

## ***The Individual, the Family, and the Trilogical Society***

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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 have 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 analyzed 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 patrilocal 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.*<sup>4</sup>

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. 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.*<sup>6</sup>

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 insurmountable. 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 puritanical, 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 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 analyzed 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 was 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 analyzing 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 or 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 pro-motion 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 alter-native 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.

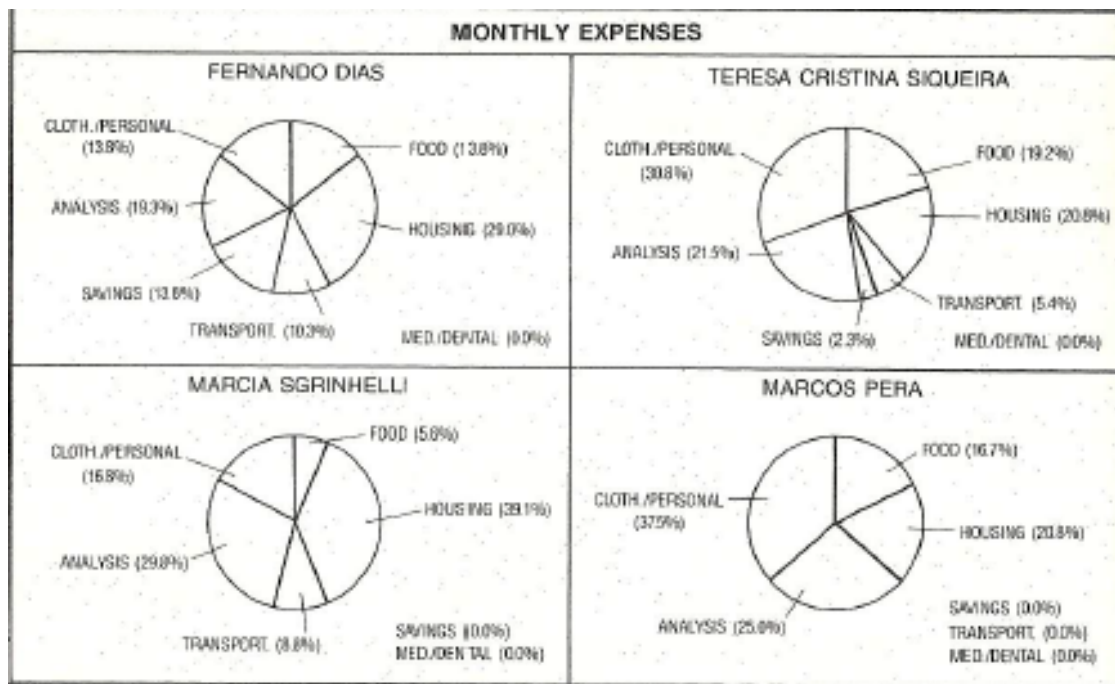
Every resident is required to attend both individual and group sessions of psychotherapy at least once a week. In the group psychotherapy, the problems of the society are worked out under the orientation of a trilogical social therapist. This is a fundamental part of the trilogical society; it forms 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 a 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 analyzed 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 between the individuals who participate in a trilogical social organization and those who live under the traditional system, where every dollar earned is spent on basic living expenses.

### ***The Community Fund***

The trilogical residences are non-profit enterprises. The income is used to benefit the residents and 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 psycho-somatic 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 a 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

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