

1. Chapter One—Psychological Fundamentals of Omnipotence

1.1. Methodological Observations

This research addresses the feeling of omnipotence, highlighting the concepts developed in the studies carried by Margaret Mahler and Melanie Klein, establishing its relation with ostentation and accumulation. The study will focus the economic aspects of ostentation and accumulation, and the problems involved in the redistribution process when they are associated with the need for differentiation among humans.

We often see humans expressing necessity of having a distinguished social status. Studies have shown that this need is originated in deep emotional aspects; it is a psychological need to feel omnipotent. This feeling of omnipotence is found at an early age in the first months of life, but the reality principle, according to Freud, restrains it.

From that restraint emerges the need to search for instruments that will allow us, humans, to individually demonstrate our omnipotence. However, those instruments have to be in accordance with social rules previously agreed on. Such instruments may be wealth, beauty, intelligence, fame or any other socially accepted feature that will make a difference among citizens. It is that difference that will remind us of our omnipotence felt in childhood when we still didn't

know anything about our individuality or our mother's limitations.

Now, if acquiring products is the primary way for an individual to exhibit differentiation and place himself or herself beyond the ordinary human, the difficulty of administering the income distribution is increased, because it is the income that enables the acquisition of products. However, it is the products, not the income, that bear the prestige; and it is this ostentation that revives the feeling of omnipotence experienced in childhood.

The more traumatic the mother-child separation is experienced in early age (Melanie Klein and Margaret Mahler), the greater the importance of the feeling of omnipotence to counterbalance that trauma. Furthermore, the more the society chooses goods and attributes to demonstrate a status that recalls omnipotence, the more individuals will search for them.

Obviously, the greater the number of people who wish for the same object, the greater is the dispute between them; and the lesser the disposition to lose it. On the other hand, in the view of variety, the lesser is the resistance to lose each object. Therefore, if the material goods, for instance, represent the only (or more valued) instrument of fetish, the lesser is the willingness of people to take the risk to lose it. The same is true when it comes to harm the corresponding sources of income that guarantee those instruments.

To discuss this topic, I have organized some methodological notes, including Einstein's system thinking¹¹, which justifies my method. After that, I discuss the feeling of omnipotence and its implications for the human being, highlighting the concepts developed by Melanie Klein, as well as Margaret Mahler's concept of separation and individuation.

Following the explanations to develop the study, I present the binding of the concepts of omnipotence.

¹¹In this chapter, I explain the method that I use. Further, in the Author's notes I have stated the major aspects considered for choosing Einstein's Thinking Scheme to express that method.

1.1.1. Subjective Methodological Map: Einstein's Systems Thinking Scheme

To start my argument, it is necessary to demonstrate the systems thinking scheme that I am going to use to elucidate my ideas, once some explanation is required. As I weave my methodological justification, I will gradually describe Albert Einstein's thinking scheme.

At an advanced age, Albert Einstein wrote a letter to his friend Maurice Solovine, explaining to him about his way of thinking (Einstein, 1956, p. 121). According to him, this is the scheme.

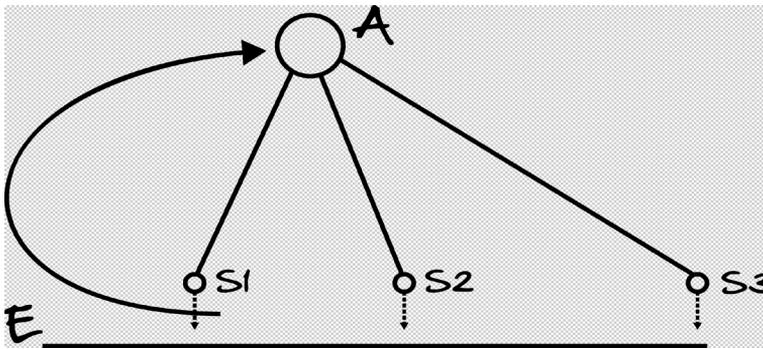


Figure 1. Albert Einstein's systems thinking scheme. Source: Einstein's thinking scheme found in Einstein, A. *Lettres a Maurice Solovine*. Paris: Gauthier-Villars, 1956. (Approximated diagram).

The E point represents the cognitive experience¹². Point "A" represents the set of axioms from which it is possible to write the hypothesis. Psychologically, "A" depends on "E", but there is no logical path between "A" and "E", only intuitive (psychological) connections¹³ that are always built on suppositions¹³.

¹²Life experience, vital world in Dr. Zanotti's words. Please refer to Author's Notes for Additional notes on methodology.

¹³Here, once a paradigm is chosen, next step is to make conjectures. Please refer to Author's Notes for Additional notes on methodology.