

The Creation of Uniqueness - Cultural Dynamics

The connection to physiology has been established with the Performer dynamic. The rudimentary ego structure has formed because of the interaction of the Egoist and Relating dynamics. There is a growing basis for a characteristic social style based upon the vagaries of the Leader and Loyalist dynamics. Now upon this foundation the culture starts to build the further refinements of the personality. By analogy we are moving from hardware which is very common in function, to application software which is more diverse (e.g., word processing) to the final stages of a particular project which has the ultimate stamp of uniqueness (e.g., an actual story). Physiology is most fixed, the egoic dynamics are more fluid and the social are even more complex. By the time the cultural dynamics fold on top of this ever increasingly diverse foundation, it is no wonder why people (even within the same culture) are so diverse. Academically, we are moving from individual psychology to social psychology and onto sociology. As academic departments fight turf battles, the personality knows of none of these boundaries.

The four cultural dynamics are formed by the ongoing assimilation of life experiences through the filters of the first five dynamics. They are formed by what the five basic dynamics choose to attend to in terms of external events and one's interaction with his culture and subculture. The culture (e.g., second generation New York Irish) being that broad segment of society that influences and shapes one's potential. The subculture is the family norms, values, goals and the person's interpretation and ability to incorporate these lessons. They include, but are not limited to, the person's religious, ideological and personal beliefs as well as his status, social and economic strata. All of these factors swirl together to define any person's unique structure since each person is initially quite plastic but it is his early training, growth and experience that sets the stage for what he will ultimately become.

As a person gains more experience and solidifies his self-concept and basic personality, he is less impressed by future changes or inputs unless they are very significant in scope. It is much like a block of marble which before the sculptor takes chisel in hand; it is nothing but raw potential. As he chips away and a form starts to emerge this defines his next chisel strokes and limits what can unfold in the future. As the work becomes solidified, potential is lost; but clarity of focus and purpose becomes manifest. The bust emerges from the marble and it is clear that the physiognomy is that of an older man. Still some potential, lacking some clarity. As the finishing touches clarify and define the uniqueness, the resemblance becomes clear. All of us have eyes, mouths and noses but the particular structure and shape defines the person.

Most personality integration peaks out fairly early in one's life and then we only respond to situations that are similar to those we have experienced in the past. Minor initial experiences have far reaching effects but as our personalities start to condense; we are less diverted from our original trajectory. Hence, as we grow, we are minimally driven to increase our self-refinement and development. Instead, most are content to become a member of our particular culture which further restricts our options. Then we further focus our efforts to achieve some personal growth on some external cultural dimension (e.g., status, security, fame, wealth) that seems to have value relative to that culture. For instance, we may choose a profession, lifestyle or a set of

values which solidify our plasticity, shape us into a more rigid form and minimize our future opportunities for continued growth. Finally, as the cultural dynamics become more entrenched, all potential for change slows and may even stop as we become a caricature of some segment of our culture (e.g., Irish pub owner in south Bronx).

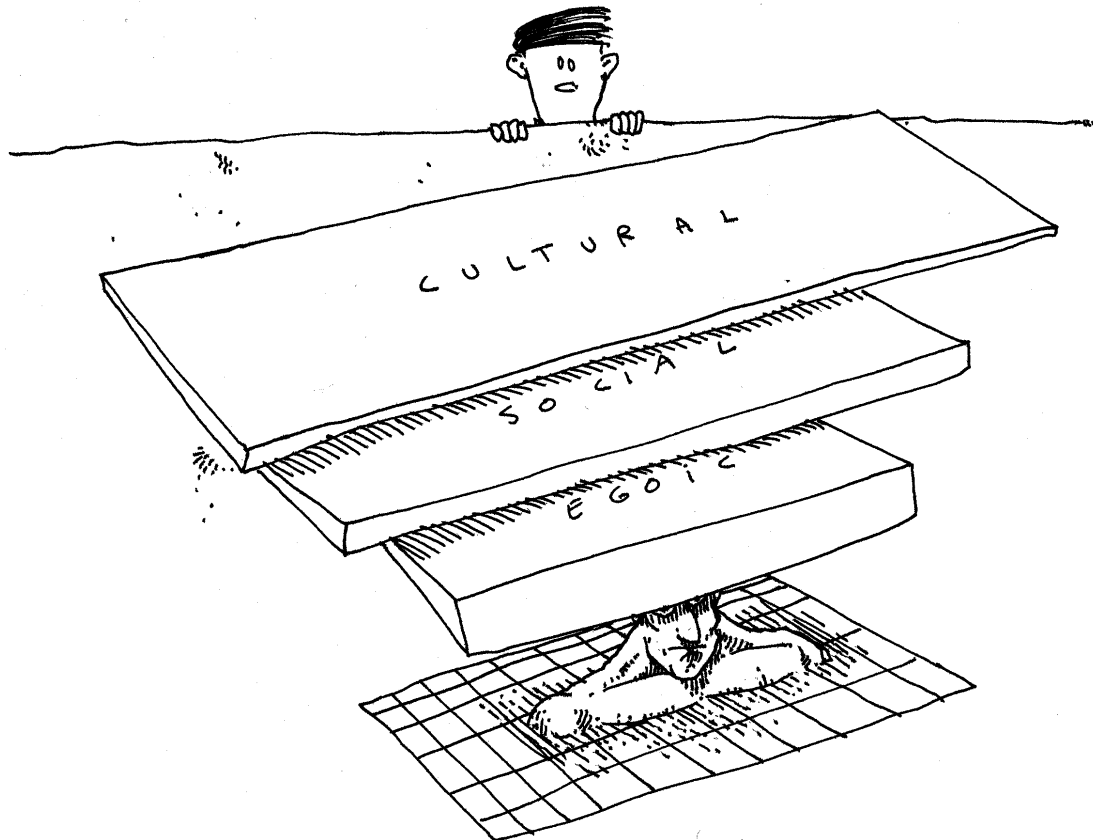
This flux of potential followed by solidification is a delicate balance seeped in personal and cultural values. For instance, premature closure may certainly solidify a direction for any person but will make him less flexible and capable of interacting or tolerating diverse environments. This then becomes the basis of a rigid character who "knows what is always best and what must be". Any reflection upon diverging from his life path results in anxiety or a sense that it is too alien for consideration. On the other hand, if one is always open or continuously searching for new experiences and seldom incorporates them; thereby focusing on one's potential, one never becomes who they might be. Often these people are whimsical and lack character. What one sees is only potential and no solidification of structure. What does one stand for, live for? Who is this man? How does he express his values, his loves and his pains? Is there nothing to separate this man from an animal or automaton?

The vast portion of psychological differentiation and development occurs in the later dynamics. Even though the cultural dynamics have less overt influence on most behaviors, they account for the greatest degree of manifest variability among people. The cultural dynamics can reach back and allow for a conscious manipulation and modification of the early, more primitive dynamics (e.g., the cultural dynamics suggest leadership styles that are acceptable). However; it is difficult, if not almost impossible, for the cultural dynamics to override the earlier dynamics, especially if acute stress or unconscious motives dictate action. In times of increasing stress the latter dynamics peel away and are replaced by the earlier dynamics which have had more "practice in living". These dynamics may not have the class and sophisticated moves of the cultural dynamics but they do have power to react, solve problems and eliminate stress.

Hence, the latter dynamics have the largest degree of freedom for expression and refinement, whereas the earlier dynamics have the least degree of freedom but exercise the greatest power over our behavior. It is a trade-off between the power of the earlier dynamics and the refined expression of the later dynamics. Hence, the early dynamics have power but lack sophistication, while the later dynamics give us a much fuller range of human expression but they are powered by primitive impulses. The later dynamics create the twists on universal themes. The early dynamics are the themes. Man never can escape his animal origins, so let him remain ever so humble.

"Ontogeny recapitulates phylogeny" suggests that in the embryological development of the human, the embryo develops from the most primitive, single-cell organism through the amphibian, reptile and into a mammal that eventually becomes man. That is, the entire evolutionary stage unfolds in each and every human gestation. This physiological developmental view of the individual from minus nine months to birth takes place in all people of all societies but the individual is not conscious of these developmental stages. There is a similar process that happens in the ontogeny or the development of the person from birth to death and parallels cultural evolution. That is, conscious ontogeny can parallel cultural growth. However, the difference is that a biological person does not stop at some atavistic stage of physiological development where a reptile is born to a human. However, in the psychology there is no similar

"imperative drive to completion" where the person becomes a fully mature human. Indeed, many people may terminate at a more primitive cultural development. Hence, people in all times and in all societies are in various stages of "cultural development" and terminate anywhere along that continuum. Indeed, the most mature man in a time of extreme stress can fall through the layers and find himself in a primitive state. All the layers are there in some degree or another and if you look, you can see them.



Ralph sees the layers from the most primitive to the most refined

If we assume that all cultures basically go through three phases, we can develop parallels for the psychological development of man. The phases are: 1) **Savagery**, where there was little intelligent thought, no communication, only raw feelings where physiology dominated and the motive was acquisition and survival. Additionally, the emotions were unrefined and primitive, emanating from the limbic system and not significantly influenced by any type of neocortical development.

2) The second stage is **Barbarism** where societies started to take shape, primitive forms of communication developed and imaginative knowledge (i.e., stories and myths) was created. This was man's early attempt to understand and relate to his environment. Perhaps there was a split in consciousness where he was conscious of being alive but had not developed an ability to reflect on his own behavior or how he could influence his environment in a meaningful fashion.

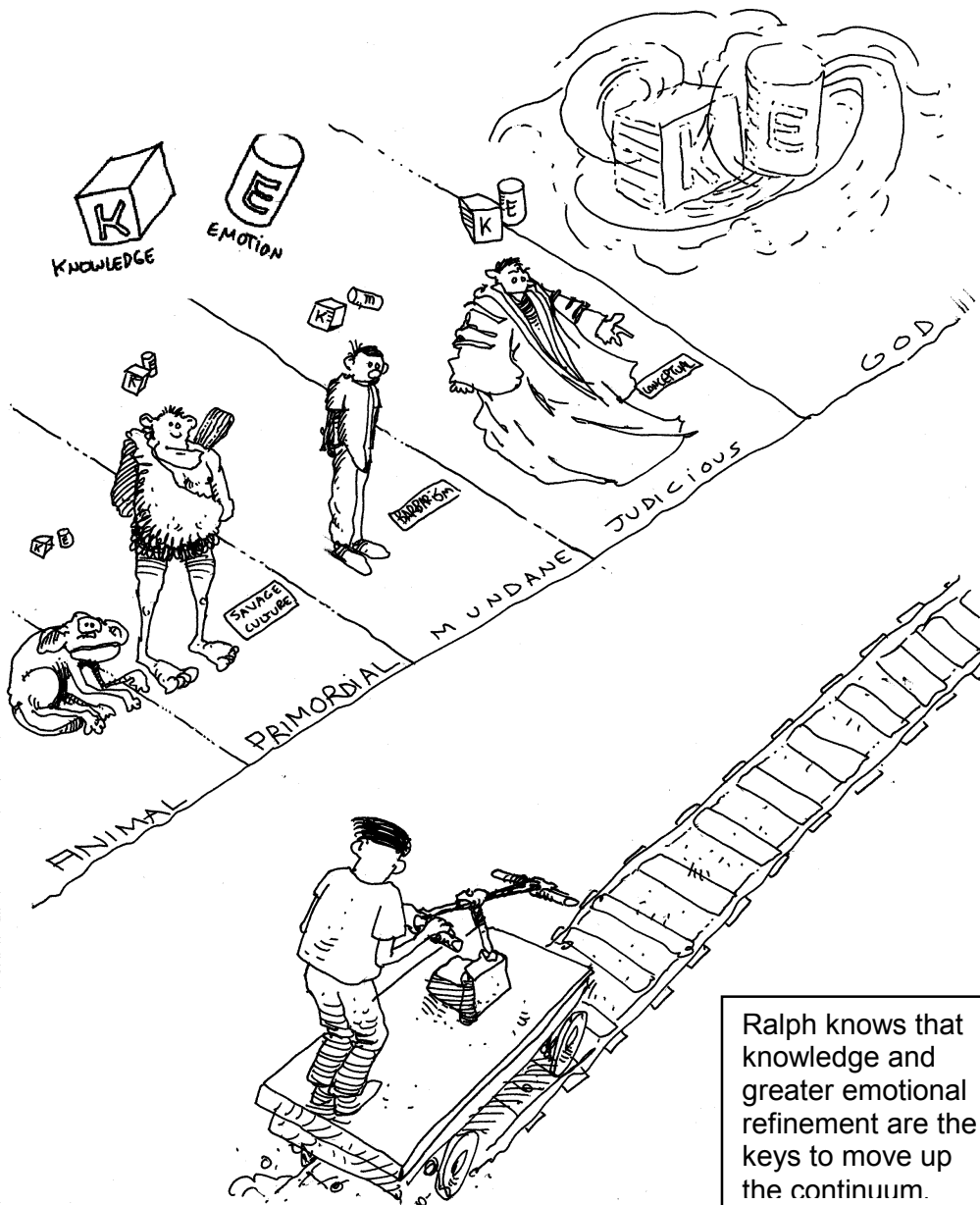
This is the age of archetype creation (e.g., the King, Hero and God) where primitive forms or prototypical models of main concepts are stored in man's collective unconscious, passed on and form the basis of the unconscious matrix. These forms are models for roles such as a mother, father, hero, trickster; certain primitive actions such as aggression, fight, flight and bonding as well as primitive concepts that had survival value such as the need to acquire and hoard food, be secure when one sleeps, purported causes of pleasure and pain and other phenomena.

Early on, primitive mentality attributed environmental phenomena to "angry nature" (i.e., primitive projection of man's fear), then animals, then anthropomorphic gods (e.g., Thor) that ultimately would give way to rational, empirical and scientific understandings. There was also a parallel development of the emotions, which still had their basic roots in the animal physiology of the brain's limbic system but man's emotions became better defined by cultural advancement and refinements of society. That is, the developing cortex would try to influence and control the limbic system. This worked sometime (e.g., he did not kill the person or rape the woman) but also failed when the stress or desire was great.

3) The last stage of cultural development is **Conceptual Knowledge** which becomes the basis of law, science, philosophy, literature and other intellectual and aesthetic pursuits. It is at this point that man significantly transcends his animal bounds and develops communication for reasons other than survival or control of group efforts. It is unquestionably the age of reason, enlightenment and science that has spawned the information and technology age that is based upon man's cultural achievements. Hence, society has moved from man being unaware and animal-like with primitive and simplistic emotions. Then on to man being aware and anxious about his future, generating primitive forms of knowledge, assuaging his fear by appeasing gods and developing rituals to create and hold together his primitive societies. He has moved from these primitive stages to ultimately becoming almost god-like in his own attempt to control and manipulate his environment for his personal benefit. Man has indeed climbed the mountain to where the godhead lives.

This same pattern of cultural evolution unfolds in each person and reaches various stages of maturity and development depending upon potential, opportunity, values and interest. Using the same three adjectives above to describe the ontological development of a person would be met with a very strong degree of emotionality and resistance (e.g., you try calling someone a barbarian).

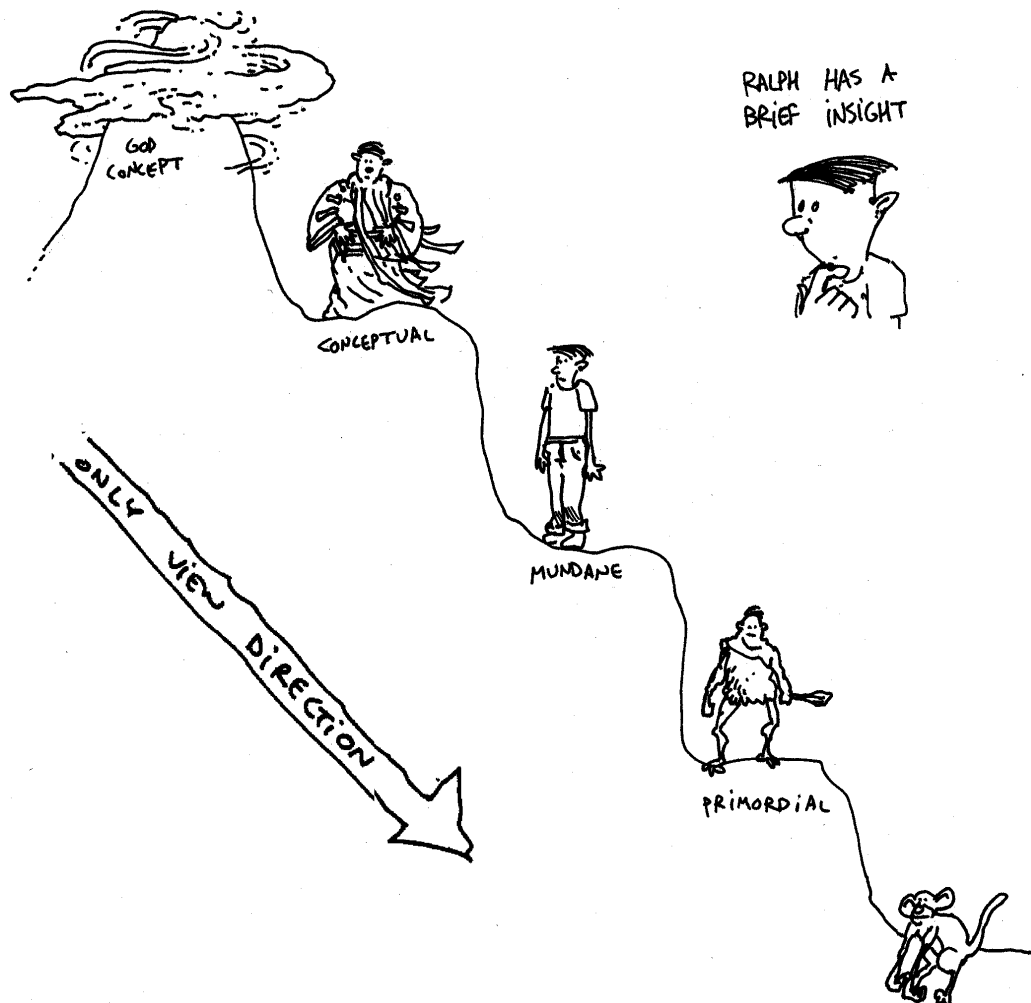
Hence, in shifting from culture to an individual development one could call the first stage **Primordial**, which is indicative of the early stages of human development and growth. This is followed by the **Mundane** stage which is modal, commonplace and characteristic of the general population (e.g., the average stage of development for any person in a given society or culture). The last, is the **Judicious** or **Conceptual** stage which demands an emphasis on personal development, an introspection on values and cultural norms, as well as continuing education (not always formal) and refinement. While any sort of ranking, evaluation or judgment implies an underlying basic value, which in turn draws controversy and strong feelings, we cannot escape that issue. Claiming that most people are at the Judicious stage is as foolish as claiming that all people are geniuses or great athletes. While all may want to excel and qualify for the designation, few will be called or interested.



Ralph sees the continuum and wonders where he will get off

The purpose is not to debate whether the primordial is more primitive, archaic and less accepted than the judicious. The implication is that there must be stages of development, that can be observed and just because one refuses to see those stages, doesn't mean they don't exist. Furthermore, later stages subsume earlier stages in the sense that the higher-order stages can judge, evaluate and understand the lower-order stages but the reverse is never true. This is because as one achieves a higher order of development one must have passed through the lower stages. This phenomena is no different from the development of physical skills, social skills, intellectual growth, a sense of professionalism or any other process which is evolutionary or developmental.

Using professional development as an analogous process, one can see that early on one does things by mimicking the behavior of more seasoned professionals. There is not a clear cognitive understanding or objective translation into the working environment where the skills are well entrenched and rote. It's like the initial stages of learning to drive where you are trying to concentrate on everything and feeling quite overwhelmed. After some experience and learning by doing, a more skilled and intuitive approach starts to become evident, where imitation is not the primary mode of relating but conscious reasoning becomes obvious and then gives way to almost subliminal awareness. Yet a less developed professional may remain stuck in more primitive actions (e.g., the golfer who finally seeks the advice of the pro because he has no idea as to why he still hooks the ball) when circumstances suggest a change in behavior. This continuum, like it or not, is evident to all who strive to better themselves.



Ralph sees the continuum and understands why only higher forms can see lower ones

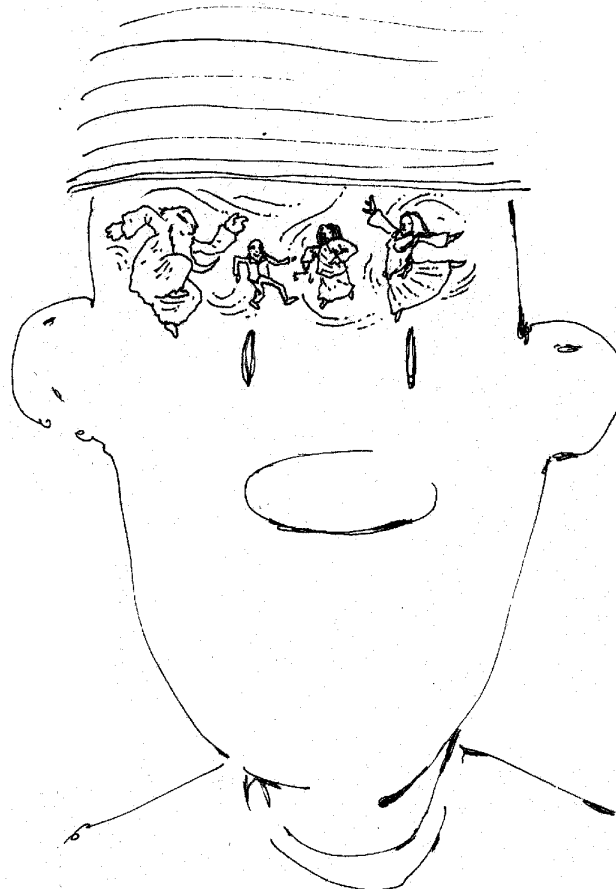
Of course, in the later stage the person can extrapolate their professional skills or abilities and make rational judgments in totally novel situations. That is, the ability to work in the professional environment and make knowledgeable and appropriate decisions starts to become second nature to the person. This process is quite similar and underlies the psychological development of the later dynamics. To move from the primordial to mundane and into the judicious or conceptual requires ever increasing refinement of one's mind and heart. One cannot exhaust the potential of these later dynamics since their capacity for expression may be unlimited so there is only the process of development and no end goal. The goal is the process itself. One should want to increase the refinement and integration of all dynamics throughout one's life but this can be very difficult so most people stop the process at some point and go for the solidification.

Before moving into the specific cultural dynamics, there is another important issue. Some people are extraverted in their orientation which suggests that they move out into their environment and find the greatest source of stimulation and pleasure to be external to themselves. Others are more introverted in their approach and find contemplation, singular exercises and individual effort to be much more stimulating. Extraversion strongly influences anyone's social orientation but is not just social issues but it is related to the global focus of the person. It is an external versus internal focus for most of what we do. Of course, since most social interactions occur in the external world, those who are more extraverted in their approach are often more apt to enjoy and find pleasure in social relations. However, some introverts may be just as social but tend to cognitively analyze social situations rather than just live them.

Consequently, when looking at the four cultural dynamics we see a continuum of dominant to inferior functioning, depending upon whether the power or bonding motive is dominant and the introverted or extraverted dimension is dominant. There is a further complicating factor since the other dynamics were paired off and the struggle was between the power versus the bonding motive. Now it is conceivable that the struggle for dominance could be between a power-extraverted versus a bonding-introverted dynamic and the other two dynamics are less evident in overt behavior, less conscious and more inferior in their development. Now, we have a quaternary struggle where physiology steers one toward introversion or extraversion as well as bonding or power. In addition, influence and focus is determined by early development which works to reinforce or penalize one direction over another. Finally culture and life experiences finish off the process. Of course this is not a serial process where physiology does its thing and then yields to psychology followed by culture but the three are always waxing and waning to one degree or another.

Recall that the initial goal of psychological development is to achieve a balance among all the dynamics and this goal has not changed. That is, it is important for the person to understand and appreciate that all dynamics are critical for self-development and can augment one's ability to relate to society and the world at large. Additionally, since these four cultural dynamics are strongly influenced by one's culture or society, there is a developmental process where the person moves from the more basic and primordial expressions through the mundane and hopefully, ultimately into more judicious or conceptual forms of personality expression.

Additionally as all of these dynamics unfold and change they have a dramatic influence on the expression of the previous dynamics and structures; which in turn influence the person's continued development. It is not beyond reason that certain cultural mores and values can create or support psychological arrest in a person. The cultural dynamics may be the truly limiting dynamics in a "normal person" since they have the largest capacity for differentiating themselves, even though they have the least direct influence.



Ralph feels the cultural dynamics dancing in his head as he selects his cultural focus

For instance, ideologies are always cultural but when early dynamics attach themselves to these beliefs, man truly can become a powerful and potentially dangerous "rational" animal or he can be intensely creative and loving. He can now kill, risk his life, dedicate his soul and soar to new heights of greatness or grovel in the depths of depravity. Now all his behavior can be driven by a series of words and ideas that center his life and give him a purported meaning. Judge not lest you be judged. This may be good judicious advice but there is a paucity of data to suggest that anyone lives this philosophy. Most people bring their own strong, heart-felt and emotional value system into the world for good and evil. They use their values as the supreme template to judge and rank the value systems of all other cultures. Man's need to structure and evaluate, assures that this process will continue into eternity.

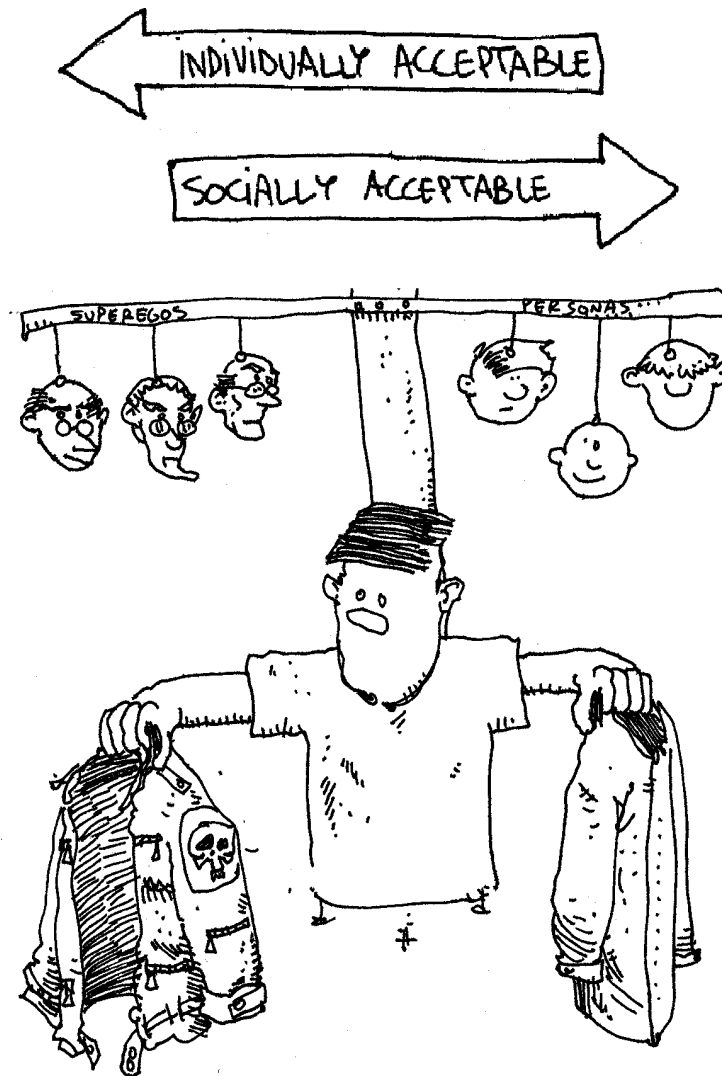
Man, in his "higher states" is a rational organizing animal who imbues his models of the world or Weltanschauung with soul and emotion. The five atavistic animal dynamics that develop first, are the source of power that fuel the emotions and the spirit. The remaining four "human or cultural dynamics", which barely separate him from lower life forms, give him his humanness and unique identity. Yet here he goes jumping into life, creating good and evil, stirring the passions, helping at great risk, killing without care and always creating his various forms of magic. The technology changes, the concepts grow in complexity, rational thought appears to replace magic and superstition, but man is solidly planted in his animal nature. The words can elevate the emotions and justify the drives but the archetypes are only covered in new robes.

The Extraverted Cultural Dynamics

The dynamics that are emphasized in western society seem to be the extraverted Manager and the introverted Theoretician. The Manager manifests its expression in a desire to exercise Control Over. The control is split early in life where the initial development is control over oneself in relation to society. This desire for personal control creates an entity known as the **Superego** which is an introjected set of rules (hopefully not static, but rules that can mature with the person). Additionally, societal expectations are stored in the form of "multiple behavioral templates" that act to channel culturally appropriate behavior in the form of a specific Persona. Hence, the development of this dynamic is dependent upon the culture and subculture as well as the developmental level of the parents and other authority influences.

For instance, it would be difficult to imagine that the young child could eclipse his parents in terms of his superego development, unless he was strongly influenced by other authority figures. That is, if his parents are fixed at a more primordial state, it is very unlikely that the child will move beyond this state, unless he is strongly influenced by other authorities that he respects. However, in breaking away from his immediate environment or moving into the larger community and having other role models, it is possible that the child may move beyond his parents and become more mundane or perhaps even judicious, in spite of earlier limitations.

The child learns that in order to meet his needs and be accepted by society he must not only learn to control his behavior (i.e., culturally positive superego) but he must also develop certain societal roles that become templates for expected behaviors or automatic behavioral repertoires. These collective roles or schemas fit together and form the **Persona**. Thus, a person reads any social setting, calls forth the appropriate "role schema" that dictates a certain set of behavioral responses and then uses those schemas to direct and limit his behavior. For instance, all societies have expectations about how a parent should respond to his child, how an adult should respond to those in authority and how people should generally respond in most social settings. While this is not always consistent with one's secret desires, society usually has strong feelings about meaningful indiscretions in these areas. The goal is to balance between meeting your immediate needs while not creating a major social *faux pas* that causes extreme social sanction and embarrassment.



Ralph selects appropriate Personas and Superego content to help him adjust to society

Just as a person can develop a punitive superego that harshly restrains his behavior and constricts his pleasure he can create the same type of persona. That is, his efforts to control his behavior may be so effective that he will become progressively depressed or overly anxious about making a mistake and thereby realize his worst fear of morbid cultural degradation in the sight of those who are important. Likewise, a person may develop such an all-consuming persona that he loses sight of who he is and feels compelled to act as a non-emotional projection of an uncaring society. That is, he gets so use to repressing his needs and acting out perceived societal roles that his roles become synonymous with his self-concept and he loses his unique individuality.

Very rigid or demanding cultures increasingly stress tight control and stringent rules in the persona and support a repressive superego. Cultures that are liberal and

allow for more personal freedom and expression minimize the need for rigid personas and repressive superegos. However, left to their ways, most societies will overdevelop both, in order to maximize cultural control at the expense of personal freedom. Hence, they reward those modal behaviors and insinuate that when "appropriate behaviors" are displayed the person is mature and well developed. If "inappropriate behaviors" are displayed the person must be immature and foolish.

However, "cultural dissidents" who need and seek a sense of greater personal freedom, should not despair since man's basic animal dynamics can hardly tolerate this socially imposed burden that is so alien to human freedom. Hence, man's "primitive dynamics" can well up and cause him to revolt and destroy his highly sophisticated and very mature society. Crazy as it may be and deny it if you want; but be glad you are an animal at heart. Because the concepts of the powerful others, regardless of their utopian appeal to fairness and democracy, eventually degenerate into the basic dynamics of a power group who want mastery over others at the expense of a loss of freedom for the collective. Machiavelli intuitively knew it was better for a king to be feared rather than loved because he knew power was first and ruled over the bonding dynamics. Mankind has not changed since the fourteenth century nor will it.

Developmentally, the more immature Manager may be a few terse, specific rules that regulate and influence wide ranging behavior. For instance, many western people have incorporated their brand of the Biblical commandments and use them to control, often without thinking, their behavior and pass judgment upon others. If they violate these simple rules, they feel significant guilt, which is self-inflicted punishment. Or they may have the marvelous human capacity to rationalize their own behavior while openly despising it in others. When it comes to others over whom they have power and they feel the person has violated their rules, they state their strong indignation and then challenge, redirect or punish the person. If they don't have the power base, they silently but yet with emotional condescension pass judgment on the moral depravity of the person. This dynamic, along with its converse, the Mediator, is the basis of family order and control that grew into laws and regulations that promoted the growth of cities, states and countries. Notice the term growth was used, which implies larger but not necessarily more developed or more sophisticated (i.e., bigger is not always better).

Hopefully, as one develops more refined perceptions, grows more sophisticated in the use of ethical principles and moves toward the judicious end of the continuum; one struggles with specifics, generalizations, exceptions and mitigating circumstances. In a more mature person, rules should become potential guidelines of appropriate behavior and should not rigidly and mechanically be the standard by which one judges all behavior. Hence, rules are possibilities to frame any behavior in a cultural sense. Of course, since all rules are culturally dependent, they are limited and may not have much utility outside of the specific culture. Therefore, the basic flaw of rules is that most are situation specific and rather than being the apogee of an aristocratic or god-like pronouncement that dictates the final sense of morality and ethics, they are both time and culture bound.

Some rules are probably transcultural since they are not indigenous to any specific culture but seem related to human absolutes. For example, most societies have rules about killing others. The enforcement is usually stronger if you kill intra-society members and there is less concern if you kill outsiders. Witness that all

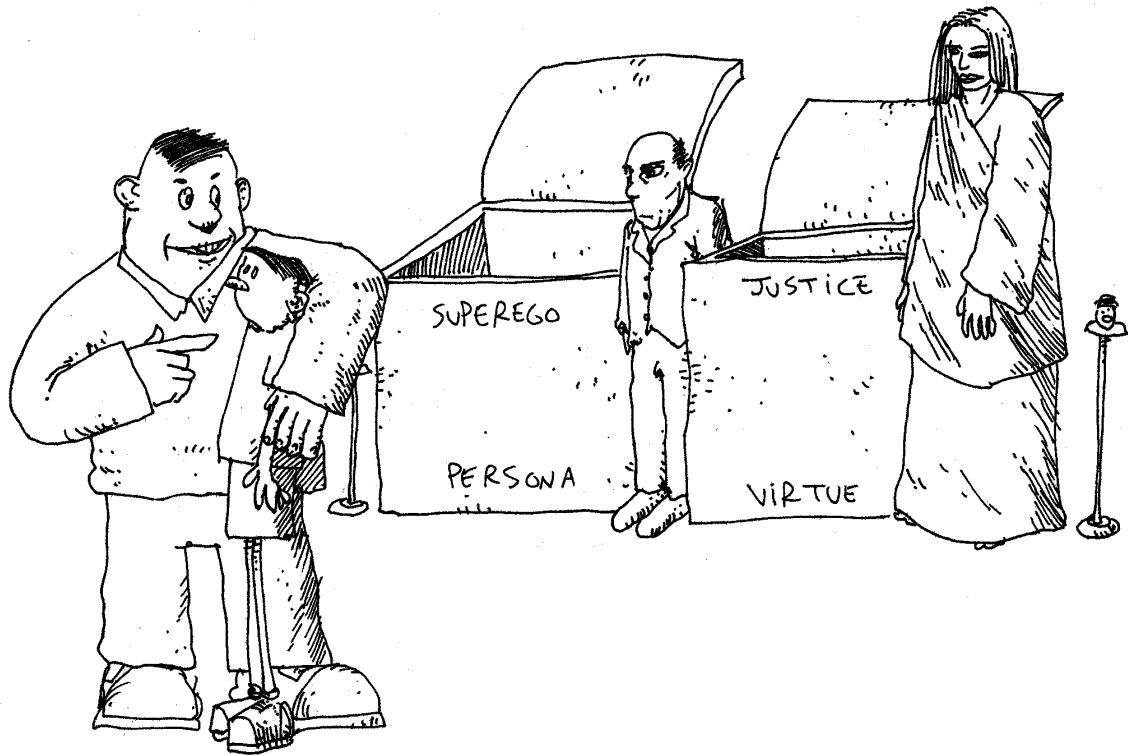
societies have rituals to prepare for war, which allows their members to get in touch with their primitive behavior in a sanctioned way. They are released from the "normal prohibition" against killing people and are told by their moral leaders that the "out group" is composed of "animals" who are not human but engage in heinous crimes and therefore deserve to be killed. The moral leaders usually do no direct killing themselves but stay emotionally detached while intellectually justifying their behavior to compel others to kill for them. Meanwhile the moral savages on one side kill the immoral savages on the other, both realizing that their effort is sanctioned by a divine god.

Man has come a very long way (either morally "down or up") from his animal brethren and humans look so different and sophisticated in their behavior. This is no place to debate the relative superiority of one set of morals over another, or even if we have made any great strides in our moral development. Clearly, given the polemics and emotional arguments that continue unceasingly regarding rules, ethics and laws it is hard to imagine that there are any absolutes. Indeed this whole area is fraught with debate and complexity since it is a manifestation of man, his culture and his time in history. What we need to appreciate is the power behind these dynamics which are manifestations of culture but wrap the early dynamics in a new and modern garb. Same old dynamics underneath, but new technical and intellectual clothes may make us look a little less savage and say for all who have ears to hear, we have come a long way. However, strip away the protective covering of the cultural dynamics and you have the same old stuff packaged in a "new and improved" way.

Balancing the extraverted power dynamic (i.e., Manager) is the extraverted bonding dynamic (i.e., Mediator). Rather than rules for the sake of rules, a superego to control the person and restrict his pleasure and a persona that allows the person to wear a mask and appear to meet the needs of society while subduing his own needs, this dynamic is driven by justice. Rather than elevating society above the person, it is more interested in what is just, what is fair and what is loving for man.

In and of itself the Mediator strives for a balance between the needs of the person and the needs of society. It understands that society cannot exist without individuals and society's major function is not to suppress people but to allow them to work in a more harmonious and cooperative fashion. By its very nature it is more oriented toward establishing win-win solutions rather than being rigid and controlling with dogmatic and authoritarian rules. It is truly a more democratic and individual-centered principal. Any culture has to direct the balance between efficiency created by rules at personal expense (i.e., Manager Dynamic) versus individual freedom being nurtured while watching for potential societal anarchy (i.e., Mediator Dynamic).

Developmentally, there are more primitive or primordial elements of justice such as those found in early cultures and religions that are rather direct and almost rule-like in their execution. Later on as one matures, justice should become more internally determined, not necessarily from a personal or power perspective where might makes right, but more from a fair and equitable position (e.g., the Socratic ideal of the philosopher-king). One which balances the needs of the greater whole against the parts. One which is more bonding and loving rather than forceful and right. One which meters out justice in an absolute sense where it struggles with the condition of humanity and is not driven by the perfect state. Your society forces you one way, while your dynamics support this direction or pull you in a different direction.



Culture tries to influence Ralph as the Extraverted dynamics plead with him to let them dress his earlier dynamics in their image.

Many people feel the legal system is based upon the concept of justice which is undoubtedly an archetype that is firmly rooted in the unconscious matrix. Hence, just as there is a powerful king archetype who can establish firm and nonnegotiable rules, there is a justice archetype (e.g., Solomon the wise) who is blind to the person and considers right or wrong based upon the situation using wisdom and love. Sadly, this has very little, if anything to do with modern law which seems more like a bureaucratic power process to control the masses. Looking at the modern legal system, one has to be impressed with the proliferation of rules and sub-rules ad nauseam. The legal system seems to be a societal manifestation of both the persona and superego gone mad. The "lawyer's law's nature" is a desire to control others which is aggressive and powerful and has little interest in either justice or virtue which is more loving.

The Mediator dynamic takes society's rules, sets them aside and looks at the particulars of the situation. It does not hide behind a rule book nor meter out some standard punishment based upon a precedent but looks into the heart of the person and judges in a much broader sense, from the bonding of mankind; from love. It may be a romantic ideal but a society without compassion degenerates into those who have all the power, make all the rules and callously control others in an elite and detached fashion. Alas, only basic animal instincts are the stopgap preventing this pathological phenomena because when it gets too bad; the people rebel and kill those in power.

Hence, the Mediator exhibits Virtue that is not based upon rules but is based upon loving and humane relations. It is not driven by the power of logic which is cold

and devoid of sentiment but is driven by love which is always ambiguous, inarticulate and unintelligible. In that sense, it always makes for the weaker argument since logic and rules strive for lucidity of thought, rationality of inferences and have no room for the softer human traits. However, there is no virtue in rules, no compassion in logic, no love in autocracy and hence, little humanity. Virtue is not the content of the superego but the capacity to stand up for one's beliefs and be courageous. This dynamic captures an essence of humanity and is a basic striving of enlightened mankind.

All dynamics are strongly influenced by man's extended history of cultural change and these predispositions have been stored in the collective unconscious. The person should strive for a balance between all dynamics and the cultural dynamics are no exception in spite of any particular culture emphasizing one dynamic over another. The goal of human development is to achieve a balance among all dynamics even if one's society stresses one at the expense of another. Hence, in striving for a balance between the extraverted cultural dynamics we must appreciate and understand the rules of our society but we must balance this with a personal sense of virtue. If we only display virtue, we fall into emotional ambiguity, disconnected romanticism and become lost and ineffective. If we only have rules and order; we destroy our heart, lose our humanity and nullify the soul. Balance is the key.

Additionally one needs to remain grounded and appreciate that some societies, just as people, are primitive, corrupt and unjust. There is no want for examples of societies who have carried out their rules and values against humanity in general. This spans all history, all religions and most cultures. The Manger dynamic can help produce a warrior and rule-bearer for society. He has his own brand of justice that stems from a precise and cold logic. It is sharp in execution, terribly efficient and leaves little room for discourse and compromise. However, it can become the basic structure to build an equitable society but without balance it becomes a dictatorial rule set based in a self-serving structure controlled by the powerful for their own good.

The Mediator dynamic on the other hand, grows the worldly philosopher, the individual who goes forth in society and stands up against heartless rules and the indifferent order. He speaks from compassion and virtue, he strives to use judgment rather than rules, and he understands the progressive rigor mortis that attacks the heart of a developing society. He moves decisively, at great personal risk, becoming the savior of humane man from the detached and unfeeling collective man, called society. Alone though, he leads to anarchy, chaos and a total lack of structure. However, any state will not last very long, because there is always the birth of new powerful forces that are happy to subjugate others to some new form of structure and control.

The Introverted Cultural Dynamics

The next two dynamics are introverted, where the focus is internal and personal rather than external and collective. They are also strongly influenced by the particular society and culture that surrounds the person. What man pursues as meaningful, the thoughts that stir his soul and what he finds aesthetic and beautiful are clearly related to his culture. At any point in time, the content of his immediate subcultures can imbue him with meaning, create his values and direct his life.

The introverted dynamics influence and are influenced by the extraverted dynamics. Realistically they are all integrated, mutually dependent and lack distinctive clarity. Hence, the extraversion/introversion distinction is not a clear dichotomy but is a polarity where many people gravitate toward the middle and the number found at either extreme is small. It is hard to imagine that a person could be totally introverted and live in a society where he could avoid any type of exposure and influence. Assuming it is possible, we would never know about the case (by definition because no one would know him) so it is a moot point. Of course, the more extreme forms of introversion are the hermit or misanthrope. On the other hand, it is equally difficult to find anyone who is totally extraverted and only survives in a highly interactive and totally externally focused environment. There would be no time to consolidate any learning, to avoid external stimulation and to grow personally. Hence, it is safe to assume that we all have some conscious awareness of all four dynamics.

The introverted power or Theoretician dynamic is driven to seek knowledge about some aspect of the world since it is driven by the desire to control something (i.e., what is important or valued by that person) in one's environment. The introverted bonding or Aesthete dynamic has little interest in control but is driven by the chance to express itself by relating to some aspect of the world with feelings of compassion, awe and beauty. Again, as in all dynamics, balance is critical. Too much expression of the Theoretician leads one to a clinical, highly rational, almost dogmatic perception of one's environment. There is little room for affect or emotionality since the desire is to determine cause and effect, then predict and finally control.

The control binds one's anxiety and reduces fear, with the ultimate goal being omniscience. The rationality behind maximizing one's sense of control is that if you know everything you should have nothing left to fear. Thus, there is a driven quest for knowledge not in the sense of being a means to an end but as an end in itself. Those under the sway of the Theoretician strive for structure and control while minimizing the impact of what cannot be quantified, such as emotions, feelings and other indicators of humanity. The western culture equates this with the rational male component and likes it in men. While wives may find it produces security, it lacks sensitivity and seldom promotes the warm feelings that are so apparent in any of the bonding dynamics.

On the other hand, total emphasis on the Aesthete leads one to unbridled emotionality and an almost totally affect-laden reaction to one's environment with a minimal amount of understanding. There is an intense drive not for knowledge but for an ultimate form of connectedness. The person correctly sees himself as being one with the universe and is attracted to forms of mysticism and hermetic philosophies that strive to transcend the trite, mundane and terrestrial bounds of our common existence. The stalwart Aesthetic traveler finds that the intellect is a terribly limited form of relatedness and seeks sentient and ethereal connections with the prototype earth mother or some other form of mystic union.

Awe, while watching the sunset is healthy, but a total focus on this way of knowing does not seem at all consistent with the development of the western mind. However, being centered in one culture and casting disparaging aspersions on another is a form of prejudice. But too much reverence and emotional mysticism seems unhealthy for the typical western mind. In addition, one runs the risk of plummeting back to the first dynamic, which has intense unconscious consequences (i.e., one will

merge back into the uroboric state], so this truly is a dangerous and sacred ground where one should proceed with caution. Otherwise, there is a great potential that one may be overwhelmed emotionally or sucked up into the environment. As the person struggles to find his dynamic equilibrium point between the two dynamics, culture once again tries to control the process and steer people in a given direction.



Culture tries to influence Ralph as the Introverted dynamics plead with him to accept the Mind or the Heart as his central focus to the world.

Just as the Manager dynamic produced the superego and the persona, the Theoretician produces the Mind. In its more rudimentary state it is simplistic, often magical, sometimes cause and effect but a highly personal way to comprehend the environment. In this state there is little ability to effectively control or manipulate one's

environment in a very successful fashion since the mind is grounded in imaginative knowledge and belief in mysterious principles. The best example of this is seen in the magical thinking of young children. Their concepts of how the world works, what causes certain events or what are the consequences of certain behaviors is not very well developed. Their primitive theories about some aspect of the world are oftentimes funny and point out their lack of true knowledge and experience. Some people choose to avoid developing this aspect of their personality and remain with a more naive and shallow knowledge that leads to simplistic explanations and trivial understandings. These explanations are often fideistic so they are based on faith that is not subject to discussion or debate and seldom subject to any rational modification.

Others are obsessed with the development of the Mind at all costs. The drive is that if one fully understands and becomes omniscient, then one can control events in the world for one's benefit. Of course, the ultimate form of control is total power or omnipotence. This drive in man, has helped create his culture and spawned highly complex societies with their myriad technologies, theories and insights which baffle even the bright and well-educated layman. People's interest in learning, their curiosity regarding their environment and their strong desire to investigate all spring from this dynamic. A lack of interest, curiosity or a focus on other dynamics keeps one at a more simplistic level. An obsession with the Theoretician creates a person who falls in love with knowledge and is curious because of fear rather than wonder. An avoidance of the Theoretician and the person stays at a more magical level, grabs a few "theories" that are really idiosyncratic beliefs and thinks he understands just about everything. There is no question; the more you know, the less you feel you know. Hence, true stupidity masquerades as intellectual confidence.

For the most part, society's overall intellectual development is predicated on a few geniuses, in certain areas, moving society to a higher plane of understanding. This discontinuous expanded knowledge works its way into the general populace and there is an uplifting of the average man. It is fair to say that much is taken for granted by making such a statement. The statement is based upon the assumption that people will become educated if given the chance, that society values increasing the thinking ability of its populace and there is not an ulterior motive in the educational process. Alas, all of these tend to be false.

Many people have no interest in learning other than if it meets some immediate pragmatic goal such as making money. Society often "educates" its populace not to think but to fit in. Typically, most people find education or learning to be hard work and look to others to provide the answers. So much for the educational advancement of the average modern man. If you look at the current Western educational system, man seems to be regressing at breakneck speed. "Education" in most public sectors has nothing to do with learning or developing the Theoretician but its goal is to produce "good, well-behaved citizens" to benefit society at large. Hence, bright students are made collectively useful for the good of society by being taught a technology to fit into a societal role. Less gifted students are inculcated with the rules and values of the Manager dynamic as and aide to cement what their parents started..

Looking at our intellectual heritage one finds a dilemma where there can be open debate as to whether collectively we have become more mature and refined. There is no denying that complexity and technology have grown, several major

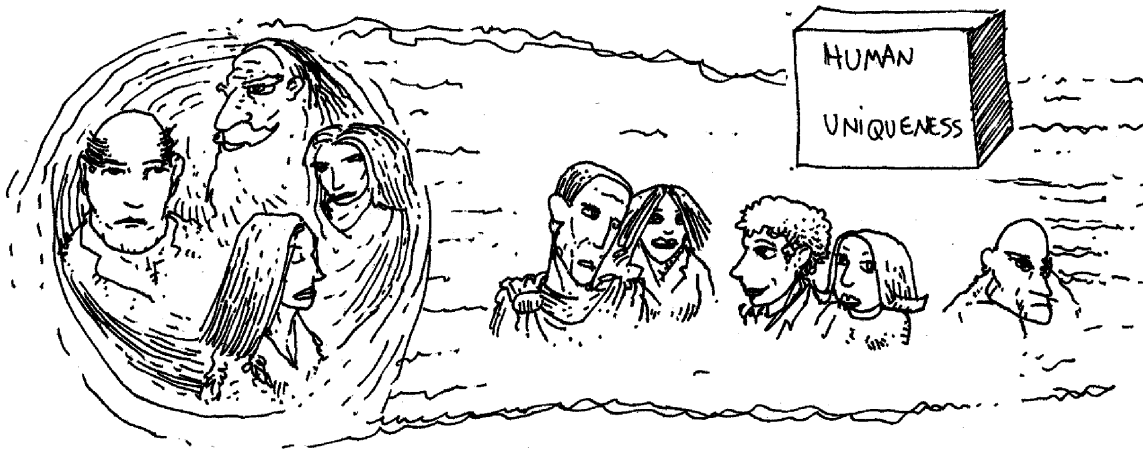
problems have been solved and the understanding of man's environment has been increased. Witness man's ability to develop technology in both destructive and constructive fashions. We have eradicated diseases, prolonged man's time on earth and improved (?) his quality of life. At the same time we can kill thousands of people with one weapon. We have new ways to make man's life unbearably complex and increase his stress and anxiety where we no longer know what quality of life is (e.g., is it the one with the most toys wins?). The point is not to debate if progress has occurred but to acknowledge societal change that has given man increased intellectual riches. Regardless of one's views or the ultimate endpoint, the means and the capacity to grow, refine and develop the mind, are readily apparent in most cultures.

What is needed to balance the Mind, which can become myopically rational, unemotional and cold; is the Heart. Most people feel that the mind is highly objective and factual while the Heart is totally emotional and subjective. Nothing could be further from the truth. Usually, what seizes a person as being meaningful and of interest is driven by an emotional, not an intellectual need. The desire that underlies the mind's drive may be for fame, security, respect or some other questionably mature form of emotional expression. The true drivers of the human mind and its focus are seldom objective or rational. Likewise acting with compassion, love or virtue is non-rational but one cannot say it is irrational. That is, the strive to fulfill and complete the Mind is no more or less rational than the strive to develop and complete the Heart which is the concept of the Aesthete. The Mind and the Heart are connected in the transcendent search for meaning. They are merely two paths, that must combine, to achieve or even approximate the goal of peace and contentment with oneself. These dynamics turned out into the world have created all forms of religion.

When the Heart balances the efforts of the Mind, it allows man to engage the societal mediums of literature, art and philosophy. It allows man to paint with colors or words, to describe and reason about man and his relationship with his world. Rather than just having the cold and sterile view of the Mind, the Heart produces feelings that are aesthetically pleasing and stimulating. The goal is to find beauty, enjoyment and bonding or love with what one is doing and one's involvement. The true geniuses have both aspects working together where they created technological breakthroughs, built insightful theories and solved significant problems. Just as they had an intellect, they were compassionately and intimately tied into their life's work. Just as one can find serenity and connectedness in a sunset or an isolated blue lake set against unspoiled nature, man can find the same pleasure and contentment in poetry, literature, art or even science and technology.

However, Heart has a more transcendent focus in that it is driven toward an absolute or ultimate good rather than being an intellectual embodiment in and of itself. The Mind is more analytic, focused and direct in its approach while the Heart is more synthetic, broader based and encompassing. True genius is a merging of the Heart and the Mind, where the distinction is fuzzy and blurred. Heart concerns itself with the ends and the ultimate purpose while the Mind focuses on the means and the how. Together they can achieve a harmonic balance, while separated they are destructive in their own way. The introverted dynamics, together with the extraverted dynamics balance the competing forces of the individual and society. Together all four can bring the only real form of sanity in a crazy world. The four cultural dynamics, when sane, direct the remaining five dynamics and produce a person's unique form of mature love,

confidence, integrity and wisdom. These dynamics can produce values that transcend society and culture to define humanity. These dynamics can master the raw energy found in the first five dynamics and focus the person to do great things. It is this raw potential that can create incredible unique humans for both good and bad.



The basic five and the four cultural dynamics swirl to produce human uniqueness!

Summary of the Cultural Dynamics

To summarize, uniqueness starts in physiology where the physiological and biochemical processes (other than in a pathological person) are quite similar. However, the rhythmical cycles, the inherent intensity and manifestation of physiology can be quite different. This sets the stage for uniqueness and permeates all other dynamics. Sitting on top of the psychological unfolding is the aging process where there is a growth into adolescence, maintenance of adulthood and then decline into old age.

The next level is the development of the ego or the unfolding of consciousness and self-consciousness from the unconscious matrix. Some parts of the unconscious are idiosyncratic and are created by our emotions, experiences and interpretations that are too difficult for consciousness to accept or assimilate. Other parts, are the collective unconscious or the universal composite of archetypes and man's experience through his history. Both the collective and the personal unconscious, interact with the environment, strongly influencing the progression and regression of each dynamic.

The next level is the development of social interaction. It builds on the previous levels and dictates the development of the social prototypes or how the person will interact with others. Of course, all of the dynamics are not solidified at any point in time but are strongly influenced in the early years and become progressively resistant to increasing influences as the person ages. These first three levels make up the basic psychology and are more universal in their expression. That is, they are less influenced

by one's culture. It is as if the first five result in the creation of the vessel to hold the ideals, mores and wisdom of the person's culture. What goes into the vessel, how full it becomes and where one is on the primordial to judicious continuum can be influenced by conscious manipulation. One's ability to consciously influence the dynamic content is least developed at the lower levels and is the greatest at higher levels. We are mostly animal human brothers at the lowest level and mostly potential at the highest.

Upon these basic five dynamics rests the four cultural dynamics that are determined by the person's interpretation of his culture and subculture. The early dynamics influence the actual development of the cultural dynamics by creating the impression of events for the individual. How they unfold, what is perceived and attended to and what has meaning and value at any specific time; is continually changing. Hence, who you were a year ago influences what you attend to now, what you incorporate and what you reject. In essence, who you will become. This in turn creates a new ego concept which reiterates the process over and over until death. It is like the layers of a tree where the early growth rings influence the later growth in combination with the environmental conditions such as sunlight, nutrients and water. This in turn creates a new tree which responds to the ever-changing environment.

By analogy human uniqueness is similar to a computer software program running and doing some type of work such as a document being created by a word processing program. One can type any document, good or bad, into a word processing program and manipulate it but one does not need a totally new computer for each new document. There is a basic computer which is consistent with human physiology. All computers are basically integrated circuits but how they are organized influences the computer's capacity to accept software and external devices.

On the next higher level there is systems software that controls the information among the various external and internal parts and dramatically influences how the computer responds to different inputs and outputs. On the next level, is the application software. It may be a spreadsheet or a word processing program. This application software is similar to the cultural and societal influences. There are differences among word processing programs but they all basically carry out the same function, allowing the person to manipulate words. Cultures are dramatically different and establish different priorities, create different value systems, knowledge bases, religions and ideologies but yet are similar. That is, they provide the basic input which influences the manifestation of the five earlier dynamics and allows the person to become, through society, what he or she can be.

On the final level, which is what is actually going on in the computer at the time, is a totally individual and unique phenomena. The document uses the hardware and software of a computer just like all others. But a document is unique and there will be none other quite like it. It uses words and phrases that everyone in the same culture understand. How it comes together, the feelings it generates, the technical expression and competence, the acceptance and rejection will all be unique. It can be held up for all to see and it can be judged by the values of its culture at that time. This is similar to the individual's interpretation of reality and his unfolding of his potential. He is given the basic hardware, he develops the software and he and his culture allow him to create a unique person. The manifestation of his effort is his essence, his human uniqueness.