaningful social interactions (of the social-friendly, learning-instructional theory) to release the Mebir in therapy as inferred, enriches people's lives, providing an enduring sense of identity, and improves interpersonal relationships. Gquic psychology is not formally used in therapy (in the year 2024), yet it ought to be (if permitted) and has many practical applications to society.

Social creativity: is a possible future method of Gquic psychology (that likely also releases the Mebir when recalling the experience of being socially creative). (The use of social creativity in therapy will likely need permission from an appropriate governing body).

Elaborate characteristics: there is evidence for elaborate characteristics from tropical coral reef fish and endemic tropical birds more commonly having complex colouration patterns. There are many species that have colouration patterns that are more complex than needed for species or sex identification, as an indication of fitness, or as camouflaging, which as inferred evolved as a function of sexual preferences, and they have had cultural and evolutionary freedom from hiding places as camouflaging.

Safety characteristics: characteristics which improve fitness but are not crucial to survival. There is evidence for safety characteristics, for example, the flexible

neck of the common bottlenose dolphin is found in but only one other species of delphinid (with cultural freedom), the beluga (*Delphapterus leucas*), suggesting that it is a safety characteristic that improves fitness (from helping the bottlenose dolphin detect predators, find prey and improved social interactions). As inferred, all characteristics crucial to survival first evolved as safety characteristics from improving fitness high enough, and then become crucial to survival with a decrease in evolutionary freedom. There is evidence that characteristics crucial to survival not uncommonly evolve without selection, for example, via specialization, and (as inferred) characteristics crucial to survival can evolve from a safety characteristic (without selection) with a decrease in evolutionary freedom (Rose, 2024).

Alternative characteristics: suggest that species have evolutionary freedom. A classic example is the marsupials which as inferred had evolutionary freedom to evolve in unique ways and have not been out-competed in Australia where they were protected from invading (emigrating) non-marsupial mammalian species.

Species culture: A unique definition: any heritable characteristic not crucial to survival, and any learned behaviour of a species that is shared between two or more individuals of the species.

Relief characteristic: A characteristic that does not improve fitness but rather evolves via sexual preferences from released stress. For example, flightlessness and near flightlessness of various bird species from the island of New Zealand where there were over the course of evolution no terrestrial predators, evolved, via sexual preferences (a kind of animal culture), and as a relief characteristic.

Evolutionary and cultural freedom: is a concept that has been proven valid, from 1. the proof of two new theories of evolution (showing that evolution is a growth process), 2. the proof of species culture (Rose, 2024), 3. and that species with exceptional and restricted evolutionary freedom evolve in characteristic ways. For example, elaborate characteristics are shown to evolve in species and taxonomic groups with exceptional cultural and evolutionary freedom, and in regions that provide species with exceptional cultural and evolutionary freedom. Other evidence that species have cultural and evolutionary freedom includes 4. the evidence for the existence of alternate characteristics, 5. the discovery from the Mebir which provides important supporting evidence that social species have exceptional cultural and evolutionary freedom, and 6. the inference that the evolution of the notochord allowed for the animals of subphyla vertebrata to evolve, and for highly evolved mammalian species to evolve (including humans, primates, and cetaceans).

Falling in Mebir with someone: As inferred from the peaceful composure theorem people have a desire to be loved and to love, however the desire to love and be loved is problematic in a capitalist society because capitalism is not in harmony with human nature. Therefore, people in capitalist society do not feel free to be caring, in conversation, body language, facial expressions or hand and arm gestures as an expression of love, in part because of people's fear of making a "mistake" (people in capitalist society are programmed to be a winner, and a winner

does not make mistakes). Thus, when people in capitalist society feel like they are falling in love, they are in fact falling in Mebir with someone. However, the people of communist and socialist nations (which have communism as a goal) as inferred are falling in love, and in Mebir with someone because they do not live in an exploitative system of government (and do not have a class system). People in nations with a low level of social consciousness infrequently have Mebir experiences. In nations where the people can love (in communist, and socialist nations), people commonly have Mebir experiences, from a high level of social consciousness, and an ability to be creative to give and receive love in nuanced, and creative ways. It is important to realize that a person who is truly loving never engages in self-initiated unkindness, and is never dominant or submissive, and instead relate to their compatriots as both a teacher when they have something to share of interest, and student.

Merbir therapy is unlike psychoanalytic therapy, in that it is designed to release the Mebir, and is based on the premise from “The Peaceful Composure Theorem” that humans are rational beings.

2. Introduction

Gquic psychology is used (informally) in nations with a high level of social consciousness (personal observation) and is the psychology of the future from having many advantages over Darwinist psychology. Gquic psychology (in contrast with Darwinist psychology) is based on the proof that humans are rational beings, which aids in therapy as inferred, from reducing anxiety, Gquic psychology is more effective from being designed to use meaningful, convivial social interactions which elicit the Mebir innate responses of improved {1} learning {2} intellectualizing, {3} memory, and the elicitation of {4} sociality, {5} creativity, {6} curiosity, {7} exploration, {8} playfulness, and perhaps, {9} concentration (Rose, 2022). It is a more versatile psychology for education, therapy and solving societal problems (from being based on the peaceful composure theorem), and unlike Darwinist psychology, it enriches people’s lives (from being designed to elicit the Mebir innate response in the nine ways described above. It identifies discrimination (including self-initiated unkindness) as being the most important cause of extreme stress in society (whether it occurs in the past or present), and how to manage it and recover from being subjected to it (with enriched Mebir experiences, and education). There is a fundamental dichotomy between Gquic and Darwinist psychology from Gquic psychology but not Darwinist psychology fundamentally addressing the conflict in capitalist society between the behaviours of the people of capitalist society and the preferred behaviours of the people. Identifying this conflict with the patient in therapy will 1. help manage cruelty in society, 2. will help the patient in therapy, and 3. will help the patient to teach others that humans are rational beings with methods of “The Social-Friendly, Learning-Instructional Theory” (Rose, 2024). This article provides many methods for releasing the Mebir as therapy see Sections 5, 7, and 9 - 11, as does my article on a new

teaching theory (Rose, 2024). It also identifies cooperative endeavors as being an important method to resolve conflict and manage discrimination. It has a solid theoretical basis from the proof of two new theories of evolution, and the proof of the peaceful composure theorem showing humans to be loving, non-competitive and non-aggressive (i.e., that humans are rational beings). The achievements of Freud (Freud, 1900) and Spotnitz (Spotnitz, 1985) in using social interactions to cure “incurable” psychological disorders, and the evidence that humans are rational beings show that Gquic psychology is the psychology of the future. The Mebir innate response shows that social species have had exceptional cultural and evolutionary freedom (Rose, 2022) suggesting that Gquic psychology is standing on solid ground. There are many advantages of the use of Gquic psychology to managing societal problems (see Sections 1, 4.1 and 6-10). Gquic psychology (the peaceful composure theorem) shows that a high level of social consciousness is of importance to society, that privatization in capitalist nations is a political “mistake”, and that in place of privatization safeguards against corruption are needed.

3. The Many Advantages of Gquic Psychology

The many advantages of Gquic psychology include the evidence that, 1. it is more effective than Darwinist psychology from being designed to release the Mebir from convivial, meaningful social interactions, and that it is in harmony with human nature, following the proof of “The Peaceful Composure Theorem” (Rose, 2024), (see the Glossary Section for an overview of the evidence for “The Peaceful Composure Theorem” and Section 4), showing that humans are loving, non-competitive and non-aggressive (are rational beings) thusly, is a more appropriate psychology for therapy for reducing anxiety of the patient. Other advantages of Gquic psychology include that 2. in therapy, from Gquic psychology being designed to release the Mebir from convivial, meaningful social interactions, it is not only facilitated from a pleasurable social experience it is also augmented from the Mebir eliciting improved, learning, intellectualizing, creativity and sociality, 3. Gquic psychology improves interpersonal relationships by releasing the Mebir innate responses of improved sociality and creativity, 4. it provides a more enduring and a real sense of identity (in harmony with human nature) that endures even with a loss of a job, low social status, or the loss of a family member from being relatively easy to have a Mebir experience (and remember the Mebir experience, social learning is shown to improve memory (Rose, 2024)), 5. it enriches people’s lives (in both the giver and receiver (from the Mebir response having been shown to improve both learning, intellectualizing, curiosity, sociality, exploration, creativeness, memory, and playfulness), 6. it is more effective in solving societal problems from being speedier and less disruptive (from the idealization of informed decision-making processes without the influence of commercial advertising, and from being designed to release the Mebir which improves the effectiveness of behaviour), and 7. is more versatile in the kinds of societal problems it can solve, from being based on the peaceful composure theorem. For example, Gquic psychology

(in contrast with Darwinian psychology) provides a cure for these six prominent societal problems. 1) That there be an accord between all nations to share fossil fuels according to the percentage of what nations are using when a real fossil fuel shortage occurs, 2) that nations share the laser defense shield so nuclear weapons can be dismantled, 3) that solar power should be used in all nations via divestment to centralized solar networking (with the aid of a volunteer taxation scheme), 4) that the poor students help the good students learn, 5) the best methods to deal with racism, (through cooperative endeavors and knowledge about Gquic psychology see Section 6, #11), and 6) how to raise social consciousness (in this era of the global economy and possible mind-reading of the capitalist secret police), i.e., with an event to show that the poor are good at working (with use of Gquic psychology). In addition, 8. Gquic psychology addresses the conflict between the way people of capitalist nations behave and the way they would prefer to behave (see Section 8), 9. Gquic psychology correctly identifies {1} discrimination (including self-initiated unkindness) as being the most important cause of extreme stress in society (induced from a. capitalism, b. (fundamentally) from “an unequal distribution of the wealth”, and c. “Darwinist psychology’s influence on the behaviour of the capitalist masses”). 10. Gquic psychology raises social consciousness and best manages political apathy, whereas Darwinian psychology has been used to popularize and justify privatization, civil disobedience, racism, sexism, discrimination, abortions, wars, nuclear weapons, a class system (inclusive of social Darwinism) (Offer, 2014), and the concept of natural selection in part caused of both World War I and II, (Rose, 2024). 11. Gquic psychology idealizes helping the individual as a goal in society, 12. provides important methods for solving global problems (see this Section, and Sections 6, 9, and 10), and 13. to obtain sustainable world peace, see Section 6, and 14. suggests that in nations where unions are undermined, a labor movement ought to be based on Gquic psychology, with safeguards against corruption. Gquic psychology can be used most freely in communist nations (and in government businesses of a communist nation), from being most in harmony with communism (where there is no class system and where competition is minimized). For other advantages of Gquic psychology see Sections 4.1 and 6-10.

4. Other Kinds of Psychology

Behaviourism a school of psychology of John Watson (a psychologist who lived from 1878 to 1958), includes behaviour prediction and therapy through behaviour modification (through social conditioning) rather than considering the thoughts and feelings of the patient (of psychoanalysis). As inferred, behaviourism cannot be forsaken because of the cruelty in the world from an unequal distribution of wealth, even though behaviourism is not in harmony with human nature from being manipulative (following the proof of the peaceful composure theorem humans are loving, non-competitive, and non-aggressive) (i.e., humans are rational beings). Though behaviourists generally accept the important role of heredity in

determining behaviour, they focus primarily on environmental events (Skinner, 1974). Behaviourism was a reaction of John Watson to the previous method of psychology, an introspective analysis, which originally was not quantified and analysed objectively (Encyclopaedia Britannica, n.d.). According to behaviourism behaviour is explained as the product of learning, and all learning consists of conditioning, i.e., our responses to environmental stimuli shape our actions. However, behaviourism neglects 1. that proof that humans are rational beings (from the proof of the peaceful composure theorem), theretofore social conditioning, and competition ought to be minimized, if possible and Gquic psychology ought to be prioritized (when allowed). For the methods of Gquic psychology see Sections 5, 7, and 9-11 and (Rose, 2022). Behaviourism also neglects 2. that competition restricts cultural, evolutionary and economic freedom. Though competition does in fact motivate people to work, it is shown to not be as effective nor as influential as the use of the Mebir, (in society, with comprehensive safeguards against corruption, which a communist nation can obtain sustainably). Behaviourism also does not consider the importance of the greater effectiveness of Gquic psychology (Rose, 2022). Besides Gquic psychology (unlike Darwinist psychology) being based on the proof that humans are rational beings (which aids in therapy), it is also more effective (from meaningful, social interactions), from being designed to elicit the Mebir, is more versatile (from being based on the peaceful composure theorem, and unlike Darwinist psychology enriches people's lives (from the elicitation of the Mebir). For the methods of Gquic psychology see Sections 5, 7, and 9-11 and (Rose, 2022).

The **psychoanalytic theories and therapeutic practices** were developed by Sigmund Freud at the beginning of the 20th century which undermined the traditional view of human nature as being essentially rational. Freud's interpretation of the concept of natural selection was wrong because the concept of natural selection is shown to be erroneous, per the proof of two new theories of evolution (see Sections 3, and 4), and from the evidence for the peaceful composure theorem (Rose, 2024), see the Glossary, and Section 4) showing that humans are rational beings. Making the unconscious conscious was the therapeutic goal of clinicians (Encyclopaedia Britannica, n.d.). However, the beneficial results of the social experience of Freud (1856-1939), a psychoanalyst (Freud, 1900) and of Hyman Spotnitz (1908-2008) a psychoanalyst and psychiatrist (Spotnitz, 1985) who successfully treated schizophrenia is shown to be the result of the Mebir. The success of Freud's and Spotnitz's social-interactive methods suggest that Gquic psychology, a socially oriented psychology, based on the proof of humans being rational beings, is the psychology of the future, from being extremely beneficial to therapy from being designed to release the Mebir in meaningful ways, while also enriching the patient's life. Erik Erikson identified various stages of cognitive development in learning (Coles, 2000). Whether these stages of cognitive development are both stages in learning, and innate stages of development, it can be inferred from the peaceful composure theorem that meaningful Mebir experiences are important to

childhood development, and to adults, that children and adults seek meaningful Mebir experiences, and have a desire to be loved and love. As inferred from capitalism being an exploitive system, not in harmony with human nature (as inferred from the proof that humans are rational beings), that causes a class system, i.e., it is inherently a discriminative system of government, in capitalist nations, in therapy, education, and in interpersonal relationships, Mebir experiences (for both children and adults) need to fill the void of people's inability to love.

In modern times (post World War II) psychoanalytic theories are more popular than behaviourism (*Encyclopaedia Britannica, n.d.*), however both cognitive and behavioural researchers are now studying behaviour with quantifiable data. Modern psychoanalytic theories focus on how people's thinking patterns affect their emotions and behaviours, and does not focus on their possible historical roots, as Freud did. From changing thinking patterns, and the use of medication the individual becomes better able to manage their emotions and alter their behaviour, and function in society. However, as previously stated, Gquic psychology ought to instead be used in therapy, and medications may not be needed at least in certain instances with the use of the more effective methods of Gquic psychology. Psychoanalytic theories are archaic (for many reasons).

Psychologists have learned through observation from real and symbolic models that learning occurs spontaneously and cognitively without requiring any direct reinforcement. I concur with this finding. Though memorization perhaps can be improved with drilling, my research has shown that the Mebir innate response (not a form of social conditioning), improves learning, intellectualizing and memory (*Rose, 2024*) and is in harmony with human nature. In addition, I have found that communicating with the subconscious to both help yourself and others (humans are shown to be loving, non-competitive and non-aggressive so being compassionate is part of human nature i.e., with safeguard to ensure reciprocal altruism) is important, because the subconscious can process information and making logical deductions. Therefore, communicating with the subconscious will help you determine if something should be done differently. In certain nations (in those with a high level of social consciousness), people are freer to communicate with their subconscious.

5. The Evidence for Two New Theories of Evolution (The Concept of Natural Selection Is Refuted), Which Is an Important Line of Evidence for the Peaceful Composure Theorem

Showing That Humans Are Rational Beings (Loving, Non-Competitive, and Non-Aggressive)

That evolution is a growth process is deduced in part from 1. comparative ecology, (from species with exceptional evolutionary freedom being shown to evolve in characteristics ways), 2. evidence for many kinds of characteristics not crucial to survival (including evidence for the existence of safety, elaborate, alternative

and relief characteristics), and evidence that characteristics crucial to survival can evolve without selection, for example, via specialization, 3. evidence for speciation occurring without selection from the study of tropical plants and insects, 4. an inference as to how certain complex characteristics composed of many parts evolve, which to function, the parts must act synergistically. As inferred, the individual parts must first evolve randomly and independently as a kind of species culture that is not crucial to survival. The concept of natural selection is also refuted from 5. the two new theories of evolution not having an extraneous variable, and 6. being robust (i.e., from the freedom to intellectualize theory fitting well with reality, i.e., species which have evolved higher intelligence have exceptional cultural and evolutionary freedom, which is in contrast with the concept of natural selection, which 7. has an extraneous variable (evolution without selection) and 8. is not robust (i.e., the social competition hypothesis does not fit well with reality, i.e., species which have evolved higher intelligence do not have exceptional intra and inter-specific competition). The discovery that the Mebir which substantiates the social brain hypothesis is the turning point in the acceptance of the two new theories of evolution, that makes the evidence for the two new theories of evolution believable to the scientific community, from being the mechanism as to how species evolve higher intelligence, see Section 4, like how the discovery of the mid Atlantic ridge was of a turning point in the acceptance of the theory of plate tectonics, i.e., from the age of the rocks on either side of the mid Atlantic ridge being a mirror image of each other.

Species evolve as a function of a growth process. Improvements in fitness evolve as a function of mutations that improve fitness but are not crucial to survival, called “safety characteristics”. For the various kinds of characteristics that evolve without selection occurring see the Glossary section. Even characteristics crucial to survival evolve without selection occurring via specialization or with a decrease in evolutionary freedom. The second theory of evolution termed “The Freedom to Intellectualise Theory” describes how higher intelligence and an ability to reason evolve, which are shown to evolve as a function of species culture (sexual preferences) and evolutionary freedom (Rose, 2022), which is an important line of evidence refuting the concept of natural selection, see Section 4.

6. The Birth of Gquic Psychology

The birth of Gquic psychology (based on the proof that humans are rational beings), and designed to be more effective in releasing the Mebir innate response from meaningful, convivial social interactions, is more versatile (from being based on the peaceful composure theorem) and (unlike the other psychologies) enriches people’s lives (from the many Mebir responses elicited), was first realized when I was twenty-nine years old, when I was out for a run through the woods in New England considering how higher intelligence evolves. At the time I was auditing a graduate class on behavioural ecology and a class on community ecology at the University of Maine in Orono, trying to determine whether humans are loving,

non-competitive and non-aggressive, and how higher intelligence would evolve per the theory I had formulated and had found evidence for, “The Theory of (Cultural, and) Evolutionary Freedom” which shows that “evolution is a growth process”, not a selective process (see Section 3) (I formulated this theory and found evidence for it when I was in grammar school in San Francisco at about age 10). It was when I was running through the woods of Maine that I deduced from what I knew about evolution, (that evolution is a growth process not a selective process), that there is no evidence for innate processing dictating human behaviour, and I realized that even if there was evidence for natural selection, and there is not because evolution without selection is an extraneous variable, this still would not be evidence for innate processing dictating human behaviour. I inferred that since I have a peaceful composure. It was likely restricted cultural freedom (including an unequal distribution of wealth) that determines an aggressive temperament in humans. I did not learn until some years later that nomadic hunters and gathers have an egalitarian society. From this fact, and the evidence I had that species evolve (at least non-cognitively) as a function of evolutionary freedom (as a growth process), and that very few animal species are egalitarian (during the mating season), I formulated a new theory as to how higher intelligence and an ability to reason evolves (from deducing convincing evidence for the new theory) titled “The Freedom to Intellectualize Theory,” i.e., which shows that an ability to reason evolves as a function of sexual preferences and cultural and evolutionary freedom. I was also to learn that human matriarchal societies, and animal matriarchal and matrilineal societies have cultural freedom suggesting that the evolution of higher intelligence could be a function of cultural and evolutionary freedom, and evolved either as a function of the evolution of safety characteristics, or as a function of sexual preferences. From studying comparative behavioral ecology between the common bottlenose dolphin (*Tursiops truncatus*), (it has exceptional cultural and evolutionary freedom, a complex song, and a peaceful composure (between conspecifics)) versus the common chimpanzee, (*Pan troglodytes*), and the Indo-Pacific bottlenose dolphin (*Tursiops aduncas*) (they have an exceptionally aggressive temperament between conspecifics and a restrictive ecology (i.e., they have restricted cultural and evolutionary freedom)) I was able to confirm the validity of “The Freedom to Intellectualize Theory” that the ability to reason evolves in species with exceptional evolutionary freedom and as a function of sexual preferences for the reason that the common bottlenose dolphin has a peaceful composure between conspecifics, unique exceptional evolutionary freedom (from a friendship-favourable group composition, and reduced conflict when feeding), and there is good evidence that the female engages in pronounced sexual preferences, suggesting that it had evolved an ability to reason as a function of evolutionary freedom and sexual preferences (Rose, 2024) (as the evidence I had for humans evolving an ability to reason in this way), and that higher intelligence evolves as a function of evolutionary freedom and species culture (either as a function of sexual preferences or the manifestation of safety characteristics). I was

intrigued and curious about this discovery however when I contacted researchers about this unexpected, absorbing discovery I got the cold shoulder. No researcher seemed interested, in fact the response I got from the university of Oslo, in Norway when I tried to contact a paleontologist there studying human evolution was “please do not send us any more letters”. I knew then that my theory “The Freedom to Intellectualize Theory” would not find much support in the scientific community due to the massive amount of research that has been put forth in publications that highly intelligent animals (including the African grey parrot, chimpanzee, crow, elephant, and gorilla have evolved a rudimentary ability reason (with absolutely no evidence for this claim) (I have determined that the chimpanzee, and gorilla and elephant do not have the ability to reason from their artwork), and because of the fact that such highly-intelligent species are well known for having an aggressive temperament between conspecifics during the mating season, and for the chimpanzee, and crow, even outside of the mating season. Around this time I was to learn (from my research) that the more highly intelligent species have exceptional cultural and evolutionary freedom, which was further convincing evidence for the “Freedom to Intellectualize Theory” (that higher intelligence and an ability to reason evolve as a function of evolutionary freedom), however I knew that despite all the convincing evidence I had, I would still get the cold shoulder from the scientific community because I could not explain the mechanism for why the social primates were more intelligent, and why social learning was more effective. The year 2023 was a turning point for the scientific community’s “acceptance” of the two new theories of evolution, (the acceptance of the “Theory of Cultural and Evolutionary Freedom”, and the “Freedom to Intellectualize Theory”) from my discovery of the Mebir innate response in dogs (that also exists in humans and in other vertebrates), I could (with the proof that species have variable degrees of evolutionary freedom, (see the Glossary section), prove the social brain hypothesis valid, and could explain the mechanism for why social primates evolved higher intelligence, could explain the mechanism for “The Freedom to Intellectualize Theory” (i.e., that a species an ability to reason evolve as a function of evolutionary freedom, and sexual preferences) which I had evidence for, and could explain the mechanism for “The Peaceful Composure Theorem” (that a species with an ability to reason is loving, non-competitive and non-aggressive), which I had evidence for. My research on two new theories of evolution suggest that the reason social primates had evolutionary freedom to evolve higher intelligence as a function of sexual preferences was because of the Mebir innate response being more frequently elicited in highly social species, and that the reason why the social predators are not more highly intelligent is from the predator species having had equal evolutionary freedom (as a taxonomic group), from the stress of heavy predatory impact. These findings and my discovery that the raven, bowhead whale, manatee, and short-finned pilot whale have exceptional evolutionary freedom and are highly evolved cognitively suggest that both higher intelligence and an ability to reason in humans and likely in the common bottlenose dolphin

evolved as a function of evolutionary freedom and sexual preferences, that my two new theories of evolution ought to be established in the fields of the natural sciences, psychology, and cetacean zoology (I am writing a book on the zoology of the common bottlenose dolphin), that Gquic psychology is the psychology of the future, and that a new United Nations only based on Gquic psychology is urgently needed for sustainable world peace and to solve global problems.

The reason I decided to write this article about Gquic psychology is that Freud, a psychoanalyst (Freud, 1900) and Hyman Spotnitz (1908-2008), a psychoanalyst and psychiatrist (Spotnitz, 1985) (who successfully treated schizophrenia) used social interactions in therapy (which unbeknownst to them, released the Mebir) to cure “incurable” psychological disorders, and because Gquic psychology (unlike Darwinist psychology) is based on the proof that humans are rational beings, which aids in therapy, Gquic psychology is more effective (with meaningful social interactions which release the Mebir effectively), more versatile (from being based on the peaceful composure theorem, and unlike Darwinist psychology enriches people’s lives (from being designed to elicit the Mebir innate response from convivial, meaningful social interactions).

An Important Focus of Therapy for the Future, Concerning Discrimination

I have found from observation that discrimination causes much more anxiety than a loss of a material item, or a loved one, due to discrimination causing loss of the Mebir, loss of identity, and loss of self-esteem, and that acts of discrimination commonly occur in many ways in capitalist nations with a low-level of social consciousness. Furthermore, in a capitalist nation most people are commonly guilty of discriminating against others (against their inferiors, or competitors). The focus of therapy theretofore ought to be 1. showing that discrimination is not in harmony with human nature, in accordance with the peaceful composure theorem, (for the proof of the peaceful composure theorem see my article on the social-friendly, learning-instructional theory (Rose, 2024)), and that discrimination is a product of an unequal distribution of the wealth, 2. on defining the various forms of discrimination, and how to avoid them, 3. healing from being discriminated against with use of Gquic psychology (the release of the Mebir) as therapy, 4. how to best manage racism and discrimination through cooperative measures between the preparator and a member of the victim race, see Section 6, #11, and 5. the patient should learn about Gquic psychology, for example, that humans (and animals) seek to have Mebir experiences, that humans are rational beings, that the Mebir experiences provide therapy, and enrich your life, and ways for humans to obtain them, which I have found as a teacher, in humans, requires meaningful social interactions to release the Mebir innate response effectively (Rose, 2024).

I also decided to write this article because there are many ways to release the Mebir that are unknown that could help cure people of mental illness, improve

teaching effectiveness (extensively), and solve societal problems effectively, (outstandingly) see Sections 5, 7, and 9 - 11. That Gquic and Darwinist psychology are both used in nations with a high level of social consciousness suggests that they are not functionally mutually exclusive in the same society as proponents of Darwinist psychology often claim vehemently (they mistakenly infer that they are mutually exclusive from the refuted concept of natural selection (and from the phrase of Herbert Spencer (Offer, 2014): “the survival of the fittest”, (which describes the mechanism of the (refuted) concept of natural selection). I have shown from the proof of two new theories of evolution that species have cultural and evolutionary freedom which is an important concept to the study of psychology, i.e., to an understanding that humans had exceptional evolutionary freedom from having obtained a peaceful composure, and the acceptance of the premise that “the two kinds of psychology are not mutually exclusive” in the same society.

7. Some Ways to Employ Use of Gquic Psychology in Day-to-Day Life, (with Permission to Do So) Despite That It Is Not Yet Formally Used to Solve Societal Problems, and in Therapy

Gquic psychology can be used in capitalist nations however research is needed to determine what methods are acceptable in capitalist society, in therapy, the classroom, and in political activism. For example, will a beggar’s banquet event be only allowed in certain communities to show that the poor are good at working with use of Gquic psychology (a radical but legal kind of political activism)? Nevertheless, Gquic psychology can be applied to peoples day to day lives with permission from the local police to do so, from focusing on turning people onto the best way of doing something, rather than on arguing, from making informed decisions without the influence of commercial advertising, and the use of the social-friendly, learning instructional theory artists can turn people onto the importance of a high level of social consciousness in the creative arts, the literature, the media, in politics and in education. In addition, “working at a cooperative business” will elicit the Mebir (will make work more enjoyable) and reduce incidences of self-initiated unkindness (from discrimination and dominance displays, as in accordance with the discovery that cooperative work reduces aggression), varied jobs will help make the work place more enjoyable from eliciting the Mebir more frequently, user friendly software for cultural development and consensus decision making processes will aid in cultural development, software that makes art (of human interest) a form of entertainment will raise social consciousness, trials of honesty and of a high level of social consciousness in society will help people find a soul mate or a spouse who will make them happy, Russian films, and North Korea films and certain Chinese films which I saw in Vietnam commonly are designed to release the Mebir, perhaps with the publication of this article, films that release the Mebir can be done in capitalist nations with a low level of social consciousness (with permission to do so). I am presently using Gquic psychology to save the

redwood trees, from having made a video about their plight to save them, and to save the Vaquita porpoise, (*Phocoena sinus*) from bussing fishermen to a harbor away from the Vaquita's home range so an inspector can easily check for the presence of gill nets on fishing boats (which incidentally kill Vaquitas), if they enter the Vaquita's home range through a gate in a barrier. Chain letters in capitalist nations can help to counter the effect of the global capitalist economy and the possible mind-reading of the secret police with knowledge about two new theories of evolution (there is not yet conclusive evidence that the secret police engage in mind-reading).

8. Advantages of Gquic Psychology to Solve Societal Problems

Advantages of the use of Gquic psychology to solve societal problems include that

1. Gquic psychology idealizes finding solutions to societal problems devoid of commercial advertising and with use of an open debate and cited references, from raising social consciousness with a beggar's banquet or a poor-man's Christmas event (to show that the poor are good at working with Gquic psychology) (see Section 10, #2), and to secure funding from a volunteer tax system so that social programs are sustainable in capitalist nations even through a conservative administration. These methods are of importance to apply to establishing a new and effective United Nations based on Gquic psychology.
2. Gquic psychology shows that a social-welfare system is key to societal, cultural, humanistic, and economic development. Darwinian psychology has to date been used to idealize privatization, however Gquic psychology suggests that privatization is detrimental to societal development.
3. Insomuch Gquic psychology is shown to be exceptionally effective, it is shown to appreciably enrich people's lives, and is more versatile (from being based on the peaceful composure theorem) the social-friendly, learning-instructional theory ought to be used to raise social consciousness (see Section 10, #2), and a new United nations ought to be only be based on Gquic psychology (to solve global problems and for sustainable world peace). In addition, cooperative endeavors are shown to reduce conflict (as inferred from the release of the Mebir innate response) (Rose, 2024). Thus, Gquic psychology could bring about peace in the Mid-east between Israel and Palestine. If they for example engage in the cooperative development of centralized solar-power networking, and each nation obtains half of the land in dispute, this would enable Palestine to have their own nation without warring. If Palestine or Israel wants more than half the land in dispute the outcome can be determined with a tossing of a coin (as in accordance with Gquic psychology, (but not as in accordance with Darwinian psychology)).
4. Gquic psychology suggests that in interpersonal relationships you should avoid being aggressive, competitive, dominant or submissive, but instead assertive, and a teacher (with methods of "The Social-Friendly, Learning-Instructional Theory" and a student when appropriate, but if you are threatened, that you can consider the tactics mentioned in Section 7. People who like to be aggressive ought not to be punished, they can be taught that they can find masculinity in being

assertive, creative, inventive, curious, and explorative. 5. Gquic psychology suggests that (with permission) in any conflict you deal with the conflict the same way as in 4. In addition, Guic psychology uses an open debate with cited references, devoid of commercial advertising, and engages in accountable reciprocal altruism, the people in a conflict take extra precautions via communicating to respect personal space, and if you borrow something, give it back to the person you borrowed it from in better condition than it was when you borrowed it. 6. Gquic psychology idealizes helping the individual, this is a new concept to psychology. In schools this can be best facilitated by the good students helping the poorer students to learn (with permission for this teaching activity). 7. Gquic psychology can be used with methods of the social-friendly, learning-instructional theory (Rose, 2024), to solve societal problems. 8. Gquic psychology helps improve interpersonal relationships from:

1) The idealization of conflict resolution with informed decision-making (with an open debate and cited references, devoid of commercial advertising), and publicity-based conflict resolution. In contrast Darwinian psychology idealizes resolving a problem by promoting arguing, conflict, the use of social conditioning (manipulation), commercial advertising (that occurs in many ways that can result in an error being made) and/or via dominance and submission.

2) Another way Gquic psychology helps to improve interpersonal relationships is from important-novel ways to improve (quality of) social interactions, derived from the peaceful composer theorem, for example, with 2.1 social creativity in the arts (i.e., if a community and the relevant governmental body allows for social creativity), (i.e., between two people compatible in creative technique), (even if only to display items collected from nature). Social creativity in creating a (Gquic) work of art (of human interest) is, as inferred the ultimate way to reduce boredom from releasing the Mebir innate response in three ways (1. as the result of collaboration, 2. in being creative to help an audience in a meaningful way, and 3. and from noticeably releasing the Meir in a live audience). My research on comparative behavioural ecology between the common bottlenose dolphin and other mammalian species (including other cetaceans) suggests that the common bottlenose dolphin likely has the ability to reason, and that populations of Atlantic species engage in social creativity in song (Rose, 2024).

3) Another way of improving the quality of social interactions with Gquic psychology is by employing the methods of the social-friendly, learning-instructional theory to teach something, which releases the Mebir in the giver and receiver.

9. Gquic psychology can be used as therapy in capitalist nations i.e., however in capitalist nations creative works of human interest need to accompany social interactions (human interest) from there being a lack of interest in topics of human interest (Rose, 2024), and the therapist should be of the same sex as the patient, to avoid sexual arousal and jealousy.

10. Gquic psychology is shown to be more influential than dominance displays, for example 1) with the use of variable volume, 2) high social consciousness is

shown to improve learning (Rose, 2024), 3) live music that the worker likes makes the worker work more effectively and with much joy (personal observation). The proof that humans are rational beings suggests from the evidence of the many Mebir innate responses of benefit to the effectiveness of behaviour, that live music that the worker likes is more influential than dominance displays, (with safeguards against sabotage). 4) when improvising music that an audience likes, this helps the person improvising to improve the quality of their music (personal observation). Acts of aggression greatly impede the musician's ability to improvise (personal observation).

11. It is important that Gquic psychology is used 1) to abolish targeted individuals (see Targeted Justice Website¹), some politicians acknowledge that they exist (including president Bill Clinton and senator John Glen) (for example, with the aid of a new United Nations based on Gquic psychology), 2) to raise social consciousness (in this era of the global economy and possible mind-reading of the capitalist police), for example, with an event to show that the poor are good at working with use of Gquic psychology, and 3) to best manage discrimination, i.e., through rehabilitation (including the rehabilitation of the Nazis and other special interest groups, such as the KKK and white supremacists) i.e., from {1} the perpetrator of discrimination working with the best of the victim race they discriminate against in a cooperative endeavor (which releases the Mebir), for example in making beautiful pottery from molds, (making beautiful works of art does not degrade a person's feeling of self-worth) {2} and/or from a teacher of the victim race teaching a topic of human interest to the racist preparator. The teacher ought to be talented and attractive and use methods of the social-friendly, learning instructional theory, (which release the Mebir), {3} and the racist perpetrator ought to be taught about two new theories of evolution and Gquic psychology (this teaching activity also releases the Mebir). As a result, the perpetrator is turned onto the beauty of the victim race which positively influences their racist friends to not discriminate. This method can also be used to best manage sexism if the victim sex and preparator of sexism were to communicate online without video, to minimize conflict due to sexism.

12. In the future, another use of Gquic psychology (at least in nations with a high level of social consciousness) could be a Gquic Family Interactive Park (see Section 11), designed to release the Mebir in various ways, that will a. improve family relationships, b. stimulate intellectualizing, c. learning, d. creativity, e. exploration, f. curiosity, and g. playfulness, h. would help with the people's ongoing education (with the use of the methods of the social-friendly, learning-instructional theory and, i. will raise social consciousness from people learning about the importance of Gquic psychology and the Social-Friendly, Learning-Instructional

¹Though there are many websites to end targeted individuals, including the one of Targeted Justice, they tend to protect themselves from harrasment from putting in subjective and non-scientific material.

Nevertheless, facts that can be verified are also included in these websites, providing convincing evidence for the existence of targeted individuals internationally.

theory.

13. Not of least importance, Gquic psychology's prominence will bring the scientific community to accept and promote {1} the methods of Gquic psychology and the methods of the Social-Friendly, Learning-Instructional theory (for therapy, learning, and to solve societal problems), {2} the (proof of) two theories of evolution, {3} the (proof of) the peaceful composure theorem and {4} the idea of there being a new United Nations based on Gquic psychology for sustainable world peace, and solving global problems.

9. Methods to Deal with Psychological Imbalances

There are ten methods to treat psychological disorders with Gquic psychology (from releasing the Mebir).

1. With the methods of "The Social-Friendly, Learning-Instructional Theory", (Rose, N., 2024) (resulting in both the giver and receiver obtaining therapy). Though dominance and submission provide a Mebir social experience, it should be avoided as therapy in accordance with the peaceful composure theorem (the peaceful composure theorem shows that humans prefer (when possible) to learn from a compassionate teacher (a caring person) rather than from being socially conditioned, from an authority), for other methods to release the Mebir see Sections 5, 7, 9-11

2. The use of works of art, literary works, and meaningful discussions about topics of human interest, which release the Mebir. In capitalist nations a topic of human interest needs to be accompanied by a creative work of art, due to a lack of interest in topics of human interest (personal observation).

3. Cooperative endeavors, including social creativity (if allowed) and a cooperative thesis are shown to reduce aggression.

4. A high level of social consciousness releases the Mebir and can be nurtured with "The Social-Friendly, Learning-Instructional Theory".

5. A beautiful place in nature is shown to be quite effective in releasing a Mebir-like innate response, (personal observation, however, more research is needed). It can be perhaps used at the workplace (if possible), and in therapy. A public dentist clinic in Nanjing, China used this technique beautifully.

6. Working with a different working comrade as inferred, often would increase the elicitation of the Mebir innate response, from varied and interesting social interactions.

7. The therapist should not be manipulative, nor practice self-initiated unkindness, because this will restrict the release of the Mebir (this causes unnecessary stress, loss of identity and low self-esteem).

8. Learning about what is important to the receiver (of Gquic psychology) is important to obtaining good results, and to the development of convivial, meaningful interactions. If the therapist has similar interests, it is important that this be known to the receiver of Gquic psychology.

9. Social field trips to the Family Interactive Park will provide an important

Mebir experience that provides therapy (see Section 11).

10. An important method of releasing the Mebir in the recipient is to consider what is of human interest to them and provide that as a gift (supplemented with creative works of human interest). To do so you would need to communicate with the subconscious which will tell you if something is not quite correct, but will not tell you why it is not quite correct. Communicating with the subconscious to help others as a method of therapy is possible in nations with a high level of social

10. The Dichotomy between Gquic and Darwinist Psychology from the Behaviours of the People of Capitalist Society Conflicting with the Preferred Behaviours of the People

Sigmund Freud (1856-1939) used psychoanalysis (a conversation with a patient) as a therapeutic approach to explore the unconscious mind to reveal repressed feelings and deep-rooted emotional patterns, for example with use of free association and dream analysis. Psychoanalysis was shown to be effective (Leod, 2024). The reason why it was effective is because it was an enjoyable social interaction that released the Mebir innate response. Whether Freud was correct, that “biologically determined unconscious forces drive human behaviour, often rooted in early experiences of attempting to get our basic needs met” cannot be tested. There is now proof that humans are rational beings from the peaceful composure theorem. Gquic psychology formally addresses (but not Darwinist psychology) the conflict between the way people of capitalist nations behave and the way they would prefer to behave, from providing therapy from this conflict, from eliciting the Mebir innate response, and from teaching about the problems of capitalism (from being an exploitive system, not being in harmony with human nature), with methods of the social-friendly, learning-instructional theory.

It is of importance to anyone dealing with capitalist societal problems to learn that there are various ways to deal with self-initiated unkindness (that is a function of an unequal distribution of the wealth), to maintain a sense of identity, when teaching that capitalism is not in harmony with human nature. However, because these methods are so effective, and because there are 400,000 documented targeted individuals in US (not yet conclusive evidence for this) you will likely need permission to use these four methods.

1. If the threat is mild, the remedy is humor, and the use of the social-friendly teaching method to teach about Gquic psychology, (for example, you can say “Gquic psychology is more effective”).

2. If the threat is a little stronger than mild, return a threat with a threat (so it does not seem like you are being submissive), (but do not actually try and harm the opponent) and use the social-friendly teaching method to teach about Gquic psychology

3. If the threat is exceptionally serious use variable volume and the use of the social-friendly teaching method to teach about Gquic psychology.

4. If the threat sounds like the perpetrator is out of control, tell the preparator

that if they do not stop, you will call the authorities, and use much discretion and seek advice when reporting disruption to authorities.

Throwing a wet towel on the ground will ease the stress of extreme terrorism.

11. Activism as Therapy, in General

People need permission to engage in activities to release the Mebir and to use the methods of the social-friendly, learning-instructional theory because there are 400,000 documented targeted individuals in US and 4 million globally (see Website of Targeted Justice, 2024²), (some politicians acknowledge that targeted individuals exist (including president Bill Clinton and senator John Glen). (With respect to the website of Targeted Justice (2024)³, please be aware, that though it is the most popular website in US to help targeted individuals, in many ways. It seems to be an anti-communist, and perhaps a conservative organization). The best method of doing away with targeted individuals permanently is not only from events to get the word out, and law suits (which Targeted Justice is involved with, and has not been successful to date, perhaps because the number of targeted individuals is rapidly growing), is through a new United Nations based on Gquic psychology, and a global vote to ban targeted individuals in all nations based on the discovery that 1. humans are loving, non-competitive and non-aggressive in nature, and that capitalism is not in harmony with human nature (due to the exploitive system of government) and the discovery that 2. Gquic psychology (with consent) is better than torture (with or without consent) (against people who are not convicted criminals) for the reasons given in the Introduction sections and in Sections 1 and 2. When therapists, psychologists and teachers ask permission to use Gquic psychology this will ensure that they do not become targeted individuals from using Gquic psychology and methods of the social-friendly learning-instructional theory). In capitalist nations topics of human interest ought to accompany creative works of human interest because people of capitalist nations are commonly not interested in topics of human interest on their own (personal observation)) (as described in the article “Erratum to “The Social-Friendly, Learning-Instructional Theory” (Rose, 2024).

In brief, the following forms of activism provide identify and therapy from the elicitation of the Mebir: collaboration, cooperative work, legal political activism with the use of Gquic psychology (permission is needed because it is so effective), engaging in (meaningful) creative Gquic creativity, field trips to places of human interest, social creativity, non-competitive games and sports, social exercise, a social-friendly guest speakers who has a high level of social consciousness and a visit to a “Gquic Family Interactive Park” (see Section 11).

12. Twelve Specific Ways to Elicit the Mebir in Activism

1) Use the socially friendly teaching method (Rose, 2024), (e.g. topics together

²Same as footnote 1.

³Same as footnote 1.

with creative works of human interest) for solving a societal problem, (provides therapy).

2) In capitalist nations, a “Beggars Banquet” or “Poor-Mans Christmas” event to teach that the poor are good at working with Gquic psychology releases the Mebir in the organizer and the participants, gives them a healthy since of identity, and raises social consciousness.

3) In capitalist nations, chain letters (e.g., about this article), to have a good influence on politics (with use of Gquic psychology and the social-friendly, learning-instructional theory), provide excellent therapy, and have a good effect on politics. In addition, books and films, and all media events can use Gquic psychology to have a good influence on politics.

4) Communicating with your sub-conscious to help people, gives you identity and is therapeutic. Your subconscious will tell you that there is something wrong. You need to experiment and then communicate with your subconscious to figure out, if you have made an improvement (to help others), because your subconscious will not tell you what is wrong, you must figure out what is wrong by communicating with your subconscious (personal observation). I find that your subconscious can do very rapid mathematical competitions and is capable of deductive reasoning, so you automatically improve a skill even if you are not practicing (is this true for everyone?). I believe that the subconscious is loving in nature, from studies that show that infants are loving in nature and the proof of the peaceful composure theorem (Rose, 2024).

5) Become involved in legal political activities with Gquic psychology, with permission to do so, gives a healthy since of identity. However, capitalism is in not in harmony with human nature, and so in capitalist nations this activity requires that you keep trying to find people who are not unkind to help you, even if you cannot find them.

6) Exercise and do creative work socially, with someone you are compatible with. This provides identity. Being creative with someone may not be allowed in your community, for example because men may think of women as a sex symbol, suggesting that same sex social creativity is best in capitalist nations.

7) Practice a martial art that does not harm the opponent, gives you a strong since of identity, and helps you gain balance, to look out for trouble, and avoid it (running away is OK and blocking a blow with an open umbrella is OK).

8) Engaging in Gquic art or composing Gquic music or writing about the importance of a social welfare system, provides a healthy since of identity.

9) If you do not have the time for 8, you can simply talk about Gquic art, Gquic music or literary works about the importance of a social welfare system.

10) Non-competitive sports and games teach about the importance of being social-friendly.

11) Write computer programs for cultural development.

12) Collect things in nature with others (if allowed), to share with others.

13. A Possibility for the Future, a Gquic, Family-Interactive Park (GFIP)

The idea of there being a Gquic, Family-Interactive Park (GFIP) is included to inspire the reader to use their imagination to think of ways to use Gquic psychology in their lives (with permission of a governing body to do so), and to inspire therapists to use methods described in this article to release the Mebir in meaningful ways as therapy. I would imagine that in capitalist nations it is important that a family to attend the GFIP once or more times in a lifetime to have a memorable, and lasting meaningful Mebir experience from having a deficit of meaningful Mebir experiences. In capitalist nations Mebir experiences are otherwise most associated with commercial advertising, which detracts from a healthy, enduring sense of identity.

Each of the twenty-nine ideas for a GFIP is designed to elicit the Mebir innate response in meaningful ways (which enrich people's lives by eliciting creativity, curiosity, exploration, sociality, playfulness, and an improved ability to learn, and intellectualize (Rose, 2022), reduces boredom, and strengthens family bonds). At the GFIP the Mebir is elicited in the following ways, 1. from convivial social interactions, 2. teaching with the social-friendly, learning-instructional theory, 3. beautiful places in nature, 4. Gquic entertainment, 5. from interacting with the baby domestic animals in an enriched zoo. Funding can come from the public via donations, fund-raising events, and a volunteer tax scheme.

1. A section of the GFIP could have an enriched zoo of baby domestic animals, including kittens, puppies, ducklings, chicks, lambs, and foals to teach children about the beauty of play, and how creative people are playful in the arts. All people who touch the baby animals should wash their hands. This section of the GFIP can have a display which shows that the adults of certain species play, such as otters, the common bottlenose dolphin and chimps, that cooperation decreases aggression in chimpanzees and between two predator species and that the reason why this is so (as inferred, from the Mebir). The display can also introduce children to the animals which are going extinct and how endangered species have been saved (like the Panda) and can be saved in the future.

2. A section of the GFIP can have a camp fire video recording in the woods, that emits heat, displayed on computer screens for cold days and for evening sing alongs and storytelling, where there can be books of human interest, sheet music, recordings of songs of human interest, and a sound system to play recorded music. There can also be a shelter for concert quality blockflötes, a good quality piano, and concert quality guitars to play at the campfire. Both the parents and children can participate in telling stories. Only talented musicians who are approved by the GFIP administration (who plays music of human interest, that everyone likes) can play music at the campfire.

3. A section of the GFIP can have sand-dunes (one section with plants which evolved to grow in sand), for families to climb and have a natural wind block, and classes (that children teach) on how to build sandcastles that symbolize a new

United Nations based on Guic Psychology. Such a United Nations would be effective for world peace, and to solve global problems. There can also be a rotational display of photographs and a large book of the most interesting sandcastles that were built and of the families that built them, for children and their parents to be inspired to build a beautiful sandcastle that symbolize the beauty of a new United Nations. In another section of the sand dunes there can be a large collection of attractive driftwood that families can use to make life-size art sculptures, which symbolizes the chaos of self-initiated unkindness, and there can be a display of photographs and a large book containing the most interesting life-size sculptures and families that built them.

4. Another section of the GFIP can have attractive nature without a fire pit, also for story-telling that has a sheltered bookcase of interesting picture books for children and young adults to read of human interest. It is OK for children to sit and read on their own, outside of storytelling, however the book ought to be kept in this section of the park. There can be small seats for infants, larger seats for older children and the largest seats for adults. A family can if they prefer sit on logs and large boulders in a meadow of a forest, to engage in storytelling. Recordings of various species of songbirds can be played in a meadow, occasionally. During story time both the parents and their children can take turns reading a story. There can be a small stage with curtain for children to improvise various parts of a story.

5. A section of the GFIP can have a large outdoor stage and curtain for entertainment (of human interest) for children and their parents. This outdoor stage can have trees surrounding the stage.

6. A section of the GFIP can have a riparian environment next to a stream. A family can wade in the stream with many riparian plants on the edge of the stream (and to the side, behind foliage, there are hidden compartments to place your shoes and find them again when you are done wading), (the parents and their children can wade in the stream together). There can be resident ducks, and tortoises there, and occasionally recordings of songbirds can be played.

7. A section of the GFIP can have a small meadow environment to have a picnic where there can be abundant flowers from nature (in spring and summer), for families to learn about the various kinds of flowers. Children can teach the basics of how to make a flower bouquet. There can be bouquets of flowers on display and families can make a bouquet of flowers to take home for a fee. When the flowers are not in bloom a family can learn about the kinds of uncultivated flowers from a display of photographs, of pressed flowers and a book of all the kinds of flowers from nature, and how they are different than cultivated flowers. There can be a display explaining 1. how flowers from nature have had evolutionary freedom to evolve extreme variability, 2. that flowers can provide an important Mebir-like experience, in context of a positive topic of human interest, like the establishment of a social welfare system, such as socialized medicine, and 3. when a teacher has a class of students which have a high level of social consciousness, the flower bouquet makes the beauty of the students shine, because they can appreciate that the

flowers symbolize their beauty, (that their social consciousness continuously elicits the Mebir innate response).

8. A section of the GFIP can have an arboretum for tropical plants so families can see tropical flowers year-round, and learn that there are different kinds of pollinators, that shape how flowers evolve.

9. A section of the GFIP can have a mini mountain (with natural foliage) for children to learn to climb, with a rope for safety (if a child falls, the mountain climbing expert saves them). Parents can climb the mountain with their children, the climbing of the mountain symbolizes that people can overcome problems in life with help (which releases the Mebir), (but would not idealize competition, which is shown to restrict cultural, evolutionary, humanistic, and economic freedom).

10. (If possible), a section of the GFIP can have a real forest, for families to camp in overnight. Sleeping outdoors releases the Mebir and makes food taste more delicious.

11. (If possible), a section of the GFIP can have a large open area to fly kites and play non-competitive sports and games, and blow bubbles, that frees up creative expression of family members.

12. A section of the GFIP can have a trail for hiking or running, abundant with trees and plants in the most attractive way, to encourage people to exercise and love nature, (the most scenic places in nature are depicted along the trail). A family can go on the hike and run together. (To lessen the land that is needed for a trail, the trail can meander or can run along the border of two properties, surrounded with nature, so the farmland or residential area is not seen).

13. A section of the GFIP can have a large stage where the most beautiful music of human interest is performed (including Russian, Chinese, Vietnamese and Cuban government music that everyone likes. Perhaps non-commercial artists of capitalist nations can compose music that everyone likes? There can be a special shelter with a full range of percussion instruments which sound good as solo percussion instruments, with diagrams of where each instrument is stored, (the percussion instruments trigger an alarm if anyone tries to take one home, however, they can be for sell for children to take home). To entice families to play percussion instruments and tonal percussion instruments there can be recordings of the nightingale, the warbling vireo, the humpback whale, and the common bottlenose dolphin (played on a loudspeaker) outside of the stage area.

14. A section of the GFIP can have a cave with a nice echo for parents who would like to perform music to children more beautifully, that has a shelter of the best of musical instruments made available (including stringed instruments, a piano, western and Asian instruments), however, anyone's performance must first clear the GFIP's administration's approval (as being music everyone likes). As inferred Neanderthal and Cro-magnum man likely played music in caves, with petroglyphs.

15. A section of the GFIP can have a tea house with a computer and software

for art networking with cross references as entertainment, with computer monitors on the wall and on the tea house tables for making a comparison between Gquic artwork (that is being done in China) that releases the Mebir innate response and raises social consciousness, versus Darwinian artwork which depicts the disturbing problems of exploitation and capitalism in an unattractive way, (done globally) that only a small subset of the population want to see, and which does not release the Mebir innate response. This comparison would be a very important form of entertainment for people to view and learn that Gquic artwork is more effective in raising social consciousness amongst the masses because it elicits the Mebir innate response, while at the same time learning that Darwinian artwork in essence is more of an account, like a cultural anthropological study, that clearly suggests that something is wrong with exploitation and capitalism. In my opinion, there should be two tea houses, one with music and the other without music, so people who are interested in talking or studying do not have to have music distract them from accomplishing something. In the teahouse with music Gquic music could accompany Gquic artwork while Darwinian music should accompany Darwinian artwork (like Stravinsky).

16. A section of the GFIP can have two observatories one to watch the sun rise and sunset (with nature round the observatory), and one to watch the stars and moon at night, with a high-resolution telescope. This observatory can have satellite photographs of the earth and the various continents on the wall, and images of the convection and subduction zones of the earth's tectonic plates.

17. A section of the GFIP can have an attractive outdoor stage with curtain, for theatrical and puppet performances for families, to raise social consciousness.

18. A section of the GFIP can have natural history museum as described in #23. In the many pseudo-windows of a natural history museum café (see #23) a video of a coral reef environment can be displayed on a large computer screen, that looks realistic, so it looks like the entire café is submerged underwater. The videos can perhaps play repeatedly in a loop, a tropical reef environment with an abundance of fish. Information is provided how tropical coral reef fish have had evolutionary and cultural freedom. The images of the ornamental coral-reef fish are enlarged (to be easily seen). The café can offer vegetarian sea food designed to taste like fish, and real anchovies, sardines and herring (which are not toxic, are good for the health).

19. A section of the GFIP can have a "Peter-pan festival" where once a year children put on a costume that depicts things that fly, and descend down a two story escalator in their costume (including a costume of birds, flying fish, marine species which do not fly, but which seem like they are flying in their aquatic environment, seeds that fly, airplanes, and flying insects, squirrels, frogs or lizards. No one is allowed to dress like Peter-pan or as an American super hero because this would be a form of commercial advertising that inhibits cultural development and the Mebir innate response). The parents accompany the child to the top of the escalator and describe what their child is supposed to depict on a microphone.

This event can be accompanied with a display that provides the scientific evidence that most animals do not engage in aggressive interactions, (i.e., outside of the breeding season), information as to why there are bird species in New Zealand which have lost their ability to fly, and information about animals that are not aggressive when mating, and how they have had cultural and evolutionary freedom.

20. A section of the GFIP can have a pond with large goldfish (from their being highly social they release the Mebir in spectators) to feed with a baby bottle on a stick.

21. A section of the GFIP can have tables outdoors and a loudspeaker playing music of human interest that elicit the Mebir (the Mebir innate response elicits curiosity), where children can have a place to collect things in nature at a pond beach, and in a meadow next to the pond. A light-coloured felt board on tables can be used to organize a collection and can be photographed for others to view, with a written description about the way the collection is organized (in the children's words). Here families can also design flower arrangements, which the family can take home (for a small fee), and photograph. Photographs of the most interesting child collections and flower arrangements can be displayed in a small museum in the meadow and in a book, along with collections of the best of pressed flowers.

22. A section of the GFIP can have a class about the social-friendly teaching method and Gquic psychology. A child can teach how the social-friendly teaching method can be used (with permission).

23. A section of the GFIP can have a natural history museum that depicts the evidence for two new theories of evolution. For example, from dinosaurs, redwood trees, the elaborate colouration patterns of tropical coral reef fish, and tropical endemic bird species, and highly intelligent primates and cetaceans which have had exceptional evolutionary and cultural freedom.

24. A section of the GFIP can have an attractive art museum of the reproductions of the best of contemporary and past artwork which is organized for the art patron to compare Ggquic art (that uses the Mebir) to raise social consciousness versus Darwinian artwork that does not use the Mebir to raise social consciousness for the art patron to learn that Gquic artwork is more effective and all-encompassing of an audience, to raise social consciousness. Families can have a child's tour of the art museum for free.

25. A section of the GFIP can have a place to learn about global problems, and the problems of an unequal distribution of the wealth, with the social-friendly teaching method. Children learn about the possibilities of there being centralized solar networking, the dismantling of all nuclear weapons and that the poor are good workers with Gquic psychology from an event to show this.

26. A section of the GFIP can have a classroom for families to learn how to take Gquic photographs, (that everyone likes, not of greatness, and posing, but rather on attractiveness of the environment and people lost in thought and being social),

and where children can use a digital camera for free. In addition, children learn how to communicate with their subconscious to be social, and about the beauty of social programs of all nations.

27. A section of the GFIP can have a place to meet people from other nations, to learn to use chopsticks, and to try the best of organic foreign foods from around the world.

28. A section of the GFIP can have a place to learn how to grow organic vegetables, how to maximize productivity, and how to grow vegetables that are not spindly and weak. Children teach this class with methods of the social-friendly, learning-instructional theory.

29. A section of the GFIP can have classes to learn how to program computers, how to use the scientific method, how to compose music easily, and how two people can draw or paint together to make more interesting artwork (this kind of activity need approval from a governing body). Children can copy simple artwork, and a professional artist can help correct their “mistakes” on a photocopy of their artwork, if the child likes the alteration, the professional artist (with permission to do so) or alternatively the art student themselves can edit the artwork (this activity also needs approval from a governing body).

14. Conclusion

Although Gquic psychology is not formally used in therapy, education, or to solve societal problems (yet is used informally in nations with a high level of consciousness, personal observation), nevertheless it is highly effective, enriches people’s lives, and is in harmony with human nature (as inferred from the proof that humans are rational beings) thus reduces anxiety in therapy, from eliciting Mebir response of improved effectiveness of behaviour it is more effective in therapy and enriches the patient’s life, and has greater versatility (in education, therapy and in solving global problems), it more effectively solves societal problems, and improves learning, intellectualizing and creativity. Gquic psychology is the psychology of the future from having 1. a solid theoretic basis on the proof of the peaceful composure theorem, showing that humans are rational beings, 2. it having been designed to elicit the Mebir innate response from meaningful convivial social interactions, that as inferred makes Gquic psychology more effective, inferred from the greater effectiveness of the methods of “The Social-Friendly, Learning-Instructional Theory”, 3. the beneficial effects to therapy (from eliciting the Mebir) include improved a. learning b. intellectualizing, c. memory, and the elicitation of d. sociality, e. creativity, f. curiosity, g. exploration, h. playfulness, and perhaps i. concentration (Rose, 2022), 4. Gquic psychology’s above-mentioned beneficial effects to therapy from convivial, meaningful social interactions eliciting the Mebir also enriches the patient’s (and Gquic therapist’s) life, improves their interpersonal relationships, and provides an enduring sense of identity. The evidence that Gquic psychology will likely be the psychology of the future includes 5. the evidence for the greater effectiveness of the methods of the social-friendly, learning-

instructional theory (Rose, 2024) also designed to release the Mebir, 6. the achievements of Freud (Freud, 1900) and Spontnitz (Spotnitz, 1985) in using social interactions to cure “incurable” psychological disorders, 7. social species have had exceptional evolutionary freedom from their having more Mebir experiences, and 8. Gquic psychology is shown to be more effective, speedier, less disruptive, and more versatile (from being based on the peaceful composure theorem) in methods of therapy, education, and the management of societal problems. This article offers important innovative methods of therapy of Gquic psychology. See Sections 5, 7, 9-11, which release the Mebir from meaningful social interactions. As inferred, Gquic psychology reduces political apathy, shows that privatization is detrimental to society, that a high level of social consciousness (and a social welfare system, including socialized medicine) is of importance to society, and idealizes not neglecting the individual in class, at work and in society.

Four important scientific discoveries of the social sciences, and of the natural sciences of relevance to this article include 1) that the use of the Gquic psychology therapy provides an enduring sense of identity, improves interpersonal relationships, is more effective in therapy, and enriches the patients’ life, 2) that cooperative endeavors (and lessons about Gquic psychology) can be used as rehabilitation for 1. sexism (in capitalist nations, online without the use of video) and 2. racism (from a therapist of the opposite gender), 3) that Gquic therapy in capitalist nations requires creative works of human interest to accompany a topic of human interest, and 4) that the common bottlenose dolphin and nomadic hunters and gathers utilized Gquic psychology (Rose, Nicholovich, 2024). Eight misconceptions that have had tragic consequences globally include: 1. The (refuted) concept of natural selection (Rose, N., 2024) caused the misconception that humans are irrational beings (unloving, competitive and non-aggressive) (causing World Wars I and II, the idealization of self-initiated unkindness in capitalist society, the targeting of innocent people, a kind of discrimination (that occurred in Nazi Germany) (see Website of Targeted Justice, 2024⁴), some politicians acknowledge that targeted individuals exist (including the past president of US Bill Clinton and senator John Glen), an ineffective United Nations, and the unfortunate popularization of privatization. Other misconceptions that have had tragic consequences include 2. Werner Erhard’s (2024) immense financial success and idealization of submission and dominance to elicit a “transcending experience”, 3. the Mebir innate response not being known (prior to 2023), 4. the misconception that the common bottlenose dolphin *Tursiops truncatus* does not have an exceptionally peaceful composure between conspecifics, 5. it not being known that cooperative endeavors reduce aggression, 6. the misconception from the film 2001 Space Odyssey that humans evolved higher intelligence as a function of social competition (Rose, 2024), 7. the idealization of the global capitalist economy and targeted individuals. Both are detrimental to a higher level of social consciousness. The former can be managed by banning patents between nations, and the latter can be

⁴Same as footnote 1.

managed by the establishment of a new United Nations and a global vote to ban targeted individuals (once there is conclusive evidence that they exist). 8. That nuclear weapons are needed to keep the peace. What is needed to keep the peace is a new United Nations based on Gquic psychology. All nuclear weapons can be dismantled from all nations sharing the laser shield technology.

Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

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