

NORBERTO R. KEPPE, Ph.D.

Liberation of the People

THE PATHOLOGY OF POWER

This is the first study of the psycho-social pathology of people with power, psychotics who are impeding human development and destroying society. If we don't stop them immediately, we will witness the rapid demise of civilization!

Liberation of the People

THE PATHOLOGY OF POWER

Also by Norberto R. Keppe

English translations

***Liberation
Glorification
The Decay of the American People
(and of the United States)***

Original Portuguese Editions

***Psicologia Experimental e Geral
Psicanalise Integral
A Medicina da Alma
Sexo e Religio
Sexo, Amor e Perverstio
Psicancilise da Sociedade
Auto Sentimento
Trilogia
A Consciencia
A Liberia*
A Glorificaciao
Contemplaciao e Actio
O Reino do Homem (2 vols.)***

NORBERTO R. KEPPE, Ph.D.

Liberation of the People

THE PATHOLOGY OF POWER

European Revised Edition

*Translated by
Margaret Pinckard Kowarick*

PROTON PUBLISHING HOUSE, INC.
Sao Paulo • New York • London

Collaborators

Claudia Bernhardt Pacheco, Ph.D.

Pertti Simula, M. S.

Marc Andre R. Keppe, B.S.

Suely M. Keppe Simula, B.S.

Antonio Jose Zillo, M. S.

Sandra Ingrid Keppe, B.S.

Martha Cruz, B.A.

Juhed Abuchehin, M.D.

Revision

Margaret Pinckard Kowarick

Co-translators

Lisa Daumas

Susan Berkley

Cover

Carlos Gomes de Freitas II

Design & Typesetting

Trilogical Graphic Design, Inc.

Copyright © 1988 by Proton Publishing House, Inc.

All rights reserved.

Library of Congress Catalog Card No. 86-90290

ISBN 0-939019-05-1

Published by Proton Publishing House, Inc.

6 Colville Road • London W11 2BP • England

547 West 110th Street, 2nd floor • New York, N. Y. 10025 • USA

Av. Reboucas, 3819 • 05401 Sao Paulo, SP • Brazil

Table of Contents

Dedication	1
An Offering	3
A Call to Action	7
A Message to All Peoples	13
If Any People Succeed in Liberating Themselves, Then Other Peoples Will Also Be Liberated	21

Part A

A-1. The Liberation of the People	29
a. Liberation from (Sick) Power	35
b. Freedom is Essential	41
c. Liberation from Socio-economic Power.....	47
d. Political Power in the Grip of Economic Tyranny	55
A-2. The Sociology of Power	62
a. The Sociopathology of Power	72
b. The Psychosociopathology of Power	78
c. The Media in Power	84
d. A Profile of the Powerful	91
A-3. Sociopathology	99
a. The Inverted Society	106
b. The Fictitious Society	115
c. Social Pathology	124
d. Awareness of Psychosociopathology	135

A-4. The Economy	142
a. The Decay of the Financial System	150
b. Critique of the Neo-capitalist Economy	156
c. What Is the Capitalist Mentality?	162
d. A Critique of Socialist and Marxist Economies	167

Part B

B-1. The Origin of Human Ills	179
2. The Collective Suicide of Humanity	183
3. The Importance of Perceiving the Errors of Society	189
4. The Laws Have Been Structured to Restrict the People	194
5. The Deceit of the Religious Institutions	199
6. Envy as the Basis of Social Life Today	208
7. Psycho-social Injustice Against Women.....	212
8. The Persecution of the Artist: the Soul of Society	219
9. A Message to Young People	227

Part C

C-1. Trilogical Sociology	235
2. True Power	243
3. State, Family and Property	251
4. The Trilogical Society	259
5. Trilogical Enterprises	267
6. Sociotherapy	273
7. Action: the Basis of Happiness	283
8. Total Realization Through Action (Conscientization)	288
9. Action (Based on Goodness, Truth and Beauty) As the Foundation of a New Society	297

Addendum

The Individual, the Family, and the Trilogical Society — <i>Claudia Bernhardt Pacheco</i>	305
--	-----

Trilogical Enterprises: Solution for a Productive Economy — <i>Pertti Simula and Antonio J. Zillo</i>	330
Women and Power — <i>Claudia Bernhardt Pacheco</i>	337
Liberation, Power and Drugs — <i>Martha Cruz</i>	354
The History of Economic Power — <i>Marc Andre R. Keppe</i>	361
Education Today: Orientation for Slavery — <i>Suely M. Keppe Simula</i>	369
The Power Syndrome — <i>Juhed Abuchehin</i>	375
Nature, Power and You — <i>Sandra Ingrid Keppe</i>	381
Glossary	395
About the Authors	403
Index	409

Since Dr. Keppe began writing this book (late in 1985), which contains his discoveries in the field of psychosociopathology, many of his impressions about American people have changed substantially.

Just as we, living outside the United States before 1984, were greatly misled by the quasi-perfect system of capitalist promotion, a great many people are also still deluded, at least partially, in believing in the validity of American values and the American philosophy of life.

After residing in the United States for four years and having studied the behavioral pathology of the Americans more deeply, Dr. Keppe perceived that, today (February, 1988) various factors, which he describes in detail in his forthcoming book, *Work and Capital*, make it very nearly impossible for the American people to lead the movement for increased awareness and liberation from the psycho-socio-pathological power structures, because as a people, they are already very seriously compromised by these same structures and deeply involved in them.

Like every honest scientist, who must be absolutely faithful to the truth of verified facts and not cling to distorted perceptions, whether subjective or objective in nature, Dr. Keppe has corrected the original errors in this book with regard to his analysis of the possibility of North American society's being the leader in the building of a new society.

The author's own message to the reader is the following: I

dedicate this book to all of the peoples in the world who are subjugated by socio-economic power (whether in the so-called First, Second, or Third World), so that one day we may finally succeed in becoming the masters of our true destiny — not to suffer under the yoke of capitalist and socialist power.

An Offering

It is truly a pity to see what is happening to mankind today, entrapped as it is in a totally inverted social structure, yet capable of freeing itself from this system immediately and achieving happiness. I am putting all of my efforts into making this inversion clear. Even so, each of you who reads this book will first need to use his or her will to understand it fully and then fight to transform society. As the saying goes, it takes more than one swallow to make a summer. Indeed, our happiness depends upon the attitude we take to free ourselves from this tremendous deception into which we have all been plunged. If each one of us begins to conscientize this situation; that is, if we analyse it, understand it, and accept full consciousness of it, then in a very short time we will be living in a totally different environment: that real paradise foreseen by many highly spiritualized people. It can become a reality before the year 2000.

I would say that all of our present-day problems can be reduced to one: the way in which social and economic power is being used. Formerly, it was a question of the power of the bourgeoisie, the feudal lords or the clergy (in the Middle Ages). Indeed, every person who gains unlimited power feeds his most serious pathological fantasy to such a point that he becomes extremely dangerous to himself and especially to others.

This book is an offering to all people who have not yet become totally corrupt. It is an offering to idealistic young people, students, artists and working people of all kinds; to the ever-deceived people in general, able to do very little to escape the anger of the avaricious and the corrupt.

Since the beginning of time, humankind has tried in various ways to free itself from injustice in order to live life as the Creator planned, yet it has never once succeeded. The ancient Greeks and Romans kept slaves; the Hebrew people fought to escape from the Egypt of the pharaohs; in the Middle Ages, only the lives of the clergy were favored. Royalty protected the nobles; the feudal overlords, their vassals; and the bourgeoisie and the Marxists made sure their children and relatives reaped all of the advantages.

When will it be our turn? Or better, the people's turn? Now, I say. We have matured enough to fulfill our destiny. We have all the strength we need to exercise true power, and even more important, we have at our disposal all of the means to do so. In fact, we have already begun to do it, by way of trilogical enterprises. We already have the basic elements needed to formulate a new concept of psychology, medicine and sociology; and eventually it will even be possible to alter society's very philosophy of life.

Before I go any further, I would like to make several points clear. First, it is immoral to work only for the purpose of making someone else (or oneself) rich. Second, it is immoral to have more money than one can use. Third, it is immoral to manufacture or possess arms. And fourth, it is immoral to engage in any activity that causes harm to nature (the use of pesticides, predatory hunting, pollution of rivers and seas). The planet on which we live is a great satellite: either we strive to achieve well-being for all, or the selfishness of a few individuals will bring civilization to an end.

We must help all those who are weak — children, young people, artists, scientists and women — if we are to cease being oppressed by the powerful, who exploit the individual and distort his character, who obstruct human happiness or eliminate it by force. Indeed, if social abuse exists, it is due to this totally unnatural situation. The time has come to call together all human beings of good will to work for the sake of humanity, not for those who are the sickest, those who control economic power and corrupt the entire social environment.

We human beings cannot go on living in isolation if we do not want to founder completely. Our isolation strengthens the power of those who control socio-economic life, because it leaves them

free to continue their exploitative activities. The same feeling of horror that is aroused in us by scenes of Nazi Germany showing the fanaticism of the Nazis toward Adolf Hitler, will be stirred in us tomorrow when we see the peoples of today living in misery, subjugated and controlled by groups of millionaires who dominate nations today. Just as Nazism is a nightmare of the past, socio-economic power will one day be seen as the great terror from which humanity succeeded in liberating itself.

Patriotism is one of the most beautiful chapters in the history of any country. Many times, however, that patriotism has been exploited for ulterior purposes. Today, the socio-economic power that be use appeals with patriotic overtones in all of the locations where they exploit the human being, and they do this precisely to keep the people from protesting or from realizing what is happening. For example, we find the American flag and portraits of historic American figures displayed in the buildings where these firms are represented (as at Epcot Center). The day that the nation belongs to the people, there will be no further need to rouse their patriotism, for they will know full well how to deal with what is theirs. As the saying goes, it's the one who uses, who cares. Indeed, no one enjoys looking after things that belong to other people — especially when he knows, as in this case, that those "other people" are dishonest and exploitative.

This book is an offering to all worthy people who are being kept from developing. We now have this opportunity, one more effort; and we will succeed. By dis-inverting society, we will make it into a society in which everyone can enjoy all that was created for humankind as a whole, all that only a few have used for their own benefit until now.

A Call to Action

We want to summon all of you who have a practical nature, all who possess idealism and dynamism, all who believe in goodness, truth and beauty, to unite so that a new world can be built, a new society: the true Kingdom of Man on earth. In this new society we will work for ourselves and enjoy what the Creator has bequeathed to us, those things that until now we have been deprived of by the individuals who hold economic power in their hands. We have arrived at a decisive moment in time when it is no longer possible to go on sustaining those ill-intentioned individuals who have taken control of the planet and organized a social order just for themselves — allowing us a few crumbs only when their position is in danger of collapse or when they are forced to give us something.

We are calling on all of you to bring about the greatest of all "revolutions" that mankind has ever experienced. We are calling you together to turn society around, to dis-invert it and head it in the right direction. We are no longer willing to be cannon fodder for the powerful, or the pilots of their war planes and the drivers of their combat tanks which spread death and destruction. We want to live life; we want to produce for ourselves and our fellow men; we want to live in peace with everyone. Nor can we let them go on exploiting us and killing us, pitting one class against another, one people against another, one profession against another. We intend to put a stop to all of this because we want to live in a time of peace now — that peace we have always desired but which has been denied us.

I know that the majority of those who possess power are not conscious of the fact that they are the oppressors and the enemies

of the human being. Capitalists, Marxists, businessmen and clergy have no idea that they are sailing in the wrong ship.

It is up to us to show them their errors so that those of them whose intentions are good will abandon the course they are on and join us in this undertaking. Those who are opposed to social well-being will have their power neutralized little by little. And if you ask me how such an endeavor is to be accomplished, I will answer that we have finally found a path to liberation. That is what this book is all about.

We would like to summon all who feel exploited — teachers, factory workers, civil servants, merchants, sales people and artists — to unite in order to finally organize a just society on this earth. Our proposal is based on the following points of view:

- The division of private property, as it exists today, is wrong. Our planet was created for all human beings, not merely for one small group which exploits it, despoils it, and keeps others from enjoying their share of it.
- The human being was not born to be a slave to money but to do something that benefits the entire community, and himself as a result.
- We must become aware of the fact that the institutions, the way they are organized, benefit only a few small groups, exploit humanity, and prevent it from developing.
- Families should serve society instead of using it to provide them with all of the advantages it offers, as is the case today with the economically influential family groups.

To prevent a continuation of the present situation, we propose the following:

- That all business enterprises belong to those who work in them, forming therein businesses with common ownership.
- That each person in the enterprise earn according to the value of his work, not according to the capital he may invest in the business.
- That societies (trilogical societies) be organized which have the means to control exploitative individuals and groups.

- That large private properties gradually be eliminated so that everyone can have a small holding, as the only way to achieve peace among men and a life without anguish. The earth is large enough for all mankind as long as some do not take possession of more than others.

There are a number of difficulties to be faced before the people can take up the reins of their destiny. One of these is that those who wield power will not be willing to relinquish it. Another difficulty is that all those who have ever tried to change the status quo have been killed (Christ, Socrates, Martin Luther King). Still another problem is that since society has been organized with laws that favor those who have economic power, these laws must be changed. Lastly, I think that the greatest difficulty of all until now has been the inexistence of a science that explains this social phenomenon.

I believe that now we have that science, and that now it is only a question of putting it into practice. In general the human being has held to the idea that all he needs to do to make life better is to change a few things here and there. That is not the answer at all. We will have to change practically everything if we are to attain the well-being that we have a right to enjoy. The transformation must be basic; it must be total.

It seems that at the present time everything is wrong. Therefore, we need people of great courage and worth to confront the world until it is turned around and set straight. Although at first only a few will be capable of doing this, little by little their numbers will increase until we reach total realization; for whatever is right and good is a reflection of that which is eternal, like life.

Furthermore, our desire is to be free, just as the Creator is free. Our wish is to enjoy the skies and the seas, to be able to enjoy the world like a garden; but we cannot. Why? Because we have inherited a socio-economic structure that is our absolute enemy. Until this moment, this is what the situation has been. Yet we *can* do something about it. Would you like to change all this so that you can live a fulfilling life? Or would you rather continue under the old system of human exploitation?

I believe that no one of sound conscience can continue to live like this. Since the 1960's at least, a great many young people

have withdrawn from this type of society. Isn't it better to change society than to have them continue to withdraw from it? I would like everyone to know that we can make our lives a paradise because today we have the means to do it. We were not born for opprobrium, for sickness and distress; we were born for well-being and happiness.

The struggle for freedom reached its peak at the time of the French Revolution, the American Independence and the drafting of the Constitution of the United States of America. At that time, Immanuel Kant wept tears of gratitude upon seeing the struggle of the French people. Indeed, everyone who witnesses such events or reads about them experiences a surge of enthusiasm. Nevertheless, what we are witnessing today is another form of slavery, in all certainty far worse, for it debases not only the body but the soul as well; it prevents the human being from developing his intelligence and feelings; and it forces him to spend his life in an animalistic manner. The slavery of economic power is by far the most subtle, for it has the power to corrupt the minds of scientists and to alienate man, the power to destroy civilization itself.

This is the precise moment to call the peoples of all nations to join together in preventing the total ruin of humankind, which is bound to occur if we continue on our present course. The most important step to be taken now is for us to recognize the fundamental cause of the problem so that we can take measures to resolve it. That is the aim of this book and my entire purpose in life.

Plan of Action

I believe it is fundamental that the people take action so that the discoveries in this book do not simply remain in the realm of theory. Therefore, I propose the following plan of action:

1. That groups be formed to study the question of the enslavement of the people by socio-economic power;
2. That these ideas be transmitted to society as a whole, especially to organizations and social leaders;
3. That trilogical enterprises be set up: stores, farms, businesses and corporations, organized to bring profit to those who work in them;

4. That trilogical societies be established, providing a more modern, practical and economical type of community life;

Note: These organizations are described in detail in the last part of this book, with an explanation of their purpose and how to organize them.

5. That this work be begun in the areas where the people are exploited most (commerce and business), and that a close link be established with farmers and industrialists;

6. That as the trilogical enterprises become sufficient to meet the needs of the nation, the people should boycott all of the establishments that exploit them;

7. That the politicians in league with the economically powerful be watched constantly to prevent them from siding with the socio-economic powers-that-be in detriment to the people;

8. That all well-intentioned individuals, the genuine leaders, be encouraged to act so that nations can succeed in fulfilling their great dream of equality and freedom;

9. That the two-thirds of the population made up of normal, productive, idealistic people take an active part in this endeavor so that within a few years we will have transformed the face of the earth.

Final note: Our work must be based on non-violence. We will leave those who are ill-intentioned (the economically powerful) to rant and rave in their hatred.

A Message to All Peoples

The youth movement of the 60's and 70's began in the United States because the students wanted a new world to live in, a world where, like rolling stones, they could go anywhere they wanted to without restrictions. They clamored for a free world they could traverse at will. They wanted peace, not cannons; flowers, not bombs. Indeed, such a world is possible only if we ourselves create it, instead of attempting to change those who are in control, with all their power.

Such a world is already in our hands, and we can rapidly reshape it by dislodging malefic power: first, by having greater awareness of sociopathology; and second, by organizing trilogical schools, universities, businesses and enterprises where the human being, not money or profit, is deemed the essential value. Only in this way will it be possible for us to dedicate our lives to helping one another achieve personal, scientific, cultural and artistic development. Only in this way can we live for our own good and for the good of others, instead of for the aggrandizement of people (the powerful) who are profoundly sick.

Examples of the conflict of interest which exists between the people and the powers-that-be are easily come by. The cover of a recent issue of *U. S. News & World Report* showed a caricature of President Reagan arrayed in medieval armor, ready to engage Soviet Chancellor Gorbachev in battle. In contrast, the results of a poll published in *USA Today* (2) indicate that the major concerns of the populace today are to 1) solve the problems of drugs and crime (80%); 2) limit the use of nuclear weapons (78%); 3) reduce unemployment (77 %); and 4) slow inflation (70%).

Upon careful analysis, we see that the interests of the people are basically opposite to those of the government. Whereas the latter is concerned with increasing its power (symbolized by the medieval warrior), the American people in general are primarily interested in solving their everyday problems (crime and delinquency, unemployment, questions related to disarmament and the economy) all caused precisely by those who wield power in the nation.

From time to time I have had doubts about the etiology of present-day human problems, but I am increasingly certain that such problems are caused by the pathological attitudes of those who possess power, individuals whose actions are based on social laws that are unjust for the people (and for the nation). This being the case, we see how nations are plundered and destroyed by a pack of voracious wolves — the wolves being those who wield power, not the general populace as Thomas Hobbes believed.

Consider, for example, the question of taxes. The idea is conveyed to us that we pay taxes so that the government can build roads, hospitals, seaports and airports, and provide us social security benefits and other types of protection. In reality, what occurs today is that the people are not only paying for the construction of increasingly potent weapons, weapons which serve to safeguard the power of those in command; they are also paying dearly for the extraneous benefits (banquets, public buildings, etc.) enjoyed by the powerful and those associated with them. And even with all of this, the people still allege that it is the powerful who help them! In other words, the people would work, only to be pressured, crushed even, by an insane group of individuals, if the country did not limit the power of the politicians, as the American Constitution rules.

The only way that such disorder can be prevented is for those in power to be continually analysed and their work evaluated so that they can be restrained or have their influence neutralized if necessary. People with power should never be permitted to make decisions that affect everyone. And if we take a closer look at the question of money, it is not difficult to perceive that it is the most expedient instrument the powerful have for enslaving the people to their power. Therefore, each person must be evaluated in terms of the work he does instead of being encouraged to produce more money, which simply means giving more power to the powerful.

It is easy for anyone in the United States to see that there are basically two groups of individuals there. The smaller one, known internationally, is comprised of those who work for multinational concerns — companies which exploit other nations, a practice detested by those countries. The other group, a far larger one, is comprised of the American people in general, who are also exploited by their powerful "brothers." On one hand, the world in general holds a highly favorable opinion of the typical friendly American; on the other, unfortunately, it harbors an extremely bad opinion of the "other type" of American citizen. The latter belong to that relatively small group of ruthless capitalists and materialists who foment war and conflict among peoples — individuals totally lacking in American ideals; enemies of civilization and of their own country.

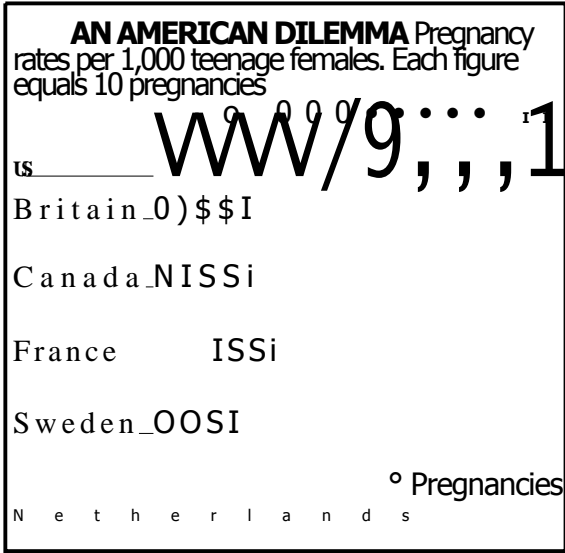
When I wrote the book *The Decay of the American People (and of the United States)*, (3) I failed to make this important distinction between the people themselves as a whole and those few who hold economic and social power, because at that time I was not yet fully aware of the enormous difference between them.

When I wrote the book about the decay of that country, I had not yet perceived what we are now witnessing: the collapse of the present-day socio-economic systems (capitalist and Marxist), a far-reaching phenomenon, truly universal, not limited to one country alone. What we need today, therefore, is a different social, economic and political organization to replace those systems which have failed.

The American people are the world's greatest consumers, not only of material goods, but also of addictive substances, including marijuana, heroin, cocaine, LSD and alcohol. And this is clearly the result of the extremely repressive social structure that exists in that country, an excess of rules and regulations. In fact, Americans are probably subject to a greater variety of restrictions than any other people with the exception of the Russians. Not long ago, at a beach in Connecticut, I saw signs posted prohibiting such an extraordinary number of activities (everything short of breathing) that I could hardly believe my eyes.

Included in a recent *Time* magazine cover story, entitled "Children Having Children: Teen Pregnancy in America," (4) was

the following graph showing that the teen pregnancy rate in the United States is double that of England, Canada or France.



The situation there in regard to all other problems is the same; that is, the incidence of mental illness, drug abuse and alcoholism is generally higher in that country than in others, a fact which indicates that the socio-economic system is inferior to that of other nations. In fact, the near-perfect political system of the United States has attracted the shrewdest, most cunning individuals in the world, and it is these who now have dominion over the people.

On display here in New York lately is the familiar poster of Uncle Sam saying "I want YOU," used in an Armed Forces recruitment campaign to engender patriotism in the people. If the United States were in real danger of invasion by some other nation, nothing would be more noble or beautiful. Yet we know that thousands of soldiers have lost their lives or dedicate years to the cause so that the powerful may preserve their social and economic command. It saddens me to think of how many human lives have been lost merely to protect the profits of a few hundred lunatics.

Humanity has reached the moment for justice: first, because all of the resources utilized by dishonest individuals are breaking

down; second, because the people have now matured sufficiently to see that there is a way to achieve happiness; and third and most important, because the true enemies of the people are those who are ensconced in the powerful socio-economic system, and they must have their power annulled. Neurosis is defined as the attitude of denying, omitting or distorting reality, and it is precisely the sickest (the most neurotic) individuals who have gained power in order to obstruct or ruin reality (goodness, beauty and truth) for the people.

The American people must wake up quickly to the fact that their civilization, dominated as it is by socio-economic power, is in imminent danger of total collapse. They must realize that the individuals who wield such power have a limited sort of intelligence; that is, they see nothing beyond the profits totted up on their adding machines. In fact, the United States runs the risk of losing its political, scientific, agricultural and industrial leadership, and of entering the coming millennium as little more than a Third World nation.

In 1985, when my book about the decay of the American people was published, I was unfortunately not yet aware of the cause behind the serious crisis that is enfeebling the nation. The book was not well accepted by the general public, and I realize now that the reason the people are suffering so greatly is that they are crushed by the power of those unbalanced individuals who reap the fruits of the enormous effort expended by several generations of Americans in building that nation. Americans *must* wake up immediately to the fact that their children are on drugs, their education system askew, their railroads at a standstill, the cities of the north depopulated, and the populace poorer each day. The people ought to have been conscious of this yesterday, and not left it for tomorrow, for the nation is in grave danger today.

It is extremely important that the people become fully aware of what has happened to civilization, and especially, that they perceive the many possibilities there are for them to live a truly satisfying life. Practically speaking, we are on the threshold of achieving this, because we have arrived at a time in history when, all of our fantasies having failed, we can fulfill the incredible reality God intended for us. At last we have the means that will enable us to take up the reins of our destiny, reins long held by hostile hands.

The American civilization is wholly extroverted, focused entirely outward on the external world, the social world. This means that it is materialistic, concerned primarily with physical things, material things; with money and entertainment. Such being the case, any transformation that is to come about there must begin in the social realm. Indeed, no psychological change is possible unless society is also changed; that is, the transformation must begin at the social level, and from there it will spread to the cultural and psychological levels.

What we speak of as the Kingdom of God, or earthly paradise, or the American dream, is very close to being realized now if we solve the problem of money; that is, if we put money at the service of man, instead of man at the service of money, as has long been the case. The United States is the nation that has come closest to achieving liberty, in spite of the fact that today the situation is quite different. Nevertheless, the spirit of liberty has remained strong in the people, who are as yet unaware of how greatly they are dominated by socio-economic power.

Americans drafted the most perfect Constitution of any country. When we review the history of the nation and recall the deeds of Benjamin Franklin and especially Abraham Lincoln, a wave of gratitude and affection wells up in us. Yet, just as the buzzards hover near the eagle's nest, an abominable socio-economic system which enslaves the people has been fashioned alongside an extraordinary political system.

As it is written in the Declaration of Independence:

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Nevertheless, what they have today is a group of individuals who enslave their fellow men, exploit them, and make their lives inhuman. The Constitution provides the people protection from ambitious politicians, but not from the business people of the nation. The political-economic system prevented domination by tyrants, but not corruption by speculators, and little by little these birds of prey began to take control. That is why presidents and politicians have been assassinated or ousted from office, whereas those who wield the economic and financial power have always escaped punishment. Indeed, all that is needed is to put those political principles into actual practice and have all of the nation's parallel powers submit to them.

I believe that the great dream of all humankind is finally on its way to being realized. I believe that we are finally becoming aware of the basic social pathology that has held true human development back: psycho-social power in the hands of mentally unbalanced individuals. We see, for instance, that as the price of everything — hotel rooms, automobiles, houses, entertainment - continues to increase, the people are gradually prevented from enjoying these things. And this is precisely what those who hold socio-economic power want. Even though it means sinking with us, their wish is to stifle the development of mankind.

It is absolutely impossible to go on much longer this way. Just today I heard a television personality (a singer) saying that the people are going hungry. Nevertheless, we will overcome this situation. Indeed, it is obvious that all of the most creative individuals — Gutenberg, inventor of the printing press; Henry Ford; Thomas A. Edison and many others — have been surrounded by exploiters who commercialize, in benefit of a few, those things which are the rightful heritage of all humanity. The scientific societies (medicine, physics, chemistry, space exploration) are likewise dominated by unscrupulous individuals who prevent the people from benefitting fully and fairly from the discoveries made in these areas.

We must also keep in mind the fact that there are many among the general populace whose intentions are the worst possible, people whose wish is to follow in the same path as the powerful. They are merely waiting for the opportunity. In other words, not all of the people who make up the general populace are good. We must separate the wheat from the chaff.

Many construe the people's dream of freedom to mean having the liberty to become rich. To the contrary; the true dream of all peoples is to be free of those who dominate mankind. In practical terms, this implies a struggle against all power; an attempt to prevent any one individual from dominating others; a dream of freeing all peoples from all pressures, whether political, economic or social. Unfortunately, this dream has not yet been realized. But it can be, though; because if we can dream it, we can also accomplish it. I believe that we must first make the people fully conscious of their situation, and the rest will then follow of its own accord. We are by nature free, and we will achieve peace only on the day that we succeed in becoming truly free.

References

1. "Back in the Game," *U.S. News & World Report* November 13, 1985.
2. *USA Today*, November 13, 1985.
3. Norberto R. Keppe, *The Decay of the American People (and of the United States)* (Sao Paulo: Proton Editora Ltda., 1985).
4. C. Wallis, "Children Having Children: Teen Pregnancy in America," *Time*, December 9, 1985, pp. 78-82.

If Any People Succeed in Liberating Themselves, Then Other Peoples Will Also Be Liberated

The following headlines are from the front page of *The New York Times*, December 4, 1985:

- *General dynamics suspended by U.S. on new contracts*
- *Reagan seeking a replacement for McFarlane*
- *Long force-feeding of Sakharov in Gorky is depicted by U.S. kin*
- *Romania warned over rights issue*
- *Winnie Mandela defying Pretoria, Vows vengeance*
- *Hospital found to be ill-prepared for toxic spills in New York area*
- *Fertility rate drops except for women 40 to 34 years old*
- *8,084 jam city shelters: 139 taken off streets*

From what we can see, all of these news items carry the implication that the people cause those in power considerable inconvenience.

The purpose of this book is to make the public aware of the phenomenon of inversion whereby individuals of questionable worth are placed in power while the rest of the populace is obliged to obey their orders, which are contrary to the best interests of the people. A great many geniuses, brilliant scientists, and incredibly talented artists have their hands tied: we, the people, are prevented from producing and growing. The world is being kept from developing because the sickest individuals have taken control of economic and social power.

This book seeks to raise the hopes of the people: it is intended as a message of optimism and faith regarding our common destiny. My intention is to show everyone that our ideals can be achieved, and achieved in a very short period of time. I ask all of you who love each other to help one another: to unite in this massive undertaking, which is to help humanity rise to its feet and set it on the true path of progress and peace for which it was intended. I would like to repeat that we must do for others as we would like them to do for us, and we must try to prevent the powerful individuals from oppressing us and destroying our happiness. **In** spiritual terms, this means taking humanity from the hands of the demons and putting it into the hands of God: heading man in the direction of that which is good, real, and beautiful.

The people are prepared for a great social reversal (a dis-inversion): it is only those in power who are holding them back — and it is useless to believe that these will stop what they are doing, for they are extremely ill and incapable of perceiving true reality. This being the case, the only solution we have is to take the initiative in bringing about a social transformation.

Most human beings do not yet have enough good sense to organize a fair society, as did the English and French thinkers (Locke, Rousseau, Voltaire, Montesquieu, Diderot) and the Americans (Hamilton, Madison, Jay, Adams and mainly, Jefferson), who provided the basic concepts for a virtually perfect political system which allowed France (in the past) and the United States (today) to become dominant world powers.

It should be noted, however, that Jefferson, who was president of the United States from 1801 to 1809, allowed economic interests to have free rein. As one of the principal designers of the Bill of Rights in 1789, he gave the human being total freedom to exploit his fellow man — indeed, he was following Adam Smith's idea that no one is better prepared to look out for the individual than the individual himself: or perhaps also the orientation of Jeremy Bentham, who said that each man is the best judge of his profits.

"We hold these truths to be self-evident, that all men are created equal." Thus begins the Declaration of Independence, the foundation of the Constitution of the United States. Nevertheless we know that in that country all individuals are not treated equally. On one hand there are people who have very little: on the other,

an elite group of individuals who are assured all of their rights: "... that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness."

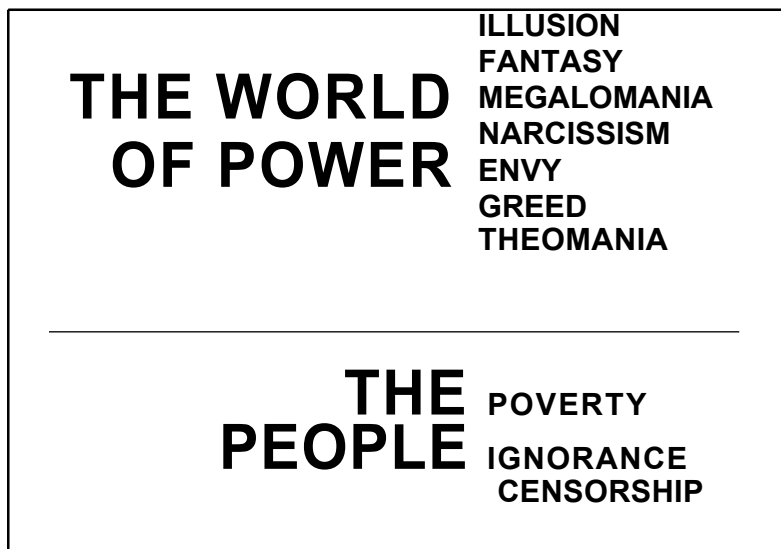
There is a great difference today between the rights of those in power and those of the people. The former live as they please, enjoying total freedom and all kinds of material benefits. The latter do not have even enough food to sustain themselves. They live like slaves, devoid of all hope of ever achieving happiness.

One of the greatest errors of civilization is the fact that the sickest individuals are the ones who have shaped history. When we read the works of a historian, we are getting his view of the world; when a politician speaks, he is transmitting his way of seeing things; and the same is true of the economist, the scientist and all who bring us their perception of humanity. As I see it, a division similar to that which occurs in schizophrenia has been created between that small group of people who hold power and the people as a whole. The public has been kept in obscurity while the ideals of those in power are accepted as commonplace — which is the same as saying that only megalomania and narcissism are given consideration.

In practical terms, the people have been prevented from developing. Each area of progress is used to further the (sick) interests of those in power. Science is used to develop the means whereby sick individuals can dominate others; i.e., sophisticated weapons are developed in order to prevent those in control from being dislodged from power. Education is used to teach the people to respect and accept the opinion of those who give the orders. The political system is structured so that the people will admire those who command. And our economic system is organized to protect the rich. In general terms, humanity is divided into the world of illusion where laziness, envy, greed, and fantasy predominate, and the world of the people in general, who are kept alienated, poor and ignorant.

There is no middle ground between the powerful and the people, yet that would be the only way to achieve a balance. The people are generally thought of as an aggressive, unthinking mass, a group that must be kept under control and told what to do. Meanwhile, those in power cling to their narcissism and egocentricity, believing

that they are infallible and their work perfect. This situation generates conflict, both immediate and long-term, and invariably it culminates in revolution, bloody or otherwise, as at the time of the Reformation, the Renaissance, and the French and the Marxist revolutions.



Generally speaking, no one should be allowed to have power, at least not "absolute" power. Instead we should encourage those who neither seek nor wish power to accept it. The American political system is an ideal standard, suitable for application in all areas, and it, too, must be prevented from being continually distorted by evil politicians or controlled by those who hold economic power. For example, since candidates for political office require financial backing for their campaigns, from the outset they are committed to the rich and powerful, and later their political action is bound to be geared to the interests of those who gave them money. This signifies that politics is being engulfed little by little by economic power — the greatest of all danger for mankind.

Few people stop to question why the Soviet Union, the United States and other nations are so heavily armed. The Soviet people

have nothing against the American people and the American people have nothing against the Russians. However, the powerful of one nation hate the powerful of another because they see their economic and social interests threatened. From that point on, they (the powerful) manipulate the mentality of their citizens, inciting them to revolt against one another. Sometimes they allege that the problem is a religious question, as though they (the powerful) were the faithful acting out the will of God. At other times they say that the problem is a question of money, as though their people were swimming in dollars or rubles. And sometimes they claim that the social system others want to impose would repress the people, as though the latter were not already repressed and enjoyed a great many privileges (which in fact only those in power enjoy). In this way the people have been continually sacrificed, deceived, and pushed to defend, not so much the country itself, but those who are their masters. How many people have already given their lives to help increase economic and social power, receiving in return nothing but a headstone in a cemetery?

If power (as it is presently organized) were annulled, all of the fundamental problems of society would cease. First, man desires power; after that all his problems begin: dissatisfaction, aggression, oppression, social difficulties, misunderstanding. And as sick human beings acquire more and more power, social struggles, hunger, dishonesty, and crime likewise increase. This can be avoided only when the individual in a position of authority does not desire power, for the person who comes to power wishing to be powerful will exercise all of his madness. Furthermore, there is practically no way for him to turn back. From that moment on, nothing can stop him from giving full vent to his pathology.

Power, as it is presently organized, creates a vicious circle, because the (sicker) child, seeing the advantages that those who are in command have, forms the idea at an early age that he too wants to command. From then on he is but one step from total psychosociopathology. I believe that in social life all illnesses can be reduced to one: the insane desire for power. If this pathological attitude is curbed, all others will automatically decrease.

If at least one people succeeds in freeing itself, then all other peoples will also be liberated.

PART A

The Liberation of the People

The aim of Analytical Trilogy is to free all peoples. You may ask: free them from what? Our answer is that until today the peoples of the world have been slaves to the powerful, either directly through physical slavery, or indirectly by way of social systems that have been in force since society was first organized.

In all periods of history, and under all forms of government - imperial, feudal, bourgeois, capitalist or Marxist — mankind has been in servitude to the ruling economic and political powers. At no time have the people ever served their own interests. And that is the same as saying that the human being has never been free.

A number of you may argue that a society cannot function without leaders — an assertion with which I wholly agree. Indeed, what I am saying is that the systems which are used by those in power are inhuman, or rather, inverted, inasmuch as they cater only to those few who have acquired social power through money, family or blood ties, or by merit of race or nationality.

The planet Earth was created for all human beings. Nevertheless, there are a few individuals who have made it their own private kingdom. The result is that neither we nor they feel at ease, judging by the number of policemen and security guards, barred windows and fences, and other measures designed to protect legalized theft.

No one can say that we live in a paradise. To the contrary, many claim that this is living hell — which is correct. Suffering and sickness have become the general norm for humanity to such a degree that individual transformation is no longer feasible unless there is social change as well. This being the case, the first and most

important step is to dis-invert society — turn it around, so to speak — so that those in power work *for* the people, not against them.

Conscientious awareness of this situation is the fundamental requirement for social transformation. The establishment of a dis-inverted society (a trilogical society) is the next and decisive step. Trilogical groups have already begun to organize these dis-inverted societies and enterprises, and all of the people must do the same if they wish to serve their own best interests; that is, if they wish to have food, transportation, housing and clothing in abundance for themselves, without depriving anyone else of anything.

Without bloodshed, peacefully, gradually but inexorably, we will divest the powerful of their power by preventing them from exercising their greed and voracity. If we cease to nourish and sustain their sick attitudes, they will lose their strength and become like deflated balloons, inactive and useless. The crucial point here is the fact that, as individuals, those who wield power are not of good character. If they were, they would not choose to spend their time (nor would they even be interested) in antagonizing us. Like us, they would be working, and satisfied with this life that God has given us. They are seriously ill, like the paranoid schizophrenics who need to attack others and be dependent on them in order to survive.

If we are to recognize and understand all of the social injustice that has been perpetrated, we must first comprehend true psychopathology. And when we understand sociopathology, we will see that society has long been controlled by the sickest individuals, and that they have fashioned sick laws and created an unhealthy social system in order to dominate the healthier individuals.

No ordinary person can exempt himself from responsibility in this situation. If society is organized in this manner, it is because the majority of the people have not concerned themselves with the problem. Our children and grandchildren and their children's children deserve to live in a world that is truly peaceful and happy — and such a world is within our reach today. This is my wish, and I am sure that it is also yours. For beauty, goodness and love to prevail on the face of the earth, we need only to dedicate ourselves to doing that which is truly good, genuine and beautiful.

The people must become aware of the fact that they are manipulated by organizations that are hostile to them. The advertising,

news and entertainment media, for example, have an insane pact with the socio-economic powers, an unspoken agreement by which they achieve their ends at the expense of the people. Likewise, society has been organized, not by the people, but by groups interested in exploiting them. As a result, there is a constant struggle between humanity as a whole on one hand, exploited and harassed by those in power, and the institutions on the other, furiously exploiting peoples and nations as much as they can.

Historically, there are peoples, such as the Africans and the Latin Americans, who have always been oppressed. And there are others, such as the North Americans and the Europeans, who believe themselves to be free, although in reality they are not. To put it bluntly, some peoples are obviously slaves (the former) whereas others (the latter) are entirely misled by the highly refined techniques of the more advanced political and economic systems. To some extent freedom may even be greater in some of the underdeveloped countries (if the individual is not an employee of some company or a civil servant).

I have noticed that there is an absurd number of prohibitive rules and regulations in the United States. For example, on a recent weekend visit to a lake in Lee, Connecticut, I saw all of the following regulations posted in the area:

- Children under 14 prohibited
- No animals allowed
- No playing with stones on the beach
- No ball-playing in the water
- No floating without a raft
- No running on the docks
- No horses allowed
- No swimming
- Alcoholic beverages prohibited
- Invalids not allowed in lake area
- Glass and papers prohibited
- No swimming beyond marker
- Lifeguards must be obeyed

When I came to the United States I believed that its people were free. Now I realize that they are one of the most enslaved peoples of all time. I asked Americans: Do you own your forests, your

lakes and your beaches? Does the work you do benefit yourself and your fellow man? If not, then you are not free. You are a slave to those who own the beach and lake properties, the forests and the fields. And if the work you do makes someone else rich, then you are a slave to him.

When William of Ockham launched his cry for freedom, it was immediately taken up across Europe (Heidelberg, Oxford, Paris, Prague), because there is nothing people crave more than freedom — for the simple reason that they have never had it. And without it we are doomed to live forever in a world that is not ours, doing what does not benefit us and deprived of the chance to develop ourselves to the fullest.

Our initial step is to free ourselves; the rest will come gradually. And to do this, the people must first become aware of their present enslaved condition. Then they must reorganize society, putting it into the hands of those who have the right to it: the people.

Why must we live in a police state? There is only one answer: to protect the power of the powerful — for the people themselves have nothing to be stolen from them. Furthermore, those who are in charge of preserving the peace and maintaining order frequently use the power invested in them to subvert that very order. By involving themselves in contraband and the trafficking of drugs, they create parallel powers.

An article in the magazine *Occupational Health* stated that in the United States there are 3.5 million employers and 80 million employees. Of these, some 26,000 employers have over 250 employees each. This means that the great majority of people work for a few "lucky ones"; that is, the majority work for people who dedicate their lives to stealing, in its true sense.

Those who wield power transmit to the people the idea that anyone can achieve power if he makes a great enough effort. This is an outright lie, since only 0.0001 percent of the population ever achieves any real social-economic progress. Goethe affirmed that his own genius was one percent inspiration and ninety-nine percent effort, unlike the characters he created for his novels. Unfortunately, most people, alienated as they are, believe that wealth is a matter of luck instead of a tremendously pathological effort, twenty-four hours a day, in the art of cheating one's fellow man.

I believe that until now the greatest obstacle to human freedom has been our lack of knowledge of what being free means exactly. It means: 1) being able to dedicate my life to myself and to my fellow man, not to making those who dominate me richer; 2) being able to work for my development and for that of my fellow man, not to furnish more power to the powerful; 3) being able to go anywhere I wish, not merely where the powerful permit me to go; 4) being able to study those things that are most useful to me and my fellow man, not those things that bring greater profit to the dishonest.

The concept of freedom must be reviewed, because most people believe that being free means being able to do whatever one wishes. In their opinion, we are free to practice good or evil, to study something or nothing, to work or to remain idle, to nourish ourselves properly or to get drunk. According to the concepts of Analytical Trilogy, however, we see that we human beings are free only when our actions are directed toward that which is good, beautiful and true; that is, toward all that truly exists. Every time we do something bad, each time we are lazy, each time we drink too much, for example, we harm either ourselves or someone else.

The first and biggest step that humankind must take if it is to free itself, is to become conscious of the fact that man is *not* free in any present-day society, capitalist or Marxist, nor has he ever truly known freedom in all of the history of humanity. Never, probably since Adam and Eve ate of the apple, have we ever had one day of freedom. And the person who claims that we can be free under some other modern-day social and economic regime is either lying outrightly or is entirely misled. I choose to believe the latter hypothesis, because it means that the person does not realize that he will merely be exchanging one "lord" for another.

I believe that man's greatest sin is that he relinquished his freedom by ceasing to live for his own good and the good of his fellow man. In other words, the human being became a slave when he began to do work that made the powerful richer. I will sketch roughly how this came about. In the beginning, mankind worked for the common good, oriented by the Creator. Then, at a certain time, human beings resolved to become gods themselves, and so each began to work for his own benefit. The more aggressive,

clever and megalomaniac took control of the situation and enslaved their brothers, and this is the situation until today.

The overwhelming majority of people work for these new "gods," gods which in no way resemble God but who seem more like demons. Totally lacking in compassion, they exploit and oppress and have even reached the point of believing that it is they who build civilization. Whenever we visit a scientific, religious or educational institution, we see on the walls the names of "benefactors" — individuals who used the money they stole to try to show that they were responsible for what was actually accomplished by the artists, engineers and workers whose names remain anonymous. Only the names of the more demonic appear.

The powerful individual is himself a "victim" of the social and economic system, although obviously he takes the best part of it for himself. He has psychological problems (anguish, tension, phobias, deliriums, feelings of persecution), consults doctors constantly, and takes enormous quantities of psychotropic medicines. Nevertheless, the powerful will never relinquish their exploitive behavior; they must be dislodged from power and restrained so that they cannot cause further disorder. Like the mentally ill, they need to be constantly controlled: if they do not have a psychiatrist, a personal counsellor, a minister or a priest to do this, they are unable to maintain the least bit of equilibrium.

I am absolutely sure that if we do not bring about the correct revolution, humankind will not continue to exist for very long.

Recently I attended Dr. H.M., a 50-year-old American psychotherapist with a broad knowledge of finance in the Jewish community. He commented that the financial world is already in a state of collapse. This is the result of the type of society that was built by powerful people to preserve their powers.

We are on the way to realizing the ideals of the Renaissance together with those of the French Revolution. Finally we have arrived at the threshold of our true social and psychological liberation. We are just one step from total freedom.

We will attain that freedom. Whether the powerful wish it or not, we will achieve freedom. And I would like to add that the proper place for the powerful is in the psychiatric hospitals, not in positions of power.

Liberation from (Sick) Power

The one thinker who most influenced modern civilization, the person who truly brought the medieval spirit to an end, was William of Ockham (1290-1349). A graduate of Oxford, Ockham unleashed a cry for freedom greater than any other until today. Although his philosophical concepts were exaggerated, a number of schools (Oxford, Heidelberg, Prague, Paris) followed them, for scholars were indeed weary of the intellectual slavery imposed on them by the scholastic orientation of the Middle Ages.

What was it that this great liberator of the human mind did? First of all, he rejected metaphysics, saying that it confused substance (essence) with accidents (non-essential attributes) in both quality and quantity. Essence, he affirmed, was identified with existence. Ockham's most important discovery, however, was the self-determination of the will, which he saw as being free of all rational motivation, asserting that the will was in fact the essence of the soul.

At that point in history a great flourishing of science, the arts, philosophy and politics began: the Renaissance. It seemed then that man had finally freed himself from his torturers — until the bourgeoisie emerged, plunging mankind into slavery once again. After that, came the French Revolution, the last and most beautiful page in the history of civilization, and it was at this time that the United States came into being. Now, unfortunately, we are forced to recognize that our present situation is as terrible as that of the Middle Ages. A few more years on this path and we will have returned to incredible barbarism. Nazism, fascism, the wars and conflicts of today, all illustrate clearly what we are going through.

It is my belief that we have reached the point of all or nothing. Either we free ourselves once and for all from the insanity that has taken control of the world, or we are headed inexorably for destruction. And since I do not believe that good is weaker than evil, I think we will succeed in freeing ourselves and finally achieve a genuine era of peace.

It is extremely important for us to accept consciousness of the fact that the capitalists have the worst possible sort of life. Generally speaking, they live isolated lives in their mansions, in constant danger of assault or of having members of the family kidnapped. In other words, it is not only the people who suffer; those who exploit them (those who have socio-economic power) also suffer all of the consequences of their own actions. Hence, social transformation will benefit all people, even those who refuse to accept it because they have power in their hands at the moment.

Humankind reckons among its numbers a few individuals who are so sick that there is very little hope of their changing their behavior. A part of these are constantly ill with physical disorders; the other part includes those who have succeeded in attaining positions of social power. Our aim is to make everyone conscious of this situation — especially the people, since they are its greatest victims.

As it is now organized, society has exhausted all of its resources for growth. If change does not come reasonably soon, total decay will not be averted. Human development is entirely obstructed. Indeed, man cannot even work to full capacity, because if he produces more, the socio-economic system will forfeit the fabulous profits it reaps. Indeed, production is limited to that quantity of goods that will guarantee profits for a few. As a result, the greater part of human energy is curbed and civilization as a whole has ceased to develop.

In other words, I am saying that the people are allowed to produce only that which will bring profit to the powerful, to that small group of individuals who limit our freedom in exchange for a life full of illusions, a life lived in ostentatious mansions, riding around in Rolls Royces, travelling in luxury, drinking it up, and getting their names in the news. We must realize that they are able to live in this fashion because they have enslaved the people and made them hungry and desperate.

All modern cities, capitalist or Marxist, are crowded with scores of high-rise buildings filled with cubicle-like apartments in which a multitude of people live like rats in holes. All of us are aware of the fact that this type of environment leads to the proliferation of vice (emotional imbalance, drug use, homosexuality, crime) — in the same way that animals kept in overcrowded conditions in laboratory experiments develop marked abnormalities. The situation today is quite different from that of the past when the people lived in airier, more spacious quarters. This fact alone is proof that the mode of living has deteriorated — so that the powerful may augment their economic power.

It is extremely difficult to change the capitalist mentality with which humanity is imbued, because for many centuries money has been considered the greatest kind of wealth that exists, its acquisition the ultimate goal of this material life. This idea was put into the minds of the people so that they would admire those who have economic power — and forget the wonder that is to be found along the paths of science, the arts, and true technology and civilization. It is a sick idea created by extremely sick people, an idea that deep down inside is unconvincing.

One thing that proves that power has always been wielded in a pathological manner is the fact that wars and conflict among nations have always existed. The *U.S. News & World Report* cover of October 7, 1985, shows President Reagan and Soviet Prime Minister Gorbachev, the latter declaring, "Propaganda, aggression from space"; the American President saying, "Truth is our greatest weapon." It is evident that the two are arch rivals, not because their peoples hate one another, but because the interests of the powerful of the two countries clash. If there were only the two peoples (without powerful leaders) the American farmers would be more than delighted to be able to sell their wheat to the Russians, and the Russian populace would be overjoyed to be able to travel to other countries to learn new things and improve their lives. The Iron Curtain was not built by the common man; similarly, those who attack the Soviet citizenry are only those whose interest lies in dominating their own people and the people of other nations as well. It cannot be said that Reagan and Gorbachev are not congenial and friendly; but what can be said is that they are totally unaware of the fact that they are serving such terribly evil powers.

Marxism speaks of irreconcilable social classes: bourgeoisie versus employees; capitalists versus workers. We say that any power that is organized against the people constitutes, not a class, but a social aberration, an anomaly which must be carefully and conscientiously analysed so that it can be eradicated, like a disease, like something pathological — which it is: a sociopathology.

In the beginning there were human beings and small groups of individuals. Later, when man began to organize a society, the sicker members of the group — those with theomantic, megalomaniac and narcissistic attitudes — took control. As a result, what they created was something sick, a society in which the healthy are forced to submit to unjust laws. From time to time there have been social uprisings and one thing or another has been corrected, but utmost care has always been taken to see that the power does not slip from those sick hands. The age-old question of which came first, the chicken or the egg, is appropriate here. The answer in this case is that man first organized a sick system, and then he forced all of humanity to live within it. I believe that I have hit upon the etiology of the social problem, so that now it will be possible to correct it.

On a recent visit to the church of St. John the Divine (the largest in the world), we saw various plaques displayed on the walls bearing messages of gratitude to individuals who gave money to the church. Undoubtedly those people exploited their fellow man (with some exceptions, of course), and they are remembered for their beneficence, whereas those who truly labored and enriched the world for their fellow men are forgotten — until in eternity it is all made clear.

The powerful person believes that the world, the nation, the streets and highways, the mountains and beaches, were all created for him. Since he has bought all possible comfort that a human being needs to live well, he sees the difficulties of the rest of the populace as being "natural," still believing that he alone deserves all of the well-being he enjoys. Some, like Weber, even go so far as to say that only those blessed by God become rich! Our entire culture is impregnated with this inverted notion.

Most people think that society is simply this way and that anyone who is not satisfied with it should isolate himself from the world or live in other types of communities, different from normal life.

Others go to the extreme of promoting class struggles, which can make life even more difficult.

Power must be the same as the power of God, which is used to create only that which is good, correct, beautiful. The point is that power has to exist, but not in the way it is presently being used: selfishly, to benefit only those who have authority and social power. There must be a gradual but complete transformation of all power. Instead of serving itself, it must serve the people; that is, it must cease to be diabolical. In addition, the people must understand that they and they alone can change the situation by following new leaders who are humble; that is, normal.

This consciousness which I acquired and am transmitting to others can bring effective results only if every individual begins to act for the common good. Indeed, I am absolutely certain that this is the desire of all humankind — with the exception, of course, of those who have installed themselves in positions of power in order to exploit their fellow men and prevent them from being happy.

I am confident that all of the problems with which we are now afflicted will be resolved: the question of world armament, the destruction of the flora and the fauna, widespread delinquency, drug abuse. Finally, the human being is going to wake up to the sociopathological course upon which he has embarked and he will take a different direction.

All of those who possess power in the world are deeply afraid of the consciousness of the people, for the moment that these become fully aware of the injustice of the system in which they live, the entire structure will collapse. In the past, after Engels and Marx explained a few things about the social and economic problem of capitalism, humanity became divided. Imagine now what will happen if all of the absurdities that the powerful have perpetrated on society are 'perceived'!

Sometimes I think how different the world would be if it were full of theaters and museums, buildings open to all the people, enormous regions for sightseeing, places of culture — a world for everyone, with a trilogical society, a society of people who work; a world without prohibitions, without the "vultures" taking everything for themselves; the great tracts of private property eliminated; the State taken out of the hands of the powerful and put into the

hands of the people. Is this an impossible dream? No. It is a reality that we have already begun to put into practice in our groups.

The treasure is within our reach but we cannot take it because the laws do not permit us to. There is enough for everyone, yet the powerful have surrounded it all in such a way that we are prevented from getting near it. The businesses, for example, are controlled by the capitalists, the communists and the entrepreneurs, and the people are barred from them; the mines generally belong to the influential; the people pay taxes, and the money all goes to augment socio-economic power.

The country with the freest Constitution in the world is the United States. Nevertheless, this Constitution is being dominated by those individuals who retain socio-economic power and who make a few "concessions" to the people. That is, the people are allowed to buy a few of the crumbs left on the tables of the powerful and to remain closeted in their cubicles, drugged, drunk and alienated, so that they will in no way endanger those who dominate society.

The first and most important step to be taken is to awaken the human being, because he is asleep, totally unconscious. Making humanity conscious of the fact that it is in a state of obfuscation is the primary requisite for leading it to a state of happiness. In the social sphere we must immediately modify the laws that permit the sickest individuals to dominate society. We must also keep ourselves alert so that the evil-intentioned do not distort those laws again. We must be on the watch every minute so that we are not wronged. As Lincoln said, eternal vigilance is the price of our freedom.

Freedom is Essential

The concept of freedom is very subtle. Most people think that being free means doing whatever one pleases, and that to be able to do this, you have to have a great deal of money. This idea is wrong, though, because there are many things we cannot do without suffering ill effects: drink polluted water, eat rotten meat, fly like birds, or live in the water like fish. We can, however, do everything which is good, real and beautiful: show affection for others, speak the truth, help mankind, be fair. In other words, I am saying that we are free only to do what is good. There is also another type of freedom, however, and it is very important: the freedom to see one's mistakes and errors; that is, the freedom to perceive the prison in which we place ourselves, and by perceiving it, to act to free ourselves from it. Practically speaking, this is the goal of Analytical Trilogies.

That which is wrong does not exist in and of itself. If the human being succeeds in perceiving this, he will achieve great happiness, for he will stop struggling for that which is evanescent and illusory and begin to live for that which is real: all that is good, beautiful, developed and appropriate for his well-being. Not only did the demons deceive our forefathers, but they continue to deceive us today, making fools and half-wits of us. We must react against this and start to choose what truly benefits us. By doing so, we will put an end to sickness, social injustice, misery and hunger. We must open our eyes and see that there is still time to retrace our steps and return to the earthly paradise which is within our reach.

If a person acts wrongly, obviously he has to perceive that he suffers afterward; but if he alienates himself from this perception,

then his suffering will manifest itself in other ways, such as illness. All suffering is the consequence of an erroneous attitude which, if not modified, will destroy the individual. The purpose of medicine is specifically to alienate the human being. For this reason, people who take psychotropic drugs constantly increase the dosage in order to hide the increasingly intense suffering they feel. This is what occurs in the medical sphere. In the social sphere we must recognize that we glorify the sick, the worst individuals, those who attain power, and that we become playthings in their hands.

Freedom is essential for the human being: without it, it is absolutely impossible to accomplish anything. All of our inner, psychological forces, our intelligence, and our feelings can only exist if we are free. Indeed, God is complete freedom, and our happiness depends upon our becoming like Him so that we can exercise our full potential.

Every time humankind has enjoyed a period of freedom there has been great development: the democratic period of Pericles in Athens produced the great thinkers (Plato, Aristotle, Socrates); early Christianity freed the women and the slaves, giving dignity to the people; William of Ockham brought the Middle Ages to a close and revitalized the universities, politics, and philosophy; the Renaissance opened the doors to the modern age. France led the world for a thousand years because it was then the freest country. England also espoused a philosophy based on freedom (Locke, Berkeley, David Hume); and at the beginning of this century, Germany became a great power, then Japan and the United States, because their peoples were free.

Nevertheless, we have not yet achieved essential freedom. That freedom to "create" and produce, to live happily and to enjoy the world, is not yet ours. And this is where the question of power enters; power which fetters, which impedes our development. This last is the worst of all prisons: we think we are free, because the constitution of our country speaks of liberty; yet we are not. We are, instead, being roundly fooled, and that is why I am writing this book — to try to attain freedom once and for all. Furthermore, I believe that this time we will succeed. The history of human civilization is the history of the liberation of man. It is the history of the struggle we wage to free ourselves from the demented individuals who have seized power (in collusion with infernal spirits)

so that we can take charge of that which is rightly ours: the beaches, the forests, the nation, the world, the air, and life itself.

Our opinion regarding the slavery under which humankind has always lived derives from two fundamental problems: the powerful individual and the social powers.

INDIVIDUAL POWER (
Psychopathology)

14

SOCIAL POWER
(Sociopathology)

THE PEOPLE

At the same time that the people are crushed by the social powers (economic, political, religious), they also suffer pressure from the individuals who become powerful — a fact which applies to most human beings who gain power, because power itself is alienating. In other words, since the socio-economic organization is inverted, every person who desires and achieves power automatically becomes a servant to dishonesty.

If the social structure is this way, it is useless to try to modify it. We must organize a group of better human beings to exert pressure and help all peoples to become aware of this phenomenon. Indeed, the people now have the means to transform society immediately if they accept the fact that, first, power is controlled by individuals who are seriously mentally ill; second, that they (the people) do not have to be controlled by anyone, they have only to be free; and third, that being free depends solely upon their will.

I truly believe that we are on the verge of the greatest revolution in the history of humanity.

To give you an example of this human prison, I relate my own experience. In order to buy a new house we needed the approval of the city government. Besides the fire marshall who inspected the building, other officials appeared who demanded that we remove closets, install new doors, put protective bars on the windows, and insulate the heating system — most of which were totally unnecessary demands. Needless to say, many of these officials are

corrupt and they "demand" money to "approve" the condition of the house. There are laws for everything: where to walk, park, visit. Soon we may have laws that tell us where we can look, when we can breathe, and whether we can keep our hearts and livers or must have them replaced with artificial implants, made in the finest factories of the Peerless Money-Medical Society Unlimited.

In the same way that the manifestations of mental illness are Sometimes laughable, society is also becoming comical. However, the worst of the matter is that it is not only comic but tragic as well. Needless to say, the teenagers commit suicide, the children are abused, and the elderly are abandoned because we are obliged to labor and give power to psychopaths who oppress and abuse us, for the laws give them the power to do so.

Human society is in a sorrowful state. When we see row after row of dingy, unlit buildings; poorly dressed people walking the streets with their heads bowed; beggars; it seems as though life is not worth living. This is the reason many people think that life is a punishment. Some kill themselves, while the vast majority saturate themselves with medicines and drugs, not to mention the revolted ones, full of hatred and rage because they did not ask to be born into a society dominated by malefic individuals.

What I want to say is that it is not necessary for society to be like this, so unpleasant to live in. We have everything we need to live happily, but something very strong keeps us from it. What is it? It is sociopathology (social pathology), and it holds us back like a thousand demons — this pathology that is the laws, the institutions and the individuals who have acquired power. They censor us, arrest us, and impede our development; they watch us day and night to make sure we do not escape from their clutches. Orwell's predictions have come true indeed.

And yet we, the people, are in the majority; we are ninety-nine percent, controlled in a sick manner by one percent. We are the Strength and true power (divine) on this earth. Do not lose hope; we Will soon be free. Believe in yourselves and in our forthcoming liberation. We need only to become conscious of present-day injustice and begin working for ourselves, living in our own societies, under a social structure which serves us, not the (sick) powers-that-be. The people realize they are unhappy; they know that profound social transformation is needed; but they do not

know how to achieve it. What we are proposing is precisely this fundamental change, so that civilization can take its true course.

Social laws are necessary to guide the individual as to how to live in society. However, there are too many regulations, and these are practically immobilizing the human being. This is the origin of the saying that was in vogue some twenty years ago: "It's forbidden to forbid." Indeed, the cause of this state of things is not difficult to perceive. Since the basic social structure has been organized to protect the dishonesty of those who hold power, it has also been necessary to elaborate a highly refined code of ethics to guarantee this power — a code of ethics minutely detailed for the purpose of keeping all human movements within an apparently free social prison.

Those who have power and great wealth are free from all laws, whereas those who have almost nothing are restricted in all their actions so that they do not come near the kingdom of the powerful. This is the main reason for social delinquency today; the underlying cause of crime, dishonesty and aggression. And the worst of it is that if society is not modified, social tension will grow until it reaches an intolerable level. One look at the statistics on the increase of crime and illness is enough to show us this.

What does it mean to be free? In general terms, the Christian religion says that to be free is to free oneself from sin. In the Bible there are a number of places where Christ refers to this (John, vii.32). The philosophers say freedom is doing whatever one wants, good or evil (Kant, William of Ockham). Sociological orientation extolls man's liberation from the State (Comte). The Marxists believe that we must free ourselves from capitalism; the capitalists, that we must free ourselves from communism.

Analytical Trilogy says that our prison is to be found in psychological and social pathology, and that it is possible to free ourselves through conscientization (conscientious awareness of reality) and through psychological and social change. Psychological change depends upon each individual; social change upon practically everyone. Freud's idea regarding the existence of a basic psychological pathology is wrong. We are essentially sane, and that which is wrong within us is merely our willful attitudes of opposing, denying, or distorting that which is good. The human being strives for perfection, which is absolutely correct, because his destiny

is to arrive at that which is eternally perfect. Indeed, it seems that mankind has taken an incredibly long way around to finally approach those things of which the Son of God spoke.

The history of humanity is the history of man's struggle for freedom; it is the history of the fight against paranoia, against all those who attain powerful positions with the intention of dominating and keeping the people under submission. It is important for the people to perceive their enormous inversion in thinking that they must respect socio-economic power, instead of seeing that the economy has been structured to subtract power from the people, to keep man from developing. In other words, this is a false power, because it obstructs all accomplishment; it is a counter-power, a struggle *against* all humanity. Indeed, our greatest battle will be to take the power from the hands of these individuals so that we may be free, once and for all. Individual life cannot be good if it is not also good in the social sense. This is why Einstein said that everything that is really great and inspiring is created by the individual who can labor in freedom.

Liberation from Socio-economic Power

The following news item from Palm Beach, Florida, appeared in *The New York Times*: "The developer Donald Trump has acquired Mar-a-Lago, the mansion once owned by Majorie Merriweather Post, from the Post Foundation. The Mediterranean-style mansion, which has 118 rooms and sits on 17 acres" costs \$1 million annually to maintain. Obviously the mansion was purchased in order to be transformed into some lucrative enterprise. However, this fact in itself explains why there are some 9,000 homeless in New York City. I believe that Calvin would be of the same opinion if he were alive, and that Adam Smith and Jeremy Bentham would change their ideas entirely in regard to the honesty of today's millionaires.

Ferdinand Lundberg wrote two well-known books — *America's Sixty Families* ² and *The Rich and The Super-Rich* — in which he describes the slave-like situation in which these wealthy groups held the people of their country, the peoples of other countries, and, I might add, the entire nation and civilization itself. Christ knew very well what he was saying when he declared that it was difficult for a rich man to enter the Kingdom of Heaven (Matt. 19:23).

An example of this type of slavery that comes to mind immediately is that every human being from the moment of birth becomes a slave to those who hold socio-economic power because he must buy his food, the house he lives in, the clothes he wears, the shoes he uses on his feet — in practical terms, an infernal mode of existence. And the worst of it is that every day we see people dying of hunger and cold around the world as a result of the malevolence

of those who hold economic power — cold individuals, devoid of charity, aggressive and evil as only demons can be.

The opening page of Lundberg's *The Rich and The Super-Rich* tells us that the book "is the shocking story of America today and its silent multi-millionaire rulers who pay no taxes and run the country as tightly as any dictatorship." Lundberg shows clearly how socio-economic power dominates the nation completely and oppresses the people. It is as though each person at birth received a stigma: "You are born now, you unlucky fellow, and now you are going to find out how hard life is" — as though a thousand demons, out of hatred for the work of the Creator, wished to destroy it through the millionaires in power.

To have an idea of the damage wreaked by socio-economic power one has only to read the article by Lansing Lamont that appeared in *The New York Times*:⁴

Japan August 1945 was a virtually defeated nation and therefore it was unnecessary to drop the bomb.

The United States accelerated its bombing timetable in order to force a quick Japanese surrender that would prevent the Soviet Union from entering the Pacific war.

The annihilation of Hiroshima was, in the end, inevitable because the United States was determined to exploit its three-year, \$2 billion investment in the bomb's development.

Thus, thousands of people were killed and two cities destroyed just so the money that had been spent on atomic research would not be wasted. This is only a superficial explanation, however, for what lies behind it — that is, the fundamental cause — is the hatred and envy of the powerful, whose acts were demonic, like those of infuriated beasts out to kill and destroy. And it is this type of individual who retains the socio-economic power until today, in order to crush and destroy the well-being of the people. Such persons are heartless; they have sold their souls to evil power.

Business Week carried an article entitled "Now West Germany's Economy is Carrying the Ball,"⁽⁵⁾ in which the ball is the planet Earth. Indeed, the socio-economic powers-that-be believe it is

of those who hold economic power — cold individuals, devoid of charity, aggressive and evil as only demons can be.

The opening page of Lundberg's *The Rich and The Super-Rich* tells us that the book "is the shocking story of America today and its silent multi-millionaire rulers who pay no taxes and run the country as tightly as any dictatorship." Lundberg shows clearly how socio-economic power dominates the nation completely and oppresses the people. It is as though each person at birth received a stigma: "You are born now, you unlucky fellow, and now you are going to find out how hard life is" — as though a thousand demons, out of hatred for the work of the Creator, wished to destroy it through the millionaires in power.

To have an idea of the damage wreaked by socio-economic power one has only to read the article by Lansing Lamont that appeared in *The New York Times*:⁴

Japan August 1945 was a virtually defeated nation and therefore it was unnecessary to drop the bomb.

The United States accelerated its bombing timetable in order to force a quick Japanese surrender that would prevent the Soviet Union from entering the Pacific war.

The annihilation of Hiroshima was, in the end, inevitable because the United States was determined to exploit its three-year, \$2 billion investment in the bomb's development.

Thus, thousands of people were killed and two cities destroyed just so the money that had been spent on atomic research would not be wasted. This is only a superficial explanation, however, for what lies behind it — that is, the fundamental cause — is the hatred and envy of the powerful, whose acts were demonic, like those of infuriated beasts out to kill and destroy. And it is this type of individual who retains the socio-economic power until today, in order to crush and destroy the well-being of the people. Such persons are heartless; they have sold their souls to evil power.

Business Week carried an article entitled "Now West Germany's Economy is Carrying the Ball,"⁽⁵⁾ in which the ball is the planet Earth. Indeed, the socio-economic powers-that-be believe it is

they who carry the world, not that all the rest of humankind must carry *them*, with their egoism and exploitation which deprives human beings of their well-being and freedom.

It seems incredible, but true human liberation depends basically upon the nullification of socio-economic power, for humanity is controlled by such power, which has monopolized all of the means of production as well as science, the arts and technology, to such an extent that all countries and all people are dependent upon it. It is like the Mafia, forcing every scientist, every artist, every worker to return to it the product of his labor if he wishes it to be used. The greatest sin in all the world lies in power, which today is to be found in the socio-economic realm, because the individual in power manifests all of the human being's erroneous attitudes: envy, hatred, greed, sloth, pride and lust. The manner in which such power is being used reflects an attitude of denial, omission and distortion of reality.

It is a fact that the individuals who wield socio-economic power in the United States believe that the people feel admiration for them. Some no doubt do, but the overwhelming majority is actually horrified of them. The second fact of importance is that they (the millionaires) identify themselves with the great figures of American history (Lincoln, Jefferson, Franklin, Paine), because they believe they have like value. They choose not to see that they are quite the opposite: noxious and dangerous to the country and to civilization; bloodsuckers; mentally sick. These are individuals of whom, sooner or later, we must rid ourselves of if we do not wish to perish with them.

The third important fact is this: the time of the all-powerful in the economy is approaching its end. They have withdrawn to such a great distance from actual work that they no longer have the endorsement to continue to earn their fabulous profits; they are decadent and stupid. It is fundamentally important that the people cease to support them if they are to avoid sinking with them. The book that I wrote concerning American decay did not show that it is these people who are not only destroying the nation and its mentality, but who are also leading all civilization to ruin.

F. Scott Fitzgerald said something very curious about the wealthy:

Let me tell you about the very rich. They are very different from you and me. They possess and enjoy early, and it does something to them, makes them soft where we are hard, and cynical where we are trustful, in a way that, unless you were born rich, it is difficult to understand. They think, deep in their hearts, that they are better than we are because we had to discover the compensations and refuges of life for ourselves. Even when they enter deep into our world or sink below us, they still think that they are better than we are. They are different. (6)

Note that the author considered the rich to be privileged beings. However, what the science of psychopathology sees is that what leads them to think that they are different or better, as Fitzgerald put it, is their great alienation. They are not better. They are far worse, totally removed from reality.

U.S. News & World Report published an article entitled "How Ordinary People Get Rich — Who They Are, How They Did It":

The typical millionaire is a self-made entrepreneur in his early 60s — fewer than 10 percent are under 40. He works 10- or 12-hour days and, more frequently than not, his business caters to the ordinary needs of ordinary Americans. The real way people make money is... hard work for 30 years, six days a week.'

This represents, in psychopathological terms, an incredible compulsion to earn money, an attitude of extreme avarice which no normal individual would adopt. In addition, as newspaper writers Beth Brophy and Gordon Witkin commented: "He's still married to his first wife and probably spoils his children," implying that millionaires set very bad examples for their own children, with whom they try to establish a pact of alienation, distancing them from the reality of life.

The economy of the United States is becoming increasingly weaker as a result of the concentration of wealth in the hands of a few who, in turn, restrain its development. This means that the money which exists in the world is sufficient but not abundant for all because of the impediments created by this type of social

structure. Indeed, the American ideal is to have a comfortable life with everything that is required for one to be happy, and this could be realized immediately if the socio-economic structure did not prevent it. If work done is not designed to help others, then such work will harm others, as we see happening in the world today: one third of the global population is starving, one fifth lacks decent housing, and ninety per cent do not earn enough to have a comfortable life.

All of the existing means of repression defend the socio-economic powers-that-be with a vengeance because, to begin with, the police, the politicians and even the people themselves believe they are dependent on such powers; and secondly, because there is a psycho-social inversion of values in the minds of individuals and also collectively in society. This inversion leads the human being to imagine the opposite about reality — in this case, thinking that the people need the powerful, instead of that the powerful are dependent upon the people.

Thus, our most important task is to educate the people and help them to develop so that they will become conscious of what is rightfully theirs and take charge of it. After so many centuries of lies it is difficult for the human being to perceive all of a sudden how he has been deceived. Nevertheless, we must begin to do this now; and within a short period of time people will come to appreciate what is being done to liberate them. What we desire is precisely this: the liberation of the people. Whether in the spiritual, the philosophical, or the scientific realm the truth is that we have always been slaves, and now finally we have the means to free ourselves from the "demons" who have spoiled our existence and who, at the present time, are clinging to social and economic control.

Most of humankind lives under a thick mantle of alienation, making a great effort to convince themselves that everything is all right. Social gatherings and other joyful occasions are generally steeped in alcohol and even tranquilizers, with a mask of smiles covering all; but when the disguise is removed, what remains is deep desolation and despair, like that of demons cast into hell. This is the universe of the rich and the powerful who have organized a fictitious social structure and who insist on continuing to live this way. That is why the Frankfurt School (Benjamin,

Horkheimer, Habermas, Adorno and Marcuse) put emphasis on the study of this terrible error.

There is no point in trying to convince those who hold socio-economic power of their errors, because they are sick individuals, unable to see their illness. They need treatment, just as the seriously mentally disturbed do.

While I was living in Vienna, I came into contact with the principal schools of psychotherapy (followers of Freud, Jung, Adler, Caruso and Frankly, and one of the things that most impressed me was Jung's idea that psychotherapy was a type of exorcism. What I had long noticed in my work in psychoanalysis was that most of the individuals analysed showed strong opposition towards all that is good, real and beautiful — a truly diabolical attitude. Indeed, that is precisely the attitude the people in power have, attempting to curb, to oppose, human development. Power is all but the total realization of human madness.

Mankind must replace his fever for selling with a strong desire to work for the common good if he wishes to experience peace instead of anguish. The people who elaborated our economic theory attributed primary value to profit: Adam Smith emphasized the value of its use; David Ricardo, the value of monetary gain; John M. Keynes and Michael Kalecki, the value of money itself; Joan Robinson, the value of man and the economy; Piero Sraffa, the value of work; and Friedrich A. Hayek, the value of freedom. Hayek opposed the views of Keynes, recommending that the State should in no way intervene in the economic process, since such an attitude would inevitably lead to tyranny. He expresses this idea in his book, *The Path to Servitude*.⁸ Note that Hayek, more than forty years ago, saw the danger that economic power represented to mankind. Unfortunately, the American political system since Roosevelt's time has taken increasing control of the economy, thereby jeopardizing it.

What we propose is a system of laws for the economic system similar to that which exists in the political sphere for the purpose of preventing any one individual from acquiring too much power. Certainly economic power should be separate from political power, but at the same time it should be subject to similar regulations. Otherwise it will eventually dominate the political aspect. The same separation that exists among the three powers — executive,

legislative, and judiciary — should exist among the areas of politics, economy and religion. The last of these, religion, is already separate, to the relief of mankind and for the peace of humanity.

However, the sicker individuals have turned to the sphere of economy as the means to dominate the nation. Now it is up to the politicians, together with the people as a whole, to initiate this important struggle to liberate their country. In every instance in which such power is allowed to be used freely, it will be sought out by the sicker individuals. This warning is fundamental to the comprehension of social dangers, all of which originate in the minds of those who wield power.

The philosophy of life that prevails in society is exactly the contrary of the divine idea of existence; that is, the reigning philosophy gives importance to earning money, having power, and dominating others. Indeed, we see that the human being is either on the side of the Creator or else he has sold out to Lucifer. Practically speaking, there is no middle ground. And the most interesting part of this whole question is the fact that those who patronize the devil are led to deny this, because he (the devil) does not see himself as such; he thinks of himself as a god. This is exactly the same phenomenon that occurs in the human being: the individual who wields limitless power claims that he has tortured, murdered or imprisoned because he has obeyed orders or obeyed laws. One need only to analyse what was said by the Nazi butchers, the Argentine military leaders, and all others who have been tried under similar circumstances.

Abraham Lincoln said that nothing good has been, or can be, enjoyed without having first required some work. And since most worthwhile things are the product of work, it follows that all such things belong by right to those whose labor produced them. Nevertheless, what has occurred throughout the world in all epochs is that the work has been done by many, while others, without working, have enjoyed most of the fruits. This is wrong, and it must not be allowed to continue. To guarantee every worker the product of his labor, or at least the greatest possible part of that product, is the only objective worthy of any good government.⁹ Could it not be that this ideal was what ultimately caused the assassination of that great president?

Nevertheless, although power must exist, it pertains only to the Creator and to those who work, those who produce. It belongs only to the people, not to those who exploit, who are served, and who tyrannize the human being; that is, not to either spiritual or human demons. Power belongs to those who serve; those who are good, true and artistic; those who are capable of producing. Man must become aware of this fact quickly if he is to build his true world. He must remember that humankind has been deceived in the past and continues to be deceived in the present, but that the moment that man opens his eyes and begins to work for his own benefit (to work for the good of his fellow man, not for some powerful individual), he will rapidly experience extraordinary development and he will enjoy an abundance of material benefits.

References

1. Ferdinand Lundberg, *America's Sixty Families* (New York: I. Stuart, 1967).
2. Ferdinand Lundberg, *The Rich and the Super Rich: A Study in the Power of Money Today* (New York: I. Stuart; 1968).
3. Lansing Lamont, *The New York Times*, January 10, 1986.
4. Dan Kurzman, *Day of the Bomb*.
5. "Now West Germany's Economy is Carrying the Ball," *Business Week*, January 20, 1986.
6. F. Scott Fitzgerald, quoted in *The Rich and the Super Rich: A Study in the Power of Money Today* by Ferdinand Lundberg (New York: I. Stuart; 1968).
7. "How Ordinary People Get Rich — Who They Are, How They Did It," Thomas Stanley, *U.S. News & World Report*, January 13, 1986.
8. Fredrick Hayek, *The Path to Servitude*. 1944.
9. Nicolay and Hay, *Abraham Lincoln Complete Works* (New York: Century Company, 1920) Vol.1, p.92.

Political Power in the Grip of Economic Tyranny

Business Week carried an article by Bruce Nussbaum entitled "The Big Business of Being Henry Kissinger." According to Nussbaum: "For decades, he (Kissinger) has been counselor and confidant to the world's most powerful leaders." He then quotes former Under Secretary of State for Political Affairs Lawrence S. Eagleburger: "We act as a mini State Department. We have clients who want a discussion of the future of U.S.-Soviet relations. We provide the global strategic-economic analysis." Nussbaum continues: "Kissinger's reputation as advisor to the mighty is staggering. Indeed he sometimes appears to have no source of power other than the aura of power. It is an aura many will pay dearly to bask in, hoping to grow powerful as well." The article includes the following list of firms who take advantage of Kissinger's political power:

A SAMPLING OF KISSINGER'S CONFIDENTIAL CLIENTS	
COMPANY	AREAS OF CONSULTING SERVICE
AMERICAN EXPRESS	Geopolitics, Asia
ARCO	Geopolitics, Latin America, Third World debt
ASEA (Sweden)	Washington policy

COMPANY	AREAS OF CONSULTING SERVICE
CHASE MANHATTAN BANK	Geopolitics, Middle East
L.M. ERICSSON (Sweden)	Washington policy, Eastern Europe
FIAT (Italy)	Washington policy, Eastern European trends
GENERAL ELECTRIC (Britain)	Washington policy, Geopolitics
H.J. HEINZ	China, Middle East, Africa contacts
MERCK	Japan, France
MIDLAND BANK (Britain)	Geopolitical trends
MONTEDISON (Italy)	Washington policy
SHEARSON LEHMAN	Deal referrals, geopolitics
VOLVO (Sweden)	International currency trends, Washington policy
S.G. Warburg (Britain)	Washington policy contacts

It is common practice in all countries for out-going presidents and chancellors to enter the business world as executives. If people stopped to think about this they would quickly see how close the link is between politics and finance — not for the benefit of the nations involved, obviously, but rather to form a pact between them aimed at exploiting the people.

There is still time to remedy this situation in democratic nations, but the extent to which the people have been exploited is so great that if much more time goes by before something is done, it will be impossible to save them. The only way this situation can be corrected is for the people to demand the immediate separation of the two powers — even though such a union does not officially exist. At any rate, it should never have been allowed to exist.

In one of President Reagan's radio addresses (12/15/85), I heard him say that the rich are more capable of leading society because they have already experienced success in life, and being independently wealthy, they have no need of money in political office. A great many people share the same opinion, as I myself did until I made certain scientific discoveries. Only through a deeper understanding of psychopathology was it possible to perceive that the opposite is true: the rich actually impede the development of humanity. Being more paranoid, they have a ready answer for any argument; being querulous, they constantly raise apparently important questions; and being convinced of their own self-worth, they think of themselves as indispensable. And because the manipulation of economies and finances does not require any great degree of intelligence, they manage reasonably well, until the nation begins to collapse, as the United States did in 1929 — and as it now appears to be doing, judging by the ominous clouds hovering on the horizon. When a nation founders, the rich also founder, to the point of becoming suicidal.

There are several clearcut characteristics which help distinguish this type of extremely sick personality. 1) They are extremely miserly and spend almost nothing on food, servants or even on close relatives (children, parents). 2) They have bizarre habits: they collect things, wear strange clothing, and many suffer from hypochondria (obsession with disease). 3) They are concerned mainly with the social mask: jewelry, luxurious places, famous persons, their name in the social columns. Individuals who have socio-economic power are absolutely certain that their position is unshakable. They believe that they control the public and that they will easily live another two or three thousand years. They are convinced that their type of society is correct, and that there can be no other. In short, they have no doubts about their own ideas; consequently, most people believe in them. The time has come, however, for us to stop believing in these megalomaniacs and narcissists.

The people must awaken to the fact that they have long been jeopardized by socio-economic power and that they must put a stop to this if they are to be happy. Most important here is for us to realize that we are all to blame because we admire the devil and permit him to act at will. I often wonder how it has been

possible for the people to accept slavery and exploitation by socioeconomic powers yet still praise their executioners! I am not saying that all of 'the people' are well-balanced either, for there are many who admire and cater to the sick individuals who wield economic power. According to the Bible, the moment Adam and Eve decided to be godlike — powerful and knowing of good and evil — they renounced the Creator and allied themselves with the demons. Not all individuals adhere to such a pact or insist on having power; nevertheless, there is little or nothing they can do to help the people as a whole.

Man's greatest problems today stem from socio-economic power because it is controlled by the sickest individuals. Apparently Adam Smith and Jeremy Bentham understood nothing of psychopathology, for they opened the doors for such individuals to take control of society. Now, however, since we are becoming aware of this phenomenon, it will be possible from here on to put a stop to this extremely dangerous social situation. If no other type of power is allowed free rein, why has economic power been given total freedom?

When Calvin said that those who were well-off in life were blessed by God, he was absolutely right; but when Adam Smith said that the individuals who know how to earn money for themselves know how to earn it for others, he was totally wrong. As a result of this confusion, the sickest individuals have taken control of civilization. I believe that this discovery is the most important one in the field of sociopathology for the purpose of liberating the human being.

On the other hand, we cannot expect the artist, the thinker, the scientist to know how to earn money. If a businessman has this ability, he should be controlled by reasonable laws so that he exercises his talents for the benefit of all — in the same way that the work of an artist benefits all of society, and an important discovery benefits all mankind. Why are businessmen, captains of industry and bankers, allowed to work solely for their own profit? I am certain that one day money will be eliminated, but until that happens we will have to put up with this class of individuals a little while longer. Ideally they should not exist.

All extremely disturbed individuals try to wield whatever power they can, using any means available, to oppress their fellow man.

If they fail to succeed in politics or finance, they move to other areas such as communications, science, or even the arts. But, ultimately, their intention is to be aggressive toward society. At the moment, the most effective type of power for this purpose is economic power, because even a retarded person can earn money if he is persistent. Indeed, the tremendous amount of effort that is required in dedicating one's entire life to making money reveals how severe the psychological illness involved is.

A change has occurred in the history of power. In ancient times, the people kneeled before the king. Today, no one does such a thing in front of a president or a prime minister. Yet when we come face to face with a millionaire, we feel great admiration, because we have been taught since childhood that wealthy people are extraordinary individuals who have succeeded in becoming rich as a result of great effort. Perhaps there is no need to say where this idea originated, nor that it is impossible to become truly wealthy except through robbery, directly or indirectly. And by indirect robbery, I mean the power to formulate laws that favor illicit profit.

In my opinion, the United States of America, together with all of the nations of the world, is in the most serious danger of all time as a result of the influence wielded by the socio-economic power that controls present-day society. And do not think that the problem exists only in the Western world, for contrary to popular belief, the Marxist nations have long been totally controlled by political power that is closely tied to economic considerations. Our last ray of hope is that this warning be heeded before total cultural darkness descends upon this planet, should it (economic power) manage to emerge victorious.

The greatest danger to the Western world is not what it calls Marxist materialism; it is within it, in those individuals who wield the economic power that has already suffocated a great many countries. It is not only Latin America that is burdened by a debt that can never be repaid: the United States itself spends 47% of its total revenue to pay the interest due on the national debt which means that the country is only four percentage points away from being totally dominated by the economic powers.

This phenomenon is not a recent one, however. Andrew Jackson (1767-1845), who was U.S. president from 1830 to 1837, "waged

his bitterest fight against the Bank of the United States; many small business owners, farmers, and workers had opposed the original Bank created by Alexander Hamilton in 1791. Jackson saw the Bank as a 'money power' — a monopoly which 'the rich and powerful' used to their own advantage.

It seems that the greatest battles fought by American politicians have all been waged against economic powers. Indeed, the Declaration of Independence was drafted in response to the exorbitant taxes levied by the British Empire; and later, in 1865, American farmers revolted against big business practices. Today we see that American farmers are suffering their worst financial crisis in American history, because their time is dedicated to the honest and beautiful work of planting and harvesting. Being far removed from the conspiracies of the money-lenders and bankers, as a group they are totally defenseless against such evil.

The government should draw all the money it needs from the socio-economic powers, not from the people, who are poor. Yet today it does the opposite, because these powers "transgress" all social laws and force the passage of laws which enable them to use what they have for their own benefit. Apparently three of the largest North American companies pay absolutely no income tax whatsoever because they have legal departments that see to their exemption. There are also a myriad of books available that teach people how to avoid paying the government, since the common citizen cannot afford lawyers as the big companies can. Some industries and businesses are known to employ a whole group of lawyers to teach them how to circumvent the laws — a fact which indicates that the true political power is rapidly losing ground to economic power.

In my book *Liberation* I propose that we are not free to do that which is evil, dishonest, or bad. Political power is restricted accordingly, yet economic power has been allowed to go unchecked, and in this way perverse human beings have found a way to gain control of all that is good in order to obstruct the development of society. Thus, social liberation means freedom from this power.

It is extremely important that American politicians become aware of the increasingly obvious fact that economic power is rapidly encroaching upon politics. **If** this is allowed to continue, political

power will soon be destroyed because 1) the economically powerful will automatically have control over the politicians; 2) the public will revolt against the politician who is corrupted by economic power; and 3) a people under pressure could start a bloody revolution. The United States is the only nation on the American continent in which political and economic power are still separate. In the countries of Central and South America, the politicians are dependent either upon their country's bankers or upon international banks.

When I say that it is fundamental that socio-economic power be taken from the hands of those in power, I am not recommending a type of socialist regime (Sweden, Germany, Austria, England), for that would mean that the same injustices would continue to be perpetrated against the people and that they would remain poor while the government became rich. What I am saying is that money must necessarily remain in the hands of those who produce, so that the value of the individual, of the country, of work, of the arts, and the value of honesty and goodness, may be preserved, since it is upon these that a happy existence is founded (See "Trilogical Enterprises" chapter).

References

1. Bruce Nussbaum, "The Big Business of Being Henry Kissinger," *Business Week*, December 2, 1985, p.76.
2. Lewis Paul Todd, *Rise of the American Nation* (New York: Harcourt, Brace & World, 1964), p.240.
3. Norberto R. Keppe, *Liberation* (Sao Paulo: Proton Editora Ltda., 1983).

The Sociology of Power

The purpose of this book is to try to make the people conscious of the fact that they are dominated by individuals who are sick, paranoid, cowardly and corrupt. This is the right moment for us to free ourselves from the "demons" who exploit us. We have come to a point in time when the constituted powers are weakening, when those who retain them are at a loss to know what to do to continue dominating and exploiting the people — and preventing civilization from improving. It is a period in which all of the circumstances are favorable for us to finally build a true civilization. Society as it is organized today is inhuman. The people are ill, anguished and unhappy because they feel crushed by the powerful. Moreover, we know that we were not born to suffer. Present-day society is truly a hell, not a part of the Creator's plan. Indeed, the demons, the diabolical individuals, have taken command of our social life.

The German magazine *Der Spiegel*, in its December 1985 issue, published an article entitled "Apocalypse Now — The Visitation of the Fourth Horseman," which explains that the collapse of all empires throughout history was due to epidemics. The fall of Greece, for instance, was brought about by outbreaks of smallpox, typhoid fever, dysentery and yellow fever. Rome was destroyed, not by invading barbarians, but by malaria. The Black Death was caused, as we know, by rats which spread the bubonic plague; and the pre-Colombian civilizations were decimated by yellow fever, brought by the Spaniards. Napoleon Bonaparte was vanquished by typhoid fever. In 1978, the World Health Organization announced that yellow fever had been eradicated from the

face of the earth. After that came AIDS, a disease which promises to kill off more people than all of the other epidemics together: a billion individuals.

We know that all illness is the result of psycho-pathological behavior: first it is the mind, the social life, which becomes ill; afterward the epidemic appears. The cure, then, depends upon correcting the error made at the psycho-social level, an error which was committed by those who have social power. Therefore, the fundamental cause of human problems is to be found in those individuals who retain power.

When I say that the powerful are corrupt, many of you may raise the objection that the people in power are for the most part law-abiding citizens, that in general they respect the social laws. Indeed, that is precisely where the problem lies, for the rules and regulations have been designed to protect economic power — and that, in itself, is immoral. Such laws are wrong, then. In addition, there is the fact that the large companies not only contract a great many lawyers to search for ways to circumvent legal requisites, but they also employ dishonest methods to buy the loyalty of politicians who will further their business interests.

All power without control is dangerous, but economic power, in and of itself, is the most dangerous of all. At all times in history, the individuals who hold power have sought material wealth to substantiate their positions of authority. The powerful clergyman of the Middle Ages accumulated land; the feudal lord made his tenants pay dearly; the capitalist or Marxist of today enslaves the workers and all who work, exacting from them the fruit of their labor.

The television series "Dynasty" portrays very clearly the ideal of those individuals who are sicker, which is to build up a mask of perfection around themselves in order to deceive the rest of mankind, just as they succeed in doing in matters related to economy. If society were organized properly, we would not have so much crime, conflict and war; there would not be so much hunger and homelessness, injustice and poverty. And the basic cause of this whole sad social situation is the socio-economic structure, commanded by these people who appear to be sane. A famous Viennese psychiatrist said during a public lecture that the most

elegant people in the audience were the sickest. The reason for this is easily discovered, since the need to appear perfect is for the purpose of hiding all of the inner imperfections — like the demons, who cannot bear to see any error in themselves.

The technique of power is the following: the individual succeeds in acquiring a position of command and the submission of a certain number of employees. He then distributes the work among them and awaits the results. He generally makes use of teaching techniques and "front men" that oppress the worker. If the results are to his advantage, he praises and rewards those who increased his power; if they are not, he blames the failures on his subordinates. Little by little he puts himself in the position of being infallible — withdrawing further and further from reality. Eventually, he reaches the point of issuing orders so absurd that his subordinates find them strange and may even refuse to obey. Nevertheless, he already has the protection of a group of very good employees who safeguard him from total debacle. That is why the person with power cannot survive without the group that surrounds him — exactly like the demons, who refuse to leave human beings alone, and who accuse them of all of their evil deeds, attacking and bothering them. The person who is good has no need of anyone else; the person who is evil is unable to live with himself because, if he did, he would be forced to see, to feel, his own wickedness.

The demons wanted to establish their own kingdom, and they chose human beings to be their slaves. They gave power to a few hundred of their serfs who were obedient to their wishes, and created their kingdom on earth. That is why Christ referred to them as the princes of this world. To assure obedience, they used the artifices of vainglory and praise so that human beings would be charmed by them, and alienation so that no one would be aware of the suffering such a choice brought. The consequences of this are terrible psychosocial confusion in which almost no one understands anything (What is to be done about the economy, the problem of poverty, the schools, the factories and agriculture?), and where sickness, crime, conflict, war, unhappiness, destruction and despair reign.

Now, however, we have reached the moment when we must stop to think and to feel — and this moment will mark the end

of that inglorious undertaking of wishing to create a realm that is not that of the Creator, a realm that is opposite to the true Kingdom. Whether they wish it or not, we are on the threshold of that which is called *Parusia*.

The demons dominated mankind by way of unlimited power, if not that of the classical dictator, then by other means, the most subtle of all being socio-economic power, which uses every type of subterfuge possible. For example, such power claims to be democratic — and it is totally despotic, worse than any dictatorship; it claims to be free — and it imprisons humanity completely; it claims to afford the best kind of life — and the human being has never been in a worse situation. In other words, socio-economic power is totally deceptive, and humanity believed in it.

We must be suspicious of any person who desires power, because the wish for power is extremely pathological. It is the desire of demons and demonized human beings to take for themselves the power that pertains only to God. In my opinion, this is original sin itself. There is only one kind of power, and that is the power of the Creator, which He uses for the purpose of creating, of realizing that which is real; or better, that which is good, true and beautiful. Any other attitude than this is aimed at impeding the realization of good on the face of the earth.

Consciousness of this alone enables one to see that in nearly everything man does there is malevolent intent. This includes, for example, amassing a great deal of money, striving for social power and influence, or organizing a different life system or a new philosophy, theology or science — instead of putting money to use in benefit of humanity, using one's position to benefit others, and living in accordance with reality, in accordance with the truth, beauty and goodness that exists in life itself.

In 1978, when I was making the initial discoveries of Analytical Trilogy, I demonstrated that everything that was self-existent was good. Immediately, one group of analysts in our society began to think that they could do whatever they wished and it would be correct, that whatever they thought and desired was permissible. As their clinical orientation followed their way of thinking, their patients soon began to have serious crises and enormous difficulties. Only those of the psychoanalysts who distinguished between that which was good in itself and that which represented

a distortion, omission or denial of reality were able to overcome these crises. Today, I see that this desire to do whatever one wishes is exactly the same as the demons' wish to oppose the Creator. Unfortunately, society accepted this "inspiration," believing that such attitudes would bring great progress and happiness.

We must halt this headlong race to nothingness, to destruction, and begin the important construction of the New Society — a society that must be organized to benefit all human beings; for we are born equal, with equal rights, even though, regrettably, the socio-economic system has created enormous differences in all aspects of life: standards of living, culture, and education.

I believe that the confusion about freedom is a question of whether it means that the individual can do good or evil, that which is correct or that which is incorrect, the 'yes' or the 'no,' as he wishes. When William of Ockham affirmed that essence and existence were the same, and that neither good nor evil existed as such, he gave human beings full permission to do whatever they wished — to light one candle for God, another for the devil. This is one of the greatest problems that one sees in modern-day civilization, especially in American civilization. It is also the principal cause of its decadence. It is the reason mankind has stopped thinking and feeling and has become totally alienated.

If we observe children, we see that they take great interest in one another, they enjoy playing with each other and their greatest pleasure is the leisure time they spend together. As they become older, they gradually abandon these playmates and then during adolescence they make a great many personal friends. While still young, they continue to harbor a spark of idealism, but eventually, when they begin to work, they become entirely materialistic. The age of thirty marks the individual's passage from dream to corruption, from ideal to deceit. It is corruption in the sense that it means the acceptance of the power that oppresses, denies and distorts civilization, preventing the human being from developing.

The extremely envious person destroys what is good and respects what is evil. In society this means that such a person does all he can to ruin social life by establishing laws and regulations that jeopardize the human being. Unfortunately, it is those who are most envious who gain power more easily, and who impose all injustice upon humanity. Thus, we are divided into two groups:

the populace, made up of simple people — artists, scientists, workers; and those who wield power, the sickest individuals, who obstruct all development.

Such being the case, it is useless for us to hope that any change will come from those in power. Rather we must acquire ever greater consciousness of the state of things so that we can disinvert society, turn it around. It is fundamentally important for us to perceive that we are not victims of an inherently evil nature, but rather that we are harmed by our own inverted choice which leads us to accept the orientation of the worst individuals. Isn't it strange that the German people once accepted Adolph Hitler; the Italians, Mussolini; and the Russians, Joseph Stalin? To this day the people continue to make the wrong choices because they are not aware of this problem of destructive envy (and inversion).

I believe that the Marxist economic system, and even the socialist system (Germany, Austria, Sweden), is extremely unfavorable for a country because it prohibits private initiative and gives excessive power to the political sphere. The people of these countries drink a lot of alcoholic beverages and harbor a certain disenchantment in regard to their future because they cannot develop further. In fact, it is the Swedish and the French who are discontent with their situation today (1986). If the economically powerful were controlled, the people would be more enthusiastic about their work. The ideal, then, is to organize an economic system that takes absolute power from those who retain it.

Capital must belong to the people, through the action of new trilogical leaders, because the State, a poor administrator, obstructs the nation's progress. The three government powers must be separate (political, economic, religious), under just laws that have similar restrictions. The greatest need is to control the powerful so that their power will be diluted and given to the people for their sole benefit. We must decrease the power of the individual and increase that of the people.

The socio-economic-political structure has created a climate of such paranoia that it is difficult to analyse the human being trilogically. In other words, it is almost impossible to achieve psychological balance without a radical social transformation. This sick environment was created by those who took control of social

power and created a system to defend it that is unique in the history of mankind: laws and regulations, the police and the military. As a result, the people began to react and tried to elaborate a different kind of social system which they have not yet succeeded in putting into practice. The only way, then, to diminish or terminate social paranoia is by preventing the powerful (in economy) from exercising their power freely.

When people say that machines and even technology itself are extremely dangerous for the human being, generally speaking they fail to consider the people who are in control behind the scenes. In fact, this helps even more to obscure those powerful individuals who continually destroy humanity. Today they utilize technology and machines to enslave the people; in earlier times they used more direct methods with chains and whips. Even machines are now accused of occasioning the evil that is in fact caused by those who use them in ways that are counter to the best interests of the people.

For example, basic housing, clothing and food should be gratuitous, and money, being superfluous, should be used only to buy that which is superfluous. If a person wished to have anything more than the basic necessities, he would have to pay for it. It is not difficult to see that the greater part of our anguish would end if we were not obliged to earn the bread we eat each day. This mode of living could be achieved today if it were not for the powerful individuals who control economic power.

Foreigners may find it strange that the American people seek entertainment so desperately. For those who live in the United States, it is easier to perceive that the civilization there is extremely anguishing. One of the reasons for this is that the American, because of his philosophy of life, believes he must be continuously doing something. A second reason is that he does not see life as something agreeable, a thing of affection, to be enjoyed. Thirdly, he does not realize that leisure is also a part of action. Nevertheless, pleasant work, which would mean work done in one's own benefit or in benefit of humanity in general, is prevented by socioeconomic power from being realized. As a result, life has lost its meaning. Such power is destroying the essence of existence, which is true action, reality itself. Consequently, there is a high incidence of suicide and a great deal of friction and conflict. The meaning

of life, the essence of existence, is being destroyed. From that point on, everything about society is superfluous, secondary and unnecessary. Our basic problem, then, is the fact that socio-economic power has destroyed the true meaning of life. We are prevented from living life as it is in its essence.

We must be wary of every person or social group that strives for power or whose intention is to someday acquire it. This includes the clergy, the politicians obviously, and the formidable economic powers-that-be. Careful analysis shows us that humanity suffers terribly in the hands of such groups when they are not controlled. On the other hand, we see that the artists and the scientists have never clamored for any sort of power, because their activities are not consistent with any kind of authority. In other words, they have love for their profession as such, whereas those who seek power exercise their particular "activity" with ulterior motives. Bankers, tradespeople and businessmen, for instance, bear no love for the kind of work they do, only for the economic advantages and the power it brings them. That is why they are individuals without a profession, people who one moment are working for a bank, the next for a store, and then perhaps even for a university or the government. Their interest is power, vanity and profit, the same as the gamblers and pirates of yesteryear.

The individual with affection seeks a profession; the one who has no feeling, strives to attain power. The person who is good dedicates himself to an activity; the person who is not, exploits others.

The individual who works is better balanced because he is the one who serves others. The individual who is served is not able to work because he is sick. Until now the latter have ruled over the former and lived at their expense because those who have greater equilibrium have not been fully conscious of the situation. The time has come for them to take up the reins of society.

We must not forget that the people with power struggle continuously against us; twenty-four hours a day they think about what they can do to further exploit us and disturb our lives. We are obliged to put ourselves into action to impede these ill-intentioned people from doing this if we wish to have a peaceful existence. We will have to "battle" for some time, until we succeed in

placing economic power under the dominion of the good. After that, our life will be peaceful. The direction we must take will be to choose individuals who work and make them the leaders of the new society of the future.

To be genuine, work must be of help to all mankind. If it is not, it is harmful "work," anti-work rather. Those who do such work not only jeopardize civilization, they harm themselves as well, for no one has a feeling of satisfaction doing something that exploits his fellow man.

Equilibrium is a question of attitude; that is, it is a matter of acting according to goodness and reality, not against life and that which is good. Unfortunately, there is this problem of social life, of a system under which millions of people are condemned to ignorance, starvation, and a life of misery. Even the fauna and flora are systematically destroyed, and illness is on the increase (AIDS). Humankind is headed for certain destruction, and the fundamental cause lies in the psycho-social attitude of wishing to be served by one's fellow man, the idea upon which our social system is organized.

From the moment we are born, we serve the needs, not of our fellow human beings, but of those (extremely sick) individuals who gain dominance over humanity to jeopardize it. An interesting fact is that these people, the people who wield power, have always been connected with social and economic power. They are the bankers, the capitalists and the communists of today; the kings and nobles of earlier times; the bishops and clergy of the Middle Ages. And the reason for this is that money has been used to acquire power and to control social life; that is, it has been used to deny, omit or distort society.

The social ideal must be similar to the American political ideal, which holds that the people have every possible right to decide who should stay in power and who should not — although the populace may be considerably misled, either by the news media or by the economic powers-that-be.

It is important to realize that money must remain in the hands of all of those who produce the wealth, those (of the people) who work, if it is to be used as it should be. The same holds true for buildings; roads and highways; the countryside and the forests; oceans, lakes and rivers; the mountains and the skies.

Finland, where there are no walls or fences around the small property holdings, is an example of this type of freedom.

In practical terms, everything that exists in the world must belong to everyone, with private property held to a minimum; that is, only large enough to serve its immediate purpose (living space, agriculture, manufacturing). The walls and fences must be eliminated, the rivers and waterfalls given back to the people. And if this is not done by way of laws, then it will be done by way of violence, at the cost of the blood of many.

The Sociopathology of Power

The power that rightfully belongs to the many has been taken by the few, in detriment to all. The power that belongs to other people has been usurped by a few hundred more ambitious and voracious individuals who use that power to impede man's happiness. As socio-economic power grows, crime and delinquency increase proportionately as a counterbalance to such power.

The same phenomenon occurs on an international level between the United States and the Soviet Union: Russia increases its power in response to the extreme greed of the American powers-that-be. It is not the common people of these countries who are responsible for this, however, for they are increasingly maltreated as in the case of the United States, the richest country in the history of mankind, yet its populace today is extremely poor. We can even say that our defense systems — the Army, the Navy, the Air Force — exist more for the purpose of frightening the people than for defending them against others.

On November 4, 1985, *The New York Times* ran the following headline on the front page: "Reagan Approval Reported on Plan to Weaken Libya: covert C.I.A. operation would reportedly back countries that oppose Khadafy ." At first glance there is nothing exceptional about the headline, but on closer analysis we see that it relates to a struggle between the powers-that-be in the two countries, not between the peoples. Libya is opposed to any plans that would increase the power, not of the American people, but of those who exploit them and wish to sink their claws into other peoples as well. It is a behind-the-scene struggle to see who is more adept at enslaving entire populations. President Reagan, who

is personally very congenial, is actually a victim of the socio-economic system he heads; and the same holds true for CIA personnel. In other words, we are caught in a diabolical conspiracy.

Even though it may be possible to make government personnel (cabinet members, the military, the police) aware of this situation, it will not be possible to make those who hold socio-economic power directly — bankers, millionaire moneylenders, owners of large enterprises (multinational or otherwise), international merchants — aware of it, because they have no desire whatsoever to relinquish their power. This being the case, a certain enlightenment of the people, a unity among them, will be necessary if we are to organize a new economy that weakens and eventually neutralizes those now in power.

When I wrote *The Decay of the American People (and of the United States)* I was not yet aware of the fact that the American people hold no power, that they are just as much victims of American power as are the Latin Americans, the Asiatics, the Africans, and even the Europeans.

Having reached this conclusion, what we must now do is work to make people aware of how senseless their lives are; show them how the marvellous life that God gave them has been transformed into real suffering by the insane individuals in power. The headline that appeared in *The New York Times* on November 5, 1985: "U.S. says Moscow slips more arms to Nicaraguans," illustrates clearly that the Nicaraguan people are fighting and dying for the powerful leaders of either the Soviet Union or the United States through the dealings of those who control their country.

Power as it exists today is pathological: it is wrong, inhuman and dangerous. Anyone who exercises any power freely, commits frightful injustices, whether that person be the head of a nation or the head of a family (father or mother). In other words, real power must not be wielded in response to the free will of any individual; it will be exercised justly only if the individual is controlled by the people: And ideally, that individual should be fully conscious of his own pathological attitudes (theomania, envy, greed). I do not believe that anyone can be a true leader unless he is aware of trilogical psychopathology. Without such awareness, there is no way that the individual can constrain his own fantasies, manias, depression and especially his persecutive feelings.

All of mankind's great debacles have resulted from feelings of persecution — a process by which the individual projects outwardly onto others the harmful attitudes he himself adopts toward his life and then proceeds to believe that it is they who are attacking him. On the international level, this means that one nation imagines that it is being threatened by another, and thus it fails to see that the real harm being done is harm to itself by itself.

In general terms, the type of democracy that was born with the French Revolution is ideal. I believe, however, that what it lacks is a conscientization of its errors (a conscientious, ongoing analysis of its faults) with a return to a political system which serves the people, not the parallel powers: economy, business and banking. What is needed is basically a dis-inversion of the system, with all powers placed at the service of the people (and the nation), instead of the entire country being at the service of those in power.

Psychopathology without power is relatively inoffensive. At most, a person can insist on being called Napoleon or Jesus Christ. But psychopathology in conjunction with power manifests itself with full intensity and results in the most terrible madness (Stalin, Hitler, Nero, Herod) — to say nothing of the run-of-the-mill politicians, who fulfill their function relatively well but, nevertheless, do create mayhem upon occasion.

The intention of Analytical Trilogies is to dis-invert society by showing the people that they are the true proprietors of their country and that the institutions must submit to their will. To achieve this, it is fundamentally necessary to reverse the general notion that the people are dependent on the powers-that-be. A person should have power only if the people permit him to have it. And in this case, the only way to reverse this is to have work replace money as the standard of value.

Our aim is to take power out of the hands of madness by making the people aware of the fact that: 1) only the sickest individuals insist on having power; 2) it is only they (the sickest) who fight for power and succeed in getting it; and 3) since society is organized in an inverted manner, power itself is corrupted. That is why today all power is corrupt, and it is why all who challenge such dishonesty suffer dreadful consequences (Abraham Lincoln, John Kennedy, Robert Kennedy, Martin Luther King, Pope John Paul I).

Whereas the extremely sick person is only concerned with how he can dominate others, physically or psychologically, the well-balanced individual concerns himself primarily with work, study and research, which leaves him no time to defend himself against the unbalanced individuals in power. This being the case, the only way for humanity to survive is by becoming aware of the situation: the good can no longer afford to allow themselves to be deceived.

The attitude of the powerful person in his ruthless, merciless pursuit of profit, is as harshly cold as that of anyone who is seriously disturbed mentally. He attains power because he is more successful in trampling over others, something he has been doing since childhood. It can even be said that the wish for power is a characteristic of the insane, and that power is achieved solely through violence against society and its members. Primitive tribes accept a new leader only if he can show that he is stronger than his peers.

Another characteristic of the powerful is their laziness. They dislike work and take a great deal of time to accomplish anything, which explains why they try to make as much money as they can, for then they are in a position to have others work for them. The only being who has real power is God, and he has no interest in imposing his power on others. In contrast, the demons fight frenziedly to gain command, a fact that indicates that any human being who covets power is similar to the devil.

The intention of those who desire power is to exploit others. Our socio-economic system has created a society in which deception is used to gain positions of command so that the person can exploit the work and the riches of those he directs. Worst of all is the tremendous psychological pressure that the powerful exert over the people. Even though those in command realize they are not looked upon kindly, they are nevertheless incapable of curbing their exaggerated greed and envy.

The powers-that-be furnish us with all kinds of excuses in order to exploit us. Some claim that they have to pay low salaries so that the employees will be motivated to work harder — never would they admit that underpaying the workers is a way of exploiting them. Others argue that if the people are too comfortably well-off, they will not want to work — never would they admit

that they prevent our well-being out of sick, destructive envy. The influential unite to create disunity among the people in order to dominate them. Without realizing it, we are governed by the same type of people as those in the psychiatric institutions. Without being aware of it, we suffer the same type of persecution that was practiced by the inhuman, brutish Nazis. The time has come to stop this. How much more are we going to take? Have we become such imbeciles that we have lost every last bit of dignity?

Only an extremely sick individual sees power as an ideal and is motivated to acquire power in society. This being the case, we are forced to admit that the well-balanced are being controlled by the members of society who are more pathological, more unbalanced, because they are incapable of working. They are parasites, totally dependent on others, only able to live off of others. Therefore there is no point in trying to convince them that they are wrong. What we must do is awaken those who are exploited — the people as a whole.

This work of ours requires courage because it denounces precisely those who are in command and who, at the same time, are also the sickest and most dangerous. The people must understand that such people will do anything, no matter how mad, to avoid relinquishing their powers. Nevertheless, if all of us unite for the common good, we can create an indestructible force, because we represent ninety-nine percent of humanity. In other words, the power belongs to us, to the people. It has been stolen from us, and we have only to regain it!

How can this be done? You who are reading this book must speak with others and tell them about what you have read here. Everyone must be told; for it is our lives, our philosophy, our spiritual well-being, and especially our happiness and freedom that are at stake. Either we dis-invert society, or life will soon no longer be worth living.

It is essential that we dislodge the insane power that continues to reign, inflicting such great suffering upon mankind. That same power that crucified Christ, darkened the Middle Ages and created the Inquisition — the power that has spurred wars and bloody revolutions — continues to exist and to tyrannize us today. Such power is the "power" of mental illness.

Inasmuch as a number of human beings strive to attain power, and power is synonymous with insanity, it follows that such individuals crave insanity. And what is most dramatic about this situation is that the present social structure overwhelmingly favors the objectives of such individuals because it provides them all of the means to gain social control. Unless society is restructured, there is no way that the fruits of a normal existence can be enjoyed. Imagine, if you can, a society led by the inmates of an insane asylum. Indeed, many of those in power are far worse. I dislike naming names, but everyone knows of the lives of Howard Hughes, Mengele, Goebbels, Marilyn Monroe, Elvis Presley...

In short, what occurs is that the well-balanced person, being more self-knowledgeable, realizes that he is not capable of leading society; but the person who is mentally unsound, having no inkling of his difficulties and limitations, believes himself to be perfect. He imagines he is capable of controlling and dictating to others. This being the case, there is no doubt whatsoever that in today's society, because of the way it is presently organized, only the mentally unsound succeed in rising to power.

The Psychosociopathology of Power

Some people may find it strange that we are "attacking" only the powerful, thinking that there are other individuals who also cause many problems. Our reply is that the power these very sick individuals have acquired, which enables them to keep the people in a continuous state of tension and hardship, represents a menace to humankind.

Another objection that might be raised is that everyone who attains power becomes pathological. Indeed, that is why we recognize the need for all human beings to be guided by trilogically-analysed groups of persons; that is, groups whose members are aware of their difficulties and faults. In fact, no one who is conscious of his theomania (megalomania and narcissism) will ever endanger mankind. Never could a Hitler, a Mussolini, a Stalin or the many others of similar kind we know of, attain power if they lived in a conscientized society (one in which each member is made aware of his personal shortcomings). One single individual must never be allowed so much political, economic, religious or social power, first of all because no one single person is capable of assuming so much responsibility; second, because those who do "assume" it are delirious individuals (detached from reality); and finally, because socially speaking, this type of power is itself absolutely abnormal. It is a part of the sociopathology we humans have created.

One of the major causes of fear is psychosocial in origin. Indeed, human society is ruled by extremely sick individuals, and in view of the fact that they can cause us harm, it is more than obvious that we should fear them. Social power is extremely

dangerous because the individuals who have it are not conscious of their problems and they oblige their subordinates to adhere to a pact of deceit and hypocrisy with them. Every elected official in every nation is followed by a pack of courtiers who are obliged to laugh when he laughs, be serious when he is serious; they must give orders, pretend, or act according to the role they are given. Obviously some are not as skilled as others at pretending, and that is when friction occurs.

At this point the reader must be thinking that we are recommending a society without leaders. Not at all. What we want are leaders who are conscious of their problems and who will not "spread their bile" over the people, as the saying goes. We want individuals who are wise and who will work for the good of their subordinates, not to inflate their own conceit and megalomania.

I have observed that psychotic individuals (schizophrenics, paranoids, depressives and epileptics) harbor very great social concern. Many of them go so far as to give away everything they have to the needy (charitable institutions, poor people). This indicates that psychological illness is closely related to social dishonesty. Indeed, the sickest people (people full of envy and hate) are the ones who commit the greatest injustices against human beings. Surely the reader knows of families who became famous by means of one type of power or another — through political or economic power, or in industry, agriculture, commerce or banking. These are people who are extraordinarily skillful at exploiting humankind.

One of the Judeo-Christian commandments, the ninth, tells us that we must not covet what belongs to others. Nevertheless, society relates this sin to the people, not to those individuals who have property — as though the latter were specially privileged beings with a right to anything they desire. Analytical Trilogy relates this problem mainly to the powerful, who have taken possession of those things that rightfully belong to everyone. Is not the verb form of the noun *power* expressed as "to take possession of"?

In the future, the leaders of our society will be chosen by the people, exactly opposite to what occurs today with our leaders who, with their megalomaniac and narcissistic attitudes, impose themselves. It is expedient to understand why some individuals are so interested in gaining public office (the Presidency, governor-

ship, mayor). One of the first conclusions that occurs to me is that they want to indulge their theomania (their desire to be a little god); a second is that they want to help their group exploit the country.

Reading over the life of Joseph Mengele makes me wonder how a man of such pleasing appearance could have turned into such a monster! He appears to have been a well-meaning doctor who, after becoming involved with Nazism, began to behave like a barbarian. The same was true of many other Germans, of Russians under Marxism, of Americans in Vietnam, and others who have chosen an erroneous way of thinking. Accordingly, it is very important for the individual to realize that the prime mover of his existence is his own will — not the will to do absolutely anything he wishes, but the will to do that which is good. When William of Ockham said that man's essence was freedom, he made a great mistake in not making it clear that we are free (like the Creator), *not* to be demons, but to be the same as God, in the sense of accomplishing that which is good.

All deeply disturbed people seek power desperately in order to give vent to their madness without suffering any sort of restraint. When such a person fails to attain power, he begins to develop delirious ideas which may eventually cause him to be committed to a psychiatric hospital or to isolate himself in his home. It is not difficult to observe how many people there are who have strange habits, manias and phobias, which serve to hide their extreme theomania. If such a person holds a position of power, he is considered eccentric; but if he is simply one of the people, he is immediately restrained or confined.

The euphoria that accompanies power is brought on not because the position of power is so satisfying but rather because the individual incontinentizes himself; that is, he represses or denies all consciousness of his pathological attitudes. The individual who wields power creates laws and social systems that are obeyed, and thus he immediately feels that his theomania, megalomania and narcissism have won out. With this total fulfillment of his fantasy, he is like a devil who has created a new mode of existence that functions.

For a long time humankind has been ruled by pathological ideas that now must be analysed. I am reminded at this moment of an

American philosopher who was never taken very seriously in spite of the fact that he voiced incredible truths. His name was Thorstein Bunde Veblen (1857-1929).

Veblen was of the opinion that the history of mankind was characterized by the struggle between predatory and constructive forces. Thus, the 16th century pirate became the businessman of modern-day capitalism, and the robber baron of the Middle Ages took on the guise of a respectable financial magnate. Incidentally, in volume two of my book, *The Kingdom of Man*, I made a negative commentary on this thinker, who perceived sociopathology with clarity. ² At this moment I am correcting my error.

Have you ever noticed how individuals who wield power step all over the very people who serve them? That it is precisely those who live off of the work of others that most attack those who do the work? This is the same as saying that when it comes to any kind of useful work, the most useless individuals will be the most aggressive and overbearing. As they say: he who knows, does; and he who does not, teaches — or else forces others to do it. At the Hospital das Clinicas (of the University of Sao Paulo, in Sao Paulo, Brazil) the professors require that their names be put on research work done by others and about which they themselves have no idea. This is common practice in the majority of universities around the world, and it means that the real workers and scientists are obliged to produce in order to give even more fame and power to those who already have it.

Christ could have had all the wordly power he wished, especially since the people wanted to make him their king. And yet he always refused it, saying that his kingdom was not of this world. This fact sheds light on a very important point, which is that human power is not exercised correctly, in benefit of others — for it was Christ who really possessed all the true power a being can possibly have. I am saying also that in order to have a normal existence, we must now disinvert society, making power subordinate to us.

A recent article in *Business Week*, entitled "How 900 Companies Did: Profits Aren't Really As Bad As They Look," ⁽³⁾ gave the impression that money creates companies, generates profit, and provides jobs. This is the same as saying that it is power that

accomplishes everything. It certainly indicates a great deal of conceit on the part of those who administrate corporate activities. The people must realize that it is work which is fundamental. American businessmen seek only profits; they care nothing about their people. They transfer their companies to other countries where they can find cheaper labour. If any one of these nations begins to defend the interests of its workers and demands better wages, the machinery is immediately moved to some other part of the world. What is needed is a general conscientization, an overall awareness of this situation by the people, followed by the organization and administration of their own companies — thereby taking the profits out of the hands of the dishonest "vultures" and freeing themselves to do what is good and just.

What interest have we, the people, in knowing about the conflicts among the Arab factions or even about the efforts the American president is making to punish a few law-breakers, if all of this fighting is merely for the purpose of preserving the power of the powerful, which is used, moreover, against the people? We know that many of us are suffering, but we must let the other nations know that we the people are not responsible for this!

From where did the powerful take their power? From the people, of course. When a nation grows, the shrewdest (sickest) individuals increase their power by debilitating the populace — simply because they are more insane; that is, more envious, voracious, gluttonous, avaricious and covetous (all of which are attitudes that give rise to mental illness). Therefore, if the world is in the hands of the mentally ill, we have no other choice but to accept consciousness of the fact and take control away from them. It will be much easier to do than you imagine, but do not think that they (the sick ones) will not howl like beasts, strike out with their claws and threaten us. Just like the mentally deranged, they will attack us with all their fury. We must stay as far away from them as we possibly can.

We, the people, have followed this insane course for all these centuries as though we were the ones to blame. My greatest surprise was to have perceived this social pathology within which we are manipulated, almost violently, by the truly insane individuals who have taken hold of the power and established an inhuman society. On the one hand are we, the people, exploited

and attacked; on the other, the mentally ill who command us. The situation truly seems to be a mystery, but it is not.

The cause of neurosis (psychosis) and organic illness is theomaniac, megalomaniac and narcissistic behavior. It is obvious that individuals with such attitudes are avid for power, whereas hard-working, self-sacrificing people (who constitute the majority) are clearly not interested in power for themselves. Indeed, the former take over positions of command because that is what they crave. It is they who have organized a social system that is as crazy as they are, in detriment to others. As a result, we spend our lives in misery, deprived of the genuinely good things in life. The good get nothing; the dishonest, everything.

Now it will be possible to turn this inverted system around, to dis-invert all that has been done in detriment to humanity, if you who work, you who study, you who are scientists, artists and civil servants, are willing to perceive all that I am showing you. If you decide to open yourselves to this reality, you can put an end to this tragi-comic situation and begin to take charge of what is rightfully yours: the universe and all that was created, which belongs to us all.

References

1. *Thorstein Veblen: A Critical Reappraisal — Lectures and Essays Commemorating the Hundredth Anniversary of Veblen's Birth*, ed. Douglas F. Dowd (Westport, CT: Greenwood Press, 1977).
2. Norberto R. Keppe, *O Reino do Homem* (The Kingdom of Man) (Sao Paulo: Proton Editora Ltda., 1984), p.241.
3. Stuart Weiss and Robert Mims, "Profits Aren't Really As Bad As They Look," *Business Week*, November 18, 1985, p.115.

The Media in Power

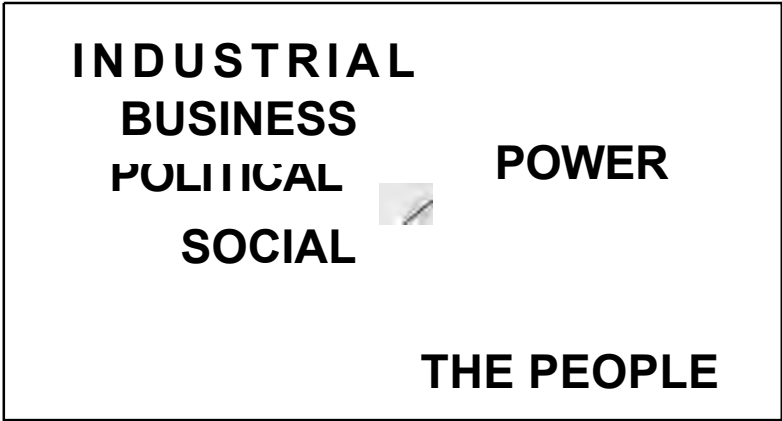
Large corporations buy out the media in order to control the market. Gulf and Western, for example, bought out Paramount, Exxon bought out Metro Goldwyn Mayer, and Murdoch is known to own a chain of television stations. Such facts show that the people are manipulated in conformity with the economic interests of these groups. Even though the law guarantees freedom of the press, the media obviously report only the news that favours these companies. Such being the case, to say that there is freedom of communication is an absolute lie. The people who work in this area are forced to follow the self-seeking orientation of their companies, however opposed they may be to it. This creates enormous tension among them, which explains why there is such a great turn-over of reporters, journalists and newscasters. The contrary is likewise true; that is, employees of long standing are generally those who have sold out to their employers.

We must pay close attention to the way in which the modern means of communication are being utilized. Humanity has entered the age of information — an era that may be the most dangerous of all, since it enables paranoid individuals to engage in the "art" of knowing all that goes on in order to control society. Chaplin's *Modern Times* and Orwell's *1984*, in which Big Brother uses a special television screen to keep constant watch over the people, are finally becoming reality. The idea of giving a number to each citizen, whose record would be kept on file at some police station so that he could be watched day and night, actually exists. As society is dominated by those sickest individuals who control socio-economic power, we are all in danger. The people, who

are becoming increasingly alienated (through drugs, alcohol, food, television, entertainment in general) and at the same time more and more massacred by those with power, need to accept full consciousness of the fact that they are under "violent" attack by a minority of cold, aggressive and dishonest individuals who consume tons of psychotropic drugs and who consult the top specialists in order to maintain some semblance of equilibrium. In every country they comprise a small group that retains all of the power: 500 families in all, or 400, or even fewer; but they constitute the scourge of humanity.

A late 1985 issue of *U.S. News & World Report* included the following articles: "Where Hijacking Fallout Will Lead," "Pentagon Comes Under Fire from Its Friends," "Congress Calls Reagan's Hand on Budget Arts," "Reagan to Marcos: Shape Up Before It's Too Late" — all of them issues having to do with political, military and economic power, in no way related to the people. There was not one single article reporting that the human being is beginning to earn a better salary, or travel more, or have better opportunities to study. It even seems as though the people are too commonplace to warrant new coverage. Instead, we are obliged to read articles about fanatical groups in the Middle East, the increased power of the Japanese, or directly, advertisements telling us that one brand of computer is better than another, that one airline serves better food than another, and so on. To put it even more clearly: the media are operated by the powerful and used by them to increase their power, thereby exploiting the people to an even greater degree. Any outstanding personality is immediately taken advantage of for the same purpose. The people are alienated, drugged and exploited by these groups that dominate society. It is time to organize our own means of production, communication and marketing in order to avert this disgrace.

It appears that no one knows how the people live, what they want, what their ideals and dreams are. Statistical research is carried out, not with the common good in mind, but in the interests of the powerful. If the people are asked what they think of a certain power, it is only so that such power can be increased. If asked what they think of certain cars, for instance, it is only to increase the power of the manufacturers. This is why it is important to build our society now, to isolate the old corrupt power.



The diagram above shows how the old society is organized, with the people at the service of the powerful. A true society would be structured as in the diagram below.

THE PEOPLE (Dominating)

POLITICS

BUSINESS

COMMUNICATIONS 1

Society can be reorganized by creating small communications companies: newspapers, magazines, radio and television, that cater to the people, who could then boycott the powerful media and eventually neutralize them.

Ronald J. Wilkins, in his book *Achieving Social Justice*, puts the problem this way:

Over 85 percent of the people of the world suffer the humiliating and degrading effects of discrimination. Most women and most minorities (the minorities are the majority, in my opinion) in the United States and around the world are discriminated against... More than 70 percent of the people of the world are poor. In Latin America, South America, Asia and Africa over 400 million people, 40 percent of whom are children, suffer from severe malnutrition. Nearly 65 percent of the people of the world do not enjoy political freedom. People all over the world suffer the threat of nuclear war. For now, it is important to understand the causes of such social injustices. ²

Many inequities continue to exist, however, because too many people are graspingly selfish.'

Note that Wilkins sees selfishness as the cause of this calamitous situation; that is, he considers the cause psychopathological. I notice that these sick individuals who dominate the economy have all possible legal backing to act as they do. Issues of this type are generally not reported or discussed in the media because this would entail critical evaluation of the interests of the powerful who control the newspapers, magazines, radio and television.

When a newspaper publishes a story, its aim is to orient the powerful as to the way they act so that they can increase their power or recover the power they may have lost. Today, however, such power is the socio-economic power of a few; the power to deceive, lie and take for themselves what belongs to all mankind. Early this year, for example, *U.S.A. Today* ran a front-page story entitled "Oil 'panic' cunts gas, heat costs." (4)

"It is great news for consumers," said William Randal. "Monday, Occidental Petroleum fell 1/4 to \$28 1/3; Exxon lost 1/4 to \$52; Chevron fell 3/4 to \$35 5/8; Texaco slipped 1/4 to \$29 5/8. "

Commented columnist Charles Koshetz:

As consumers happily wait for falling oil prices to flow to the gas pump, investors cross their fingers. The Dow Jones industrial average lost 7.57 points to 1.529. 13 Monday. At one point, the average was off 14 points. Wall Street's fear is that falling oil prices could weaken the world's financial system.

I ask then: Is what is good for the consumer bad for the financial system? In other words, do the people always have to be jeopardized for the economy or finances of a nation to do well? This proves that the economic system harms the citizen in any part of the world, at least the way the system is organized today. And if it makes life difficult for the people as a whole, it is because it benefits only a few.

The way that the media speaks and writes gives the impression that the world of the powerful is a world apart, a world far removed from everyday life — which in fact it is — a parallel, schizophrenic kind of existence. When we hear tell of someone with power (economic, artistic or political), the idea we get is that they are not people like us. And in reality they are not, because their lives run on an artificial, illusory plane, prefabricated by those who have deviated from the normal. What I am saying is that that universe is strange because it is elaborated for the most part on fantasy and because it exists only as long as it is nourished in this pathological manner.

If the reader thinks about it he will realize that all of the individuals positioned in the universe of power either die under unusual circumstances or they have extremely bizarre habits. Worst of all is the fact that this type of thing is encouraged by the media, which shows it as an ideal way of being, as though a pathological mode of life were the best. I believe that it is extremely important to conscientize this phenomenon, to become fully aware of it, in order to avoid getting involved in this pathological social milieu which destroys those who take the same path. Consider, for instance, how many famous politicians, clergymen and influential people in high positions have died at an early age. The purpose of this work is precisely to awaken the human being to this reality so that he can reverse the situation.

The School of Frankfurt (Horkheimer, Haberman) holds that modern technology harms the human being. Analytical Trilogy maintains that the present system of promotion and advertising is extremely subtle and dishonest. For example, shoes displayed in a window or advertised in a magazine are quite different when you put them on, for however attractive they may be, after being worn for an hour they prove to be exactly like all others. The same holds true for ninety-nine percent of all advertised products.

Yet most distressing of all is the human being's belief that his worth is determined by what he owns: a luxurious home, a good car, fine clothes, jewels. In general, people fail to evaluate their qualities (and defects), preferring instead that their "value" derive from property and material goods, things that have nothing to do with a person's real capacity.

The media today form a very strong barrier to consciousness, and for this reason they have become extremely harmful for people, nations and humanity on the whole. Formerly this was not so, because political power predominated. Today economic power has taken over the means of communication in order to curry favor with political power, so that what we see is continual eulogizing of the powerful and of any idea or person who can increase this power.

We should not, however, forget mankind's great communicators who, in fact, bring glory to the companies they work for and credibility to this field of endeavor. I know that there are individuals of great worth in the media and that not only are they deceived by the companies that employ them, but also that they lack the means to really develop. Indeed, they need to fight so that freedom of the press 'will again prevail, for this is the only way they can preserve their own work.

Journalists, broadcasters and television and movie personalities must realize that it is they who provide the power within the media and that it is they who are being exploited and prevented from developing by the economic powers that control the companies they work for. It is time for these people to wake up and see that they must be the consciousness of society, that they cannot be silenced, under penalty of destroying civilization itself. Journalists have long been an exploited class because, first, it is they who take the risks in gathering the news and in covering events in

battle zones; and second, everything that they write is filtered through the editorial chiefs, whose position requires them to defend the philosophy of the company for which they work. Furthermore, as we know, what dominates is economic power, which sees to it that the news and information transmitted safeguards its power. That is why it is important for groups of professionals in this area to unite and form companies of their own which would cater to the interests of the people. These small firms could gradually begin to boycott those newspapers, magazines, radio and television stations that are not serving the interests of the people.

The humiliated, the offended, the oppressed and the persecuted must join hands to break this invisible but enormous barrier that mercilessly strangles civilization and suffocates our most beautiful aspirations. Very little is lacking — only that decisive step to break this strange respect that is shown to the sick individuals and the devils who keep us imprisoned because we allow them to have power. Indeed, even the politicians believe they depend on them!

Many people may think it strange that I speak of liberating the people and may ask: Liberate the people from what? My reply is brief and to the point: liberate them from the devil, from social injustice, from exploitive work, or from economic power. In other words, the cause of all human difficulties is to be found in the control that the powerful exert in every way by means of money and of domination over society as a whole.

References

1. *U.S. News & World Report*. October 28, 1985.
2. Ronald J. Wilkins, *Achieving Social Justice: A Christian Perspective* (New York: Wm. C. Brown & Co., 1981), p.11.
3. Wilkins, p. 12 .
4. Charles Koshetz, "Oil 'panic' cuts gas, heat costs," *U.S.A. Today*. January 21, 1986.

A Profile of the Powerful

All social laws have been established to protect the powerful; only the people are held accountable for the crimes they commit. If a person who is starving steals some cheese to feed himself, he is severely punished; but if a person with power commits a crime, seizes someone else's property, or slanders his fellow man, not only does he escape punishment, but he may even be praised for his courage.

Naldino, a 16-year-old delinquent, wrote the following:

I'm going to tell the truth, O.K. ? Everybody steals, so why can't I? The President and all those big shots, are you going to tell me they don't take everything they can get? They're the biggest crooks around. How come they have all that property and a lot of other good stuff, and the poor people just have one old shack?'

Obviously the boy was attempting to justify his crimes, but in the social sense, he showed that he was conscious of the enormous injustice that exists in society.

It is extremely important to perceive that the established powers have been organized so as to control the will of the people, paralyzing their capacity to act. We can affirm that ninety percent of all activity has been paralyzed by the powerful. That is why there are shortages of wheat, housing, land; in short, everything. North-eastern Brazil is a good example of this type of economic policy. There, the socio-economic powers hold back the development of the region because it supplies the entire country with dirt-cheap manual labor. In the industrial city of Sao Paulo, factory owners

have organized an annual reward for the best migrant factory workers — a maneuver clearly designed to further human slavery. In fact, the purpose of most such rewards is to silence the people's consciousness of social injustice.

The clear impression that one gets is that the powerful must be directly inspired by demons to have organized a social system that has nothing in common with human beings. What we see as a result is a vast number of maladjusted and revolted individuals, criminals and delinquents who from childhood have learned the art of delinquency and dishonesty from society's leaders. They are simply a reflection of the attitudes and aspirations of those who have taken hold of power and continually try to crush our dearest and most beautiful dreams and ideals.

Humanity is made up of two types of people: individuals who are simple and affectionate; and individuals who are arrogant and dangerous — and indeed it is the latter who are in control. I am reminded now of what the famous American economist Rostow once said: that it is through commerce and business that people calm their aggressive instincts. What I believe to be true is that those people unleash all of their aggressiveness and allow it to increase almost without limit. As long as a few individuals are allowed to control the wealth of the world, it will be impossible for the people to achieve happiness.

It is necessary for all of us to unite in opposition to the powerful in order to make them descend from their pedestals. We must do this, first, to divest them of their strength; second, to show them that we know they are our enemies; and third, so that they will realize that little by little we are going to succeed in making them submit to truth. In their place we will put wise individuals; that is, people who know themselves well, individuals who are aware of their pathology. We will replace the powerful with people who are there to serve us, not to be served: servants of the people, not wielders of power.

The large companies hire experienced administrators — individuals who are highly skilled in the art of making money. These executives achieve their goals in a number of ways: by raising the price of the goods manufactured, by forcing the employees to produce more, by cutting production costs, by paying lower wages; also by speculating with the company's money, obtaining

favors from the government, or worse yet, by threatening and attacking competitors and others who get in their way. Generally speaking, the administrator must be endowed with considerable aggressiveness and, above all, he must be Machiavellian, a person who will go to any extreme to make greater and greater profit, a person with no compassion whatsoever — a truly immoral individual, capable of selling his own parents. This is the mentality of those who lead the world, a world that cannot be ruled by dishonesty if it is to function peacefully. Such are the men who direct mankind. Now tell me, is it possible to have peace on earth with such plundering and aggression?

The J.G. factory in Brazil very carefully prepared for a visit from its president who arrived by helicopter, entered the building, stayed for about five minutes and left. On that day, all of the employees had worn new clothes to work and had cleaned the floors and windows especially to please the great modern-day king; that is, the great modern-day pirate disguised as an entrepreneur, as Veblen put it.²

In other words, humanity has not changed at all. First, there were the Romans and the Greeks with their slaves; then came the church dignitaries who imposed their power on the people during the Middle Ages, organizing the Inquisition in order to persecute and torture. Afterward in succession came the feudal lords and the bourgeoisie, and today it is the capitalists and the Marxists who exploit the people.

Rich (capitalist) father; useless son; stupid grandson. This was a problem that I was unable to solve in the context of Analytical Trilogy until I perceived the enormous influence that the social environment brings to bear on psychological life, strong enough to make a person neurotic. In view of the discovery that neurosis is a question of attitude; that is, a question of negating, omitting or distorting reality, it is easy to see how the social system fosters neurosis with untoward efficiency.

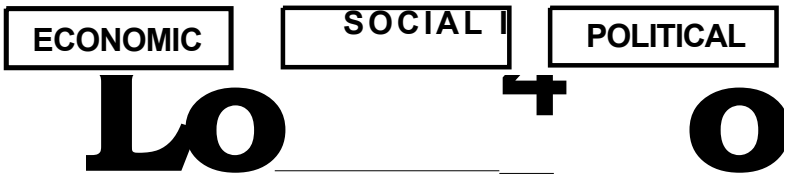
It was not only Proudhon, Engels and Marx, but the Frankfurt School as well (Horkheimer, Habermas) who considered society to be an alienating influence — one which fosters mental illness, we would add. This is why all nations and schools of higher learning hope for some form of (social) change, so that their peoples can begin to grow and develop again.

The factory workers tried to escape from their slavery and ended up with an even worse form of it (Marxism). Indeed, I believe that the true etiology of social problems has only now been discovered, and that it lies in the powerful individuals who have organized a socio-economic system that functions in opposition to the best interests of the people. Some of the political systems in existence today are almost perfect, but they are surrounded by other systems which suffocate them, destroying their effectiveness.

I would like the reader to know that Analytical Trilogy has repeatedly been vetoed by the powerful (those in command of social and economic power) because they recognize that if Trilogy is accepted in the world, they will lose their power. Because of this, it has been necessary not only to establish my own publishing house in order to print and distribute our books, but also to buy television time to present our programs, and to print a newspaper of our own in order to spread our ideas to the public. This book you are reading, for example, has reached your hands thanks only to an intense effort on our part.

Such being the case, I ask the reader to spread these discoveries, for it is the only way we, the people, have of defending ourselves — and even more importantly, it is the only way to build a truly human society. Until today the people have been either slaves or playthings, roundly and eternally fooled by the powerful. Yet this can be changed, the system can be disinverted; and that is why you must be fully aware of the situation.

tc THE POWERS-THAT-BE 



Society is organized in such a way that the people are under the dominion of the social powers, strengthened by a pact among them (the powers) that is aimed at securing all possible advantage for themselves alone (see diagram above). My idea is that the people should control such power through their representatives, so that economic power cannot crush them.

POLITICAL POWER

ECONOMIC POWER

ARTISTIC POWER

SCIENTIFIC POWER

INDUSTRIAL POWER

**CONTROLLED BY
THE PEOPLE**

In the diagram above we see that all of the powers (not only the political power of the democratic system) must be regulated by the people; that is, the people must be able to dismiss those whose attitudes jeopardize the populace.

The person with power projects on the people all of his extreme intransigence, believing that it is everyone's intention to exploit, take all they can for themselves, and jeopardize others. Indeed, since the person with power is blind to the fact that others do not have the same desire to exploit, he uses all of the power he possesses to oppress, subjugate and attack mankind. At the moment, our social system is inverted, and the people have begun to believe that they depend on the capitalist, the banker, the entrepreneur and the businessman. They fail to realize that it is these powerful individuals who live off of what the people plant on the farms and produce in the factories through their own labor.

Why is it that the powerful are always laughing? The usual explanation is that wealth brings happiness. And yet if we analyse the question from the psycho-socio-pathological perspective, we see that the real explanation is quite different. There is a saying that goes: "much laughter, little wisdom," which means that alienation leads the individual to an artificial state of euphoria to inconscientization (repression or denial) of his problems. The

consequences of this are the need for an enormous number of hospitals and the ingestion of an incredible quantity of tranquilizers and analgesics to relieve the severe psychosomatic tension under which such people live.

The psychotic crisis develops when the individual who craves power fails to obtain it. Psychiatric wards are filled with people who call themselves Napoleon, Jesus Christ, Caesar and such; that is, people who have not gained any high public office and who therefore imagine themselves to be famous personages. Another curious fact regarding the powerful is that they continue to raise the price of the foodstuffs, clothing and cosmetics they sell, and of the houses they rent to others, so that eventually it is impossible for the people to acquire these things. Comparing the powerful to demons, we come to the conclusion that they destroy the very kingdom they have built. And they do it because they cannot bear to see the well-being of others: the people well fed, living comfortably, wearing good clothes and enjoying themselves.

Some of you may ask: Why do you say that the person with power is insane? What proof do you have? First of all, it is a good idea to remember that social laws are generally megalomaniac and narcissistic; in other words, they are sick laws. When a person begins to serve these laws, he quickly identifies with them and believes he has finally become a god. Sometimes the individual who gains social power is initially a good person, but, as time passes, he inevitably falls prey to absolute theomania. This explains why the person who chooses to have power is incapable of relinquishing it of his own accord.

The second important factor to consider here is the pathological desire to live out one's delusions of grandeur. For those who are not familiar with psychopathology, it is expedient to explain that there is no qualitative difference between the person who exhibits serious mental imbalance and the human being who is considered sane. If a person is not careful, he can easily enter the path to illness. It must be pointed out, however, that only those who are sickest choose this path.

No position is sicker than that connected with power: each time an individual has a chance to give vent to all of his desires, he will commit the greatest acts of madness — all with the backing of the law. That is why the person who commands likes to shout

and accuse others of the shortcomings and failings that are in fact his own. Moreover, since such individuals have no consciousness whatsoever of their psychological difficulties, their subordinates tend to consider them perfectly sane. As a result, the people end up believing in the sickest, the most alienated individuals, who are out of touch with reality. In the United States there is a very strong belief that the person who claims to be good, faultless, and admirable is to be admired — even though he may have a malignant tumor or suffer violent bouts of anguish and be an inveterate debtor. It is urgent that we put our trust in those who do not have so much confidence in their powers, in people who think they know little and in individuals who behave with humility, because the person who does not trust himself, trusts the Creator; the one who thinks he knows little, becomes wise; and those who are humble will never disturb the peace of their fellow man.

No human being can be allowed absolute power, or he will use it wrongly. Indeed, we can say that the schizophrenic, the depressive, the paranoid and the maniac all clamor for some form of power in order to indulge their sick desires. Hitler and Stalin: typical paranoids; Nero: a pyromaniac; Caesar: an epileptic all of them classic models of sick individuals in power.

Power is similar to psychological illness in that if the individual does not put a stop to his pathological attitudes (hate, envy, theomania, megalomania and narcissism), he sinks deeper and deeper into them, to the point of no return. We have the example of the generals in the South American dictatorships (Argentina, Chile, Paraguay and Brazil) who led their countries into the worst situation in their histories.

If the reader observes carefully, he will see that the insane person (one who is not involved in psychiatric treatment) always has enormous "freedom" of action due to his fierce attitudes in getting what he wants, because he sets no limits to his inordinate ambition. This type of person gives the appearance of being perfect, yet he takes medicine constantly, is terrified of death, and has no equilibrium whatsoever.

Now it is possible to understand why families give support to their sickest members, the reason being that these represent the social ideals of power that the families seek, and also because

those who are the sickest (psychologically) behave in the most arrogant manner, acting as though they were perfect.

After so many centuries of alienation, the people have been drawn away entirely from their true purpose in life and placed on a level of secondary importance. We see that they adopt a submissive attitude, a dependency which makes them await orders from superiors to act. And as the intention of those who wield power is generally to exploit them, they (the people) remain in a state of slavery. In other words, the most serious social problem is the attitude of those who have economic power and who exercise it in detriment to the nation and to civilization.

The purpose of this book is to take power away from the unbalanced and give it to the sane: first, by making people aware of the fact that they admire those who are the most paranoid; and second, by unmasking the ill-intentioned. This will enable us to build a new society, with true leaders who will finally guide us to that peace and development we so long for.

References

1. From an interview with reporter Sergio Pompeu of the *Folha de Sao Paulo* newspaper, October 7, 1985, p.10.
2. Norberto R. Keppe, *O Reino do Homem* (The Kingdom of Man), Vol.II (Sao Paulo: Proton Editora, Ltda., 1983), p.241.

Sociopathology

From the first page to the last, newspapers carry articles that reflect sociopathology, the pathological attitudes that abound in present-day society. For example, the front page headline of the Brazilian daily paper, *Folha de São Paulo*, on September 26, 1985, announced the visit of Poland's Prime Minister Jaruzelski and Soviet Foreign Minister Shevardnadze to Brazilian President Jose Sarney — a visit obviously motivated by the fact that the two nations have said they would back Brazil if the country decides not to pay its foreign debt. Also on the front page is an article describing the visit made to a synagogue by three of the city's gubernatorial candidates — a maneuver clearly designed to attract votes in the Jewish community.

Subsequent pages are taken up with the candidates' opinions on current issues and especially their comments about their political adversaries. Further along there is an article accusing IBM of invading the area of domestic computers. In short, right to the last page the newspaper is mostly taken up with articles concerning the struggles being waged between economic, political and commercial interests, while approximately ten percent of the available space is left for news that is of any real value to the people: a report on the earthquake in Mexico, items about science and art.

In other words, the press has become an almost useless vehicle for the people as far as any real benefit to them is concerned. More specifically, as nearly all of the news media (television, radio, magazines and newspapers) are sympathetic to one faction (economic, political, social) or another, they foster both the collective and the individual paranoia of the people.

Human energy is spent entirely on things that reinforce psychosocial pathology, because society and the individual act mainly in response to their destructive attitudes (envy, greed, hatred, calumny, dishonesty). There is a constant struggle for socioeconomic domination of social interests, and the groups and individuals involved need the acquiescence of the people in order to act with impunity. This is a difficult problem to solve because people are not clearly aware of it; most of them believe that life is simply that way. My purpose in writing this book is precisely to tell people that life is *not* like that, that the organization of our society is wrong, and that it is our obligation to change it.

It is a fact that when an assassin is on the loose, attacking the populace, the people join forces to stop him. But what could be more dangerous and destructive than a situation in which thousands (millions) of people die of hunger, even though sufficient food exists? When ordinary daily living is unsafe as a result of social injustice? When millions of people are prevented from working because the labor market is controlled by speculators? Or when science, technology, culture and the arts are controlled by those with influence, whose only goal is material profit? Are we to continue living at the mercy of deranged politicians and military leaders who are totally unconscious of what they do?

I invite all of you who are scientists, educators and artists, as well as all of you who are endowed with good will, to join in building a truly human society. There is no point in trying to correct what is essentially wrong (capitalism, Marxism, the social and political structure). Instead, if we organize our businesses, our communities, our families, according to the trilogical model, within a short time this system will predominate and compel all of society to become honest. Our greatest advantage at the moment lies in the fact that the present-day models of social organization have failed so miserably in all parts of the world, bringing on a crisis of enormous proportions throughout the world in all sectors, and that the nations are hoping for something different, which we are now offering. Humanity is ready for Trilogy.

People say that the Brazilians are lazy. They are, not so much as a result of their nature (which is ardent), but mainly because those who wield the power in Brazil have kept them in a state of torpor for hundreds of years in order to remain in control.

People also say that Americans are naïve about those who govern their country. They are, because these leaders have led them to believe that they are honest and that they are conscientiously working to improve the well-being of the people. If we look at the situation in other nations, we find that the very same process of collective alienation exists there also, fostered by those in command. Obviously, if they (the powers-that-be) did not do this, they would have lost their power long ago. Therefore, we must make a decision: either we go on being exploited and unhappy, or we take our lives into our own hands and, once and for all, organize society correctly.

A serious psychological impediment exists, however, and this is the people's admiration for paranoid individuals; i.e., for those who crave power, and whose megalomania and theomania (self-deifying beliefs) they intensify. Such is the great pact of alienation we make with the powerful. On the other side of the question, those who wield power cultivate the idea that if the people are not aware of a particular problem, then that problem does not exist. The result of this is a silent agreement among the various areas of power to avoid publicizing "bad" news; that is, a pact to avoid showing the people the difficulties their leaders may be having (for which they themselves are to blame), the consequences of which will invariably fall upon the shoulders of the people. For example, although the economic situation of both the United States and Brazil is increasingly serious, very few of those in power in either country have sufficient courage to bare the facts and bring the problem out in the open.

Very few people have perceived that humanity has long been governed by the sickest individuals, by those which modern-day science classifies as neurotic or mentally ill. This explains why mankind does not stop fighting wars and wreaking destruction. And the explanation of why this has not been perceived very clearly is to be found in the process of "inconscientization;" that is, in the process of choosing not to look at one's problems, not to accept any consciousness of those problems. In somewhat the same way that the hypochondriac transforms his psychological problems into physical symptoms, those who control social power place the blame for all of mankind's problems on social life, thereby leading the people to believe that their difficulties are occasioned by their

own behavior, not by those who created the laws and the rules and regulations and who command society.

In other words, I am saying that it is the people in power who create the real problems and then project what they have done onto the people. This diabolic process is what has caused civilization to stop its development. The people want to be free to develop, but they are prevented from this by the laws and by the power wielded by their leaders — who, moreover, attack them, claiming that they (the people) are disobedient lawbreakers who endanger the nation.

The reader must realize that this iron band that shackles us has to be broken if we are to free ourselves from the psycho-social slavery that holds us captive. I will give you a list of examples.

The nation's economy must be in the hands of the people, not under the command of a few hundred "hawks." Science must be used for the good of the people, not to bring still greater profits to the "hawks." The schools must analyse what is good for the populace, not train students to serve the powerful. The nations' countrysides, beaches, mountains and forests must be returned to the people and not be fenced off by their owners, envious, selfish individuals whose wish is to prevent anyone else from enjoying these places. Homes must be ample, not like bird cages, so that all people can feel comfortable, not just the millionaire exploiters in their mansions. The streets, highways and means of transportation must serve the people, not provide a way for the dishonest to augment their socio-economic power. Nations must serve their populations, not the mentally ill individuals who have taken command of them and who attack others in order to increase their power.

In short, we, the people, want a normal life; we are no longer willing to serve as targets for the projection of sicker individuals so that they can attack us and take away our happiness and well-being.

The biggest difficulty we face, the most enormous problem that lies ahead of us, is the state of alienation of the people. I must admit that I have long been suspicious of Engel's intention in his book on the origin of the family, private property and the State. He declares that the State is not a power that has imposed itself on society from outside, but a product of society when the latter

People also say that Americans are naive about those who govern their country. They are, because these leaders have led them to believe that they are honest and that they are conscientiously working to improve the well-being of the people. If we look at the situation in other nations, we find that the very same process of collective alienation exists there also, fostered by those in command. Obviously, if they (the powers-that-be) did not do this, they would have lost their power long ago. Therefore, we must make a decision: either we go on being exploited and unhappy, or we take our lives into our own hands and, once and for all, organize society correctly.

A serious psychological impediment exists, however, and this is the people's admiration for paranoid individuals; i.e., for those who crave power, and whose megalomania and theomania (self-deifying beliefs) they intensify. Such is the great pact of alienation we make with the powerful. On the other side of the question, those who wield power cultivate the idea that if the people are not aware of a particular problem, then that problem does not exist. The result of this is a silent agreement among the various areas of power to avoid publicizing "bad" news; that is, a pact to avoid showing the people the difficulties their leaders may be having (for which they themselves are to blame), the consequences of which will invariably fall upon the shoulders of the people. For example, although the economic situation of both the United States and Brazil is increasingly serious, very few of those in power in either country have sufficient courage to bare the facts and bring the problem out in the open.

Very few people have perceived that humanity has long been governed by the sickest individuals, by those which modern-day science classifies as neurotic or mentally ill. This explains why mankind does not stop fighting wars and wreaking destruction. And the explanation of why this has not been perceived very clearly is to be found in the process of "inconsientization;" that is, in the process of choosing not to look at one's problems, not to accept any consciousness of those problems. In somewhat the same way that the hypochondriac transforms his psychological problems into physical symptoms, those who control social power place the blame for all of mankind's problems on social life, thereby leading the people to believe that their difficulties are occasioned by their

reaches a certain level of development. He also asserts that there must be a power over society whose purpose is to maintain order, serve as a buffer, and prevent conflicting economic interests from devouring each other and destroying society in a useless struggle.

What I believe has happened is this: as society developed, the shrewder individuals (who seized the best part for themselves) organized the rules in such a way as to guarantee their power. In this way they were able to dominate all of the people and prevent others from seizing control of whatever they had taken to begin with.

The people of the United States of America own less than one percent of the land. The other ninety-nine percent is owned by the people who have power — not for their use, for they have far more beautiful places in which to live, but to prevent others from enjoying those lands. It is a problem of greed and of envy at the social level; a sadistic, evil attitude toward the people, who are thereby compelled to remain in their homes, drinking beer and watching television.

It would be good if the people came to realize that their country is theirs, so that they would take charge of that which rightfully belongs to them: the mountains, the forests, the beaches, and the nation's landmarks. It would be valuable if the police and the military — the powers constituted by the powerful (to serve them) — woke up to this reality and helped the people recover what is theirs.

The individuals who wield power are seriously ill and therefore extremely dangerous, because they do not hesitate to destroy anyone in order to safeguard their position. That is why no one who has power is ever hung or sent to the electric chair.

From front page to last, newspapers — *The New York Times*, for example — aggrandize power. Front page headlines on October 15, 1985, included the following:

- *Japan is Adopting Measures to Spur Economic Growth;*
- *Shultz Faults Moscow Arms Plan But Calls 'Real Progress' Possible;*
- *Italians Report a Broader Plot in the Skyjacking;*
- *Palestinian Aide Reported to Quit Yugoslav Capital;*

- *Two Americans Win Nobel Medicine Prize;*
- *U.N. Facing Boycott Threat.*

On the following day, headlines were:

- *Nicaragua Suspends Rights, Cites 'Aggression';*
- *Reagan Says 'Star Wars' Will Aid Efforts for Arms-Control Accord;*
- *A Double Blow to Arafat;*
- *Mayor Goode Says AIDS Misled Him.*

We can easily see that all of these issues refer to struggles among the groups in power, and that although the people themselves have no voice whatsoever in these matters, it is they who are blamed — in precisely the same way that the powerful (Herod, Pontius Pilate, and the priests) persecuted, condemned and crucified the Son of God (Christ), and put the blame on the Jewish people.

The institutions have an unspoken pact among themselves that makes it possible for them to survive and dominate the people. Needless to say, anything wrongful subsists only through dishonesty. Not even psychotherapy has escaped, for it has become a process of treatment for the economically well-to-do, leaving the vast majority of the people to fend for themselves. No matter how many excuses may be offered, this fact in itself proves that psychoanalysis, psychology and psychotherapy in general are dishonest institutions.

Just as psychological life has its own specific psychopathology, social life also has its pathology — in the form of the projection of human problems onto society. For example, I discovered that man is possessed of great envy, wishing to be a new god. This I have termed "theomania," an attitude that manifests itself in the form of megalomania (delusions of grandeur) in the man, and narcissism (self-adoration) in the woman.

Applying the concept to social life, we see the maximum realization of megalomania in positions of leadership (government, economic power, religious power), in which each individual believes he is irreplaceable and capable of creating a new kind of life: another social organization. The worst of this is that, in society, the people believe in these individuals. Narcissism manifests itself

in society when the individual thinks he is admired by everyone for his incredibly superior qualities — which no one sees, but which he, having praised himself so much, firmly believes in.

There is no point in thinking that the human being can change if society is not changed. That idea is purely utopian. And for social life to be changed, its pathology (sociopathology) must be understood. In other words, if new groups, communities, businesses and schools maintain a conscientious awareness of social pathology, all that they accomplish will be sane. Therefore, we are organizing a new social system that is free of the usual sociopathology. As time passes, all of those organizations that do not accept these changes will be abandoned, with no possibility of surviving, because the people will reject them.

References

- I. Friedrich Engels, *El Origen de la Familia, la Propiedad y el Estado* (La Habana: Editorial de Ciencia Sociales, 1975).

The Inverted Society

Factory workers and students, civil servants and bank employees, teachers and housewives, are all dissatisfied with the life they lead, because it does not correspond to human reality. The factory worker labors to make the owner rich; the student studies in order to benefit the established powers; the civil servant is a slave of the State; the teacher has to teach what is of interest to the school and the government; the housewife is expected to serve her family and thus be useful to those with power. There is practically no freedom, for being free means accomplishing what is right, good, and beautiful, without having to answer to anyone, no matter whom. My wish is to have freedom like that. Is it your wish, too? Then let's get to work.

We can start by taking some form of action: first, by showing disdain for the powerful; second, by not agreeing to study or remain at the service of institutions that do not act in the best interests of the people; third, and most important of all, by organizing our own lives to further those things that are truly of interest to ourselves and to people on the whole. In other words, our task must be to dis-invert the position of humankind, now at the service of the individual interests of a few thousand people, so that the people can work in their own benefit. We must promptly learn to distinguish between that which is beneficial to us and that which benefits only a few individuals in particular.

Until we realize this social dis-inversion, we will never be happy. Consider, for example, the person who leaves his home in the morning in order to help a business concern become richer: he cannot go to work in peace. When people complain about life,

we cannot criticize them, for the human being has organized a senseless social system within which all are obliged to live - and worse still, many of us believe that it is the existence God intended for us. Indeed, I am reminded of the words of Christ when he said that the Prince of this world was the devil.

It is of fundamental importance that we accept the consciousness of the sociopathology of the system under which we are obliged to live. From the time we are born, we are confined in an unhuman social framework that increases our psychological tension to the extreme. And what is the result? A vast number of marginalized individuals who are unable to participate in this pathological mode of existence. This is why military forces (and religious institutions) were created: to suppress the people and their consciousness.

My wish is to be free, and I will be free. If you have any sense of dignity whatever and wish to live happily and without so many illnesses, it is now possible, once and for all, to put a stop to the powerful and to begin living in harmony with what we are in essence.

Why is it that no government of any nation accepts opposition? Or, to put it differently, why is there always opposition to the government of any nation? The answer that comes to mind is that the leaders defend the serious interests of a few in detriment to the rest of the population. If the government were entirely on the side of the people, there would be no conflict whatsoever.

The type of society in which we live is totally inverted because it values the material over the human being. We are forced, from birth, to serve the powerful, to serve those who are in constant search of means to exploit (attack) their fellow man. When you get up in the morning, the shoes you put on and the clothes you wear all provide profit for the industries that manufacture them. When you use water, electricity, and toilet paper, even, you are serving another group of industries. (The government charges us for the water and the electricity that nature provides in abundance.) Then you use some form of transportation and you are watched by policemen paid by the powerful to see that you remain well-behaved and docile. At work, the situation is even more scandalous. This is where the nucleus of immorality is to be found; it is where you learn how to devastate nature and how to deceive others. If you attend school, you will have to study, not what interests you

but what is more important to the social powers; that is, what will strengthen their power.

Such is the society which is offered to us, with all of the hatred, envy, and greed of a few thousand who have enjoyed total freedom to pour out all of their pathology onto society. Hence, we are constantly mutilated: our intelligence, our feelings, our actions. We are forced to limit our capacities and live as though we were mentally retarded. Why do so many people commit suicide? Really, it is not so surprising, since we cannot really live! When Durkheim affirmed that suicide was a social fact, he was not far from the truth. It is not without reason that physiology shows us that our brains function at a mere seven percent of their capacity.

One thing I can say with absolute certainty is that we are not free; we are forced to serve the powerful. And by so doing, we are serving mental illness; that is, we are catering to the theomania (the mania of being God), the megalomania (delusions of grandeur), the narcissism (self-adoration), the greed and the pathological envy of very sick individuals. We live in an atmosphere of incredible paranoia, of generalized distrust, reminiscent of the situation described in Orwell's *1984*!

This psychosocial environment has caused our lives to be filled with extraneous things that take up almost all of our time. Worse still is the state of tension in which we are forced to live, because each of the powers-that-be wants his share of everything. It is a wonder that they have not yet discovered some way to charge us for the air we breathe! Indeed, that day may not be far off either if things go on as they are, if it should become necessary for us to use masks.

Who is more dishonest? Those who refuse to accept society as it is or the individuals who obey all of the social laws? It seems that Christ himself detested those who were inordinately correct socially speaking (those who paid their tithes, fasted, etc.) and yet showed extraordinary arrogance, acting as though they were gods (Mark 12:38-40). It is precisely this type of person who becomes powerful and dominates society, claiming to be honest and all the while accusing others of being incompetent and inferior; accusing those who truly work but who, out of humility, believe they have not done enough. The latter are the true "friends" who sustain the parasitic conduct of the arrogant.

Incredible though it may seem, we live in a world that is not ours: the streets and the highways, the buildings and the farms, the rivers and the oceans, belong not to us but to a group of sociopaths who have taken control of the power. Our role has been reduced to either applauding them, or rejecting them when it is permitted. The situation is somewhat like a great stage on which each powerful person acts out his part, and all of us know that it is a great comedy (or a great tragedy) which, no matter whether well or poorly acted out, is nothing but a theatrical performance. Obviously, only those who are good artists succeed in pleasing us, but this does not stop them from being actors — bound to play out their role to the end.

What, then, is to become of mankind? I believe that the only possible course is to make the people conscious of social pathology — a task that is mainly up to scientists and students. The media should also join in this endeavour, but they have already sold out to the socio-economic powers; the factory workers have no time; and the civil servants are not interested in changing anything.

If man has been able to work and produce until now, there is no doubt that it has been due to a process of strong social coercion. In fact, we are now witnessing the grim results: whenever a civilization succeeds in attaining a reasonable level of progress, war breaks out and inevitably destroys it. Hobbes' remark that man preys on man should be changed to say that the social system is organized to prey on man. Indeed, the individuals who hold power sow discord as a way of dividing the populace, thereby gaining for themselves greater freedom to act.

If the reader observes carefully, he will find that there is no reason (among the people) for conflict to exist; it arises only when a person or a group creates an institution with power enough to force others to conform to it. Practically speaking, the person who does this foments envy and greed, for as a few others are led to join him, a social clique is created — and from that moment on, peace disappears from the face of the earth. It is obvious that sociopathological institutions were created by sick individuals, by the sickest of them all.

The people in power have very limited intelligence, for they are connected with socio-economic power, which is the easiest field to work in and, for this very reason, the field that expands

most easily. The great disadvantage is that it creates a mediocre social environment that can lead a society to perish. The people who wield such power, lacking any higher aspirations, are satisfied with an instinctive mode of existence: good food, a car, sex, and some traveling are enough to satisfy their needs.

The dreams of poets, the melodies of musicians, the beauty of sculpture, and the ideals of the scientists are stifled by this type of social life which equalizes them at the lowest common level, reducing them to being just another element that brings economic gain. Robert L. Heilbroner, in the introduction to his book *The Making of Economic Society*, states that "the most sensible thing to do in economics is to expect the unexpected." This means that in this field there is no logic or coherence; that it is simply a game of win or lose, devoid of intelligent thought.

Any individual who acts in accordance with reality, or who denies or distorts it, has an objective in mind, even though it may not be very clear to him. Herein lies the crux of the matter, for as all action is founded on an intention, then action that denies or distorts reality is a manifestation of extremely sick envy. Such being the case, we are forced to recognize that the existing social system has been founded on psycho-pathological intent and that the paths society has taken are faulty because the system is inverted.

The entire social structure has been organized so as to reinforce the selfishness of human beings. To begin with, the father (and the mother) of the family were considered the central power, the nucleus of society. Then, having been left with almost no control over society, they (father and mother) proceeded to rule the State as well so as to guarantee the wealth they accumulated (through inheritance or personal means). They then created a police system and even a military system around this world in order to prevent it from being destroyed — and all who came into existence thereafter had to conform to this system. In Western nations, for example, a presidential candidate must be able to show that he is happily married and has a stable family life as a guarantee that he will direct the nation in the same fashion. At the same time, he must be a person of reasonable social success, as a guarantee that he will protect the wealth of all those who have power. It is an authoritarian, patriarchal (or matriarchal) system, in which all decisions are made at the top.

THE PRESIDENT

g

CABINET MEMBERS - ARMED FORCES I

g

THE PEOPLE

In this way all decisions come from the mind of one person, or with the help of two, three or four others; but always in one such way or the other. We have only to recall that on the occasion of the Cuban missile crisis, Kennedy had to decide for himself what to do, even though he had the advice of others. As we can see, the system is extremely pathological and extremely dangerous for humanity.

As anyone can observe, this arrangement fosters psychopathology to an extreme degree inasmuch as it gives the patriarch such incredible power, leaving humankind at the service of those individuals who have power and the resolution of all problems in their hands.

The model we are proposing to correct this psycho-sociopathological structure is what we call the trilogical society — a group of people who, by accepting the consciousness of their problems, are thus capable of controlling the father (or mother) of a family, not merely in relation to care of the home, but mainly as regards their political, economic, and social powers. What I am trying to show is that if we do not accept consciousness of our own difficulties, our shortcomings, we cannot hope to have a social structure that functions. Indeed, one person cannot be allowed to make all decisions on his own, at the risk of his committing serious follies.

TRILOGICAL SOCIETIES

3 IX

ADVISORS

**THE
PRESIDENT**

**CABINET
MEMBERS**



THE PEOPLE

As the diagram indicates, the trilogical societies would form the mother-cell of society, orienting the President and the institutions. In this way, absolute power would be removed from the hands of presidents, chancellors, ministers and such. In addition, the nation's leaders would no longer be involved in pacts with their families and friends, since they would be under the direct control of psychologically well-balanced groups: conscientized societies (societies whose members accept awareness of their mistakes and defects).

The way in which society is organized is entirely wrong; no one doubts this. The real problem, however, consists in knowing the cause. Marxism blames it on capital; psychoanalysis blames it on sex — as does the Church. We are now demonstrating scientifically that the etiology of all of mankind's difficulties is to be found in those individuals who are seated in power, people who are psychologically ill to a very serious degree and who have organized power erroneously in such a way as to benefit themselves, not the people.

According to a study published by *USA Today*, 28% of the working population is made up of white-collar workers, 22% are blue-collar workers, 27% are service workers, and 11 % are farm workers. ² This indicates that power is sought with great avidity, for people imagine that fantasy (power) is better. On the other

hand, the social organization is so sick (inverted) that few people still have any enthusiasm left to work for the purpose of making others rich. Note that we are living in a social structure based on fantasy, which explains why it does not fill the needs of the human being: a truly tragic fantasy.

Very few people question why society is in such a decadent state. Where are the great musicians, sculptors, painters and architects? In the field of philosophy, there is no Kant, no Hegel, no Schopenhauer, no Husserl or Binswanger; in science we find no substitute for Einstein. Meanwhile, 30 of the 51 movie houses in the city of Sao Paulo, Brazil, exhibit films on explicit sex; 17 of the 40 theaters present pornographic plays. I believe that it is not so much because this is what the people want as it is due to the incapacity of today's artists.

It is very easy to perceive that we have reached the end of an era. First, there is general dissatisfaction with the socio-economic situation. Second, the people are ready to take a new direction since all accommodating orientations have failed. Third, we have come to a time of realism, an age which promises to be the most marvellous of all since Noah anchored his ark on the planet Earth.

Robert L. Heilbroner, professor of Economics at the New School for Social Research, states that "economic problems occupy a good deal of our day-to-day conversations."³ In other words, modern man has transformed himself into *homo economicus*, seeing that his life is spent almost entirely in service to money. This means that the geniuses of the past have been transformed into the financiers of the present, whose energies are directed at achieving greater monetary profit — as though this base metal were the most important element in life.

We recognize that this age began under the incentive of the economists. Adam Smith, for example, asserted that the individual who knew how to do business would also automatically help his fellow man to obtain profit, as in the case of the industrialist who provides jobs. Smith did not perceive the falsity of this; he did not see that, much to the contrary, the industrialist in reality takes from others that which belongs to them, and that he becomes rich because he has a great many people working for him for practically nothing. Also, American economist W.W. Rostow states in his work *The Stages of Economic Growth* that the human

being diminishes his aggressiveness by way of his dealings in business⁴ — an affirmation which is not true. In any commercial activity, the individual's aggressiveness increases if it is not controlled.

The age we have now entered is precisely a time when those individuals who are dangerous must be restrained, or better, ousted from power, so that we can finally live in freedom in the universe that belongs to us all.

References

1. Robert L. Heilbroner, *The Making of Economic Society* (Englewood Cliffs: Prentice-Hall, 1985), introduction.
2. *USA Today*. October 8, 1985.
3. Heilbroner p.13.
4. W.W. Rostow, *Stages of Economic Growth* (New York: Cambridge University Press, 1971).

The Fictitious Society

In his book, *The World's Money: International Banking from Bretton Woods to the Brink of Insolvency*, Michael Moffitt makes the following statements:

- *No theory is a substitute for an honest investigation of the facts.* ²
- *The mission of Bretton Woods, for the most part, was to create an international setting that would propitiate the emergence of the United States in the role of leader of world recovery.* (3)
- *Keynes declared that the way for the country to maintain the position of international banker is to permit checks to be issued against itself.* ⁴
- *Charles Kindleberger declares, in *The World in Depression*, that for the world economy to stabilize itself there must be a stabilizer, a stabilizing force.* ⁵
- *As occurred previously with *Aequilibrium Britannicum*, the *Aequilibrium Americanum* depended on the political, economic and military power of the United States.* ⁶

These statements of Moffitt's lead one to perceive with clarity the fictitious role that money has been given. It is being used, like marijuana or cocaine, to alienate the human being of today, with the further implication that it can provide well-being and equilibrium for nations. What is not perceived is that capital, the way it is being manipulated, requires the support of enormous political

and military power to continue to exist, for the simple reason that it has been created by the few to benefit a small number of people and to impede humankind from enjoying all that rightfully belongs to it.

The media, our channels of social communication, are at the service of socio-economic power, as are the nations' governments and institutions. **I**n other words, a compact exists between the press, radio and television (the media in general) and the powers-that-be, because the aim of both is the same: domination over the people. The result is that the information we receive is distorted, false, and nearly always designed to induce the public to feel, think and act in accordance with the interests of the dominating groups. The same phenomenon occurs in relation to the publishing houses. One may follow the Marxist orientation; another, the Catholic; a third, the capitalist line; and a fourth, the socialist approach. This means that all information is filtered through preconceived ideas, and this prejudice prevents the public from knowing the truth.

At this point, the reader may be asking: how can this situation be corrected? The answer is the following: first of all, society must be restructured; that is, the people must put the control of society into the hands of those who are honest. Second, we must create a type of social organization that is trilogical, having action as its base, with money and prestige relegated to secondary position. And third, if we are to succeed in dis-inverting society, we must become conscious of our own destructively envious attitudes and our inversion of life values.

It is a common belief that mankind can be helped by money alone. Nothing could be farther from the truth, for a number of reasons. First, money is not given; it is loaned with interest a system that not only benefits the banker alone, but jeopardizes the borrower as well. Second, wealth is generated not by money but by work and development; and money borrowed is used mainly for the borrower's own personal profit, rarely in benefit of the people and the country, so that it serves only to make those who borrow richer. Third, and most important of all, is the level at which such transactions take place. The fact that this money benefits the bankers and those individuals comfortably settled in positions of power, in that it helps them to acquire even more power, is detrimental to the people.

Generally speaking, human life has been organized in a way that makes it very similar to animal life: we build a "burrow" to live in, we raise a family, and we occupy ourselves exclusively with this, as though it were our kingdom. The few who succeed in acquiring greater power then contract a whole group of people to serve them. Furthermore, they pride themselves on having achieved this. Rarely do they perceive that as their power increases, their need for protection also increases. This compels us to conclude that this type of lifestyle is not correct, because it obliges us to live imprisoned in "jails" to guarantee our safety. These "jails" are the houses and apartments we live in today, dwellings which have to be veritable fortresses to resist attack from criminals. At the same time, we are handicapped by social injustices.

Humanity spends ninety percent of its time either corrupting or defending itself from corruption. A business enterprise, for example, exercises all of its functions for the purpose of earning money. Thus, its normal production plus all of the supplementary operations are aimed exclusively at increasing profits. From that point on, it is but one step to the beginning of corruption. Little by little, another type of society, more or less occult, is created — a kind of shadowy world — a society inhabited by only a few individuals who consider themselves "lucky." Thus, a separate parallel civilization is created, one which controls all the rest because it is sought by all the others, accepted by them as the highest human ideal.

I believe that that is a moot point; everyone knows such a situation exists. However, what I wish to make clear is that, on this side of things; that is, in regard to the everyday rules and regulations we follow in all areas, it is all wrong, all immoral, because power is reserved for those who already have it, and the people are deprived of all that is rightfully theirs. The result of this is the emergence of that parallel universe, a social schizophrenia, in which two different worlds try to co-exist peacefully. Such a combination is totally impossible. That which is sick must be cured, not introduced into social life as though it were correct; because, like a cancer, it grows into a tumor which the organism automatically tries to eliminate. The first step to be taken to remedy the situation is to make those who are more well-balanced aware of the situation so that they can put an end to this social madness

by gradually replacing the unjust laws and the dishonest (sick) individuals with just rules and sane leaders.

Whenever a Third World nation falls in debt to the great banks, one of the first recommendations made by the socio-economic powers-that-be is that that country draw up a plan to combat inflation in which all new internal investments are cancelled. Indeed, such an attitude inevitably leads to the impoverishment of the country — which is precisely the intention of those in command, who thereby give vent to their sick envy. I can assure you that socio-economic power is sought only by those individuals who are the sickest, not to develop, but to curb it. Money is not sought for itself but for the power it affords to impede, deny or distort the development and progress of the peoples. If the powerful desired money for money's sake, they would not be so miserly. That is logical; it is only common sense. The intention of anyone who avidly amasses monetary wealth is to prevent it from being used. People should be extremely cautious when dealing with individuals who are overly attached to money.

The economy must be in the hands of persons whose major interest lies not in money but in the nation, in the same way that the good politician is the individual whose main concern is not his position but what he can do to help the people. The most dangerous situation of all is when the person who holds the economic power becomes the leader of a country, for he will try to make all of the people slaves to economic interests. Just as the politician's power is limited, every other type of power must likewise be restricted; otherwise it will cripple society. To bear out my affirmation, one need only read the article by Alan Riding entitled "Latin America Debtors Urge Loan Rate Cut," which appeared in *The New York Times* in the Business Day section on Wednesday, December 18, 1985:

Montevideo, Uruguay: Latin America's leading debtor nations today proposed a set of 'emergency measures,' including new loans and the reduction of interest rates, to permit a resumption of economic growth in the region.

The American people must become aware of the fact that the same thing is happening there: that they are being prevented from

progressing by the very same power that is suffocating the rest of the world. The present socio-economic structure obliges a large number of individuals to produce a great deal in benefit of a few. Practically all mankind is working for a few hundred individuals who control the people from all angles, preventing them from doing any kind of work except that which brings immediate profit.

A number of readers may complain that this book is repetitious. It is, because I am trying in every way possible to make the public aware of a problem that is both widespread and subtle.

An example of what I was saying is the artist, who is obliged to produce as much as he can in the shortest possible time if he wishes to survive financially. The artist who is forced to work this way will never create anything of any great value. In Greenwich Village the artists get less than fifty dollars for their paintings, a price which not only prevents them from working to perfect their professional talents, but leads many to abandon the profession altogether. Norman Rockwell, for example, was one of America's greatest painters; nevertheless, so great is the pressure of economic power that, in my opinion, his work was being jeopardized.

None of the social revolutions were successful because either they failed to change the foundations of social life, or the change they effected was not a permanent one. What we are now proposing is a total dis-inversion in all areas: science, politics, economics, religion, family, university, art. In a general sense, what we desire is for the world, the nations, to belong to the peoples instead of catering to the artificial structures that serve the minority groups: the capitalists, the Marxists, the bankers, and the politicians, who have enslaved mankind under the worst sort of slavery that has ever existed.

Proof of this is the fact that the people live cooped up in cages (apartments); they are squeezed in the subways and on the buses; they are crushed by jobs that exploit them; they have very little money, they eat poorly, and they are unable to attend the great universities. In addition they have no hope of any sort of permanent improvement of their situation — all because a few groups of people have taken control of all social power, thereby preventing the human being from truly enjoying life.

If you, the people, fail to help us change this, the years will pass and we will become poorer and poorer, unable to lead normal lives because we suffer under the aggression of very deeply sick individuals who would be dangerous even in a psychiatric hospital, but who nevertheless hold the power in their hands. It is a question of power: those who have it, make the rules; those who don't, go to jail for the same kind of delinquent behavior: taking something that belongs to others. Power makes robbery legal.

The social structure today is organized in such a way that it prevents good from being realized. Even if we use all of the money we possess and all of our property and goods, we can exert very little influence on the social environment. What I am saying is that we must change what is fundamentally wrong so that the people in general can grow and develop.

When people of the so-called First World refer to the oppression that exists in the Third World, they are wholly unaware of the fact that they themselves are totally oppressed. How can the Europeans or the North Americans think of liberating other peoples when they themselves have no idea of what freedom is? The principal danger is to be found in the minds of the (mentally) sickest individuals, who have taken charge of this planet. It is my impression that they have not only expelled God from this place, but have brought in all of the demons from Hell as well. Within a short time such individuals will have to hide themselves, so deeply will they be despised. I believe that there is no going back: darkness and ignorance must disappear from the face of the earth.

No matter how incredible it may seem, the society in which we live is a society of fantasy, a society in which most of the "values" are false, imaginary. Even happiness is provided by the power that be, in minute doses and under circumstances permitted by them. Heidegger said that a person in the power of others increases such power, a concept which coincides with Engels' idea of the dehumanization of the individual in a mass society; also with Durkheim's concept of anomia (abnormality) and with the alienation described by both Rousseau and Hegel. Heidegger says very clearly that the unauthentic *Dasein*, that is, unreal human existence, is for the human being to live as others think he should live, not in accordance with what he is. In short, it means that we are not

acting in accordance with our nature, which explains why we die young, suffer so much illness, feel unhappy, fight wars and have so many disputes and treat each other like enemies.

Perhaps it is even possible to say that the people have too much equilibrium. The very fact that they are able to bear up under such a totally pathological structure indicates what a great amount of sanity they still possess. Our hope is that with this equilibrium to serve as a base we will be able to reconstruct the society of the future correctly. In other words it is not a question of organizing a totally different structure but of achieving the genuine one. For thousands of years society has suffered enormous pressure from bloodthirsty military leaders, mad emperors, and bizarrely unsuitable orientations from the areas of philosophy, theology, and the sciences. In spite of all this, the human being has managed to survive, because he harbors in his innermost self what the Greeks called the voice of truth (consciousness). It is this consciousness that has always enabled him to distinguish right from wrong, and to accept that theory, among the thousands of other theories that exist, which will help him.

We can get an idea of just how fictitious our present-day society is by comparing, for example, the opinion of physicians, reporters and victims regarding AIDS. The newspaper *USA Today* carried the following comments in its December 13, 1985, issue:

"AIDS is a problem that wil not go away. Every time we look at it, it looms larger so that now the shadow of this disease has begun to darken all our lives. " (Dr. William A. Haseltine, Harvard Medical School);

"AIDS is not easy to catch. People... are suffering unwarranted fear. " (Dr. James G. Mason, Assistant Secretary for Health);

"Fear of AIDS has been caused in the past by inconsistent messages from health officials and researchers. " (Dr. Brett Cassenas, gay Philadelphia physician);

"I get up thinking about it; I go to sleep at night thinking about it. " (Rick Cecil, Dayton, Ohio, AIDS victim);

"Now, no one is safe from AIDS. " (LIFE magazine cover, July, 1985).

The opinions of the three physicians serve to illustrate the totally inverted way of thinking that has long been prevalent: the belief that if we hide a problem it will cease to exist. As a result of this inversion, present-day science is altogether distorted.

In addition, we know that medical congresses and meetings are sponsored by the pharmaceutical industries; that ninety percent of the medical professionals use the books published by these industries for their source of information; and that a great many physicians and chemists are paid by the pharmaceutical companies to prove that certain drugs function more effectively, also that these are sent to other countries at the companies' expense to publicize their products. Dr. Deise Yamada of the International Society of Analytical Trilogy spoke with a doctor from the Department of Microbiology at the Mount Sinai Medical School about this, and he assured her that the purpose of their research was only to make more money, not to help the patients.

The conclusion that all of this leads to is that the moment that one of the laboratories discovers a cure for AIDS, it will launch an immense publicity campaign to warn the public of the dangers of this malady; because the socio-economic powers-that-be are interested, not in the human being, only in the profit they can make from him.

It is our intention to see every human being smiling, in a just and generous society. We do not want to see closed windows, barred doors, and ferocious watchdogs at the houses. And it is possible to build such a society; that is, to transform present society into the paradise that was taken from us. We have merely to become aware of our errors and take power from the hands of the evil, from the hands of those who retain it only to take advantage of the people. We want the nations *for* the people; our wish is to see every citizen enjoying all that his country has to offer. This is not simply another utopia; it is within our immediate reach. We do not want to see children crying of hunger and cold any longer; or the elderly abandoned in rest homes for the aged. The theaters and the museums and art galleries will flourish in benefit of the people; philosophy and theology will become genuine and satisfying. Our trilogical era is dawning.

References

1. Michael Moffitt, *The World's Money: International Banking from Bretton Woods to the Brink of Insolvency* (New York: Simon and Schuster, 1983).
2. Moffitt, p.9.
3. Moffitt, p.15.
4. Moffitt, p.16.
5. Moffitt, p.17
6. Moffitt, p.25.

Social Pathology

Television dictates the philosophy of life that prevails today. Every few minutes a commercial entices the viewer to eat something — so much so that eating has become the principal leisure activity in the United States. Saturday night wrestling, where deeply disturbed men attack each other as if in a Roman arena, is designed to keep people alienated. And on Sunday, television preachers harangue viewers (who have very little in the first place) into sending them money, only to expedite the work of those who retain economic power.

Advertisements convince Americans that they live in the best, the richest, the freest country in the world, a country that offers equal opportunity for all. The press clouds the minds of the American people with threats of what might occur should they "betray" the social structure of their country, as though that structure offered protection from all external danger. Such a stratagem makes it easy for the press to exploit the people. And as the media is closely linked to the group that wields economic power, the human being is indoctrinated to serve that group, which is like an enormous Lucifer that devours human beings without mercy or compassion.

This situation is so terribly tragic because the people, shackled like prisoners, relinquish their will and turn to drugs as the only means of achieving some sort of inner freedom, albeit a pseudo freedom. If this is the world center of drug addiction, it is because this is where the unhappiest people in the world are to be found. That much is obvious.

I believe that the greatest task the American people face at the moment should be to succeed in freeing themselves from socio-

economic power. And this is the way that other peoples can be freed from the dominion of that same power which crushes them today.

An employee of the Arthmoy Consulting Company wrote an article about those who hold power, suggesting that their intention is to build a society in which a group of technicians manipulate all the machines while the people remain marginalized in abject poverty. This is but one more warning that should serve to awaken the American to what is happening. Note, too, that the police system is being expanded and is becoming more and more efficient in its protection of the material goods that belong to the powerful, not those that belong to the people.

In the film *2001, a Space Oddessy*, a computer goes insane and becomes a threat to the crew of a spaceship. Nevertheless, in reality the greatest danger lies not in the machines themselves, but in the individuals who are behind the machines — and not in a spaceship, but in the houses of those powerful individuals who already control a great part of humanity.

In fact, I believe that this is the fundamental problem today: socio-economic power gone mad in the hands of the sickest individuals. If this problem is not resolved, it will be useless to try anything else, because humanity will not have another chance.

The fact that the socio-economic powers-that-be impede the development of humankind is due, not to any tacit agreement among such individuals, but to the sick process which leads them to act in a uniformly harmful manner. For example, they impede deeper research into the cause of AIDS, or into the problem of aging, because they do not believe they themselves could ever contract such an illness, or die, even. Furthermore, such people are devoid of compassion like all mentally ill individuals, whose sick envy enables them to take pleasure in the misfortunes of others. We need only recall the kidnap drama, a few years ago, of young John Paul Getty, Jr., whose ear was cut off by his captors because his family refused to give money to them. It is not uncommon for extremely rich families to deny food to their employees and in some cases, even to their children and relatives.

If we consider, for example, the idealistic plans for progress and the much-publicized models of cities of the future that the United States exhibited in the past, we see that none of this has

been accomplished. The powerful have not permitted it, having channeled all the money to themselves in order to crush the people, as all paranoid individuals with power do. At Epcot Center, General Electric has an exposition called "Horizons," whose motto is: "If you dream it, you can do it." The motto is true, I believe, as long as we are permitted to do it. Indeed, the most difficult traffic in New York City is in the Wall Street area because of the number of "No Stopping" signs — which reflect the wish of the economic powers-that-be to stop everything.

The American must realize that he is disliked by other peoples because they suffer economic exploitation — not by the ordinary American citizen, but by the powerful, who exploit the American as well, meanwhile blaming him for the exploitation of others. This being the case, the American must also realize that if he confronts these exploiters they will topple from power. It is a fact that all social problems have their origin in this lust for power, which causes the people to become progressively poorer. Television commercials advertise food, clothing, automobiles, medicine, and cigarettes — things that for the most part people need to feed, clothe, and transport themselves in order to survive. If the situation is allowed to continue as it is, all of these things will eventually become scarce, even for those with greater buying power, for what we note is that even the people's last dimes are being taken away from them.

It is important to realize that there can be no freedom if there is poverty. Indeed, in our society, where everything is based on buying and selling, poverty is the worst form of slavery. It is easy for the rich person to say that he is free, because he can buy whatever he wishes — just as a dictator is free to tyrannize and abuse the people and still claim that the people have the same "freedom" he has (the philosophy espoused by the Latin American generals). In the United States there are rich individuals who are free; and then there are the other ninety-nine percent, the populace, the working people — who are slaves.

The United States is known as the country of free initiative, but as its economic structure is distinctly capitalistic, relatively few individuals are able to amass enough initial capital to enslave others — nor do most of the people, being somewhat more well-balanced, even possess the (pathological) "drive" needed to spend

every waking hour in search of 'mean green.' This being the case, society falls into the hands of the sickest individuals who, in a state of great euphoria, attack and dominate whomever they please. It is freedom to be sick, evil and perverse — a false liberty, because it harms one's fellow man. As the saying goes: one person's freedom extends only to the limits of the other person's freedom.

We invite everyone who has been unfairly treated and abused to take cognizance of this situation so that it may be corrected, for life is too short to be spent in slavery.

An example of how economic power has come to interfere in politics is the episode that involved Macy's and Gimbel's department stores years ago. In order to increase sales, the two stores petitioned President Roosevelt to transfer Thanksgiving Day to another day of the month. Later, through public lobbying, the national holiday was restored to its original date. In other words, it was given back to the people, who succeeded in impeding this incursion of socio-economic power.

Across the country the Stars and Stripes wave high. In one way this is patriotic and beautiful; in another, it serves as a warning to the people not to protest against social injustice, as though non-conformism were anti-American.

It is important to perceive that it is not that power causes the person to become unbalanced, but that it is the pathological individual who seeks power with a vengeance. It is also important to realize that, as in the social milieu, where the aggressive, the mal-intentioned and the dishonest need to be restrained, likewise all who have economic power must urgently be controlled — in the same way that Jefferson succeeded in doing in the political sphere. Power must be in the hands of those who wish to serve, not in the hands of those who wish to be served — and the individual who truly wishes to serve has no desire for economic power. The conclusion we inevitably reach is that economic power is wrong because it has been incorrectly organized. When Adam Smith spoke of the invisible hand that guides the economy, he seems to have been speaking of the hand of Lucifer. In any case, it is an extremely sick hand, and it has done great harm to mankind.

Good power, real power, must exist; and this power is enormous, almost without limit, because it is the power of goodness. The individuals who have economic "power" today are in a

position that enables them to impede the existence of true power — which is gentle, tranquil, restful, and peaceful as well. The peoples who accept this true power will experience extraordinary development. In fact, we can say that they alone will truly succeed in having power.

Work is rejected because under the present system it is unfit for the human being, harming man more than helping him. The "essence" of work must be changed so that it can be accepted as it really is.

The following notice was posted on the wall of a well-known New York bank:

IMPORTANT NOTICE

The management regrets that it has come to their attention that employees dying on the job are failing to fall down. This practice must stop, as it becomes impossible to distinguish between death and the natural movement of the staff. Any employee found dead in an upright position will be dropped from the payroll.

Although obviously meant as a joke, the notice can be analysed in the following manner: first, the interests of the bankers kill whatever idealism and life is left in their workers; second, the bankers believe that their employees are preventing them from making greater profits; and finally, the threat not to pay the employees shows clearly the bankers' real intention. As we see, this is wholly a projection; that is, the bankers project onto their employees their own desires to kill, destroy, and prevent humanity from enjoying love and happiness. Such punishment is worse than being sent to the worst prison, for in a prison cell at least the inmates know that their situation is abnormal and that they may one day be released; but those who work for a bank know they are condemned for life. This explains why the incidence of illness among bank workers is extremely high; much of their nervous tension manifests itself in psychosomatic symptoms (physical and psychological diseases).

If the people observe carefully, they will see that all of man's disgraces result from the attitudes of those in power, who organize life in a way that is unsatisfactory for man. Whereas in ancient

times it was the emperor, the bishop, or the feudal lord who held absolute power, today it is the bourgeois, the capitalist, the Marxist. In order to curb political power in the United States, a Constitution was drawn up that would limit political authority, but the powers-that-be established another type of dictatorship by way of the economic system, a system far more harmful than any political dictatorship.

The stagnation of space research has two causes: first, the government has relinquished its ideal of constructing a great civilization; and second, economic power has gained control over the politician, preventing him from allocating funds in benefit of the people. In bank interest alone the government is spending 47 percent of the American's tax money (December, 1985). We are not suggesting that economic power be in the hands of the politicians, as it is in socialist regimes, because that is even more harmful — we have but to remember the national-socialism of Nazi Germany.

The petroleum question is particularly illustrative. Since this type of energy fuel is in danger of being replaced by another, the larger petroleum companies are already beginning to exploit alternatives such as solar energy.

At Epcot Center we saw how Kraft is trying to corner the entire food products industry, rendering the work of the American farmers useless. The company is buying land, using an enormous quantity of pesticides, burning forests, and producing a product which is not good, judging from the food we tried at their restaurant there. At another exhibit called "The American Adventure," Mark Twain is seen speaking with Benjamin Franklin about The American Dream, when suddenly an old country store appears with a sign on it advertising Coca-Cola — demonstrating the extent to which economic power holds sway over the most precious ideals of the United States — and of all humanity as well, because America is a nation of the world. All of the effort and idealism of this people are being improperly used to provide more profits for those who have economic power.

Kodak's "Journey into Imagination" exhibit is definitely mediocre and appears to have been devised by a group of mental patients who allowed their delirium free rein. Wherever great talent exists, there are those who take advantage of it, using the

discoveries of men with genius and talent for their own benefit and preventing the people from enjoying what is rightfully theirs. Indeed, to this country have come not only individuals of great merit, but extremely pernicious individuals as well, individuals who jeopardize the action of all those who are dedicated and honest.

The General Motors "World of Motion" exhibit reviews the development of transportation, ending with a display of the cars GM manufactures. The public is thus being conditioned to admire the largest companies and those who build them, as though the people were being benefitted by them. In fact it is just the opposite, for the businesses, the businessmen, the capitalists and the bankers keep for themselves the assets which belong to all humanity. Gutenberg invented the printing press, Marconi the telegraph, and Edison the light bulb, and all of these inventions were promptly bought up by a few clever individuals (under the protection of law) for the purpose of exploiting the people. Why are there patents if these can be bought by someone other than the inventor of a particular device? The products we buy carry a patent registration to prevent counterfeiting; or rather, to prevent others from benefitting from them.

I have known Americans at three distinct periods of time. The first period was in 1950 and 1951 when I worked with some of them in Sao Paulo, Brazil. At that time Americans were admired by the Brazilian people for their idealism. In fact, that was the period of America's greatest progress. Twenty-two years later (1972) I met Americans when I visited Florida. Space exploration was in its heyday and American technology was then being greatly admired and copied. Finally, when I came to New York in 1982, bringing a scientific school of psychotherapy, I was moved to write the book *The Decay of the American People (and of the United States)*, ⁽¹⁾ because I saw that the people were more alienated than ever, involved with drugs and not aware of the underlying cause of the problem as I see it today: socio-economic power, bent on destroying civilization.

If Americans have succeeded in building this civilization with all of the difficulties engendered by economic power, imagine what they could do if the economic system were good! At any historical presentation, mention of Abraham Lincoln or Benjamin Franklin,

for example, brings applause from the people. But I have never heard applause during an industrial presentation, except perhaps from those who reap the advantages. The socio-economic powers, true masters in the art of trickery, use the idealists and the greatness of the American political system for their own means.

Analysing the commercials on television and in the advertisements in newspapers and magazines, we see that the powers-that-be treat us as if we were mentally retarded, offering us plastic baubles, games and jewelry, just as the Spanish conquistadors did to the Indians. At the very least, the authorities must see us as a band of easily-fooled savages, for after all they have been fooling us for a very long time now!

On a Florida highway I noticed a sign announcing the construction of a new roadway, to be completed in the following year, in honor of a certain influential figure. The public must become conscious of the fact that the highways, houses, monuments, bridges, and tunnels — in short, all of those things that a country possesses — are the result of work done and effort expended by the people — including the money from the taxes they pay. Obviously, it is made to seem that such things depend on the good will of some millionaire, a mayor, or some other esteemed individual, when in reality the country develops in spite of sabotage from the individuals in power.

The very organization of a nation is determined by those with power in an extremely subtle manner. For example, the consumption of gasoline is promoted in order to generate enormous profits for the petroleum companies — except at those times when their financial situation is in jeopardy. As the people have very little else to do, they get in their cars and cruise the streets and highways.

The cleverest (sickest) individuals ferret out the areas that allow them to give freest rein to their megalomania and narcissism and there they establish themselves. These days this is relatively easy to accomplish because every person is free to acquire socioeconomic power. In the United States being free has been confused with being rich, as though the two were synonymous. Any wealthy person who impedes the freedom of his fellow man does not have the right to that money. And this is what is happening, because profit above a certain limit inevitably impoverishes others. The

day that there are impediments to having so much money, a veritable wave of mentally ill individuals will appear in all of the countries of the world.

It would be expedient if the people began to take note of those individuals who possess a great deal of money so that they will know who their enemies are. Until a short time ago, the millionaires were regarded with great respect, in part because the older industries maintained high production levels in order to realize good profit. Today it is mainly a game of deceit: those who are cleverest at exploiting others become the richest.

Humanity is divided into two groups: those who laugh incessantly in order to give the impression that they are happy; and the far greater majority, who work and struggle in an attempt to have a normal existence. The former are found in positions of power and usually come from rich families; the latter, the John Does of this world, forever deluded and alienated, concoct thousands of theories to explain the reason for their unhappiness.

Society has been organized in such a way that today's slaves have to be grateful to their masters for being kind enough to let them work to earn a few dollars. Meanwhile their "masters" pride themselves on their generosity because they know full well that their enormous profits derive from an extraordinarily clever technique of taking money from society, an activity for which they put all of their dishonesty into practice. It is indeed a question of selling one's soul to the devil in exchange for fleeting fame, wealth, and glory.

This is why I continually emphasize the need for the people to become conscious of this situation so that they can begin to enjoy the material things the Creator has so generously given them. They must see that these strange creatures of economic power have seized control of the society that belongs to everyone, solely for their own benefit — like the demons who tried to take control of heaven as though they were gods, until they were expelled by the Archangel Michael and his court. If we are to be happy here, we must take socio-economic power from the hands of those who wish to be served by their fellow man, as was done in heaven. The order of the day is this: those who wish to serve and help their fellow men must be encouraged and loved.

for example, brings applause from the people. But I have never heard applause during an industrial presentation, except perhaps from those who reap the advantages. The socio-economic powers, true masters in the art of trickery, use the idealists and the greatness of the American political system for their own means.

Analysing the commercials on television and in the advertisements in newspapers and magazines, we see that the powers-that-be treat us as if we were mentally retarded, offering us plastic baubles, games and jewelry, just as the Spanish conquistadors did to the Indians. At the very least, the authorities must see us as a band of easily-fooled savages, for after all they have been fooling us for a very long time now!

On a Florida highway I noticed a sign announcing the construction of a new roadway, to be completed in the following year, in honor of a certain influential figure. The public must become conscious of the fact that the highways, houses, monuments, bridges, and tunnels — in short, all of those things that a country possesses — are the result of work done and effort expended by the people — including the money from the taxes they pay. Obviously, it is made to seem that such things depend on the good will of some millionaire, a mayor, or some other esteemed individual, when in reality the country develops in spite of sabotage from the individuals in power.

The very organization of a nation is determined by those with power in an extremely subtle manner. For example, the consumption of gasoline is promoted in order to generate enormous profits for the petroleum companies — except at those times when their financial situation is in jeopardy. As the people have very little else to do, they get in their cars and cruise the streets and highways.

The cleverest (sickest) individuals ferret out the areas that allow them to give freest rein to their megalomania and narcissism and there they establish themselves. These days this is relatively easy to accomplish because every person is free to acquire socioeconomic power. In the United States being free has been confused with being rich, as though the two were synonymous. Any wealthy person who impedes the freedom of his fellow man does not have the right to that money. And this is what is happening, because profit above a certain limit inevitably impoverishes others. The

Humanity cannot have masters and slaves; it must be comprised of similar beings with a group of leaders who teach them to act in benefit of their fellow men. I know that this is an immense undertaking, but it must be realized, because it is in keeping with human nature and human destiny. We were created to live in precisely this way.

The core of sociopathology is the desire for power. Any individual who has unlimited power inevitably creates serious disorder because he is able to give free rein to all of his psychopathology. In other words, pathology in itself is lack of control, an attitude of not restraining one's desires; this being so, mental illness pertains not to the essential structure of the human being, but to his behavior (denial, omission, or distortion of reality). If the individual controls his behavior (internal as well as external) he will not succumb to neurosis or psychosis. On the psychological plane this means control of emotions and thoughts; on the social plane, it means control of social behavior. No person is well-balanced unless he is judicious in regard to his ideas and feelings and in his social life. If harmony is lacking in either of these areas, it is a sign that it is also lacking in the other. For example, the person who has hallucinations will never have a normal social life, just as the individual who is socially maladjusted cannot have a balanced psychological life.

What I am showing is that the essence of life is action: a flow of movement from within the self to the exterior, and from the exterior to the interior. It is an integral combination of all movements which the purer they are, the more perfect they are. And each time this flow of movements suffers any restriction, omission or distortion, it loses its goodness and perfection. In other words, in the Creator, all movement is of goodness, beauty and truth; and within human creatures, such movement is a mixture of good and evil, beauty and ugliness, truth and untruth.

I believe that the most important thing to be done in regard to power is to diminish the strength of those individuals who have power, and increase the prestige of the wise, the scientists and the artists. Why is it that those who have true merit, those who have built our civilization, must subordinate themselves to individuals of lesser intelligence, individuals who know only how to make transactions with goods and money?

References

- I. Norberto R. Keppe, *The Decay of the American People (and of the United States)* (Sao Paulo: Proton Editora Ltda., 1985).

Awareness of Psychosociopathology

Although Pierre Joseph Proudhon (1809-1865) inspired Karl Marx, he was also a critic of socialism. Proudhon wrote that the objective of communism was to bring all splinter groups back under the control of the State in such a way that the democratic social revolution would become nothing more than a restoration, a retrocession, as it were. The slave always imitates the master, he said. Indeed, some of his perceptions were brilliant. He claimed, for example, that property was thievery, and that although owner and thief had always been considered contradictory expressions, an antilogy respected in all languages, it was an inversion of ideas. He had asked himself one day why there was so much pain and misery in society; was man doomed to eternal unhappiness? Here Proudhon's perception of sociopathology is clear.

Whereas the Austrians and Germans looked within the inner universe and discovered psychopathology (Freud, Kraepelin, Binswanger, Husserl), the French looked outside of themselves and perceived social pathology. For this reason, Comte, Durkheim, Rousseau, Voltaire, and Diderot led society through many transformations, while Germany (and Austria) carried totalitarianism into the middle of the twentieth century. Thus, it was necessary to unite German and Norman thought in order to have psycho-social equilibrium — an undertaking which surprisingly enough, has been accomplished by a Brazilian! There was no need for Jung to have searched distant India for the answer which he could have found right there in Europe!

What I wish to make clear is that it is impossible for us to achieve peace in the world without psychosociotherapy or rather,

without psychotherapy in conjunction with sociotherapy. A person cannot be cured by individual treatment if he lives in a pathological society. Both the individual and the social group must be cared for simultaneously.

If humanity is in such a terrible state, all of us are guilty, mainly those of us who are educated and have access to more enlightened sources of information. From the housewife who treats her maid like a slave, to the big businessmen and politicians who direct the country according to their immediate, self-centered interests, all who have a part in this are immoral. Indeed, it is truly a lack of ethics, an absurd state of affairs, a crime against humanity. And the consequences are evident: wars, conflict, assault, violence and dishonesty.

In order to create a just society (for all), we need the collaboration of each and every one of you. If you agree, it will be relatively easy to transform nations and humanity within a reasonably short period of time. I believe that in ten years we can make the planet Earth a paradise — not of trees and animals, but of marvelous machines and intelligent people.

Have you noticed that powerful individuals have a very strange air about them, as though their social position demanded that they maintain a certain posture? If we compare photographs of mentally disturbed people who suffer delusions of grandeur, to pictures of our social leaders, we see no difference whatsoever. According to psychiatrist Dr. Warner Jaurigg in his book on psychiatry, many of the students of psychotherapy in Vienna were not able to distinguish between doctors and patients. Indeed, if we were to place the pictures of many of our public officials in a book on psychiatry, no one who did not recognize the faces would doubt that they were mentally unbalanced.

Jose Elias Murad, pharmacologist at the College of Medical Sciences in Belo Horizonte, Brazil, recently denounced the Brazilian government for its intention to alienate young people by legalizing marijuana. The government's tactic is the same that has been employed in many countries: in the Soviet Union with alcohol; in Europe in general with total permissiveness, alienating literature about sex, cheap spiritualism, drugs; in Latin America with various intoxicants — coca in Peru; heroin, LSD, mediocre television programs, carnival, and even soccer in Brazil. Because

those who wield power wish to be left in peace to exploit the people, they provide, in collusion with the leaders of the country, all possible means of distraction to keep their power from being threatened.

As we know, the first youth rebellion began in 1950, around the time when James Dean starred in the motion picture *Rebel Without a Cause*, in the role of a young man who refused to conform to the social system in which he lived. Dean's three films were box office sell-outs because they depicted something that all of us perceived: the existence of a social structure within which we felt uncomfortable because it was inhuman. The youth movement, which was called a rebellion, failed only because it followed incorrect orientation — with the full sanction of the powers-that-be. Instead of seizing power, the young people opted for drugs and alienation and withdrew from social life. Instead of transforming the existing society into what they wanted, they chose to organize another, more ephemeral social structure. And this they did, of course, with a strong prod from those who did not want them to exercise their power.

If humanity has not achieved equilibrium it is because man has not yet become fully aware of "psychosociopathology." And just what does this new word mean? It refers to a combination of psychological and social pathology — a very real phenomenon in the world today. At the same time that man is a victim of human ills he is also the creator of them. On the one hand, the most powerful individuals cause problems for society, yet on the other they, too, are victims, having been born into a decadent environment.

We note that in general people do not really perceive all of the adversity that exists in the world around them. To the contrary, they believe that everything is quite all right, admitting at the most that there are a few dishonest and delinquent individuals around who are a threat to everyone. Very few people realize that the institutions and the social laws are fundamentally evil and thus give rise to this monstrous, unnatural social order that has emerged — to such an extent that if change is not forthcoming, the human being, try as he might, will not succeed in normalizing himself.

Since the end of the last century, the individual has been analysing himself scientifically and achieving a certain degree of equilibrium. But society as such has not been analysed correctly

because social pathology has not been understood in the way we now understand it. How can a healthy person live a satisfying life in a mental hospital? This is the exact impression I have of the world in which we are living. In traffic, for example, vehicles are used by the sickest people as though they were weapons (a fact often satirized in cartoons); economic inequality has reached absurd proportions; racial and ideological conflicts are totally irrelevant.

It is not possible to live comfortably under an erroneous social structure. And today it appears that all aspects of our lives are in turmoil. The way in which the family, work, and the institutions have been organized is such that they torment us. And the simple reason for this is that those who organized society were not aware of their inversion (because they themselves were very ill), also because the principle of inversion had not yet been discovered. What they created was a real monstrosity. Above all, they possessed power and their desire was to create a society solely to satisfy their own interests.

Along the mountainous coastline of France's Cote D'Azur there are extremely beautiful homes, just as there are in Rhode Island, at Angra dos Reis in Brazil, and in Acapulco, Mexico. Yet these houses are isolated, built for millionaires far removed from the rest of the world. Their only value is their appearance and the fact that these locations are internationally-known status symbols. Obviously, the owners must surround the estates with high walls for security purposes, like castles, and they must hire a staff of "trustworthy" employees who, in their hearts, detest their employers. Indeed, it is a situation that calls to mind the expression "hell in paradise."

Observation shows us that ants are social insects; bees work together diligently to build their hives; whales navigate the seas in groups; cattle graze in herds; fish gather in schools in the rivers and lakes. Whenever we see an animal in the wilderness we will most certainly see others of the same species. Therefore, it seems unnatural that human beings would choose to live alone — isolated in their houses, in their cars, suspicious whenever other humans come near. This being the case, we can be sure that it is those who hold social power who want man to remain isolated and alone so that he can be more easily controlled.

These problems have a psychological etiology. They stem from feelings of persecution and from the person's projection of his pathology onto others. But there is a social etiology as well, and that is a fear that others will take something of value if they are allowed to get too close; envy of and lust for what other have; and anger at being exploited and humiliated by other human beings. What I am saying is that powerful and very sick individuals have created a pathological society that is uninhabitable.

The human being does not need family life as much as he needs to live among other human beings, for we humans were born to live together, both here and in eternity. In fact, the criterion for evaluating a person's sanity is to ascertain the degree to which he accepts living with others. The individual who suffers severe mental illness always lives in isolation, either in a "haunted" house or in a mental institution, because his projection makes him see his own problems in others. This is what those who hold social power want: that we live in isolation, enemies to one another, so that they may remain in control.

One thing is clear in respect to society: there is something fundamentally wrong with it which has not yet been discovered. In recent years peoples have sought the answer in various economic systems (Marxism, neo-capitalism, socialism), others try to find solutions through ecology (the Green Party in Germany), many look to the Bible or to Islam (Khoumeini) and even to militarism (Latin America), and yet the difficulties continue to multiply. Analytical Trilogy has discovered that the problem is a psychosocio-pathological one; i.e., that its cause is to be found in the attitudes of theomania, megalomania, narcissism and, more important even, in the envy and greed that people with power exercise in their organization of society. This is all the more obvious because logically no one who has power would build a society that contradicted his own interests.

Such, then, is the origin of social ills. And the consequences are notorious: a group of millionaires in power while the people go in want; an incredible amount of flattery heaped on the powerful as though they were gods (albeit insane gods); a merciless social structure in which the humble have nothing, the powerful everything; and a great deal of effort expended to hide such injustice. The facts are omitted and the people alienated and fooled.

Then drugs and pornography are legalized — only to the extent, that is, that the interests of those who hold social and economic power are not jeopardized.

To illustrate my point I cite the November 1985 issue of *Life* magazine, which featured Diana, Princess of Wales, on the cover for an article about the power of the British royalty. On the back cover was a full-page Toyota advertisement; on page three, an ad by Toshiba; on page four, R.J. Reynolds Tobacco Co.; pages six and seven, Sunkist Orange Juice; page eight, the U.S. Army; and so on. In between these there were twelve articles, ten of them praising and flattering those in power, and only two — "Happy Birthday, Mark Twain," and "The View from Here" — concerned with what could be called serious issues.

Truly the greatest war is this struggle of the powerful against the people: the latter — alienated, drugged, suffering and massacred; the former — paranoid, aggressive, and dangerous, using trickery and lies in order to remain in power, but at the same time unaware of the harm they cause, not just to the people but to themselves as well. Indeed, they live in the greatest anguish but fail to perceive it. This explains why the rich are never truly happy.

All of the advertising in the communications media — magazines, television, radio, newspapers — furthers psycho-social pathology. Even the articles themselves contain messages that foster megalomania, theomania and narcissism. In the October 1985 issue of *Life* magazine, for example, the first two pages contain an advertisement for automobiles which refers to "An American Revolution." On page five, a cigarette ad reads: "Excellence. The best live up to it." On pages six and seven we are encouraged to drink alcoholic beverages — and so on throughout the entire magazine.

The point is that advertising is based on lies, because it tells us that a certain food is better than another, or that certain men or women are extraordinary people. There is no doubt that the talents of many artists, writers, and scientists are exploited in the interests of money and power, thereby jeopardizing the well-being and happiness of the human being. It will benefit the people if they recognize the way in which they are being fooled and then react by buying only those newspapers and magazines that eliminate their pathological orientation. Although I have cited *Life* magazine as an example, the same applies equally to all other media sources.

The only way to really understand human problems is through an understanding of true psychopathology. Likewise, the only way to acquire consciousness of social problems is through an understanding of that same psychopathology. There is a unity among all things because all things obey the same principle of creation. Although insects and flowers, oceans and continents, are different from each other, fundamentally they are governed by the same process. I am saying, therefore, that social life is governed by the same problems as individual life, albeit with an enormously aggravating additional factor: because society has been organized by the sickest individuals, the social system in which we live is an entirely sick structure.

What Analytical Trilogy intends to accomplish is the greatest "revolution" in the history of mankind. Our wish is to "turn civilization around" by means of two processes: through heightened individual awareness, a more accurate perception of one's own problems; and especially through consciousness of social pathology (sociopathology). Without this, it is absolutely impossible to bring about any kind of social transformation. I know that it is a difficult undertaking, but it is much easier than most people think. Until now mankind has been following an inverted way of life, and doing that is much more difficult, in the same way that the amount of energy needed to walk on one's hands is far greater than that needed to walk normally. If a few people begin to perceive this, in a short time larger groups will form, and eventually all of society will come to live in peace.

The Economy

The same schism which occurs in man's interior occurs in his social life. The area of international politics is divided into Marxism and capitalism; the realm of philosophy is divided between theoretical Oriental philosophy and practical Western ideas. Similarly, sociology bases all problems on social occurrences (Durkheim), while psychology attributes all difficulties to man's interior self. In economics an identical phenomenon has occurred, not only in relation to capitalism and communism, but also in regard to the traditional capitalism of Adam Smith and the neo-capitalism of Keynes, both of which are basically incorrect in their pretensions.

Smith evaluated the richness of a nation according to its use of work (productivity) — a theory which fostered over-consumption. This was the cause of the stock market crash of 1929, for money had lost its true value, having been printed in exaggerated amounts without work of corresponding value actually having been done. Keynes came to the forefront at this time, bringing yet another technique for preserving the value of money in and of itself. He maintained that it would be more profitable to save quantities of money (capitalism based on capital income). From then on, capitalism changed from a regime of work/production/money, to one of work/speculation, and this is the principal reason why the United States is entering a phase of severe decay.

The monetary system the United States has been following has inundated the world with a flood of money that has no backing. The Keynesian philosophy gave rise to an inverted way of thinking in which money is regarded as the cause of all social

development. Today, when we think of improving the situation of a country, or of expanding a business, the first thing that comes to mind is to increase capital — as though money were the foundation of civilization. And this is not solely a capitalist belief: the Marxists have the same idea. Marx (1818-1883) said that the value of a good is the amount of work necessary to produce it, a definition which ignores factors such as raw materials, the technology needed initially, the need or lack of need for said artifact, and its value or lack of value for the human being.

Michael Kalecki (1899-1970) said that workers spend what they earn, and capitalists earn what they spend' — a theory which links the whole meaning of existence to money. Such an idea has effectively impoverished society, reducing it to nothing but financial profit. Indeed, Marxism perceived that social life alienated the human being and proceeded to make it even more alienating. What we see today in the world is a struggle between capitalism and Marxism; a battle to gain control of the world's wealth; that is, to see who will enjoy the profits.

Professor William H. Hutt, economist at the University of Capetown, South Africa, stated in an interview with *Manhattan Report* magazine, that Britain's economic disaster was the result of a lack of courage in facing the labor unions, not that the economic system itself was at fault, whether based on the ideas of Adam Smith, John Keynes, or Karl Marx. Accept it or not, mankind is obliged to take a new and definitive step toward the new world which is approaching, and which will be quite different — exactly the opposite, in fact — from the world of today.

Many people may voice the objection that the amount of currency in circulation is not sufficient for everyone to live reasonably well. Our reply is that it is the people in power who prevent the populace from enjoying money by channeling the available funds to a few select individuals. In fact, our economic system is structured in such a way as to prevent wealth from benefitting all humanity — a truly sick act of extreme envy, whose purpose was to harm mankind. One example is sufficient: the number of persons who can work is relatively small because it is limited by the amount of (monetary) profit each worker can provide. The only element taken into consideration is the value of the merchandise produced and its sales potential.

The moment work itself is considered as the principal value, the production of any good will sharply increase. This is because the individual who produces it will be its beneficiary, able to sell it for whatever amount he wishes, since he does not require such high profits as the capitalist who spends his entire life trying to increase the value of his own holdings; or rather, to increase the power that money affords him. This is why he (the capitalist) despises work and his fellow human beings; and as he has enormous power, he uses it to hold back all social development.

The same occurs in the Slavic world, where the Marxist politician is over-valued because he is given both types of power (political and economic). He is a capitalist as well as an owner of his country, his major concern being the opposing regime who could destroy his power. Because of this, he not only isolates his people to prevent them from seeing the well-being of others, but he increases his military powers as well, not so much to defend Marxism as to protect his position of authority.

When Frederick A. Hayek stated that the sociologists, psychologists and economists destroyed freedom by wanting to control human behavior, he was explaining the cause of man's present-day slavery. Note that Hayek is also an economist and shows a clear understanding of the problem of human insanity. My opinion is that as long as society is subordinate to economics, social justice is impossible. Are we obliged to remain in this situation indefinitely? We have but one life, and it passes so quickly!

The development of humankind has come to a standstill as a result of the prevailing economic and social regime. Instead of fostering man's progress, the system is such that all emphasis is placed on profits, and the scientist and the worker are forced into a narrow framework of petty interests. Indeed, the banker, the merchant, and the businessman seem to have brains the size of peas, because the only thing they know how to do is to buy low and sell high.

Mexico was shaken by an earthquake in September of 1985 in which 8,000 people died and one third of the city's buildings were destroyed. Mexican author Homero Aridjis, speaking to a group of journalists, criticized his government strongly for a "combination of corruption and inefficiency, because the new buildings were constructed for quick profit, without consideration for the people

who would live and work in them." ² This is an illustration of how the administration of a nation is commanded by immediate economic interests.

The buildings of the city of Sao Paulo have no fire escapes, nor is there any public agency that makes them a requisite. Therefore the lives of the inhabitants of these buildings are in imminent danger. The organization of society has become so shameless that it seems almost impossible to correct. Brazilian automobiles are made with few safety standards, and that country's traffic system is the most dangerous in the world — which is why Brazil has the highest incidence of traffic accidents. Needless to say, everything is done with an eye to profit, and the human being is considered as a mere producer of money for those in power.

The ideal of humankind has always been to find a way not to work — as though work were the cause of man's misfortunes. For this reason, if the trilogical group develops sufficiently, it will rapidly dominate in society, because it not only makes working easier, but the quality of the work is also greatly improved. The reason for this is clear, for if a person loves what he does, he will soon surpass those who consider work an obligation. In addition, trilogical work is in itself superior because it does not regard economic profit as being of primary importance, and also because it unites the useful with the agreeable, since it is not a competitive activity but a cooperative one.

We must recognize that the economic powers have created an exploitative society, which is why work has become so unpleasant. Every worker knows that his work in general does not benefit him because it is not aimed at helping others. The reader may be thinking of the thousands of doctors who are at this moment caring for the sick; but even medicine has been distorted by economic interests because the price charged for medical treatment makes it almost impossible to consult a physician.

The practice of evaluating productivity according to capital gain cannot bring good results because from the outset it excludes the value of the work itself, whether done by the laborer, the secretary, or even the owner of the business. Such a system creates the illusory idea that it is possible to produce without the corresponding effort. As a result, the worker in a capitalist enterprise works only for money and he disregards the purpose for

which he was hired; that is, to design an important article, build a useful building, or create something that represents development for society.

Humanity's greatest problem is that the people need leaders, and today these are extremely sick; that is, those who are willing to lead do not have equilibrium, inasmuch as the laws that they apply are harmful to civilization. We often hear a well-balanced person speak of his lack of interest for important positions, as though such leadership were something fascinating but forbidden because of its malefic character in relation to the people and the country.

Our experience tells us that power should serve the people, not the contrary, as it has been doing. We must change the majority of social laws so that mankind will stop being exploited, as has long been the case. We cannot, however, expect the people to organize their own laws, for they have neither the ability nor the time to do it. Laws must be made by legislators (specialists), but these, too, must serve the people. And to this end we must insist that such people begin to act in benefit of humankind.

Because of its warm climate, Florida has attracted a great many Americans from the Northern states — especially those people who have economic power. Miami Beach boasts an impressive number of condominiums and luxurious homes belonging to the rich, with beaches on one side, canals on the other, and yachts, clubs, and every other type of amenity. It seems that the WASPs who live on Manhattan's East Side also inhabit the entire eastern seaboard.

We see that this is an unjust social situation: a social group with an abundance of all types of material goods, living near poor people. Nevertheless, the millionaires are not happy either because of the philosophy that prevails in society, the philosophy that considers work as something harmful. Indeed, work *is* bad the way the system is structured, because it is used to exploit one's fellow man, to satisfy envy and dishonorable desires. Yet, if work were aimed at the common good, all of us would enjoy working.

The structure of society must be organized by the best qualified among us so that it benefits all society, because the general public is not obliged to know everything: philosophy, theology, science, politics. Those who are familiar with such matters, however, have an obligation to use their knowledge in a positive way. We

know that the people possess a certain natural equilibrium. Even the ancient Greeks said that the voice of the people was the voice of God, implying that those individuals who were conspicuous in any particular field were different. What we must do now is make sure that those who succeed in achieving something important do so in the correct sense, to benefit all society. In other words, those who are capable of greater accomplishment must be controlled so that they do not act against the common good.

Political power in America is running a great risk of being entirely subjugated by economic power. If that happens, all of society will be affected; for it will mean that human pathology will predominate for as long as it is not severely limited and controlled. In order to avoid this we propose that a trilogical society be organized, based on principles similar to those set forth in the Constitution of the United States of America, but in which all power (not just political power) would be controlled by laws.

It is easy to see how the economic powers manipulate the people by taking advantage of their patriotism. The entire country is decorated with flags, and newspapers, television and radio extoll the glories of the United States. At Epcot Center, I watched a presentation of folk songs which ended with the people singing the national anthem. The entire exposition is dominated by economic and social interests. Sperry, General Motors, Kraft, Exxon, General Electric, and A.T.&T. all advertise their products at Epcot and the public has to pay \$22.50 to be bombarded with all of their advertising. Walt Disney's spirit must be viewing this spectacle with great sadness!

USA Today recently reported the results of a poll entitled "How you can gain success," showing that the politically powerful believe that the way to success is through "knowing the right people" (58%), whereas the economically powerful believe that the art of being successful is achieved first through "aggressiveness" (38%) and in second place through "intelligence" (34%).³ Interestingly enough, the most common behavior used in earning money is aggressiveness together with all possible intellectual means. This explains why aggression is continually on the increase, making our life unbearable.

When I see the city of New York, replete with enormous buildings, almost all of them dark, their inhabitants living sadly

there, trying to save on their electric bills; the walls of the buildings generally dingy and the streets dirty, reflecting the state of near-despair in which the people live; it makes me think what a horrible type of society we live in. Having been organized by sick individuals, it could be no different. The artists, especially, must unite to stop the economic exploitation which prevents them from creating true art. When we attend a marvelous spectacle — a ballet, an opera, a symphony, a concert — we know that the artists themselves live in poverty because the theaters are in the hands of the millionaires who exploit them in order to increase their gains. Years and years ago, Beethoven, Brahms, Schubert, suffered economic difficulties while their music publishers enjoyed handsome profits.

It is important for the scientists, artists and workers of the world to unite in order to halt this type of economic power so that science, the arts, industry and agriculture may flourish again, and so that humanity can have peace, happiness, and a return to progress. We represent 99.9% of the population, whereas the sick individuals who control all of the people through money are very, very few. Why do we allow this? There are two possible answers: either we are under obligation to work for them, or we are totally alienated. If the latter is the case, we can correct the situation in a short period of time.

The evil spirit of sick human beings has taken over the world, making it ugly and foul-smelling. The sidewalks of New York are full of dog feces; the smoke of gasoline and oil obscures the city; and the same is true of the other cities. The museums, churches, theaters and streets are dark, yet electricity is abundant, or could be; but since society benefits only those in power, we use the least amount possible. Thus, the civilization in which we live is a sad civilization. We are prevented from enjoying what nature and God have given us in great abundance by those individuals who control the nation's riches.

It is fundamentally important that the people see that unless there is a general social transformation, no improvement is possible, either in the political, the psychological or the personal sense. Either we accomplish a social dis-inversion now or we sink together in the ruin of our economy, a disaster which is rapidly approaching. We must divest money of its power, a power

which oppresses us until we suffocate. Either we act immediately, or the third millennium will see only the remains of our civilization.

It is very important for the politicians to realize that they alone can halt the total abuse of economic power, because the powerful individual restrains himself only in the face of a greater force. It is almost impossible for the people themselves to change such a situation, because they are entirely controlled. Our great hope is that the politicians join us in this enormous task of transforming society and returning it to the people. The politician must realize that he will be admired for doing this, and that he will have all the power he needs to accomplish good for society.

References

1. Norberto R. Keppe, *O Reino do Homem* (The Kingdom of Man) (Sao Paulo: Proton Editora Ltda., 1984).
2. *Veja*, October 2, 1985, p.70.
3. *USA Today*, December 4, 1985.

The Decay of the Financial System

Anthony Sampson, author of the book, *The Moneylenders*, made a brilliant analysis of the international banking system. In the introduction to his book, Sampson comments on the role of the international bankers who sit behind their desks in the Big City making confident analyses of man — exactly the same criticism Malinowski made of the laboratory anthropologists. I believe that the vast majority of people who are in charge of science, the economy and politics do the same. It was probably this that prompted Lenin to say that a handful of extraordinary rich and powerful states plunders the entire world simply by clipping coupons.

It is extremely ingenuous to believe that the Marxist countries will one day return to the Western capitalist system. What is needed is a system that embodies the two existing regimes, and that is precisely what we are proposing.

Tom Clausen, who has a B.A. in law from Minnesota and is president of the Bank of America in San Francisco, said that the practice of banking, like American football, is based on blocking and tackling the adversary. (3) Alexander Hamilton said that the majority of the commercial nations considered it necessary to establish banks, which proved to be the best vehicles ever invented to further commerce. This idea is correct, for in any system of trade, money greatly facilitates matters. In a nation's economy, however, money must be subordinate to the country's industrial, agricultural and scientific power. Otherwise a process of deterioration will set in: inflation, trade deficit, low productivity (or an excess of currency without backing).

It seems incredible, but the present masters of mankind are the bankers. They are the ones who determine which nations are to develop, what to do about the governments of certain nations, what peoples should be "helped" or not helped, as though the entire world depended on them. By subordinating all values to money, they have succeeded in halting development, and obviously the people have accepted this.

The purpose of this book is to provide the consciousness that all power must be placed at the service of the people and that the socio-economic institutions were created to take for a few that which belongs to all. Even our highly celebrated democracy is developing enormous problems, simply because the decisions are not being made in the people's favor, but to benefit a few individuals in particular.

The sole aim of the international banking system is to generate profits: to make money with money. This is why the banks make loans only to advanced nations (Poland, England and Italy) and developing nations (Brazil, Mexico, South Korea, Argentina) who can pay them high interest rates. The African countries (Tanzania, Ethiopia), being high-risk nations, have never been considered for such loans, a fact which demonstrates that the financial system was created, not for the benefit of nations and peoples, but to enrich the bankers and the speculators, the same as all of the other transactions made by banks the world over.

Everyone thinks of wealth as being related to money, an idea that was cultivated by the capitalist and Marxist economists. In *Analytical Trilogy*, we have shown that money has stopped human progress because of the way in which it is used. Indeed, money is not only halting development but it is causing wars between nations and discord among men because that which is of real worth; that is, action, work, has been given secondary importance — like saying that the most important part of a tree is its branches, not its trunk and roots.

When Proudhon criticized the idea of private property, I believe he touched on the core of the matter, for the way the system is organized is entirely wrong. This initial error generated a series of problems which we are still having a difficult time solving. The greatest of these, in my opinion, is the arousal of envy, which has reached a critical level with class struggles, bloody revolutions,

crime, theft and bodily assault. We see, then, that an erroneous social system has a very great influence on psychological life, not to the point of causing mental illness, but enough to totally disrupt the psycho-social environment.

Perhaps it is necessary to explain that there are three elements — the social, the psychological and the psycho-social (Oust as there is the body, the soul and the human being), the psycho-social element being the result of the interaction between the social and the psychological in respect to behavior. It is here that the question of essence and existence arises, to which existentialist philosophy (Husserl, Binswanger, Sartre) answers that the mode of living determines the essence. Analytical Trilogy affirms that the person's attitude can influence and even alter his essence, turning him into a monster or an angel according to his choosing. This is what is now happening as a result of our having given first preference to money. This choice is distorting both the physical self and the inner self of the human being, harming him seriously.

If we analyse the historical situation carefully, we see that the most important accomplishments emerged during the age of the emperors. The palaces and castles we so greatly admire, the magnificent temples, the works of art in painting and sculpture, and even many of the most important scientific discoveries, were all elaborated by individuals who were educated and trained under monarchical systems. The industrial revolution itself began in a country in which nobility is preserved as a tradition.

Comparing our present age (1986) with that era, we see that the development of mankind has practically come to a halt. This being the case, we are forced to recognize that something highly significant is occurring; that is, that the social structure is in a calamitous state. Does this mean that our celebrated modern democracy has failed? Or is it, instead, the economic system that is a disaster? Or perhaps science? Or the quality of the universities which has deteriorated? It is my belief that the failure is universal. It appears to me that the present-day ideal of freedom is totally self-defeating, and that the people must urgently become cognizant of what freedom really means: are we free to practice evil, or only to do that which is good? I am certain that if we continue the way we are, our end as a civilization is near.

When I wrote the book *Liberation*,⁽⁴⁾ I advanced a concept of freedom that was contrary to that of Kant (which says we are free to do that which is evil) and to that of William of Ockham (which says that the essence of the human being is freedom). The idea I proposed was that human essence is goodness, truth, and beauty — elements that must be preserved and developed, inasmuch as they constitute all reality, all that is self-existent. Every time a civilization is organized counter to true human interests, a crisis ensues until the basic error is eliminated. This is what is happening in the economic sphere, which is giving way to the financial sphere; that is, finance is in command of the entire economy, endangering the true foundations of the nations.

The economic depression of 1929, like the whole issue of inflation/stagflation,' originated from the economic structure, which places money as its primary goal. As a result, all activity is either accelerated or decelerated, depending on the profits obtained by the capitalists. In other words, the economic climate is regulated by the interests of a few people who speculate with money. Meanwhile, the scientific, industrial, and agricultural capacity of the people is ignored, and the people are treated as a mass that consumes tons of food, aggressive films, gasoline, and clothes, so that the powerful may reap even greater profits.

All of the professions are deteriorating and becoming purely commercial, to the point that it is almost impossible to consult a doctor, have one's teeth treated, or undergo psychotherapy. An advertisement sent to physicians in the New York City area recently reads:

Is Money Really Magic? Can it make problems disappear and dreams come true? Explore with psychiatrist J. R. , M.D. Addictions to Money: acquiring it, saving it, spending it. Free lecture.

Apparently the ideal of the physicians is also in a state of crisis, the value of therapy being replaced by the desire for easy money.

In the news recently there have been reports on the Japanese automobile factories that produce the Hondas, Datsuns, Toyotas, and Suzukis soon to be introduced into the United States through Canada. What can be noted clearly here is that the people are

of the opinion that these factories benefit them, not seeing that all such industries depend not only on the slave-type labor of the people to produce these articles, but also on the purchase of the articles by the people. When will we wake up and begin to build our own factories, cars, and other things?

On the first page of the 'Money' section of *USA Today*, in its issue of December 11, 1985,⁵ we find the following:

Managers anxious about 1986 economy: 60% of the members (of the National Association of Purchasing Managements) are concerned about the economy, mainly the effects next year of the volatile dollar and falling oil prices. Outlook for next year: optimistic 44%, concerned 53%.

Further on, there is another editorial along the same lines:

Economists see cloud in budget bill: they predict deficit buster would bring on recession when government spends less.

And in yet another section of the same newspaper:

Nov. deficit with Japan sets record.

On the cover of the December 23, 1985, issue of *Business Week* we read:

The Koreans Are Coming.

And finally, in the same issue:

How Companies Are Learning to Prepare for the Worst: Crisis management teams train to deal with disasters like Hitton's or Carbide's. ⁵

From what we can observe, a great economic disaster is on its way; which means that the socio-economic system is headed for collapse. This is bound to occur, since the economy is locked in the grasp of the sickest individuals and thus kept from developing.

References

L Anthony Sampson, *The Money Lenders: The People & Politics of International Banking* (New York: Penguin Books, Inc., 1983), p.8.

2. Vladimir I. Lenin, *Imperialism, the Highest State of Capitalism* (New York: International Publishing Co., 1969), ch. vii.
3. From a speech delivered at the Bank Administration Institute on November 5, 1979.
4. Norberto R. Keppe, *liberation* (Sao Paulo: Proton Editora Ltda., 1980).
5. "How Companies Are Learning to Prepare for the Worst," *Business Week*, December 23, 1985, p.74.

Critique of the Neo-capitalist Economy

The so-called wealth which is the predominant factor in a neo-capitalist society is the accumulation of an impressive quantity of money. At this point comes the first and biggest question: to what extent has this economic policy brought good results? In my last book, *The Decay of the American People (and of the United States)*, ⁽¹⁾ I showed that the industry of this country has entered a state of collapse; also that one third of the farms are closing down; banks, which ought to be less vulnerable, are failing (79 in 1984); and with each year that passes, the people have fewer resources for survival. This seems to be contradictory. Why are there so many crises when we have more money than ever before? In my opinion, this signals the end of the capitalistic era on the face of the earth.

A second question then arises: what new form of economy will nations adopt? The first answer to this was supplied by William Petty (1623-1687) who affirmed that the worth of a nation lay in work. Nevertheless, during the centuries that followed, humanity preferred to follow the teachings of Adam Smith (1723-1790), who considered wealth a question of use; or rather, a question of consumption — a concept which annulled the value of work. We see, then, that the answer already exists; we must simply put it into practice today. From this perspective it is extremely easy to see that Marxism was the logical result of capitalist orientation.

At this moment we now can provide the exact answer to this entire problem, mainly by showing that the study of economics emerged as a result of the errors committed by those interested in it. For example, after Adam Smith had attributed greater value

to use, David Ricardo over-valued capital, going so far as to emphasize the importance of the product, in detriment to the producer. By inverting the order of things completely, Ricardo initiated the great economic catastrophe that began in 1929.

Political or economic dominance among nations is the result of man's desire to dominate — his family, his neighbors, or his own country. It is a reflection of the same desire that exists within the individual to dominate his feelings instead of accepting awareness of them so that they can be dealt with. The aim of Analytical Trilogy is to deal with what is real instead of creating theories which lie outside reality. We are presenting a set of sociological discoveries which, if accepted, will rapidly transform society and its members.

Have you perhaps noticed that the ideas of the left-wing groups are always very near those of the so-called rightists? Why is this so? There seems to be little doubt that the two groups are the same; that is, that they have the same purpose — which is to gain economic and social power. The Marxists achieve this through politics; the capitalists directly by economic means.

There is no point in waiting for those in power to open their hands and permit us to participate. We must see that we have to organize the power for ourselves — an extremely easy undertaking if we first change our inverted way of thinking by becoming aware of our envious attitudes.

Generally speaking, we want neither capitalism nor Marxism, for they are the same. Whereas capital in the one serves the individual, in the other it serves the bureaucrats, so that both systems are basically the same type of economic-social regime, even though the intention of Marxism is to eventually arrive at communism. We are organizing a type of communism and capitalism that is neither one nor the other. Rather, it is a capitalism for all and a communism which is not exactly common for all. In this way the system we propose unites the two ideals, making them one. It is a system that in the future will provide double satisfaction within one lifestyle.

The world belongs to all of us — but to none of us forever, for we are mortals and even the universe has a limit to its existence. Life here passes quickly and we must hurry if we are to benefit from it in the best way possible. Analytical Trilogy is proposing just that: a way to live in peace — happily, to the greatest degree

possible; productively, without selfishness; and with equilibrium, because envy, anger, hatred and illness will be minimized by this style of life. The way in which society is organized today, the poor as well as the rich, the idle as well as the workers, are unhappy. It is absolutely impossible to live a satisfactory, fulfilling life within an erroneous social system. In other words, all of the foundations of the society in which we live are inverted.

As we read a magazine or a newspaper, or watch television, we see an endless parade of offers that claim to be able to make our lives wonderful. The things that are offered — fascinating trips, the voyage of our dreams, incredible automobiles, hotels straight out of "A Thousand and One Nights," appliances and other devices that provide us maximum comfort — all are presented as though they were gifts that the economically powerful will bestow upon us in exchange for a few paltry dollars!

In reality, what has happened is that all of the things that are promised us should be available to us every minute of our lives. And they should be there to be enjoyed by everyone. However, very sick individuals (sick with envy, greed, megalomania, narcissism) have taken control of the things that rightfully belong to humanity, for their own enjoyment obviously, and to keep us from being happy. Also, the greater part of all of the material wealth that exists is practically useless because it is not available to all. For example, most of the precious metals and precious stones, all of the food that is produced, the natural resources (petroleum, wood, natural gas), are in the hands of a few who use every possible means to control them.

Our great battle is going to be not only against the economically powerful but mainly against those mentally ill individuals (allied with the demons) who have brought civilization under their yoke. For example, on some of the walls of the Metropolitan Museum of New York there are messages of appreciation to companies or private citizens who generously donated the rooms in the museum where paintings by Rembrandt, Van Gogh and Raphael are displayed — as though the donors were themselves the great painters of the past!

What we call economic power is in the hands of the most incapable and sick individuals precisely because it is extremely easy to work in this field. All that one needs is to be interested in it;

there is no need to have any particular level of intelligence to succeed in making money. What is really important, though, is to be possessed of incredible voracity and a willingness to dedicate all of one's attention to the "art of trickery and deceit. The Lincoln Tunnel, which connects the island of Manhattan to the state of New Jersey, has charged a toll from the time the tunnel was first built, in spite of the fact that the original agreement stated that the city would charge toll for only the first ten years, the time it would take to repay the cost of construction. After that there would obviously be no further reason to exploit the people. Also, although the traffic is extremely heavy along the streets of New York City, causing a great many violations of the laws, rarely will a limousine or a Rolls Royce or any other luxury car be given a traffic ticket, because the sick command a great deal of respect. One of the headlines in the *New York Times* on December 6, 1985, was the following: "Oil Refinery Blasts Kill 5 and Injure 47 in California and Louisiana." At first glance this seems to be common everyday news; yet if we analyse it more carefully, we see what danger there is in the way economic power has been organized. Safety has been relegated to a level of secondary importance and there is no real preoccupation with the human being as such — he is just one more part in a process that is structured to provide the greatest profit possible.

The aim of Analytical Trilogy is to liberate the people from the socio-economic slavery in which they live — and not fifty years from now, but within the next two or three years. The task is both easy and difficult. Easy, because the entire social system is ready for it; difficult, because the Marxists have given the world the wrong idea about this with their instigation of class struggle and the frightful example they have set in the Soviet Union and its satellite countries.

The people are perfectly ready for this social transformation; in fact, they are clamoring for it because there is such stagnation in the areas of science, the arts, industry and agriculture. Indeed, the economic powers-that-be, and the financial powers as well, I believe, have monopolized the entire world, putting the human being in the ridiculous position of having to seek only money. This is why there is an increasing number of suicides, delinquencies, robberies, assaults, fights and intrigues. Life was better in the

days of the emperors and the industries because they held to other, nobler ideals.

The people have not changed; they are unhappy and tired of being pushed toward this insane, inglorious dream of becoming a millionaire. It will not be long before those who are rich are eating, bathing, and heating their homes with dollar bills; or gazing at them (as though they were works of art); or raising altars to them as a religion. Obviously, they have brains the size of a walnut, and their faces are deformed and horrid, like something from a horror film. The people really do not want to go on this way, because those who hold economic power have no capacity whatsoever except to calculate on their computers how much money they are earning. The people are ready for this denunciation, waiting anxiously to know what to do to dismantle this ridiculous psycho-social structure that has come to dominate all nations.

Those who have gained financial power (because the world economy is becoming more and more dilapidated) encourage everyone else to follow the same path. Furthermore, they use their power to prevent any noble human effort from flourishing, because they themselves are capable of doing nothing but attack and exploit their fellow man, like furious demons. We have come to the end of the unhappiest era of modern human civilization.

All of you who are reading and comprehending what I am saying are absolutely obliged to take action by talking about this to others, by changing your way of doing things, so that we can bring about this social dis-inversion. We must replace the pseudo values that predominate in society today and give the true values their proper place:

In first place — work, science, culture, art, philosophy, politics, theology;

In second place — economy, finance, commerce, business.

Society must not be left as it is today, with all that truly exists subservient to social and economic power. Indeed, it is easier to live in the correct way than in an incorrect way, just as it is easier to walk on one's feet than on one's hands. I am confident that this task will be taken up by the people and roundly rejected by those who are sick. In fact, it will be easy to identify the future

insane: we have only to observe who accepts this social shift and who does not!

From what we can gather, it seems that humanity has always been deceived by those who are in league with the demons, those who prefer to live in Satan's dung (money), as Giovanni Papini put it in his book, *L'Uomo Finito*. As the people become conscious of the fact that the power lies in their hands, they will begin to ignore the so-called powerful, who are parasites of society and extremely sick. This will mean the end of them (of their power) and of this mockery, for they are seriously pathological creatures (individually as well as collectively). They do not know how to work, and when they are in the company of others it is only to make known their "importance," which comes only from money, not from any personal qualities of character or intelligence.

References

1. Norberto R. Keppe, *The Decay of the American People (and of the United States)* (Sao Paulo: Proton Editora Ltda., 1985).

What Is the Capitalist Mentality?

Human beings have a capitalist mentality. What does this kind of thinking imply? According to the discoveries of Analytical Trilogy, a person who makes his living by exploiting the work of others is extremely envious and his wish is to attack humanity. Note that with this discovery we have accomplished a union of psychology and sociology, individual life and social life, the human being and society. Now there is no longer the excuse that: "I am an integral part of society," "I cannot change society."

Mr. M.B. said in his session of individual analysis that he was afraid to organize a trilogical enterprise because he could be jeopardized by his employees.

Here the capitalist mentality is clear: he thinks 1) that he is doing his employees a favor: and 2) that his firm depends, not on those who work, but on the money invested in it — a way of thinking that is obviously inverted.

More important, however, is the fact that the same type of idea exists in the minds of the employees. Few consider it preferable to organize their own businesses because they believe that as employees they will have all the guarantees offered by the firm. Generally, the person who places himself in the hands of paranoid, aggressive, dishonest individuals, does so as a result of his own problem of envy and inversion — and the moment he has the chance, he will do exactly the same as his boss does.

An acquaintance of mine, a priest who is an advocate of the Theology of Liberation, admitted to me that he did not understand why the oppressed individual becomes an oppressor the

moment he moves into a higher position. Obviously, if there is no conscientization, no awareness of one's problems, the cure is worse than the disease, as the saying goes.

In general we can say that the poor man is as envious as the rich man: what he craves is not social justice but the position of exploiter that he sees in the capitalist. When social work is carried out in such a way that men are pitted against each other, it merely serves to nourish individual and social paranoia. What I saw on my visit to the Soviet Union was a surly, envious, corrupt and drunken people — very like the Americans (the capitalists).

Mankind lives in constant conflict because certain human beings insist on enslaving their fellow men in order to gain all types of advantages: economic, political and social. The economic and sociological theories refer to them as feudal lords, or the bourgeoisie or even communist bureaucrats. In Analytical Trilogy we refer to such individuals, whose intention is to be venerated like gods, as arrogant, megalomaniac and paranoid. This problem is far more profound than it first appears: it is not only a social problem but a psychological one as well. Because of this, there must be social conscientization as well as personal conscientization: we must analyse society as well as the individual.

The Communist Party Manifesto of Marx and Engels regarded this entire problem as an economic struggle of the bourgeoisie to overpower the proletariat for its own social benefit. If we analyse the present-day capitalists, we see immediately that they are not one specific group within society, but that capitalism is a universal desire for domination shared by rich and poor, educated and ignorant alike.

It is desirable for everyone to realize that the socio-economic structure is being used to exploit humanity, practically without exception. Not only the so-called giant enterprises (multinational or not), but also the small ones, realize profits in a diabolic, parasitic manner at the expense of the work of others, the countries in which they are established, and the peoples who have to buy from them. They utilize advertising to over-value their products in order to make huge profits through sales, and not always are they concerned with the quality or usefulness of their product.

The way society has been organized is such that war and revolution, class struggles, the hate and fury of one group against the

other, are all inevitable. Today, it is the bourgeoisie who exploit humanity: previously it was the noblemen who lived in full regalia while the people worked for them. In the Middle Ages it was the feudal lords; at other times the emperors, bishops and popes. There is practically no epoch in history that has not faced this serious problem.

I believe that now we have reached a different era, one that demands a new social and political order — and Analytical Trilogy is showing in practice how to accomplish this with trilogical communities and enterprises.

The entire social system under which we live has been based upon egoism, upon the psychopathology of the human being, in order to indulge it to the utmost degree. However, it is science that has proved to be the most important tool for understanding, treating and developing society. That is why all attempts to improve society that have been based on economic, sociological, historical, racial or religious considerations have resulted in failure. On the other hand, traditional psychoanalysis has deflected attention from a true understanding of human pathology by giving primary importance to sexual questions.

If we do not strive to bring about social justice in the name of good, then new ill-intentioned or misguided individuals will attempt to do it in the wrong way. We know that things cannot continue this way: first, because human beings no longer accept being exploited: second, because terrible decadence will corrode all nations if the common good is not achieved. I am convinced that in and of itself an erroneous regime prevents itself from achieving good: that is what occurs in modern Marxist and capitalist systems. It is very important for people to see clearly how damaging both these regimes are so that, having freed themselves of one, they do not fall into another that is even worse.

In this book we are not merely setting forth ideas, we are demonstrating what we have accomplished in community living and trilogical enterprises, sociotherapy, and individual and group psychotherapy. What we propose is a practical solution, and the results we have achieved are good.

In my opinion, we have reached the point where we no longer consent to having crazy people tell us what to do — nor are we under any obligation whatsoever to obey dishonest individuals.

We have had enough headaches obeying neurotic, ill-intentioned bosses and frustrated, ill-humored women. We no longer care to work in order to increase the leisure time and augment the vices of the capitalist: we are not in this world to be kicked around nor to put up with the rudeness of those in command (so that they can steal from us or intimidate us).

Adam Smith created an economic theory in accordance with the spirit of the bourgeoisie, the class to which he belonged, being the son of a judge and customs official. Smith studied at the University of Glasgow and Oxford University and became a professor at Edinburgh. His defense of the politico-economic system of which he was part brought him fame rapidly.

Initially he stated that wealth was determined by the value of use — as we say today, by the product per capita. With this way of thinking, Smith made it permissible for employers to oblige their employees to produce the maximum — ignoring the human element. He also argued that the individual knows better than anyone else what is good for him. Here, Smith was once again saying that employers could exploit the economic situation as they wished. Smith's third and most interesting affirmation had to do with 'the invisible hand': that is, the struggle of the individual in his own interest brings benefits to all.

Smith nourished the human being's megalomania to the utmost degree by fostering the idea that man is good and, therefore, if left to his own devices he would not only not make mistakes but he would spontaneously help his fellow man. This is precisely the opposite of what trilogical psychopathology shows us — which is that the tendency of the individual is to exploit and trick his fellow man, and that it is necessary to make him aware of this if he is to stop. In most cases social restraint is needed to keep the individual from being aggressive. Indeed, under a system which allows the individual total freedom of action, the human being will automatically enslave his fellow man.

David Ricardo was clearly identified with the industrial bourgeoisie inasmuch as he defended the profits of the owner and ignored the power of work, an attitude which led Engels to consider him highly cynical. Then came Karl Marx, a parasite of his own wife and a lazy man, who gave new value to money, considering it a type of merchandise which could engender more

money. That is why his greatest work was called *Das Capital*. Today we see that the Marxist countries are in debt and that even though the Soviet people have rubles in their pockets, and sometimes even dollars, there is almost nothing to buy. In the Western world the people are slaves to private capitalists whereas in the Soviet Union they are slaves to the capitalism of the State — so much so that the Marxist ideal is to belong to the Party and be a member of the government in order to exploit the people and the country, just as the capitalists do.

The Frankfurt School, through Adorno (1903-1969) and Horkheimer (1895-1973), maintained that culture was at the service of capitalist industry — which is true, of course. In our opinion, however, this is not solely a phenomenon of the present-day bourgeoisie. Ancient culture was likewise linked to the interests of the nobles and the religious functionaries, and even Hellenism reflects the political and economic system of ancient Greece. However, we cannot say that culture in its fundamental sense originates from dishonest social interests: art (and culture) is the fruit of artistic genius, which may be impeded and distorted by the political regime dominant in the country, but which is never the result of the regime. As proof of this we see artists contesting the type of society they live in (Kant, Mozart, Beethoven, Voltaire, Rousseau), or isolating themselves in certain neighborhoods (Montmartre, Greenwich Village, Soho), fighting any way they can against the powerful of their time.

Without a perception of envy it is difficult to formulate an accurate opinion, and it appears to me that the Frankfurt School had no such awareness.

Political economy was created by Adam Smith, Ricardo, Keynes, Kalecki, Robinson, Sraffa and Marx, for the purpose of keeping the power in the hands of shrewd, dishonest, aggressive individuals. Obviously, it is very difficult to perceive this fact. Nevertheless, it is fundamentally important that it be recognized if mankind is ever to attain happiness here on earth.

A Critique of Socialist and Marxist Economies

Attempts at critical analysis of social life have long produced mediocre results because of the erroneous etiology of social ills on which the studies were based. Of all the sociologists, the one who came closest to being right in his criticism of society was Karl Marx in his work *Foundations of the Critique of Political Economy*.¹ However, Marx placed socio-economic power in the hands of the State, thereby creating the worst type of dictatorship of all time, isolated from the rest of the world behind an Iron Curtain built up around the peoples it dominates, with military might to guarantee its power. Under this system Stalin imprisoned 16 million Russians, executed another million, and let five million die of starvation. When Stalin died, there were 10 million souls in concentration camps and jails in the Soviet Union. The facts enable us to see the great disparity that existed between Marx's criticism of political economy and the social organization he idealized. Indeed, as he chose not to see the great envy he felt towards the people who retained capitalist power, his intention was to take possession of that power. The result, as we all know, is a system in which a group of bureaucrats has dominion over both economic and political power.

We constantly hear it said that virtue lies in moderation. If that is true, we are obliged to consider both capitalism and Marxism (and socialism in general) as erroneous systems, for if the one represents man's exploitation of man, the other (socialism included) represents the State's exploitation of man. Not only in the Soviet

Union does the State take the riches from the people, but in countries such as Sweden, Germany, Austria, and even France today (Mitterrand), the governments also take everything they can from their people — even though they promise to provide excellent social security programs and help to develop the country. In fact, the people of these countries are not satisfied with their situation. During the three years I lived in Austria, I heard doctors complain that the socialist regime provided everything for the citizens but that it took away all incentive to work because it put strict limits on profits. One of the physicians I spoke to was only 33 at the time, but he explained that only when he reached the age of 58 would his situation improve a little, for he would then be made an assistant professor and could arrange some private patients abroad — if all went according to plan, that is.

What we propose through Analytical Trilogy is that each individual who works in a company become an owner of that company, increasing his profits as the firm's income increases (a partially capitalistic system), but owning no capital (a partially socialistic system). The cover story of a recent issue of *The Economist*, entitled "Is This the Year Monetarism Vanishes?"² begins: "Debauch the currency, said Lenin, and capitalism will collapse" — except that Lenin forgot to include Marxism as well, for communists, like capitalists, base their power on capital.

Karl Marx's naiveté is truly extraordinary! In his book *The Genesis of Capital (the Primitive Form of Accumulation)*⁽³⁾ Marx criticizes the capitalist system as being responsible for practically all of mankind's present-day problems. Indeed, he speaks of capitalism as though it were original sin itself, saying that primitive accumulation played pretty much the same role in the political economy as original sin did in theology; that is, Adam bit the apple and sin appeared in the world. He also says that the story of original sin explains why and how man was condemned to earn his daily bread by the sweat of his brow, but that the history of economic sin fills a lamentable gap, since it shows us how and why there are men who escape this order of the Lord's.

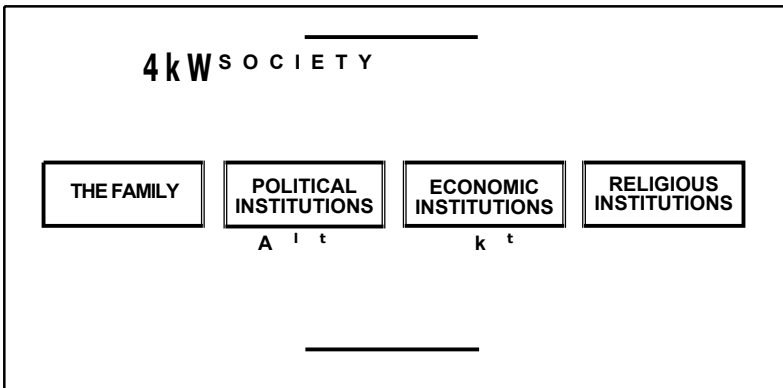
This ingenious socialist was not able to see what lies behind this attitude of capitalist spoliation. He did not perceive the psychopathology (envy, hatred, greed) that pertains to all human beings — and which is expressed with maximum intensity by way of

social power, not solely through economic power as all Marxists would like to believe.

Indeed, the very reason for my having written this book about the powerful is that it is they who created this sociopathology, this pathological social system that impedes the development of society. Thus, it is not only the economic system alone that is wrong, but the entire social process. This also explains the failure of Marxism in the Soviet Union and its satellite countries and in Communist China: although the economic system was changed, power remained in the same greedy hands as in the capitalist system.

It seems to me that Marx and Freud are very much alike in that both made deviations: the former, in regard to social life; the latter, in relation to psychopathology. The science of psychiatry was beginning to perceive the important role that delusions of grandeur play in mental illness (Kraepelin, Kohler), when Freud obscured this point by focusing attention on the sexual element as the basis of the human problem. A similar thing occurred in the political sphere in relation to Marx. Proudhon had noted the danger of power in the hands of appointed leaders, when the famous sociologist (Marx) diverted attention toward economic power (capitalism).

There is still time to get back on the right course, however, and to realize the success that we have not achieved before. In any case, there is no need to create anarchy, as Proudhon would have it; it is only necessary to eliminate the kind of economic power that the powerful possess by altering the structure of the social



system. With the organization of trilogical societies and enterprises — in which the participants are conscious of their erroneous attitudes (theomania, megalomania, narcissism) — the madness of the leaders can be restrained. In this way, we would not be eliminating the leaders but containing them within normal limits by modifying the social structure.

In a society in which the position of the economic, military, and religious powers remains secondary, the government has to submit to the will of the people and to the social needs of each institution. It will no longer be able to use economic (or military or religious) power to subjugate the people to its lunacies.

From what I witnessed in the Soviet Union, the Revolution of 1917 served only to level society to the lowest common denominator. My immediate impression was that Marxism's great victory was a victory of envy. Everything of worth that the country has today (museums, churches, palaces) was built by the previous regime; that is, by the czars (emperors and nobles). The people who live in that country today are incredibly inexpressive. I suspect that all individuals of worth who appear on the scene are promptly restrained until they descend to the common level of mediocrity — the same as what generally occurs in the confines of public service. At the same time, those who possess socio-economic power must resort to all sorts of military resources to protect themselves from the destructive envy of their fellow countrymen. I know of not one single Marxist nation in which the leaders are loved by the people — just as I know of not one single millionaire who is truly esteemed by the general populace.

A recent article in *The New York Times*, written by correspondent James M. Markham in Paris and entitled "Communists in Western Europe: Once-Powerful Parties Stagnate,"⁴ states:

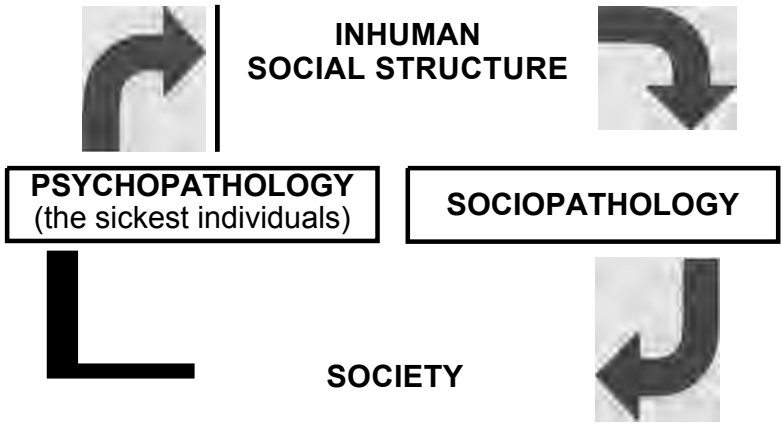
Across Western Europe Communist parties that were born seven decades ago in the early enthusiasm of the Russian Revolution are in varying conditions of stagnation and decline, according to Western European politicians and political commentators... the powerful Italian Communist Party to present a new doctrine called Eurocommunism...

From all indications, the enthusiasm for the Soviet revolution has waned to the point that plans are now being made to create a new European Communist Party. Said Giorgio Napolitano, the party's parliamentary leader in Rome: "For many years I have *been* convinced that the old differences between the Communist and the Socialist movements are not sustainable," ^swhich means that Communism is an even more harmful type of socialism for the people.

We must remember that not everyone knows how to make money; in this sense, Adam Smith was right. What is fundamental is to establish a just economic system in which the more competent earn more and those who have little ambition receive a reasonably good salary. This is the underlying principle of the trilogical enterprises, which are organized in such a way as to provide profit for all, not just for a few. Indeed, a part of the population acts like children, giving no thought whatsoever to the value of money, which is the base of our economic system.

If a large segment of humankind is starving and lives in misery, it is because of the control exerted by socio-economic power which prevents foodstuffs from being used for the benefit of all human beings. The food that Americans throw out each day would feed China for five days. Imagine then how much food is burned or stockpiled in the world for the purpose of increasing its price; the incredible amounts of it that rot in the silos, the work of thousands of farmers that is curbed to prevent excess production — an "excess" in terms of price, not in terms of the needs of the people.

The philosophy of life that prevails in society carries the implication that that which is useful for me is harmful to others, and that that which benefits others jeopardizes my life — a philosophy that pits one human being against another from the beginning of existence. We are all familiar with the results of this type of thinking: organic and psychological illness, premature death, aggression, uneasiness, anguish and tension. Specialists in psychology and psychopathology can create as many theories as they wish to solve the problem of neurosis and psychosis, but they will bring about no improvement whatsoever unless this terrible social problem is resolved — in spite of the fact that its origin is psychological. The manner in which the social system is organized is so diabolical that it gives rise to an infernal vicious circle:



The pathology of the sickest human beings created this unjust and inhuman social structure which constitutes a sociopathology, and this is the society in which we live, a society which, in turn, forces all those who are born into it to fit themselves into this totally irregular and unwholesome situation as best they can. Because of this, man has no understanding of how a different society would be. Generally speaking, he does not even have time to improve himself culturally, caught up as he is in the game of interests of the powerful, denied any real existence. Worst of all, his life goes by in total alienation (inconscientization) with the loss of his values — a gradual process of becoming demonized, at least as I understand what being a demon implies.

Because of all this, we must stop this vicious cycle if we wish to have a life worth living. We must organize a socio-economic structure that is directed by the interests of the people as a whole, not just those of a few powerful individuals. We have to bring leaders to our cause who will work for the common good, not for the private good of a few. Above all, the people need to become fully cognizant of the situation so that they can see there is hope and beauty in life as they come to the realization that change is possible.

The individual with power must always be restrained so that he cannot commit injustices. Consider those who have socioeconomic power today, individuals who, in addition, are constantly being praised. Their megalomania and narcissism increases to such

a level that it becomes impossible for them to control their injustices.

Why did the United States become the most advanced nation in the world after World War II? There are two major reasons: first, because its political system is structured in such a way that political power is controlled; and second, because it kept the political system separate from the economic system. The three fundamental structures of a nation (political, religious, economic) must coexist independently, one separate from the other, but each must be controlled by internal laws — not allowed free rein, as has been the case here in relation to the economic system, devoid of regulations that would restrain its power. In other words, the three systems are autonomous and at the same time interdependent. This means that one cannot jeopardize the other, one cannot acquire more power than the other, but at the same time, each protects and helps the other.

A study carried out by Juhed Abuchehin, M.D., entitled "The Power Syndrome," is an analysis of the neuroregulatory agent known as serotonin. Discovered and synthesized in 1950 in Italy, serotonin is known to cause a number of reactions in the human body. Among other reactions, it increases the concentration of the pigment melanine, resulting in a darkening of the skin; it is hypothermic, that is, it lowers body temperature; and it increases the formation of collagen (the protein responsible for the consistency and conformation of tissues), provoking a type of swelling in the tissues that results from dilation of the coronary vessels. According to the study, individuals who have adopted harmful attitudes (refusal to listen to what other people show them, not wanting to see their errors, taking an arrogant and defiant stance) acquire from one day to the next a darkish coloring, a swollen appearance and lowered body temperature. (As reported by journalist Jose Ortiz on January 26, 1986.)⁶

In his book *Benevolent Aggression*, Richard Farmer tells of the progress that economic power brings to nations. If such an idea were correct, a nation, in order to develop, would have to have strong automotive, steel, machinery, fabric, aviation and other industries — which is totally impossible, even illogical. The socio-economic system is structured in an erroneous way, aimed as it is at providing profit, not for the worker and the people, but for

those who control such power. Indeed, the owners of any industry obviously prefer to move their factory to some distant nation where it will generate greater profits — and at the same time that nation will reap benefits from the arrangement. If, on the other hand, the economic structure were directed toward the good of mankind, not every country would need to be industrialized and no factory would be forced to move to another locality.

From a purely technical standpoint it is clearly easier to develop the individual who is already accustomed to a particular job than to start from scratch with another person. Some peoples have a greater aptitude for the arts, others for the sciences, still others for sports. There is no need for every nation to be industrial, agricultural, scientific and artistic; indeed, such an arrangement not only standardizes humanity but it serves to make man mediocre as well. It is socio-economic power that is responsible for this sad debasement of the human being, for as it seeks only economic gains, it is thus devoid of mental amplitude and grandeur. Every country that is invaded by this type of power is soon destroyed in terms of its true values. Even though its economy may improve, its people soon become violent and discontented. The fact that Richard Farmer used the expression 'benevolent aggression' for the title of his book indicates that he considers economic power to be aggressive.

If we analyse the Arab nations, for example, we see Lebanon, whose capital, Beirut, was once referred to as 'the Paris of the Middle East,' totally destroyed — and behind it all, clearly, is the hand of socio-economic power. A great many nations in that region of the world have been in a constant state of war since oil prices rose so sharply. But present or past, it seems that all wars, all conflicts, have been provoked by this type of power — even the so-called religious wars in any era were prompted mainly by this force.

It is essential to perceive that it is not the economy or the finances of a nation that make it progress; both are the result of the labor of the people, who century after century planted the fields, worked in the factories and built cities, highways and bridges. On the opposite side stand those shrewder individuals who take advantage of this national effort — people who have no fatherland nor any love, because they dedicate their lives to exploiting their fellow

man. These, then, are the individuals who now dominate all of humanity; individuals who have succeeded in establishing a system of laws that give them the power to decide what will be done with the production and the riches of the world. A few dozen years ago economic power was divided mainly among bankers, speculators, industrialists, and farmers. Today it is more and more concentrated in the hands of a very small group of human beings who can destroy civilization permanently.

What is usually referred to as power is actually absolute weakness, for the individual who needs to be served in order to live is extremely weak — exactly like the paranoid, the depressive, the maniacs and the epileptics who, whether they are hospitalized in psychiatric institutions or live out in society, require a whole group of people to take care of them (to serve them). Nevertheless, what I find most strange is that this group of sick people, similar to devils, have taken over society, determining its laws and enslaving humanity.

If we are to understand this, we must see how it comes about. And the answer is that, first of all, such individuals use an accusatory form of argumentation; that is, they blame the best people for all the world's errors (total projection); and second, they spend all of their time worrying about laws, social rules, and especially power — a practice which makes them more apt to attain such power.

I maintain that man's freedom is running the greatest risk of all times as a result of this untoward increase in economic power. Each year the rich are becoming richer while poverty spreads in a frightening way — which means that the bulk of the power is concentrated in the hands of a few mad individuals who may suddenly blow up the world.

References

1. Karl Marx, *Foundations of the Critique of Political Economy* (New York: Vintage Books, 1973).
2. *The Economist*, January 10, 1986, pp. 11-12.
3. Karl Marx, *The Genesis of Capital (The Primitive Form of Accumulation)* (New York: Imported Publications, 1972), pp. 11-12.
4. James M. Markham, "Communists in Western Europe: Once-Powerful Parties Stagnate," *The New York Times*, February 3, 1986.

5. Markham.
6. See "The Power Syndrome" in the table of contents.
7. Richard N. Farmer, *Benevolent Aggression: the necessary impact of the advanced nations on indigenous people* (New York: David McKay Co., 1972).

PART B

The Origin of Human Ills

After nearly ten years, I am once again writing a book about society, quite different from the first (*Psychoanalysis of Society*, 1976), which was based on Freudian-Kleinian psychoanalysis, whereas this one is based on the discoveries of Analytical Trilogy. The major difference lies, I believe, in the understanding of psychopathology: Freud maintained that the cause of all human problems was to be found in sexual life, whereas we believe that the cause is to be found in the attitudes of envy, megalomania, theomania and inversion. In clinical practice, our patients achieve far better results with our hypotheses, and I believe that in social life the same will occur. At present we have three communities in New York functioning perfectly on these principles, and we have organized trilogical business enterprises as well in both the United States and Brazil.

At the outset it is important to understand that we consider all neurosis and social difficulties to be caused by attitudes of the human being that lead him to deny, omit and distort reality - attitudes that are the result of envy and greed. This hypothesis is quite different from that of traditional psychoanalysts (Freud, M. Klein, W.R. Bion), who consider natural factors (instincts and impulses) to be the etiology of human problems. For this reason we are able to show that it is possible to recuperate both the individual and society; all that is needed is a change of conduct, an alteration of will, inasmuch as the human being is not doomed to natural destruction (the death instinct, as Freud called it).

There had always been a great deal of controversy in regard to the origin of human illness until Freud demonstrated the existence

of intra-psychological problems. The sociologists, on the other hand, maintained that it was society that harmed man. Traditional psychoanalysis has failed, and the sociologists, not knowing what to do, clamor for a new approach. And that is what we are introducing: a science midway between psychology and sociology because it explains the two using the same hypotheses. In fact, only with a correct theory can society be placed on its true course.

From the time we are born we are compelled to live a wholly pathological social life. Obviously we are unable to adapt ourselves to it, since by nature we are not monsters. If we live under a dictatorial regime, we are pressured by the military (the paranoid class par excellence) and by the psychotic power of the dictator himself. If we live in a capitalist or a communist country, we are "slaves" to its economic interests. The cities are being reduced to centers of commerce and business in order to provide greater profits for the powerful. Theaters, museums, beautiful gardens and art galleries are replaced by supermarkets and department stores whose profits certainly do not go to the people.

It is absolutely impossible to maintain psychological sanity if one lives in a sick society. The reason psychoanalysis has failed is because it has chosen to see the cause of all ills in the psychological interior, ignoring the fact that an abnormal environment creates an enormous amount of tension.

Thomas Hobbes said that man is wolfishly ferocious toward his fellow man. My personal belief is that our social institutions are like venomous snakes fighting among themselves, and that the human being, caught in the middle, is the one that gets bitten. In any newspaper we read, we see one country "at war" with another (the United States and the Soviet Union, Iran and Iraq, Syria and Lebanon, Israel and the Arab countries); opposing factions within the same nation (Catholics against Protestants in Ireland, pro-Syrians against fundamentalist Semites in Lebanon, blacks against whites in South Africa); and dissidence in the political arena (Republicans versus Democrats in the United States, socialists versus democrats in Europe, communists versus democrats the world over).

The institutions have become universal, and like the emperors of old who declared war and commanded the people to fight, these organizations maintain an unspoken pact among themselves in

attempt to take from the people all that they can. We (the people) are subject to continuous aggression from businesses, institutions and government. How can we lead a sane life in such a situation? The automobile companies promise us paradisiacal advantages; the cigarette and alcoholic beverage concerns guarantee us seventh heaven; the airlines, travel agencies and construction companies shower us with an avalanche of lies and absurdities as though we were fools.

From the moment we are born, we are exposed to unrestrained social corruption. If our parents are rich, we learn that robbery and dishonesty are the ideal in life; if our parents are poor, we suffer deep feelings of envy and greed. This is our school: trickery and corruption. Even a supra-normal person (Christ and the saints) cannot possibly live on this planet without wanting to pick up a whip and flog the entire class of individuals who retain power.

The human being is pressured from two sides: his social environment and his psychological inner self.

SOCIETY

**PSYCHOLOGICAL
LIFE**



THE INDIVIDUAL

The two exert a strong overall influence: a) because the social structure is erroneous and invariably puts the human being in conflict; and b) because in his psychological life, the human being espouses erroneous ideas, not perceiving his bad "feelings," which eventually mislead him entirely. The consequences of the resulting struggle are physical and mental illness, social dissension, and crime and delinquency in general.

Some of my readers may feel somewhat bewildered because, although they recognize that society is different from the individual, they may wonder about psychological life. The explanation is that we are endowed with what we call consciousness (in both

the cognitive and the moral sense) which maintains immediate contact not only with reality but also with our thoughts and feelings, which may deviate from reality and create very great inner conflict. Our erroneous way of thinking, our denials, omissions and distortions of reality, weigh upon us and harm us. That is why the well-balanced individual is not interested in having power. Only those who are extremely sick become attached to positions of power and command so as to counterbalance their psychological shortcomings.

The Collective Suicide of Humanity

Have you ever wondered where so many people go each morning, crowded into the buses, trains and cars? Men, women, and even teenagers are heading for thousands of public and private businesses, helping these to exploit humanity — and to exploit themselves as well, since they, too, are consumers. I am not referring only to businesses which exploit the people because they make products which are harmful to man (cigarettes, alcohol); I am saying that businesses exploit with everything they produce, because the profits go only to the proprietors. A factory that produces cars, or clothing, or shoes, or furniture, functions in the interests of its owner, to give him social power. He then allies himself with the leaders of his country in order to have laws created that protect his possessions. Also, those who govern create debts and join with the businessmen in having the people work in order to increase their wealth — and to give them, the authorities and owners, greater economic and social power.

In this way two groups are created: on one hand the people; on the other, those in power, who are able to enslave the population of a country in exchange for a paltry salary. In order to attract advocates of this exploitative process, they pay administrative personnel a somewhat better salary to play the role of supervisors and overseers of those who work. In other words, humanity has not improved one bit. All present-day wage earners are exactly the same as those slaves who served the ancient Greeks and Romans, the indentured servants of the Middle Ages, the sweat-shop workers of the Industrial Revolution.

The wage earning process is as follows: those with economic power join together to determine how much they must pay in order to get workers who will accept their conditions without much argument, and who are productive enough to generate profits. The powerful then create training courses and schools (preferably technical), offer club memberships and medical care; in short, they throw the workers a few crumbs to make themselves appear generous. Such an attitude or technique has inundated the world with apparently scientific literature which brings the already-powerful more power to continue their exploitation.

Has it ever occurred to you that you are dedicating your life to enriching and empowering a group of individuals who make themselves into little gods? Most important, however, is that we now have the means to dislodge our executioners from their positions of power so that we may live in a happy society. They say that power corrupts, but this is not exactly the case. Actually, it is the corrupt who seek power because they are not interested in earning their living doing honest work. Then the mere fact of being in a position of power is itself so pathological that the individual becomes even sicker. If the world once had a King Solomon, fair and wise, what we see today is basically a handful of paranoid schizophrenics, depressed and epileptic individuals taking advantage of people. We need only remember Nero, Caligula, Henry the Eighth, Stalin, Hitler and the generals of the South-American dictatorships.

There is an old saying: he who knows, does; he who does not know, teaches. This is what has been happening in the universities. They gather the worst professionals from each area and these give the worst sort of orientation to their students. In any business the most essential employees are the white-collar workers, meaning those who give the orders. Yet if they miss a day's work, few of their co-workers notice and some may even feel relieved; but if a simple cleaning lady is absent, she is missed by all.

W.R. Bion, the famous English psychoanalyst, said that the people generally choose the most unbalanced individuals to lead them. I prefer to believe, however, that it is the sickest individuals who seek such positions in the first place, in order to feed their own theomania and megalomania, for the healthiest are content with what they have. Another significant fact is that, for the most

part, the laws have been created in order to coerce the people, not the powerful. When a hungry person steals a piece of cheese, he is arrested and condemned; but if one of the powerful kills, robs, tortures, or slanders, it is for the "benefit" of the nation. Currently Americans are writing a great deal about famous figures, mainly movie stars and political personages; and what we are seeing is an unmasking of personalities who were considered untouchable, saintly and perfect — which signifies that the public is no longer willing to be deceived.

Science is lagging behind. Missiles and aircraft constantly fail; computers have fallen short of expectations; the development of machinery has stopped; houses and buildings are built with little imagination; the media has become stagnant. In general, humanity has arrested development. And if this is happening it is because mankind has closed all of the avenues to progress; or better, it is because industry, agriculture, religion, the universities, and sciences have exhausted their possibilities. It is time to choose another way; or rather, to perceive what Analytical Trilogy calls inversion. If the world dis-inverts itself, all of its problems will be resolved.

In regard to the exploration of outer space, we see, unhappily, that the funds designated for this are being used to develop weapons to attack other countries. I was at Cape Canaveral for a recent space shuttle launch and can attest to the commercialization of NASA. Its space missions now send satellites into orbit for other countries or for specialized commercial use. Bit by bit, the ultimate American ideal is becoming an economic one, and it is dominating society entirely.

Schools are structured to serve the interests of the powers-that-be, not the public and the nation. The courses which comprise the curricula in the primary and secondary schools and the universities are determined by economic interests. This being the case, students and teachers must learn and teach, not what they want and know, but those disciplines which conform to the wishes of those in power. If there is a shortage of technicians in the country, they create specialized courses; if there is a shortage of teachers, schools are created to train them; and so on.

In a recent Brazilian newspaper I read that a serious termite infestation had been discovered in the Municipal Theater of Sao

Paulo. In New York we observe with sadness the same process of deterioration of the old buildings in the most beautiful area of the city (the Upper West Side). If the reader thinks about it he will realize that the palaces, theaters and museums of the past are no longer being built. Architecture as such has practically become extinct, having been replaced by structures of steel and glass for buildings which shelter only centers of speculation (banks, investment firms and stores). We might say that the last period of true architectural construction in the history of humanity was that of the nobility, for the desire of the emperors was to perpetuate their life on earth by means of these marvelous structures. Today, the human being occupies his time trying to make everything as cheaply as possible so that he can earn more money. Result: the artisans, the artists, the architects, are abandoned by a society which on the whole is becoming increasingly mediocre.

Thomas Hobbes claimed that the human being treats his fellow man like the wolf treats his prey. I believe, however, that the economic and social powers have organized a system which actually makes this type of man-eat-man attitude necessary. Another important factor that enters here is that we are prevented from giving love. Every social activity is linked to some economic interest in such a way that we cannot do any good whatsoever, for either we have to by-pass someone else or the individual who would be benefitted prefers to receive help from "official" sources - first, because he does not want to lose his social security and welfare benefits; and second, because he has been oppressed his whole life and does not understand why another human being would like to help him without being paid for it. This is a truly infernal state of affairs.

If the reader analyses the situation he will see that the number of troublemakers who create a harmful psychological climate; that is, the sickest individuals, represent less than 10% of the population. Nevertheless, it is they who manage to agitate the whole society around them, because people are not really aware that they comprise such a small segment of the population. The healthiest individuals cannot imagine that there are people capable of affirming with total "conviction" the ravings of their own minds: people who believe in their own fantasies, living in a veritable internal delirium.

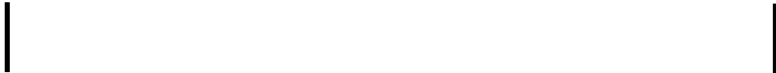
For this reason, it is fundamentally important to understand the principles of psychopathology. Worst of all is the fact that paranoid individuals do a great deal of reading and generally project all of their problems onto others, whom they also blame for causing their difficulties. The more balanced human beings, who are the majority, must learn to defend themselves. Otherwise, it will be very difficult to build a correct society.

Society is organized in such a way that each person tries to take what he can for himself. In his book *Being and Time*,¹ Heidegger clearly demonstrates three fundamental aspects of existence: artificiality, existentiality, and destruction; or rather, being in the world without any participation of one's will; the appropriateness of things; and each individual's deviation from the essential life plan. In conclusion Heidegger says that in order to make one's way toward being, it is necessary to discover true existence. Indeed, true existence is the accomplishment of that which is beautiful, truthful and good.

Civilization is structured in such a way that each area — science, education, politics, and social life in general — determines what the human being can or cannot do: what he can or cannot study and learn; what he can do in relation to work, to his house and his family, and to himself. And as the people who structured society were the ones who possessed power, they organized it all to protect their own interests.

**ECONOMIC AND
SOCIAL POWERS**

EDUCATION | |



SCIENCE

POLITICS

INDUSTRY

This diagram shows the type of structure from which we must free our society, for 99% of us are controlled by a mere 1%, if that! Apparently men need leaders to tell them what they can do. We demand that these leaders be honest, and in this way we will build a healthy society.

It is common knowledge in the United States that Thomas Jefferson based his ideas on the teachings of the American Indians regarding the need to reduce the powers of their chiefs. It is a measure which has been fundamentally valuable for the political system of that country, and if it were applied to the other systems as well, the economic system especially, it could be the salvation of human society.

References

I. M. Corvez, *La Philosophie de Heidegger*.

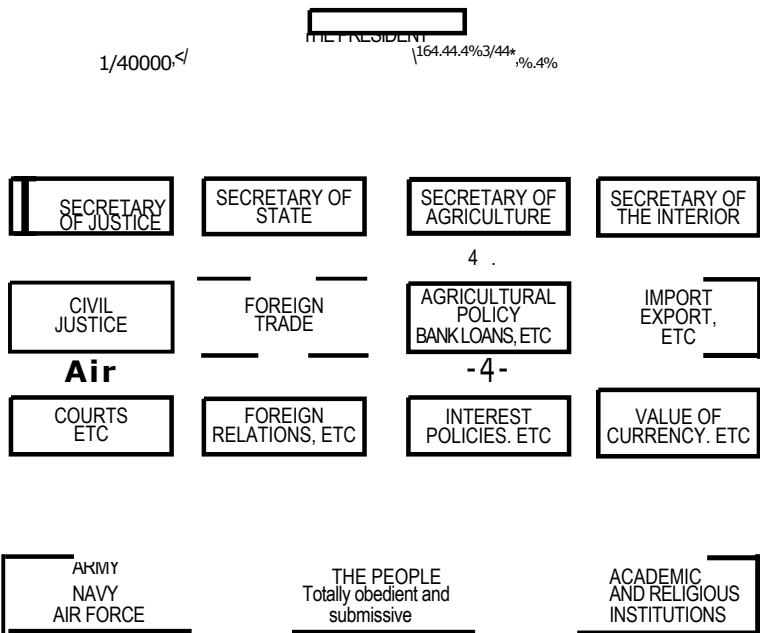
The Importance of Perceiving the Errors of Society

Has it ever occurred to you that since the time you were born you have been deceived by others, deliberately or otherwise? Most people do not have even the slightest idea that they are being roundly fooled, either because they simply have never questioned the society in which they live, or because they are comfortably settled socially and economically. In both cases, however, there are serious consequences: physical or mental illness and deep dissatisfaction. The result is that a considerable portion of mankind has turned to drinking, over-eating and sex; to thievery and slander; and to idleness. People cannot feel at ease in a social milieu that is pathological.

Since the end of the last century, psychoanalysts have been investigating the etiology of illness, having finally narrowed the causes down to the attitudes of envy, arrogance, narcissism and megalomania. Nevertheless, if individual and group analysis alone were sufficient to overcome such illness, humankind would already have "straightened itself out." and if this has not happened, then it is because the social structure within which we live is also pathological and thus prevents us from being healthy. The environment we live in is so morbid that we find ourselves obliged to go along with what others do if we wish to avoid being ostracized — the same as occurs with groups of alcoholics, drug addicts or thieves, who accept as companions only those who are willing to accompany them in their vices. All of humanity is dependent upon institutions that make use of lies and deceit to survive, and which

oblige us to do the same. This explains why the mature person, although ingenuous in childhood and idealistic in later youth, ends up not only dishonest, having corrupted himself over the years, but unhappy as well.

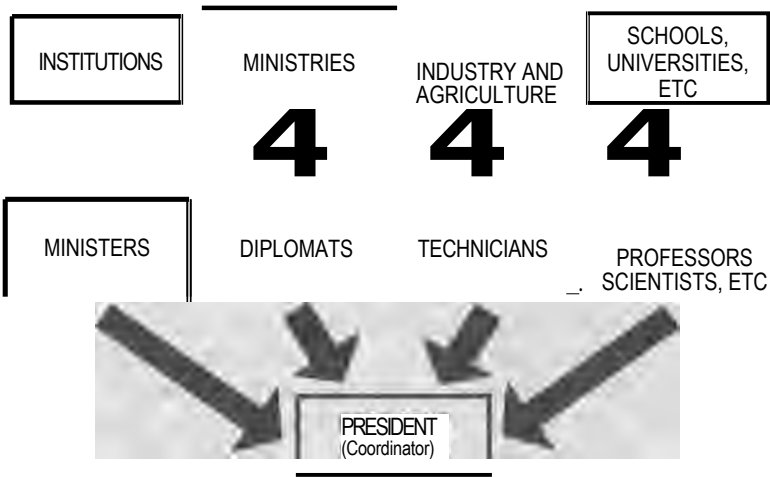
Why are dissenters admired? Since the 1950's the young people, the students, the intellectuals and the workers (the ones who really work) have had all they can stand of social hypocrisy and the deceit of those in power, who impose a wholly false idea of reality on us in order to keep us ignorant. At most, the institutions allow us to jog and to practice sports, visit museums and libraries, and work for food, housing and clothing for ourselves. We have no voice whatsoever in the matters that are fundamental to our lives: the fate of our country, its industry and agriculture, its science and its defense. It is all organized in the following manner:



This is the general social organization in which we "live." The people sustain all of the institutions and have but one "privilege": to choose the one who will preside over them all, until the time when another group takes over.

Human society should be organized in this manner:

L e e T H E P E O P L E s s i



Both of these diagrams are obviously roughly drawn, but I have included them merely to give you an idea of how society should be structured. Many of you may object that the people are not capable of directing the ministers, the military and religious officials, the educators, and so on — to which I reply that it is precisely the people themselves who *can* direct them, if this prerogative is not usurped by that group of wily individuals who have taken control of that which is not theirs.

The people must be furnished all of the information that rightfully belongs to them (not just to small groups of people), and mainly they must be made aware of their role, their function, so that that which they do not wish to happen will *not* happen. Consider, for example, that a group of pathological individuals, interested in fomenting conflict, can force the people into becoming cannon fodder, as has been done in the case of Vietnam and in Iran and Iraq, and in the past by the German Nazis, the Italian fascists,

and the Japanese imperialists. Indeed, no people is the enemy of another. When a nation declares war, it is the leaders of that nation who declare it, thereby acting against their own people - because any war, no matter which, is waged for the purpose of "protecting" the interests of those in power (groups or individuals).

I know that the task I am proposing — to conscientize the people — is an arduous one. Nevertheless, it is possible and it can be accomplished in less than ten years in any country. Indeed, no one who is reading this wants society to continue in its present state. Comparing the American people with the Russian people, I do not believe that either of them have any control over the madness of those who govern their countries. The leaders are the only ones interested in a continuation of the fighting. They are not patriots; their hearts, their loyalties, lie where the money flows. They have no love whatsoever and they are totally drunk with power. Can anyone name even one dictator in all of recorded history who abdicated for the good of his country?

The common belief that all power comes from God is a decidedly "theological" idea; that is, it is an idea which stems from a way of thinking that considers all occurrences to be the result of divine intervention. Yet the fact that a dictator, a despot, a thief or a criminal is able to gain power and use it in a harmful way contradicts such a belief. We can say with all certainty, however, that all true power comes from the people — and insofar as it is *of* the people and used in *benefit* of the people, then it can be said to have come from God. The moment an individual begins to take action that jeopardizes society, he may retain his "power," but that power then comes from a source other than God (a diabolical source, perhaps?).

I can speak in the name of truth only if I base myself on truth; I can accomplish good only if I base myself on goodness; and in order to know where I stand, I must know what people think of me. And the way for the people to be certain of what they are saying is by means of the perception of their errors.

If man's social system were just, nothing would be easier than for it to continue as it is in order to achieve exceptional development. However, since we are experiencing enormous difficulties (economic, political and social), the time has come for us to analyse what is happening.

Celso Furtado wrote that at a debating club at Cambridge everything was viewed from the standpoint that the individual is of supreme value, that man is above all a political being. (1) This idea illustrates how insane the human being is in thinking of himself as a god, thinking he can create whatever he wishes — even a sick society, a pathological society, that will function.

References

I. Celso Furtado, *A Fantasia Organizada*, p.226.

The Laws Have Been Structured to Restrict the People

The Episcopate of Colombia issued the statement that lack of respect for life and for law has become commonplace. I ask: is this a lack of respect shown by the people for the laws made by those in power, or is this a lack of respect on the part of the powerful, who organize life and laws in accordance with their own exclusive interests? If it is the latter, are we under any obligation to respect any law, any regulation? Certainly not. For the time being, if we are to avoid armed combat, we must gradually go about creating suitable social laws and organize society on a just basis.

The first and most important step is to make inroads by setting up trillogical societies and businesses. Then we must get into the media and politics in order to bring social power to the people by way of new laws and regulations. To achieve this we have to show that we, too, have power; otherwise people will never heed our cause. There are millions and millions of human beings throughout the world who are deeply idealistic, but their idealism remains on a theoretical plane. These people constitute the greatest force in humanity, a force which has been neutralized until now, but which is capable of gathering such strength that it could dominate the world. Our plan is this: divest the demented and deceitful of their power and build a genuinely humane society.

New York, one of the first areas in America to be colonized, has great natural beauty and an incredibly lovely seashore, yet today most of its beaches are privately owned. In certain places

only a few hundred feet of waterfront are open to public use, and these are so crowded with bathers that it is almost impossible to even set foot on the sand. The same is true in Florida and California. This small example is sufficient to illustrate the absurdity of our social rules and regulations. The oceans, the beaches and the rivers, the fields and the forests, must not be left in the hands of a few hundred powerful individuals who neither use them for their own enjoyment nor permit others to do so. All of it belongs to the people, and it has been taken from them.

The capitalist wants money so that he can be aggressive and give vent to his hatred and envy by mining the universe and destroying human happiness. The banker, hidden behind his beard and the smoke of his cigar, savors the despair of those who have borrowed from him and are unable to repay it. The industrialist takes pleasure in enslaving his workers. The teachers do not realize what they are teaching, for in effect they defend the erroneous system that employs them. What is to be done? Indeed, we have an urgent task before us!

Driving from New York to Los Angeles, I was shocked to see that even the immense desert areas in the southern part of the country were fenced off. What have we come to? The world has been filled with fences to keep man from being happy, and it is those who have power who do this out of envy. People who are unaware of their envy cannot be allowed to wield any power whatsoever, because they will use it in the wrong way. Indeed, even those who are entrusted with power by a trilogical people will have to submit to regular analysis.

It seems that there is not a single part of the country or of society that we can write about which has not been tainted by the absurdities wrought by the powerful. Another example: Manhattan's East Side, which includes Fifth Avenue and its posh hotels, Park Avenue, and the famed Madison Avenue. The people who reside in this area are unbearable. Why.? Because most of them are economically powerful individuals, rigid, mummified, devoid of affection and sclerotic before their time — the product of an undue amount of identification with jingling coins and paper dollars. The interior of the nation is populated by a huge contingent of fanatical individuals who are totally inflexible about laws (civil, federal, and biblical). They are the innocent do-gooders who

believe they are serving God, but who play by the rules of the game dictated by those in power, in the belief that the prevailing laws are God-given. They choose not to see that it was precisely this same type of "rule" that led Christ to the cross.

It is important that the public know that Analytical Trilogy has been continually vetoed by those in control (in all areas) because it represents a threat to their power. I am almost certain that this book will also be sabotaged by the powers-that-be.

Clausewitz stated that politics in times of peace was merely a continuation of war under a different guise. I believe that this is true, not only of politics, but also of society, which has been organized by the powerful and which is continuously at war against its own people — a society in which commerce, industry, agriculture and the banking system are pitted against the populace. A front page item in a major Brazilian newspaper recently carried the statement that if the demand for durable goods continued strong, then Christmas this year promised to be good for industry, excellent for commerce, and bad for the consumer. ² How can anything that is not good for the people (the consumer) be good for any other area or areas of society?

Sometimes I ponder that probably no other planet is more diabolical than our own, for everyone lives in a terrible state of tension here. No one can be sure that he will not one day starve to death, or that he may not in the future have a roof over his head or clothes to wear, because the resources for the production of these goods are controlled by the craftiest (the more paranoid) individuals for the sole purpose of enriching themselves unduly. It is perfectly normal, of course, to have a certain amount of material wealth (adequate housing, a car, enough food and clothing), but more than this is simply robbery. No one ought to have more than he can use, because it means taking away what belongs to others.

If you, the reader, do not begin to act; if the idealists, the young people, the college students, and mainly all who work (not only the blue-collar workers) do not unite to right this appallingly dishonest state of affairs, nothing useful will be accomplished from here on. Karl Marx and his followers were very naive to believe that only the workers were exploited: all people are exploited, used, and kept from progressing by those in power. The armed forces,

the police force and the church are all institutions that have been organized for the purpose of protecting the interests of those who wrong humanity.

The world is ours, and yet a few hundred arrogant and demonized individuals have created a system of laws and organizations so that they could seize everything for themselves. The populace is forced to live like a herd of cattle, corralled and trained to produce and consume precisely what those in power determine, for the exclusive benefit of same. Isn't it time for widespread conscientization of this psychosocial situation so that we may live a better life?

It is absolutely impossible to live a tranquil existence, to find peace, unless a society is constructed for the people themselves. Most businesses seek employees they can "trust" so that they can exploit the people as much as possible. In spite of the fact that the owners' goal is to take whatever advantage they can of humankind, such individuals nevertheless see themselves as highly worthy people. This is the epitome of evil; a glorification of sordidness.

In any case, we have to admit that most human beings do not have a clear perception of this state of things. This is why I am now trying to arouse such awareness, thanks to the development of (trillogical) science. It is the obligation of those whose perception is clearer to enlighten those whose perception is not yet as sharp.

I would like to warn the general public that it will not be possible to change the attitudes of those now in power. We ourselves will have to produce our own goods and services in accordance with trillogical experience. And we will also have to prevent those in our own ranks who try to take that which is not theirs, or those who aspire to power according to the old formula. Power is only *of* the people, *for* the people and *by* the people, and they alone must wield it.

A careful analysis of society readily shows that an enormous mistake has been made in the way it is organized. We can say with all certainty that most people do not have the slightest idea that they are being exploited (or that they are exploiters), or that they are unnecessarily humiliated (or arrogant and proud), or even that their situation is totally unjust. Neither do they realize that

we can no longer go on this way, because change is an absolute necessity if mankind is to continue developing.

Humanity has stopped evolving because its social situation is stagnant. The great millionaires and idols are a thing of the past. Today we are on the threshold of an era in which the great personalities will be those who help their fellow man. If this comes to pass, our lives will evolve together; if not, our lives will end as one.

References

1. *Jornal da Tarde*, September 30, 1985.
2. *A Folha de São Paulo*, September 30, 1985.

The Deceit of the Religious Institutions

For many centuries, those who have wielded power in the religious sphere have maintained a silent pact with the powers-that-be because their aim has likewise been to acquire power. Their justification has long been that true happiness is not to be achieved in this world, and that we must sacrifice ourselves so that one day we may enter the kingdom of heaven — to the delight of all those who exploit the people and thus have been able to act at will. This is why Marx and his followers saw religion as the opium (the enemy) of the people, and it is also why the churches and convents in the Soviet Union have been made into public bathhouses and museums.

Be that as it may, if some of the powerful religious leaders receive salvation, they will surely be relegated to the farthest reaches in the Kingdom of God — not so much because they were rich, but because they never concerned themselves about others and because they kept mankind from developing normally; that is, as it was meant to. In practice, they have acted as the demons do, distorting, denying and omitting love among human beings. We are forced to admit that if there is a class struggle, it was created by such people.

Never in my life had I imagined that the socio-economic situation was so immoral. Nevertheless, we now have the exact answer as to how a society should be organized, not so much as an ideal one, but mainly a just one. Only by seeing what is right do we have a clearer idea of what is wrong. And I see no other way for mankind to achieve well-being except through the organization of trilogical societies and companies.

Can it be that man is far worse than he seems upon first analysis of his psychopathology? Everything leads us to believe that he is. On the other hand, man is capable of becoming much greater than we could possibly imagine if he is given the chance to live well socially. Thus, the path to sanity and individual goodness is through the social sphere. A healthy psyche in an unhealthy society is impossible except in special cases such as those privileged creatures, the saints. What exists in the inner, psychological self must find correspondence in the external, social milieu if it is to manifest itself. If the social milieu is negative, what goodness we have will obviously remain blocked within, and negative elements (envy, hatred, greed) will prevail.

The socio-economic system is profoundly immoral. It is organized to protect the greedy and the envious, and it oppresses the well-intentioned and the honest. It is truly inverted, since it destroys the talented and the geniuses while favoring the paranoid and the mediocre. History is replete with examples of terrible injustice and persecution perpetrated against the good people while the villains were admired and respected. In other words, society makes way for all sorts of dishonesty and considers the honest useless. This is the same set of values as that upon which the choice between Barrabas and Christ was made, Christ having been sacrificed so that he could not reveal our errors.

The truth is that this same sort of thing is still being done today, perhaps even more frequently, because the reason for such attacks upon the just has not been analysed before: that all such destructively envious and avaricious conduct is related to megalomania and narcissism. These twenty centuries of so-called Christianity can be considered as twenty centuries of 'Barrabasm.' There is no doubt that, individually speaking, there have been many saints; but in social life the process of shameless immorality was perfected to the extreme. I do not recall there ever having existed, in the past, groups of powerful individuals as well prepared to despoil a nation as those of today are. Besides socio-economic exploitation, there are now institutions which specialize in torture and deceit; organizations that even invoke the name of God. Nevertheless, we know what god that is, for etymologically, the word "demon" means god.

A doubt then arises: Is Christianity inadequate as a solution for social life? Formerly, the religious powers-that-be joined forces with the politically powerful; today they are allied with the economically powerful. Nevertheless, they have forever dominated the people so these will serve them, serve their interests. Is this attitude the correct one?

Christ said:

Earthly kings lord it over their people. Those who exercise authority over them are called their benefactors. Yet it cannot be that way with you. Let the greater among you be as the junior, the leader as the servant. Who, in fact, is the greater — he who reclines at table or he who serves the meal? Is it not the one who reclines at table? Yet I am in your midst as the one who serves you (Luke 22:25-27).

True power, then, consists in serving humanity, for those who insist on being served are like the mentally ill and the demons, individuals incapable of action.

In organized religion there are two groups of individuals. One, which comprises the large majority, is made up of religious functionaries; that is, individuals who adapt to this kind of life, making a habit of it, and who live off the power it affords them. The other group is a small minority of self-sacrificing saints whose sole desire is to help humankind. The former live off the work and inspiration of the latter.

Anyone familiar with metaphysics knows that in essence all human beings are the same. Nevertheless, there are many who prefer to adhere to the bias of the ancient writers of the Sacred Scriptures and think differently. According to the discoveries of (trilogical) science, we know that it is precisely those who are most scorned who are, in fact, the worthiest. Thus, it is the women, the Blacks, the poor, and the workers in general, who are the slaves of mankind — and their lords and masters, the powerful, who are their great plague. This situation must quickly be dis-inverted if we are to avert the total destruction of civilization. Today, January 28, 1986, a great tragedy occurred at Cape Canaveral when the space shuttle exploded, killing seven astronauts. Certainly they sacrificed their lives for the good of science and human progress,

but the sacrifice itself was brought about by socio-economic power. This field of human endeavor is now dominated by such power, which clearly considers profit, not the safety of human lives, its prime goal. This disaster not only occurred in relation to NASA; it is occurring in relation to the entire population of the nation.

There is an unspoken pact between the religious powers—that be the families, a pact that serves as a means of preserving their powers. For example, those who wield power in the Church have one basic concern, which is to preserve the family unit (man and wife), because each time a couple separates, especially if they are well-known, the religious institution loses a little of its power. England's Henry IV and Napoleon Bonaparte are important examples of this in the past. Generally speaking, the powerful of the Church show relative tolerance toward the male believer who has only brief extra-marital affairs. Rarely, however, do they condone any long-term affair; that is, a relationship with a woman who might lead a (powerful) follower away from their political snares. Basically it is simply a power play.

This emphasis on sex gave rise to the idea that the behavior of a nightclub dancer, for example, or that of the proverbial 'party girl' — who is socially more seductive than the clergyman who preaches from the pulpit — represents mankind's greatest sin. The religious institutions have chosen to ignore the worst of all evils, the sins which are leading humanity to destruction: the terrible exploitation practiced by the powerful against the peoples, the fact that millions of people are starving and enslaved, the stockpiling of a whole terrible arsenal of weapons of war, or the ugly work-

T of political intrigue. The aim of the powerful of the Church is to preserve their power, not God's justice and goodness on the face of the earth. Is it possible that the clergy do not realize that if human beings have withdrawn from the places of worship, it is because they themselves (the clergy) have turned from God? Moses and the prophets were always well accepted by the people, and Christ was ever surrounded by the multitudes.

Newsweek recently published an article stating that: "the total number of homeless Americans, which is variously estimated from 350,000 to 3 million, itself is in dispute." ¹ Nevertheless, the number of empty houses in both large and small cities is

enormous. Owners claim they are waiting for real estate values to rise before they sell. I believe, however, that these owners are merely hardhearted and do whatever they can to make people's lives more difficult. Needless to say, the cities themselves own a large number of abandoned buildings. In *The Wealth of Nations*,² Adam Smith says that a man's ownership of his own labor, which constitutes the original basis for all other forms of property, is his most sacred and inviolate right. The poor man's assets, Smith affirms, are the strength and dexterity of his hands, so that to prevent him from utilizing this force and dexterity is clearly a violation of his most sacred right. Smith also maintains that judgment of the individual's capacity as a worker must be left to his employer. Note Smith's extreme malice and subtlety in speaking of the rich man's right to own property, the poor man's right to work, and the employer's right to judge his employees. It is precisely this "spirit" that prevails to this day in our capitalist, Marxist and socialist societies.

In *The State of the Working Class in England in 1844*,³ Engels wrote that the cities, to judge by their size and number of inhabitants, were built without giving any thought to anything other than the immediate advantage of the speculating builder. At present, not only in England but in the United States and the Soviet Union as well, we see the people living under subhuman conditions — a fact which illustrates the intention of those who wield power. In William Paley's *Reasons for Contentment: Addressed to the Labouring Part of the British Public*,⁴ he points out that another thing which the poor envy in the rich is their idleness, but that this is a total misconception. In fact, he says, idleness is the cessation of work and therefore it cannot be enjoyed, or experienced even, except by those who know what weariness is. Paley also says that the rich man sees, not without envy, the pleasure and recovery which rest brings the poor man.

The author's argument is so filled with cynicism that only an extremely twisted mind could have thought it up. In fact, Paley was an archdeacon of the Church of England, a lord of religious power allied with economic power.

It is facts such as these that show us why the great majority of the people have strayed from the church. They preserve their faith

and love of God, but they are unable to draw near to those who have become their enemies.

Paul, in his Epistle to the Romans, tells us:

The law was powerless because of its weakening by the flesh. Then God sent his Son in the likeness of sinful flesh as a sin offering, thereby condemning sin in the flesh (8:3).

The tendency of the flesh is toward death but that of the spirit toward life and peace (8:6).

We see that from its very beginning Christianity became distorted because it espoused the idea that material life, physical life, was not appropriate for the human being. This is exactly the same way of thinking as that of the devil, who, out of envy and hatred, despises the material side of man because he himself is a purely spiritual being (however animalized he has become, with hair, tail and horns). Obviously, all of the ill-intentioned have taken advantage of the disdain that so many Christians show for material riches to take these for themselves. I believe that Christianity has been misunderstood, and that the powerful have taken advantage of this oversight on the part of the good religious people to take for themselves, with the consent of these faithful, all there is to take.

It appears that the powerful of the Church interpreted wrongly all that God transmitted through the prophets and his son Jesus Christ. The moment Christ died on the cross they began to think and act differently from the way he did — to the extent that humanity has now, today, reached the point of no return. Mankind needs to realize that the Creator is in the midst of the people, not in the churches or in the hearts of religious functionaries who are detached from reality. It is important to know that he loves the human beings who are most like him — the people who work, study and act to accomplish good for their fellow man. With all certainty God dwells in the hearts of those who labor, study, or teach, and in those who comfort and benefit mankind.

One of the most tragic aspects of man is his attempt to draw nearer to God through religious institutions. The human being has attempted to do this ever since civilization began, and there have always been certain individuals who have seen fit to position

themselves as intermediaries. In a few cases we recognize that these have been truly special beings. There were the Hebrew prophets and especially Moses; later, God's own son (Christ) and a myriad of persons of great value, among them Peter, Paul, John, Matthew, Augustine, Thomas Aquinas, Duns Scotus, Luther and Theresa D'Avila. Together with these, however, there have been an enormous number of opportunists desirous only of social and economic status, people who bear no resemblance whatsoever to the Creator. It is with these ill-intentioned creatures that most human beings have come into contact and by whom they have been led far from the right path. Thus, the people have sought God in other forms of spiritualism and mainly in the modern sciences (psychology and psychoanalysis), a practice which has distanced them indefinitely, not only from the search for God, but from all that is truly good for them.

The purpose of Analytical Trilogy is to unite all of you who are unjustly treated and persecuted, to show that it is precisely you who are the worthiest components of society and that you constitute the great mass of humanity which suffers under the crushing power of the socio-economic system. Also, I want those in the prisons to know that they are loved by God and that the worst criminals are out here, unpunished and even protected by the law. I want all of the humiliated and rejected to know that we have come to a time of justice, and that from now on they will have a higher place in life than those who have humiliated and rejected them.

Ninety-nine percent of humankind is comprised of humiliated and offended individuals; the other one percent are their enemies, the arrogant. Why do we allow this insignificant minority to crush us? They say that the minorities are the Blacks, the Jews, the Latin Americans, and the workers, artists, students and scientists. Much to the contrary: it is they who comprise all of society. They are the life that pulses in the arteries of the cities, schools and countrysides. It is they who embody the highest ideals of civilization, its enthusiasm and love. Without them countries would die, and culture and achievement along with them. When we enter a factory, a school, a laboratory or a theater, or when we look out across a cultivated field, we feel life vibrating. But when we enter a bank, a big department store or a foreign exchange house, we seem to

be visiting a cemetery. Why, then, should we allow the "dead" to dominate the living?

Throughout the history of civilization a great many individuals, groups and even entire nations have risen up against tyranny. Can it be that we have all become mummified? Only now has it become possible for us to truly initiate the great revolution, to turn mankind around. We, the so-called "minority" who are actually the absolute majority, must wake up to reality (take full consciousness of it) and initiate a major social change. The world is full of protest in songs, books, meetings, articles and conferences, but as yet nothing has been changed. The time is now ripe for a complete transformation, a time to put into action all of the protests of the past. God wants to dwell in the hearts of human beings, not in the naves of churches. It is God's wish to accompany man on his journey through life, not to seat himself on the thrones of the powerful. God wants the humble, not those who sell their souls for glory and foolish things. The dwelling place of the Creator is in all that is simple.

Analytical Trilogy is a science and therefore it is different from religion. It views spirituality in a more advanced way than the religious do, inasmuch as it espouses a trilogical concept of the Creator; that is, it sees the Creator as affection, truth and science (consciousness and realization). I have long thought it strange that the religious remain dependent, expecting everything from God. It is my belief that we are the ones who must work to achieve the perfect society, not wait for everything to fall into our hands gratuitously, to be handed to us on a silver platter, as the saying goes.

At this point I would like to say to the humble members of the clergy — the pastors, priests and nuns — that they are true heroes. Many of them have forsaken the comfort of their homes to live in almost total privation in order to spread God's message. As individuals they are often wronged by the very institutions to which they belong. After a life of dedication they are often shut away in nursing homes as though they were to be punished for all of the goodness they spread across the earth. Many of them are truly saintly, mainly for being tolerant of their superiors and the institution to which they belong. Indeed, these are loved by God.

Augustine said that some truths bear the characteristics of eternity. I would like to add that the human being perceives everything from the perspective of eternity because he was created to be eternal.

References

1. Tom Morganthau, "Abandoned," *Newsweek*, January 6, 1986, p.16.
2. Adam Smith, *The Wealth of Nations* (Harmondsworth: Penguin, 1970).
3. Friedrich Engels, *The Condition of the Working Class in England: from personal observations and authentic sources* (Moscow: Progress Publishers, 1973).
4. William Paley, *Reasons for Contentment: Addressed to the Labouring Part of the British Public* (London: R. Faulder, 1973).

Envy as the Basis of Social Life Today

Recently I read a magazine article telling of street fighting in Birmingham, England, where Black youths attacked police in the street. The result: stores damaged; people killed and injured. At first glance, the incident seems to be merely a police question, a problem to be resolved by legal action. However, the incident has far broader and deeper implications. The first of these that occurs to me is that the Black community is rejected by the British; the second, that the Blacks are able to get only the most menial jobs, they are poorly paid, and they suffer great privation. In short, as a group they are treated unfairly. The same situation exists in the United States in regard to Blacks, Latin Americans, Asians, women and immigrants in general; in Brazil, it is the salaried workers, the migrant workers and all others who have no economic or social power; that is, anyone who is not a banker, an industrialist or a merchant.

The social laws have been structured by the elite for the protection of the elite. The time has come, however, when it will be possible to dis-invert this state of things and put the power in the hands of the people by means of trilogical societies and businesses. Later it will be possible to enter the sphere of politics as well. Humanity is half asleep because of its sick envy. We see that in all areas the human being has great difficulty in developing himself because he feels uncontrollable hatred and anger. Because of these destructive attitudes, we construct (with the help of demons) an inverted social system under which we suffer continuously. Obviously, this state of affairs cannot continue, because what everyone desires most is to be happy — and this is within our reach.

In our quest for happiness, we cannot count on those who hold social power, because they indulge their destructively envious attitudes, distorting and obstructing the growth and flourishing of man and of the environment. We must develop ourselves so that we become stronger and thus obtain control by different means.

The daily newspapers show us how the leaders of nations organize the policies that direct their countries. There is nothing intrinsically wrong with this, but the fact is that such policies are designed primarily to satisfy the specific interests of those who have economic and social power in their grasp — that is, to satisfy the wishes of the group of people who are in control. The people themselves never have an active voice. They prefer to remain socially and psychologically dependent and in addition they have more faith in their leaders than they do in themselves.

The underlying cause of such an attitude is the question of envy, of destructively envious attitudes. The individual who has not become aware of his envy believes that what others possess is greater or better than what he himself has, and the feelings of hatred that this engenders in him lead him to remain dependent, forgetting his own merits.

The person who fails to value what he has is governed by envy. The envious individual looks outward only, admiring what is outside of himself and despising what he himself possesses. Employers have no trouble exploiting as many employees as they wish because the worker believes that the grass is always greener on the boss's side.

In contrast, the paranoid individual over-values himself and leads others into believing that he is better than others. This is clearly illustrated in the biblical story of the pharisee and the publican who were praying side by side. When the pharisee thanked God for having made him generous, good and kind, this hypocrisy so embarrassed the publican that he was ashamed to raise his eyes. Matthew tells us that, of the two, the Creator loved only the publican (17:9-14). Indeed, society is structured in the same way: paranoid individuals dominate with their arrogance, while the rest, the greater part of humanity, sing hymns of praise to the pretentious, the megalomaniac, as though these individuals were honest and good. Those who are not genuinely good, just talk; those who are truly good, act.

The fact that the family has been organized in such a way that the man, or the woman, reigns over it in a purely egoistic manner, is a reflection of man's selfish intentions. All of society works for a few hundred individuals who are in control. If we do not accept full awareness of this, tomorrow we may find ourselves in an even worse situation than the one we are in now. People often boast of being defenders of the poor. I think that such a statement is absurd, because the very fact that there are poor people indicates that all of us are wrong. Is there hunger in the world? Are there abandoned children? Is there injustice, aggression, robbery? Then every one of us is guilty, because we have helped to build and preserve a society that is inhuman. Obviously we have not been wholly conscious of our attitudes, but now that Analytical Trilogy is showing them to us, we no longer have any excuse to ignore them.

The French Revolution, fought in defense of liberty, fraternity and equality, a perfect triad, failed only because man wanted to be free to do whatever he wished: practice good or evil, be kind or unjust, build or destroy. In my book, *Liberation*, I show that we are free only if we base our actions on goodness, truth and beauty. The human mind is so distorted, however, that most people prefer to work for others rather than organize their own trilogical enterprises. Envy is obviously the cause of this. This being the case, the only possible solution is for us to accept full awareness of this psychological virus, which, like AIDS on the physical level, systematically destroys human well-being and happiness.

New York's Manhattan Island is divided into East and West sides, the Bronx, Harlem, and downtown. Of these, the most beautiful neighborhoods are found on the West side, precisely where the capitalists have done everything they could to destroy the older buildings (true architectural jewels) in order to build modern concrete monstrosities. Naturally, the residents of these neighborhoods fight such construction projects, claiming that the economic powers-that-be are to blame. In my opinion, the cause of such destruction is basically the sick envy of the powerful toward the well-being of the West side residents (who are themselves far less "rich"); it is their envious attitudes that lead them to try to put an end to the happiness of others.

If the social institutions were somewhat less corrupt, mankind could lead a more peaceful existence. I believe that if the environment is healthy, an individual can be kept under control even if he is unbalanced. Indeed, unless the social system is transformed, it will be absolutely impossible to transform man, because he is an integral part of that system.

Society has come to be as it is today because man gradually organized a social structure that catered to his psychopathology, and in doing this, he created a new form of illness; that is, sociopathology, a sick society. From that moment on, all individuals born into such an environment suffered the consequences of its harmful influence — a fact which led Rousseau to say that man is born good and then tainted by society. Leaving the exaggeration of that statement aside, we can say that we are born with problems (envy, hatred, rancor), and that society makes us worse, to the point that improvement becomes impossible. Even that person who comes into the world with greater equilibrium becomes bitter and sad when he realizes that it is almost impossible to live a truly satisfying life.

Man spends his time trying to alleviate his envy; furthermore he believes that he is succeeding. For example, New York is littered with trash, a condition reminiscent of the Middle Ages, when rats and pigs roamed freely in and out of the people's houses. The cities of Sao Paulo and Rio de Janeiro are overrun with slum areas which could be cleared if the government were honest. Conditions such as these reflect a desire to destroy these beautiful cities, the desire of sick individuals who cannot stand to co-exist with that which is beautiful, good and genuine. And human society is commanded by the very sickest, for it is the individual with power who refuses to bow to reality.

References

1. Norberto R. Keppe, *Liberation* (São Paulo: Proton Editora Ltda., 1983).

Psycho-social Injustice Against Women

The age-old custom of putting the blame on women is the same as the longstanding practice of blaming the Jews, the Blacks and the Latin Americans for all of the sins of mankind. This must be stopped immediately by means of conscientization; that is, by perceiving the process of inversion that is involved here.

All individuals and all groups who have social and economic power project the cause of their problems upon others. The German Nazis saw in the Jews the theomania (megalomania and narcissism) that they themselves possessed; Americans with power project their own laziness and lust for money on the Blacks and the Latin Americans. In other words, because people with power consider themselves perfect, they are unwilling to accept any consciousness of their own failings, and this leads them to blame the weaker social groups for all of the evils that beset their world.

The powerful point out, for instance, that Jews do not work on the land or in industry, when in fact it is they themselves who do not recognize that for centuries the Jews were deprived of land and industry in Europe. Similarly, the powerful claim that Blacks are indolent, they yet are not willing to consider that century after century the Blacks were robbed of their riches in Africa and kept from developing. Again, the powerful accuse the Latin Americans of being primitive, when in fact it is they themselves who do not wish to admit that these peoples have not only always been plighted by the economically powerful of more advanced nations. **but they have been kept from developing** as well.

Present-day society was organized by the socially and economically powerful to serve that power. Every person. Irony the

time he or she is born, must serve this system and relinquish all true values (spiritual, artistic and educational). As women are clearly not especially interested in wielding socio-economic power, they are excluded from society. However, the point I wish to emphasize here is that our social structure is incorrect because it makes man subservient to money. It is not the human being but the social system and mainly its precepts that are wrong.

I believe mankind's major error has been to consider matters related to sex as the greatest of sins, thereby leading religion, psychology and society in general to focus on this question and relegate all other questions to secondary importance. As a result, all those who act wrongly — the exploiters and especially those who use their power to oppress the human being — have been allowed free rein. Meanwhile, women, who are more affectionate beings, together with the artists and homosexuals (who do harm mainly to themselves), are the ones who are attacked. The arrogant, the people with socio-economic power, who attack social life most violently, suffer no sort of repression whatsoever. People whose lives are already extremely difficult are constantly being attacked by precisely those who are responsible for such hardship.

It is frequently commented that women have never shown great genius in music, sculpture, painting, philosophy, theology or science. Yet no one questions whether women have ever had a chance to dedicate themselves as men have to any one of these areas. From the time they are born, women are encouraged to play with dolls and train themselves to be wives and mothers, to take care of a house and do the cooking. Rarely are they guided into any field of accomplishment or encouraged to develop. If men had suffered this same kind of restriction, they, too, would surely have the same difficulties.

Society urgently needs to put an end to its prejudiced ideas and allow the people who are essential to its progress to develop freely. This enormous contingent of women (51 % of humanity), together with the artists, thinkers, scientists and workers, have their hands tied by precisely those who are most pernicious, those who have power in their hands. In a trilogical society, the woman has the same opportunities as her male counterpart, and she may even surpass him within a short time.

It is important that we recognize that this element of power is mainly related to men, for it is they who cause most social disturbances. War and most crime, dishonesty and delinquency are perpetrated by men — which explains why people say they would prefer to have a woman in power. Still, the way in which society is organized makes it impossible for one person alone to transform the social system. Again, one swallow does not a summer make! God created all human beings equal; the American Constitution itself contains this consideration. The physical difference between men and women is accidental, not substantial, as the metaphysicians maintain. Indeed, they overlook the fact that psychologically women let themselves be ruled mainly by feeling, and feeling is superior to intellect. The moment that the woman conscientizes her envy, the moment she accepts consciousness of it, she will leave man far behind, for she will be closer to the angels and to God, close to truth itself.

What we must question is the social system itself, contrary to what we have been doing up to now. We must verify whether the powerful are right or not. If they are, then the women, the scientists, the artists and the workers are indeed inferior beings. Yet if those with power are the most unbalanced people in society (as I am demonstrating scientifically), it is a sign that we have made a terrible mistake in turning over so much power to the evil and to the devils.

We have now reached an impasse: either we change our social system, dis-invert it, or we perish together with all of the human and spiritual demons that oppress us and destroy our happiness. Indeed, if we wish to be successful in changing the system, the best way to do it is for all those who have been degraded and persecuted to unite in an effort to finally gain a place in the sun, so to speak.

As the saying goes, the chain breaks at its weakest link. Indeed, mankind chose to place the burden of sin on the shoulders of the woman because she did not have the same social means as man to defend herself. On the other hand, no one can judge his own cause because it is impossible for a person to exercise correct judgment on behalf of himself. I would like this great injustice to be corrected from here on so that humankind can be benefitted by this enormous group of human beings who have been so long suppressed.

Beginning with the Sacred Scriptures, it is written that the serpent deceived Eve, as though Adam were not also deceived (Gen. 3:13). Further on there is reference to the punishment given to the woman (dependency and painful childbirth), as though the man did not likewise receive punishment (to earn his bread by the sweat of his brow) (Gen.3:19). Indeed, the entire history of mankind is comprised of a series of scandalous episodes, of which this is but one.

Women may commit a great many sins, but theirs are not the worst. They are dependent on men, they have abortions, and yet these are not the worst evils — except in the minds of the ill-intentioned, who care only about saving their own skins. Indeed, it is these who cause all of the social ills; it is they who bring hunger and war, dissension and conflict among human beings; they who induce women to have abortions.

In general we can say that the female has been singled out to serve as the great scapegoat. In the Middle Ages, women were accused of being witches. Indeed, in the psychiatric wards, they always look worse than the men. Many were burned at the stake because the Inquisitors claimed they were demonized beings, and the women had no choice but to believe it. Truly, what has been done to women is scandalous. It is not without reason that an American sculptress fashioned the figure of a woman on a cross, as though she were Christ. (Sculpture on exhibit at the Cathedral of St. John the Divine, New York City, 1985).

From the time she is born, the woman is encouraged to become interested in a man so that she can have a home and children or rather, so that she will not bother the powerful, who want to be left alone with their power. In fact, I have never once come across any passage in the Bible that shows Christ admonishing a woman, but there are hundreds of instances in which he expresses his anger toward the powerful of that time. On the contrary, Christ defended an adulteress, telling her attackers that whosoever of them was without sin should throw the first stone (John 8:1-11). On another occasion Christ announced that the prostitutes would be among the first to enter the Kingdom of God (Matt. 21: 31). Indeed, it was with those who sought power that he was most vehement:

Woe to you scribes and Pharisees, you frauds! You shut the doors of the Kingdom of God in men's faces, neither entering yourselves nor admitting those who are trying to enter...neglecting the weightier matters of the law, justice and mercy and good faith... You strain out the gnat and swallow the camel!... You cleanse the outside of cup and dish, and leave the inside filled with loot and lust!... You are like white-washed tombs, beautiful to look at on the outside but inside full of filth and dead men's bones...hypocrisy and evil fill you within... until retribution overtakes you for all the blood of the just ones shed on earth... whom you murdered (Matt. 23).

This is what Christ thought of the powerful!

We have to admit that our social system was not organized to benefit women, artists or intellectuals; it was structured by those who are shrewdest to enable them to enjoy its benefits in detriment to the people as a whole. Furthermore, we know that this was done because females are more affectionate; and feeling, which is the very foundation of existence, is considered by the powerful to be inappropriate to life. Also, it is often said that women are confused, scatter-brained. Of course they are, in a society that was not made for them. Put a man in a typically feminine organization and see whether he fares well. Films have been made using this situation as a framework and the result is always comical. And yet Eves very often achieve excellent results in male environments.

In general, women are viewed as being removed from the mainstream of life, their function being to bear children and care for them through childhood. The other possibility open to them is to provide some kind of pleasurable activity related to sex. In other words, man's companion has in fact been relegated to the fringes of existence. As a result, she feels a strong need for affection. Her emotional mechanism, lacking fulfillment through healthy, normal activity, does everything possible to adapt pathologically. This is why women become so emotionally unstable.

If the powerful have gone to such pains to alienate women, what must be done to make it possible for them to be normal now?

We must let time take its course, and we must conscientize not only these most beautiful human beings, but also the students, the youth, the factory workers, the Blacks, the artists and the scientists. We must make them aware that they are the ones who have accepted exclusion from social decisions by allowing the sickest and most demonic individuals to make all decisions for them. There is no need for violence, merely a persistent effort so that we may gradually take over the economic power which can belong only to the people.

Sex has long been used for the power it represents. For example, the sicker the man, the more sexually potent he wishes to be, the more virile he wishes to appear, to the point of having several sexual relationships, several women, at the same time. On her part, the woman who seeks power is impressed by men with power. That is why the courts of Europe made a point of showing that their noblemen had a large number of mistresses. In fact, romances between princes and plebians were quite common.

Sex (like money) has become the center of interest because it affords an illusion of power. No woman who covets power will forgive the man who puts another in her place, not because of the sexual relationship itself, but because she has been relegated to second place. Generally speaking, there is no sexual problem that is not somehow linked to the question of power. In Shakespeare's *Romeo and Juliet*, he portrays a power struggle between two families, the Capulets and the Montescuius, and the entire drama that unfolds is the consequence of one family's desire to dominate the other.

Psychoanalysis (and psychology) has failed in its proposals because it did not include the social question; that is, it failed to uncover the social element that exists within the psychological one. Indeed, what these orientations have accomplished is actually the aggrandizement of fantasies of power and narcissism, which explains why those who undergo Freudian psychoanalysis eventually become worse. It is no wonder that psychotherapists are known in the United States as 'head shrinkers.'

Love is linked mainly to work and accomplishment, whereas sex is inevitably linked to power. This is why people who accomplish a great deal do not attribute as much importance to sexuality, whereas those who wield power are incapable of acquiring any measure of peace without it.

An excessive amount of money, like an excess of sex, is desired not for itself alone but for the power that is connected with it. The apple in the Garden of Eden symbolizes the power that Adam and Eve chose, disdaining true power, which is God's. Ever since that time the powerful among men have attempted to build a civilization that admires and venerates them no matter what they do, whether they establish a business for the purpose of becoming richer or implement a new means of oppressing the people.

Even marriage has become a business. Rich family X marries into rich family Y in order to preserve and increase its fortune and its power, just as in the past the imperial court of France sought the imperial Austro-Hungarian dynasty to consolidate its holdings and influence.

I believe there is no doubt whatsoever that it is far easier to deal with a woman than a man. Women accept instruction and scientific orientation much more readily; they have a much greater love for the arts and for spiritual matters. Indeed, it is the oppressed and the humiliated who sustain civilization. Yet it is the arrogant and the proud who have driven things to such a dangerous point that it can no longer be tolerated, at the risk of destroying mankind. Now, we are going to let fate take care of them, as we witness their downfall.

The Persecution of the Artist: the Soul of Society

When Kierkegaard said that life could not be the object of intellectual knowledge, he was attributing value to the realm of affection. It is my belief that feeling is the very basis of existence, and this includes esthetics as well (ethics and spirituality, as the Danish philosopher said), for all of our rational concepts are seriously distorted. In other words, art (like spirituality) is fundamental to modern civilization. If art is not promptly restored to its proper place, mankind will suffer grave consequences.

Society must protect the artists; they are defenseless individuals who live for their ideal, relegating material gain to secondary importance. As a result, they are exploited and even destroyed by those who exploit them. Like the artists, the scholars, the philosophers, and the scientists are also excluded from normal life, and this represents a threat to civilization. It proves that our social system is totally erroneous, for those who have something of real value to contribute are being kept from leading a normal life.

Theaters should belong to the performers and the musicians, just as the museums and the art galleries should belong to the artists. Cities should be filled with sculptures and art schools that belong to the artists, not to people who exploit them. Scientists and inventors must be allowed to work for science, for the good of humankind, not made to develop defense systems to protect the dishonesty and corruption of those who have socio-economic power.

It is not possible to have real knowledge of anything (philosophy, politics, theology, economy) if there is no contact with esthetics. The Hellenic period of history produced such a large number of thinkers, mathematicians, politicians and orators because Greek civilization was profoundly artistic. The rebirth of the world, the Renaissance that followed the Dark Ages, sprang from a re-flourishing of the arts in Italy: Raphael, Leonardo da Vinci, writers, men of letters and musicians. The development of German culture was also based on its artists (Bach, Beethoven, Brahms, Goethe). The United States began to emerge as a great nation after a group of intellectuals and artists appeared: Henry James, Ernest Hemingway, John Steinbeck, William James, Charles Peirce, John Dewey.

John F. Kennedy once said: "If more politicians knew poetry, and more poets knew politics, I am convinced the world would be a little better place in which to live." As we see, Kennedy recognized the value of art in the politician's life — indeed, he often used lines with great esthetic effect in his speeches. The great American presidents were all excellent writers (Lincoln, Washington) and even great thinkers (Jefferson), for esthetics is the foundation of culture and social value. In order to know a person's capacity, it is sufficient to know his artistic aptitudes and interests. Can a person without any appreciation for beauty produce anything worthwhile?

Esthetics is the expression of love of goodness; or better, it is the very act of beauty. This is why no true artist is a criminal, a thief or a delinquent. Generally speaking, when an artist commits some evil, he harms only himself, but those who have socio-economic power do harm to the people. No one can be good without having love for the arts: the very word *ethics* is related to esthetics, for rectitude of character depends upon inner balance (esthetics). Perverse individuals have the appearance of monsters (just as the demons do), while mankind's benefactors are always portrayed as angelic creatures.

Art is essential. A world without musicians, painters, dancers and sculptors inevitably perishes. Civilization as a whole is founded on the arts, and yet the artist does not even have the economic means to survive. He is like the birds and the wild flowers, created to lend enchantment to life, and it is the envious, individuals

devoid of all enchantment with life, who try to prevent him from living. The early deaths of Schubert and Mozart and the famous painters who were so poor they could not dedicate themselves to their art reflect the hatred of those who hold back the development of mankind by taking for themselves the riches that rightfully belong to all. We know that artists are immortal; nevertheless, they still have every right to exist in this life, to accomplish that which is eternal as well.

Again, it is impossible to know anything without contact with esthetics. The origin of civilization lies in the arts, for art intuitively (affectionately) carries with it all of man's scientific and philosophic knowledge. Jules Verne was a man of letters, and yet he described a trip to the moon, atomic submarines and modern automobiles dozens of years before they existed. Today, Isaac Asimov and other authors write of space voyages, foretelling the world of the future. Beethoven's symphonies are spiritual messages for the human being, foreshadowing the union of all peoples. His Ninth Symphony is practically the national anthem of humankind.

Just as Homer of ancient Greece preceded the thinkers (with *The Iliad* and *The Odyssey*), the modern men of letters established the foundations of psychology and psychoanalysis, which were later destroyed by psychologists and psychoanalysts themselves. In his book *The Summing Up* (1938), Somerset Maugham wrote that the tragedy of life lies not in dying but in not loving. Before that, Oscar Wilde affirmed that to be good is to be in harmony with oneself; Aldous Huxley said that everything that happens is intrinsically similar to the person to whom it happens; and Victor Hugo asserted that it is the role of the poet, the holy dreamer, to decipher the great mystery of life, guide men along the path to truth, teach them to love all creatures, help the poor, protect women, and reform the world.

Emily Bronte, in *Wuthering Heights*, brought together all feelings, vices and virtues in one character. Dostoevski was a great connoisseur of the psyche: in *Brothers Karamazov* he portrayed the epitome of naivete in Aliocha, enthusiasm and fight for life in Ivan, and love of pleasure in Dmitri. Leo Tolstoy's *War and Peace* places feelings as the basis of all that happens. *The Beast in the Jungle*, by Henry James, shows how selfishness leads to

total insensitivity. Sinclair Lewis depicted the corruption and inertia of the merchants of mid-western American in his book *Babbitt*, wrote of the corruption of the medical institution in *Arrowsmith*, and satirized the activities of religious sects and cults in *Elmer Gantry*. Ernest Hemingway described the hypocrisy of the middle class in *In Our Time*, and John Steinbeck shows how men are unsuccessful dreamers in *Of Mice and Men*.

I have given this set of examples to show the reader that civilization has been built by the artist, because he deals with feeling. When European critics complained that Freud's work was more literary than scientific, their belief that a person with a literary bent would not be realistic was an inversion, for the only correct conclusions that the creator of psychoanalysis reached were expressed when the writer in him overcame the scientist. Beauty is the manifestation of good, truth appears through the word, and consciousness is the result of action. Everything that is fundamental has a manifestation of its own that gives rise to a new component. The dialectic process then works between the two until it culminates in a third and final element which completes them. In every instance, the order followed by all development is this: goodness — beauty — the word — truth — action — consciousness. Thus, without goodness and beauty, nothing of worth can exist.

Every nation enters the world of culture and civilization through the arts. The base, the principal foundation of science and development, which occur in a country only through art, rests on the shoulders of this group of heroes, people with no interest in power, but who wish to serve beauty and make the world a more agreeable place through the melodies of literature, painting, sculpture, dance and architecture. They are people who have very little interest in money and therefore barely manage to subsist. If we analyse each country — Germany, England, the Soviet Union, the United States — we see that all of them began to develop when their writers opened up the people's perception to more important questions, when their songs sang of their aspirations and glories, when their sculptures and paintings portrayed their deeds.

Families are strongly opposed to having their children dedicate themselves to the field of arts, because they are aware that it means great economic hardship. Society in general views the artist as a rebel, out of touch with the world, as though he were some

strange creature. Few stop to consider that it is just the opposite: that people in general live totally alienated lives, and that the artists are practically the only ones who try to make culture and esthetics an integral part of their lives — in the same way that truly religious people follow ethical norms in their lives. And if civilization is perishing, it is because it has altogether forgotten its soul, its heart; that is, it has forgotten those who strive for beauty in life.

The socio-economic system has long been considered necessary in life. However, the reader should think a moment whether this is really so, or whether such a system was created to keep us from living — at least the way it is structured today — because every time anything is organized to give power, it becomes malefic. It is easy to see that our civilization has come to a standstill. What we are doing nowadays is repeat the same old formulas, for the sole purpose of obtaining profit. For example, the construction of another Disneyworld is being planned in France, near Paris. Certainly the aim of the organizers is to copy the American model in the best way possible to make it as lucrative as possible — not to build something to benefit the human being. A beautiful ideal used the wrong way.

Today money constitutes man's great alienation because it keeps him from seeing anything other than himself. This is why the artist, the thinker, the intellectual and the worker are ignored. Money has been surrounded by an unreal, fanciful myth which has very little relation to reality — for what we see among the millionaires is a very high incidence of illness (psychological and physical), friction and conflict, a degree of unhappiness uncommon among people of lesser means. These facts alone show the degree of pathology of those who seek or have obtained power through money. In our civilization no individual should have power; instead, there should be a social system that is powerful in itself simply because it is just and humane. This is the only way to prevent the mentally ill (and hence, unjust laws) from ruling over society.

When we say that the artist is outside reality, that he does not fit into our world, everyone agrees. And yet people go to see operas, musicals and symphony presentations and leave the theater enraptured, and a Shakespearean play always leaves one deeply

moved. Any novel, whether by Chesterton, Kipling, Victor Hugo, Emile Zola, Dostoyevski, Tolstoy, Turgenev, Hemingway or Henry James, gives the reader great satisfaction. A painting, a sculpture, even a work of architecture, always arouses great emotion. Indeed, this shows that art is very near us, very near the reality of existence — whereas our social life, which we consider real, makes us anxious and alienated. In fact, if society were properly organized, we would not have wars and so much conflict among the social groups.

Civilization today is in a state of extreme alienation and inversion; that is, things of secondary nature — business, commerce, banking — are treated as though they were of primary importance, while culture and the arts are relegated to a position of lesser importance. For this reason human beings suffer extreme anguish, even those who enjoy higher social status. Physically we are like a machine in that if we are not well-nourished, we cannot function. A similar phenomenon occurs on the psychological level: if the spiritual and artistic environment is not in harmony with human nature, we will never find satisfaction. Just as the stomach is prepared to receive only wholesome food, the psychological structure requires spiritual and artistic elements in order to survive. And these elements must be in harmony with our essence: spirituality as well as art must be genuine; otherwise, as Heidegger said, we will follow the path to ruin.

To further exemplify, work done in defense of ecology is viewed as a flight of fancy of a few poetical individuals who are out of touch with reality, while the destruction of nature is seen as something real and necessary — all of which means that that which is right and good is seen as an incursion, while error and evil are seen as genuine reality.

Walter Benjamin, one of the principal creators of the School of Frankfurt, said that nature seen through the eyes differs from that shown by the camera.² As we know, film-making is called the seventh art, and in fact it is probably responsible for the relative equilibrium that still exists in today's society. We know that the average American spends seven hours a day in front of the television set, thereby ameliorating somewhat the difficulties he faces in life. Once more this is a way that art brings some peace; in fact, it seems to be the last form of art.

It is easy to blame a good human being, for he accepts what you tell him. So goes humanity: stepping all over those who are good and motivating those who are evil — until we become conscious of this inversion and finally free man from this situation so that he can experience life in its essence, which is joy and happiness.

What a person does shows what he is; i.e., the individual identifies himself by his action. An evil person cannot possibly dedicate himself to that which is good and beautiful as the human being who is dedicated to art does. That is why no singers are delinquents, no painters are criminals, no sculptors are gangsters. If the person dedicates himself to an artistic activity, it becomes impossible for him to turn to evil deeds. Many of you may ask: What about the thousands of musicians who take marijuana, psychotropic drugs and LSD? In such cases the artists are harming themselves more than anything else. At the other extreme we see the economically powerful, careful and methodical, but ferocious when it comes to taking care of their own money and power: merciless, cold-hearted people.

God is basically affection; and as the artist is basically emotion, it means that the Creator is closer to him than to any other human being. Those who are most rejected by socio-economic power — artists, women, honest scientists, workers and children — are precisely those who are most loved by him (God). When artists paint angelic figures on the domes of churches and palaces, it is because they live in the realm of angels. When musicians bring heaven to the earth, it is because heaven is their home. When sculptors and architects fill the city's parks and streets with beauty, it is because they have grasped this wonder directly from the Creator. This is the real world, because it is eternal. It is for this reason that their names are hallowed and beloved by all the generations that follow them.

God dwells in the hearts of the artists, even though many may be homosexuals; God dwells mainly in the hearts of women, even though many of them may be prostitutes; God dwells in the hearts of men, even though many of them may be thieves and criminals. But God does not dwell in the hearts of the powerful, especially those with economic power, for their feelings are turned towards money and the exploitation of others. God loves those who wish

to accomplish something of worth, and he abhors those whose intention is to harm their fellow man. Thus the commandment to love one another is best honored by those who cultivate the arts.

References

1. "J.F.K. after 20 Years, the Question: How good a President?," *Time*, November 14, 1983, p.65.
2. Norberto r. Keppe, *O Reino do Homem* (The Kingdom of Man) (São Paulo: Proton Editora Ltda., 1984), p.267.

A Message to Young People

I would like to speak especially to the young people, to the students and workers, who carry within them the richest ideals, and who believe that they can do much to help mankind. I want to tell them that in the past the adults of today were exactly like them, but that little by little they were repressed by something they did not understand very clearly. Now, today, we are finally able to see what that was: socio-economic power, which keeps us from developing, and which distorts and destroys the existence of the human being.

To the students and workers of all nations, I would like to say that the ideal society you envision is within sight. It will be formed very, very soon; for we have at last found all of the means to achieve it. You who study in schools and you who work for companies organized by the socio-economically powerful in order to serve them, should not despair, for not only can we rapidly transform these so that they serve our best interests, but we can develop true science and art as well. The effort of those thousands of human beings who sacrificed their lives so that we might have a better existence will not have been in vain. We have arrived at the moment of bringing to fulfillment, of putting into action, all of our incredible dreams, those dreams which have dwelt in the minds of the just of this world.

The young people, students or workers, are the living flame of all of the most precious ideals of humankind. They are the hope of every nation; they are joy, and life, and living affection. And yet the young are not able to sustain their joy, sustain this idealism, because the "ideals" that they encounter in society are

very different from those they carry in their hearts. Little by little they come into brutal conflict with the ambition and greed, the intrigue and envy, of those who wield socio-economic power, and are forced to relinquish their precious dreams. Many of them allow themselves to be corrupted; others withdraw from the ordinary social environment. Still, there are some who courageously fight to change the situation; and it was mainly for these that Analytical Trilogy was created.

It seems to me that there is a general consensus concerning the erroneous orientation of the social systems. First of all, since the 60's the young people have rebelled, being of the opinion that people over 30 cannot be trusted — which is true, of course, for that is generally the age at which professional corruption begins. Secondly, the fatal mistake that the young people made was to have entered the world of drugs, setting themselves apart from life in society. It goes without saying that drugs were welcomed by the powerful, who accepted them for two reasons: first, because drugs eliminated the danger of their being removed from power; and second, because drugs provided them an almost unequalled source of profit. The corruption of youth is furthered by many of the Latin American governments who permit marijuana, cocaine and LSD to be produced in their countries, in collusion with the powers-that-be in the countries that import these drugs (the United States and European nations).

There is, so to speak, a network of drug trafficking commanded by individuals posted in positions of "trust" in the governments. Some of the powerful entities that alienate the people are encouraged, such as the leaders of the churches, who protest most loudly about questions associated with sex (abortion, contraception), thereby allowing socio-economic corruption free rein. Even psychoanalysis and psychology receive full endorsement of the powerful because their emphasis is on sexual questions, the same as the religious institutions. I am not the first to speak of this matter, but I would dearly like to be the last, so that such agony will not continue indefinitely and we can finally live the life that God gave us. We want to be free, as we were created to be, and as the Creator himself is. If we do not succeed, what is the use of living?

A recent *Newsweek* cover story, "Showing the Flag: Rocky, Rambo and the Return of the American Hero," represents an

attempt to awaken the patriotism of the American people through film fantasy. In this same issue of the magazine we find a report entitled, "A Christmas Tragedy," telling of the death of 256 soldiers in a plane crash. ² Perhaps it is not necessary for me to point out to you that thousands of Americans in the armed forces risk their lives daily in order to protect, not the United States (which would indeed be a very beautiful act), but the socio-economic power of those who, in fact, exploit the people. Further along in the magazine, there is an article on the "Revolt of the Robots: Why House Republicans Jilted Reagan." ³ Those who are knowledgeable on the political scene know that this is a question of pressure being exerted by the economic powers-that-be on the political powers-that-be.

All human beings are created with the same level of intelligence, yet some demonstrate greater intellectual capacity than others because they are less envious. The question of understanding is directly related to feelings: only those who have a great deal of affection are able to accomplish anything in the realm of understanding, yet it is precisely the most envious who have taken over the reins of society so as to enslave the people and impede their development. Indeed, all of this enormous human store of talent and genius is rendered useless. The young person is all but prevented from using his talents, because professional life is keyed solely to the hidden interests of those who have socio-economic power, in such a way that he has no choice but to accept the corruption or do practically nothing at all. We must put a stop to this abnormal situation so that we may live with dignity.

Little by little we are going to have to admit that the human being is not free to dedicate himself to work for the purpose of making others rich. We are going to see that activity such as this is immoral. Either we work for the common good, in the sense of helping mankind, or all of our efforts will be unethical. Perhaps I do not need to add that it is not ethical to act only in terms of accumulating wealth, either for others or for oneself — although it may be necessary to earn a fairly good salary in order to lead a decent existence.

It is extremely important for everyone to recognize that the present socio-economic system benefits no one at all: for the wage-earner, it means poverty; for the rich, it prompts painful feelings

of guilt; and for society as a whole, it prevents it from developing, thereby causing harm to us all. The young people must take great care in relation to the groups that have power. Inexperienced in life and obliged to submit to this immoral situation, the young people find themselves forced to forsake their ideals and their goodness.

In 1985, when I published the book *The Decay of the American People (and of the United States)*, in it I forecast a vertiginous downfall of the American economy, its science, art, education, sports, industry and agriculture. ⁴ Never had a book of mine been so rejected as that one. The majority of the people saw it as simply an attack on the country — not as a warning meant to avert the fall of that nation. On the other hand, at that time I did not yet have a clear understanding of the cause of the problems of the United States, nor of the incredible suffering of the people in the face of the socio-economic powers-that-be which crush them.

Now I see that Americans are being stripped of all the means to study and develop themselves, because the wealth is becoming more and more concentrated in the hands of a few families who impede any sort of progress. Result: the space shuttle explodes at Cape Canaveral, the dollar falls day by day, the farmers are being robbed of their lands, the workers are prevented from working because the economic policy does not favor industry, the scientists have fewer and fewer resources to do their research, the youth have fewer and fewer means to study. In contrast, the stockpile of arms grows from day to day, and more and more of the nation falls into the hands of the bankers and the speculators.

The worst individuals use every possible means to find an activity that will enable them to attack others. This applies not only to the hangman, to the professional executioner, but to the foreman, the merchant, the banker, the money-lender and those who follow a military career as well, for they choose such professions with intent to mistreat the human being. The type of activity itself immediately tells us whether it will have to be reformulated or even eventually eliminated. I don't think it is necessary to say that it is this large contingent of "sick" people that keeps the people from being happy. It is not necessary for every human being to be a psychiatrist or a psychoanalyst, but it is urgent that each citizen recognize what type of person it generally is that dominates him.

On Friday, February 14, 1986, *The New York Times* ran the following headlines on its front page:

- *NASA Photos Hint Trouble Started Right at Liftoff — Dark Smoke at Ignition*
- *20 Tainted Bottles of Tylenol Found by Investigators*
- *Iacocca and Secretary of Interior Clash Over Statue Panel Guster*
- *C. I. A. Accused of Tolerating Killings in Honduras*

As we can see, all of these news items are about the damage that socio-economic power wreaks upon the nation, not respecting the lives of the astronauts, putting poison into medicines, fighting for power, and collaborating in the slaughter of people in Central America. The people's lives are like toys in the hands of the powerful.

I have practiced clinical psychotherapy since 1956, and during these 30 years I have noted that as my patients improved, they began to enter into conflict with the society in which they lived. The majority were discredited by their own families, some to the point of feeling extremely out of place. It had come to my attention in a general way that the social environment was somehow noxious to those who were more balanced, and finally I made this discovery regarding the pathological aspect of socioeconomic life.

I would like to ask the following questions: Do you want to live without illness, at least without the more serious ones? Do you want to be less anguished, more relaxed? All of this is possible if the socio-economic system is modified, if it is controlled and placed on the same level as the other powers — and mainly if it is used for the good of society.

Ernest W. Lefever, in an article entitled "Morality Versus Moralism in Foreign Policy," says that "the natural goodness of man could be translated into the structures of politics," (5) and also that "power is immoral." ⁶ Lefever shows with great clarity how human beings are being kept from being good as a result of the type of society in which they live.

I cannot believe that the greatest dream of humanity has ended. What all human beings have wished to achieve that is most beautiful, true and generous, Americans began to do in their country

— which became the universal ideal for the entire human species. I am talking now of the possibility of realizing this universal aspiration, once the people who prevent it are checked.

References

1. "Showing the Flag: Rocky, Rambo and the Return of the American Hero," *Newsweek*, December 23, 1985.
2. "A Christmas Tragedy," *Newsweek*, December 23, 1985, p.20.
3. "Revolt of the 'Robots': Why House Republicans Jilted Reagan," *Newsweek*, December 23, 1985, p.26.
4. Norberto R. Keppe, *The Decay of the American People (and of the United States)* (Sao Paulo: Proton Editora Ltda.. 1985).
5. Ernest Lefever, *Morality and Foreign Policy: A Symposium on President Carter's Stance* (Washington, D.C.: Ethics & Public Policy Center, Inc., 1977) p.2.
6. Lefever, p.9.

PART C

Trilogical Sociology

Any social fact is a psychological fact. If Durkheim had said this, we would have had the basis for understanding society, which is the collective manifestation of individual consciousness. What the human being hides in the recesses of his home and within his institutions appears with clarity in social life. That is why nearly everyone is interested in what takes place in the areas of politics, economy and religion. And yet very few are able to relate these external social realities to inner psychological elements. With trilogical science, however, this has become possible as a result of the insight this science provides with respect to psychopathological attitudes (envy, megalomania, narcissism, theomania).

The human being has long considered himself a victim of society. As Rousseau said, the human being is born good but society corrupts him — which is true to a certain degree. Yet what is most important is the perception of the reciprocal influence that exists between the two: man improves or corrupts society, and society protects or destroys the human being. A dialectic process takes place, for as the individual reflects his social group, likewise society reflects the people who comprise it. Further, I believe that it is essential to perceive that a pact of alienation has been made between human beings and their institutions, between families and the social organizations they create.

It is not difficult to recognize that this social phenomenon is pathological; that is, that it is detrimental to both the individual and to social life. I am reminded of Karl Marx who, in his book about political economy, remarked on the alienating influence of civil society, which is the result, not of capitalism, as Marx

believed, but of the pathology of the human being and that of the social environment. My wish is to formulate the foundations of true understanding of society, which can only be dialectical, given that all things concerning life are dialectical.

First, however, I must explain that there are two types of dialectic. One, is the Platonic or Hegelian dialectic, in which unreal elements (elements based on fantasy) are used. The other is the Socratic or Christian dialectic, in which only real elements are used. Accordingly, if society is alienating, it is because it is founded on erroneous concepts.

Let us analyse the question of private property. Private ownership of houses, land, farms and beaches is commonplace. In the Western hemisphere, individuals are the owners; in Marxist countries, the State is generally the owner. The problem is the same in both types of regime; that is, private ownership of property is but one more source of privation that humankind is forced to endure, for it diminishes the vital living space which is already so small. If, on the other hand, property were no longer private but common, then everyone would have the entire planet to enjoy and care for properly. As the saying goes, "the owner's eyes fatten the horse," so if we take possession of what is rightfully ours, we will take care of our Mother Earth with loving devotion.

The capitalist individual and the communist bureaucrat both failed because they believed it was possible to deceive the people by giving them a few crumbs in the form of money in exchange for their (the people's) intense labor. For this reason it is now possible to build a normal society, a healthy society, through knowledge of man's real abnormality. I remember that during adolescence (from the age of 14 to 19) I worked at a radio station owned by a relative of mine. I brought considerable financial success to him because of the way I treated the clients, my dedication to the work, and my sincere effort to do the best job I could. Nevertheless, I was never rewarded, not with a raise in salary, which was the legal minimum, nor even with a gift at the end of the year.

Needless to say, I eventually gave up that career, so that both he (my relative) and the listeners lost a dedicated sound technician, and the people lost a hardworking employee who never failed to attend them well. However, I doubt that my relative ever

correctly perceived the extent of his loss. Indeed, this is common among property owners, and it is due to the inverted idea that economic power (capital is property) generates wealth. Political economists failed to find a solution — not only Marx but also the capitalists (Keynes, Kalecki, J. Robinson, Sraff and Hayek) - because all of them continued to allow money to dominate over man.

It is common knowledge that human civilization is unjust and, thus, sick. Such being the case, it needs treatment of a collective sort; that is, treatment that reaches society as a whole. In New York we have trilogical societies in which members are obliged to attend one session of group psychotherapy per week. However, this alone is not sufficient. In September of 1985, on the occasion of our trip to Brazil, the idea came to us to establish trilogical enterprises as well, and at some future time to enter into other more daring areas of society such as politics. Our intention is to resolve the unjust situation of the salaried worker, for it seems to me that humanity has been divided into those who possess (land, houses, businesses) and those who live off of a salary that does not always allow them to acquire any property. This division alone is reason enough for there to be resentment in those who were not breathed upon by Lady Luck and fear in those with an easy economic life. I do not believe that the situation is agreeable for the former nor much less for the latter.

I am attempting to establish the foundations for a healthy society so that the human being may find the happiness here on earth to which he has every right. To do this it will be necessary to have the collaboration of the more developed minds. We cannot wait for a revolution of the classes, because it will be a bloody conflict. We must open the way and draw forth all those individuals who have been held in a primitive state century after century. It is easy to see that the backward African and Asiatic nations have reached the boiling point, and that it is the fault of the nations that colonized them, the nations who have not allowed them to develop. Many may object that it will be difficult, if not impossible, to live in a society in which everyone is able to lead more or less the same existence — citing the ignorant and the uncultured, who will certainly make it unpleasant. However, it is important to perceive that such individuals exist because of the injustice

correctly perceived the extent of his loss. Indeed, this is common among property owners, and it is due to the inverted idea that economic power (capital is property) generates wealth. Political economists failed to find a solution — not only Marx but also the capitalists (Keynes, Kalecki, J. Robinson, Sraff and Hayek) because all of them continued to allow money to dominate over man.

It is common knowledge that human civilization is unjust and, thus, sick. Such being the case, it needs treatment of a collective sort; that is, treatment that reaches society as a whole. In New York we have trilogical societies in which members are obliged to attend one session of group psychotherapy per week. However, this alone is not sufficient. In September of 1985, on the occasion of our trip to Brazil, the idea came to us to establish trilogical enterprises as well, and at some future time to enter into other more daring areas of society such as politics. Our intention is to resolve the unjust situation of the salaried worker, for it seems to me that humanity has been divided into those who possess (land, houses, businesses) and those who live off of a salary that does not always allow them to acquire any property. This division alone is reason enough for there to be resentment in those who were not breathed upon by Lady Luck and fear in those with an easy economic life. I do not believe that the situation is agreeable for the former nor much less for the latter.

I am attempting to establish the foundations for a healthy society so that the human being may find the happiness here on earth to which he has every right. To do this it will be necessary to have the collaboration of the more developed minds. We cannot wait for a revolution of the classes, because it will be a bloody conflict. We must open the way and draw forth all those individuals who have been held in a primitive state century after century. It is easy to see that the backward African and Asiatic nations have reached the boiling point, and that it is the fault of the nations that colonized them, the nations who have not allowed them to develop. Many may object that it will be difficult, if not impossible, to live in a society in which everyone is able to lead more or less the same existence — citing the ignorant and the uncultured, who will certainly make it unpleasant. However, it is important to perceive that such individuals exist because of the injustice

of the social system, injustice caused by the envy of the powerful that has not been conscientized.

The planet on which we live can accommodate a far larger number of inhabitants, and even in Japan, China and India it is possible for the people to live easier lives if they organize trilogical enterprises and societies (a trilogical way of life). The number of houses and companies that already exist would be more than enough to fill the needs of humankind, with abundance even. The great problem to be solved is the sabotage that is done to the means of production, the excessive speculation, and the struggle for individual gain, all of which are the result of destructive envy that has not been conscientized. This is why life has become an ordeal for everyone. Social paranoia has taken over, and there is not the least bit of confidence in human relations.

Analytical Trilogy is making its way into the social realm and it is beginning to formulate a true sociology, having now identified more accurately the elements that caused society to develop as it has. Generally speaking, we can say that the three greatest sociologists were Augusto Comte, Emile Durkheim and Max Weber. The first of these is famous for his theory of the three states of society: the theological, the metaphysical and the positive; which refer consecutively to an imaginative phase, a philosophical phase, and finally a positive phase. Given the success that this theory achieved, we should at least try to understand it, not reject it because of one error or another it may contain.

Comte maintained that the theological phase is characterized mainly by fantasy, a fact not difficult to perceive, since it is the clergy who consider miraculous phenomena to be the basis of existence — not that theology itself is pure imagination. Then we see clearly that mankind subsequently entered a philosophical period; that is, a phase in which an attempt was made to answer all questions with absolutes, thereby ignoring reality. Finally, there is the positivist phase, in which fantasy and (philosophical) argumentation are subordinated to observation. We see, then, that society has clearly experienced the three phases preconceived by Comte: the first during the Middle Ages; the second from the end of the Medieval period through the beginning of the Renaissance; and the third from the beginning of the industrial age to the present.

Emile Durkheim tried to establish sociology as a true science, singling out the social fact as the basis of all that occurs — going so far as to maintain that even suicide was a social fact. He believed that the same held true for questions of morality, education and religion.

Max Weber, on the other hand, thought that the object of sociology was to achieve an understanding of the meaning of human action, which he saw to be comprised of three types of acts: rational, affective and traditional. As we see, the ideas of this German sociologist are the ones that come nearest to the fundamental principles of this new science.

Analytical Trilogy is gradually making its way into the field of sociology because it provides a better explanation for the social phenomenon, and also because it explains with greater accuracy the cause of human psychopathology. In fact, the great difficulty involved in formulating a sociological science has always been that of determining the basis of behavior in society. Thus, what we are now trying to show is that it is not as important to know what is right as it is to conscientize what is wrong (pathological) — because reality (that which is real) is self-existent, whereas that which is defective (fantasy) must be known if it is to be corrected. The bases of sociology are the same as those of psychology. We could say that they are of one and the same body: a psycho-sociology. Most probably the true science of man and society is this combination of the two.

The number of scientists who have attempted to organize a sociological science; that is, who have studied how society is formed, is considerable. In our work of trilogical sociology (as in trilogical psychoanalysis) we try to show what elements perturb social life — for the simple reason that the moment we resolve the great problem of social conflict, society will be able to live in peace and begin to perfect itself. We must first devote our time to discovering the errors so as to then be able to reorganize our social life correctly.

Society includes in its ranks people who are well-adapted, hard-working and happy with their lives, yet it also includes people who complain and people who pride themselves on their competence. It is the latter who are chosen to be the leaders of society and who are given positions of power — and it is precisely these,

unfortunately, who are the sickest. They try to give the impression of knowing everything, knowing how to direct others, with an appearance of unshakeable self-confidence.

I describe these characteristics as a warning to the people that they deceive themselves in their preferences, that they choose precisely the opposite; that is, they choose the megalomaniac individuals, the sickest, and turn their backs on those who are humble and hard-working. There is also, however, a social reason behind this choice. The social laws protect such individuals because they (the laws) aim to make the people conform to an unjust power structure. The social powers mean to keep the people subdued so that they will sustain the powerful (the sickest), who could not otherwise survive. They are like the insane in the psychiatric wards, whom the specialists go out of their way to avoid disagreeing with so as not to be attacked.

We must not forget, however, that there is also a spiritual factor, for the prince of this world is the devil, and his desire is to keep mankind alienated. To do this he gathers his group of admirers about him and gives them the power to judge and oppress the people, condemning the lesser sins (sex) while furthering all of their pride, megalomania and narcissism, as though each person with power were a miniature god (albeit of stupidity and ignorance).

It is time for us to see that balance and justice are a matter of intelligence as well, for what we see is a whole group of debilitated individuals who dictate norms of behavior to society in such a way as to deceive it and suppress all values. These individuals are incapable of perceiving that they are destroying their own kingdom, since lies are short-lived. The people can be fooled once or twice, but not all of the time (as Lincoln used to say). In the article entitled "Harry Brakmann Helmsley Controls over \$5 Billion Real Estate," published in the 1985 Special Issue of *Forbes* magazine, Mr. Helmsley says, "You don't have to do anything. You just have to sit. The values go up." We know that money does not confer worth to anyone, no matter who they may be, but it does contribute to a person's total psychological and spiritual destruction.

We can say that ninety-nine percent of all human behavior is based on self-conceit and the desire for power. When we fail to attain power, it is possible for us to feel our inner selves and

see our problems. On the other hand, when an individual does obtain power, it is very difficult for him to preserve his consciousness. All peoples of all nations must become aware of who their great enemy really is, who it is that impedes their happiness, their growth and their well-being. I maintain, based upon scientific findings, that those who have taken control of economic power are extremely sick individuals. If there were another even greater material power, they would be there dominating it. Thus, the only way to resolve this situation is to change the laws so that such individuals can no longer jeopardize humanity. As long as any possibility exists for them to do this, they will never of their own accord relinquish power.

The School of Frankfurt is highly representative of what Wittgenstein said regarding present-day philosophy — that it was different from the philosophies of the past in that its nature is pragmatic. Of all the thinkers of this school, it was Theodor Wisengrund-Adorno (1903-1969) who stated clearly that economic power had taken control of technology and art, both of which today must be viewed as businesses. In collaboration with Max Horkheimer, Adorno wrote *The Dialectic of Enlightenment*, in which he shows that capitalism impedes the development of autonomous and independent individuals capable of helping and of making conscientious decisions.² It was Adorno who created the term "the industry of culture." This being the case, the people are continually deceived by fraudulent commerce, their consciousness having been stifled.

Of all the thinkers it was probably Herbert Marcuse who exerted the most influence. Marcuse, attempting to unite psychoanalysis and Marxism, went to the extreme of preconizing the existence of a society of pure leisure, devoid of technology, which he believed to derive from the death instinct. In practical terms, Marcuse helped brake the development of civilization by counselling the human being to relinquish reality in favor of the principle of pleasure (Freud). The study of psychopathology shows us, however, that the person who wants to do only that which he himself wishes to do, not what is necessary for his life becomes seriously ill; for that which provides immediate pleasure, in the long run will cause anxiety.

The human being possesses in his inner self a form of reality; that is, all that is correct, good and beautiful is promptly grasped by the mind and assimilated, just as all that causes repugnance, emotional or intellectual, is contrary to our inner structure. Relating this truth to the social sphere, we see that if an economic-political regime does not please the people, then that regime is unjust. If we do not feel at ease in a society, it is because that society has not been built according to our needs. Social life should be therapeutic in itself, and the environment in which we live should be restful. If it is not, there will be an extraordinary increase in the incidence of illness (heart attack, coronary disturbances, nervous breakdown, anguish) together with an increase in crime (assault, violations, delinquencies).

References

1. "Harry Brakmann Helmsley, Controls over \$5 Billion Real Estate," *Forbes*, Special Issue 1985 Edition, 116-118.
2. Theodor W. Adorno and Max Horkheimer, *The Dialectic of Enlightenment*, (New York: Continuum, 1975).

True Power

The power of a nation is generally evaluated in terms of the wealth that nation possesses. Today, money is what counts more than anything else. Indeed, this is precisely where the great risk that society is running is to be found. As long as wealth was based on industrial and agricultural production, and on scientific and even commercial development, there was a certain degree of stability. Now, however, there is no longer any balance because speculation has taken over the entire market, the volume of stock transactions being greater than ever and continually on the increase. Now that money has become one of man's "riches," inheritable by birth (an extension of the age of nobility), the people have "accepted" the inverted idea that rich people are the best people. Nevertheless, it is not difficult to perceive that the rich are definitely thwarting the development of civilization to such an extent that it is necessary to put an end to this situation.

True power, which lies in work and in scientific and artistic achievement and development, is unknown to most of humanity because the social structure is organized so as to enslave man to work that makes a few individuals rich. In the past it was the nobility, the bourgeoisie, and the churchmen; today it is the capitalists and those who have socio-economic power in communist and socialist regimes. We must distinguish here between the worker, the administrator, and the capitalist. Whereas the first two are essential to the operation of a business enterprise, the capitalist may even be a noxious element if the organization functions for the purpose of affording him profit. On the other hand, if the

administrator organizes the business so as to benefit the workers, the company can undergo extraordinary development.

There are two types of organizations: one, aimed at enslaving the human being, in which management maintains a pact with the powerful; the other, aimed at providing profit for those who work. The latter type is trilogical, since its aim is to provide well-being for the people. The former is the traditional type of organization which seeks to take what it can from the worker and the scientist so as to make a few individuals more powerful — a diabolical mode of existence imposed on the human being by direct inspiration from Lucifer. Indeed, we would do well to recognize that nothing good can ever come from evil spirits.

This phenomenon that has befallen mankind is extremely curious. It seems that humankind entered a state of collective somnolence in which men began to admire the most masked, most deceitful personages who call themselves powerful. We have ceased to recognize the fact that nothing in existence, in and of itself, possesses power, but that power derives only from action, only from those who act to further that which is good, truthful, and beautiful. Power, then, pertains to those who work, not to those who have seated themselves on "thrones" in order to be served. This desire for power is like a nightmare, something that has taken control of the human mind, closing off 90% of its capacity to function and making us act like robots, like zombies, half-dead, half-alive. I believe that the time has now come for us to wake up, to dislodge the powerful from their fantasies and steer a course to the stars, for the universe is much too immense for us to remain mired in this futile mode of existence we have created.

I think that each individual will have to be awakened as from a bad dream; each will have to open his eyes and see that he has never lived, and that we as human beings must waste no more time in this kind of useless existence. Really, it is only a matter of incensing a few hundred powerful people. We must begin to live for the common good, for a true civilization, and take the big step toward cosmic space.

It is to our advantage to study why some people take such great pleasure in being devils, people who characteristically attack others, unleashing their tensions on them; people who do the most harm they can to others. In other words, these are people possessed

of incredible malice. They are to be found in every corner — in schools and businesses, on buses and in cars, caring for children and praying in churches — and they can always be identified. Still, the places where they pass unnoticed are the mansions of the millionaires, the great financial enterprises, and the banks, given that their preference is for places where socio-economic power is to be found. The explanation for this is that such individuals believe that power lies in attacking and oppressing one's fellow man. They fail to see that such attitudes reflect the greatest weakness. For this reason they can be compared to evil spirits. Certainly the contrary is true: those who devote their lives to helping others — even though they may have fantasies of being supermen — are modest, simple, and happy because their lives are keyed to their very essence, their original nature.

When human beings, like the fallen angels, decided to be like God, they chose to have knowledge of good and evil in the belief that this would make them even better than God. The irony of this is incredible, for to accept something evil is the same as to respect that which is fantasy, something non-existent and useless. It is a renunciation of the power of the Creator. What is happening now is that the devils and we humans have begun to believe that power lies in destruction. We have filled the world with nuclear weapons, warships and warplanes — and we believe that this is power!

Power is precisely the opposite: it is the capacity of the Creator to create the universe and keep it alive every minute; it is the scientist's capacity to combat disease, bring equilibrium to the human being, and improve the quality of life; it is the farmer's capacity to till the soil for the seed to germinate; it is the work of the laborer that builds a machine, a house, a highway, or a bridge; it is the capacity of the artist to "create" a painting, a song, a sculpture. Power is the possibility to create and construct; non-power is the attitude of destroying, denying and omitting. The world should not have any weapons for destruction, for this is totally immoral. We do not have the right to build any sort of death machine, be it an atomic bomb or a gun. Weapons made for destruction are themselves an evil. For this reason, those who fight for disarmament are correct; the world should not possess any type of destructive weapon whatsoever. Still, we know that the greatest industry is that of arms, the objective of which is to eliminate human life.

The technique employed by the powerful to dominate the people is to accuse them of all the evils that exist in the world. It is the technique of driving them into a corner, of censuring them so as to put each individual on the defensive. Of course, such an attitude is not expressed openly, only surreptitiously. One area in which this occurs is the media. In reporting all of the various crimes and delinquencies that are committed, they put emphasis on the efficiency of the police. At other times, they warn the people of the dangers the country faces from terrorist attacks by peoples of other nations, at the same time showing how invaluable the armed forces are to the defense of the nation. In fact, it is a strategy of attack, used for the purpose of preventing the people from having time to think. As the saying goes: the best defense is a good offense.

Another technique the powerful use is to praise those who are in power and, with this, make them seem magnanimous and self-sacrificing out of interest in the common good. They also use the technique of praising the people to make them more willing to withstand the hardships and to make themselves appear generous. When these tactics fail to have an effect, they turn to dictatorship or some other form of strong repression. In any case, they try to keep the people as calm as possible by allowing them all sorts of alienating elements: drugs, alcoholic beverages, fanciful movies (unreal pseudo-patriotic themes), sexual freedom, and social security.

The idea that work is arduous comes to us from those who control power (today, socio-economic power). It is they who made work burdensome by organizing the system in such a way that the work the people do does not serve their own best interests. Indeed, it serves only the vanity of the powerful. Thus, we are forced to do work we do not want to do and which we know does not benefit us, work that does not interest us; and this creates deep inner conflict. In this way, work has become extremely distressing; and yet, we can change it. The reader must realize that what is written in the Bible concerning work need not be definitive. All that we have to do is eliminate the motives that led us to make life a sacrifice.

American films have long portrayed the struggle of the persecuted against their oppressors, clearly foreshadowing the future

liberation of the people from their torturers. Moreover, the persecutors in these films are people of power who used the laws and the power of influential personalities to further their own socio-economic power. In fact, all of the revolutions and wars in the history of humankind have been waged to stamp out the oppression of a few individuals against the majority. The individual with socio-economic power keeps himself hidden; he guards his privacy with care, and relatively few people know of his habits. I am even able to affirm that he is similar to the devil in that he knows perfectly well the risk he runs if he shows himself as he is; that is, if others find out his intentions. All evil persons seek the shadows, like the lethal bacteria that thrive in stale food, whereas the light that comes from on high shows itself and gives life.

A survey reported in *USA Today*' shows that "29.9 percent of the students think their work will make them a millionaire; 11.6 percent felt that way in 1976; 8.5 percent in 1966." These results show how the technique of promising wealth is now being used to keep young people quietly compliant. In fact, the same survey also shows that the younger generations are beginning to abandon sexual promiscuity: "31.4 percent think their parents' generation was too promiscuous; 4.2 percent thought the same in 1976; and 1.3 percent in 1966." As this change in values endangers the social powers, the students, barely free of one type of alienation, are being pushed into another: the illusion of economic power, which they will never attain under the present structure of society.

Humanity cannot depend on the minds of individuals, on their judgment, as it has been doing until now. We must succeed in organizing a system of laws that benefit the people. Looking through a recent issue of *Business Week* ³ that showed photographs of important people in the world of business, I realized that all of them looked as though they were seriously ill. I saw disfigured physiognomies, expressions of great coldness, pronounced narcissism (indicated by the clothes they were wearing), and even a semi-retarded look in the eyes. It is no wonder that they pull mankind down to the lowest possible level of humanity.

He who knows how to work, works; he who does not know how to work, exploits others. The individual who works is not fairly remunerated, but only the idle have time to exploit others. It is good for the people in general to be aware that this serious

inversion exists, an inversion of the value of work, which on the one hand leads the well-intentioned and the honest along the path to study and work, and on the other, incites the sick, the malicious, the incompetent, the parasitic individuals to force the others to work for them. Can you imagine an individual from any millionaire family working in an office, a factory, or a machine shop? Indeed, it is the inactive who hold back human development and scientific research and thwart the well-being of the peoples. The notion that the wealthy know more about work than others is an inverted idea, for the number of those who become millionaires through work is minute.

There is nothing wrong with the idea of wanting to be wealthy. The problem initially is this; why is it so difficult to enjoy a normal life, with relative comfort, a certain amount of travel, good clothes and the opportunity to study and dedicate myself to the arts? The answer that comes to mind is that the socio-economic structure does not allow it. That is why anyone who succeeds in becoming rich through his own honest work is an extremely worthy person. In practice, however, this is not generally the case, because to get rich, a person must work 10 to 12 hours a day over a period of approximately 30 years in an entrepreneurial type of activity, according to Thomas Stanley, a professor of marketing at Georgia State University of Atlanta.⁴

One of the best paid professions in this country is that of medicine, but no one ever becomes rich from it. For example, although Dr. Melvin Moore, 60, has a radiology practice in Bensonhurst, N.Y., he has made more money in his side business, building houses in Bethlehem, Pa.⁵ Another misconception is that a person can become a millionaire by working for a big corporation. According to Mr. Stanley:

85 percent of America's millionaires own their own business or a share of a private company. Another misconception is that artists, entertainers, writers, and athletes make up a large segment of the millionaire population. Not even 1 percent of millionaires made fortunes in those fields, says Jonathan Robbin, chairman of Claritas Partners, an Alexandria, Va. , market-research firm.⁶

As I have shown throughout this book, 1) to become rich, that is, to make a million dollars from scratch, a person has to spend his entire productive life making a superhuman effort; 2) in no ordinary line of work, not even medicine, can a person become wealthy; 3) any person who devotes his entire time to making money becomes unbalanced, for he cannot achieve the desired result in any ordinary profession; 4) the easiest way to become a millionaire is to be born rich; and 5) the socio-economic structure has practically closed the circle to new millionaires — the millionaire market is saturated. This being the case, no substantial increase in the wealth of the people is possible, and thus the wealth of the world is static. However, given that the world population increases continually, we are now beginning to enter into a period of serious collective impoverishment. We must break these bonds if we are to prevent the world from entering into this decline, one which will affect even the millionaires of today. The riches of the universe are abundant enough for all, not super-abundant for only a few.

Power is the word of the moment, and it is probably the word most used in the advertising media. The American people consume food, do exercise, meditate and pursue money in order to increase their power. Yet the greatest power of all is being forgotten: the power of freedom, or better, the power of justice and goodness. As I have already commented, at the very same moment that American politics was fulfilling man's dream on earth to be free, another parallel power promptly organized itself so as to limit that freedom. According to O. Wright Mills, it was in 1866 that the corporations began to acquire power.' This victory of capitalism has generated a series of disasters for mankind: organized crime copied big business methods and powerful groups of gangsters established themselves; a dream of imaginary prosperity ended suddenly with the panic of 1929 and the subsequent years of progressive depression; the First and Second World Wars, Vietnam, the oil crisis, the Marxist Revolution in Russia, and the division of Europe and mankind into two basically similar regimes (individual vs. State capitalism).

In order to know the degree of power an individual possesses, we must know first, his level of intelligence; second, his affective capacity; and third, his realization. The idea that power

depends on the strength of one's muscles or on the size of one's bank account is erroneous. A nation's true power lies in its culture, its science, and its art; or better, in the worthiness of its inhabitants. This is the basis of civilization. Even the defense of a people resides mainly in their capacity for work. We recognize that the United States was not initially prepared to confront Nazi Germany, but in a very short span of time the American people transformed their automobile, refrigerator and washing machine factories into war production industries. In other words, the people who have the most, have the least; but if a person becomes mediocre, he is not able to obtain even the bare minimum to live on. Great power, true power, is found in love, for love alone is constructive, love alone accomplishes. We can say, then, that weakness is to be found in arrogance and in envy, for hatred is the "feeling" of the weak.

References

1. Nancy Hellmich, "The New Campus Attitude on Sex," *USA Today*, February 5, 1986.
2. Hellmich.
3. *Business Week*, February 2, 1986.
4. Beth Brophy and Gordon Witkin, "Ordinary Millionaires," *U.S. News & World Report*, January 13, 1986, p.45.
5. Brophy and Witkin.
6. Brophy and Witkin.
7. O. Wright Mills, *The Power Elite* (New York: Oxford University Press, 1956), p.271.

State, Family and Property

Inasmuch as the original social structures were organized in an inverse manner, everything that was elaborated afterwards suffered the same process. What I am saying is that the State was initially created counter to the best interests of the people, thereby causing them a great deal of harm. This explains why a multitude of states was created, in some cases even among the same peoples (early Germany and Italy), in other instances a number of independent States within the same country (the United States). Einstein's dream of eliminating nations and uniting all humanity is much easier to realize than we imagine. The difficulty does not lie in accomplishing such a unification, for all human beings accept living together; the greatest problem we have is in relation to the power-full, who possess power only because they have succeeded in separating the peoples.

It is the powerful who foment rivalries, wars and discord in order to protect their power, for to exist, such power depends on widespread dominion over the people. They are exactly like the very sickest people, who depend on the approbation of others to sustain themselves.

As society was structured from the top down, the people are forced to live in conformity with the megalomaniac ideas of the powerful, not in accordance with the true nature of reality; that is, not in conformity with the way the people really think. This is the same as saying that fantasy must prevail over reality. In fact, what the propaganda promises us is nothing more than a handful of illusions (be a millionaire, achieve fame easily), as though social life were some sort of miracle.

The State and the family have been organized in such a way as to preserve the economic and social power of those groups who are the most skilled at manipulating (power). To do this they have created a series of fantasies in regard to positions of influence. Once upon a time it was the enchanted prince or the beautiful princess who provided happiness; in another era it was the feudal lords or ladies. Today it is the heiresses or the millionaires who purportedly provide all sorts of treasures for their chosen ones. In fact, all such "dreams" would be realized if all peoples were using their nation's resources for their own benefit.

The organization of both family and State has been designed to protect private property. Put more bluntly, these institutions have been organized in such a way as to protect the corruption of the powerful, who possess far more material goods than they can use. Indeed, Analytical Trilogy is not opposed to private property or power as such — it is opposed only to this corrupt kind of power or influence. We desire the kind of power that comes as the result of work, through accomplishment, through personal capability, not through money that an individual may possess or by way of a pact he may make with those who are corrupt.

According to the discoveries of Analytical Trilogy, nearly every person who retains power today is corrupt, which is why such individuals always exercise their prerogatives in detriment to the common good. Unfortunately, what happens is precisely this: the people are crushed, oppressed more and more, while the group that wields power blames them for all of the social problems which that very group (the powerful) created. Therefore, this is the right time to bring about social transformation, because the people are ready for it.

The United States is the most powerful nation in the world; nevertheless, its people are becoming poorer and poorer. Ninety-five percent live on less than \$40,000 a year. Where, then, is all the money? It is in the banks, invested in all sorts of ventures, loaned to others to earn more interest. This shows that the socio-economic system has definitely entered into bankruptcy. Every American adult should be earning \$40,000 a month, to be used in benefit of all society. Money saved is the same as intelligence and aptitudes held in check. It is why roads, bridges, museums, parks, theaters and churches are no longer being built — and

why humanity has come to a halt. How is it that a few hundred individuals control all of the money and wealth of humankind?

Those who work today are far cheaper slaves than those of the past, for their "owners" are obliged to pay only their salaries (which are absurdly small, except if they are among the top echelon — the owner's right-hand men). Employers have no responsibility in regard to workers' futures; they can fire them at the first sign of any illness. In the past, the masters were at least obliged to support their slaves, providing them with homes, medical care and "retirement." The History of Humanity should be called the History of the Shamelessness of the Powerful.

Do the people realize that they are treated as though they were criminals? When we wish to buy something such as a car, or merchandise in a store, or a home, we are first subjected to humiliating cross-examination about our personal life: what we do, where we work, how we intend to pay, and so forth; then we are required to sign a heap of papers. All countries are replete with lawyers; and the laws and regulations are incredible. And every bit of it is designed to protect the power of the dishonest. All automobile dealers and stores maintain legal consultants in order to legally guarantee the exploitation of the people.

A few years ago in Sweden I learned that a law existed which gave a son or daughter the right to sue the parents for mistreatment. Although at the time the idea seemed rather absurd to me, now I see more clearly the real danger that exists for children in the company of sick parents. Even the so-called patriarchal (or matriarchal) power is a serious problem for the human being. Generally speaking, parents need direction by a trilogical society to prevent them from exercising their neurotic attitudes in bringing up their children.

At election time, the people do not know who to vote for because all of the candidates are demagogues who make promises they cannot fulfill if they are elected. Political candidates also borrow money to fund their campaigns, and thus become committed to their creditors. Indeed, it is always the people who are cheated.

Interestingly enough, Lincoln declared long ago that all power emanates from the people, and yet all politicians believe that they themselves possess power. Thomas Aquinas maintained that power came from God, implying that the position of emperor, chancellor

or president of a nation was a gift from on high. According to the concepts of Analytical Trilogy, all power comes from that which is good, true and beautiful; and only that individual who is good, genuine and a lover of beauty is possessed of power, in the same way as the Creator is. The more like him we are, the more power we will have.

I have noticed that many raise the question of where the power of dictators and others connected with sanguinary regimes comes from. It is easy to verify that all of these eventually collapse — because evil eventually destroys itself — but that that which is good and genuine endures, just as the precious stone does, while the glass imitation breaks with ease. We are forced to admit that God is more powerful than the demons.

In the same way that spiritual life is superior to physical life, the truth is obviously superior to the lie, for the latter does not exist in and of itself. It has taken mankind centuries to wake up to the total injustice of the situation. Now we are in a position to take control of the world that is rightfully ours.

Many of you may find it strange that we have discovered that social pathology is found mainly in those who are socially powerful. Yet it is not difficult to perceive, 1) that every one of us has some psychological pathology (envy, greed, hatred, megalomania, narcissism), and therefore, if we have power, then we will "realize" our pathology; 2) that the pathology of those who attain positions of power is generally much more pronounced because their lives are devoted to putting this pathology into action; and 3) that after they obtain power, they identify themselves with their position, believing thus that they are gods (theomania). By amassing wealth, they alleviate their sick envy and greed; indeed, they grant their insanity full sway. That is why Thomas Paine (1737-1809) affirmed that if human beings are left to their own impulses, they use their freedom to restrict the freedom of others, so that government is necessary to protect liberty, although its authority must be held to a minimum. Paine also said that the function of government is not to create values, but to prevent the avaricious from interfering with such values, since the ambitious inevitably succeed in exploiting the superstitious and credulous nature of the masses in order to dominate them. In fact, said Paine, the ruling class is committed to maintaining itself in power because it opposes

liberalism — the principal obligation of the liberal politician being to encourage the people to rebel against tyrannical laws and their tyrants.

Alexander Hamilton (1757-1804), together with James Madison and John Jay, defended the total liberty of the people under a conservative Constitution. Hamilton stated that the men who pay court to the people almost always become dictators. John Adams (1735-1826) further maintained that the aristocratic elements of a government needed to be counterbalanced by democratic elements because every person who gains an important political position identifies himself with that position.

We see clearly that the founding fathers of the United States were deeply concerned with the question of liberty, to such a degree that Adams noted that the human being identifies himself with his function, his position — an attitude that we describe in sociopathology as theomania, the principal pathology of the human being.

Thomas Jefferson (1743-1826) believed that all men have certain inalienable rights, among them life, liberty and the pursuit of happiness. Fearful of political power in the hands of one group of individuals, Jefferson also maintained that most dangerous of all is the selfishness, the egoism, of monarchs, churchmen and noblemen. Rejecting the idea that one man may be superior to another, he also nourished the hope that wealth would be distributed in accordance with the effort and skill of the individual.

Of the four aforementioned thinkers, it was Paine who noted with greater clarity the problem of sociopathology — the way in which power alienates the individual and fosters megalomania, making it a danger to the people — even though he did not have the knowledge we possess today. In general, all four thinkers were extremely apprehensive of people with power. Indeed, if the United States progressed more than other countries, it was due to that initially clear perception of power. It is necessary to add here that power in itself, as it is organized today, is being exercised in an immoral way in that it violates the true interests of the people.

There are many who see the question of social and economic influence but who fail to perceive the underlying problem of envy, the destructive envy that leads those individuals with power to impede the progress of their peoples. This is why it is truly insane to give power to just anyone.

Of all the thinkers, I believe that it was John Locke (1632-1704) who furnished the best explanation of psychosocial life, one which accounts for the fact that England became the first world power and the first industrialized nation. Locke maintained that power is neither innate nor is it of divine origin; that, inasmuch as man is born free, the State results from pacts made among men; and that such pacts are made for the purpose of preserving the natural laws (life, liberty and other natural rights). Locke also believed that the purpose of the social pact was to avoid war, which occurs, he said, when the one who governs places himself in opposition to his people. Further, he maintained that it is up to the people alone to decide when a breach of confidence has occurred, since only those who have conceded power can know when that power is abused.

From the philosophical point of view, this is correct. Locke described how society should be organized, and in part it actually was. But Analytical Trilogism, which is a science, offers a clear perception of how mankind really is; that is, it perceives all of the unbelievable corruption and sickness that has been introduced into everyday life by those who occupy positions of power and little by little introduce laws which protect their own interests. The United States was truly a different country until 1950, when the people became entirely dominated by another type of mentality in power.

It is not our nature to act like wolves toward our fellow men (as Hobbes claimed): we are friends, although the powerful would like us to be enemies, knowing full well that if we are united, we will take their power from them, without bloodshed. The technique they use is to divide in order to dominate. Even though they may not realize it, it is they who are our enemies.

Man is above all a social being, not a rational animal (Aristotle), isolated and devoid of feeling. A person's individual life cannot be good if his social life is not good, just as the individual's social life cannot be agreeable if he is not sufficiently sane. The one is wholly dependent on the other. For this reason the term "psycho-social" is more suitable to describe human reality. The most important phenomenon to be noted, however, is the fact that where there is power, there is total psychosocial pathology (both individual and social illness). This is a phenomenon that must be

conscientized; that is, it must be examined, understood and accepted, if society is to improve.

The people are ready to realize the greatest revolution in the history of humankind, a revolution that cannot be accomplished through power because the kind of power that exists today is corrupt in itself. This being the case, we have a difficult task ahead of us: to uproot the present-day type of power and replace it with the will of the people, who have no desire whatsoever to exploit anyone, only to live happily.

If we analyse those who wield power, we see that they are constantly lying in order to remain in power; and the people must become conscious of this if they wish to have a normal existence. Otherwise, no personal change will be possible. Most people believe, for example, that X Motor Company, Laser Enterprise, Pulco, and Rony Corporation (fictitious names I have given to well-known enterprises) are honest companies, never imagining that the incredible profits of such firms come by way of corrupt practices.

There are two kinds of psychotics: the ones who attain power; and the ones who do not, but end up "being" Napoleons and Caesars in psychiatric hospitals. Both are equally malevolent and dishonest. Furthermore, the question of the libido is closely linked to that of social and economic power. Indeed, both men and women strive first of all to realize their theomania (megalomania and narcissism): the man directly by means of his position; the woman indirectly, through her partner, by means of seduction (Eva Peron). We can say that, in general, power is attained either through corruption or by playing the role of some powerful personality from the past in a psychiatric institution.

In this relationship between power and psychosis, the reader can see that the social aspect is a continuation of the psychological aspect; also that the psychopathological is the offspring of the sociopathological. One is linked to the other in such a way that it is almost impossible to distinguish between them.

It is not difficult to perceive that there is something strange about people with authority, for they engender in us a feeling of fear, or "envy," or a vague combination of curiosity and perplexity. This very fact immediately tells us that the human being cannot be allowed free rein in positions of authority, for if he is, he will

do insane things. The only way to achieve any sort of normalcy, therefore, is to have control exercised by societies and enterprises that are trilogical (conscientiously aware of their errors).

Nearly every item of news about every country tells of some powerful madman who is creating difficulties for some other madman, the two of them justifying their sick attitudes by putting the blame on the people.

The Ttilogical 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, *Psicanalise 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.

Trilogical Enterprises

According to an article in the Brazilian magazine *Veja*, (1) Reynolds Metals, the powerful American company, announced plans to invest 55 million dollars to produce aluminum cans in Brazil. The project caused a flurry of protest among Brazilian industries who saw their profits being threatened. I cite this as an example to illustrate that the conflict that exists in the world today is not merely a class struggle, but a war between the leaders of the various socio-economic powers-that-be, a wide-reaching battle to control peoples and nations.

The aim of Analytical Trilogy is to put an end to this armed struggle, this peace that is simply a continuation of war under a different guise, as General Clausewitz of Germany put it. If those protesting Brazilian companies had been organized on trilogical principles, there would have been no opportunity for foreign capital to produce aluminum cans. Indeed, these companies would have been involved in this type of activity for some time already, because 1) the entire group of local industries would have been thinking in terms of the improvement of industrial production; 2) their profits would have been much greater, and they would have had the capital necessary for expansion; and 3) the country itself would have long been economically independent.

The mercenary outlook has reached such a degree of impracticability that, according to a recent article carried by Associated Press, land is being sold on the moon to raise funds for a museum. Lots begin at \$25, craters cost \$50, and a lunar *sea* can be bought for \$1,000. The attitude behind this idea clearly reveals

how extreme man's envy is, for any such type of acquisition is clearly an impediment to human development and enjoyment.

Just as the best way to stop believing in Marxism is to live in the Soviet Union, the surest way to detest capitalism is to reside in the United States. The economically powerful of both nations control their own and other countries, not because they have a stockpile of missiles, bombs and weapons, but because these controlling groups represent the ultimate expression of human pathology on this planet.

Just now something very important has occurred to me. It is the fact that the moment that people dis-invert their way of thinking, they will come to look with contempt upon the social and economic powers which shackle not only foreign peoples but the American and the Russian people as well, upon the wielders of power who prevent the people from having happy, fulfilling lives.

Not long ago while purchasing a record in a store on Broadway in New York City I took the opportunity to ask the French salesman if he would like to be the owner of the store. His answer, which was: "Oh, no; it would be too much work," showed that he believed not only that it was definitely an advantage to be dependent, but also that he thought that the owner of the business suffered greatly. The man was young and seemed to be on drugs. In fact, the incident reminded me of the attitudes of the young people of the 60's and 70's who, instead of taking command and using their power to transform the world, turned to total alienation — with the complete acquiescence of their elders people with power, of course.

Surely it is unnecessary to point out that marijuana, LSD, cocaine, and alcohol as well, are substances that foster megalomania and theomania in the user, leading him to feel he is all-powerful. This was the technique that socio-economic power employed to keep the young people from realizing their dreams of a just and happy society. Indeed, the more alienated humanity becomes, the more it helps those in power to dominate. In this respect, the religious powers also contribute greatly, in that pastors, priests, bishops and their superiors assail the faithful, accusing them of all sorts of sins. As this is merely another way of oppressing the masses, it puts the religious institutions in league with those who wield economic power.

Work is of two kinds. The more common of the two involves the great majority, those who work only to earn enough money to live. This type of work is generally tiresome and unpleasant because it is devoid of soul; that is, it is anti-human; it goes against human nature. This includes all banking activity, the greater part of all trade and commerce, and any other type of work that does not truly benefit the individual. The second type of work is that which is done for the good of mankind — ideally the only kind of work we should do, but which unfortunately is the case in only a very few instances.

In general, an enormous amount of time and energy is unnecessarily spent on certain types of work — a problem which is resolved in the trilogical society where, for example, one person cooks for the entire group, thereby freeing the others from this task. Also, the trilogical society is supported by all of its members, not merely by one individual, as in the traditional family, where the head of the family is usually expected to provide for the entire group. Indeed, the most important characteristic of this type of living arrangement is that it obliges the individual to act in the best interests of others; that is, the individual perceives in practice that it is in his own best interests to act in the common good.

Since the 1960's, the United States has been seeing a gradual increase in the number of entrepreneurs, the small businessmen who work for themselves. This would seem to indicate that people are less and less willing to remain "slaves" to the big organizations. Because of this, many of the large corporations are now multinational, having moved operations to other countries, mainly in Third World areas. Eventually the entrepreneurial spirit will emerge in those countries as well, and these groups will be obliged to move again to other, more backward countries in order to survive.

In Latin America, United States socio-economic power has created a number of dictatorships (Brazil, Argentina, Chile, Uruguay, Bolivia) in the hope of obliging the peoples of these nations to work in conformity with U.S. interests. Only now that the powerful have come to realize that a nation which is oppressed becomes useless and even dangerous, have they begun to recommend a return to democracy. Thus, once again we see socio-economic interests doing anything they can to avoid losing their

power. If the Marxists in the world amassed the same amount of economic power that the European and American capitalists possess, the entire planet would be under Marxist domination within the space of a few days.

And what of the initial capital needed to bring a business into being? Apparently it is necessary, for how can a business be started without money to purchase machines, rent office space, or pay employees? In practice, however, a large initial investment is not really necessary. Any enterprise which is founded on a large capital investment is based on the megalomaniac idea of making a great deal of profit. The correct, the plausible, way to start is to begin a business from the bottom up; that is, with one, two, or more individuals working together toward a desired goal.

An article in *The New York Times* states: "Administration officials called on Latin American governments to make their economies more attractive to private capital as the way to guarantee future stability and ease the debt crisis." ²

In other words, the Latin American countries must help the capitalists make profits if they wish to receive more money (and be exploited even more). Today the American people themselves have this same inverted sense of values. They have made their social, industrial, and scientific development dependent on money, forgetting meanwhile that their economic wealth is merely a consequence of their technological progress in agriculture and industry.

Socio-economic power is plainly the cause of all political instability, not only in Latin America but in the developed countries as well. It has created an explosive situation which can erupt at any moment if it is not corrected immediately. Just as at the time of the French Revolution the nobleman concerned themselves primarily with attending social affairs and thus were unaware of the growing unrest of the people, today's millionaires (the economic powers) have isolated themselves and are thus unaware of the great danger they are in.

Our proposal for the creation of trilological enterprises may give capitalists the idea that they would be seriously jeopardized by this. We believe, however, that eventually they will realize that this type of organization is far more profitable, even from a purely economic point of view. Those who oppose our work will come to accept it when they see the enormous advantages it brings.

Well-intentioned businessmen will accept trilogical enterprises, not solely as a new means of subsistence, but because they will discover them to be far more advantageous in all respects.

A number of problems, practically unsolvable until now, will be rapidly resolved with the establishment of trilogical enterprises: inappropriate use of fertilizers and chemicals in agriculture, the slaying of animals threatened with extinction, atmospheric and noise pollution, and the contamination of water, to name just a few. Such difficulties will cease to exist, because the primary aim of this new type of enterprise is to preserve life, not economic profit. Moreover, this will occur automatically, because people will work for their own well-being, not to enrich those sick individuals who retain social and economic power.

The economically powerful reject the trilogical enterprises because these, based as they are on work instead of on capital invested, divest such individuals of their power. Seen from another perspective, the question is this: the normal working person is not primarily interested in accumulating money. Indeed, only those who do *not* work have time enough to exploit their fellow man and make themselves rich. The general belief is that only the dishonest get ahead in life; the honest are fools who let themselves be taken advantage of. This is a demonic philosophy of life, and an incorrect one, because all truly worthy accomplishments are based on good, correct and beautiful actions. This triad is the very basis of human life and the foundation of the life of the Creator as well.

Capitalist enterprises generally follow the orientation of one person or at most a small group. In the trilogical enterprise (in which everyone participates) all decisions relating to the business are cooperative, since one individual is more apt to make mistakes than half a dozen, one hundred, or one thousand people together, obviously. I believe that this is the only way to cure the ills that beset industry, agriculture, science and the educational system, all of which are in critical condition today.

Furthermore, as the human being does only what he believes is beneficial to him, all unhealthy systems, like all untruthful advertising and promotional schemes, are short-lived. Eventually the people reject them.

The trilogical enterprise embraces both capitalism and what we can call true communism, for work is held to be of primary

importance and the distribution of profits is based on the production of each worker; or better, on his efficiency. The result is a different type of capitalism and communism; that is, capital is evaluated correctly (according to work done), and the worker (with his broader perception) becomes the core of the enterprise.

Although such has been the case until now, this planet was not created for the benefit of a small group of individuals; it was created for all human beings to enjoy its riches.

References

1. *Veja*, September 11, 1985, p.119.
2. *The New York Times*, Business Day section, August 22, 1985.

Sociotherapy

The intention of all reformers is to change humanity, either on the religious, the political or the economic level. As far as I know, however, mankind's sickest side, which is fundamental, has never been considered. Socrates' ancient dictate — know thyself — is still a pressing necessity today, not only at the individual level, as has been the case until now, but especially on the social plane. This is why there is an ever-increasing amount of literature focusing on the myriad injustices practiced against the people by the social powers, who that those who perceive the corruption of the powerful with greater clarity are mentally ill. The imprisonment of Russian dissidents in mental institutions in the Soviet Union is an obvious example.

Not long ago I saw a French film which showed a group of mentally disturbed people leaving a psychiatric hospital that had been abandoned by the personnel because of the war. After only a few hours, the patients witnessed so many atrocities that they shed the disguises they had used to escape and went quickly back to the asylum, considering it a far safer place to be. The important message here was this: that maintaining contact with one's own psychopathology is the most perfect way to achieve a better life, because all social struggle and conflict stem from the alienated state in which those who wield power live.

It seems that the powerful see the people as a mass of aggressive, dishonest schizophrenics, paranoids and maniacs — a projection of what they (the powerful) themselves are — as though their power could conceal their flagrant disregard for justice. When anyone of the people says something out of the ordinary, he is branded

as a law-breaker, yet when a person with influence utters some idiotic nonsense, he is looked upon as an eccentric, a genius, or merely "different . "

This is why we are bringing to light the social pathology that exists and emphasizing the need to conscientize it, to develop conscientious awareness of this social illness, so that society may finally be liberated and all of us can breathe easily. Generally speaking, everyone knows that as long as there are such extremes of inequality (wealth and poverty, democracy and dictatorship, workers and the powerful) there cannot be any peace. The first step is conscientization, acceptance of the consciousness of the situation; the rest will inevitably follow, happily for us.

I truly believe that psychotherapy will gradually be replaced by sociotherapy, , which is a much more far-reaching process. Since 1956 I have been trying to elaborate a technique for social treatment, and only now, with the establishment of trilogical societies, has this become feasible, based on a correct understanding of psychopathology. In general terms we can say that if social life is not therapeutic, it is not a truly social existence at all, for the individual cannot lead a balanced life in an unbalanced social system. Society exerts powerful influence on each one of its members, and only a highly extraordinary individual is able to surmount its errors.

At times I have the impression that I am presenting a proposal that was lost in the haze of the past, because I see no other possibility for human development other than by the true perception of reality which Analytical Trilogly proposes. On one occasion, while reading Freud, I came to the realization that he had absolute trust in the value of truth. And yet, the fact is he strayed very far from the truth. Nevertheless, humanity believed so firmly in his fantasies, that I am now led to believe that what man really seeks is illusion — and he will continue to seek it as long as he continues to distort life values through the process of inversion. Indeed, this is the greatest obstacle we face in having our work understood and accepted.

We can affirm that the human being and society as a whole have repeatedly failed because they have not yet accurately identified the causes of their problems. This task appears to have been reserved for the science of psychopathology, which began to

flourish only in the twenty century — in spite of the fact that Freud and his followers have side-tracked such orientation widely. Today most of humankind is interested only in satisfying its own pleasures, not in adhering to the principle of reality, as Freud claimed. I maintain that such an attitude is an inversion for two reasons. First, it is impossible to do anything good for oneself if one's acts do not likewise benefit others. Second, the person who is overly interested in himself cannot be happy, because selfishness is itself an indication that the individual is not well. Another extremely pernicious attitude is the attempt to eliminate feelings of guilt. In doing this, the individual's normal feeling of fear is blotted out, which is the same as brainwashing because it turns the human being into a robot. This is but one more serious disservice we owe to psychology.

In 1975 I published the book, *A Psicanalise da Sociedade* (The Psychoanalysis of Society), ' in which I attempted to analyse the social structure in light of the Freudian "discoveries": the oral, anal and genital stages; the id, ego and superego; schizo-paranoid and depressive feelings (M. Klein). Generally speaking, the study ran into a number of difficulties because most of the psychoanalytical concepts were incorrect — which explains why Hans Eysenck proclaimed "the Decline and Fall of the Freudian Empire" in his last book on psychoanalysis.

From 1977 on, I succeeded in making a number of discoveries, some of which directly contradict Freudian concepts; for example, that sex is based primarily on fantasy, that there is no such thing as the Oedipus complex, that sexuality in children is nothing but a myth. As the readers can see, these were errors of theory, whereas the practical elements; that is, Freud's concepts concerning alienating behavior, the association of ideas (Jung), the need for the analyst to give the patient emotional support, and psychosomatic medicine (seeing the psychological cause of organic disorders) are all pearls of scientific knowledge. However, as I was saying, in the years following 1977, I succeeded in identifying the deepest causes of all psychological ills: theomania (megalomania and narcissism) and envy (or universal envy, as it is called by Claudia Pacheco, Ph.D.). In fact, this was the direction in which the German psychiatrists (Kraepelin and Kohler) were heading at the beginning of the century before psychoanalysis diverted all attention to sex.

The anguish we experience today is highly justified in view of the type of social structure in which we live. When Thomas Hobbes said that man preys on his fellow man, he did not perceive that the social system created by the powerful was totally inappropriate for human beings. In other words, we are participating in a demonic, semi-human existence, a premature purgatory, even perhaps a semi-hell on earth (depending on the situation). And the principal cause behind the establishment of this type of society is the extreme envy of those who have taken power (as a result of their envy and greed). The only question that remains is whether they will now survive this analysis.

We, the people, are tired of all of the trumped up theories of the economists, the sociologists and the psychologists, because such theories are always contrary to our best interests. In fact, everything that man "creates" is opposed to reality, everything deviates from the true path. We now want respite from the lunatics who rule over humankind, because we can no longer bear the weight of the insanities they heap upon us.

Working conditions are so terrible that man is ageing more quickly, contracting an incredible number of diseases, and retiring as early in life as he can. At first the question seemed to be either purely psychological or purely social. I maintain that it is psycho-social; that is, both. All exploitive activity penalizes the human being, and he is not conscious that it can be any other way. Doesn't the Bible say that we will eat by the sweat of our brow? If this is so, then we are condemned to a life of affliction! Yet that is not quite the answer, because the very fact that our existence was once different signifies that we can return to it. And that is what Analytical Trilogy is attempting to achieve.

Emile Durkheim maintained that the facts of society must be tested as things are tested. ^Z To a certain extent he perceived that the social phenomenon is two-faceted — a combination of the individual's attitude and the social fact — thus, psychosocial. Everything that occurs in the exterior world has repercussions in our interior, and all that occurs within our inner selves affects the external world.

Traditional psychoanalysis and the other psychotherapeutic processes in general have always been in the service of the capitalist system of exploitation, as can be seen by the high price of this

type of treatment. This science (including psychology) has always been used to indulge the greed of those who seek power. This can be seen clearly in the psychological methods that are used to increase productivity, based either on transactional analysis or on some other similar approach.

Indeed, it seems that the two most controversial scientific fields today, psychology and sociology, have diverged to points so diametrically opposed to each other that there is no longer any hope of conciliation, neither in a practical sense (in terms of cost and application) nor principally in the theoretical sense. Sociology searches insistently for a solution to social conflict, whereas psychoanalysis favors alienation above all else. That is why the latter is losing ground at such an alarming rate.

Of all the wealthy patients I have attended, none has ever relinquished his egoism and begun to serve others. Much to the contrary; they sought analysis only to augment their socio-economic power, or better, only to perfect their technique of exploiting others.

Medicine, psychology, psychoanalysis, dentistry, sociology and economy are all being perverted by the powerful, who use these professions to gain greater social power. This is why there is a great deal of incentive to develop techniques for transplants, which bring far more fame to the doctor than the practice of general medicine for the people does. Psychology and psychoanalysis nourish the fantasies of the powerful, leading them to exploit mankind even further. A typical example is the incentive given by countless psychologists to sex and even to the use of drugs. Dentistry, also, is dangerous in dishonest hands because the dentist can perform any kind of atrocity in the mouth of the defenseless patient just to make money. Sociology and, to an increasingly greater extent, economics, have been turned into the art of making a large company increase its profits at the expense of the people.

What I am saying is that most of the professions have gradually been organized so as to increase the power of the powerful. This may seem incredible, but today, the individuals who have achieved the greatest professional success are actually the worst psychologically, socially and even professionally.

Human pathology manifests itself either through psycho-organic or psycho-social channels:

MANO

PATHOLOGY

PSYCHO-ORGANIC MANIFESTATIONS

PSYCHOSOCIAL MANIFESTATIONS

This means that the human being may manifest his pathological attitudes through mental or physical illness, or through psychosocial illness, the ultimate expression of which is the exercise of power. In both cases, the individual loses contact with his problems, no longer seeing or questioning anything within himself. This is why politicians (and others with power) and the physically ill are unable to undergo psychoanalysis.

PSYCHOSOCIOPATHOLOGY

Vr.

PSYCHOPATHOLOGY

Neurosis, psychosis organic
illness, schizophrenia,
depression, mania

SOCIOPATHOLOGY

Traditional economic, religious
and political institutions.
Present social, family, racial
and national power.

In other words, the fundamental pathology of humankind is not only psychological; that is, related to the human being's inner life. It is psychosocial as well, a combination of the psychological and the social, because man's problem is his desire to be a god, a new creator of everything. The result of this is that he has organized an inverted social system, a society in which the well-intentioned are neutralized (and even assassinated) while the ill-intentioned are allowed to become the proprietors of power. Even worse is the fact that the people think of those who are evil as good, as the providers of life and well-being for an ungrateful and disloyal people!

Any person who works in order to make someone else rich is committing an immoral act. The reasons are the following: first, this serves to nourish and protect the greed of those who have power; second, it serves to increase envy and avarice; and third, it serves to impede genuine social development, and consequently, personal development as well. Even God himself, who came to earth, was persecuted and killed by people with power. Didn't they claim that he wanted to usurp the king's position and corrupt the people? From the time Christ was born, the Egyptian pharaoh gave orders for the first-born sons to be killed so as to prevent Jesus from taking away his power. Therefore, the greatest threat that truth poses to the world is the fact that it can destroy political, economic and social power. It was not only the people in political power, but the high priests as well, who incited the people against Christ because His teachings were opposite to what they preached. I truly believe that the only reason true Christianity has never in fact existed is because there have always been individuals who have taken power into their own hands. Indeed, the people themselves did not reject Christ.

In this work of mine, the consciousness that I believe to be most important is the fact that society, having been structured in accordance with the psychopathological make-up of human beings, is itself pathological. These human beings, with their craving for power, elaborated a social system that conforms to their interests, thereby confining all of humankind in this framework. You and I and all of us have long been aware of this fact to some extent, but only now am I able to explain it more clearly. In the words of Friedrich Engels:

*Based on this system, civilization accomplished things of which the ancient Gentile society would never have been capable. However, they achieved them by putting into action man's vainest impulses and passions in detriment to his better leanings.*³

The very worst aspect of the person who holds power is the pressure he exerts on the people, on precisely those who work for him. We see this injustice reflected in the expression of bitterness on the faces of the people in the street on their way to work. Besides having to produce objects that are unnecessary

for civilization, or even harmful to it, while earning miserable wages, they do not have the slightest right to express their opinion or to at least know what they are working for. Any effort today that is not keyed to freeing the human being from this prison is a pure waste of time, for nothing can be accomplished with slaves, with people who no longer know how to think because they have, in fact, been brainwashed.

Without a satisfactory life in society, it is absolutely impossible to be sane. If the State itself is abnormal, how can we possibly have a balanced existence? Indeed, we must consider that today's society is the product of laws and regulations instituted by sick people, so that from the time we are born, we are obliged to try to fit ourselves into an abnormal system which is counter to our very nature. Generally speaking, we can say that the first step towards improving both the human being and civilization is to change the social framework. If this is not done, all else that is attempted will be useless.

Ever since the human being abandoned God and established his fellow man and himself as new gods, civilization stopped functioning properly for the simple reason that people who consider themselves gods are the most unbalanced people of all, and it is precisely they who have taken control of society. Who are these people who consider themselves gods? They are the ones we usually refer to as the powerful: leaders of nations, bankers, owners and administrators of businesses — the organizers of systems (economic, political, psychological and social) who think they can guide humanity in accordance with the theories they invent in their megalomaniac minds. These are the people whom the magazines, newspapers, television and radio delight in promoting in the belief that they will give us a magic solution.

While reading through an issue of *U. S. News & World Report*,⁴ I came across an article in which various leaders, referred to as "top executives" in the areas of the petroleum, steel, banking and automobile industries, speak as though they could solve all of the world's problems by a stroke of magic. Yet the article begins with the admonition that "the economy will be on a plateau for the next 15 months. Inflation, employment and interest rates will show only slight variations." The executives speak about socio-economic problems as though they were the victims,

not the cause of these difficulties. Obviously I am not speaking only of these people but of all those who have such power and who do not perceive clearly the sorry role they play in braking the development of mankind.

The cover of *Business Week* magazine of October 28, 1985, carried the following caption: "Thanks, Pat — Pro-basketball was nearly bankrupt four years ago. Now it's big business — and getting bigger" — implying that it is money that is making basketball successful, not that it is the athletes who bring profits to the businessmen — people who, on the contrary, hinder the development of all sports. All of the other articles in the magazine follow the same line of thinking about money — which is the reason the magazine was given the name it has.

Clearly, money has become a necessity in our present-day society, but it is necessary only in the sense that it facilitates work not if it serves to enslave the human being by being used to provide power instead of to develop civilization.

I am firmly convinced that it is not possible to straighten the human being out unless society is also straightened out, because as it is now, we are obliged to live in an erroneous manner, inappropriate to our nature. The great effort we are making at this moment is aimed at succeeding in this endeavor. It is not without reason that Marx, Weber and Comte came before Freud, Kraepelin and Jung. If the much-awaited social and psychological change they hoped for did not occur, it is because these authors did not discover the real causes of sociopathology and psychopathology.

The phenomenon involved is the same as that which occurs in the family setting: the individual who has undergone psychoanalysis eventually resumes, under the daily influence of his family, the same structure he had previously, if he does not wish to become a misanthrope. What I am saying is that we must change society at its base if we are to transform the human being. And what is most interesting here is the fact that the elements that led to an understanding of the social phenomenon were taken from the realm of psychology. In other words, the explanation that serves for the one is necessarily applicable to the other.

This brings us to the key point of the question: is there any essential difference between the psychological and the social? It appears that there is really no difference. One of the proofs of this is the

fact that it is useless to expect to transform a person if society is not also changed; that is, to try to "cure" the human being without also healing the social environment. The opposite is also true: it is impossible to change society without changing the individuals who live in it; likewise a society cannot be healthy if the people who comprise it are not healthy. Thus, the most appropriate term to use here is psycho-social, which encompasses both. It was Aristotle, I believe, who saw man as a social creature, which means that the more "socialized" (sociable) a person is, the healthier he is; the less (social), the sicker.

The powerful have created a social system that is inappropriate for the people, the immediate result being the emergence of a whole series of conflicts, because the human being wishes to live and to expand and he cannot. Indeed, there are laws that prohibit a person from selling anything on the street, laws that prohibit one from using one's residence as an office. In some places even entire streets have been blocked off so that the populace cannot use them (Los Angeles). The habit that the individual with power has of laughing all the time has a certain reason for being, because he has taken possession of the world. If the people always look worried and fatigued, it is because they are being kept from the life they are entitled to. Everyone, not just the shrewd, should be able to enjoy the benefits of everything.

References

1. Norberto R. Keppe, *Psicanalise da Sociedade* (Psychoanalysis of Society), (São Paulo: Proton Editora Ltda., 1975)
2. Marialice M. Foracchi, *Sociologia e Sociedade* (Sociology and Society), (São Paulo: Jose S. Martins, 1975), p.23.
3. Friedrich Engels, *El Origen de la Familiar, la Propriedad Privada y el Estado* (La Habana: Editorial de Ciencia Sociales, 1975), p.199.
4. *U.S. News & World Report*, October 14, 1985, p.46-7.

Action: the Basis of Happiness

There are two fundamental questions in regard to civilization today. First, we are unable to exercise true action because of the nature of work today. Second, we are being forced to act against life, against what is good, beautiful, and real. And the reason for this is the following: the human being in present-day society is obliged to dedicate himself to activities that increase the socio-economic power of the sickest individuals instead of doing something for humankind, for its development and well-being. The consequences of this are; first, that human activity has become secondary and superfluous; and second, that something even worse has happened, which is that man has created the idea that his individual interests are directly opposed to the interests of his fellow man. In short, as a result of erroneous actions, a hell has been created on earth.

The sanity of the human being depends on his action based on goodness, truth and beauty. Such action is obviously social. For instance, anyone who claims to have love but who does not in practice help his fellow man, is lying. Anyone who considers himself charitable but underpays his fellow man is dishonest. Anyone who judges himself to be magnanimous but cloisters himself within four walls is extremely selfish. Being good means doing good, just as being truthful means acting truthfully, and as being artistic means creating beauty.

A new society can be formed by way of trilogical action, which is accomplishment based on goodness, beauty and truth. Indeed, there is a misconception in regard to freedom, a mistaken idea that we can do any fantastic thing we wish and no harm will

come of it, that we can give vent to any feelings of hatred or envy and we will not suffer for it. In fact, we can do only what is possible, not what we wish. Although we would like to do anything we desire, the human mind can function properly only within truth, beauty and goodness. Thus, we must understand fully what reality is if we are to act appropriately.

Practically speaking, the human being *is* his attitude and that which he accomplishes. When we analyse a person, we try to discover how he acts. Therefore, we can say that what characterizes man is his behavior. This is in line with the discoveries of existentialist philosophy, for it was Husserl, Binswanger and Heidegger who brought us the idea that the type of existence determines the individual's essence. My opinion is that the essence of the individual can be harmed by erroneous behavior. That is why it is important for us to recognize our errors so that we can act correctly.

Prince Charles and his wife, Princess Diana, who made a tour of the United States not long ago, are an extremely congenial couple, far more friendly than most people we know. But why so much "adoration" for two human beings, representatives of the British royal family? I believe that people identify themselves with important personalities, thinking that their situation is the ideal one. More important, however, is the fact that actual worship of the powerful has been so promoted and encouraged that the radio, the press, television and society as a whole has been induced to exalt those who have social power. This is a pathological attitude which I have termed theomania (the mania of wanting to be equal to God).

God is adored for his goodness, his infinite love, his perfection. We humans should be judged according to the work we do in benefit of the human being, judged by our effort to accomplish good, art and science. The criterion, then, is based on action: the greater and the better the action within goodness, truth and beauty, the more perfect the person and the closer to God he is.

Man's behavior is what determines his equilibrium or his sickness. Thus, in order to judge a nation correctly, we need only to look at the number of mentally ill and maladjusted people it has. In this respect the United States has an extremely poor rating; that is, the American people are suffering the most, because of unjust laws and the enormous burden the powerful have placed on

their shoulders. The most tormented country on the face of the earth (outside of the Soviet Union) is this one because, as the leader of the world, it has sheltered to the most perverse individuals of all, the leaders of socio-economic power.

In spite of all the errors they commit, most human beings try to follow God. We know that even those who condemned Christ believed they were acting correctly. During the Spanish Inquisition, people were killed in the name of God; and the Latin American torturers (Brazilian, Argentinian, Chilean and Uruguayan) left the torture chambers to take communion at the holy ceremonies. And we cannot say that they were conscious of the crime they were committing. Didn't the Son of God say of his executioners: "Father, forgive them; they do not know what they are doing" (Luke 23:34)?

And thus man marches on, unaware and inverted, until he succeeds in seeing his enormous envy, that envy that took him from Paradise and which keeps him unhappy. Obviously, if a person is to perceive his hatred and opposition to life, opposition to that which is good and beautiful, he must put himself into action and *do what* is good and real.

Our plan in Analytical Trilogy is to form a trilogical society, a society in which companies, commerce, business and politics serve all mankind, not merely a few ill-intentioned families and individuals, giving them yet more power. Until now, humanity has been functioning in the most difficult way.

The sole means the human being possesses to attain happiness is that of action, good and continuous action within time and space. All so-called negative feelings (envy, hatred) are attitudes that serve to oppose, distort or omit true action — and action is spirituality. Action is the very manifestation of feeling (love), for goodness overflows from itself and accomplishes what is good for the world and for others; goodness reaches even to the heavens, with its saints, angels and God, establishing a link with earth. And this brings great happiness.

Thomas Aquinas defined several paths that man can take to reach happiness, asking: What causes man's well-being? Social status? Material wealth? Pleasure? Aquinas concluded that man feels happy only if he is in contact with the Creator. We take this idea a step further and say that this relationship with God can only be reached

through action — action that affects everything that has been created, everything that is genuinely good, beautiful and true.

The technique of action is as follows. For an individual to put himself into action, it is necessary that he eliminate any feeling or thought that is against action. If he fails to do this, he will immediately obstruct action and he will begin to suffer. We see, then, that suffering is merely a symptom of an attitude of opposition to the action we are practicing. To keep evil from taking control, the individual must keep his attitude constantly directed toward good. He must not stop acting correctly, because the moment he does, he begins to destroy himself.

Lucifer and his demons, because of their attitudes generated by envy and hatred, have less and less intellectual capacity — unlike the human being who, because of his scientific, philosophical and spiritual development, is becoming more and more capable and intelligent. It is important that we realize that the evil spirits act only in a negative way, by means of intrigue and slander, pitting one person against another and lying about themselves and others. In other words, the demons have no capacity whatsoever for accomplishment. The most they succeed in doing is to guess where lost objects can be found or what a person has in his pocket. They are only capable of practicing feats of sleight of hand, like prestidigitators in a circus side show.

God possesses just one essence with three different existences: Father, Son and Spirit. God is eternal; that is, the Three Persons will exist forever, but the human being, being mortal, is only able to feel and to know as time passes. In other words, in God there is no difference between goodness (the Father), truth (the Son), and action (the Spirit), because he is of one essence only. The three existences act simultaneously, and at the same time they are different and independent. They are one in essence, diverse in existence.

Christianity has existed for nearly two thousand years now, and it has failed, just as Judaism did before it. And the reason Christianity has failed is that its wish was to exist as a separate entity, by itself; and like Hellenism alone (without Christianity) it was not sufficient for humankind. Nevertheless, the Third Phase, or Third Millennium, is now beginning, bringing to completion the Divine Triad on earth — a return, as it were, to paradise lost.

Creation itself was accomplished by the Three Persons, but the contact with humanity that followed was realized by each of the triad separately. Thus, the Holy Spirit is now beginning to act (as a result of trilogical scientific development).

God is formed of three existences in one sole essence. Each of the three Entities acts separately, but solely in accordance with what is real — and what is real is also true; it is also good, correct and conscious. The First Existence accomplishes only that which is good; and this is both correct and conscious. The Second Existence accomplishes that which is true; and this is also good and conscious. The Third Existence brings consciousness only of that which is good and correct; and thus it completes the essence, accomplishing the Kingdom of God. It is this realization (action) that constitutes the essence which Aristotle called Pure Act.

Each era of humanity has understood this in different ways because each of the different existences of God were acting. Full understanding will come with the Third Being, not only because he is the third, but also because he is the consciousness of the other two.

The more the human being puts himself into action (within goodness and truth), the more he will resemble God. This is the one and only path to happiness and total, eternal realization.

Total Realization Through Action (Conscientization)

In this century the United States became the most advanced nation in the world as a result of its pragmatic philosophy of life (C. S. Pierce, William James, John Dewey and T.B. Veblen) which holds that truth is that which functions in practice. Moreover, as the principle of freedom was taken from Ockham, who believed that anything is possible, the American people tried every path; that is, they accepted everything that was put before them — as long as it concurred with their way of thinking. This type of "freedom" is short-lived, however, and now a great crisis is in full progress, threatening the fate of civilization itself.

The point I wish to make is that there is considerable difference between drinking pure water and drinking polluted water; between eating healthful food and eating spoiled food; between accepting life instead of committing suicide; and between acting for good instead of practicing evil. Truth is not relative; and now the time has come to realize that the concept of freedom has been distorted, for we are free only to do good, not to do evil. If a person nourishes his bad "feelings" (hatred, envy, arrogance), he falls ill easily; if he thinks in an incorrect way, he encounters innumerable difficulties in his life.

Unfortunately, all facets of society today are impregnated with an erroneous "philosophy of life" that attributes value to dishonesty and shrewdness, which is why life in society has become extremely disagreeable. In practical terms, the truly corrupt and deceitful attain high positions, while the idealists, the workers, the artists,

students and intellectuals are persecuted and humiliated — as in the famous novels of the Slavic writers (Gorki, Tolstoy, Dostoevski). What I am saying is that the social system has been organized in an inverted way: the sick subjugating the healthy, the evil dominating the good, wrong guiding right. Let me give some examples.

Work is structured to harm the human being, taking from the people the riches that rightfully belong to them in order to increase the wealth of merely a few. The greatest business today is the production of arms that are to be used for the purpose of destroying entire peoples. The very existence of one single gun is immoral: we must not manufacture anything whatsoever for the purpose of destruction. If we feel the need to defend ourselves from some insane person, we must never resort to any means which will destroy him. No nation can claim that its defense is based on its power to destroy another nation as justification to build up an enormous arsenal of war. The country that does this is just as unethical as any other who does it.

Lately, the people have been making an effort to stop the proliferation of arms. They march in protest before the political powers in their countries, forgetting that the danger lies behind the politicians, in the economic power that manipulates mankind. Whenever there is this type of protest in front of the White House, everyone knows that the politicians have permitted it; but if such demonstrations are made against any economic power, the police are called immediately and the uprising is repressed. Note that the politicians are used as buffers to dull popular discontent. In a sense they are the scapegoats of those who are truly responsible for the unjust social situation.

The people as well as the politicians themselves need to become conscious of the fact that the country does not depend on economic power. On the contrary; such power is harming all nations and leading them to destruction, because the people who possess power become more and more closely united so as to better exploit the country. Late in 1985, *Time* magazine published an article entitled "Let's Make a Deal," which said:

A wave of raids and acquisitions is changing the face of U.S. industry. Those moves were the latest in the

spectacular spate of mergers, acquisitions and takeover wars that have transformed the U.S. economy in recent months and become matters of grave concern in American boardrooms, courtrooms and legislatures.

In this introduction to the book *Corporations and the Cold War*, published by the Bertrand Russel Peace Foundation, David Horowitz makes the following affirmation:

*Without regard to asset positions, not only do 500 corporations control two-thirds of the non farm economy, but within each of that 500 a still smaller group has the ultimate decision-making power. This is, I think, the highest concentration of economic power in recorded history. In addition, since the United States carries on not quite half of the manufacturing production of the entire world today, those 500 groupings — each with its own little dominating pyramid within it — represents a concentration of power over economics which makes the medieval feudal system look like a Sunday school party.*²

In the same book is a final chapter on "The Militarization of the American Economy,"⁽³⁾ by Charles E. Nathanson, in which he shows that the majority of the big companies are committed to the manufacture of arms, namely: International Harvester, Continental Can, Borg-Warner, Litton Industries, Allis Chalmers, Aveo, American Machine & Foundry, Kaiser Industry, Rockwell, Standard, Norton, Westinghouse Air Brake, and so on. The fact shows how economic power controls military power — a very dangerous situation for the nation.

This is a master stroke perpetrated by social and economic power; first because it has taken control of the most dangerous power in existence, and second, because it is sustained by war (military power) inasmuch as it must promote the use of its products if it is to sell them — even if this means that entire populations must disappear from the face of the earth.

The origin of the people's lack of initiative is easy to determine. Those who have socio-economic power have organized society in such a way that they cannot allow the other people to be very

active — under penalty of threatening the system they themselves created. They prefer that the populace remain dependent, for that way there is little risk of their losing their power. All of the administrative processes speak loudly about delegating powers, as though this were a great favor they were granting their subordinates. In my opinion, the major problem is exactly the opposite: socio-economic power actually obstructs all initiative on the part of subordinates, because the moment that these begin to think and act for themselves, they will no longer need the companies and the jobs that enslaved them.

In Rhode Island we visited two mansions that have been opened to the public. One, finished entirely in marble inside, belongs to the original family; the other (next to it) belongs to the former wife of the owner of the first house, who divorced him in order to marry the owner of the second mansion. Neither of the properties provides public access to the beach or the sea, and inside, certain parts are sectioned off with iron grilles to prevent the servants from circulating freely — all of which shows clearly that the time of the great one-family mansions is coming to an end. People are acquiring greater consciousness and no longer submit to this type of servitude. They may still be enslaved, but it is done by increasingly subtle techniques which will also continue to be discovered. This is the great struggle between the intelligence of geniuses and people of talent on the one hand, and the malice and wile of the evil-doers on the other.

The people need to realize that capital cannot be used only by a few individuals for their own benefit. The people must wake up to the fact that money should be used to benefit them. Humanity is obviously half asleep, like the girl in the fairy tale (Sleeping Beauty), but since it is merely sleeping, it can and should be awakened — especially those individuals of worth, the social leaders — so that we can at last take charge of what is rightfully ours. If this is not done, we are condemned to decadence and destruction within a relatively short period of time.

The question of social consciousness is of fundamental importance. The people must perceive that they feel a deep, undefined, in-conscientized (concealed) uneasiness — which is why they drink too much, eat too much, spend too much time watching television and consume all sorts of drugs. In short, it is the cause of

their unhappiness. It is essential to recognize that we live in a prison, watched day and night by the socio-economic powers who have bought out all of the other powers — the politicians, the police, the armed forces and the scientists — in order to keep the people from being happy. I really do believe that the devils hand pick certain individuals to dominate so that all of humankind can be controlled. If in earlier times the power was religious (Middle Ages), and later feudal, bourgeois and imperial, today it is totally economic. Nevertheless, we can now defeat it by using our intelligence and good intentions, because good is superior to evil. Not only in the movies does good win over evil. We are going to be victorious in real life.

Journalist Barbara Pollard Taylor, in a recent article in *USA Today*, entitled "A Slave Society Will Not Endure," remarks: "History tells us no group of the people will long remain submissive to the domination of another. The story of the Roman Empire is replete with slave revolts." ⁴ I believe that a similar climate of revolt is developing here in the United States. We have only to look at the farmers who are no longer able to survive as a result of the enormous speculation being carried out by the socioeconomic powers-that-be. As the dollar became stronger (up to 1985), the merchants preferred to buy food more cheaply from other countries, thereby provoking the bankruptcy of the American farmer. At present, what is most important is that the farmers unite in order to: 1) sell their produce directly to the public; 2) work together in groups on smaller tracts of land so as to avoid high production costs; and 3) boycott all of the companies that exploit the farmers. They must not wait for the government to solve the problem with laws; rather, they must make use of the press, create their own news sheets and other means of mass communication in order to break down the economic power that exploits them.

Society as it is organized offers little opportunity for the average person to earn a good salary, because the "art" of getting money automatically conveys the idea of dishonesty. Most people think that if they have a job, their lives will be easier — never imagining that most employers use illegal means not only to make greater profit, but also to pay their employees. It is more of a psychological problem than a real one: to exploit others, a person needs courage; to work, a person needs only good will. My scientific experience

has shown me that all extremely paranoid individuals, who lack common sense, show a great deal of audacity when it comes to organizing enterprises that exploit society. Such individuals have no feelings of guilt, nor have they enough equilibrium to refrain from attacking others.

The group that becomes strongest eventually dominates the others. Today, economic power holds sway over religious, scientific and even political power in most countries, because it has been allowed total freedom to act. Thus, the Napoleons, the Neros and the Caligulas of the past have abandoned politics to become the speculators and bankers of today. For this reason it is absolutely imperative that the three principal powers — spiritual (religious), material (economic) and executive (political) — be controlled by one another so that there will be equilibrium, in the same way that the judiciary, the legislative and the executive have equal power in a democracy.

Are goodness and truth self-existent? Or is goodness the act of doing that which is good, and correctness the act of doing that which is correct? We must verify whether essence is action itself. By way of scientific evidence we approach the idea of Pure Act that Aristotle saw in the Creator. The very same phenomenon occurs in relation to the human being: our essence consists of cellular movement (in the physical organism) and the dialectic between love and truth (in psychological life). Thus, the moment we obstruct action, we become pathological. And this pathology can act on the physical level (creating disease) or on the psychological level (creating monsters). Let us say that the devil deformed his essence, so that he now manifests himself as a monstrous animal. The human being can seriously harm even his genetic structure if he adopts behavior that constitutes a denial, omission or distortion of reality.

God is formed by the interaction of Love and the Word, which is the Spirit; that is, movement and action. If it were otherwise, there would be no creation, which is similar to God: the act of love and truth. The more inactive a human being is, the less human he becomes, for inaction signifies that he is rejecting his essence. That is why man *is* what he *does* (good and bad), not what he thinks or feels. There cannot be love without action, just as there cannot be truth without action, or real action that is not true and loving. Don't we say that life is movement?

All that exists is action. Or better, everything that is truly good and beautiful is action — and conversely we can say that everything that is bad (pathological) is a denial, an omission or a distortion of action. What exists is accomplishment, on the individual as well as the social level. Husserl said that consciousness was not a substance but an activity. To be more exact, we can say that substance is the result of activity: the more substance, the more activity. Generally speaking, the person who is more intelligent and who accomplishes more is the one who gives greater freedom to his thought and his feeling, with perfect unity between what he does and what he thinks and feels. In God, for example, there is a perfect blending of goodness and beauty (the First Being: the Father) with truth and the word (the Second Being: the Son), within the highest consciousness and action (which is the Third Being: the Spirit) — a meshing so perfect that one is identified with the other (unification), forming the divine substance.

The essence of the human being is the unification of action (within goodness and truth); and it is action performed in the material world, or better, in this earthly life, for the purpose of building the Kingdom of God here. Therefore, the individual achieves fulfillment as a human being only by acting in the material realm — in accordance with the plan of creation, which is to build and develop this life. Indeed, we can only see with our eyes, hear with our ears and speak with our mouths when we are in contact with affection and the intellect; without the body and psyche, the human being cannot fulfill, cannot realize, his essence.

Aristotle saw the Creator as Pure Act, and I would add, the Pure Act of Love and Truth. Thus it is possible to conclude that the human being can only become similar to God through this type of action, since man does not possess the same goodness and truth. If the person's actions are based on goodness and truth, he has no time to be evil and false. Can goodness or reality exist in and of themselves? That which is good is action based on truth, and that which is real is good action. If action is absent, then goodness and truth cannot exist. Goodness is the action of that which is good, and truth is the action of that which is right. There is no such thing as inert goodness or truth.

All that exists through creation is good, beautiful and true; all that opposes existence is evil, ugly and false. Therefore, there

cannot be goodness without the performance of it, or truth without the manifestation of it, because both goodness and truth identify with action; they are one and the same act. Act is always existence, for there can be no essence without existence: thus, goodness is the act of being good; truth is the correct act; beauty, the beautiful act.

The postulate of existentialist philosophy that says that existence creates essence is not entirely wrong, for essence is itself movement that can be affected in such a way that it becomes completely distorted, or neutralized. Indeed, neurosis and psychosis are attitudes of denying, omitting or distorting reality. Don't we think of devils as being repulsive animals with horns and tail, claws and cloven hooves? Just as the most recent experiments in physics show that the arrangement of atoms determines the quality of matter, the conduct of the human being can so affect his essence that it degenerates completely.

Only God's essence is immutable, for his existence is in complete accord with his essence. In created beings, however, existence can affect essence, because of the very limitations of the nature of the being itself. A dialectic process (Socratic, or Christian) takes place between behavior and essence, between what the individual does and what he is. Nevertheless, the principal aspect of the human being is his behavior, for he can choose either to draw closer to goodness or to reject it entirely. What is love? It is goodness in action. What is truth? It is the action of what which is real. I am saying that there is no such thing as inert goodness or truth. Both are movements; that is, both are of the essence. In other words, there is no separation between eternal movement (consciousness), goodness and truth. In the human being, action can be diminished, and thus love and truth are harmed.

The individual of greater action is the one who accomplishes any type of work with greater facility, for he is closer to his essence. We may extend this perception to include contact with the Creator; the greater the activity (aimed at goodness, truth and beauty), the nearer one is to God; the less active (the more contemplative, in the general sense of the word), the more distant. If I said that all that exists is good, or true or beautiful, I would be partially correct; but if I say that all that truly exists is the action of goodness, truth and beauty, I am entirely correct, for reality is formed by the act of goodness, truth and beauty.

cannot be goodness without the performance of it, or truth without the manifestation of it, because both goodness and truth identify with action; they are one and the same act. Act is always existence, for there can be no essence without existence: thus, goodness is the act of being good; truth is the correct act; beauty, the beautiful act.

The postulate of existentialist philosophy that says that existence creates essence is not entirely wrong, for essence is itself movement that can be affected in such a way that it becomes completely distorted, or neutralized. Indeed, neurosis and psychosis are attitudes of denying, omitting or distorting reality. Don't we think of devils as being repulsive animals with horns and tail, claws and cloven hooves? Just as the most recent experiments in physics show that the arrangement of atoms determines the quality of matter, the conduct of the human being can so affect his essence that it degenerates completely.

Only God's essence is immutable, for his existence is in complete accord with his essence. In created beings, however, existence can affect essence, because of the very limitations of the nature of the being itself. A dialectic process (Socratic, or Christian) takes place between behavior and essence, between what the individual does and what he is. Nevertheless, the principal aspect of the human being is his behavior, for he can choose either to draw closer to goodness or to reject it entirely. What is love? It is goodness in action. What is truth? It is the action of what which is real. I am saying that there is no such thing as inert goodness or truth. Both are movements; that is, both are of the essence. In other words, there is no separation between eternal movement (consciousness), goodness and truth. In the human being, action can be diminished, and thus love and truth are harmed.

The individual of greater action is the one who accomplishes any type of work with greater facility, for he is closer to his essence. We may extend this perception to include contact with the Creator; the greater the activity (aimed at goodness, truth and beauty), the nearer one is to God; the less active (the more contemplative, in the general sense of the word), the more distant. If I said that all that exists is good, or true or beautiful, I would be partially correct; but if I say that all that truly exists is the action of goodness, truth and beauty, I am entirely correct, for reality is formed by the act of goodness, truth and beauty.

Many patients say that they do not work because they do not want to wear themselves out. They think of themselves as motors, which if driven too hard, do wear out. The comparison is erroneous, however, because the initial power comes not from the motor itself but from the energy source that causes the motor to function: the fuel. And fuel (electricity, atomic power, and even natural gas) is essentially action. If we analyse the motor, we find that its value lies in its functioning: an inoperative motor is no longer a motor; and an inoperative motor becomes rusty. In the human being, anything other than action keyed to goodness and truth is destruction, stagnation and sickness.

References

1. John Greenwald, "Let's Make a Deal," *fine*, December 23, 1985. p.42.
2. David Horowitz, ed., Introduction to *Corporations and the Cold War* (New York: Monthly Review Press, 1969). p.11.
3. Charles E. Nathanson, "The Militarization of the American Economy." *Corporations and the Cold War*. ed. David Horowitz (New York: Monthly Review Press, 1969).
4. Barbara Pollard Taylor, "A Slave Society Will Not Endure," *U.S. A. Today*, December 16, 1985, p.10A.

Action (Based on Goodness, Truth and Beauty) As the Foundation of a New Society

The basis of the new society, the trilogical society, is action, or better, behavior that is directed toward social and individual good. In fact, the whole purpose of psychoanalysis is to help the individual become aware of his "feelings" of envy and hatred so that, as he comes to realize how harmful such attitudes are, he will relinquish them in favor of positive, constructive, beneficial action based on true goodness. Thus, in Analytical Trilogy, work is considered to be essential — a concept which runs counter to what people generally believe. This does not, of course, apply to work that is in any way exploitive, enslaving or consumerist in nature. It applies only to that action which is aimed at the common good (and the good of the individual, as a consequence). In fact, we must reformulate our ideas regarding work, for anything that is done for the common good is enjoyable.

There are two basic types of individuals: those who work and those who do nothing. The former are generally congenial and, above all, they are bearable; whereas the latter are intolerant, envious, malicious. It is necessary to analyse what we call sickness in the light of human behavior: those whose actions are good, real or beautiful are healthy; those who act in opposition to goodness, truth or beauty do so because they are envious, filled with hatred and wickedness, and therefore they are sick.

Our entire social structure is inverted; that is, it is based far more on the "inspiration" of demons than on the inspiration of

God. When we see that hunger is rampant in so many countries (India, Ethiopia, Angola, Mozambique), war is destroying entire nations (Libya, Iran, Iraq), and whole populations have been silenced by dictatorial regimes (the Soviet Union, its satellite countries, Cuba, Chile), we are forced to admit that we are not living in the best of worlds, as Leibnitz said.

C.S. Peirce, William James, T.B. Veblen and mainly John Dewey imbued North American society with a pragmatic philosophy (the truth is that which brings practical results). The idea itself is good; but the difficulties arise when the individual does not know what really brings the best results. These days the principal objective of the influential American is to earn money — and as the American philosophy of life holds that the essence of the human being is freedom (Ockham), people believe that the objective of those in power is correct. And yet, if we analyse the consequences of this philosophy — industry and agriculture in decay, the economy transformed into a speculative system that endangers the nation — we see that such a philosophy is entirely wrong.

The structure of the trilogical society is actually opposite to that of present-day society. In the typical family unit, for instance, one individual is usually responsible for its structure and that person is expected to provide the wherewithall for the support, education, and even the entertainment of the various members. This type of structure generates a very serious state of tension, inasmuch as one individual alone is obliged to support the entire family group. In the trilogical society, however, the group as a whole helps each one in particular, thereby making individual responsibilities much lighter.

Truly, I do not see how society can continue except in the form we are proposing. Living becomes far, far easier: a) the cost of living falls by as much as 80 percent; b) the cost of entertainment decreases by as much as 90 percent; c) education costs drop by as much as 50 percent. In addition, the overall benefits are much greater. Our experience in New York has shown us that there are two different, even antagonistic, worlds. One is society as everyone knows it, which now seems to us a semi-hell; the other is our type of society, which is a semi-paradise.

Leonard Silk, correspondent for *The New York Times*, published an article entitled "How to Soften the Dollar's Landing." In

the article he asks: "How can a crash landing for the dollar - which might regenerate inflation, send interest rates soaring and plunge the United States and other countries into a recession be prevented?" Silk's question shows that all nations today are interrelated; if one of them has problems, all are affected by the consequences. In terms of society, this means that all of its members must possess a certain degree of equilibrium if a total debacle is to be averted.

What we have seen in our trilogical society is that there are several people who are sicker than the others, individuals who create problems. They are people who are not interested in working, or they create intrigue, or they steal things from others in the society. In any other institution they would not be allowed to remain, but in our trilogical society they undergo analysis instead. This gives this type of individual a chance to see his problems and correct them. It also enables the society to neutralize such harmful actions; that is, the individual is prevented from stealing, for instance, or doing other harm. In other words, these become the "cripples" of the group: tolerated but restrained.

For a long time I had thought that it ought to be possible to cure neurosis and psychosis without the person necessarily having to undergo individual psychotherapy. Today I see clearly that it is possible in the trilogical society, with the help of others from the group itself, who at times may even act as counselors. If the unconscious (as Freud saw it) does not exist, then the process of psychoanalysis can eventually become a type of sociotherapy.

In the United States, for many years now there has been concern with developing a normal society. On February 5, 1963, John F. Kennedy sent a message to the opening session of the 88th Congress, in which he said: "I propose a national mental health program to assist in the inauguration of a wholly new emphasis and approach to care for the mentally ill." Indeed, I believe that the greatest barrier to establishing the trilogical type of society is due to a generally distorted idea of psychopathology together with an erroneous philosophy of life. Therefore, the President's idea was absolutely correct.

The trilogical society resolves, with relative ease, problems related to: a) greed, because the individual has everything he needs and, thus, becomes calm; b) sex, because sexual fantasies are

more clearly perceived; and c) avarice, because members of a trilogical society realize that they can live well with much less than they imagined.

The trilogical model of society developed spontaneously. My associates, Claudia Pacheco and Pertti Simula, and I bought a house for ourselves in the New York City suburb of Yonkers. One by one, Brazilian friends came asking for a place to stay, and they simply remained. Eventually there were twenty of us living in the one house. We then bought a second house and the same thing happened. Finally, the group, which expanded spontaneously, numbered forty-eight in all.

Can a good social structure influence the individual to the point of obliging him to act correctly? It seems that this is the procedure communities have followed throughout history to improve the lives of their members. Monasteries and convents are typical examples. However, if such groups did not achieve satisfactory results, it is because they did not follow a correct philosophy of life. Analysing society at large, we can see that some countries have achieved greater development than others because they established a better social structure. One example of this is the nations of the West as compared to those of the Orient. Today, however, the situation has reached crisis proportions, and this explains why Europe and the Americas are now adopting Oriental concepts of life — forgetting in the meantime that if such philosophies did not bring practical results in the Orient in the past, they surely cannot be expected to do so in the present.

The influence between society and the individual is reciprocal; one exerts influence on the other. In general, the social group is the more powerful, capable of molding the individual to its principles. Nevertheless, it is also possible for one or another extraordinary individual to rise above his environment and bring about new conduct. Some who did this were Christ, Saint Benedict, Duns Scotus, Thomas Aquinas, Ockham, Luther, Kant, Freud, Darwin, Einstein, Marx, Bach, Beethoven, and Leonardo da Vinci. The most important particular in this process, however, is to oblige the individual to take positive action, because that is the only way his consciousness can be stirred so that he will practice good and recognize what is bad.

In our cities there are a great number of securely locked buildings surrounded by fences and guards as though they were huge prisons. Walking along the streets, we feel as though we are being shadowed, like stray dogs, by suspicious police. Indeed, the whole environment seems hostile and inappropriate for human life. And in fact it is precisely that. Nevertheless, all of this can be changed in a short time if socio-economic power is dethroned and society handed over to the people.

When the cities belong to the people, the ground floor of the buildings can be made into public atriums, open to everyone, with shops and stalls where craftspeople can display their wares, with restaurants and art galleries, statues and ornamentation, exposition halls and areas for concerts and other types of entertainment. Today, only those who have economic power are able to open a business establishment — which they do for their own benefit, and for the purpose of exploiting their fellow man.

References

I. Leonard Silk, "How to Soften the Dollar's Landing," *The New York Times*, July 26, 1985.

Addendum

This last part of the book was written by four psychoanalysts from the Society of Analytical Trilogy: Claudia Bernhardt Pacheco, Marc Andre R. Keppe, Suely M. Keppe Simula, and Sandra Ingrid Keppe. "Trilogical Enterprises" was elaborated by Pertti Simula and Antonio Jose Zillo, "Liberation, Drugs and Power" by Martha Cruz, and "The Power Syndrome" by Juhed Abuchehin, M.D.

Each of these additional chapters has a specific aim. "The Individual, the Family, and the Trilogical Society," by Claudia Bernhardt Pacheco, explains how a new, more advanced and practical society can be organized in which the individual and the family encounter an environment of greater equilibrium. In "Trilogical Enterprises" Pertti Simula and Antonio Jose Zillo demonstrate the feasibility of organizing work so that it directly benefits both the worker and the people as a whole. In "Women and Power" Claudia B. Pacheco analyses the enormous force women have that can bring about a social transformation which will benefit all humanity. "Liberation, Drugs, and Power," by Martha Cruz, explains how socio-economic power protects its own interests by furthering the use of drugs in order to keep the people alienated, especially the young. In "The History of Economic Power," Marc Andre Keppe describes how the human being has been a slave since the very beginning of civilization, at least as we know it. The article by Suely M. Keppe Simula, entitled "Education Today: Orientation for Slavery," explains how economic power has always dominated the school and, as a result, education in general.

The Individual, the Family, and the Trilogical Society

by Claudia Bernhardt Pacheco, Ph.D.

In spite of all of his obvious problems, the human being seems to have retained within himself a glimmer of hope that one day he might live reasonably well and be happy.

The growing number of second marriages shows that individuals attempt to be happy; however, they err in the analysis of the cause of their failures. No one, no matter who they are, can be happy in this infernal type of life.

A survey, carried out by the University of Illinois in 1983, showed that people who moved from one place to another, did so for the following reasons: 71% chose to go where they would be close to relatives or friends; 41 % moved to a place because someone in the household had lived there before; and only 6% made their choice based on business opportunities. (*USA Today*, October 9, 1985). This indicates that people still attribute greater importance to ties of affection than to money.

The problem is that the human being cannot live in peace, fulfill his affectionate needs, and be free, because he is impeded by the envy of the sickest individuals within society.

The same system of checks and balances adopted by the American Constitution should be applied to all levels of social life. No one individual should be allowed to have the power to impede the freedom, the happiness, or the development of another. However, until now there has been no means of holding the most envious individuals in check. Trilogical homes, schools, clubs, and

churches employ a system called conscientization of error (checks and balances) that prevents one individual from acquiring too much power and with it, spoiling the life of his fellow man. In this system, whenever any individual in a position of leadership begins to abuse his power, his group immediately makes him aware of the error he is committing. Should he persist, his power is neutralized, he is replaced, or he may even be sent away from the group.

The goal of the trilogical society is to heighten awareness of individual and social psychopathology so that both may be neutralized. Equally as important, the trilogical society institutes new laws that prevent the dishonest and the mentally unsound from exercising power and control over those who are more honest and well-balanced. Such a society establishes standards of equality which foster individual, economic, professional, cultural, and religious development at all levels.

The ultimate goal of the trilogical society is to create a free society where goodness, beauty and justice prevail. A trilogical society is one which unifies love, intelligence and constructive action, and which accepts conscientization of errors.

Until today, the individual, the family and society have worked and produced for a small group of individuals who control them with an iron grip. In the trilogical society, the individual and the family work for the good of all so that both the individual and society itself are mutually benefitted. In spite of all the evidence indicating that humankind has never been as close to total destruction as it is today, this is the best time, the only chance perhaps, for the definitive liberation of humanity. The means available to us today, the scientific knowledge of psychopathology and mankind's present level of maturity, provide us with everything we need to initiate a decisive and peaceful revolution (without violence, without weapons, without loss of life), a revolution which will free human beings permanently from the crushing slavery which has held them captive until now. We are slaves within our homes, in the streets, and within our own countries. We are not even free in our own rooms, for our enslavement by the powers-that-be is forced on our lives through our feelings and senses: through television commercials, magazines, and newspapers in which topics and news items are distorted by personal interests; through bills we must pay every day if we are

to have a place to sleep, food to eat, clothes to wear, and even air to breathe.

In the streets, we must be constantly on guard against people, crazed and desperate, who may attack us. In nature, everything is peaceful, harmonious and tranquil, because the only power there is divine power, which all animals, vegetables and minerals obey. In contrast, in the human kingdom, everything is craziness: a struggle to acquire power and a struggle to survive at the hands of the powerful.

Many thousands of human beings are already prepared, awaiting this radical psychosocial change which must, indeed, occur if humanity is to survive. They are waiting only for the correct orientation as to what they must do and a more exact idea of the cause of their difficulties so as to correct them.

We know, through perception of the mechanism of psychological inversion, that the people themselves admire, follow, and try to imitate those who hold power. In doing this, they follow an insane ideal and strengthen those who are precisely their worst enemies — people who prevent them from living in peace and from progressing in life; people who directly or indirectly cause us, our children, our relatives and our friends to suffer a great many illnesses, both organic and mental.

I believe that the majority of those individuals who wield power are actually "unconscious" of the great harm they cause and of which they themselves are victims. The type of life these people lead is something terrible — the amount of illness they suffer, the alcohol and the drugs they consume and are dependent upon to live, the lonely lives they lead, the many enemies around them who hate them and sabotage them behind their backs. This is the high price they pay for the pact they make with the devil, described by Dante in *The Divine Comedy*. How can demonized individuals sabotage the happiness of others and not sabotage their own? Since the only true power is that of goodness, beauty and truth, how could those who reject their own essence remain in power for long? Evil and destruction are self-destructive.

What shows us that humankind can resolve the majority of its problems in a short time are the experimental residences and schools which follow the trilogical system of conscientization of errors (checks and balances). This system provides the means to

control the sickest individuals to prevent them from dominating others and making their lives hell. In the two years that the trilogical residences have been in existence they have not had any problems of suicide, drug or alcohol abuse, sexual abuse, physical or verbal violence, exploitation, racism, poverty (hunger, cold, homelessness), abandonment or isolation of the elderly, sexual promiscuity, abortion, psychotic crises, or serious illness. Childrearing has become much easier and effective. Moreover, the healthy aspects of life are cultivated: appreciation of art, culture, hygiene, affection, honesty, altruism, and mutual help for others and for society as a whole.

The Major Problems in Traditional Social and Family Organization

The study of human social organization in all civilizations has led us to the unhappy conclusion that, to this day, true social life and true family life have never really existed. What has existed instead are structures organized to preserve the socio-economic power of groups, individuals, families or institutions. Love, freedom, mutual respect and help have never been honored at any level, from the most disadvantaged classes to the most powerful.

The same struggle for power that we see in the socio-economic sphere we also see at work in family relationships in the realm of affection, where husbands and wives vie for power over their children and family in general. Thus, the family, which should be a haven from the battle for survival outside the home, has instead become an even more violent battleground.

Having analysed the behavior of families of past cultures, including those of the Roman, Chinese, French, English and Jewish peoples, and the African and Hindu tribes as well, I observed that the way in which they were organized made it impossible for the members to have a normal, balanced development. Because of the way they are structured, families have always served to protect the power of the family group, whether economic (patrimonies, land, riches), political (royalty, nobility) or social (aristocracy).

In China, 500 years before Christ, families formed the basic units of the state and the empire, the purpose of the patriarchal and patrilineal system being to guarantee the position of those who

dominated. Women were absolutely powerless, rejected, and deprived of any sort of freedom. Because only the male could own wealth and property, female offspring were often sacrificed at birth.

Roman families were not much different, their purpose also being to protect the property, name and status that was acquired through inheritance. Such was the theomania of these people that each *gen* (groups of families under the same name) had its own court and its own high priest, whose function was to pay homage to the god of each family (the *pater familia*). His power was absolute; the life and death of each family member was in his hands. We still see this system followed today in the Italian families of the Mafia.

In the Middle Ages, in England and France, for example, the common families served as slaves to the noble families. Poverty was absolute, the family group lived isolated from the rest of the world, and the average life expectancy of its members was less than 40 years. As in most other cultures, women were relegated to the fringes of society and children were given little opportunity for development. Marriages were arranged solely for economic advantage, and all economic control was given to the husband, who had power even over his wife's dowry and personal belongings. The noble families held all of the economic, political and social power together with the religious institutions which, especially in England, eventually acquired absolute control over marriage and family life, and consequently over society as a whole.

The more backward the culture, the greater the control the man has over the freedom of the woman and the children. In Africa (Uganda), for example, the chiva families have a patriarchal, patrilineal and polygamic system. Only the women work, while the men rule over everything: their wives, children, land and all properties.

In Russia the family serves the State, which exerts total power over each person's destiny. Children are educated to serve the State, and all orientation is aimed at annulling any individual initiative. Freedom does not exist — life in the Russian home is controlled by the State, which has total political, economic and social power.

The *kibbutzim* of Israel are an attempt to provide an alternative to the highly unsatisfactory traditional family organization, with its patriarchal, patrilineal and patrilocal norms. Their aim is to

provide social equality for men and women and among people of different classes. Many things have, in fact, improved under this form of family organization. However, family problems have been transferred to the community, and now, instead of the individual having to serve the interests (the power) of the head of the family, the kibbutz must serve the interests of the community, as a group isolated from global society. Worst of all, individual freedom and initiative are greatly restricted under this system.

Now let us take a look at American society and the American family, which has been said to be among the most liberal and advanced in the world. From the gravity of the problems they are facing, we can conclude that something serious is occurring which demands that urgent measures be taken.

If we consider the traditional American family to mean father, mother and two children, we see that 89 percent of the population is not included in this standard today. Although 72 percent of Americans consider monogamy of be "very important," 45 percent have problems of infidelity (Yale University Survey)

In 1982, individuals living alone, couples without children, and unmarried couples (not including single parent families) made up 57 percent of all homes according to the Census Bureau. In 1983, the census showed that the number of divorces had quadrupled from 1970 to then. It also showed that half of all marriages break up, 85 percent of those divorced remarry, and 60 percent of second marriages also fail. ²

In 1982, the *Christian Science Monitor* reported that 1.5 million children are missing every year, and that the number of people living alone had increased from 2.7 million to 21 million. ³ What will these figures be by 1990?!

Going back to the question of the problems facing American homes:

Between 55 and 65 percent of married people are involved in family violence, and some estimates say that 50 percent of women are abused. In New York alone there are 17,000 reports of women's abuse per year. If we consider that the majority of the cases are not

reported, we can agree with sociologist Richard Gelles who says that 15 million women suffer abuse annually in this country. ⁴

On the other hand, children and young people are showing clear signs of complete maladjustment.

The Center for Disease Control in Atlanta says suicide is the third leading cause of death for U. S. A. teens, ages 15-24. The suicide rate has grown 500 percent from 1950 to 1980; and Alan Berman, past president of the American Association of Suicidology, says up to two-thirds of teens who commit suicide are involved with drugs or alcohol. (5)

8 of 10 youths have tried alcohol, and 83 percent of the state of New York's 1.5 million seventh to twelfth graders use alcohol. ⁶

The fact that the use and abuse of drugs among children and teens has also been growing at an alarming rate reflects the deep dissatisfaction these young people are experiencing in their lives. Most of them say they are pressured by their parents, teachers and society into playing a role that is not natural to them. Moreover, this diabolical pressure exerted by the socio-economically powerful does not affect only children, young people and adults. The elderly are also very much abused under this inhuman system, in which the powerful despise not only their slaves but also those they can no longer exploit.

The life of each man, woman and child is becoming more unbearable with each passing day. In addition to all of the problems of exploitation and the tension occasioned by the social structure, which forces the individual to battle just to stay alive, the human being must still face an enormous struggle within his own home.

In more than 90 percent of couples with children, both work outside the home in order to support the family; and when they do get home, they must still take on the burden of emotional, economic and social problems which become virtually unsurmountable. In short, the human being suffers an infernal pressure from all sides, to say nothing of the enormous internal pressures he

must deal with which are of a personal, emotional nature or related to a lack of professional fulfillment.

Thus, everything becomes a motive for a fight: the care of the children (39% of the cases), in-laws (36%), how leisure time is spent (34%), politics (32%), household tasks (28%), even how affection is shown (27%)!

The majority of these mothers feel uncomfortable, for on one hand they need to work and they want personal fulfillment, but on the other, they would like to raise their children and give them love. How, then, can we reconcile material and professional realization?

Almost half of all American mothers with children under three are members of the labor force.⁸ Husbands, on the other hand, arriving home after an exhausting day of work, must put up with the complaints of revolted wives and children who not infrequently blame them for all of the family's problems — a large part of which are caused by the powerful, who dominate the life of mankind entirely, making it intolerable.

In addition, the man must more and more frequently share the household duties with his wife because she can no longer dedicate her entire time to this, as she did before she began to work. Formerly, what the man earned was enough to support the family. Today, not even with both spouses working, can they maintain a reasonable standard of living for themselves and their children. For every person who marries, marriage automatically brings with it the responsibility of having to carry an enormous weight on his or her shoulders. To support a family under the socio-economic system that exists today has indeed become a task for heroes.

The Trilogical Society

I do not believe that after reading this book there could be any doubt left in anyone's mind that immediate and effective measures must be taken to transform society.

The way of life we have been following until now is intolerable. The tendency has been for us to sweep under the carpet all consciousness of the extremely serious problems we see around us, for we had no alternative to work with; first, because we did not know what the deeper causes were, and second, because we could not find a reasonable solution.

Among the activities of the Society of Analytical Trilogy, one of the most promising has been the experimental trilogical societies, which include residences, schools, trilogical businesses and recreational and artistic activities.

It is important to stress that our wish is not to form communities that are isolated from the already-existing global society but rather, by making some small modifications, to achieve a reformulation of our philosophy of life. Our aim is to transform human societies, providing them with the immediate means for great progress and clearly practical results.

The trilogical residences are a new proposal for social organization in which interest in man's well-being, not socio-economic power, predominates.

The practical results of these residences have been so beneficial that in two years they have expanded 900 percent.

How It Began

The trilogical society was formed in March of 1984, almost accidentally, in an attempt to resolve the immediate economic and psycho-social problems of a group of individuals of various nationalities living in New York.

Actually, we had never given much consideration to community life. To the contrary; the idea was somewhat repulsive to us because as far as we knew, all of the communities in existence until then had erred, either because of extreme promiscuity, disorder and debauchery, or because they espoused the puritannical, moralistic fanaticism of various religious sects.

There were some common denominators among the members of these trilogical communities: all of them believed in the same trilogical philosophy of life and all of them had known each other before. In addition, they shared many of the same difficulties. It might be thought that the positive results showed by the trilogical society were due to this, but further on we will see that this was the not the case, because eventually new people from Europe came who also adapted perfectly to trilogical living.

Originally, a large house was bought that was intended to serve the needs of three people and temporarily house a few friends. A down payment for 30 percent of the total price was

made, the rest to be paid off in monthly installments over 15 years.

Since the price of housing in Manhattan was prohibitive (excessively high rents, deposit requirements, tenant laws and regulations, reference requirements, etc.) we agreed to house and orient an initial group of ten people until they found better jobs and means of subsistence on their own. As time passed, however, our initial plans changed considerably, and the residences became definitive.

The Early Days of Trilogical Life

Located in Yonkers, forty minutes by car from downtown Manhattan, the house, a turn-of-the century structure surrounded by gardens and well preserved by the two families who had lived there previously, was not equipped for community living. Although there were six bedrooms, the house had only two and a half bathrooms. In addition to a living room, dining room and kitchen, there was a large basement area, a good-sized laundry and storage room, and an old two-car garage in the back that had no heating but also served as storage area.

Obviously, in the beginning it was not easy for everyone to adapt to this new life together. The rooms were divided to make separate rooms for women and men and a bathroom for each group. Couples had their own rooms. The basement was immediately remodeled to serve as a study room during the day, a bedroom at night.

This arrangement gave everyone, despite the lack of comfort, a place to stay at the end of that first New York winter. They had a warm house, beds to sleep in, and a place to cook their meals economically. (Restaurant food, besides being expensive, was not healthful.) There were no children when the community started, but nine months later one of the couples had their first child.

Little by little, with everyone helping each other, they began to find better jobs. Cooperation was necessary to survival for all of us in this foreign country. When anyone needed to borrow money, there was always someone who was willing to help out. The same held true for language problems and for services. Those who spoke English (the Americans) helped the others with job interviews and such, and services were exchanged.

Later on, with the establishment of the trilogical enterprises, in which all workers are partners and share the same philosophy, the economic difficulties were resolved.

Daily Life in the Society

From the beginning it became necessary to establish certain basic norms of social discipline in order to make life easier and more agreeable for all. It was agreed that everyone, men as well as women, would share the household chores and yard work. Work schedules were set up and a coordinator was put in charge of distributing the chores and making sure they were done.

Those who were better at washing and ironing began to do laundry for the others, charging a small fee for this work. The same arrangement developed in regard to meals, clothing repair, hairdressing, household repairs and similar tasks. Three of the society's members bought vans which they used during the day for moving and deliveries and to transport members of the community to town in the morning and back in the evening. On weekends the vans provided transportation for trips, outings, furniture moving and to take members to and from the airport when necessary. This allowed the society a certain measure of autonomy based less on the use of money, and more on the mutual exchange of services.

One of the biggest problems that arose right from the beginning concerned the use of the kitchen and bathrooms. The refrigerators were always overloaded and there was a great deal of confusion as to what belonged to whom. The use of the bathrooms also became difficult, because everyone generally left for work at about the same time. Morning and evening bath schedules were promptly stipulated; showers had to be taken quickly. Very soon and with relative ease, rational and practical solutions were adopted and the various problems were solved.

As for meals, it was decided that everyone would contribute to a household fund which would be used to buy the ingredients, and that a cook would be paid to take care of the preparation. The same arrangement was made for housework and laundry. Later on, as the residences grew and more units were organized, a cafeteria was set up to serve everyone.

A quiet time and lights-out rules in the house were soon instituted so as to avoid excessive noise at bed and study times. Certain norms of dress and cleanliness were also expected to be observed to some extent.

A household behavior manual was elaborated, especially for those who had greater difficulty in controlling their selfish attitudes in a social environment.

Initial Problems

As was to be expected, problems in relationships began to appear. Small problems turned into big ones in a house shared by so many.

Sometimes food that belonged to others would be taken from the refrigerator without permission and without being replaced. Some took too long in the bathroom and used up the hot water, so that those who came afterwards had to take cold showers. Each month there were unidentified international calls on the bill for the phone they all shared. Some of the community chores were sometimes either neglected or forgotten (collecting the trash, keeping the garden and backyard in order, the house tidy).

The main problem, however, was the crisis of paranoia that spread among the residents. They would often criticize each other, and everyone felt he or she was being watched by the others. It was social censorship manifest in full force. Through individual and group sessions of psychotherapy this problem was resolved as well. In traditional family and social life, paranoia and censorship are allowed free rein, with no chance of being corrected.

Normally, when an individual feels censored or restricted by someone, he simply stays away from that person, thereby losing his chance to interiorize the object of projection (his own self-censorship projected on the other) in order to clear up the problem. This does not occur in a trilogical residence, where paranoia is analysed and resolved.

In the beginning, some tried to live outside the society during the week, visiting it only on weekends. Eventually they gave up this idea when they saw that, as the problems were ironed out, the new social organization that emerged was better than the traditional alternatives.

The Consciousness of Error Groups in the Society

As the problems arose and individual counseling proved to be insufficient to settle them, consciousness of error groups were instituted as group psychotherapy.

In this way, problems such as the following were brought up and dealt with: A. makes a lot of noise in the house after 11 p.m. ; B. takes other people's food from the refrigerator; C. is always behind in paying his rent and transportation costs; D. creates dissension and spreads moralistic gossip; E. talks too loudly; F. uses others clothes without asking; G.'s closet is always untidy; and so on.

It soon became clear that these were practical and obvious manifestations of the more serious problems of envy, megalomania, censorship, moralism, selfishness and narcissism factors which in society at large are allowed free rein. Indeed, many psychopathological characteristics which are never revealed in a traditional family system, where each family lives in a separate house, were discovered and treated.

One cannot hide his or her psychopathology all the time, and in the society there is the entire group who can detect it and work on it in the group psychotherapy sessions. For example, people who were previously considered pleasant and friendly showed bouts of bad humor in the morning, selfish attitudes or a lack of affection. The situation forced them to face their problem for the first time in their lives and correct it, with no chance for escape.

The four hours of the two weekly group sessions seemed to be insufficient to deal with all the problems that existed. A great many things that needed analysing appeared.

In fact, those who participated in these psychotherapy groups came to see the same people who had taken part in traditional group psychotherapy previously, when everyone lived according to traditional norms, in a far different light.

Idealization, deception and rationalization were no longer possible in this situation. In short, no one could escape from the consciousness of his or her problems, a fact which very soon resulted in a general feeling of great relief.

Psychotherapy in Trilogical Social Life

What most surprised us as scientists in the field of psychotherapy was to realize how great the sociotherapeutic effect of the trilogical residence was. Many problems which had seemed unsolvable in certain patients became workable.

For example, R.F. 24 years old, had led a solitary life with no friends. He neither worked nor studied, depended entirely on his father for everything, and frequently suffered deliriums and visions of demons, to the great concern of his family. In the trilogical society, this same person worked full time for one year as a cashier in a clothing store. Today he is his brother's business partner in a print-shop where he is an active worker. Very soon he will be financially independent. He has friends in the society, takes part in all of the activities, contributes to the scientific studies, and his deliriums and hallucinations have completely disappeared. Previously he needed four individual sessions of psychotherapy a week to maintain a certain measure of equilibrium. Today, with only two sessions per week, he lives a more stable life, because trilogical social life has cleared up most of his problems.

I.S., 24 years old, had long had serious problems in her family relationships. She fought with her brothers, even more so with her mother, and was on the verge of leaving home. In the society, she was gradually obliged to change: she overcame a lot of her selfishness, laziness, conceit and isolationism. She was constantly made aware of her paranoia by the group, affectionately but firmly. Little by little she became more involved in the activities, began to show more affection toward others and became more considerate. This enabled her to develop considerably, besides becoming a more pleasant and happier person.

R.P., 15 years old, an indifferent, sullen boy, showed absolutely no desire to study or work. He was withdrawn from his family, fought constantly with his sister, and was easy prey for bad company. Devoid of ideal, isolated and restless, he soon had to begin facing his problems, for in the society everyone helped him, with seriousness and firmness, to grow. His grades at school gradually began to improve and eventually he even made the honor role. His friendships became stronger, he was invited to study at a top-ranking high school, and over the holidays and vacations he began

to work, thus becoming a productive element for the society in which he lived, for society at large, and for himself.

Another interesting aspect is the way couples fare within the society. Fights and pacts are avoided by eliminating the problem as soon as it appears. For example, M.B. and A.F. received help each time one of them became envious and tried to ruin the other's life. The group would not allow it: her jealousy was controlled by the society and he was made aware of his laziness and aggressiveness.

In this type of society, parents have no chance to attack their children, nor vice-versa, for their friends do not let a situation go that far. All problems are promptly detected and dealt with in the conscientization groups.

Children in the Trilogical Society

In the trilogical societies children are given very special attention. All possible care is taken in regard to their personal, social and academic development. They are guided to recognize the value of work and of good, beautiful and true accomplishment. Although no particular religion is followed, the highest ethical and spiritual values are encouraged.

It is very important that parents be restrained by the trilogical societies from taking out their own frustrations on their children. In 1985, a study funded by the National Institute of Mental Health showed that in today's society, where people live under constant tension and stress, one million children were kicked, beaten or seriously abused by their parents. Sixty-three percent of parents used some form of violence on their children; 54 percent slapped or spanked them; and 30.7 percent regularly pushed, grabbed or shoved their children.

Because affective life in these new societies is much cultivated, serious social and psychological maladjustment are nonexistent. Children and young people immediately adapt to the trilogical societies. Drugs, suicide, alcoholism, teen pregnancy, abortion, venereal disease, and isolationism — so common among today's youth — are nonexistent among the children and teenagers of the trilogical society. They are able to grow in an environment of freedom, affection and responsibility.

It is interesting to note how great an interest that they acquire for study, work and culture (the arts, literature, music). Talents are awakened and creativity is cultivated to the highest degree. Children learn to use and develop their intelligence. Deeply satisfied with the lives they lead, the children do not feel the need to seek destructive, alienating means of escape. They become independent but, at the same time, more affectionate and concerned about their family's well-being and that of society in general.

The intense cultural activity in these societies (in which all are free to participate or not, as they wish) leads to personal enrichment and to an awakening of talents that lay dormant in the children and the teenagers. For example, the presence of a pianist in one of the trilogical residences led several children to become interested in studying music, an opportunity which would not have occurred had they lived only with their parents.

In addition, living together with people who have varied professions creates a much greater range of models for tomorrow's professionals to choose from. In this way, the child is able to weigh the pros and cons of many professions and choose the one that most pleases him, not in a cold theoretical way, as in the vocational counseling in the schools, but in an experiential manner.

All this is achieved solely through correct education in the homes and schools, together with psychological orientation based on acceptance of the consciousness of one's errors and the nurturing of truth and goodness. No punitive methods (punishment or spanking), so common in traditional families, is utilized in the trilogical society.

The children are raised by all members of the society, making the parents' work considerably easier. A trilogical nursery school was established, in which specially-trained teachers complete the orientation the children receive in the homes and in the traditional schools. At the same time, this allows the parents greater freedom. Indeed, the opportunity for closer and more free-flowing relationships with a variety of people provides incredible nourishment for affective life. It makes everyone happier and brings them closer to each other.

The elderly are never without company, and the children always have someone to take care of them without excessive control (as is the case in traditional family life). No one has time to isolate himself with fantasies — there is always someone who comes along to say a friendly word, request advice, tell some news, share an interesting scientific discovery, or perhaps to offer a cup of hot coffee.

A certain amount of gossip always starts, and moralistic attitudes are also a serious problem to be contended with, but none of this goes very far before it is conscientized and controlled by the others.

The most beloved individuals are always the most productive and affectionate — a situation which does not occur in society in general, where the shrewd and the dishonest are given power and social recognition.

Leaders are chosen. Yet if they begin to abuse their power and show destructive attitudes (arrogance, megalomania, envy or omission), they are promptly replaced by someone with healthier attitudes.

The trilogical society does not purport to be the ideal society, nor to make its members perfect. It proposes to be the first social arrangement in which there is consciousness of errors so that, with tolerance, the community group and its members may progress in a spirit of cooperation, affection and honesty. Here, the fundamental human problems, never dealt with in other social settings — envy, dishonesty, megalomania, laziness, moralism, hypocrisy, licentiousness — are addressed.

Expanding the Trilogical Society

Owing to this firm ideal, the trilogical residences gradually began to expand. Initially only a transitory and precarious solution, they gradually began to take form and gain force.

In addition to the first house, two small apartment buildings that house the societies in New York came into being without any promotion whatsoever having been made.

The first residence in Sao Paulo was filled even before it opened, and new centers in Sweden, Portugal, England, Finland and other countries are being organized.

Objectives

With the passing of time, clearer objectives were outlined. We realized that the trilogical residences provided an economic alternative for living in an environment of cooperation and sound human relationships. The objectives of the trilogical society are to:

- immediately establish an alternative mode of living, different from that of traditional society, which is dominated by the socially and economically powerful;
- stimulate interest in science and culture;
- encourage altruism, honesty and personal growth;
- help the individual to accept awareness of the destructive (psychopathological) attitudes he adopts in detriment to his life;
- facilitate scientific, cultural and professional exchange;
- bring together individuals with the same professional interests for common undertakings (trilogical enterprises) and/or different types of professionals for an exchange of knowledge and services;
- help those who suffer from loneliness, insecurity, lack of social integration and economic difficulties of any kind;
- improve the quality of the relationships of couples and families who live in the society;
- establish a system of "checks and balances" among individuals of different nationalities so that errors of each culture may be corrected.

People of all ages, creeds and races can live together in the trilogical residences: students, parents, unwed mothers and their children, entire families, retirees, idealists, professionals, scientists.

The objective is to create a favorable environment for working effectively with the problems and difficulties that all human beings encounter in their lives, with other people and with society in general.

The role of the community is strictly scientific and pragmatic, its function being to improve the quality of life of society as a whole.

The Basic Organization

The trilogical residences may be established either in apartment buildings or in houses, with the space divided among the residents. Only the rent and maintenance expenses (not personal expenses) are shared. Each individual has his own independent economic life.

Every resident is required to attend both individual and group sessions of psychotherapy at least once a week. In the group psychotherapy, the problems of the society are worked out under the orientation of a trilogical social therapist. This is a fundamental part of the trilogical society; it forms the basis for the atmosphere of cooperation and progress among the participants. Without it — that is, if the psychopathology of the members is not conscientized and controlled by an individual especially trained in this the objective of the society would eventually be nullified.

The Economic Aspect

Expenses depend on the cost of living in the particular area, but they are always less than what they would be for families or individuals living alone. Depending on the need, children and retirees may pay reduced rates.

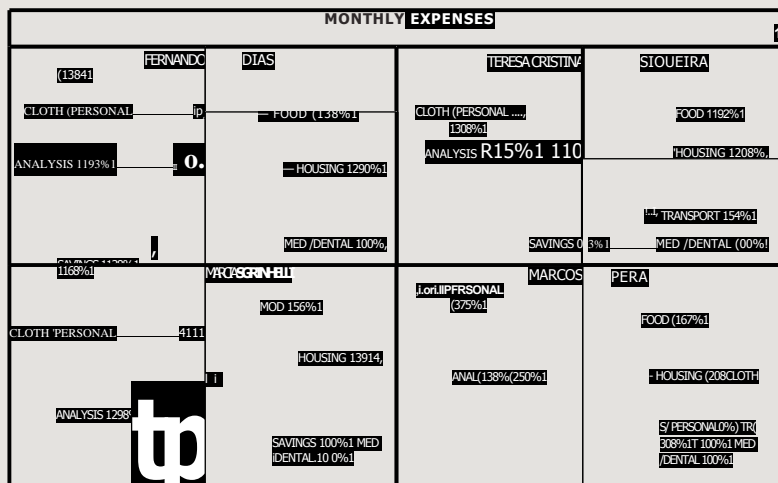
Products commonly used by everyone in the residences are bought collectively so as to economize as much as possible, avoiding waste and unnecessary purchases.

Professionals in each area exchange services without exploiting each other. For example, the dentists, hairdressers, seamstresses, lawyers, doctors and owners of businesses and vehicles offer their products and services to the others at reasonable prices so that everyone is served with quality and affection. Artists can make their living from their art without having to rely on exploitative intermediaries, for beauty is an essential part of trilogical life and members attend the regular presentations. Another source of income for the artist is lessons in music or other art that may be given to residents of the trilogical homes.

The fact is that, in these residences, no one is ever in want as far as material needs are concerned. Cooperation and credit are open, so that all may have everything they need. For example, the person who is unemployed — as long as he or she is honest —

is never left without food or shelter. It is provided by the trilogical residents themselves as a loan until the person is able to pay off the debt. Each case is analysed individually by the group of residents and they decide what measures are to be taken. Only by having support and the assurance that food and shelter will not be lacking can individuals venture into undertakings of their own and free themselves of their dependence on socioeconomic power.

In 1985, one of the members of the trilogical residences made a comparative study of the personal income and expenses of individuals living outside the residences with those in the society. The results were highly significant, as shown below.



As the reader can see, the amount of money spent and saved varies significantly betw(00%,hose who participate in a trilogical social organization and those who live under the traditional system, w(88%)very dollar earned (56%(ent on ba(3914,ving ex-pens(00% 1

The Community Fun0%(

The income of the trilogical residences is (250% lo benefit the residents and to open new units in other countries around the world.

The International Nature of the Residences

Every member of the trilogical society may, whenever he wishes and is able to do so, transfer to any other residence existing abroad. For example, the individual who lives in one of the residences in Sao Paulo may request permission to move to one of the residences in New York or Stockholm.

Health

Once the socio-economic structure is altered, the vast majority of illnesses and accidents will be prevented. The great tension that accumulates in the present system, which pays homage to power, and the impossibility of living peaceably in a society whose members must struggle for survival together, generates a colossal number of unnecessary illnesses and accidents.

Doctors Juhed Abuchehin and Deise lamada and myself conducted a comparative study of the health of populations within and outside the residences. Forty-five members of each group (23 men and 22 women between the ages of 14 and 65), all actively engaged in some activity, were selected and observed over a period of six months. General symptoms, such as insomnia, toothache, fatigue, were recorded, as well as minor health disorders (colds, skin diseases, allergies, menstrual disorders, migraine.).

The people living in the residences represented 7.76 percent of all complaints registered, as compared with 30.87 percent for those living a traditional mode of life. The frequency rate of illness per individual presenting the symptoms was 2.38 percent for the trilogical residence, and 4.3 percent for the non-resident. Of the former group, 2.89 percent were more aware of their psychological problems as compared with 1.17 percent of the latter group, indicating that awareness of emotional problems is an essential in the remission of symptoms, whereas greater alienation leads to a greater accumulation of these.

Social Activities

The trilogical society provides supplementary professional training in various areas, particularly in those of health and productivity.

In the residences themselves there are study groups in psychosomatic medicine, preventive medicine, education, social service, computer science, business administration, group leadership, etc. There is an exchange of services among the professionals from each area (dentists, doctors, seamstresses, hairdressers, drivers, general consultants) which makes life much easier and more economical. The members of the society also frequently organize recreational activities that include trips to museums, concerts, operas and theater, out-of-town trips, and sporting events, in addition to the cultural and recreational activities organized in the residences themselves.

There is no rigidly scheduled programming in trilogical social life. The individual has absolute freedom to organize his activities as he pleases. The only social activities that are mandatory are one half hour a week of individual counseling and one weekly session of group counseling, during which the problems of the residences are discussed. Hours for leaving or returning are absolutely open as long as the nighttime rest hours of others are respected.

How to Begin

Anyone interested should write to the coordinator of the special programs of ISAT and explain his proposal, giving a brief summary of his professional and educational background and of his reason for wanting to live in a trilogical society. He should include any personal papers (including a resume) that he feels are important. After receiving this letter the coordinator will respond within two weeks, providing information on how to begin a similar project or how to enter an already-existing one.

Is It Better to Live in a Trilogical Society?

A survey conducted among the residents of the trilogical residences revealed that despite the temporary problems of lack of space and material discomfort, 93.56 percent preferred to live in a trilogical society, as opposed to 3.22 percent who preferred to live alone and 3.22 percent who would rather live with their families in a traditional arrangement (due to the greater material

comfort they had at home). 87.1 percent expressed a desire to bring their families to live in a trilogical-type society.

According to this research, the four least favorable characteristics of traditional family life are the "pacts" (omission in telling the truth to each other, too much praise), selfishness, censorship and discord among the members of the family. The five most favorable characteristics of the trilogical societies are friendliness, mutual help, cultural exchange, honesty and economy. Despite all of the problems these experimental societies have had, the results are so favorable that the tendency is for the societies to grow and the quality of life to improve.

The greatest difficulties were the initial ones related to the facilities and the economic means which provide the ideal comfort any human being desires. All of the problems are gradually being dealt with, and as the entire socio-economic structure is modified, the tendency will be towards a rapid improvement in the quality of everyone's life. Still, the standard of living in these societies is far superior to that of the majority of the general population. These results are encouraging, for they show that society as whole can be changed in a very short time, smoothly and without the need for any drastic measures, except in terms of a new spirit of social life.

Impressions of Members of the Society

1. J.M., 27, American, telecommunications engineer:

"The environment in the trilogical society favors personal growth, and especially in my case, it helped me get off pot and cocaine. It 's fun, never boring and always full of surprises. "

2. A.A.M., 30, Brazilian, physician:

"Personally and professionally the trilogical society gives you a lot of support. It encourages you to develop, work and study to increase your knowledge in your particular field of interest — something I had lost the desire to do after I finished college. I have learned how to treat my patients and others better, and I have become more flexible and affectionate, as well as having learned to know myself better. Here you develop the capacity to direct a group, a business, a society. "

3. P.S.S., 39, Finnish, business consultant:

"Living in the trilogical residences is more practical: you don't need to leave your house to find friends: there are a bunch of them all around you. I enjoy living among people of different nationalities and cultures. The trilogical society helps me hold back my destructive attitudes and become more aware of myself, especially of my bad intentions. "

4. N.G.T., 52, Brazilian, clerk:

"This is the most economical way to live in New York. We learn to have more consideration for others and to adapt to new situations. Now it'll be easy to live anywhere else in the world. There is no loneliness here, and there is always a friend to share your feelings and thoughts with. "

5. M.R.B., 31, Brazilian, lawyer:

"The advantage of the trilogical homes is that you always have someone to share what you're doing with. You feel as if you were living in a family, but an honest and good family, because everyone speaks the truth to one another, without hypocrisy. In terms of culture there is contact with all areas, and this generates development. To give a very practical example: household chores. If you lived alone you would have to do everything yourself, whereas in these homes you have time for other things. In psychological terms, everyone participates in the same therapy and we have chance to know ourselves more deeply. This intimacy creates an atmosphere that favors spirituality. "

6. N.C., 29, American, administrative assistant:

"The trilogical society discourages and puts an end to selfishness, while nourishing generosity and cooperation. Community life expands and enriches your horizons since it provides a chance to have contact with people of other races and religions. It's an education in itself You can learn about medicine, philosophy, science, God, cooking, house cleaning, and how to be a more agreeable person and a better friend. "

7. R.D.A., 14, student:

"The trilogical society solved the problem I had with loneliness:

I have lots of friends here. I'm learning how to work and study, and I get good guidance. I like this organized type of life, with no fights."

References

1. *Business Week*, February 3, 1986.
2. *U.S. News & World Report*, February 10, 1986.
3. Roger Langley and Richard C. Levy, *Mulheres Espancadas* (São Paulo: Editora Hucitec, 1980).
4. *USA Today*, January, 1986.
5. *USA Today*, October 23, 1984.
6. *USA Today*, October 10, 1985.
7. U.S. Labor Department, *USA Today*, October 23, 1985.

Trilogical Enterprises: Solution for a Productive Economy

by Perth Simula and Antonio Jose Zillo

Why a New Enterprise Model?

Businesses organized according to traditional models are facing serious problems today. Not only has overall productivity fallen, but we see that the economy is no longer developing. Quite the contrary: the quality of life is deteriorating significantly the world over. The basic causes for this decay in production are the following:

1. The structure of traditional business enterprises and state-owned organizations engenders a deep conflict of interest between the capitalists (owners) on one side and the employees (workers) on the other — conflict created by exploitation, which is intrinsic in such systems.

A small group of owners and managers realize profits based on the work of the employees, who are responsible for actual production. This creates resentment and opposition to work as well as to the enterprise itself. The consequence is a decrease in productivity.

- 2 Business philosophy has changed over the last few decades. Formerly, production and marketing were both the major priorities and the principal source of profit.

Today, production is secondary. Financial investment and speculation receive more attention because they offer the in-

vestor greater short-term profit than any activity that produces goods or services.

This means that businessmen are more than eager to make money through interest and financial speculation. Instead of serving production, money has become a goal in itself and speculation has replaced work.

3. Being comprised of individuals, organizations reflect both the good qualities and the problematic aspects of those individuals. We see this occur on two levels, of which the more damaging is that on which those who possess economic power operate, the level on which the people responsible for the general structure of existing economic systems are situated.

As we see from Keppe's explanation in this book, the individuals who seek only power are more problematic and pathological than those who work. Accordingly, the powerful transfer their pathology to the economic system by way of laws and the rules of the system, making it unjust: money is overvalued in detriment to production and the structure is based on the exploitation of man by man.

It is necessary for the people who participate in an enterprise to be aware of this problem, because it is they who are responsible for the level of productivity and the economic development, which should benefit them all.

The other level on which this occurs is that of the individual who works, whose psychopathology stems from the erroneous attitudes of selfishness, dishonesty, arrogance, envy and an inversion of values, all of which are common to everyone to some degree.

There is an inversion of values, for example, when a person feels that responsibility, work, accomplishment and cooperation are tedious, and that alienation, status, corruption and the exploitation of others can be beneficial in life. Inversion leads to attitudes of opposition toward reality, work, and progress. At the same time, the individual makes an effort not to perceive this mistake; and because he has such great difficulty in dealing effectively with his erroneous attitudes, his ability to learn and grow, and even to maintain previous levels of productivity, diminishes.

These problems have become increasingly severe because there was no practical method that would resolve them at their source. A solution has not been forthcoming because economists, sociologists and business people were not aware of the real cause: the psychopathology that gives rise to sociopathology. Hence, the economic systems have all been structured on unperceived pathologies.

Applying the discoveries made by Norberto Keppe on an experimental basis, a new enterprise model, whose application has widespread and profound consequences for social and economic philosophy, has been developed. Many different types of business units are already established, and a number of traditional enterprises are being transformed to comply with these new concepts.

The Trilogical Enterprise Model

The first of the problems mentioned above was the antagonism of employees toward the enterprise because of their conflict of interests, or simply the fact of their exploitation. When all of the people who work in a company are shareholders, this problem ceases to exist.

In the Trilogical Enterprise, shareholding is not, as in traditional patterns, related to the amount of money the individual invests; Capital is seen as a tool to realization — the fuel for development, as it were — not as a sign of ownership or a way of establishing a power relationship in the company. The capital is programmed to be divided equally among those who work in the enterprise. I say 'programmed' because, initially, the amount of money needed to set up the enterprise may come unequally from the partners. Also, there is no impediment to having partners who have little or no capital to contribute. As long as the minimum amount of initial capital needed is secured, partners without capital agree to build up their quota by leaving a part of their profits in the company for this purpose.

The worth of the individual in the enterprise is based on his productivity and the work he accomplishes, not on the capital he may have placed in the company. This is very important for production, since it eliminates one of the greatest problems faced by capitalist concerns (both private and state-owned): the exploitation

of the worker, who does the actual work, by the capitalist, who does not actually do the work.

The members of the enterprise earn according to their production. Those in administrative positions receive a percentage over total production, which may vary from one type of business to another. Those in production earn in proportion to their individual productivity.

Two basic factors are taken into consideration and evaluated to determine levels of productivity: job description rating, which measures the importance of the job and the difficulty of execution, and individual ability and effort. Initially, earnings are fixed according to the wage structure of similar local enterprises. Any unfair discrepancies (too low or too high) are analysed and corrected case by case, so that each job is assigned a fair base earning.

The second problem outlined above was the fact that in traditional business models speculation and financial operations surpass production. **In the** Trilogical model, this is overcome by adhering to the rule that money by itself cannot generate more money.

In existing systems, the capital needed to begin a business (venture capital) provides the investor with returns based on the distribution of profits as long as the company is in operation. Thus, the venture capital investor receives earnings that are in no way related to his individual productivity. Indeed, he need not even work at all.

In the new model, the idea of venture capital and profit based on money invested is eliminated. If capital is furnished by a person outside the enterprise, it is treated as a loan that will earn no interest but merely be corrected for real inflation upon repayment.

The third basic problem in traditional business, that of the erroneous attitudes and inversion of values of the individual in relation to work, is dealt with by making the individual aware of the attitudes that damage his productivity. This method or process is called the "consciousness of error" programme. (Consciousness here is defined as one's inner awareness of reality.)

Weekly meetings, attended by all members of the enterprise, provide direct feed-back from peers and colleagues about performance problems. Basing their suggestions on daily activities, the group members help each other perceive the causes of low

productivity, which may be dishonesty, lack of cooperation, selfishness, envy, arrogance or inversion of values.

The aim of this "conscientization" programme is to increase the social, economic and psychological awareness of the participants. Such awareness is awakened and encouraged as much as possible, not suppressed as in traditional business models.

The Trilogical Fund

In order to create financial support for these new enterprises, a specific fund is established that receives money from individuals or institutions interested in joining the work of combatting speculation and exploitation. These moneys are considered loans, to be repaid upon request, with an adjustment for inflation but no interest.

All Trilogical Enterprises regularly contribute ten percent of their gross profit to the fund. (Gross profit here refers to gross income minus production expenses, before payroll payment.) This contribution is not paid back. It remains in the Trilogical Fund, which belongs to the enterprises. Loans from the fund to an enterprise are paid back with inflation adjustment only, no interest, the purpose of the fund being to provide money for capital investments made by those enterprises. The Trilogical Fund, a non-profit organization, functions somewhat like a bank.

Implementation

Twenty enterprises have been in operation in New York City for the past year and a half. They include a moving and messenger service, cleaning (offices and homes), decorating services (painting, carpentry, floor finishing, cabinet making), interior design, wallpaper hanging, a travel agency, a restaurant, graphic design (art work, typesetting, printing), upholstering and sewing, a beauty salon (hair care, manicure, pedicure, body care and massage), consulting, import-export, promotion (distribution of flyers), word processing, training for radio voice work, language classes, and sales.

In Brazil there is a medium-sized supermarket, a small clothing factory, a print shop, a toy shop and an aluminum window frame outlet.

In London, the recently-opened enterprises include a decorating company, art and graphic design, import-export, and a cleaning company.

The implementation of these companies was gradual and experimental at first. Now, although the experimental work continues, the structure itself is strong enough for continued growth as public interest increases. Because of the superior competitive ability of these trilogical companies, other firms will be impelled to adopt the same principles, which are equally applicable to public, nonprofit organizations.

The International Society of Analytical Trilogies is now organized to help these enterprises develop and improve in London, Stockholm, Helsinki, Lisbon, Sao Paulo and New York.

Conclusion

The objective of the social and economic transformation proposed by the Trilogical Enterprise is to enhance the value of work and production and reduce or eliminate the power of money as an objective in itself and a way of life. Money itself is not a problem as such, but its erroneous use leads to exploitation, misery and suffering.

Because we are all but blind to what we are a part of, it is difficult or almost impossible for us to perceive the error or inversion of the system we live in. In order to open our eyes to the situation, we have to understand the causes of socio-economic problems through an understanding of psychopathology and the interaction of such causes.

The trilogical model is the first economic structure based on integral foundations. Unlike capitalist, socialist and communist systems, the trilogical model is designed to rectify the basic errors of the existing economic models.

The role of the trilogical enterprise is to improve the quality of life, especially as it applies to accomplishment, and to help in developing a just society in which the sharing of profits is based on altruistic work — a goal that those who have strong idealism and sufficient courage will strive to achieve.

The following chart provides a summary of the major benefits of the trilogical enterprise model.

ECONOMIC AND SOCIAL TRANSFORMATION THROUGH TRILOGICAL ENTERPRISES

Traditional Enterprise		Trilogical Enterprise	
Problem	Consequence	Solution	Consequence
CONFLICT OF INTEREST; AGONISM BETWEEN EMPLOYER AND EMPLOYEES	EXPLOITATION. OPPOSITION TO WORK	EVERYONE WHO WORKS IS AN EQUAL-SHARE OWNER	TOTAL MOTIVATION FOR PRODUCTION
FINANCIAL SPECULATION AND INVESTMENT ARE MORE PROFITABLE THAN PRODUCTION	MAKING MONEY FROM MONEY IS PRIMARY: PRODUCTION IS SECONDARY	WORK, NOT MONEY INVESTED, IS REMUNERATED	PRODUCTION IS PRIMARY CONCERN
DISHONESTY. ENVY. SELFISHNESS, ARROGANCE AND INVERSION ARE NOT ADDRESSED	PERSONAL GROWTH AND PRODUCTIVITY ARE UNDERMINED	ALL WORKERS PARTICIPATE IN CONSCIOUSNESS OF ERROR PROGRAMME TO FOSTER ALTRUISM AND PRODUCTIVITY	INCREASED INDIVIDUAL PRODUCTIVITY AND HEALTH
LOW PRODUCTIVITY, COMPETITIVENESS, STRESS. CLASS STRUGGLES, INSECURITY		RAPIDLY INCREASED PRODUCTIVITY AND PERSONAL GROWTH; HEALTHIER PEOPLE, HEALTHIER SOCIETY	

Women and Power

by Claudia Bernhardt Pacheco, Ph.D.

Today, after so many battles and revindications (some successful, others not), the role of the great majority of women is still played behind the scenes in society. In this book I do not intend to analyse the many injustices and barbarities perpetrated against women along the course of history. A great deal has already been written about this — compendiums, in fact, and well-written ones at that — telling in detail of the witch hunts of Middle Ages, the wives who have been battered and murdered, job discrimination, unequal pay opportunities and a great deal more.

My purpose in this chapter is to try to alert the reader, albeit briefly, to the even more serious problem of how women contribute to the maintenance and fortification of the power structure.

Yes, this is a point I consider vitally important, since 51 percent of the world's population is female. If injustice among human beings still exists to such an extreme degree, the obvious conclusion is that we women have not done our part in bringing greater peace, health and progress to humanity. After all, women and men live side by side. It is we women who live intimately with men, who educate them from infancy to adolescence, who imbue in them the basic, perennial values of life. Whether as mothers, nursemaids or even as teachers in the schools, we have, without knowing it, contributed fundamentally to preserving today's inverted way of life.

It is we, through example and words, who teach the children to idolize, serve and fear the powerful. Altogether too frequently

mothers instill in their offspring the idea that fame, power and prestige lead to happiness.

Women are no different than men. To the contrary; we are all too similar in our desire for power. And unhappily, for reasons which I am not going to analyse here in greater depth, we are very often the losers in this competition.

It is the *means* that women possess to compete socially that differ from those of men. The fact that women have less physical strength limits them in this struggle in various ways; yet they have other means — which they use and perfect to the nth degree that at times are highly effective. They include emotional blackmail, sexual dependence, apparent fragility and such.

"If you can't beat 'em, join 'em," the saying goes. And this is what women have been doing century after century. Not successful in acquiring power for themselves, they try to attach themselves to the powerful, entering into a diabolic pact with them in order to gain any advantage they can in the jungle-like confines of an exploitative society.

It is indeed shameful. And it is equally true that very few women have made any real attempt to modify the status quo that prevails in this world of ours. I am certain that we could have succeeded if we had ever really made a serious effort in this direction. The problem is that women think the same way men think: they want money, prestige and power. If they succeed in getting it by way of inheritance or marriage, they are satisfied. If not, then they use other means of exploitation, similar to those men use, to get what they desire. When this, too, fails to bring about the desired result, many then develop a series of physical and mental illnesses.

It is only relatively recently that women have begun to rebel against the socio-economic control men have held over them so long. The pact that was made initially in respect to the division of "realms" (the woman inside the home, the man outside in society) has proven to be unsatisfactory, especially for the woman.

Indeed, that total state of alienation in which women chose to live, and which they obviously thought was good to begin with, has proven to be the greatest disaster for the female sex. Having lost all control of the situation, women have now gradually begun to revindicate positions they had relinquished because they felt it was to their advantage to do so. They thought it was easier

to live an alienated kind of life, within four walls, supported and "protected from life's problems" by a man.

From the beginning of this century to the present, scores of feminist movements have been organized, many battles waged, and innumerable protests voiced to combat the social injustices perpetrated against women. Gradually they have begun to acquire broader rights as citizens and as human beings. But *about* what and *for* what do women protest? From what we have found, and from the tragic results that are there for anyone to see, women want more freedom and more power, not for the purpose of bringing greater justice and dignity to human existence, but rather so that they will have the so-called "power" to do all of the unreal, psychopathological things men do.

It is obvious that women have the same right to travel freely, earn an honest living, follow the profession they choose, live with whomever they wish, and study whatever interests them. Indeed, freedom to be free, freedom to accomplish good and to be happy, is indisputably the inalienable right of every human being. But what, for the most part, have we seen to be the result of the so-called women's liberation? Women want freedom to acquire all of those insane things men want: power, wealth, prestige.

The germ of mental illness is to be found precisely in the mad, unbridled desire for power. The euphoria that comes of being able to exploit one's fellow human being, be served by others and mistreat them, of feeling "greater" than others, of controlling their lives and manipulating them as one pleases, has become the woman's desire. Not content with domestic control over children, husband, servants and the dog, women began to crave much more. Driven by inordinate ambition, modern woman reasoned: "Why must I depend on a man to get what I want? I can have all the power I want by myself."

Thus began the feminine assault upon professions that provide power and social influence. I am not saying that every woman has this intention, but certainly we have to admit that the overwhelming majority looks for the opportunity to fulfill this intimate wish.

It is safe to say that women have two basic desires: to have power over one or more men through sex (narcissism and sexual-affective behavior); or, more recently, to develop a professional

career that brings them fame, wealth and social prestige. We have emerged from a position of total social insignificance to occupy one which is even worse, for we have become active participants in the race for power.

I note with considerable sadness that we women could accomplish a great deal more good than we have thus far. In fact, many times we have either been ommissive or we have acted directly to jeopardize even further the already much-compromised well-being of our fellow man.

An article that appeared in *U.S. News & World Report* (November 12, 1984), entitled "Women Expand Their Roles in Crime, Too," stated the following:

Arrests of women for serious offenses jumped nearly 20 percent in the last 10 years, compared with a 13.3 percent rise for men. In all, women account for about 20 percent of arrests each year. The number of women in prison — about 20,000 — shot up 147 percent in the same decade, while male inmate ranks rose 96 percent. But what is more significant is that women are more and more likely to commit property crimes, particularly fraud and embezzlement.

This does not indicate that the female's ethical behavior has necessarily worsened; only that women's dishonesty, previously restricted to family relationships, now extends into the business world in which they participate more and more each day.

I would like to make it very clear that the notion that women are better than men, or more vulnerable or more fragile, is not really true. Such ideas are part of an extremely subtle, diabolical myth that has helped to protect women from social judgment which would be considerably beneficial to them.

In the same article, criminologist Anna Kuhl of San Jose State University remarks: "Most women are nurturers, and you can't nurture and murder at the same time." Adds sociologist Darell Steffensmeier, of Pennsylvania State University, "Most women find the character of criminal work at variance with the values of womanhood." On one hand this is undoubtedly true. Yet on the other, these comments show that society possesses a certain naiveté in its generalization of female behavior. Criminologist Ira

Silverman of the University of South Florida is more accurate when he says, "In the old days, if a woman was arrested and started crying, the cops might let her go. That doesn't happen much today."

In reality, most female crimes and even violence have occurred among personal relations — family, relatives and friends because this has been the woman's usual sphere of influence. Yet the more women rise into high-level positions, the more they cheat employers or customers, the same way they have cheated husbands, children, relatives, friends, servants and others.

According to Diane Brown, of the Greater Washington Board of Trade, in the Washington, D.C., area alone, where \$500 million in goods are pilfered annually from stores, housewives account for the biggest share of arrests. (I do not refer here to women who steal to feed their starving children.) If women are the most frequent shoplifters, it follows that they will be dishonest in larger transactions as well.

Since more and more women have entered the job market (i.e., the crime market), which was originally all masculine, they now also engage in the increasingly voracious battle for socio-economic power, as the following facts from the above-mentioned article illustrate:

- *New York lawyer Nancy Young stole \$300,000 from clients' accounts over a nine-year span*
- *Frances Cox pleaded guilty to embezzling \$48,000 from the Fairfax, Virginia, government while serving as treasurer*
- *Mary Hudson, board chairman of Hudson Oil Company, pleaded no contest to a charge of fixing gas pumps to short-change customers*
- *Mary Tredwell was convicted of defrauding tenants of thousands of dollars in rent money at a Washington, D. C. , housing project she managed.*

The main reason women did not commit more crimes like the ones cited above is because formerly they led more or less reclusive lives centered around family and personal relationships — a fact which may indicate a greater degree of psychological equilibrium (less envy and greed).

Not rarely, however, the woman hides behind the violence of her male partner. For example, what need has the wife of a Mafia leader to kill, rob or commit any sort of violence against society when her husband does all these things, thereby assuring her and her children the wealth and power she desires. Her position is indeed a very comfortable one.

The same holds true for any woman who attaches herself to a powerful man. She wants to take advantage of the benefits his position affords without risking herself in the outside world. Whether this type of pact is successful or not is another question entirely. Obviously it cannot bring good results, for the woman never imagines that one day she, too, will be the target of the same sort of violent and domineering acts her partner commits outside the home.

In other situations women sin through omission and alienation; that is, they close their eyes to what their fathers, husbands or sons are doing to exploit, attack or otherwise jeopardize humanity.

Behind every powerful individual, every exploiter or criminal, there is always a dishonest mother or wife to be found. The great majority of women do not teach their children that they must serve humanity through honest, constructive social participation. Nor do they permit anyone else to teach them. The same holds true for the many wives who encourage their husbands to rob and exploit so that they may benefit from the fruit of these actions.

Adolescent girls are not interested in the type of boy who is honest and dedicated. Beginning in early childhood, girls admire the most aggressive boys, the ones who exhibit the greatest power — an attitude which reflects their deep disdain for reality, goodness and honesty. It is no coincidence that thousands of teenage girls faint over rock stars and artists who clearly look and act like the very devil himself.

This being the case, how can we complain of being mistreated by these same demons to whom we give all of our support and protection?

It is true that until now all of this has been occurring without women themselves being aware of it, a fact that has been to our great disadvantage in many ways, for it is precisely the "powerful" men who are most attractive to us, and who, sooner or later, crush us without mercy.

An American patient of mine, herself a psychotherapist, revealed to me that she had spent her entire youth with a book under her arm, a book which she made her new bible. Its title was *Power, Money and Prestige*. Only now, at an advanced age, has she come to realize that she was the victim of a great hoax and that happiness is to be found far from the place indicated in the book.

Women's greatest problem is that their life goal is the same as that of men. When a woman chooses a partner, a profession, or an institution to join, she is looking for a way to acquire some kind of power.

To be sure, the rich man, the man with social status, prestige, physical strength and sexual prowess, the man who has influence and social power, is automatically preferred by women. And yet it is these men who seek power, the men most interested in acquiring it, who are obviously the sickest. And of course it is these same crazy, aggressive, destructive men who never spare their women.

It is also true that most nuns enter religious orders moved by the same motives, for such institutions in and of themselves convey the idea that they protect those who enter there. The mother superiors of the convents have come to symbolize female despotism, envy and injustice. The story of Saint Therese of Lisieux is one of the most famous instances of persecution within a religious institution. In fact, this woman of extraordinary merit and goodness went through hell at the hands of her envious colleagues.

The woman who has gained a position of power can be worse than many a man. And the greater her power, the greater her tyranny. The female boss, for example, "massacres" her employees, making slaves of them and persecuting them far more than a male boss would. A patient of mine, a nurse who had worked eight-and-a-half years in the records and information department at the University of Sao Paulo clinical hospital, had always worked under female supervisors. She recalled with horror the intrigue, favoritism and persecutive attitude's of those women. Intimidating fault-finders that they were, her supervisors took advantage of the smallest things to persecute their charges, calling them down for the way they combed their hair, the way their uniforms were starched or any lack of special deference shown to their superiors, while

questions of competence and efficiency were relegated to secondary importance.

Today, this same woman, employed as a housekeeper for a married couple, two American psychiatrists, tells of the tyrannical manner in which she is treated by the woman of the house, in contrast to the man, who is always polite and considerate. The woman not only expects her to get down on her hands and knees and scrub the kitchen floor every day; she keeps her until late at night, long after she is supposed to leave. On occasion the woman has insisted that she go out to the store in below-freezing temperatures, even though she was without adequate clothing. Her attention to the minutest details and frequent requests that the same task be re-done again and again demonstrate that the woman wants to take full advantage of every single minute that her "slave" is there and get all she possibly can out of the few paltry dollars she pays her for a day's work.

At the same time, the man of the house, himself a target of his wife's aggressiveness, makes a point of treating the former nurse more humanely, insisting she use his hat and gloves when necessary and often making an attempt to minimize his wife's fury toward her.

Many women complain that members of their sex are not chosen for supervisory positions as often as men. To a certain extent this is understandable, inasmuch as so many of them, the moment they gain a position that gives them power over others, become irascible and show no sense of fairness, picking on details and preventing the work from progressing smoothly.

Narcissism, the Desire for Power Through Physical Attraction, Makes Women Slaves to the Powerful

The woman, having been blessed by nature with an attractive, harmonious, beautifully-formed body, perceives from the time she is a small child that her beauty is an effective weapon. She learns early in life that she can use it to seduce, to conquer, to gain all sorts of advantages. And I am not necessarily referring to sex-related questions. For example, early in life a pretty little girl realizes that she attracts far more attention, praise and pampering from parents, relatives and friends than her little brother, whose physical appearance is less attractive; and this nourishes her vanity.

Whenever a little girl looks in the mirror and sees herself in the lovely, frilly dresses and bows and trimmings that are so becoming to her, she is aware that she is pretty. A little girl's beauty can melt the heart of the coldest, most hardhearted person; and she senses this very keenly. As she grows up, her feminine attributes undergo a gradual change. In adolescence, these female characteristics begin to acquire an erotic hue that is initially fresh and innocent. Little by little the girl comes to realize that in the society in which she lives this is the only weapon she possesses that gives her greater power than men — greater, even, than that of other women sometimes. At this point, she begins to use her beauty to compete for wealth and social status.

And yet, it is precisely the woman's beautiful body that eventually entraps her in her own insanity. She becomes a prisoner of her vanity, gripped by a strange euphoria that takes command of her inner being and makes it sterile, destroying all true feeling that exists there. From this point on, happiness becomes an impossibility; for happiness derives from love, and only from love: love for men, love for children and other women, love for life, for the flowers and the birds, for nature and all things.

Narcissism is like a weed that overruns the intimate self, preventing flowers and fruit from flourishing there. In this sterile condition, the woman sees everything in relation to herself. She fails to perceive the world except as it relates to her own personal interests. She ponders how a certain man can serve her interests, how this or that woman can be drawn into a pact so that she will agree with her points of view and bolster her selfishness. She concerns herself with whether a particular place, car or house is appropriate as a backdrop for the romantic fairy tale she fashions of her life, in which she is the central character.

My female friends: Only a woman can truly understand you and warn you that this attitude represents the greatest danger to your happiness, right here and now on this earth. It is the only thing — this desire to control, to dominate — that entraps us. Isn't the female's constant concern with her appearance, with whether she is thought of as pretty, elegant, intelligent and charming, a terrible thing? This obsession, this deep-rooted notion, this fear of not being perfect and worry over what others think of us, is a torment not worth the price we have to pay.

Concern over clothes, make-up, hair, jewelry and physique is a terrible prison in which the woman locks herself and into which the socio-economic system also lures her. Do you see how a gift of nature can be turned into an instrument of torture depending on the way we choose to use it?

I do not mean by this that the woman should not value the beautiful body she has been given. Much to the contrary. She should care for it with affection and respect. Beauty must be respected, preserved and enhanced. What I want to make clear here is that we must not permit our hidden desire for power, for control over others, to corrupt one of the most important attributes with which we have been graced. We must not use our beauty to "buy" others or to gain power. Narcissism is the wish to be superior to others through the agency of beauty — a truly insane idea. And like all forms of insanity, it brings only anguish, depression and inner torment.

The woman who perceives this will feel great relief, because she will then be able to use what she possesses to better advantage. The anxiety caused by ambitious vanity generates a great deal of nervous tension which is eventually followed by stress and premature aging. This explains why highly narcissistic women age so rapidly. It also explains why wholesome women preserve a natural freshness for a comparatively longer time without benefit of cosmetic surgery: their refreshing, youthful look emanates from their inner being.

Another aspect of the question of narcissistic attitudes, one which women usually fail to consider, is that the possibility of using the body to gain power is highly relative and extremely short-lived. In fact, no man can be controlled for very long by this artifice. The woman who uses her physical attributes to attract and marry a man with power soon realizes that her power, like all fantasy, is fleeting. The end result is nearly always unfavorable to her. When the man finds someone younger and prettier, he leaves her, alone and without money or social protection.

In addition to the inner prison that narcissism creates, a certain psychological dulling also occurs. When a woman uses her body as her principal resource, she fails to develop her intelligence and her professional capabilities to the same extent that men must if they wish to acquire power in society.

Nevertheless, the most serious element in all of this is the degree to which women are influenced by advertising in general and by the beauty industry in particular. The social and economic power that be, aware of female weakness in this regard, take advantage of it to enslave them. We women are bombarded from childhood on with fanciful ideas that suggest to us that a woman's only value is her physical beauty. Books and magazine articles on how to lose weight, keep physically fit, achieve sexual fitness, etc., plus the advertisements for beauty products, wearing apparel and such, all serve to reinforce the notion that if a woman fails to dress herself in the latest styles, if she fails to use the latest products of the gigantically powerful cosmetic industry, she will be socially unacceptable, liked by no one, unable to attract a rich and influential husband, etc., etc.

The result is that women squander their entire salaries, or whatever money they manage to get from fathers or husbands, on clothing, shoes, hair and beauty care, jewelry and fur coats - and the entire wardrobe must be constantly renewed to keep it up to date!

Do you see how we women have become victims of this enormous industry? How we are unable to free ourselves from it because we have this inner desire to wield power through physical beauty?

Each time we purchase a pair of shoes, a dress, or even a new lipstick, we fatten the purses of the powerful. We are, in fact, taking money from our pockets and the pockets of our parents and husbands and giving it to people who already have too much, people who prevent this money from being distributed more fairly among all human beings.

I doubt very much that a woman decked out in a designer gown, mink coat and expensive shoes, with diamonds glittering on fingers, neck and ears, can feel at ease among people who do not have even one decent pair of shoes to their names, people who are cold and hungry and perhaps even unwashed, without enough money to live decently.

We don't have to go far to find the answer: people simply should not have more than they need to live decently, in dignity and beauty and comfort. Possessing more than one needs is immoral. Why do we want so many pairs of shoes if we can use only one pair

at a time? By filling our closets with clothes we not only support the powerful money moguls of the fashion industry, we also help to keep millions of less fortunate human beings from having that to which they have a right: shoes on their feet.

Of course, it would solve nothing for every person who owns ten pairs of shoes to give away nine. What has to be changed is the entire economic system. Even so, if we buy fewer things from those industries which are already worth millions, we will be actively contributing to the downfall of this diabolic system of economic power, and the people's money, hoarded so voraciously by the powerful, will pass into other hands. Businesses such as small clothing and shoe industries, for example, in which the money earned goes to benefit the employees, must be organized through the initiative of the people (as, in fact, some already have been). Each dress, each pair of shoes we buy from one of these trilogical enterprises instead of from one of the large, exploitative companies is a way of furthering our freedom from the oppressive machine of the socio-economic system.

It is really very disagreeable to think that a few minds within the inner sanctums of the big multinationals decide what color dress I will have to wear next summer or what items I will have to spend my hard-earned money on to keep from feeling out of fashion, repudiated by society.

Did you ever think about how much money the fashion industry spends on advertising? Have you ever noticed that most of the ads — in *The New York Times*, for example — are directed at the female consumer, appealing directly to our feminine vanity? Imagine the amount of money they must make off of us to have such enormous investments in promotion be worthwhile! The "vultures" of economic power invest most heavily in those things that are consumed in greater quantity by the populace. If there were no market for this industry, they would soon go bankrupt — just as all of the hotels in Atlantic City would be forced to close down from one day to the next if people stopped trying to satiate their insane desire for power through gambling.

I want to assure my readers that I am in no way opposed to beauty and elegance. To the contrary; I believe that both are essential, not only to mental and physical health, but to a balanced society as well.

The fact is that the people with power, inasmuch as they keep everything for themselves, are opposed to the people in general. If we recognize that vanity is a sick attitude that brings us unhappiness, and that it is through this vanity that malevolent exploiters entrap us, then we can free ourselves from this ridiculous prison they have fabricated, this illusion that the more clothes, shoes and cosmetics we buy to enhance our mask (narcissism), the greater our power will be.

If all women resolve to let a year go by without buying any new clothes or any superfluous articles, if we make up our minds to use only those clothes that are already in our closets, then all of the power-wielding businesses that have manipulated us like dolls until now will go bankrupt. Right here and now I invite all of you women who have now gained greater awareness to act on my suggestion and save your money for a worthier purpose.

Women in the Society of the Future

Experience and scientific observation have shown me that women, through Analytical Trilogy, can develop as much as or even more than men. In the Trilogical Residences, for example, the women have shown themselves to be honest and dedicated, careful about meeting their commitments on time, and not rarely their personal and professional performance is superior to that of the men. In the first overall evaluation, made annually in the Trilogical Residences, two thirds of those who received a passing grade were women.

If women conscientize their envy and the pact they have long sustained with the power structure; that is, if they become aware of these, they will unquestionably develop at an astonishing pace. We women have in our favor a tradition of greater obedience and dedication; greater tolerance of pain, frustration and adversity; greater patience and greater love for children and for human beings in general. Our intuitiveness and sensitivity enable us to comprehend both material and non-material questions very rapidly. Also, the fact that we have been greatly humiliated up to now has not only helped us keep our feet more firmly on the ground than men, but it has also made it less difficult for us to admit our errors than it is for men, who are accustomed to being in positions of social power and domination.

In other words, we could say that since the woman's position in society is already unfavorable, we have little if anything to lose and everything to gain by admitting our errors, past and present.

We are still making the very same mistake Eve made when she forsook God for the devil, for we adore powerful men who are no more, no less than beings fallen to a quasi-demonic state. Those who are good friends, true friends, are rejected and not rarely humiliated by women, who use them only to nourish their vanity.

I am certain that women are going to understand what I am saying, because every woman at one time or another in her life has rejected the love of a good and honest man and has suffered for liking, without reciprocation, some aggressive, cold and arrogant man.

The greatest mistake that women in the more advanced civilizations are making is to search for happiness in the same way men do. For example, our grandmothers felt disadvantaged because their husbands had sexual freedom, kept mistresses on the side and abandoned their wives and children. In reality, those women were envious because they could not do the same, for they imagined that such conduct provided enormous pleasure. Wasn't this the path that was followed by the generations of the 60's and 70's when total promiscuity was the direction taken in the search for happiness? (A survey of 2,600 college students age 18 to 22, reported in *Forbes* magazine of February 24, 1986, showed that 31.4% thought their parent's generation was too promiscuous.)

When women realized that this was not enough to bring them the happiness they desired, they made an even worse mistake: today they battle to gain socio-economic power, decked out in a business suit and armed with a briefcase and a great deal of assertiveness. The bad results are coming at full gallop, for women are drawing farther and farther from their true essence — truth, beauty and goodness — which, in reality, is the same as that of men. The result is that today the incidence of high blood pressure, heart disease, lung cancer and other such ailments is almost the same in women as in men.

Blinded by their envy, women have failed to realize that they cannot achieve happiness by adopting "male values," with which men themselves have failed to find happiness. We could have accomplished a great deal more if we had developed ourselves in

the right direction and made the men aware of their mistakes as well. But this is not what we did. In addition to having forsaken our most valuable assets, we women adopted even more highly destructive attitudes, once characteristic only of men.

Betty Friedan today questions whether the women's liberation movement she began achieved its goal. Is today's woman happier than the woman of the past? It does not seem so.

The liberation of a human being, male or female, can come about only within goodness, beauty and truth. The direction which we women have taken to achieve liberation is inverted. Indeed, we fell into a trap; for freedom to do wrong, to choose evil, destructiveness, aggressiveness, infidelity or the euphoria of socio-economic power, cannot possibly bring happiness to anyone.

I am not saying that women should go on being exploited, humiliated and betrayed, or that they should not have security or an active voice. What I mean is that, if we heed consciousness and keep ourselves firmly rooted in reality, we will succeed in changing the face of the earth. We will have the power and authority that adhere to the person who is dignified, generous, discerning, unselfish and honest and who fights for justice on earth. We can even take the reins of civilization in our hands if we truly want to direct it toward happiness based on goodness.

We women have been our own worst enemies because we have rejected our true power, the power which lies in our love, dedication, steadfastness, intuition, patience and sensitivity. We even fail to appreciate our greater resistance to physical illness and pain. And we have an enormous influence over our sons, the men of tomorrow! We can, if we accept the consciousness of all this, force this infernal world to change into a place where we would truly enjoy living.

To accomplish this we must take an honest and profound look at our own psychopathology so that we can strengthen ourselves inwardly.

I hereby convoke all women willing to accept this difficult undertaking. I know very well, as a woman and as an analyst, how unhappy women have been up to now. And I also know how to guide them in the opposite direction, to happiness, for this is what we have accomplished through the discoveries of Analytical Trilogy.

I believe that now is the time for us to prove whether women are worthy or not. The battle against the powerful must be won by us, for we are not yet so deeply allied with such power. If in the Trilogical Residences the women were judged better than the men by two thirds, this leads us to believe that the revolution of consciousness should be realized mainly by women.

We have means, of which men do not know, to fight against the powerful. Our weapons are different from theirs, for they are neither firearms nor strong muscles. Who better than a woman to persevere in a task she sets her mind on to accomplish? We have the patience and the subtlety and invisible techniques of sabotage that no man can resist. Aren't women known to get their way by sheer perseverance?

The only problem is that we have been fighting against the wrong enemies. Instead of fighting against our fathers and our husbands, we must weaken the resistance of the powers-that-be in order to conquer them with the weapons we have, of which they are unaware. In psychological "warfare," we are the best. Now we have to use our powers against our real enemies, those who have been exploiting us and using us as objects in order to maintain their power.

In the book, *The Decay of the American People (and of the United States)*, I denounced the fact that it is basically women who sustain the consumer society. It is we who, very often, pressured by mass advertising, by our voracity, by the need to quench our dissatisfaction, and also out of envy, buy things of which we have not the slightest need. Indeed, the commerce of superfluous goods is what sustains the greater part of the power market. If we become conscious of these inner problems that make us psychologically dependent consumers, we can, as a first step, initiate a huge boycott in order to break down the exploitative system until more honest enterprises are created. Then we can buy products only from businesses that belong to the people who work in them and in which the distribution of profits benefits only those people (trilogical enterprises).

It is usually we women, for instance, who buy the food, clothing, utensils and other things for the house and the family. It is up to us to stop patronizing the big multinationals and the exploitative chain stores and buy only quality articles, honestly produced by

companies that belong to the people: trilogical enterprises. We can begin a program of sabotage by not buying anything unnecessary and by saving our money for better use — to strengthen trilogical initiative, for example.

By popular trilogical initiatives I mean any enterprise, work or society which upholds the principles of honesty, liberty, goodness and equality; which accepts working with consciousness of error; which is absolutely an initiative of the people; and in which profits are distributed according to individual productivity, not capital invested.

To achieve this, a period of transition will be necessary, during which new enterprises of this type, that answer to the needs of the populace, are established little by little. It will be an easy, direct way to transfer money from the hands of exploitative capitalists or governments to the working peoples.

The International Society of Analytical Trilogy (ISAT) is ready to work for an alliance between all groups and persons who wish to adopt this model for a new socio-economic structure. Various groups are being organized to advise trilogical businesses and residences. Both these projects are in operation and have offered promising results, even though they are having to confront initial difficulties which will be corrected in time.

Additionally, I invite all women to inform themselves about this project and to participate in our network which already has a number of activities in progress, among them the conscientization groups and the study groups for the Liberation of the Peoples project. There are also seminars, courses, lectures, trilogical businesses (of which you can be part), a nursery school and trilogical residences. ISAT also has its *Trilogy* newspaper and TV programs which will be available to our network.

Liberation, Power and Drugs

by Martha Cruz

Basically there are two ways of seeking power that are related to the use and abuse of drugs. One is social, involving the people who are in positions of command in the economic realm; the other involves the psychological life of the individual who takes drugs. The latter, wishing to free himself from the social and economic pressure he suffers, believes that drugs will provide him with the power to liberate himself from those pressures.

The Social Aspect

The question of drugs and power in the social sphere is not so much a quest for power as it is a means of preserving that power already in the hands of the powerful. A recent report on drug abuse among teenagers prompted some experts to warn that "a sociological time bomb may be ticking among the nation's high school population."¹ It is interesting to note that drug abuse has been increasing at an alarming rate among the young, the youths who are precisely the ones who would denounce and rebel against all of the injustice and the economic and social pressures that exist today.

Writing for *Psychology Today* several years ago, Richard M. Ritter affirmed: "Our drug-drenched society encourages us to seek out chemicals to solve many of our problems."² Here we can venture the hypothesis that the people in positions of socio-economic power are intensely interested in keeping the people

as a whole, and especially the young people, totally alienated, believing that everything is all right. And what would be the best way to achieve this? Obviously by having them live in a world of illusion and fantasy. How? By way of drugs and alcohol.

Today it is almost impossible to live a satisfying life in any part of the world without resorting to some form of escape such as drugs, and this is especially true in the United States. Americans are totally mistaken with regard to their freedom. It is a widespread belief, perhaps even a dogma, that this is the land of liberty. Having lived here for over three years, I have noted exactly the opposite. There is an unbearable pressure here in the form of massification, alienation, materialism, and a desperate search for "fun," all for the purpose of hiding the tremendous emptiness present in the life of each one, an emptiness that is the result of this very alienation, this withdrawal from contact with basic human values.

What we see most in this country are signs along the highways and beaches that prohibit people from doing one thing or another: No Trespassing, No Parking, Do Not Touch, Private Property — Keep Out; to say nothing of No Dogs, no this, no that. This is the land of freedom to exploit. It is the kingdom of the economically powerful.

There is a massive conspiracy, a pact, to encourage drug use, not only on the part of the media (television, radio, magazines and newspapers), but also by means of movies and plays such as *Hair* and *Tommy*, and the entire series of books by Carlos Castaneda, Aldous Huxley and Timothy Leary, plus a list of others too numerous to mention. Most of the time this is done in a very subtle way by denouncing the hypocrisy and corruption of society while proposing drugs as the only solution. According to Susan Newman, daughter of actor Paul Newman and director of the Scott Newman Foundation (named for her brother who died from an overdose of drugs and alcohol), a survey taken in 1982 reported that every fifteen minutes the CBS television network aired a commercial with someone either buying an alcoholic beverage, drinking one, or holding a glass of it. CBS is but one of many broadcasting networks that invade homes across America, day and night, reaching children, young people, adults and the elderly.

The scandalous revelation that appeared in so many magazines and newspapers concerning the fact that Freud not only used

cocaine but offered it to his friends, patients and a girlfriend, served as a statement to the people: "Look, the great geniuses use drugs. You can use them, too." According to an article in *U.S. News & World Report*, "a new federal study reported 617 cocaine deaths nationwide in 1984 among people of all ages, up 77 percent in one year." This is but one of the many effects of the intense subliminal propaganda that is used to promote drugs. Two years ago *The New York Times* reported that the use of cocaine had almost tripled in the previous five years. ⁽⁴⁾ A 1985 issue of the *National Geographic* told us that heroin-related crime was the major type of crime in all of the American cities. ⁵

It is a curious fact that there has been a sharp increase in drug use and abuse ever since the 1960s, which was precisely a period of revolution for young Americans. According to Dr. William Pollin, Director of the National Institute of Drug Abuse, "the use of all drugs has increased 1,000 percent since 1960." Dr. Mitch Rosenthal, Director of the Phoenix House of New York City, reports that today more than 36 percent of the population has used an illicit drug at one time or another. His comment: "It is no longer a phenomenon of the minority, of the poor, or the underclass. For over 20 years there has been a de facto decriminalization of drug use. Our culture, in effect, has said, 'If you want to get high, then get high.'" ⁶

A survey published in *The New York Times* revealed the following:

The trends in drug abuse are more depressing than encouraging. In 1962 less than 4 percent of the population had ever used an illegal drug, but two decades later, 33 percent of all Americans age 12 and older reported having used marijuana, hallucinogens, cocaine, heroin, or psychotherapeutic drugs for nonmedical purposes.'

Besides the growing number of people who use drugs, there has also been an increase in the purity and potency of the drugs used. *The New York Times* reported in June, 1984, that marijuana was then five to ten times more dangerous than it had been 10 years before; and in the March, 1985, issue of *High Times* it was reported that the average purity of street samples of cocaine had increased

10 percent to 33 percent in a year. If it were merely a question of the Mafia wanting to make money off of drugs, as is commonly thought, the tendency would be to reduce the purity, since the addition of other substances would increase the amount of profits gained. As the facts show that the opposite is happening, we see that there are people interested in keeping the populace under the influence of drugs to an ever increasing degree.

Another alarming fact appeared in a recent headline in *USA Today* early this year: "Marijuana crop estimate \$18.6 billion. Pot called USA's biggest cash crop." Included in the article was a list of the amount (in dollars) of marijuana sold in each state in 1984 and 1985, which ranged from \$27.8 million in Nevada to \$2.55 billion in California. ⁸ It is almost impossible to believe that the most profitable crop for 1985 in this, the world's leading nation, was marijuana.

The Psychological Aspect

As I pointed out at the beginning, the second type of power related to the use of drugs has to do with the pathological attitudes of the individual. The research we have conducted over the past five years in the area of drug use and abuse has led us to conclude that insofar as the individual is concerned, the search for power is the determining factor behind addiction.

In our contact with drug addicts, and through interviews and surveys we have conducted, the one factor present in every case was the sensation of extreme power experienced by the individual under the effect of drugs.

A young woman, S.D., 30 years old and drug dependent for five years, explained the following:

I felt invulnerable in the face of danger. I believed that the police would never get me, that I could go into the most dangerous places with other delinquents and nothing bad would happen to me. I got a real kick out of fooling the police, I was very proud of the fact that I took drugs, and I was convinced that I could drive my car as carelessly as I wanted and not have an accident. I thought I was above death itself, and I was even beginning to believe that God did not exist.

This is but one of a number of testimonies we have gathered which show the enormous fantasy of power and invulnerability harbored by the person who takes drugs.

People who are unable to fulfill their dreams of power by way of socio-economic power resort to drugs to achieve this in their imaginary world, a place where they are kings and queens, or gods and goddesses, always the victorious ones, in command of everything and everyone.

Said a young 35-year-old salesman, father of two: "I thought of myself as the lord of the land; I wanted fame and people under my control. I thought I knew everything, and I liked to stand out and feel different from the others."

Another testimony, that of J.J. , says in part:

I felt that my thinking process was very rapid, that my thoughts flashed at such incredible speed that I could think millions of things all at once. I didn't think I had any problems. I felt I was a very sane, happy, light-hearted, self-assured person; that I was someone with power and very keen senses.

The above testimony shows us how drugs serve the purposes of the powerful, who want the people to have a miserable life but yet see themselves as being well-off, healthy, and even powerful in their own little "world" — a world in which they have all possible freedom to imagine whatever they wish about themselves, as long as they do not interfere in the realm that is commanded by the "truly powerful."

Affirmed C.R., a 28-year-old young woman, single, a teacher of English:

I felt more in tune with things, more energetic, alive and popular. I was never sleepy, always restless. I felt a good kind of anxiety, a desire to do things (only I didn't do anything — I only imagined what I would do). I had the feeling that I was clever, a feeling of superiority, of being relaxed. I believed I had more friends and was happier. I also felt that drugs made me more perceptive.

These testimonies show how drugs stifle the person's consciousness of how "dead" the life he leads is. They show how

drugs extinguish the individual's awareness of his apathy and his sadness; that is, his impotence before life as it is organized socially and economically. The result is that drug users become robots in the hands of the powerful, saying *amen* to all of the restrictions imposed on them as long as they are allowed to have their world of fantasy.

In the words of K.J., 26, married, computer analyst:

I thought I was really cool because I took drugs. I thought I was better than the people who didn't take them because I thought they were cowards. I believed I was really strong and adventurous. I admired guys who took drugs; I admired their craziness. In my group we all thought that a person who took drugs saw the world better and understood things better, things like movies, books, plays and even music.

It appears that the youth of today associate madness with power. The crazier and more dangerous the things they do are, the smarter they think they are. We can say they have a passion for fear and take pride in facing danger. This is the result of the psychological phenomenon called inversion, which means seeing things opposite to the way they really are. Qualities that are truly good, elements that have real value, such as dedication, intelligence, culture and feeling, are considered objectionable, things to be ashamed of even. At the same time, destructive elements — drugs, danger, fantasy and alienation — are considered beneficial, worthy of being cultivated as though they were essential to life.

Some people resort to the use of drugs in order to hide the frustration they feel in not being able to be as powerful in reality as they would like to be or as they imagine themselves to be. The wish of certain housewives, for example, is to control their husbands and children. Faced with failure, they either look elsewhere to satiate this desire, or they smother their frustration with tranquilizers, which anesthetize them psychologically.

Another form of power I believe is linked with drugs has to do with the world of art, and especially with musicians. A large number of them see drugs as a prerequisite for success. In fact, the intense involvement of contemporary artists and musicians with drugs is quite interesting. I believe that many of them are not

This is but one of a number of testimonies we have gathered which show the enormous fantasy of power and invulnerability harbored by the person who takes drugs.

People who are unable to fulfill their dreams of power by way of socio-economic power resort to drugs to achieve this in their imaginary world, a place where they are kings and queens, or gods and goddesses, always the victorious ones, in command of everything and everyone.

Said a young 35-year-old salesman, father of two: "I thought of myself as the lord of the land; I wanted fame and people under my control. I thought I knew everything, and I liked to stand out and feel different from the others."

Another testimony, that of J.J. , says in part:

I felt that my thinking process was very rapid, that my thoughts flashed at such incredible speed that I could think millions of things all at once. I didn't think I had any problems. I felt I was a very sane, happy, light-hearted, self-assured person; that I was someone with power and very keen senses.

The above testimony shows us how drugs serve the purposes of the powerful, who want the people to have a miserable life but yet see themselves as being well-off, healthy, and even powerful in their own little "world" — a world in which they have all possible freedom to imagine whatever they wish about themselves, as long as they do not interfere in the realm that is commanded by the "truly powerful."

Affirmed C.R., a 28-year-old young woman, single, a teacher of English:

I felt more in tune with things, more energetic, alive and popular. I was never sleepy, always restless. I felt a good kind of anxiety, a desire to do things (only I didn't do anything — I only imagined what I would do). I had the feeling that I was clever, a feeling of superiority, of being relaxed. I believed I had more friends and was happier. I also felt that drugs made me more perceptive.

These testimonies show how drugs stifle the person's consciousness of how "dead" the life he leads is. They show how

The History of Economic Power

by Marc Andre R. Keppe

I write with the certainty that this book marks the beginning of the great liberation of mankind. Incredible though it may seem, this text has to do with each and every individual on our planet, for it is a denunciation of reality today. The ideas in this chapter are based on the discoveries of Norberto R. Keppe of the University of São Paulo, Brazil.

Economic power is like a ghost — present but at the same time invisible. In the entire history of mankind very few people have perceived its influence. Therefore, a historical study of economic power is perforce a study of the intentions that lie behind the social mask.

Indeed, economic power exerted its influence even in ancient times, as for example in the civilizations of two well-known peoples, the Hebrews and the Greeks.

The Hebrews

The birth of the Jewish peoples is set down in the first five books of the Bible, written by Moses. In the Book of Exodus he relates how the Hebrew people were enslaved and oppressed by the pharaoh of Egypt, and how he, Moses, was chosen to free his people from this oppression. According to tradition, God interfered directly in their liberation, sending nine plagues upon Egypt and then parting the waters of the Red Sea.

There was nothing to make life incompatible between Jews and Egyptians; nothing, that is, except the madness of the man who retained economic and political power at that time: the pharaoh. We can conclude that he was the one responsible for all the misfortune that befell Egypt as well as for the division between these two peoples. This was the first example of the misuse of power.

The Hebrews later fell under the dominion of other kings and emperors, until finally the diaspora occurred — the dispersion of the Jews throughout the world. It is important to emphasize the fact that one people does not dominate or wage war against another people; this is done by the economic interests of the groups who attain power. At the time we are talking of, wealth consisted of land, and it was over this that the nations' rulers fought.

Greece

In order to research the origins of this civilization it is necessary to study the two best-known authors of early Greek mythology: Hesiod and Homer. The first of these, in his work entitled *Works and Days*, gives an account of the various wars, catastrophes and destruction that befell mankind. The eras that followed were the Golden Age, the Silver Age, the Bronze Age, the Age of the Heroes, and the Iron Age, this last corresponding to the present. In the narratives of Homer, on the other hand, it is the Trojan War that marks the beginning of Greek civilization. From the very beginnings of humanity there has been an intense struggle for possession of land and dominion over peoples.

Subsequently Greek civilization became involved in a number of wars; so many, in fact, that some historians divide Greek history according to the periods of peace between those wars. Each city-state that arose — Athens, Sparta, Thebes — waged war against the others in order to gain supremacy and territorial dominion. That is why the military was so important in ancient times — not to defend the people but to make it possible to seize more foreign territory.

Athens, the one exception in Greece, experienced a period of peace and artistic-philosophic development. This great transformation was the work of a wise statesman named Solon who cancelled all of the debts owed by the poorer people (*georgoi*)

to the aristocrats (*eupatrids*). Solon serves as an example of how power used to serve good can benefit a people. He was a legislator, but he interfered directly in the economic life of the people of Athens and changed it.

Later there was Alexander the Great, who attempted once again to build a Greek empire by gaining domination over other cities in the Middle East and Egypt. His empire was short-lived, however, and all of Europe soon fell under the domination of the Roman Empire.

Medieval Europe

With the fall of the Roman Empire came a decentralization of political and economic power and the feudal lords took the place of the Roman emperors. Each feud or fief had its overlord and its serfs. If in ancient times slavery existed outright, in the Medieval period it continued to occur, but in a somewhat disguised form. The serfs were slaves who worked for the feudal lords, ostensibly in exchange for military protection. Such "protection" was merely in benefit of the feudal lord, however, since it guaranteed him protection for his lands. The same technique the Romans employed of providing bread and entertainment for the poor, was used by the lords to deceive the serfs, to whom they promised a series of illusory benefits and then exploited and impoverished them to the utmost degree.

In *Man's Wordly Goods*, Leo Huberman relates the nefarious role played by the Church at this time. The clergy were an integral part of the feudal system because they owned a great deal of land. Bishops and abbey held the same position within the systems as the counts and dukes; often they were even more merciless than the laymen. The heads of the church prohibited their functionaries from marrying in order to avoid having to divide up their lands. Indeed, even many of the crusades were organized more for economic purposes than spiritual ones. It would be possible to enumerate many more atrocities committed by the clergy of that time, but those I have described thus far should suffice to illustrate their role as exploiters in the Middle Ages.

In the 11th and 12th centuries commerce experienced a rebirth and the feudal system gradually broke down. The serfs saw in the

growing trade an opportunity to free themselves from their feudal lords. The barter system, which had been in use until then, was replaced by the use of coin, whose effect was to accelerate the expansion of trade. Cities (burgos) began to emerge and expand at this time with the growing population of merchants, and this marked the beginning of the bourgeoisie. The medieval cities fought to free themselves from the oppression of their owners, the feudal lords.

With careful observation the reader will see that commerce developed great force in response to man's desire to be free of medieval slavery. Together with this struggle for freedom, however, another more subtle power emerged — a force that was separate from political power and which was to enslave mankind. Its name: economic power.

With the expansion of commerce, the price of goods, which had been regulated by the inhabitants of the cities to avoid abuses, was no longer controlled. The merchants became richer and richer and more and more influential in city politics. Laws were formulated to preserve the interests of these merchants and to oppress the poorer classes. With poverty came lack of proper sanitation and the Black Plague, which killed off more people than the First World War. A sharper division between the classes began to appear at this time, so that within a city the miserably poor and the opulent lived side by side. The conclusion we reach, then, is that the feudal serfs became the poor of these new cities that sprang up.

In order for the rich city merchants to confront the feudal lords and barons in a more organized and centralized way and thus increase their economic power, they tried to strengthen the king's power with money. Such monies were intended to support a well-prepared army for the purpose of defending the interests of the wealthy bourgeoisie. What the bourgeoisie did not foresee was that the king, whom they thought would be their puppet, would become a person with independent power. This was the way political power became separate from economic power.

The Age of the Monarchies

During the period of the monarchies, the policies that were formulated favored either the king or the economically powerful, or

both, but rarely the poorer population, whose situation worsened with each measure imposed by the king. The maritime expansion that had seemed to be searching for development for humanity, in reality sought principally to discover a new trade route to the East. At that time, Venice monopolized the Eastern Mediterranean route. When this route was blocked, mainly by the Turks, other countries began to seek alternative routes that would enable them to trade with the Far East. It was at this time that great fortunes began to be amassed — so great, in fact, that kings, popes and other nobles borrowed from them in exchange for favors or for the valuables that were given in guarantee.

Economic power has always exerted a very great influence on history without being clearly perceived. Agreements are made behind closed doors, because we would be filled with disgust if we knew what went on there (unless the person is already so corrupt that he is insensitive to the suffering of the multitudes of salaried workers, people living in misery and others who are exploited).

It was during this period of maritime trade that the great banks also emerged. And yet this rise of huge individual and family fortunes was accompanied by an alarming increase in the number of beggars. This illustrates the fact that if one person amasses excessive wealth, others will be left without. Despite the many explanations the economists give for the presence of so many beggars (in Paris they made up one-fourth of the population) one fact is certain: material resources are limited. Whenever one person has too much, others go without.

The Industrial Revolution

In England the way was already paved for the industrial revolution. The capitalist; that is, the entrepreneur who paid wages to a number of workers, purchased the raw materials and then saw to the sale of the finished product, already existed. The worker merely produced and was paid a sum of money that was far from proportional to his labor. Once again man became enslaved, this time directly under the yoke of economic power.

Industry was strongly encouraged by the European governments of that time because a favorable trade balance meant greater

wealth for a nation: when exports were greater than imports, the difference was paid in gold.

The recently-conquered colonies were similarly exploited by the European nations by way of mercantile regulations that benefitted only the mother state; hence the struggles of the colonies to be free. Nevertheless, these colonies themselves began to enslave the peoples of Africa and thus they extended the process of human enslavement even further.

Abraham Lincoln was the principal figure responsible for freeing the Blacks from slavery in the United States. Many people think that slavery ended in this country at that time, but in fact they are mistaken.

The French Revolution

The same year that the Americans declared independence Adam Smith published the book, *The Wealth of Nations*, defending freedom of commerce. He was against mercantile interventionism; that is, he was against the monarch's practice of allowing only a privileged few to take part in the monopoly of trade. Some of the philosophers of the Enlightenment, among them Voltaire, denounced other injustices that were occurring. The country peasants, who were the poorest class, nevertheless paid the highest taxes. The rest of the bourgeois social class was also obliged to pay such taxes to support the king and the two wealthiest classes: the clergy and the nobility. The nobles were the parasites of society; they lived in palaces and received taxes from the people who worked. And it was the struggle of these people to free themselves from the three types of social parasites — monarch, clergy and nobility — that led to the French Revolution in 1789, one of the most important events in all human history.

This revolution was a movement of the greatest human dignity against the social parasites that ruined the lives of the majority of the inhabitants of this planet. It was the first time that the people realized what strength they had. Unfortunately, a dictator rose to power in France soon after and once again the people were oppressed in favor of the new ruling class (the bourgeoisie). The dictator's name was Napoleon Bonaparte.

This marked the beginning of the era of the great dictators who violently suppressed every attempt to free the new slaves of the modern age. Hitler, Stalin and Mussolini each created a strong State in order to protect the privileges of the wealthier classes, at the same time preventing the people from enjoying the riches of the world.

As I have already mentioned, the first great fortunes were amassed from trade with the East. Much of the wealth accumulated during this period and the ones that followed was obtained by the most illicit means possible. Murder, bribery, enslavement, robbery and exploitation were an integral part of the building of some of the immense fortunes that generated capitalism. Indeed, this dishonest spirit of economic power has not died. The very same things are being done today but in a more subtle manner.

The worker of the 19th and 20th centuries did not go out to labor for others in the factories spontaneously. Only when he had nothing at all left but the force of his labor did he begin to submit to another human being as the slaves of old had, the only difference being that he was now referred to as a wage-earner. After such a great struggle to free himself from slavery at the time of the French Revolution and during Lincoln's administration, man once more found himself enslaved.

Many may think that this work we have written is Marxist in tone. I would like to explain that, on the contrary, we have no intention of nourishing the idea of a strong State, bloody battles or the suppression of free enterprise. Marx did indeed make some correct criticisms (such as that of the increase of the value of goods), but he was far too extreme in his proposals.

The Modern Era

Reality today is different from the reality of the time of Marx, Adam Smith, Ricardo and other economists, and therefore it demands a new understanding. There is no longer free competition as there was in the past. The big companies established monopolies in all of the developed nations, including Germany, England, Japan and, of course, the United States. Spread out over the world, these companies came to dominate the day-to-day lives of all people. As part of their strategy for expanding their markets,

they then went to Africa and South America and simply enslaved those peoples on their own continents instead of taking them home, as was the practice during the period of black slavery. Cheap labor in these developing countries is what sustains these gigantic monopolistic corporations. In addition, bank loans to these Third World countries eventually suffocates them with debts. Furthermore, the corruption of some of the rulers of these nations is so great that the people themselves never benefit from the loans. In the end, all they have is the debt. And when it comes to paying off this debt, then the populace does indeed participate directly.

If by some chance a people takes pride in knowing that their nation dominates another, they should recognize that they themselves are equally dominated by this power. In reality, it is only a very few who benefit from the misery of all humankind. What can we do? Destroy these great corporations? The most sensible answer is this: we can enjoy a far better life if we ourselves create our own workplace and environment. Instead of taking that which belongs to others, we ourselves will build a better world — with companies that do not exploit and with environments of greater affection. And God will help us!

References

- 1 Leo Huberman, *Historia da Riqueza do Homem* (Rio de Janeiro: Zahar Editores, 1981).
2. Norberto R. Keppe, *liberation* (Sao Paulo: Proton Editora Ltda., 1983)
3. Keppe, *O Reino do Homem* (Sao Paulo: Proton Editora Ltda., 1983), vols. I and II.

Education Today: Orientation for Slavery

by Suely M. Keppe Simula

Education, past and present, is directly subordinate to economic power. In each era there have been a few who commanded while entire populations served and worked for them. At one period it was the clergy; at another, the monarchs; then later, the feudal lords. Today it is the industrialists and the bankers. In the entire history of mankind, those who command have always been the wealthiest, and the situation today is no different. Therefore, slavery is very much with us, although it is now known by another name. As a result, the various areas of human endeavor are structured in such a way as to serve the powerful, and one such area is education.

The objective of the educational system is to lead the child to adapt to society. It is a fact, however, that we live in a capitalistic world that has its own values and objectives, many of which are not always the best; on the contrary, more often than not they are unjust and dishonest. It is not surprising, then, that the rate of juvenile delinquency has been increasing much more rapidly than the youth population, the delinquent being the young person who does not fit into the social system. This occurs because our society does not offer equal opportunities to every individual; some have much more than they need, while others do not even have that which is basic for survival.

The educational system finds itself in great decay, some of its main problems being a high drop-out rate, lack of discipline, poorly qualified teachers and a declining level of achievement. The result

is that with each passing year the people are becoming more mediocre and, as a consequence, more alienated in regard to their situation. It is important to point out that the type of education I am referring to is public education, not the education of the people with power, for there are, in fact, two basic types of schools: one for the general populace, another for the powerful elite. The majority of young people are trained to be slaves, while a few are taught from infancy the techniques that will make them into people who will command others.

Our society conveys the idea that with an education, a person can achieve a position of status in society. This is a great fallacy. At most, the average person may become some powerful person's yes-man by way of an executive position, or he may perfect his techniques of obtaining more money for those who already have more than enough, but economic power will never be his, no matter how many college degrees he may have. The person who commands does not want others with him; he has no intention of sharing anything with anybody.

This leads us to conclude that the problems that exist in education are social problems, caused by those who retain the power. The individuals with power do not want the populace to have an education, for that way they (the people) are neither conscious of their situation nor do they have the capacity to change it. What can one person alone do? And if that person, besides being alone, has neither culture nor an education, then what? Surely he will not be capable of changing his or her situation.

We live in a society where money, not the human being, is valued. All those things that have to do with culture, values, reality, and so forth, are given secondary importance. Those things which are most important have been left aside, and that which is secondary is given highest importance. This means that education has become detached from the child's reality and therefore it is uninteresting. Because of this, the child learns from an early age that reality is unpleasant and fantasy good. By the time the teenager leaves school, he is ready to reject any and all personal effort, and he will try to alienate himself to an ever greater extent. To make matters worse, the media promote an unreal philosophy of life by emphasizing a life of leisure in which effort is scorned and things happen as though by magic. Fantasy is overvalued, reality disregarded.

With regard to educational methods, schools adopt one of two lines of conduct. Either they are extremely permissive, in which case the students become alienated individuals; or they are strict and censoring, and the students become intolerant people. In neither type of education are students shown their problems, and thus the child does not learn to look at his shortcomings and weaknesses so that he can deal with them.

The so-called "progressive" or "liberal" schools do not discipline the children, and in this way the students fail to develop the habit of applying themselves. Later, as adults, they have great difficulty in developing themselves. On the other hand, the "strict" schools simply impose their rules without showing the children the reasons for them or the advantages to be gained by following them. The result of this type of educational method is that it forms highly censored individuals, people afraid of anything and everything.

An extremely harmful technique which was introduced into the educational system by psychology is that of using praise as a way of reinforcing learning. The consequence of this method is that the best students become arrogant adults, people who think they have a corner on truth — an attitude that leads to mediocrity because such a person does not accept anything that does not agree with what he already thinks.

Schools overvalue reason and memorization while disdain affection and understanding. Thus, no relation is shown to exist between the subjects studied and the practical aspects of the student's life, and the result is the formation of theoretically minded individuals who are incapable of dealing effectively with the everyday problems that arise in their lives.

In order for the school to succeed in molding individuals of worth who can help in solving the problems that exist, it is necessary to establish some basic educational principles, which are outlined below.

1. The problem is not the educational system itself but the people who create it. In this respect, education must be aimed principally at the development of the students. The correct educational system will develop gradually as people begin to perfect themselves.

2. An educational system must develop individuals with good sense who are capable of making a critical analysis of situations, neither accepting everything without question nor criticizing or disregarding all that has been accomplished previously.
3. It must teach the child self-discipline so that he is able to tolerate frustration and by so doing, develop.
4. It should develop individuals who are capable of dealing with their problems and difficulties.
5. It must give equal importance to feeling, thought, and action, since it is these three elements together that enable a person to accomplish something of worth in his life.
6. It must educate individuals not to adapt to the social system but to be capable of changing it. Education should integrate the individual with reality, not with society.
7. Competition is a struggle for power in which dishonest individuals are encouraged to overpower those who are more honest in order to achieve their objectives. A sense of cooperation should be encouraged in the school because if everyone develops, society benefits far more.
8. Students must be shown what is good and what is not, so that in the future the child will concern himself with doing work that will benefit mankind. Nothing is gained if the individual is industrious and enterprising but does things that are harmful to other human beings. A person must be active, but his action must be keyed to that which is good.
9. Teachers must show the students that every person makes a choice in his life either to follow an ideal aimed at furthering the good of his fellow man or to focus his actions primarily on achieving things for himself.

How can we fulfill these objectives? Many educators have concerned themselves with elaborating ideal educational methods. The problem is that in practice such methods simply do not work because they do not teach students how to deal with problems. They focus only on that which would be the ideal and fail to address the difficulties that inevitably arise.

At the individual level, the principal technique is to see that children, teachers and parents learn how to deal with their failings and deficiencies by means of constant conscientization of their particular problems. The individual must learn to acquire both a critical sense and at the same time a certain tolerance in dealing with difficulties.

On the social level, the schools, today subordinate to the power of a few highly unbalanced individuals, must be freed from the dominant ideology. All those involved with the present-day educational system must recognize that they are actually furthering terrible injustice against the people. This is so because one person cannot be allowed to have a great deal of power, and each should possess only that which he is able to use, since the person who accumulates more than he needs in effect is keeping this wealth from others. The first step, therefore, is to organize schools that are free from the ruling power. The second step is to establish a form of leadership and direction that will benefit all, the reason being that if there is no orientation in terms of what is good, even if everyone has a voice in all matters, bad intentions will still prevail.

To summarize then, the human being, from the time he is a child, must learn to look at his errors, because only in this way will he be able to control his bad intentions and thus be able to develop. Schools must espouse the ideology of educating human beings, not aim at perpetrating power. They should impart an ideological, economic and social orientation directed at benefitting all mankind instead of favoring only a few individuals.

Whenever anyone says things like this, most people think he is talking about some sort of utopian situation. They think that the world's problems are too difficult to be solved now because everything is already too far gone. Indeed, this is exactly what the ill-intentioned want us to think so that we will decline from making any effort to change things and go along forever in the same old way. We must put our trust in that which is good. Society must realize that good has far more strength, far more power, than evil, and that even if it is difficult to dis-invert the present situation, we must make the effort. If we do not, the powerful will destroy the world.

All through the ages mankind has been enslaved by those with power. The hour has come when we must build a better, a more

just society, and all of those who participate in this initiative will, before long, enjoy the happiness that goodness affords.

The Power Syndrome

by Juhed Abuchehin, M.D.

Research in neurochemical and behavioral fields concerning Serotonin, a neuroregulatory agent produced and stored at various sites in the brain and the alimentary tract, corroborates Norberto Keppe's discoveries of the correlation between power and mental illness. This substance, indicated by a number of researchers as being linked to severe mental disorders and various organic diseases, is present in high concentrations only in individuals who hold positions of power or who are obsessive power seekers.

We often hear it said that only the corrupt seek power. However, as Keppe pointed out in a recent lecture, "Everyone wants power, but it is only those who are the most unbalanced who in fact succeed in acquiring it, because they deliberate day and night as to how they can obtain it."

The fascination for power comes from the inverted idea that we have of the powerful in all fields — political, military, social, religious or economic. Positions of command are considered honorable and even necessary for the people's well-being and safety, and as motivation for them. Yet it is not difficult to see that those who wield power appear to be "drugged," that is, not focused on reality. Accordingly, Samuel Butler wrote: "Authority intoxicates. The fumes of it invade the brain, and make men dizzy, proud and vain." Plato also referred to this when he said: "When nature or habit or both have combined the traits of drunken-

ness, lust, and lunacy, then you have the perfect specimen of the despotic man." ²

A number of other authors (among them Henry Adams and Shaw Desmond) also consider power harmful to the structure of the personality; and it was Montesquieu who said that power corrupts, and absolute power corrupts absolutely. People also say that power "goes to the head," which is the same as saying that power makes a person insane. According to Keppe, however, it is not that power itself causes a person to become unbalanced, but rather that the individual who obsessively desires power is already unbalanced. Imbued as he is with delusions of grandeur, the power-seeker will do anything to indulge his bad intentions; and as he acquires power, his original psychopathology becomes more and more pronounced.

The psychiatric institutions are filled with people who identify themselves with powerful personalities; they are individuals totally lost in their delusions of grandeur. Thoughtful observation shows us that the only difference between these individuals and the ones who hold "privileged" positions in our world is that the ideas of the former are usually harmless to others, confined as they are to their morbid megalomaniac minds and closed within four walls, whereas the latter possess all of the means to put into practice those very same sick ideas, and to give vent to their anger, hatred and paranoia.

In both instances such attitudes result from the fact that the individual throughout his life has failed to admit and accept his emotional conflicts and/or his frustrations. This sick pride, in combination with a Machiavellian, demonic mind, provides fuel for continuous activity aimed at alleviating this pathological condition by exercising power over others. The person who holds power convinces others of his greatness and his philanthropic intentions; he leads them to believe that he is responsible for their well-being and happiness. Perceiving this helps us to understand the situation in the world today: wars, exploitation, poverty, racism, hunger — the destruction of humankind as a whole (sociopathology).

Serotonin — Indicator of the Power Seeker

In studies of the social structure and political behavior of vervet monkeys, part of the Biobehavioral Science Program at UCLA,

researchers there found striking differences in average levels of WBS (whole blood serotonin) in dominant and non-dominant male monkeys: 937 nanograms per milliliter for dominants and 650 ng/ml for non-dominants. Moreover, these levels were found to vary with status, dropping to the 650 range when a once-dominant male ceased to be dominant, and rising to 900 or above when males became dominant. In other words, biochemical change was seen to follow status change.

Another study, conducted by Douglas Madsen, ^spolitical scientist at the University of Iowa, examined stress levels among small human groups given problems of collective importance to solve. The study resulted in noticeable positive conclusions regarding the correlation between power and WBS levels.

Madsen selected 72 volunteer males, none of whom had chronic diseases, high blood pressure or severe allergies, used drugs or medicine, or smoked one or more packs of cigarettes per day.

Twelve groups of six men each were given difficult logic puzzles, a total of ten problems. For a solution to be valid, at least five of the six members of a group had to vote in its favor. Ten minutes were allowed for each puzzle, after which one of the group was to report the solution and explain why it was the only correct one. In this context, it was expected that the individual who claimed power and dominance in the group would step forward, for there is "evidence that highly competitive or otherwise stressful situations set the stage for autocratic leadership. (Blake & Mouton, 1961; Hamblin, 1958; Sherf et al., 1960)."

Three types of observations were recorded in this study. First, the sessions were videotaped and members' behavior analysed and coded. Second, blood samples were taken from each subject at 20-minute intervals throughout the sessions. Later these samples underwent a number of biochemical tests including serotonin levels. Third, questionnaires designed to gather behavioral, judgmental and attitudinal data were given out at three different times during the study. The behavioral items on the questionnaires were keyed to identify Type A pattern responses (behavior commonly observed in cardiac patients), which is comprised of four main elements: extremes of aggressiveness, easily aroused hostility, a sense of time urgency, and competitive achievement striving (Matthews, 1982) all of them characteristics also found in power-seeking individuals.

When Madsen compared and analysed the results of the study, he found a striking relationship between high levels of WBS and a drive-for-power personality (hard-driving, competitive, impatient, aggressive, distrustful and self-confident).

Substance of Multiple Actions

"No physiological substance has been discovered that is believed to have such diverse actions in the body." (5)

Some of the known actions of serotonin are involvement in control of pigmentation (increase in concentrations of the melanin pigment, causing darkening of the skin); decrease in body temperature (hypothermic agent); and increase in the formation of collagen (the protein responsible for the degree of rigidity and the shape of tissues), causing the body to have a swollen appearance.

In recent studies as well as in a number of earlier ones, serotonin has been implicated in organic disorders: coronary diseases (angina pectoris, heart attack), ⁶ migraine headache, autism, and others.

Also, a study of the influence of lysergic acid and of alcohol has shown that these increase serotonin levels; and one of the side effects of reserpin, a drug used in treatment of high blood pressure, is depression caused by a decrease in serotonin levels in the brain.

All of these findings are highly important in health practice. Observation of individuals analysed during group sessions of trilogical psychotherapy shows some interesting similarities. Based on 'conscientization of error,' this method of psychotherapy helps the individual by showing him the harmful attitudes he adopts in his daily life. The success of the therapy depends on the person's acceptance of what is being said to him during the group session. When the individual, because of his arrogance, refuses to see and accept the truth about himself, a number of reactions are noted. These include stress-anxiety phenomena (tachycardia, palpitations, increased blood pressure, stomach upset), mediate vegetative reactions, and some physical changes which are easily noticeable: darkening of facial skin, thickening (swelling) of the body, hypothermia of body surface. All of these signs and symptoms disappear when the individual relinquishes his arrogance, theomania (desire to be as powerful as God) and censorship, and adopts

instead attitudes that reflect humility and tolerance; that is, affectionate attitudes — which might even be called "depressive" attitudes. Such observations make it possible to postulate that the calmness that results from acceptance of contact with one's inner self corresponds to a decrease in serotonin levels, signalling a return to physical and mental sanity.

That this may, in fact, be true is borne out by the many studies which give strong consideration to the role of the abnormal metabolism of serotonin observed in mental illness. Several papers report either decreased or increased levels of the serotonin metabolite 5-hydroxyindolacetic acid (5-HIAA) in the urine of mental patients. Buscaino and Stefanachi detected an increase in the excretion of 5-HIAA in patients with catatonic schizophrenia. Brune and Himwich found that aggravation of psychotic symptoms was associated with a marked rise in urinary 5-HIAA, whereas tranquilization was associated with a slight increase or a reduction of 5-HIAA.

Judith L. Rapoport and Marine Flament, from the National Institute of Mental Health (NIMH), recorded improvement of symptoms in obsessive-compulsive subjects when a particular antidepressant drug which decreases serotonin in the blood was administered, indicating that serotonin may play a crucial role in obsessive-compulsive disorders.⁹

Conclusion

We can say, then, that the discoveries of Norberto R. Keppe elucidate the enigma posed by John Locke: "The great question which in all ages has disturbed mankind..., has been not whither be the power in the world, nor where it came, but who should have it."

In this book the question of power is explained not only from philosophical and spiritual perspectives, but also and especially from a scientific point of view.

References

1. Harold Laswell, *Power and Personality* (New York: Viking Press, 1948).
2. Plato, *The Republic* (New York, London: Oxford University Press, 1941), ch. 32.

3. Douglas Madsen, "A Biochemical Property Relating to Power-Seeking in Humans," *The American Political Science Review*, June 1985.
4. Madsen.
5. S. Garattini and L. Valzelli, *Serotonin* (Amsterdam-London-New York: Elsevier Publishing Co., 1965).
6. Stanley Kalsner and Robert Richards, "Coronary arteries of cardiac patients are hyper-reactive and contain stores of amines: a mechanism for coronary spasm," *Science*, March 30, 1984, p. 1435.
7. Garattini and Valzelli.
8. Garattini and Valzelli.
9. Bruce Bower, "Examining the world of obsessive teens," *Science News*, April 20, 1985, p. 245.
10. John Locke, *An Essay Concerning Human Understanding*, Book II (Dover Publishing Co., 1959).

Nature, Power and You

by Sandra Ingrid Keppe

This chapter is dedicated to all who fight to preserve the environment and who mostly go unrecognized or fail to obtain practical results. It is dedicated as well to all who have suffered physical, material or psychological harm as a result of economic exploitation. I believe that with these "fighters," and with all those who have already suffered the injustice of an exploitative economic power, social transformation can and must be accomplished a much-needed and long-awaited change aimed at restoring the well-being of humankind. I have great faith in those who believe in a better world, and I think that the true liberation of the people must be achieved for all who are not yet resigned to the present system simply because they believe that this is not the right way to live.

How can we feel at ease when thousands of men, women and children die of hunger, cold, or in guerilla warfare, or else barely subsist in a totally unjust society which has been created in opposition to human peace? I believe that now, thanks to the heightened social consciousness that is taking place, the time has finally come for us to fight for a better world, a world in which a person can live with dignity, speak the truth, and work for a more just society.

Our planet is a thing of beauty, with such an abundance of natural riches and space that everyone can live well. If a minority has taken control of it all, it is because we have allowed them to. We must demand what is ours if we are to recover our self-respect.

I am confident that with this book many will come to see what can, must and will be done!

Nuclear Power Plants

The 100 billion dollars in tax money that has been poured into the construction of nuclear power plants during the 1980s is considered by energy economist Charles Komanoff to be the greatest tax expenditure ever allocated to the industrial sector; far greater, in fact, than any other in all human history. Furthermore, since 1974 more than one hundred projects for nuclear reactors have been **cancelled** after billions of dollars were spent and the plans practically concluded, as in the cases of Zimmer in Cincinnati, Midland in Michigan, and Marble Hill in Indiana, to name just a few. The cancellations occurred when the constructions were nearing completion because it was concluded that the technology, knowledge and conditions necessary for proper operation were lacking. In other words, these were totally megalomaniac projects, wholly divorced from reality, most probably financed with one objective alone: profit.

One good example that will serve to illustrate this thirst for economic gain is the following:

It was Rockefeller's goal that New York lead the nation into the atomic age. Rockefeller, anxious for jobs, taxes and other economic benefits then promised by what seemed the pioneer venture in a profitable new business, was quick to believe the plant would be safe and seemed unwilling either to carefully investigate the potential risks or to share any discomfoting information with the public. He said: "The atomic age is rich in challenge and opportunity. "

Thus:

The Western New York Nuclear Service Center, the nation's only commercial nuclear reprocessing plant (a subsidiary of the Getty Oil Company)... , after six years of operation, became a technological and economic disaster. The plant stands today as evidence of the failure to solve the nuclear waste disposal problem. ²

Radioactivity

For the same reason that John Wayne died of cancer after having been exposed to radioactivity while living in a highly contaminated region, a marked increase in the incidence of leukemia and other types of cancer, mental retardation, birth defects and genetic damage in the human being is now occurring.

We know that, although the useful life of atomic power plants is equivalent to but one human life span; that is, between 50 and 100 years, they nevertheless represent a formidable expenditure of billions of dollars and produce radioactive elements that continue to contaminate for thousands of years. Thanks to the megalomania of a handful of powerful people, the quest for profit and personal gain, we now possess dozens of "white elephants" which, in reality, are nothing but untouchable monsters. One single crack along one of their walls would lead to contamination of dozens of cities and the possibility of its spreading to a radius of thousands of square miles.

Hazardous Wastes

At present, Times Beach (Missouri) is a ghost town. Shortly before Christmas, 1982, the inhabitants discovered that the town had been drenched in dioxin, a highly poisonous chemical compound.³

It has been calculated that in the U.S. alone there are 378,000 industrial waste sites (with greater concentrations found in the areas around Manhattan) which contain enormous amounts of dioxin, vinyl, chloride PBB and PCB, all highly toxic chemicals.

Examples such as these lead me to question American freedom. It seems to me that if Americans no longer have even the right to live in safety in their cities, it is because freedom no longer exists. The ill-intentioned and exploitative economic power, aimed solely at profit, has replaced the American Dream with economic slavery.

The Greenhouse Effect

Another situation that has arisen in the 20th century that proves the existence of economic corruption is the so-called greenhouse

effect, a consequence of the constant burning of fossil fuels such as coal and oil, which increases the amount of carbon dioxide in the atmosphere. The result has been an increase in the earth's temperature, thereby causing harsher droughts, milder winters and the spread of desert areas on the planet. The worst of all these effects, however, is the rise in the level of the oceans due to the melting of the polar ice caps. If this continues, the land on which one third of the earth's total population lives, located as it is near oceans and rivers, will be submerged. Cities such as New York, San Francisco, Los Angeles, Rio de Janeiro, Venice, Sidney, Tokyo and Athens will disappear just as Atlantida did in the past.

Acid Rain

Every one of the 200 lakes in the region of New York's Adirondack Mountains has been contaminated by acid rain. The same is true of the Hudson Valley, thousands of lakes in Canada, fifteen to twenty thousand lakes in Sweden, and the entire Black Forest area in Germany. Even more terrible is the damage it is wreaking to mankind's architectural treasures such as the Parthenon of Athens, the Cathedral of Cologne (which dates back to the Middle Ages) in West Germany, and many historical ruins in Italy. All of these structures weathered countless wars, earthquakes, hurricanes and storms, but now, in this century, they are finally succumbing to the scourge of acid rain.

A chemical phenomenon, acid rain results from the burning of oil and coal and from power plants, the waste products of which remain in suspension in the air and react with sunlight, forming a "cocktail" which gives rise to more than 150 different chemical products, the major ones being ozone (an oxidizing agent) and nitric and sulphuric acids. As the clouds pass, they carry with them all of this pollution contained in the atmosphere.⁴

Like the "greenhouse effect," acid rain is a purely economic problem of the twentieth century whose principal cause lies in the cost of anti-pollution filters for factories and automobiles, an expense which would mean less profit for the manufacturers.

It is extremely urgent that the population as a whole become conscious of the fact that we simply cannot allow our entire environment and all of our historically valuable architectural struc-

tures to be sacrificed as a result of the interests of a minority. The well-being of mankind must be preserved above any economic system that is the enemy of human liberty. We as a people constitute the force that is capable of demanding greater respect. This planet is ours, and it must be respected!

Air Pollution

As the preceding examples show, all forms of air pollution, radioactivity and contamination are strictly economic problems which have become progressively worse as the economic monopoly increases.

At the time of the industrial revolution, the factory workers who labored from 12 to 18 hours, were poorly paid, and among whom women and children were especially exploited — had no viable alternative but to live in the vicinity of the factories. Meanwhile, the owners lived in distant, tree-shaded, landscaped areas that were wholesomely free of the problems of pollution, foul-smelling air, or noise that accompanies industrial activity. Indeed, the very same situation exists until today, and what Marx said is still applicable: "The factory owners resisted all measures for maintaining cleanliness and health if they cut into profits."

The problem not only persists but it has increased to enormous proportions, as for example in West Virginia's Chemical Valley, or the city of Cubatão in the state of Sao Paulo, Brazil, the most polluted industrial region in the world, where countless children have been born without a brain. The Serra do Mar coastal range, also in Brazil, a one-of-a-kind forest because of its exuberance, location and rarity, is dying of the same symptoms as Germany's Black Forest. The situation in New York City, where a day spent in the street is equivalent to smoking two packs of cigarettes, is equally tragic. The results of this on the health of citizens include a rising rate of sterility among both women and men (which has incidentally transformed artificial insemination into a big business) and a higher incidence of cancer, cardiac and respiratory problems.

The fundamental cause of this entire issue of air pollution is, in fact, the automobile, responsible for 60 to 90 percent of it. And all of this is due to what? It is common knowledge that the great fortunes in this country began with the oil industry. Getty and

Rockefeller together with six other corporations make up the oil trust: Exxon (the largest corporation in the world), Mobil, Gulf and Western (which includes more than 100 industries in almost all sectors of the economy), Shell, Texaco, Standard and BP. ⁶

Here in the U.S. during the Depression years the farmers developed a way to use corn as motor fuel. In Europe new models of cars powered by solar or wind energy are regularly presented, not to mention the electric car. Why, then, do we continue to pollute the world with petroleum by-products, especially since oil is a non-renewable resource already in danger of depletion, as has occurred in various places in Texas? Because from the time it was first discovered until today, with the conflict in the Middle East, vast and complex economic manipulation in regard to oil has existed.

Water Pollution

Less than one percent of the water on this planet is fresh water; seventy percent is sea water. In addition, most of the air we breathe comes from the marine algae, not from the forests, as many think. Today our seas are humanity's great dumping grounds, where industrial wastes, human excrement, agricultural chemical poisons, acid rain and oil are poured daily into the seas.

In one of his recent film documentaries, Jacques Cousteau showed that regions which 40 years ago harbored an abundance and variety of fish can today be called "marine deserts." They are caused not only by pollution but also by indiscriminate and predatory fishing, which is responsible for the extinction of various species in the oceans of the world.

As for the rivers, offhand we can recall the incident that took place at Love Canal in 1958, where Hooker Chemical, well aware of the wastes that were surfacing there, failed to alert the population. So far some \$70 million have been spent in decontaminating the region. We can also cite the case of the Hudson River, where the government is initiating a gigantic project, estimated to cost millions, to effect a clean-up, as was done with the Thames River in London. As the problem is always basically an economic one, in this case it was neglect on the part of General Electric, which dumped enormous quantities of PCB (a highly flammable

chemical) into the Hudson over a period of 15 years, causing illness in more than 65 of its employees.

These facts may convey the idea that this whole problem began with the Industrial Revolution. The fact is that all industrial production was and continues to be organized mainly for the purpose of providing profit for the minority that owns the capital. Meanwhile the environment, the factory workers, the people who live in the vicinity, and even the finished product are all sacrificed for the sake of profit.

Exploration of the environment, pollution, under-paid employees and overproduction of low-quality, superfluous, and (in most cases) unnecessary products, are the result of a wholly unjust economic system designed to jeopardize the people. It is a system in which all benefits, incentives and laws are structured to protect a privileged minority. Indeed, there must be harmony between the environment and industrialization, but this will be achieved only with the consciousness that it is the *people* as the majority who possess all of the force of labor, and that labor itself is power. What good is capital without work? The industries must be *of* the people and *for* the people, for this is what true power is all about, the power of the working majority.

Chemical Welfare

Unfortunately, today almost 60 percent of all the scientists in the world work for the "development" of the war industry. And as was pointed out in the lecture on economy at the "Who's Who in the Game of Power" Congress (Florida, 1986), many economically powerful people such as Du Pont, for example, made their fortunes and continue to enrich themselves by producing materials used in wars, guerilla fighting and other types of armed combat, thereby promoting death, desolation and destruction across the planet.

The best-known example of chemical warfare occurred in Vietnam, where 10.7 million gallons of a chemical product called 'agent orange' were sprayed over three million acres of fields, jungle and farmland. Forty-six thousand American soldiers were exposed to this defoliating herbicide, and the Vietnamese people continue to suffer deformities and cancer of the liver as a result. The

product has been banned in the U.S., but its production and export (to Third World countries) is allowed. In Brazil tons of it were used to help clear the vegetation in an area of tropical rain-forest, with all its complexity and beauty, when construction of the Tucuruí hydroelectric power plant (largest of its kind in the world) was begun. As a result, dozens of inhabitants and construction workers were permanently paralyzed and blinded. Again later, economic questions ruled: the dam was opened before schedule, with the result that the wood, plants and humus in the area could not be removed and they sank under the waters of the monstrous lake that was formed.

It is important to remember that among the chemical agents used on vegetation — the fertilizers, pesticides and insecticides — the most dangerous, poisonous and lethal are the herbicides. To further illustrate the problem I also cite the product named Cyperquat (ref: 303616), produced by Gulf and Western.⁹ As this corporation has been cited previously, it is a good idea to question the content of its products. Indeed, the greater the trust, the less the respect for the consumer and for the quality of the product. This product was indicated as being the cause of Parkinson's disease in a youth who had been exposed to the chemical. It was also proved by Dr. Andre Barbeau of the Clinical Research Institute of Montreal that in a region near Quebec, the people with the highest incidence of Parkinson's lived or worked in farm areas where pesticides, insecticides and chemical fertilizers were amply utilized.

Many industries like this one make their profits from the production of poisons that are harmful to the population. Thus, the question remains: why do we continue to consume so much poison and provide profit for those who only harm us?

Pesticides and Fertilizers

After the Second World War, synthetic organic pesticides such as DDT were developed. Use of these products is banned in this country, just as 'agent orange' is, because of their high toxicity. Nevertheless, as they are produced on a large scale for the Third World countries, all of the agricultural products we import from them are highly contaminated. Government efforts to prohibit the production of this type of product result in their being produced

and marketed directly in foreign countries, since the companies that make them are multinational. One illustration of this is the case of Bhopal, India, where Union Carbide was manufacturing highly toxic products for sale to Third World nations. Only when that tragedy occurred were other cases of contamination, which had been occurring daily among the workers and the populace in this country, exposed.

At present, in the U.S. alone, 66,000 different types of chemical poisons are used in agriculture, 60,000 of them having been classified by the Environmental Protection Agency (EPA) as being highly dangerous to human health, causing diseases such as genetic mutation, cancer, birth defects and reproductive disorders. (10) Have you ever stopped to imagine how much poison we ingest daily without even knowing it? To say nothing of the vitamins that are added to the food we buy, the hormones that are given to the animals whose flesh we eat, and the "junk food" in general. But as Ralph Nader wrote in his book *Who's Poisoning America*:

Pesticides have been a classical chemical industry success story. Their proliferation is also proof that what is good for the chemical industry is not necessarily good for society... If it wasn't always good science, it certainly was good business.(11)

The Farm Crisis

The crisis that is being faced by American farmers has never been more acute, whether it be in the utilization of chemicals that deplete the soil and cause the insect pests to become more and more resistant to them, or in the annual loss of soil equivalent to an area the size of Great Britain that results from improper conservation methods, or yet in the fact that more and more farmers are closing down their farms and going into business because they cannot pay their ever-increasing debts.

Nevertheless, what I consider to be the worst problem of all is the land speculation. Not only do thirty percent of the world's landowners own 80 percent of the land, but the larger the tract the smaller the productivity. In addition there is the strong competition among the agricultural industries, five of which control practically the entire production and distribution of grain throughout

the world: Continental Grain and Cargill (U.S.), Bunge (U.S./Brazil), Louis Dreyfus (France) and Andre (Switzerland).¹²

Once again we are faced with the question of where our "freedom" is. If free enterprise is guaranteed, but there is no way one can compete with the corporations who dominate and control the entire world market, and if you have neither the capital nor incentives to initiate your own business, what good does it do? The people must become conscious of the fact that this planet is large enough for everyone to work and develop with equal rights. Why have we accustomed ourselves to living with injustice, exploitation and corruption?

Animal Suffering

Over 60 million animals suffer and die in U.S. laboratories each year for pharmaceutical and commercial profits and university research. 85 percent of them do not receive anesthesia in experiments.(13)

Groups of up to 200 animals may be used in a single test. Between 500,000 and one million animals each year die to test cosmetics alone like nail polish remover, dandruff shampoo and soaps.

Household product and cosmetic companies make millions of dollars in profits each year, yet few companies are willing to put even 1 percent of their net profits into developing, perfecting or validating non-animal testing methods.

In most cases the cosmetic companies are responsible, among them Revlon, Avon, Clairol, Colgate-Palmolive, The Gillette Company, Dow Chemical and Proctor and Gamble Company.¹⁴

In March of 1986 at Columbia University hundreds of students protested against the cruel treatment being given to the animals used for experiments in the college laboratories. They accused the laboratories of not anesthetizing the animals before the experiments were begun, not sterilizing the instruments, and of housing the animals under unsanitary conditions, littered with feces, where the animals at most "survive." (15)

Columbia University, the third largest real estate owner in the state of New York, is being accused of this negligence, and because of this its official budget is being cut.

Another area we can cite is the fur industry, which kills 80 million animals each year, or one every two seconds. This is so because 50 bobcats or lynx, 40 raccoons, and 150 rabbits or mink go into the making of just one coat. Moreover, most of these animals are wild and in danger of extinction. They are usually caught with leghold traps, in which the animal agonizes for 28 to 72 hours without food or water, defenseless against attack by other animals and often exposed to snow, to be found dead with its flesh completely dilacerated in its desperate attempt to get free.

Nevertheless, the fur industry claims that "if the leghold trap is banned, a lot of people will be put out of work and American commerce will suffer." (16) With this we see that the usual pretext used by the ill-intentioned industries is their claim to be providing employment, clearly implying that they are concerned about their employees. However, if the owners do not worry about the way their products are produced or the quality of these; that is, if they are not concerned about the consumer, why would they be concerned about the people who work for them?

To conclude this section on the massacre of the fauna I would like to include a word about the way livestock are treated on the ranches.

Do you know where the veal you eat comes from? On the dairy farms, newborn male calves are immediately separated from their mothers so that these will provide milk for the dairy industry. For the next 14 or 16 weeks the young calf is kept in an area the size of its body, where no movement is possible, and for 22 hours each day he remains in the dark. Only at feeding time does the calf see light. (17) This is done so that you can savor its tender white meat, free of tendons and blood.

Similar methods are used in raising the pigs and fowl you eat from Kentucky Fried Chicken, Armour, Safeway, Pillsbury, etc. ¹⁸ For a period of six months these animals are constantly fed, medicated, injected with hormones and kept in a space the size of their bodies. All of this is done in order to guarantee the greatest possible profit in the shortest period of time.

Conclusion

I believe that as far as ecology is concerned, exploitation by the economically powerful is quite clear. You may well ask, then, if everything is not already lost. Many species have been wiped out forever, many forests are gone, and radioactivity is increasing in all parts of the world. I believe, however, that we as the majority — we who struggle and work and study and believe in a better world — have the strength, the power and the courage to demand that what is ours be returned to us. And this planet belongs to us. We are citizens of the world, created with the freedom, intelligence and capacity to live well. We have the inner structure we need to demand that which is ours. As Keppe explains, man's essence is beauty, truth and goodness, and all of this is also found in nature, in the world around us. Yet we are prevented from enjoying it because it has been taken over by a minority that has no real power, only a great deal of cunning.

Can it be that we have forgotten that we possess an ideal at the heart of our essence? What do we live for? Everything that is done today will remain a part of history that will benefit future generations. In my opinion, to live without an ideal makes no sense. We cannot cross our arms while the world falls apart around us. I believe that although every day our conscience calls our attention to what we have done with our lives, we try to ignore it and pretend that all is well. And we constantly postpone any effort to fight for justice in the hope that someone else will accomplish it for us.

I believe that the dream of mankind has always been to fight for freedom. We, as a united, conscious, strong majority, must battle so that true power — peace, justice and freedom — will prevail. Without it, it is impossible to live well. The world belongs to the people, to those who comprise the majority: blacks, women, hispanics, Indians, workers, students and the general populace. I believe that all of the necessary answers can be found in this book for all who embrace the same ideal: to fight for a better world. Now it is up to us to finally achieve the true liberation of the peoples. That is where our power lies!

References

- I. Ralph Nader, *Who's Poisoning America* (San Francisco: Sierra Club Books, 1981) pp. 128-33.
2. Nader.
3. "A Problem that Cannot be Buried," *Time*, October 14, 1985, p. 86.
4. "Acid Rain," film documentary, Public Broadcasting Service.
5. Stepehn Croall, *Ecology for Beginners* (New York: Pantheon Books. 1982) p. 33.
6. Croall, p. 107.
7. Nader, p. 36.
8. loc. cit.
9. "The Case of the Frozen Addict," film documentary, Nova Program, Public Television Station.
10. "A Problem that Cannot be Buried," *Time*, October 14, 1985, p. 84
11. Nader.
12. Croall, p. 107.
13. "Peace on Earth not for People Only," pamphlet, Cease/Arc, Cambridge, Ma.
14. "Animals Poisoned and Blinded in Product Tests," *Pew News*, special edition, pp.1-2 [Pratt Dallas, *Alternatives to Pain* (USA: Argus Archives, 1980) pp. 222, 227, 228).
15. Irene S. Tucker, "P and 5 Animals Blockading," *Columbia Spectator*, April 1, 1986, p.1
16. Kathy Emerson, "*Watership Down* author describes pain and suffering trappers inflict on furry animals," *Columbia Spectator*, April 10, 1986, p.5. Also: "The Case Against Leghold Traps," pamphlet, Friends of Animals, Neptune, N.J.
17. "Do You Know Where Veal Comes From?," pamphlet, Animal Rights coalition, Cambridge, Ma.
18. pamphlet, United Animal Defenders, Inc.. The Coalition to End Animal Suffering and Exploitation, Cambridge, Ma.

Glossary

Action — The essence of the human being. The basis of all life is good, beautiful and truthful action. Love and thought are inner actions; health results from good action. Real action differs from agitated or destructive activity in that the latter reflects attitudes that deny real and good action. All actions designed to increase one's power are pathological. Ex.: working solely to earn money. Real action is serving other people and humanity as a whole.

Alienation — The voluntary but often unperceived attitude of detaching oneself from reality. When the individual refuses to accept consciousness, he uses many different forms of alienation: sex, power, money, hyper-activity, travel, television, alcohol, etc. Society has been organized in such a way as to alienate people from the essential things in life: love, beauty, goodness, good actions, real improvement of the human being and of society, and mainly, from the consciousness of one's errors.

Analytical Trilogy — (formerly called Integral Psychoanalysis) A new scientific theory and method created by the Brazilian psychoanalyst Norberto R. Keppe, Ph.D., which unifies the fields of science, philosophy and theology. In the individual this corresponds to the unification of feeling, thought and action which results in full consciousness. Trilogy is being applied in the areas of psychotherapy, medicine, education, economy, sociology, the arts and others, on three levels: psychological, social and spiritual.

Conscience — Awareness of right and wrong, with a compulsion to do right.

Conscientization — An English neologism created by Norberto R. Keppe to describe the psychological process of becoming aware of reality, both external and internal.

Consciousness — Total awareness of reality (internal and external). According to Analytical Trilogy, consciousness results from the unification of love, intelligence and action, and includes awareness of right and wrong, of psychopathological attitudes, and of true reality (goodness, beauty and truth).

Emotions — The term used to designate "feelings" of love, happiness, sadness, anger, envy, etc.

Envy — Discontent and ill will over the happiness, advantages, possessions, beauty, goodness, etc., of others. From the Latin *invidere*, it means "not wanting to see" goodness, beauty and truth. Its roots lie in theomania.

Fantasy — In Analytical Trilogy always used to express the pathological use of imagination; the same as illusion or daydream. A form of alienation from reality in which the individual tries to accomplish that which is impossible.

Feelings — The only real feeling is love; envy, hate and anger are primarily attitudes against love. Sometimes used as a synonym for emotions.

Imagination — The act of forming mental images of something not present; the creation of new ideas by combining previous experiences. Healthy only when used to conceptualize good further action; pathological when used to foster ideas of grandiosity or ill intent.

Inconscientization — A neologism created by Norberto R. Keppe to describe the willful attitude of concealing, repressing or denying one's consciousness; the same as hiding from oneself something one does not wish to see.

Inner Pharmacy — A term coined by Claudia Pacheco which refers to the natural immunological substances of the body with which Analytical Trilogy works indirectly, through psychotherapy, to cure illness.

Integral Psychoanalysis — The psychoanalytical treatment that, in contrast to traditional psychoanalysis, places the etiology of neurosis not in problems related to the libido but in the human being's desire to be like God (theomania), and in the pathology of the social structure which gives power to the most theomaniac individuals. The same as Analytical Trilogy or Trilogical Psychoanalysis.

Interiorization — Different from internalization, it consists in using external reality as a mirror to understand more clearly what exists in one's inner self (feeling, thought, conscience, intuition, emotion, etc.). The principal technique used in individual trilogical analysis. The term is an English neologism created by Norberto R. Keppe.

Inversion — The process through which a person sees good in that which is evil and evil in that which is good; that is, believing that fantasy gives rise to accomplishment and that reality causes suffering; seeing laziness as pleasurable and work as sacrifice; considering God as restrictive or punishing, and the devil as liberating and the granter of pleasure; thinking that love brings suffering and that pure reason leads to equilibrium; believing that social power signifies happiness and that service to humanity implies sacrifice and inferiority.

— The International Society of Analytical Trilogy (formerly the Society of Integral Psychoanalysis), founded by Norberto R. Keppe in 1970 at the Department of Psychosomatic Medicine of the University of Sao Paulo, Brazil. The Society is an international non-profit scientific and cultural organization whose aim is to further research, training in, and application of the trilogical sciences.

Jealousy — Envy of a loved one.

Megalomania — Delusions of grandeur; a form of arrogance in which the person sees himself greater than he really is.

Pact — The term used in Trilogy to describe an ill-intentioned agreement, conscious or not, between two or more persons (also with spiritual beings), to hide the truth and sabotage goodness and beauty. Common among members of the same family, friends, and co-workers, it results from the belief that truth is painful and that untruth can be beneficial.

Pathological Power — The desire to be greater than others, to exploit others; an "anti-power"; the wish to prevent real power from existing among the people. Motivated by envy, some individuals wish to dominate, to control others in society, as a way of satiating their theomania (*See* Theomania). The intention of such individuals is to take happiness, freedom, money and well-being from others; not to serve others but to be served by them. Pathological power is an arrogant force used to impede life and liberty; it brings only destruction and sickness to the powerful and to society.

Powerful People — A term that applies to those sickest individuals who fight for positions of power in society and who tyrannize the people.

Psychopathology — The study of psychological illness (*pathos* = illness, suffering). Also used as a synonym for psychological illness.

Psychosociopathology — The study of psychological and social problems. Also used as a synonym for psychological and social problems.

Psychosomatic Illness — According to Analytical Trilogy all forms of illness involve a strong emotional element and can be treated solely through dialogue. Illness is caused by a breakdown of the immune system which results from the denial of consciousness.

Real Power — All real power comes from action based on that which is true, good and beautiful. Human power is linked through consciousness to the energy of God, and it manifests itself through work done to benefit humanity. Those who serve others become more powerful. Real power is based on freedom.

- Reality, Real or Original** — All that exists in the material and the non-material world that has not been distorted by any evil interference. All that pertains to the realm of the Creator.
- Reality, Pseudo** — The errors and problems created by the omission, denial or distortion of the reality found in the human being and in society.
- Reality, Present** — A combination of the two above; life as it is today, far different from what it was meant to be. Present reality includes illness, wars, dishonesty, neurosis, psychosis, poverty, pollution and such, together with the reality that is still intact and the good actions of balanced individuals.
- Repression** — The act of restraining a feeling, an attitude, an idea. Repression of love and of genuine accomplishment is the cause of all illnesses.
- Somatization** — The process of transforming emotional problems into organic disease. Occurs outside the awareness of the individual, who senses only the symptoms, not the emotional cause.
- Spirituality** — Different from religion, the relationship between man and Truth (God). In Analytical TrilogY not seen as any external act such as affiliation with a particular church or participation in formal worship.
- Suppress** — To keep from being known; to conceal one's consciousness of something.
- Theomania** — The megalomaniac, envious wish to have god-like power; most severe in psychotic individuals and people in positions of power in society. According to Norberto R. Keppe, theomania, an extreme form of megalomania, is the underlying cause of all illness (social, mental, organic). Psychotics often see themselves as Jesus Christ, the Holy Spirit, the Divine Essence, etc. However, theomania is present in all individuals to a greater or lesser degree.
- Trilogical Enterprise** — A new business model, whose objective is to resolve the basic problems of the existing economic system: each individual is a shareholder based on his pro-

ductivity, not on money invested; salaries and profit distribution are based on individual productivity; capital investment is treated as a loan, not as a basis for profit distribution; everyone working in the enterprise participates in a program which helps him become aware of mistakes and attitudes that are harmful to his productivity. This proposal is different from capitalism and socialism/communism. Through this system the power of money is replaced by the value of work and accomplishment. It offers a practical solution to the economic problems of individuals and society. Since 1985, some 30 enterprises have begun to function on these principles in New York and Sao Paulo, Brazil.

Trilogical Psychosomatic Medicine — Medical treatment that deals only with psychological factors. Neither drugs, surgical intervention or tranquilizers are used. Healing is achieved through individual consciousness of the attitudes that cause changes in the 'inner pharmacy' (*See Inner Pharmacy*) of the individual.

Trilogical Residence — An economic alternative for living in an atmosphere of cooperation and truly human relationship, independent of traditional society. Its aim is to stimulate interest in culture and science; provide help for those who feel lonely or insecure, lack social integration, or have economic difficulties of any kind; encourage unselfishness, honesty and personal growth. In short, the trilogical residence provides an environment that is favorable and effective in working with the problems and difficulties all human beings have in their lives in regard to themselves, others and society in general.

Trilogical Society — (the society of the future) A new organization of society, already established with the formation of trilogical residences and enterprises, in which people are truly free to accomplish all that is good, beautiful and truthful; in which the people, conscious of human psychopathology (envy, laziness, desire for power), do not allow the most unbalanced individuals to dominate society. Only those with equilibrium are permitted to hold positions of leadership. In

the trilogical society the socio-economic structure does not prevent the people from enjoying what rightfully belongs to them: the planet and everything on it. Neither does that structure deter civilization from developing in the direction of common good. The trilogical society is based on the unification of theology, philosophy and science. It does not follow any specific religious orientation but respects the universal laws created by God.

Truth — That which is. It is absolute and the same for everyone. Truth is not relative to each individual. For example, spoiled food is not good for anyone; aggression hurts everyone; tyranny is not beneficial for anyone; love is good for everyone; oxygen is good and necessary for everyone; etc.

About the Authors

NORBERTO R. KEPPE, Ph.D., holds six university degrees, in philosophy, education, social work, psychology, business administration and psychoanalysis (a graduate of Viktor E. Frankl's School of Vienna). Keppe worked for 28 years at the largest hospital in Latin America (the Hospital das Clinicas of Sao Paulo, Brazil) where he founded the Department of Psychosomatic Medicine. His private clinic in Sao Paulo has the largest number of patients of any clinic in the country. Keppe was a professor at the Schools of Medicine of the Catholic University and the University of Sao Paulo; the School of Social Work of the Catholic University of Sao Paulo; and at Sao Caetano University.

He is the author of fifteen books: *Psicologia Experimental e Geral* (General and Experimental Psychology); *Psicanalise Integral* (Integral Psychoanalysis); *A Medicina da Alma* (The Medicine of the Soul); *Sexo e Religiao* (Sex and Religion); *Sexo, Amor e Perver-são* (Sex, Love and Perversion); *Psicanalise da Sociedade* (Psychoanalysis of Society); *Auto-Sentimento* (Self-Feeling); *Trilogia* (Trilogy); *A Consciência* (Consciousness); *A Libertação* (Liberation — English translation); *A Glorificação* (Glorification — English translation); *Contemplação e Ação* (Contemplation and Action); *O Reino do Homem* (The Kingdom of Man), a two-volume work; *The Decay of the American People (and of the United States)*; and the latest, *Liberation of the People*.

Keppe is the founder and president of the International Society of Analytical Trilogy (the Society of Integral Psychoanalysis). He has lectured in more than seventeen countries around the world: Finland (the Universities of Helsinki and Joensuu); Sweden;

Norway; Denmark (Montebello Hospital); Germany (the School of Wisdom of Darmstadt and Heidelberg); Italy (Sophia University of Rome); France; Spain; Portugal (the Universities of Lisbon, Coimbra and Braga); Uruguay (the University of Montevideo); Argentina (the University of Mendoza); Chile (the Catholic University); Peru; Panama (the Catholic Universities); Mexico (the University of Regiomontana and the University of Mexico); and the United States (congresses of Logotherapy in San Diego and Hartford; the Congress of Humanistic Psychology at the University of Los Angeles, and the APA Congress in Washington, D.C.).

CLAUDIA BERNHARDT S. PACHECO, Ph.D., is a psychoanalyst, author of *Healing Through Consciousness* and *Women on the Couch — An Analysis of Female Psychopathology*, Secretary-Director of ISAT; researcher for the past twelve years on female psycho-social problems and psychosomatic medicine; founder and director of the International Women's Network (IWN); organizer and president of the First International Congress of Analytical Trilogy (Bussaco, Portugal, 1983) and of the First International Symposium on Demonology (Sao Paulo, Brazil, 1983); and organizer of the international events of ISAT. She is also the founder of the *Journal of Integral Psychoanalysis* and of *Trilogy* a bimonthly international scientific newspaper; coauthor of three books on psychoanalysis and Analytical Trilogy: *From Sigmund Freud to Viktor Frankl: Integral Psychoanalysis*; *Psicoterapias Alienantes* and *The Decay of the American People (and of the United States)*; and has published a number of articles on psychoanalysis and psychosomatic medicine. Pacheco is also co-author of the book *Oppna ditt Fonster* (Open Your Eyes), published in Sweden in 1986; an international lecturer; and the producer of several radio and T.V. programs in Brazil and the United States. In New York City she worked as a psychoanalyst and directed staff development training in the SEEK program (Search for Excellence, Elevation and Knowledge) for students and counselors at the City University of New York/College of Staten Island.

MARC ANDRE R. KEPPE, psychoanalyst for the past seven years, is the general secretary of the International Society of Analytical Trilogy in Brazil and the author of the book *The Origin of the Earth*, the result of five years of research and application of Analytical Trilogy in the areas of history, geology and biology. He is also the coordinator and co-author of the books *Psicoterapias Alienantes* and *From Sigmund Freud to Viktor Frankl: Integral Psychoanalysis*, Managing director of the scientific journal *Revista de Psicanalise Integral* and science editor of the newspaper *Trilogy*. He has presented papers at the six ISAT international congresses and other international meetings, among them the 1st and 2nd World Congresses of Logotherapy held in San Diego and Hartford, and the 4th Annual Meeting of Humanistic Psychology in Geneva, Switzerland.

PERTTI S. SIMULA, M. S. from the University of Helsinki, Finland, is the director of the International Society of Analytical Trilogy in Stockholm and Helsinki, and an analyst in training. He worked as a systems planning manager in Helsinki before moving to Sao Paulo, Brazil, in 1973, where he was vice-president of Valmet do Brasil, the second largest tractor-manufacturing company in the country. In 1984 he moved to New York to organize the consultation services for ISAT. He has lectured worldwide and has published articles about Analytical Trilogy applied to productivity improvement and personal performance development. He has also coordinated and participated in a series of programs to further productivity and personal growth in Brazilian and American business concerns and organizations, among them the City University of New York/College of Staten Island, and the Mandala Center in Central Harlem, New York City.

SUELY M. KEPPE SIMULA, B.S. in Social Science, is a psychoanalyst specializing in child and adolescent psychology at the International Society of Analytical Trilogy. She is the author of the book, *Algy's Secret*, a story for children, co-author of the

book *Educação Integral pela Trilogia Analítica* in Portuguese, and coordinator of the book *Consciousness: The Answer to Effective Education*. Suely has lectured extensively in both Brazil and the United States, and has presented papers at the International Congress of Logotherapy, Hartford, Conn., and the annual international symposiums and congresses of ISAT, in Bussaco, Portugal; Sao Paulo, Brazil; and New York City.

ANTONIO JOSE ZILLO, M.S., a civil engineer from the Polytechnical School of the University of Sao Paulo, was a director of the Zillo-Lorenzetti Group, one of the largest agro-industrial producers of sugar, alcohol and soybean oil in Brazil, for 14 years. At present, he is the coordinator of the trilogical enterprises in New York and London, a director of the International Society of Analytical Trilogy, and a psychoanalyst in training at the Society.

SANDRA INGRID KEPPE is the founder and president of META (the ecological movement of Analytical Trilogy) begun in 1983. She specializes in the Amazon region, on which she has lectured in the United States, Europe and Brazil and has written for magazines and newspapers. At present she is working in New York and studying at Columbia University. Sandra began to do public relations work in 1980 in Sao Paulo, Brazil, and she has continued this since 1984 in New York, having studied publicity at two Brazilian universities and completed a course in radio and television at New York University. She began her training as a psychoanalyst in 1982 at ISAT in Sao Paulo and continues this work in New York.

MARTHA CRUZ, B.A. in Arts and Communications from the Mackenzie University of Sao Paulo, Brazil, is an analyst in training and a researcher in the field of drug and alcohol abuse. She has contributed articles to magazines and has lectured on this topic

at the ISAT congresses and symposiums in Portugal, Brazil and the United States. She was co-counselor at the Mandala Center in Harlem (1984 — New York City) and the Holy Name School (1985 — New York City), and from 1984 to 1986 produced and hosted the weekly TV program "Integral Psychoanalysis" on Cable TV in New York City.

JUHED ABUCHEHIM, M.D., is a graduate of the Faculdade de Medicina de Vassouras, Rio de Janeiro, Brazil. He has presented papers at the ISAT congresses in New York.

Index

A

- Abraham Lincoln* (Nicolay and Hay), 53
- Abuchehin, Juhed, 173, 325
- Achieving Social Justice: A Christian Perspective* (Wilkins), 87
- Acid rain, 384
- Adam and Eve, 33, 58, 215, 216, 218, 350
- Adams, Henry, 376
- Adams, John, 255
- Adler, Alfred, 52
- Adorno, Theodor Wiesen- grund, 52, 166, 241
- Advertising, 251
- Africa, 212, 309, 366, 367
- Age, the:
 of Bronze, 362
 Golden, 362
 of Iron, 362
 of Heroes, 362
 of Silver, 362
- AIDS, 63, 70, 121, 122, 125, 210
- Alcohol (See Drugs)
- Alexander the Great, 363
- Alienation, 95, 172
 and drugs, 136
 and carnival (Brazil), 136
 and soccer (Brazil), 136 and
 spiritualism, 136
- Allis-Chalmers Corp., 290
- American Dream, the, 18, 129
- American Telephone and Telegraph, 147
- America's Sixty Families* (Lundberg), 47
- An Essay Concerning Human Understanding* (Locke), 379
- Angola, 298
- Animal suffering, 390-1
 Aquinas, Thomas, 205, 253, 285, 300
- Arab countries, 174, 180
- Archangel Michael, 132
- Architecture, 186
- Argentina, 269
 dictatorship in, 97
- Aridjis, Homero, 144

Aristotle, 42, 256, 261, 282,
287, 293, 294
Arrowsmith (Lewis), 222
Artists, 119, 214, 360
architects, 113
musicians, 110, 113
painters, 113
sculptors, 110, 113
Asimov, Isaac, 221
Athens (Greece), 42, 362
Atomic weapons, 245
Atomic power, 296
Augustine, Saint, 205, 207
Austro-Hungarian Dynasty,
218
Austria, 52, 67, 135, 168
Autism, 378
Avon Products, Inc., 390

B

Babbitt (Lewis), 222
Bach, Johan Sebastian, 220, 300
Barbeau, Andre, 388
Barrabas, 200
Beast in the Jungle, The (
James), 221
Beethoven, van Ludwig, 148,
220, 221, 300
Being and Time (Heidegger),
187
Beirut, 173
Benedict, Saint, 300
Benevolent Aggression (
Farmer), 173
Benjamin, Walter, 51, 224
Bentham, Jeremy, 22, 47, 58
Berkeley, George, 42

Bhopal (India), 389
Bible, the, 45, 58, 139, 276
Bill of Rights, 22
Bion, W. R., 179, 184
Birth defects, 383, 389
Biswanger, 113, 135, 152, 284
Black Forest, 385
Black Plague, 62, 364
Bonaparte, Napoleon, 62, 96,
202, 366
Borg-Warner Corp., 290
Brahms, Johannes, 148, 220
Brainwashing, 275, 280
Brazil, 93, 97, 100, 130, 136,
145, 151, 179, 208, 260,
269, 385, 388, 390
Bronte, Emily, 221
Brophy, Beth, 50
Brothers Karamazov, The
(Dostoevski), 221
Brown, Diane, 341
Bunge Corporation, 390
Butler, Samuel, 375

C

Caesar, 96, 98
Caligula, 184
Calvin, John, 58
Camara, Helder, 262
Canada, 153, 371
Cancer, 383, 389
Cape Canaveral, 185, 201,
230
Capitalism, 39, 45, 100, 142,
156, 167, 168, 262, 268,
367
Capitalist enterprises, 271
Cargill, 390

- Caruso, Igor, 52
 Cassenas, Brett, 121
 Castaneda, Carlos, 355
 Cecil, Rick, 121
 Central Intelligence Agency, 72, 225
 Chaplin, Charles, 84
 Charles, Prince, of England, 276
 Chemical warfare, 387-8
 Chesterton, G.K., 224
 Chile, dictatorship in, 97, 269, 298
- China, 171, 282, 299⁸¹, 104,
 Christ, 9, 47, 74, 77, ^{inc} 200, 201,
 108, 181, 196, 200, 201,
 202, 211, 216, 279, 299,
 300
 Christianity, 45, 200, 204,
 260, 262, 269, 279, 286
 Church of St. John the Divine,
 38, 215
 Clairol, Inc., 390
 Clausen, Tom, 150
 Clausewitz, General, 196,
 267
 Coca Cola Company, 129
 Cocaine (See Drugs)
 Colgate-Palmolive
 Company, 390
 Collagen, 174
 Colombia, 194
 Columbia University, 391
 Communism, 142, 157, 171,
 241, 262, 271
 Communist Party, 236
 Party manifesto, 163
*Condition of the Working
 Class in England, The* (
 Engels), 203
- Constitution, U.S., 14, 19, 22,
 40, 129, 296
 Continental Grain Company, 390
 Communities, 259
 Comte, Auguste, 135, 281
 Continental Can Company,
 290
*Corporations and the Cold
 War* (Russel), 290
 Cousteau, Jacques, 386
 Crime, 14, 37, 63
 Cuba, dictatorship, 298
 Cuban missile crisis, 111
 Cyperquat, 388
-
- Dante, 307
 Darwin, Charles Robert, 300
Das Capital (Marx), 166
 D'Avila, Theresa, 205
Independence, The (
 Kurzman), 48
 Dean, James, 137
*Decay of the American People
 (and of the United States),
 The* (Keppe), 15, 49, 73,
 130, 156, 230, 352
 Declaration of Independence,
 18, 60
*Decline and Fall of the
 Freudian Empire*
 (Eysenck), 275
 Democracy, 152, 269, 274
 Democrats, 180
 Demons, 22, 23, 48, 62, 64,
 66, 132, 160, 161, 220,
 254, 286, 297

Desmond, Shaw, 376
 Devil, the (Lucifer), 53, 76,
 107, 127, 128, 132, 240,
 243, 285, 342
 Dewey, John, 220, 288, 298
Dialectic of Enlightenment,
The (Adorno and
 Horkheimer), 241
 Dialectics, 259
 Platonic/Hegelian, 236
 Socratic/Christian, 236,
 295
 Diana, Princess of Wales, 140,
 284
 Diderot, Denis, 22, 135
 Dioxin, 383
 Disarmament, 14
 Disney, Walt, 147
 Disneyworld, 223
Divine Comedy, The (Dante),
 307
 Dostoevski, Feodor M., 221,
 224, 289
 Dow Chemical Company, 390
 Drug Abuse, 13, 15, 16, 308
 Drugs, 13, 17, 37, 42, 85,
 115, 136, 137, 228, 246,
 303, 311, 354, 360
 alcohol, 15, 136, 246, 268,
 308, 355, 378
 and alienation, 136-7
 coca (Peru), 136
 heroin, 15, 136, 356
 lysergic acid, 15, 136, 225,
 228, 229, 268, 378
 marijuana, 15, 136, 225,
 228, 229, 268, 356
 psychoE.I. 15, 45, 225,
 356

Duns Scotus, John, 205, 300
 Du Pont de Nemours, E.I. &
 Co., 387
 Durkheim, Emile, 108, 120,
 135, 142, 235, 238, 276
Dynasty (TV series), 63

E

Eagleburger, Lawrence S., 55
 Eastman Kodak Company,
 129
 Ecology, 139
 Economic system, 16, 121,
 166, 173
 Edison, Thomas Alva, 19, 130
 Egoism, 49
 Egypt, 361, 362, 363
 Einstein, Albert, 113, 251,
 300
Elmer Gantry (Lewis), 222
Emerald Forest, The (film),
 260
 Engels, Friedrich, 39, 95,
 102, 120, 163, 166, 203
 England, 61, 151, 208, 222,
 256, 260, 309, 365, 367
 Environmental Protection
 Agency (EPA), 389
 Envy, 23, 49, 73, 74, 75, 79,
 97, 103, 104, 108, 125,
 139, 146, 158, 211, 257,
 259, 268, 285, 286, 305,
 317, 321, 331, 333, 350,
 352
 Epcot Center, 126, 129, 147
 Epistle to the Romans (Paul),
 204
 Ethics, 221

Ethiopia, 151, 298
Eurocommunism, 171
Europe, 135, 136, 180, 260,
386
 Communism in,
 171 nations of, 300
Evil, 127, 133
Existentialism, 284
Exxon Corporation, 147, 386
Eysenck, Hans, 275

F

Facism, 35
Farm crisis, the, 389
Fantasy, 23, 240
Fantasia Organizada, A (Furtado), 193
Farmer, Richard, 173, 174
Fertilizers, 388
Feudalism, 95
Fitzgerald, F. Scott, 49, 50
Flament, Marine, 379
Ford, Henry, 19
Foundations of the Critique of Political Economy, the (Marx), 167
France, 24, 138, 168, 223, 309, 366, 390
Frankfurt School, the, 51, 89, 93, 166, 224, 241
Frankl, Viktor E., 52
 Franklin, Benjamin, 18, 49, 129, 130
French Revolution, 24, 34, 35, 74, 210, 270, 355
Freud, Sigmund, 45, 52, 135, 169, 179, 222, 241, 274, 275, 281, 300

 concepts, 265, 274
 psychoanalysis, 179, 217, 274, 299
Friedan, Betty, 351
Furtado, Celso, 193

Garden of Eden, 218
General Electric Company, at Epcot Center, 126
General Motors Corp., 130-31, 147
Genesis of Capital, The (Marx), 168
Genetic defects and mutations, 389
Georgia State University of Atlanta, 248
Germany, 42, 61, 67, 135, 168, 251, 267, 367, 384
 Green Party in, 139
 Nazi regime, 25, 129, 191, 251
Getty, John Paul, Jr., 125
Goebbels, Paul Joseph, 77
Goethe, von, Johann W., 32, 220
Gorbachev, Soviet leader, 13, 37
Gorki, Maxim, 289
Greece, 220, 260, 286
 ancient civilization of, 147, 166, 183, 220
Greenhouse effect, 383
Gulf & Western Industries, 84, 386, 388
Gutenberg, Johann, 19, 130

H

Habermas, Jurgen, 52, 89
Hamilton, Alexander, 22, 60,
150, 255
Haseltine, William A., 121
Hatred, 100, 254, 285, 286,
376
Hayek, Friedrich A., 52, 144,
237
Hazardous waste, 383
Hegel, George W. F., 113,
120
Heidegger, Martin, 120, 187,
224, 284
Heidelberg, University of, 32, 3
Heilbroner, Robert L., 110, 113
Hellenism (See Greece)
Helmsley, Harry Brakmann,
240
Hemingway, Ernest, 220,
221, 224
Henry the Fourth, 202
Henry the Eighth, 184, 202
Herod, 74, 104
Heroin (See Drugs)
Hesiod, 362
Hiroshima, 48
Hitler, Adolph, 78, 97, 184, 367
Hobbes, Thomas, 14, 180,
186, 256, 276
Homelessness, 63, 202
Homer, 221
Homosexuality, 37, 213, 225
Hooker Plastics & Chemicals
Corp., 386

Horkheimer, Max, 52, 89, 93,
166, 241
Horowitz, David, 290
Huberman, Leo, 363
Hudson River, 386
Hudson River Valley, 384
Hughes, Howard, 77
Hugo, Victor, 221, 224
Hunger, 25, 63, 308
Hume, David, 42
Husserl, Edmundo, 113, 135,
152, 284, 294
Huxley, Aldous, 221, 355

I

Iamada, Deise, 122, 325
Iliad, The (Homer), 221
Illness (See under specific
name)
*Imperialism, the Highest State
of Capitalism* (Lenin), 150
Inconscientization, 101, 172
India, 238, 298, 389
Industrial Revolution, the,
183, 387
Inflation, 13
Injustice, 63
In Our Time (Hemingway), 221
Inquisition, Spanish, 76, 93,
285
Inversion, 51, 116, 248, 307,
331, 333
Iran, 180, 191, 298
Iraq, 180, 191, 298
Ireland, 180
Iron Curtain, 167
Islam, 139

Israel, 180
Italy, 151, 173, 220, 251, 384
 Communist party in, 171

Jackson, Andrew, 59
 James, Henry, 220, 221, 223
 James, William, 220, 288, 298
 Japan, 42, 48, 103, 238, 260,
 367
Jaruzelski, Prime Minister (Poland), 99
Jaurigg, Warner, 136
Jay, John, 22, 255
Jefferson, Thomas, 22, 49,
 127, 188, 220, 255
Jesus Christ, 47, 74, 76, 81,
 96, 108, 110, 181, 195,
 200, 201, 202, 204, 205,
 215, 216, 279, 299, 300

John, Saint, 205
Judaism, 286
Jung, Carl G., 52, 135, 275

K

Kaiser Industries, 290
 Kalecki, Michael, 52, 143,
 166
Kant, Immanuel, 45, 113,
 153, 166, 300
Kennedy, John F., 74, 111,
 220, 299
Kennedy, Robert, 74
Kentucky Fried Chicken, 391
Keynes, John Maynard, 52,
 115, 142, 143, 166, 237
Khoumeni, 139

Kibbutz, 309
Kierkegaard, Soren A., 219
Kindleberger, Charles, 115
King, Martin Luther, Jr., 74,
 262
Kingdom of God, the, 18, 199,
 214, 215, 287, 294
Kipling, Rudyard, 223
Kissinger, Henry, 55
Klein, Melanie, 179, 275
Kohler, Wolfgang, 275
Kohler Company, 169
Koshetz, Charles, 90
Kraepelin, Emil, 135, 169,
 275, 281
Kraft, Inc. 129, 147
Kuhl, Anna, 340
Kurzman, Dan, 49

Lamont, Lansing, 48
Laswell, Harold, 379
Latin America, 59, 136, 139,
 205, 208, 228, 269, 270
Lefever, Ernest W., 231
Leibnitz, von, Gottfried W.,
 298
Lenin, Vladimir Ilich, 150, 168
Leukemia, 383
Lewis, Sinclair, 221
Liberalism, 256
Liberation (Keppe), 60, 153,
 210, 368
Libya, 74, 298
Lincoln, Abraham, 18, 40, 49,
 53, 74, 130, 220, 253, 366,
 367

Lincoln Tunnel, 159
Litton Industries, 290
Locke, John, 22, 42, 256, 379
 Louis Dreyfus Corporation,
 390
LSD (See Drugs)
Lucifer (See Devil)
Luther, Martin, 205, 300
 Lundberg, Ferdinand, 47, 48,
 49
L'Uomo Finito (Papini), 161

M

Madison, James, 22, 255
Madsen, Douglas, 377
Mafia, 49, 309, 341, 357
Making of Economic Society,
 The (Heilbroner), 110
Malinowski, Bronislaw K.,
 150
Man's Wordly Goods (
 Huberman), 363
Marble Hill (Indiana), 382
Marconi, Guglielmo, 130
Marcos (Philippines), 85
Marcuse, Herbert, 52, 241
Marijuana (See Drugs)
Marxism, 38, 80, 94, 100,
 139, 142, 144, 156-7, 168,
 169, 241, 161, 268, 270
Marx, Karl, 39, 93, 135, 143,
 163, 167-9, 196, 199, 237,
 259, 281, 300, 367
Matthew, Saint, 205
Maugham, Somerset, 221
Media, the, 31, 101, 116, 136,
 140, 158, 192, 246, 249,
 260, 297, 344, 370

Medicine, 19, 42, 277, 326
Megalomania, 23, 78, 97,
 101, 104, 108, 110, 131,
 139, 157, 172, 235, 240,
 255, 257, 317, 321, 383
Mengele, Joseph, 77, 80
Mental Illness, 16, 17, 76,
 169, 339, 375, 379 Metro-
 Goldwyn-Mayer, 84
Metropolitan Museum of New
 York, 158
Mexico, 99, 144, 151
Michener, James, 282 Middle
 Ages, the, 42, 76, 93,
 164, 211, 238, 261, 363,
 384
 social system in, 183, 211,
 259, 309
 religious power in, 293
 witch hunts in, 327
Midland (Michigan), 382
Militarism, 139
Mills, O. Wright, 249
Mitterand, Francois, 168
Modern Times (Chaplin), 84
Moffitt, Michael, 115
Monetarism, 115
Moneylenders, The
 (Sampson), 150
Monroe, Marilyn, 77
Montesquieu, de, Baron, 22,
 376
Moore, Melvin, 248
Morality and Foreign Policy:
 A Symposium on President
 Carter's Stance (Lefever),
 231
Moses, 203, 205, 361
Mozart, Wolfgang A., 166

Mozambique, 298
Murad, Jose Elias, 136
Murdoch Publications, 84
Mussolini, Benito, 67, 78, 367

N

Nader Ralph, 389
Narcissism, 23, 97, 104, 108,
131, 139, 140, 158, 172,
217, 235, 240, 247, 255,
257, 275, 307, 329, 334,
335, 336, 338
Nathanson, Charles, G.,
290 NASA, 185, 202, 231
Nazism, 35, 80, 129 Neo-
capitalism, 139, 142, 156
Nero, 74, 97, 184
Neurosis (See Mental Illness)
New Atlantis, The (Moore),
259
New York City, 126, 195,
196, 210, 237, 268, 298, 300
1984 (Orwell), 84, 108
Noah, 113
Norton & Company, 290
Nuclear Power, 382
Nuclear weapons, 14
Nussbaum, Bruce, 55

O

Ockham, William of, 32, 35,
66, 80, 153, 288, 298, 300
Odyssey, The (Homer), 221
Oedipus Complex, 275 *Of
Mice and Men* (Steinbeck),
222

*El Origen de la Familia, la
Propiedad y el Estado* (
Engels), 102
Orwell, George, 84, 108
Oxford, University of, 32, 35,
165

P

Pacheco, Claudia Bernhardt,
275, 300
Paine, Thomas, 49, 254, 255
Paley, William, 203
Papini, Giovanni, 161
Paraguay, dictatorship in, 97
Paramount Pictures Corpora-
tion, 84
Paranoia, 376
Parkinson's disease, 388
Parusia, 65
Path to Servitude, The
(Hayek), 52
Paul, Saint, 203, 204
Peirce, Charles S., 220, 288,
298
Pericles, 42
Peron, Eva, 257
Pesticides, 388, 389
Peter, Saint, 204
Petty, Sir William, 156
Philosophy, 76, 122, 146,
220, 241, 260, 273, 288,
295, 313, 314, 322, 359
and affection, 260
American, of life, 171, 288,
298
existentialist, 284,
295 Oriental, 142
Plato, 42, 375

Poland, 151
 Pollution, of air, 179
 of water, 179
 Pontius Pilate, 104
 Pope John Paul I, 74
 Pornography, 139
 Poverty, 63, 308
 Presley, Elvis, 77
 Pride, 49, 240
 Procter & Gamble Company,
 390
 Proudhon, Pierre Joseph, 93,
 135, 151, 169, 262
Psicanalise da Sociedade
 (Keppe), 179, 264, 275
 Psychoanalysis, 104, 164,
 179, 217, 275
 Freudian, 179, 217, 274
 Kleinian, 179
 Psychology, 104, 142, 217,
 238, 260, 275, 276, 371
 Psychosis, 251, 299
 Psychosocial illness, 25
 Psychosomatic medicine, 275,
 326
 Psychotherapy, 104, 165, 259,
 265, 274, 317, 318, 323, 378
 process of, 265
 Psychotropic drugs, 42, 225

R

Radio (See Media)
 Radioactivity, 383
Rambo (film), 228
 Randal, William, 87
 Raphael, 158, 220
 Rapoport, Judith L., 379

Reagan, Ronald, 13, 37, 57,
 72, 85, 104, 229
Reasons for Contentment:
 Addressed to the Labouring
 Part of the British Republic
 (Paley), 203
 Reformation, the, 24
Reino do Homem, O (Keppe),
 81, 98, 226, 357
 Religion, 119, 199-207
 Christianity, 45
 Rembrandt, 158
 Renaissance,
 the, Inc., 2, 220,
 238
Republic, The (Plato), 259
 Revlon Inc., 390
 Reynolds Metal Company,
 267
 Ricardo, David, 52, 157, 166,
 366
Rich and the Super-Rich, The
 (Lundberg), 47, 48, 50
 Riding, Alan, 118
Rise of the American Nation (
 Todd), 60
 Robbin, Jonathan, 248
 Robinson, J., 52, 237
 Rockwell International, 290
 Rockwell, Norman, 119
Rocky (film), 228
 Roman Empire, the, 292, 363
Romeo and Juliet
 (Shakespeare), 217
 Roosevelt, Franklin Delano,
 127
 Rostow, W.W., 92, 113
 Rousseau, Jean Jacques, 22,
 120, 135, 166, 211
 Russell, Bertrand, 262, 290

S

-
- Sakharov, 21
 Sampson, Anthony, 150
 Sarney, Jose, 99
 Sartre, Jean Paul, 152
 Schizophrenia, 23
 School of Frankfurt, 224, 241
 Schopenhauer, Jean Paul,
 113
 Schubert, Franz, 148
 Science, 35, 37, 49, 65,
 101, 102, 121, 146,
 159, 260
 Serotonin, 173, 375-80
Serotonin (Garattini &
 Valzelli), 380
 Shakespeare, William, 217,
 223
 Shevardnadze, Soviet Foreign
 Minister, 99
 Silk, Leonard, 298
 Silverman, Ira, 341
 Simula, Pertti, 300
 Smith, Adam, 22, 47, 52, 58,
 127, 142, 156, 165, 166,
 171, 203, 366-67
 Soccer, alienating influence of,
 136
 Socialism, 139, 168, 262
 Sociology, 239, 276, 277
 Socrates, 42, 273
 Socratic dialectic, 236, 295
 Solomon, King, 184
 Solon, 363
 South Africa, 143, 180
 South America, 367
 dictatorships in, 184
 South Korea, 151
- Soviet Union, the, 72, 73,
 136, 163, 168, 169, 170,
 180, 203, 222, 249, 268,
 273, 285, 298
 Space exploration, 19
 Space Shuttle, 230
 Sparta, 362
 Sperry Corporation, 147
 Spiritualism, alienating
 influence of, 136
 Sraffa, Piero, 52, 166, 237
Stages of Economic Growth (
 Rostow), 113
 Stalin, Joseph, 67, 74, 78, 97,
 167, 184, 367
 Stanley, Thomas, 50, 248
State of the Working Class in
England (Engels), 203
 Steffensmeier, Darrell, 341
 Steinbeck, John, 220, 222
 Substance abuse (See Drugs)
 Suicide, 288, 308, 311
Summing Up, The
 (Maugham), 221
 Sweden, 61, 67, 168, 253, 321,
 384
 System
 American family, 305,
 310
 capitalist, 15, 33,
 37, 168
 educational, 17,
 369-74
 Marxist, 33, 37
 matriarchal, 110, 253
 patriarchal, 110, 253
 social, 78, 183, 212-14,
 299-303, 370
-
- Tanzania, 151

Taylor, Barbara Pollard, 292
Technology, 37, 49, 100
Thames River, 386
Theology, 65, 121, 122, 146,
167, 220
Theomania, 73, 96, 97, 101,
104, 108, 139, 140, 212,
235, 257, 275, 284, 309
Theresa, Saint, D'Avila, 205
Therese, Saint, of Lisieux, 343
Third Millennium, 149, 286
*Thorstein Veblen: A Critical
Reappraisal* (ed. Dowd),
81
Times Beach (Missouri),
383
Todd, Lewis Paul, 60
Tolstoy, Leo, 221, 224, 289
Toshiba Corporation, 140
Toyota Motor Corp., 140
Trojan War, 362
Twain, Mark, 129
2001, A Space Odyssey (film),
125
Turgenev, Ivan S., 224

U

Uganda, 309
Unemployment, 14
Union Carbide Corp., 389
University of Paris, 32, 35
University of Prague, 35,
Uruguay, 269
Utopia, 259

v

Van Gogh, Vincent, 158
Veblen, Thorstein Bunde,
83, 95, 288

Verne, Jules, 221
Vietnam, 249
Vinci, da, Leonardo, 220, 300
Voltaire, de, Francois Marie
A., 22, 135, 166, 366

Washington, George, 220
War and Peace (Tolstoy),
221
Wealth of Nations, The
(Smith), 203, 366
Wayne, John, 383
Weber, Max, 38, 239, 278
Westinghouse Air Brake
Company, 290
Wilde, Oscar, 221
Wilkins, Ronald J., 89
Witkin, Gordon, 50
Who's Poisoning America (
Nader), 389
World in Depression, The
(Kindleberger), 115
*World, Money (from BrIl, on
Woods to the Brink of
Insolvency), The* (Moffitt),
115
World War I, 249
World War II, 173, 249, 260
Wuthering Heights (Bronte),
221

Y

Youth movement, 13

Zola, Emile, 224

Books Published by Proton Publishing House

English Translations:

- *Liberation of the People - The Pathology of Power* — Norberto R. Keppe and other authors (1986).
- *The Decay of the American People (and of the United States)* — Norberto R. Keppe and other authors (1985).
- *Liberation* — Norberto R. Keppe (1983).
- *Glorification* — Norberto R. Keppe (1982).
- *Women on the Couch - An Analysis of Female Psychopathology* — Claudia Bernhardt Pacheco (1987).
- *Healing Through Consciousness - Theomania: The Cause of Stress* — Claudia B. Pacheco (1983).
- *The Origin of Earth* — Marc Andre Keppe (1985).
- *Algy's Secret* — Suely M. Keppe and Cristina V.R. Vasquez (1984).
- *From Sigmund Freud to Viktor E. Frankl: Integral Psychoanalysis* — various authors (1980)
- *The Dirty Little Tooth in the Chewing Factory* — **Maria Silvia R. Almeida and Marcia Sgrinhelli (1988).**

To Be Published in 1988:

- *Work and Capital* by Norberto R. Keppe.
- *Liberation Des Peuples: La Pathologie du Povoir* by Norberto R. Keppe.
- *ABC of Analytical Trilogy* by Claudia Bernhardt Pacheco.

Finnish:

- *Tunne Itsesi Ole Terve* — **Anja Niemela (1987).**

Swedish:

- *Oppna Ditt Fonster (Open Your Eyes)* — **Johan Wretman and Claudia B. Pacheco, Halsokostradet (1986).**

German:

- *Die Psychologie in Der Neuentstehenden Welt* — **Norberto R. Keppe (booklet).**

Italian:

- *Psicanalisi Integrale* — **Norberto R. Keppe (booklet).**

French:

- *Psychanalyse Integrale, La Nouvelle Psychotherapie En Formation Dans Le Nouveau Monde* — **Norberto R. Keppe (booklet).**

Original Portuguese Editions:

- *Libertação do Povo — Patologia do Poder*, **Norberto R. Keppe and other authors (1987).**
- *A Decadência do Povo Americano (e dos Estados Unidos)*, **Norberto R. Keppe and other authors(1986).**
- *O Reino do Homem — Vol. I*, **Norberto R. Keppe (1984).**
- *O Reino do Homem — Vol II*, **Norberto R. Keppe (1984).**
- *Contemplação e Ação* — **Norberto R. Keppe (1981).**

- *A Glonficacao* — **Norberto R. Keppe (1981).**
- *A Libertacao* — **Norberto R. Keppe (1979).**
- *A Consciência* — **Norberto R. Keppe (1978).**
- *Trilogia* — **Norberto R. Keppe (1977).**
- *Auto Sentimento* — **Norberto R. Keppe (1977).**
- *Psicanalise da Sociedade* — *Norberto R. Keppe (1976).*
- *As Mulheres no Diva — Uma Antilise da Psicopatologia Feminina* — **Claudia B. Pacheco (1987).**
- *A Cura pela Consciencia — Teomania e Stress* — **Claudia B. Pacheco (1983).**
- *Origem da Terra* — **Marc Andre Keppe (1984).**
- *Educação Integral pela Trilogia Analitica* — **Suely M. Keppe (1984).**
- *Esportes: Afeto ou Agressao? — Uma Visao Revolucionaria do Mundo dos Esportes* — **Luis Carlos Salmao(1987).**
- *Como Recuperar o Delingtiente* — **various authors (1984).**
- *Anais do I Congress° Internacional de Trilogia Analitica - various authors (1983).*
- *Anais do Simi)Asia Internacional de Demonologia* — **various authors (1983).**
- *Acorda Brasil - IV Congresso International de Trilogia Analitica* — **various authors (1985).**

For more information about Analytical Trilogy (Integral Psychoanalysis) or Dr. Norberto R. Keppe, call or write to Proton Publishing House, Inc.

England

6 Colville Road • London W11 2BP
Tel.: (01) 727-4404

Sweden

Stockholmsvagen 22 • 12232 Stockholm
Tel.: (08) 39-51-87

Finland

Vironkatu 11 F • 00170 Helsinki
Tel.: (90) 633-558

Portugal

Av. Almirante Reis, 156 - 1ª andar • 1700 Lisbon

U.S.A.

547 West 110th Street, 2nd floor • New York, N.Y. 10025
Tel.: (212) 749-7441

Brazil

Rua Rebougas, 3819 • 05401 Sao Paulo, SP
Tel.: (011) 210-3616

PRINTING:
PRINTIPO - INDUSTRIAS GRAFICAS, LOA.
DAMAIA 2700 AMADORA - PORTUGAL
DEPOSITO LEGAL N.º 21 877/88

Norberto R. Keppe is a psychoanalyst, psychologist, philosopher, educator, social scientist and business administrator. He worked and studied in Vienna with Prof. Viktor E. Frankl (creator of Logotherapy), Prof. Igor Caruso (Viennese Circle of Deep Psychology) and Prof. Knut Baumgarten (Child Guidance Clinic).

In Brazil, Keppe worked at the Clinical Hospital of the University of Silo Paulo, where he founded and directed the Department of Psychosomatic Medicine. Professor at the Pontifical Catholic University of Seto Paulo (PUC) and the University of Sao Caetano, he also taught courses in psychoanalysis and psychosomatic medicine at the University of Sao Paulo Medical School.

In 1970 he founded the Society of Integral Psychoanalysis (International Society of Analytical Trilogy), whose main centres are located in New York, Sao Paulo, Stockholm, Helsinki, Lisbon, and most recently, London.

A lecturer at universities and hospitals in over fifteen countries, Keppe is the author of sixteen books and various works on psychoanalysis, many of them translated into English, French, Italian and German.

*Among his major works are the books **Liberation, Glorification, The Kingdom of Man (2 vols.), Contemplation and Action, and The Decay of the American People (and of the United States).***

At the present time, Keppe works in the United States, Europe, Scandinavia and Brazil, where he directs the activities of ISAT, trains analysts, attends patients and does his writing.

This book brings revolutionary discoveries, the fruit of many years of research by psychoanalyst and social scientist, Norberto R. Keppe, in Brazil, Europe and most recently, the United States.

With up-to-date, concrete scientific data, the author shows how the individuals who have socio-economic power, unaware of their psychopathology, have created equally pathological systems which shackle the people, sickening them and preventing them from developing.

All of this takes place without the people's realizing that they are the slaves of modern times. Even worse is the fact that they ingenuously support their oppressors.

It is extremely important and urgent that the greatest possible number of individuals become aware of the pressing need to reorganize society and return power to those who have the right to it: the people themselves.

The trilogical residences and enterprises, designed and supervised by the author and now functioning in Sao Paulo, New York and London, demonstrate the superiority of a socio-economic organization in which there are neither employees nor bosses, participants are equal-share owners, and where all power is curbed.