

## *The Trilogical Society*

It does no good to expect the human being to relinquish his selfishness, his greed and his "self-love." The only solution that seems at all feasible to us is to build a society in which the individual is kept from giving vent to his problems in an aggressive manner. In our work in psychotherapy, we have had a very large number of people who showed great improvement, but then, when they became involved again in their day-to-day living routine, resumed their former pathological attitudes (envy, exploitation of others, dishonesty).

A dialectic exists between man and society in such a way that one is dependent on the other. None of the writings that have proposed an ideal form of society (the Republic, Utopia, the New Atlantis) produced the desired result because individual behavior was not corrected. Similarly, neither has Christianity been successful because it did not call for social change. Its work was restricted to isolated groups or to societies that alienated themselves from reality, a system which gave rise to the Middle Ages and an enormous number of convents, monasteries and communities located outside the general social environment.

We cannot say that the civil society is simply a place of alienation for man (as Marx maintained), because those who follow this line of thinking cultivate persecutive feelings to such an intolerable degree that it leads to class struggle. We now know as well that it does no good to try to correct the human being while allowing the social milieu to remain the same. The same remedy that is effective for the one has to be effective for the other, otherwise it is the wrong medicine. What I am saying is that the cause of

personal problems is the same as that of collective problems, and the pathology of the two being identical, then it is certain that the needs are likewise identical. Furthermore, the happiness that one person feels in being just will in all certainty be the same as the satisfaction that is felt in a just social environment — even though the individual may not be looking for it beforehand. This is no longer the time to be creating utopias, for we have reached a considerably advanced degree of maturity, and now humankind is ready to take the decisive step.

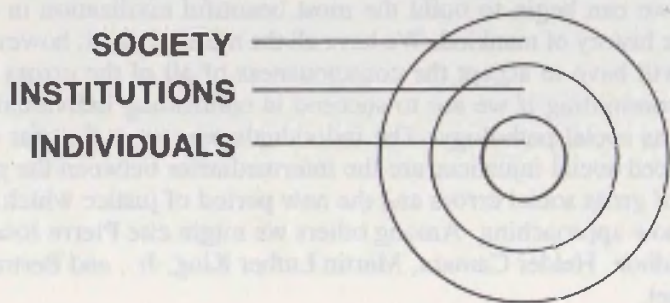
All human beings are equal in capacity, intelligence and sensitivity. The differences we observe originate from the social structure in which people live. The Germans living in Germany, for example, are different from German Americans; nor are the British in England the same as their African, Asiatic or American descendents. Also, the Black Africans behave differently from Black Americans, and the descendents of the Japanese in Brazil do not seem to come from the same blood as the people who live in Japan. Likewise the Brazilian or the North American who lives in Europe is in many ways like a European, and the Asiatics who studied in the West organized a civilization at least as Westernized as, if not perhaps more, than that of the peoples who live in this (Western) part of the world. It is imperative that man perceive that there is no such thing as a superior race but rather a superior philosophy of life and superior feelings. A people in whom these — philosophy and affection — are more highly developed, achieves greater progress than other peoples. I believe that very soon many groups of people who are looked down upon today will be able to teach the others a lesson.

It seems to me that, historically speaking, until now no essential change in man's behavior has occurred. Everything that has been accomplished has simply been adapted to man's inverted tastes: Christianity, Hellenism, economics, psychology, science, the press, radio, television and the film industry. The human situation has remained the same. And the explanation for this is that society is just as divided as individual man is. For example, the film called *The Emerald Forest*, released in 1985, showed a marvellous setting in the Amazon forest — very different from reality, infested as the rainforest is by snakes and ferocious animals, with an unbearably torrid climate. Even the narrative is entirely divorced

from reality. The point I wish to make here is that there is considerable discrepancy between true human existence and that which is depicted by the film industry, radio, television and the advertising media in general.

Neither the individual nor society as a whole is capable of setting itself straight of its own accord. If we do not work to improve both, no profound change is possible on the face of this earth. Furthermore, the work for both must be based on the same foundation; that is, it must be based on the perception of identical pathologies in each and on the same goals and ideals. It is important that both the individual human being and society realize that their sickness led them to deviate from their goals in life, thereby becoming two unworkable parts jamming the incredible universal mechanism of perfection and harmony.

It is very important to realize that a great burden of anguish and uneasiness derives from the type of social structure in which we live — insofar as all of our worst desires (which we wish to hide) are manifested in society. For example, all exploitation, not merely economic but emotional, familial and academic as well, is sanctioned socially. Nor is it that our laws are obsolete, either; rather they are directly opposed to the interests of civilization — witness the economic, racial and sexual inequality that exist. From childhood on we are led to believe that there is a difference between men and women, rich and poor, Blacks and Whites, educated and ignorant — so much so that Aristotle found justification for slavery, and the lords of the Middle Ages doubted that people in the lower classes had souls. Today we are forced to admit that human society has failed. It is for this reason that we are proposing the trilogical model, which reflects the image of the Creator on earth.



Society is composed of three elements: individuals, institutions and society as a whole.

In order to function adequately, the institutions must be healthy, and consequently, society itself will likewise be well-balanced. However, it is virtually impossible for the individual to be healthy within a society comprised of sick institutions, for there is always dialogue, an interchange, between the human being and the institution. This is the greatest dilemma of our age: we know that the human being is sick, yet he has psychotherapy (individual and group) to help him; whereas the institutions, also pathological, have never before had a sociotherapy or a correction of their bases.

In political life we have created socialism, the work ethic and communism; in the economic sphere, capitalism and Marxism; in the area of religion, the Christian, Mohammedan and Jewish churches — and all of them are in conflict today. In the realm of affect, we created marriage, with and without divorce, and the family — yet couples do not find this satisfactory. And the reason that difficulties exist in all of these areas is that we have lacked awareness of the errors inherent in such institutions. Another important factor here is that the three elements which comprise society must function as a harmonious whole — trilogically, so to speak. Without this harmony, a perfect society cannot be achieved. Both the individual and society must be analysed dialectically: if one is pathological, the equilibrium between them will be broken; when both are unbalanced, as is the case today, then there is a terrible environment of wars, friction and intrigue.

The pessimists say that mankind has reached an impasse. Basing my analysis on the concepts of Analytical Trilogy, I maintain that we can begin to build the most beautiful civilization in the entire history of mankind. We have all the means to do it; however, we will have to accept the consciousness of all of the errors we are committing if we are to succeed in controlling individual as well as social pathology. The individuals who have thus far denounced social injustices are the intermediaries between the past age of gross social errors and the new period of justice which we are now approaching. Among others we might cite Pierre Joseph Proudhon, Helder Camara, Martin Luther King, Jr., and Bertrand Russel.

Whenever there is friction, it is because the point of view being defended is erroneous; for extremes clash and only the middle course brings equilibrium. When an accepted theory causes any sort of mental disturbance, it is because that theory is not in harmony with human nature. The same holds true in society: if an idea causes conflict, then it is not correct. Everything that is balanced proceeds from (real) dialectic between the interior and the exterior, the psychological and the social, the emotional and the intellectual. In this sense, Analytical TrilogY has reached the last phase in completing itself as an autonomous science. And it is likely that this final step will be the beginning, in terms of a better understanding of it. Every true science is built on experimental elements which are used to organize its body of theories (hypotheses) so that it can finally be put to practical use.

The longer I live the more firmly convinced I am that the only lasting value in the world is that of good work, which is better known as charity. Everything that exists today has its days numbered: the seas, the oceans, the continents and countries, will all disappear, and the only element that will remain is the good conduct of the human being. Every minute of life is a wonderful gift, the gift of participating in the goodness of the Creator until we are able to identify with him entirely and live in the happiness in which he lives.

All of the social institutions view the family as the center of social life — and everything must function to serve it. We are introducing a new form of society that provides a practical solution to all of the present-day problems. For one, it will solve the economic problem through the global use of residences and apartments where a larger number of people live together. This, in turn, results in more efficient use of vehicles and obviously an economy of fuel.

The family in general must be “controlled” by the new society; otherwise it forms a “cyst,” a unit closed to society, that forces others to serve it — as has long been the case with certain family groups that gained renown in economic, political or social spheres. What we have witnessed until now is the exploitation of society by such families, which take all they can from it. It is not difficult to name the prominent families in every country who have specialized in the art of exploitation. And what is most interesting

is the fact that these families have always been thought of as the benefactors of society, not its beneficiaries, which is what they really are. The family is referred to as the "mother cell," but we forget that the cell exists as a part of the body; that is, its function is to serve the organism, not the contrary.

Trilogical social life will lead society to undergo a series of changes in regard to housing, meals, clothing, marriage, work and transportation. In short, it will mean a complete transformation in all sectors of civilization, resulting in an enormous economy in terms of materials, time and psychological (mental, spiritual) difficulties. An immediate albeit simplified example is that when one person or two (a couple) is responsible for the functioning of a household, the individual energy expended is the same as it would be to care for a whole group of people (10, 20, 30 or 50 people). When the effort is shared, the activity of each member is utilized with far greater efficiency, and added together, it forms a powerful nucleus. Perhaps the most important aspect of all is the control that is exerted over the sickest individuals of any group (neurotics and psychotics), who are kept from dominating the others with their sick aims and methods.

The trilogical society is therapeutic in itself, given the process of conscientization of error on which it is based. Indeed, members automatically adopt a balanced attitude both inside and outside the society, thereby radiating its beneficial influence to each of their individual fields of endeavor. This influence makes itself felt in three ways: through feeling, through words and through action; that is, by way of suggestion, persuasion and conscientization. Obviously this last process is the one that truly brings results. However, persuasion or coercion must be employed in the sense of restraining the errors of the community — for without disciplinary measures social life cannot possibly exist. We can say that the trilogical society alone accomplishes 50 percent of the work of psychotherapy in the minds of its members because of its social, economic, religious and mainly scientific organization. The psychotherapeutic process functions practically every hour of the day, making it a sociotherapy.

In the book, *Psicanálise da Sociedade* (Psychoanalysis of Society), which I wrote in 1975, I attempted to analyse society in light of the "discoveries" of traditional psychoanalysis. The result was

not good; however, it made me see the urgent need that existed to reformulate the Freudian theories. That was what I did, and it led to the discovery of Analytical Trilogy, whose concepts have enabled me to organize the trilogical societies which I believe will serve as the model for the society of the future.

At the same time, it is important to issue a word of warning in relation to psychoanalysts and psychologists: they have become extremely harmful to society because their intention is to eliminate feelings of guilt — already too lightly felt, considering the amount of evil the sick person practices.

In our first trilogical society, in Yonkers, there were already some individuals whose intention was to live at the expense of the group. They balked at paying for their lodging and thought that the others ought to guarantee them a place in the economic sense — which is exactly what happens in society in general. Nevertheless, by means of the process of analysis (persuasion, suggestion and coercion), these individuals began to understand that they were acting in an inverted way (through an inverted sense of values) and gradually they began to change their behavior. Out of a total of fifty people, four stubbornly resisted, and we found it necessary to establish a social rule (expulsion from the society if they failed to begin paying off their debts) in order to punish them.

This experience led us to conclude that we had to elaborate a set of by-laws to serve as the basis of our life in common. We understand that, generally speaking, laws are necessary to society; but they must be *good* laws, in fact, the idea of living without any law at all is the same as the idea held by diabolic spirits, whose aim is to do anything they wish and not suffer any consequence.

The trilogical society makes no restrictions whatsoever as to the religious affiliation of its members. Indeed, this is not a religious organization but a scientific one (in the trilogical sense) which accepts the existence of the Creator — and which also accepts people who espouse no faith whatsoever.

The human being is wolfishly cruel toward his fellow beings, said Hobbes. It would be more accurate to say that the families and the individuals with power are the ones who have in fact been the “wolves” of society. They do whatever they can to take from it (society) all possible advantage — giving back absolutely nothing in return. If, however, the family and the person with power are

part of a trilogical society, both will necessarily be useful to society; both will be controlled; and both will receive invaluable help from their group so as to grow and develop themselves more rapidly. In short, the family and the powerful individual cease to be a threat to society and they progress with much greater ease.

In order to establish a new trilogical society we must organize it in a way that is basically correct, for it is absolutely impossible to make every human being an idealist. We have to be realistic: each of us wants to be as happy as possible; and each of us wants to have the necessary material possessions. No one is obliged to give what he has to others. Indeed, this would surely not provide any long-term benefit to society; it would simply be an exception to the general rule — practically speaking, a drop of fresh water in a sea of corruption. When I speak of power, I refer to that whole class of power (economic, political and social) that has created an inverted society, a society that is itself immoral because it allows all of the good which should belong to the people to be controlled by a few hundred more fortunate people (the feudal lords during the time of medieval feudalism, the noblemen during the age of nobility, the bourgeoisie in the bourgeois system; and the capitalists and communists of today). Indeed, those individuals who are considered law-breakers are nothing but the other extreme: the powerful as opposed to the law-breaker. Without the former, the latter will automatically cease to exist.

No revolution of humankind can be brought about unless it is begun in the social realm; first, because society is the cornerstone of our existence; second, because it is useless for millions of individuals (all human beings, even) to change if the social laws are not changed. Initially, of course, the first groups must undergo a psychological transformation. After that, those who follow will automatically adopt the same type of (free) behavior until eventually it affects all countries.