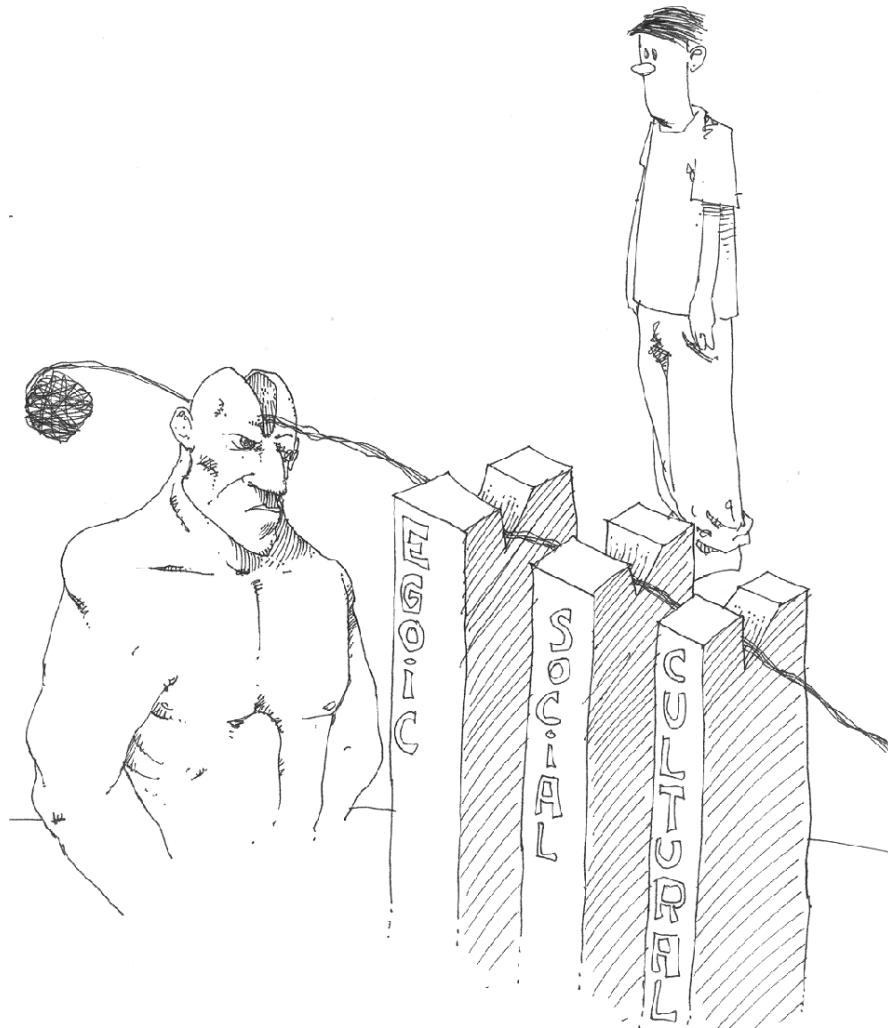


Vital Connection – Individual to Culture

Our understanding has moved from physiology to ego development and into basic social interactions which covers the first five dynamics. As human development moves from physiology through the egoic stage and into the social dynamics, the complexity, options and flexibility for human expression increases quite dramatically. The impediments and regressions associated with one's development in the latter stages are less universal, more ambiguous and open to interpretation since they are culturally determined. The "pathologies" are less severe in terms of the breath of disturbance and are increasingly defined in more subjective and complex terms that are relative to one's culture. That is, early dynamic disturbances cut through and distort the development of all the later dynamics and create issues that affect the person in all life spheres. In contrast, if the disturbance occurs in the latter dynamics, the problem is more localized in terms of its affect on a given dynamic but it may be quite diffuse in impacting one's overt behavior.



Ralph sees how early distortions create a "thread" that runs through the later dynamics

For example, low energy or a hypomanic state (i.e., too much energy), which are disturbances in the Performer, are quite obvious to most people with a normal energy level. They have little problem identifying this state as a distorted energy level because it is apparent in so many ways. It affects one's self-concept (e.g., I can't do much since I don't have the energy), one's ability to bond with others (e.g., emotional attachments are so draining), one's social adjustment (e.g., I'd like to get involved with the ... but ...) and affects the cultural dynamics in a similar fashion (e.g., I wanted to become a ... but I just didn't have the perseverance) What people see is a "clear thread" of disturbance that cuts through all other dynamics and leaves telltale signs.

On the other hand, as we move into the ego dynamics, where a person's self-concept is "distorted" and perceived as being deficient or grandiose, this assessment may elicit a rather heated debate, unless of course, it's extreme in its manifestation. Furthermore, it is not hard to imagine that a person who is observing and commenting on another person's ego adjustment is strongly influenced by their own adjustment. That is, the greater the disparity between the two egos or self-concepts, the more pathological the deficiency (if one even really exists) will appear. Indeed, it is not hard to imagine that a person with an inadequate self-concept (who really has the problem) may comment that someone else is arrogant and cocky when in fact they are quite normal. Therefore, it is not surprising that many family members see each other as being quite normal and adjusted, even if outsiders find them all to be severely lacking.

Moving up to the next level of the social dynamics, where we can label a person as tyrannical or masochistic versus exhibiting leader-like qualities or "just being loyal", is still another level of complexity. We not only introduce "presumed motivations" that underlie external behavior (e.g., he just has to control the conversation) but rapidly introduce social and culture norms. What becomes apparent is we are moving from physiology which is pretty fixed in most people, through psychology and into sociology.

As we move from the most basic level (i.e., Performer), the interpretations become more complex and are based on softer, more subjective (individual) and/or ethnocentric (cultural) interpretations. Hence, the distinctions among normal behavior, impediments (e.g., he never outgrew his spoiled brat mannerisms or egocentric stage) and regressions (e.g., ever since he lost his job ...) become more obtuse and difficult to discern. Given multiple independent judges (all using their own personality as the basis of interpretation!), their assessment starts to encompass a broader range between acceptable and unacceptable adjustment. This grand debate of normalcy gains furor as medicine, psychology, sociology, religion and any other arbitrary view of the human makeup fight to express its view as the only correct view from which to judge others.

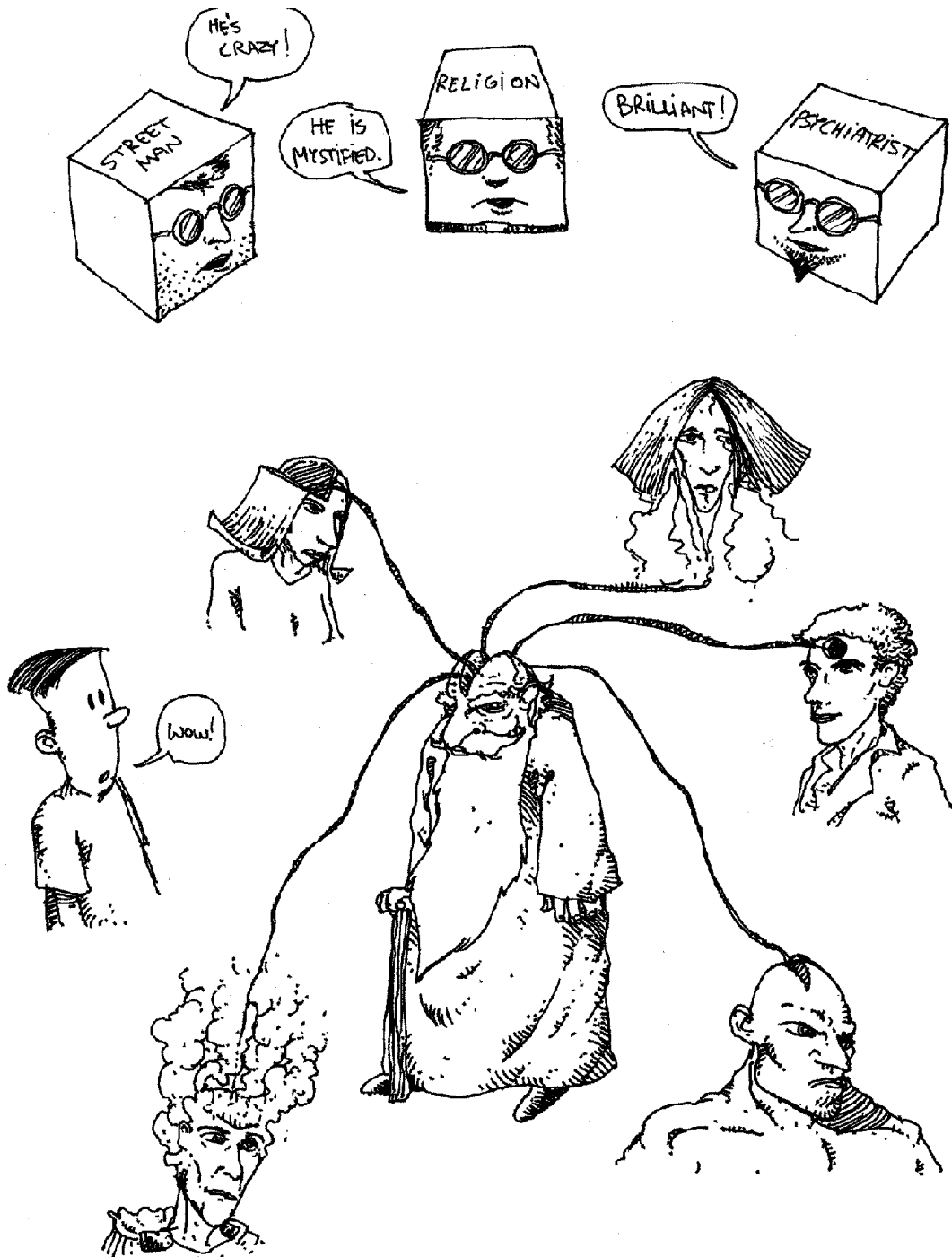
As if this wasn't complex enough, as soon as one talks about the later cultural dynamics, one can introduce all the earlier dynamics as having a dramatic influence on the "current dynamic" under discussion. For instance, if one talks about having too much energy or being hyperactive in going out in all directions and not having any apparent focus, one doesn't have to introduce ego or social dynamics. The explanation can be based upon physiology or the Performer dynamic which seems to capture the behavior quite well. That is, the person is too intense, hardwired to respond vigorously and always has too much energy. However, consider a behavior that is social, such as the person is tyrannical by nature. We can introduce all of the previous dynamics as plausible contributors or hypotheses that might help explain or clarify the observed

behavior. For instance, we say that the tyrant has a great deal of energy and just tends to run over others but he doesn't mean to be a bully. At this point we introduce the Performer dynamic as a contributing explanatory factor. Additionally we say that underneath his tyrannical behavior, he is compensating for his short stature (e.g., he has a Napoleon complex) and forcefully controls others and brutalizes them to make himself feel adequate, more powerful and in control. Now we say he is narcissistic and intimidating but this is a defensive maneuver to stave off his inadequacy. Now we are using ego pathology of the Egoist dynamic as a contributing factor.

Lastly, we can focus on the Leader dynamic and state that he has problems relating to others and defensively emphasizes the Leader dynamic to compensate for his fear of being oppressed since he has little balance from the Loyalist dynamic. He has an intense need to have power over others since he fears his own feelings of dependency. His social skills are such that if he does not exercise his power, he feels vulnerable in social situations and fears he will be abused and taken advantage of by those who he fears are more powerful. We feel that this has nothing to do with his underlying feelings of inadequacy (i.e., Egoist) nor his intense energy (i.e., Performer), but instead is only driven by his need to have power over others so he can avoid being dominated. Now we have introduced the social or Leader dynamic as having the full explanatory power of the person's behavior. We did not introduce the earlier dynamics since one's perception is that they contribute very little to the explanation of his actual behavior and feelings.

Alternatively, one could introduce all three levels as being necessary and critical in explaining the nuances of his behavior, or any one level or some combination thereof. A simple thought experiment about similar overt behaviors (e.g., the tyrant mentioned above) observed by a "normal and psychologically sophisticated person" can show the multitude of potential twists on this theme. For example, a person could interpret any observed behavior by using one dynamic or you may feel that you need all three of the dynamics to have a meaningful understanding of the observed behavior. What should become apparent is the combination of dynamics used and the emphasis on certain dynamics, explains a behavior by painting a slightly different picture. Therefore, the selection of dynamics used to explain a behavior pattern attributes slightly different motivations and results in slightly different outward behaviors.

Recall, that the motivation from the earlier dynamics is more focused and crisper and much more difficult to change. If the motivation stems primarily from the later dynamics; it is more complex, more open to a subjective analysis and easier to change if one can get a handle on it. As is usually the case, behavior is so complex and multi-determined that it becomes very difficult to change, not because it is primarily entrenched in earlier dynamics, but because it is incredibly difficult to determine what really motivates a person's behavior patterns. Therefore, many people find it difficult to change their behavior because it is very hard to get an intellectual, emotional and motivational grasp on why they are doing what they are doing. It is even worse if you look at your own behavior because it is so easy to fool yourself in spite of the general feeling that you believe you know yourself pretty well. In addition, a person's model or framework for looking at anyone's behavior and "making an interpretation" makes most forms of behavior context dependent (e.g., he is aggressive and confident at work so he must be a leader) so you have to "subtract out" any context demands on behavior.



Ralph sees that cultural interpretation of any behavior is so complex and to make matters worse, it depends upon your context (viewpoint) and your ability to understand behavior

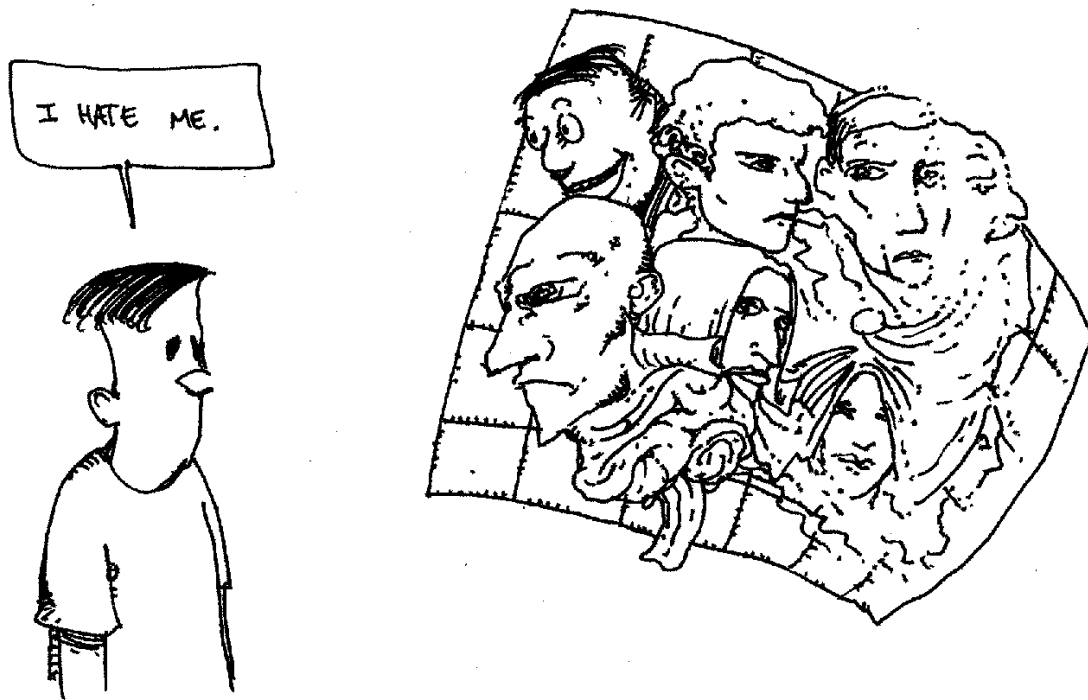
With a newfound respect for the complexity of human behavior, we now move into the four cultural dynamics. Of course, these dynamics do not just occur after the previous dynamics have been solidified. For instance, in certain cultures the child may

experience a great sense of freedom to be energetic, open and enthusiastic; whereas in other cultures, the child is crushed by cultural norms that demand he should be quiet, obedient and "seen but not heard." For example, in certain religious sects within the Indian culture, the child is "treated as a prince up to age five and not be given any limitations" at which point he is treated "like a slave well into his adolescence". Hence, these diverse cultural differences have a dramatic effect upon the manifestation of the Performer. This is the first dynamic that starts the psychological development of the individual and has the most far-reaching impact on the remaining dynamics. Hence, different cultural forces can either put a break on the child's inherent development of this early dynamic or support a very full opening and broad potential.

Continuing in this same vein, the ego development in terms of what is adequate and inadequate, is to a large degree culturally determined. The differential emphasis of pushing males toward the Egoist dynamic versus females toward the Relating, rather than allowing a "normal idiosyncratic unfolding", is a cultural phenomena. If the child naturally gravitates toward the Relating dynamic, is female and lives in a Western culture; then this is "appropriate and normal behavior ". However, if the female child gravitates toward the Egoist, she potentially runs against her cultural gradient so her parents may respond by punishing and limiting the growth of this dynamic and pushing her in the opposite direction. Even if you express the culturally correct dynamic (e.g., a male using the Egoist) one parental subculture may push academic achievement as the "ideal content" (you are adequate if you are bright and inferior if you are stupid) and another set of parents pressures you to express athletic ability and physical strength.

Of course, the social dynamics come under the same type of cultural influence. Not only does this occur in terms of sex but it is affected by socioeconomic status, background, race, ethnic group and religion. All of these "culturally" determined factors have a strong and ongoing influence on the earlier dynamics from birth onward. That is why none of the first five dynamics or the "non-cultural dynamics" can be isolated in their pure form but they are highly interactive, strongly influence and "contaminate" each other. For example, displaying higher energy as a male is good (not too high or you have ADD), being an Egoist is good (not too low or you lack confidence), be a little sensitive toward your mother (a little Relating dynamic but don't be a wimp) and you had better be a Leader or you won't be successful (e.g., make money)... This goes on and on and becomes the parental and cultural life script for the normal person. It tells you what dynamics to emphasize, what to suppress and what to put inside of them.

In spite of this mishmash of dominant and non-dominant dynamics with diverse content, one needs a model to separate out each dynamic and deal with it as if it were an individual entity. Without being able to see and consider each dynamic in isolation, one would fall into such a chaotic complexity in trying to describe any human, that one could not make any meaningful inferences about growth, development, pathology or predictability of behavior. Hence, the arbitrary separation of the personality into nine individual dynamics is an important mechanism to develop a better understanding and appreciation of the complexity associated with "normal" human behavior. By viewing the dynamics first as individual entities, then discovering their developmental sequence and then finally adding the cultural filler; we can integrate them into a highly interactive mass. This is consistent with the observable reality of what people are really like. They are complex and a simpler model does not do one justice.



Ralph sees his personality as a combination of dynamics on top of the Unconscious Matrix

The non-cultural dynamics have a fairly clear structure as to their unfolding, impediments and regressions. However, the cultural dynamics should be viewed more as vessels that can be filled with cultural potentiality. They have a structural limit but the options seem almost infinite. Using an analogy from software may be helpful to capture their essence. Most people understand that the function of a word-processing program is to allow people to manipulate words and thereby create a meaningful document. Most word-processing programs work pretty much in the same fashion and just mechanically manipulate symbols. However, from the outside it looks like you are manipulating words, sentences and paragraphs with no concern about content (i.e., the program handles gibberish and brilliance with equal ease). Thus, the content one chooses to write can be dramatically different and literally unfolds in an infinite variety. Hence, the end result is a document controlled by grammar and syntax rules that limit the structure but the content could be anything whatsoever.

Cultures unfold in a similar fashion and have their own forms of grammar and syntax. All cultures recognize certain relations among people (e.g., roles such as parents), certain institutions (e.g., family, work), certain value transactions and social dependencies (e.g., economic and social) and have acceptable behavior ranges (e.g., manners, taboos), in specific life spheres (e.g., at home, in public; formal, informal). All cultures create, modify and hold certain ideologies, beliefs and views that help define relationships among the component parts. The views, values and beliefs held by one culture may be in stark contrast to those held by another. They often revolve around what is valuable, aesthetic, humane, rational, truthful and real. In addition passions,

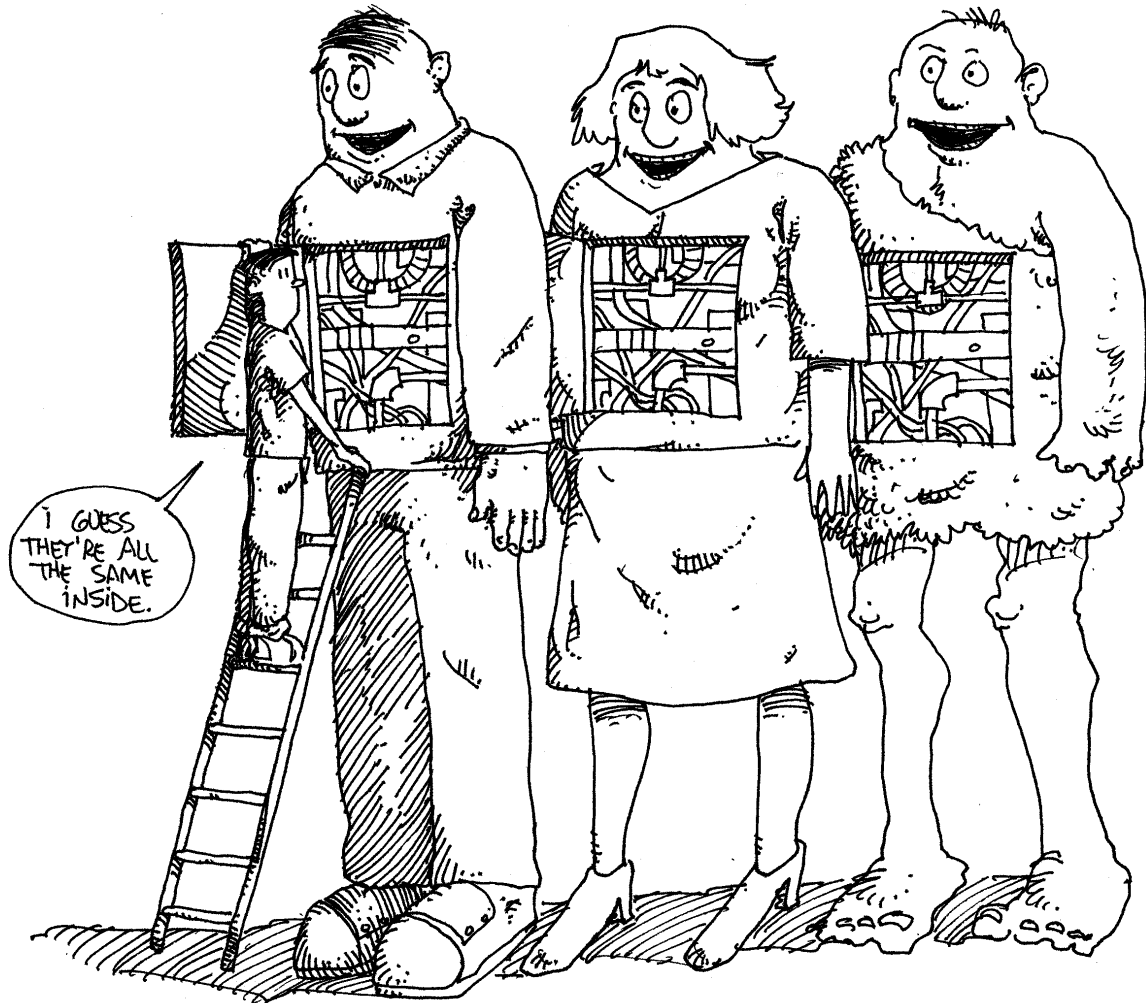
feelings and emotions (e.g., love, hate, respect, animosity) may be associated with any ideology or view. Hence, these issues and others make up the syntax and grammar of culture but what you put in that structure is culturally dependent.

However, the analogy stops at this point. The word-processing program does not reflect on the quality of its content nor its structure. It does not "care" about syntax and grammar or what goes into the program (e.g., semantic content) because it has no consciousness and is not self-reflecting. However, humans do care. As the potential becomes manifest and is filled by a particular culture, the child emotionally responds to the material and incorporates it into his dynamics. This ongoing process, in turn, affects the content and the structure of his dynamics. For instance, in the ego dynamics, what is important in terms of self-concept and how to relate to others, is formed by the expectations associated with the child's culture. As the child grows, the potential becomes manifest and is solidified. The particular culture shapes the egoic dynamics, creating its structure and making it more or less flexible, rigid and culturally determined.

Now back to the analogy, consider that a novel word-processing program only accepts poetry. It has no interest in any other type of literature or documents. Matter of fact, it reflects on other documents with disgust, distaste, and refuses to accept them. It is as if one tried to import them into the word-processing program, it would shut down and not accept the material as something it could process. Furthermore, the program starts to make value judgments about poetry, rhyme, meter and content. It builds its own data base and evaluates new poetry using its "egocentric criteria." It finds emotions and attaches them to "good and bad" poetry. It looks down on the limerick. It strives for the sonnet. It resonates with iambic pentameter and dislikes trochee. It is growing up. It judges poetry. Technical writing is foreign to its nature; crazy, lacking emotional movement, empty of any meaningful content. The program judges within and across different outputs - it is self reflecting. But now it holds itself or its "imported value system" as the absolute by which to judge all word works.

A culture is a collective manifestation of humans who have grown up in similar circumstances and have a shared knowledge, emotional and value base. The cultures themselves may appear very different from the outside (i.e., some cultures stress open emotions, are paternalistic, others less well developed in scientific technology, etc.) but on the inside they all have the same components. Just as faces are very different and appear to be infinite, they are all made from a few components, that become manifest in a normal range (e.g., there are no orange eyes) and a given pattern. However, the culture creates much of a person but individual people create the culture.

We will not be concentrating on the cultural content of the earlier dynamics but have accepted them as the "normal Western values". It is assumed that to have "adequate ego content" one must have some criteria, that is culturally determined. Otherwise one could not judge if one does or does not have an "adequate ego". At this point we will turn to impediments and regressions that emanate from the cultural dynamics and influence our behavior. What is sick, distorted or inappropriate and shunned in one culture; may be accepted, sought after or seen as neutral in another. Hence, normalcy, psychopathology and superior development all have a clear cultural bias where the culture provides the benchmark, places a value on development and gives it a stamp of approval of being appropriate or inappropriate.



Ralph has the courage and insight to view the inside of different cultures

Dynamics and Societal Ideals

The four cultural dynamics are separated into internal and external dynamics. The internal dynamics are the Theoretician and the Aesthete. The external dynamics are the Manager and the Mediator. These four dynamics are evident to some degree in all people in all cultures. There is not a culture that does not have rules and regulations that structure one's behavior and act as standards to judge one's external behavior and evaluate its manifestation. Given these standards, people respond to their cultural rules with emotions and develop a sense of justice, law and compassion. In addition, all cultures will create an intellectual framework and use knowledge to master and control their environment. Given the development of knowledge, people develop criteria for aesthetic judgment to evaluate what they consider important and meaningful. The external dynamics concern themselves with law, order and morality. They structure what society gives. The internal dynamics concern themselves with knowledge and beauty. They allow man to imagine and build new cultures.

These four dynamics form the basic building blocks of a person from a societal viewpoint and become the criteria by which any society judges its people. We have no interest in passing judgment on human behavior using the societal norms of one culture to judge another. But one must appreciate, that all external behavior is judged relative to the culture in which it occurs. To cross cultures and judge behavior by using one cultural standard (e.g., "American"), to evaluate another culture, is ethnocentrism. That is, there does not appear to be many cultural absolutes in, knowledge, morality, law, beauty, economics or political systems that can act as the ultimate standard. However, within any culture, we can, will and do make judgments as to how "citizens of that culture" act and whether or not their behavior is "normal". The four cultural dynamics and their relation to the internal/external and power/bonding dyads are outlined in Table I. Their manifestation, in terms of the life sphere each dynamic creates, is outlined in Table II.

Table I: The Four CULTURAL Dynamics

DYNAMIC Type	Cultural Orientation	
	External	Internal
POWER	MANAGER	THEORETICIAN
BONDING	MEDIATOR	AESTHETE

Table II: Four CULTURAL Dynamics as a Life Sphere

DYNAMIC Type	Cultural Orientation	
	External	Internal
POWER	Rules, structure, morality RELIGION & ETHICS	Knowledge, technology SCIENCE & ECONOMICS
BONDING	Law, justice, government LEGAL SYSTEM	Literature, Arts FINE ARTS
Emphasis on both Power and Bonding	Social Community POLIS	Academic Community SCHOLARSHIP

Hence, the development of a dynamic is influenced by its life sphere but the life sphere is always in a constant state of change and flux. For instance, the cultural knowledge is the "potential" that can fill one's Theoretician and up to a point is the repository of that potential. However, society only grows when a person transcends his cultural limits and for some period of time is out of the norm or is viewed as crazy (e.g., any revolutionary idea). At that point the societal limit expands and the new limit creates a greater repository for culturally acceptable behavior.

There is a constant struggle between culture forcing people to fit within its envelope and some members pushing those collective limits aside. Culture seems to be larger than the individual but "culture as manifest" is really an interpretation of those who are in power and an enforcing of their views. The positive of these limits is that culture provides a basic structure and predictability to one's life. The negative is that all limits can stifle people and limit their innate potential. Those who push on the frontiers so others can enjoy greater freedom are often people who are alienated by their own societies. They usually sacrifice their lives for their visions so others who live in the future may experience a fuller life expression. Of course, it is in their dynamics.

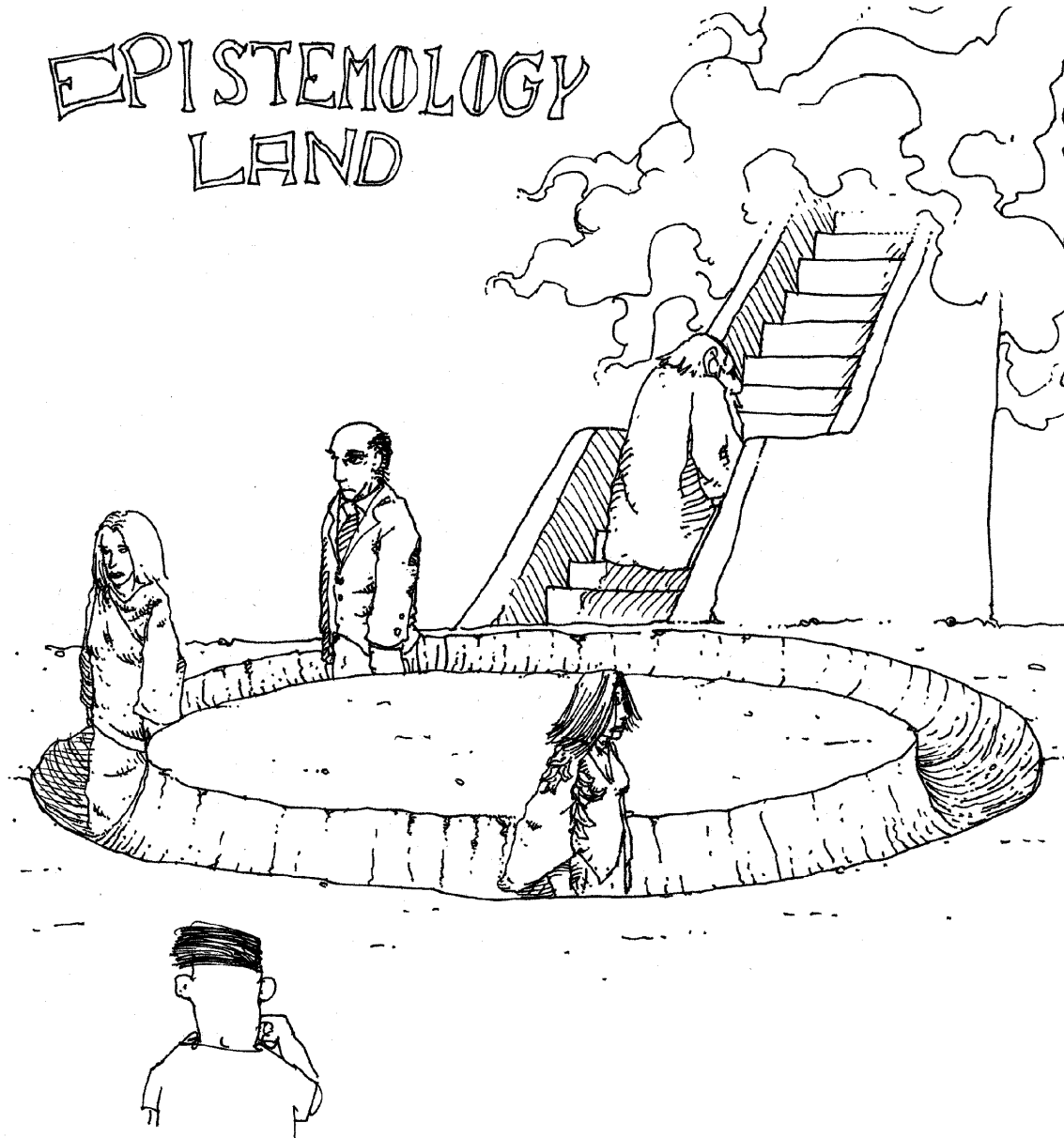
Just as people tend to specialize in a particular life sphere (e.g., career), there is a greater emphasis on the development of one or more cultural dynamic. When there is personal emphasis on multiple dynamics, most people seem to stay within either the power or bonding or within the external or internal. Thus if a person emphasizes the Manager, he is much more likely either to emphasize the Theoretician (also a Power) or the Mediator dynamic (also an External). An emphasis on both the power and bonding makes sense since it is consistent with comfort in one's developmental nature. It is quite unlikely that there would be a secondary emphasis on the Aesthete dynamic (Internal and Bonding) if the primary emphasis was on the Theoretician. An emphasis on the External dynamics is called the Polis after the Greek desire to take part in the workings of one's city state by looking at structure, laws and politics. An emphasis on the Internal dynamics is Scholarship after the desire to learn, study and explore.

In addition to emphasizing certain dynamics there is a hierarchy of development within each dynamic. That is, the dynamics can be translated into their societal forms of Science, Religion or Ethics, Law and Art. They become the four ideals that any culture develops and passes on to its citizens. This becomes the basis for citizenship in any society and establishes the criteria to evaluate the state of development of any person within that society. Of course, within any culture, certain ideals can be seen as more naive or primitive, while others are more lofty and cultivated.

For instance, it is not too difficult to evaluate one's intellectual development (e.g., one's understanding of quantum mechanics) as one moves through high school physics, into college and later graduate work. A sophisticated outsider can see the person's development and appreciate that the more complex models better define a segment of reality and hence, better represent a personal development that moves from more primitive to more refined. However, to evaluate a person's development it requires both a unidirectional growth in an area (i.e., science) and an evaluator who is at a "higher state of development" to make that judgment. It seems the Theoretician dynamic most clearly exhibits such a pattern and is open for that type of analysis.

However, the ability to rank a person's psychological development starts to break down with the other dynamics. For instance in the area of law how does one make a determination between "the current laws of a society" versus "the historical laws" and state with any certainty that indeed development has occurred. By the time we reach religion/ethics and art, we move to even more dangerous ground when it comes to passing judgment upon what is naive, primitive or undeveloped versus what is more sophisticated and exalted. Consequently, the growth or the lack thereof in certain dynamics is easier to understand and evaluate when the dynamics are more objective (e.g., the Theoretician) versus ambiguous (e.g., the Aesthete). This is not

because there is a scant supply of "experts" eager to pass judgment in the three more nebulous dynamics, but more so that there is no widespread or explicit agreement on what constitutes progress. This probably lands us squarely in the fertile polemics of epistemology; so it is a good place to get off.



Ralph sees the futile attempt of the "three" to become or define sophistication

Keep in mind there is nothing inherently valuable about any form of science, art, law or religion; for these are all culturally determined. In addition, it is not very hard to find people who either avoid knowing anything about these societal ideals or just accept a few basic rules that work for them. We might call these people uneducated which is

nothing more than saying that as their society has developed, they have not taken advantage of that potential for personal development. Hence, relative to that society they are more superficial and perhaps less complex in their individual development. This does not suggest that they have regressed but rather that they have not realized their full potential or have stopped their development. In essence, they are fixated at an earlier stage of development. If one could lay out a culture's development, in any dynamic and say it went from zero to one hundred points, you would find people spread out all along this continuum. Those at lower levels would be seen as less sophisticated than those at higher levels. Additionally, if one scans the world cultures, it is not hard to imagine that certain cultures (watch for ethnocentrism) are in various states of development relative to each other. Most would agree that the average Theoretician dynamic had achieved a much greater state of development in 19th century Europe versus India but what about the Aesthete dynamic?

People will develop and do develop very strong feelings, defend ideologies, and hold tenaciously to opinions based upon these cultural ideals. For the most part the polemics associated with debate is seldom intellectual but more often emotional where the person may be justifying his behavior by resorting to "his personal interpretation of the cultural dynamics". That is, we can use these dynamics to justify our own behavior or to criticize the behavior of others. For the most part the energy for this debate comes from earlier dynamics but is couched in terms of latter dynamics.

For instance, the ubiquitous arguments about religion that have no conclusion are often debates about why one person's religious ideologies are the "true form" and another's views are wrong. For example, the energy for this debate does not come from the Manager dynamic but from the Egoist (e.g., I know I am right) or the Relating (e.g., I feel I am loved by the true God). Since all of the cultural dynamics are relative (for all the reasons discussed so far), there is no way to reconcile most any argument that pits the collective cultural representation of one culture's dynamics against another's. Given that most of these "views of reality" are central components of the ego and help define who we are, seldom does anyone consider that their views may be "wrong". And since the cultural dynamics also give one meaning within society and ground one, very few are willing to give up their "psychological anchor" and float aimlessly in space.

It is worth noting that both cultural development and personal progress may be measured by the degree of complexity associated within the cultural dynamics. Hence, the greater the knowledge, the more rarefied forms of beauty, the more complexity associated with managing and distributing resources, and the more sophisticated (not bureaucratic like America's system) the legal system; the higher form the culture may be determined to have. One must be careful because people can create very complex and elaborate systems that in actuality can be quite primitive. For example, the gods and goddesses of the Greeks and Romans were much more elaborate than the Western ideal embodied by a trinity. However, most "civilized" people would not debate which form of religion is more "primitive." Accordingly, complexity may be a measure of sophistication but does not detail the entire picture. It seems we can only truly judge sophistication when we have achieved a "higher order or form" that gives us the power to look back on previous models and judge them from some higher standard. Hence, higher order models may judge lower order ones but not vice versa. This applies to both people and societies and is different from ethnocentrism, relativism or diversity.

Within a society one can start to see that people can be ranked in terms of developmental sophistication and those higher can evaluate those lower but not vice versa. This leads to the logical insight that all people, at any point in time, are not psychologically equal but where freedom prevails some will grow and develop and others will become fixated at lower levels. This is not a legal or moral issue, but people will or will not seek their own potential development and that is just the way it is. Most normal adolescents have the potential to be able to run a mile in under six minutes. The fact that many cannot just lets us know that many have decided not to develop that potential. Most normal people have a great deal of potential but many never realize or express that potential. Stating that one person is more or less sophisticated, brighter, artistic, sensitive or anything else is an American no-no. Our government says we are all equal (we may all have similar potential but actual outcome is totally different and flat out does make some of us better than others in some areas).

Hence people within the same society, do manifest different behaviors based upon their level of cultural development. In a less threatening area, this can become clear, as in the interpretation of manners that are "social laws of etiquette". If a person is asked if he enjoyed the food his host prepared he may say that it was not to his liking. When confronted with why he offended his host, he states that he could not and would not lie. Another chooses to lie and states that he enjoyed the food and a third person finds a part of the meal he enjoyed and deflects the issue without lying. All forms may be considered "moral" but the last form is perhaps the highest order morality since no lie occurred, the host was not personally offended and the person was sensitive to the actual situation (i.e., he thought about it and didn't respond as an automaton). There are and there must be degrees of development and sophistication within any society.

There are also greater degrees of sophistication and development that occur outside of a society. It is a paradox that culture creates the person but yet people create the culture. The development and growth of any society emanates from the people who push the current boundaries and make the society grow and progress. Society has a modal range of acceptable behavior whereby it uses this standard to judge its citizens. Without getting into the obvious problems that some members of society are "more equal" or more powerful or appear to be judged by "different laws" (e.g., Congress), there are some individuals who transcend the old order to go beyond and create a new and higher order. They are not above the law nor do they go around the law but they refine and may even overthrow existing laws. Slavery may be a good example. The old standard was that one group could use another as chattel to do their work. However, some felt there must be a "higher order morality" and worked to change the "more primitive" laws into a new order that all men were created equal.

However, during that process, those who strive to change the old order were not seen as being more sophisticated but were viewed as being pathological or abnormal. Those who changed the old order struggled between who they were as individuals (i.e., slavery is wrong) and what they felt about fitting into their existing culture. This can be seen as a form of "pathology" that creates anxiety between the person's values or knowledge and that of his society. What is evident is the tension between the person and the society "as it is". At that point in time, one may not be able to judge if the society or the individual is more fully developed. Most of the significant collective advances have resulted from just this type of phenomena where a person(s) overtly "takes on the accepted order" and dares to transcend his society.

Another option is to outwardly accept the societal rules and inwardly create your own private sense of "higher order". Hence, others may not know you experience a dislocation, but you still feel a sense of uneasiness since you have your own views which may be in stark contrast with those held by the majority. This may take the form of a resentment that you must privately harbor since to express your views might result in a personal cost that you wish to avoid. For example you may lead others to believe that you value work above all else and are willing to make any sacrifice for the "firm" when in reality you feel your family is more important. However, you do not openly argue your position since that would put your family at risk relative to you keeping your job at the "firm." But you are aware that your career has not progressed as far as it might have, because you have spent "career time" with your family.

The point of this discussion is the conflict between society and the person may be overt or covert and may result in pathology or transcendence depending upon the outcome. Hence, cultural pathology today may be a more sophisticated personal development at some future time. Unless it is severe pathology (e.g., indiscriminate murder), much of what is viewed as cultural pathology is nothing more than a struggle between growing individually but yet attempting to fit into a collective society.

It is not surprising to find that those who often strongly value the current culture are either in powerful positions or avoid making personal decisions about their individual growth and development. Hence, the first group has a vested interest in the continuation of those cultural components that often benefit them personally (e.g., they are interested in economic status quo). Therefore, they will openly resist considering any change that will disrupt their personally beneficial state of affairs. They are not unbiased interpreters of culture since they would suffer a personal loss. The second group may either be fixated or find the thoughts of "free choice" to be too difficult. Consequently, the current cultural structure provides the necessary structure to bind their anxiety and limit their options. They also are not unbiased interpreters since they relish an order (usually unconsciously) that is necessary for their survival.

An ironic twist is that this model and its "rightness, wrongness or value" is itself a manifestation of the culture. It is impossible to create a knowledge that is outside of some culture and have it interpreted or determined valuable or not, by some meta-culture or meta-concepts. If there were such absolutes, somebody somewhere would have found them by now. Hence, this model itself is a manifestation of the culture from which it was derived. Specifically it comes from the Theoretician dynamic where there is a need to comprehend so that one may eventually have control, mastery and understanding. Hopefully it is balanced by the Aesthete dynamic that allows one to see the transcendent beauty within any complexity.

Hence, how man comes together is not a chaotic or a random set of events. Man, as a collective entity, struggles to find the rudiments and components of some grand design that gives him meaning. This in turn is very much influenced by his culture and personal dynamics. What is important is to try and rise above the debate of narrow specializations. One does not need to argue whether man is primarily influenced by physiology, totally determined by ego psychology, strongly influenced by his social development, or is fully dependent upon his culture. This is wasted academic polemics. What this model tries to make clear is that all of these components are critical for a full understanding. At any point in time, certain parts of the model may

define certain types of behavior with a clarity that is good enough for some pragmatic purpose. There is nothing quite so practical as a good theory to organize the overwhelming mass of data that goes into creating man's personality.

On the other hand, it suggests that behavior is so complex, multi-determined and influenced by so many variables that it is practically impossible to nail it down with any sense of finality. There is little to be gained by having a psychiatrist, psychologist, sociologist and anthropologist argue as to what factors are more critical. There is even less to be gained in debating ego psychology versus social psychology versus the underlying physiological mechanisms.

We can make greater strides in understanding if we put aside some of our own biases and narrow functional concepts and accept the beauty behind the complexity. By becoming wedded to our own narrow functional knowledge base, we restrict our ability to see the larger picture and gain a broader understanding. We have so many academic departments so there must be a security from a parochial viewpoint that can be quite comforting. However, in this age of specialization, which may be seen as a Western cultural ideal, we will get lost in the minutia so we need to get beyond that. While this narrow and focused approach has been helpful in propelling the hard sciences forward, the softer disciplines of psychology and philosophy have failed us in broadening our understanding of human behavior, morality, law and the meaningful issues related to man and his survival. Narrow emotional debates will assure that the softer, more ambiguous dynamics will continue to run in a circle at the same primitive level and we as a society and as individuals will not grow.