

4-23-23 Cultural puberty

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00:08

welcome to Healthy perspectives with Jeremiah, a podcast that brings you current social and cultural issues through a clinical lens.



00:30

Hello, hello, welcome back. For those you who are joining us for the first time, thank you so much for joining us, we always appreciate your time here at healthy perspectives. And if you have returned, we definitely want to make sure we use your time wisely. So we have, we put together an interesting one today, we're going to see where this goes. As always, there's some of this is planned ahead. But the vast majority of what we do is try to just create interesting conversation and dialogue so that you can learn right along with us. As we're processing out loud. Again, I have brought my brother along, we still have not yet decided if we are you know what, what name to put to our our podcasts that we're going to do together. But in the meantime, we're just going to keep producing and see where this takes us. So thanks for joining us. And with that, I'm going to hand it over my brother says he's got some idea for today. And I'm gonna let him get us rolling. So Jason, go ahead. All right. So I've been thinking about this, I guess, probably for multiple years, but it kind of



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came to mind maybe in the last week or two again, or came to the forefront of my mind. And that is that



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opposite things can be true at the same time. And just because let's say you're pro something or for something, it doesn't mean you're against the other. And, and so it got me thinking about something like some things on the on the very basic level, which is,



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let's say you're like you really love bananas, it doesn't mean you hate all other fruits. Let's say now that's not really a controversial topic. But it gives you an idea of what of where I'm going with it. And and so that's kind of what I wanted to talk about and just see where it went. And if you wanted to touch another topic that's maybe a little more controversial or could be, I don't really think it is but let's just let's just go with it. That is I'm, I'm from America have served in the military.

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I am pro America. I am it doesn't mean that America is perfect. But I am pro America in the foundations and the current trend of improvement over the last, you know, 250 years of American history. It doesn't mean I'm anti every other country, it just means that I am pro America, I support what America brings. Not everything. But I'm pro America, we can be better we can learn. And so that's kind of what I wanted to sort of sort of talk about.

 03:24

Okay, so this is what I what I heard more or less is you wanted to talk about that, that gray space that's between one extreme side and another extreme side. So I'm gonna throw out some things that that might fall into that category. And you just tell me, ya know, that falls into that category? Yeah, I'm thinking,

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you know, if if I'm pro life, that doesn't mean I'm against women's rights. Would that fall into the category? Okay. Yeah. What about what about women's sports? I could be pro women's sports.

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That doesn't mean I'm against trans athletes.

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Right.

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Okay. I could be row Democrat. That doesn't mean I'm against Republicans. Correct, right. Correct. What about goods? Just because I'm pro guns doesn't mean I'm

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you know, uh, against eliminating mass shootings. So, if we're looking at all of these different categories that I just went over

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my mind as a therapist goes to this. So there's developmentally and I mean, I'm not sure how much of this you are familiar with, but developmentally around puberty in our brain. For those you who are watching

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As you can see, this is how we teach the brain in, in Social Science in Medical worlds, the brain is the two fists coming together

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with the front, the part right behind the eyes being the thumbs, the thumbs right there. Okay, so those of you who are following along, you probably saw that that's a really great description of the brain. Well, around puberty, where the knuckles join right here, where the knuckles join, develops a corpus callosum. Have you ever heard the word corpus callosum?

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The corpus callosum is actually really cool. So as it fuses the left and the right hemispheres of the brain during puberty,

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some funny things happen, it makes communication in the brain more efficient, which is good long term, we really, really want that. But what it does in the short term is it makes us

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miss read social cues, like we we can miss perceive things like anger, secrecy becomes really problematic. During that time, we hear some or we see somebody whispering. And we assume, because the corpus callosum is developing, that they're talking about us, as if it's really all about us. It's that self centric stuff. But the cool part is it also develops abstract thinking,

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the ability to think beyond, it's one or another, and we start to see things more on a spectrum. Well, unfortunately, in our culture, and this is where I think you might be going, so if it's not just changed the direction. But what I think you might be going is our culture is going through

puberty.

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It's there's all this great space, and some people are hanging on to it's either this or this, the extremes. And the truth is, I'm it actually makes me wonder if developmentally, there is a cultural developmental process. We know there's a relational developmental process. And there's these magic markers around six or seven years. And he maybe it's something like around what is it 200 years, that we start to develop a cultural corpus callosum. And we're misreading stuff, they were going to the extremes for comfort, as if those are going to solve the gray space in between. Does that? Does any of that even makes sense at all? It does. And I guess I'd never really well, because I didn't have that knowledge. So I wouldn't have gotten there myself.

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I thought of it more on the individual level, you know, where you're just talking with someone else. And they're for one thing, and you're for one thing. And so if if you're talking you, you, you get

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you get conflict, because you each think that the other must be against the other, because you are each for one of them. Right? And that's kind of how I looked at it. But

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I think with Sam still processing the cultural component that you brought up, so I'm doing this on the fly. But it's, it is interesting to think that maybe as a culture that we are

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that we're trying to

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that's a tough one. Because if if, if the abstract way of thinking is, is born out of connecting in it's the hemispheres, right? I mean, that's kind of what you're talking about. You have the the logic and reason and the feeling and the emotional components and they're there, they start to overlap is that am I getting that kind of right? Or am I close. So in the brain, what's literally happening is the fibers from the left hemisphere, across the ridge of the mind, or the brain starts to develop across. So it creates an efficiency of communication that can go from the left to the right hemisphere, without necessarily always having to go through the prefrontal cortex, which is the front, which is our meaning maker. So as our meaning maker tells, so it's our mind

tells the brain, oh, store this, because for efficiency, when this happens, kind of cause and effect when this is what you're experiencing, this is most likely what it is. So it creates an efficiency that can go left to right, and create faster, more efficient decision making. Of course, while it's developing, it's as inefficient as it will ever be.

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Got it, but but it bypasses the meaning making so how so? So how does one consciously take the information that is transcribed back and forth? And bring it to the front? How does? How does that occur? Uh huh. That is that is where in the therapeutic field, I slow people down, right? Because the tendency then is to go faster. Oh, well, I hear the roar, I know that somebody's about to die. That may be the bias, the interference, because it might be nobody's about to die. It's just what I registered because I encountered it once. Right? The roar of a lion. And I'm like, Oh, somebody's about to die run. Right? Well, truthfully, it could be the lion just waking up. And so what I do is I say slow down.

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Did that sound like every other bra?

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Not necessarily. Hold on. Okay, so let's mindfully process. Now sometimes it's safe to do that. And sometimes it's not in the therapeutic world, my role is to create a safe space to slow down and say, Let's empathize. What are the other options? Let's take a look at the spectrum. And that helps engage the mind, the prefrontal cortex, it slows it down, and allows us to say, oh, because we are in a complex system, not a simple system, but a complex system, the cause the thing, I'm registering as the cause, oh, they're whispering, they must be talking about me

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may actually have nothing to do with me at all, the effect. So if I react, I may actually exacerbate a problem that doesn't exist until I manifest it. Because in a complex system, it's like,

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and I've talked about this in other podcasts, but it's like the butterfly effect, or the ripple effect, the idea of, you know, if a butterfly flaps its wings in, in California, there could be a storm in New York. Right? Well, I mean, in a complex system, you, you potentially could trace anything back to anything.

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And we've got to be careful about that in complex systems, which means sometimes, we have to slow down and take a look at Wait a minute. Are there potentially multiple causes? Because there's multiple variables? Did that right? Did that clarify it or make it more difficult? Well, it kind of did both. But it I guess, in a good way, it clarified it.



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In the sense that it



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I understand certain things, let's just, like, for example,



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irrational fear of the dark, let's say, where you, you might you might have reason to be, but you don't have the prefrontal cortex development to understand that fear of the dark itself is not what you're really afraid of. It's, it's something that could occur in the dark, let's say, because of our inability to see in the night, right? It's, so our fear isn't the dark, it's, we can't see which the dark causes, which then other things could occur, which makes me think I'm afraid of the dark, but I'm not right. Like that i is kind of how I interpret part of that. That's actually a really great example, Jason, because, because let me explain why from a therapeutic stance.



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The fear of the dark isn't actually a fear of the dark. So when we treat it as a fear of the dark, we create all kinds of boundaries, mechanisms, and limitations that are based off of not being able to see it's really the dependence on sight.



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Whereas if we go Oh, but I have five senses not one.



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I can listen, I can smell I can hear still. Right?



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Three, game four. I was offered my mark, because, you know, the site I put site in there, but then and I can taste but that that is you know, in the dark. Hopefully that's not happening. Right, right, right.



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So in the dark, I can do five things, not just one, I feel dependent on one. And that is us not acknowledging a complex system that says



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saying, I'm going with a simple system. And the simple system is if I can't see, I should be afraid. Right? Okay.



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So yeah, but if we translate that, say back into your pro America doesn't mean I'm anti everybody else,



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the complex system would look like this.



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There's a lot of good and a lot of bad all over the place.



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So just because I think America gets a lot of things, right, doesn't mean I can't acknowledge that we get some things wrong, and sometimes in a big way.



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And so it keeps our mind open to the idea that, you know, there might be another way, there might be a better way. Right. And so I'm not just going to wash all of it out. I'm going to slow down, which by the way, is probably the key element to our our Constitution. It by design forced us to slow down with change. Right. In truth, in my opinion, that's one of the best things that our constitution actually did. Right? You're in another country with and this there's a beauty and an advantage to having a dictatorship, because we can move quick.



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But the detriment is, if we move quick, and we're wrong, we do a ton of damage that could have been prevented with a little bit of slowing down.



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Yeah, yeah, exactly. I agree with that. 100%. I think



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you do have? Yeah, okay. No, no, I get it.



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So like the three branches, separation of powers, the judicial branch being the slowest of the bunch, is super helpful in that context, and so, yeah, it but but at the same time, see, even even me from America, it with with a bias towards America



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is still acknowledges how other countries can, can do things better than us. And, and see, that's, that's what I like about discussing these things, and having the ability and the freedom to discuss them. Because I can say that in, you know, in Scandinavia, or in somewhere in Africa, or somewhere in Asia, like they have some systems or parts of the system, you know, the little gears here, and the little rivets here, and the things like that, that hold them together, you know, within their own cultural sphere, like that they're better than us. But it doesn't mean I'm anti America, because I think they got some things right. Better than us. It's just, I like the ability to be able to acknowledge both I am pro America, it doesn't mean we're the best. I like the and I think that's one cool thing about



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it the small ification of the planet in a way, that 200 years ago, the planet was still big and still unknown. And now we're able to see and experience other cultures in real time. And, and see, I think that can make all of us better,



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in a way, because as long as we're not anti something, that we're for something, and we share in a professional way we can, we can now build some stuff while keeping our identity as a nation. Right? I don't want to change Jamaica, I don't want to change Mexico, because they should have pride in their country and their culture 100%. And it goes deeper than just the surface things that you and I think of. So we're not we're not trying to change them. And they're not trying to change us. I think that's where we should go with these. Okay, so that's interesting. There's one thing in there that



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I really didn't like, what is that? putting that out there? Go? You know, you said that doesn't mean that America is the best and now this isn't from an ego place. But when I look at, you know, the different countries and how they have functioned historically, and



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I would I would have clarified the best at everything. And the reason that I would clarify that is because at this point in time, I think the model we have created is better than all of the other model.



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Those that I've seen so far. That doesn't mean that long term like 1000 years from now, 10,000 years from now, will this be the best model? In all reality? I hope not. I hope not. Because I hope we continue to improve the model that we have. But I do think that the model that we presented to the world, in creating this, this this model of freedom, is the best that we have seen.



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I think there's other countries that have done some really amazing things that we should implement.



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But I still think our model is the best that we have seen so far.



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A fair enough. And I think, and maybe I wasn't clear enough. But when I was talking about the the bits and pieces, the the gears and the rivets, right, that's kind of what I was saying, in a sense. So



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yes, I agree. I do also believe that it's the best so far and the best so far in not only current terms, but in historical terms as well. It is the best. And I'm going to caveat that with



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there might be better systems that have existed in history than the American model.



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In a much smaller scale. This has a population of 350 million, and for a government to function in the way it does.



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At this scale, is does it



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we can identify it as the best system.



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At that at that huge number. If we were a population of 1 million, I think there would be a better system.



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Yeah, I mean, that's interesting to me. I'm not sure what to do with that at the moment.



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Yeah, some things are easier. Okay. So from from where I sit as a therapist, I'm thinking back to some of the systems that I've worked in that were big or small. And I'm thinking



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there were certain thresholds at which certain things stopped working effectively. Yeah, and that's what I mean. And we don't have to go down the specifics of what that means. I just, I think we have to acknowledge the fact that, that a system like ours might not work in Portugal,



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because Portugal is a much smaller system, just like a system that is working in a place like the Vatican, or Monaco, or Liechtenstein or some other smaller country



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couldn't transnose into our population like so if there's give and take there. So you have to

couldn't transpose into our population, like so if there's give and take there. So you have to take, just like we always say, in all of our podcasts, everything's in context, it matters, the variables matter, you can't eliminate them just because it's convenient, right, which like, circles back to where we started in the sense that when we're looking at things that I'm for, like, I can be for life, and women's rights, I can be both of those things, I still have to wrestle with the same things that I would have to wrestle with. If I was more for women's rights than pro life or more for pro life than women's, I still have to wrestle with those middle spaces, those things like

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that, we have to slow down and say, This doesn't fit within the context. For instance, I've said this before on my podcast when it comes to women's rights and pro life. I do think that, generally speaking, I'm pro life, and generally speaking on women's rights, but what happens when those two clash? When when they go head to head where, you know, a woman is saying, I'm going to abort a baby, because I just don't want to and I have the right to do whatever I want with my body.

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Then I have I have issue, whether I'm pro life or pro women's rights, I have an issue at that moment. Because I have to answer for the other variable, that even though conveniently I would want to ignore in a complex system I can't completely ignore. Right and I think a rational discussion and rational thought

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both both parties would

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would consider both sides. And this is this. One of the earlier podcasts we did was talking about asking better questions and this fits right in line with with that for and against something

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and the ability to

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And

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I guess, what am I trying to say?



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To consider both sides at the same time without trying so hard to find the answer? How can we coexist?



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And try to find better questions, and then reason through them the best we can, knowing that an answer may be impossible.



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And accepting that, like, I think it's really, it's cool to think about it frustrating, because we want answers. We do. But



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But we can't just keep



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trying to answer it. We can't. You have to talk through it. You know, I really, I think guns are important for the safety of individuals, but they are also very dangerous and deadly. I understand that the answer isn't. Let everyone have a gun always no matter what, who cares, whatever. Because everyone has the right to defend themselves. That's not an answer. And the flip side is true. It's not an answer to say that we should take away all guns because all guns are dangerous. And anyone can die at any moment. Because of that. If we try super hard to figure out what an answer is, we will never actually talk about all those other variables that you're, you know, that you were talking about, where let's consider all these variables, I believe that women have a right to defend themselves against a typically larger male, who may want to cause harm to them. And it's the great equalizer. That is true. I also think that guns are very bad in a situation where someone can get access to them at any time, with an unlimited, you know, round,



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I guess, ability to carry as many rounds as you want, and then go into a situation where they know there's no guns and just go for it. They're both.



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Yeah. Okay. So I agree with what you're saying there. What we're talking about is abstract thinking, which is where I went at the beginning with that, yes, colossal thing. But abstract thinking says, there may be 100 or 1000, right decisions, there also may be 100, or 1000. wrong decisions.

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And our goal is to get the closest we can to the most right decision. Well, when we scale that I actually go with healthy versus unhealthy more often than right wrong. Because I'm looking at, I mean, truthfully, I can go one notch up on the right side,

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or the healthy side. And I'm not making things worse.

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I mean, I'm making them better, you know, how much better not really, not really much.

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But they're, they're definitely not getting worse, because I'm a notch up on the right side. And then we hound each other for going one notch when we can see the second or third, or the 50th or 60th. And it's like, some people are only capable of seeing one notch.

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So if they're on the right side, let's give credit where credit is due. Now, if they're capable of seeing 100 notches up and they're capable of doing more healthy, then let's like lovingly nudge them in that direction. But if they only want to go to 50, because that's all that they're comfortable with. I mean, they're 50 to the good.

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You know, it's that idea of, you know, do I force them to go further. In our culture right now? We're like we're talking about like, like, Let's force them to go further. Because we can see a more a more perfect spot down the road. Well, maybe, but maybe our view is skewed and by pushing and forcing them to go further, is actually trying to speed it up and can make it more dangerous.

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Yeah because okay so let me let me think about this for a second So

Yeah, because, okay, so let me let me think about this for a second. So



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you're trying to persuade someone of your position, which is pushing them towards something, but then you remain



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blind and not very open to the actual dialogue? Data?



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would take to discover what those more healthy positions could be.



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Yeah, okay. So dialogue is a beautiful world word in my world. Dialogue is a living, communication. It's, it's not about a sender and a receiver. It's about a you a me, and N us what we can create if we slow down and allow each other some space. Which brings us back to our, our Constitution and our ability to communicate



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what's on our minds without fear of persecution? And in being imprisoned? Essentially, yes. Okay. So let me try to wrap this up in a way that I think can work for, at least for right now. And that is if we have the Open dialog,



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and we need to ask better questions. And just being for something doesn't mean you're against something else. I think the answer to, to this, it's not an answer in it answers the question, but it creates, it creates the question that I really will ultimately I guess, want to ask, and that is, should we then shut up? More?



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Like, literally, should we shut our mouths more? And, and listen, when people talk, which is almost paradoxical in a way, because if we're shutting up, then no one's talking. But what I mean is, by shutting up is that is shut our minds to constantly thinking about a counterpoint. Like literally shut our minds and our mouths, hear what's being said, and then respond. Should we do that more? And I? And I think the answer is yes.



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But there might be room for debate there, which we can maybe touch on another time. But I think maybe ultimately, where I'm going with that is,



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yeah, we talked too much. And by talking, we think too much. I agree. I propose that for me, and maybe we could talk about it again. But I would propose from a therapeutic lens, at least, the answer is yes, as well. And the reason that I say that is



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when we slow down, we can build off of what's being



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delivered to us. Rather than build our own structure selfishly,



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for ourselves for for, to fit our bias to fit our perception, we can go, I'm going to I'm going to just open my mind, I'm going to let in what they have. And then I'm gonna, I'm gonna build from what they



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they suggest, to see where that takes us. As opposed to where that takes me, or where that takes you. And I actually think this podcast today is potentially a really good example of that. And that effect, most of the time that we meet, which I'm always grateful for, we, we build on each other's stuff. We don't come in here with a super clear, we're going to go from A to B to C to D. Like,



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we we build on each other.



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And that's obviously the name healthy perspectives, right? It's the idea of building together, learning together growing together, because together is more healthy, then apart if we're building a healthy together.



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Great, awesome. Thanks for coming in. Always appreciate it. For those of you who have joined us, man, I hope this was good. Give us comments, talk to us. Let us know your thoughts. Give us ideas if you have any ideas, and we will see you next time.



34:28

Thank you for listening. We hope you enjoyed the show. Take a look at the details of our podcast for links to our website and other helpful information.