



## THE MULTIDIMENSIONAL SOCIETY

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A dimension is not necessarily spatio-temporal in character. It may be any kind of serial order. The range of temperature as measured on a thermometer is just as much a dimension as direction on a map. A series of weights is as dimensional as length, breadth, or thickness. Direction in an intelligence scale is comparable to east or west. Every variation of intensity anywhere in the universe partakes of the same nature. Since all possible quantities, and all possible qualities are thus dimensional in character the universe is full of dimensions.

A second principle to be observed is that the main dimensions, at least, are orthogonal to each other. Degrees of temperature being indifferent to values in the east and west directions are in a sense right-angular to those directions. The same is true of variations of pitch and loudness — one can sing as high or shout as loud in New York as in San Francisco so far as mere position is concerned. Furthermore qualitative dimensions are orthogonal not only to the spatio-temporal dimensions but also to each other. Color values cannot be laid off on a temperature scale, nor can a toothache be placed on a scale of sweetness. The universe, then, is a lot of dimensions at right-angles or indifferent to each other's extensions.

A third point is that in the quadrants between the orthogonal dimensions there are mixed dimensions that contain components of the orthogonal dimensions and may be analyzed accordingly by projection on those dimensions. Instances of such variations are the taste of pumpkin pie which may be between sweetness and grain and freshness and some fine perfume which may partake of reminiscence and the actual odor of a flower. It can be seen that a large part of the universe lies in the innumerable quadrants provided by orthogonal dimensions.

A fourth consideration is that orthogonal dimensions fall into triads. Any variation, quantitative or qualitative, can be taken as the first dimension. A variation at right-angles to it can be the second dimension. Any dimension right-angular or indifferent to both the first and second dimensions can be taken as the third. This completes a three-dimensional structure. Though any three orthogonal dimensions, however far apart in character, may be regarded as triadic, certain easily recognized triads, such as water-rise in temperature-steam, seem to be more fundamental in nature.

If all events are dimensional it goes without saying that social changes are of that nature. It is not necessary to go far to find a pertinent illustration. There have been many instances of restraint. Restraint may be taken as varying through conscious and unconscious repression. The various stages in this progression form a dimension. Gradations of liberty intersect this dimension at any point. They may be conceived as running from the first sparkle of initiative to utter chaos. At times they have nearly reached the latter limit. Combining both restraint and liberty and thus intersecting the other two dimensions at every point is the dimension of freedom within the law, the principle of a diversified and yet integrated

culture. Thus the event of a developing civilization is a three-dimensional system.

In the light of what has been presented in this paper it will be realized that there will be several types of society based on the kinds of dimensions that are embodied and emphasized. Two opposing forms of society at the present moment are Fascism and Marxism. Each is distinguished by its emphasis on certain dimensions to the exclusion of others. The dimensions that are especially stressed under the former are traditionalism, militarism, industrialism, and organicism. Those taken to be fundamental under Marxism are shop industry, capitalism, communism, and inter-relatedness of a reductive type — the insistence on class struggle is in reality an emphasis on orthogonal dimensions to the exclusion of those that intervene.

In contrast with the situations and doctrines which seek salvation by limiting the directions in which society may move, stands the theory and the occasional partial realization of the multidimensional society. Such a society exalts and embodies the possibility of change in all possible dimensions. It encourages the explanation of and experiment with the widest range of social policy. But at the same time sufficient coherence to hold it together is part of its total dimensionality. The multidimensional society is the full orchestra of the life of men in their several individualities and in their relations with each other.

Such a society can be understood in the light of its characteristic institutions. These also can be shown by contrast. In the traditional family the drive of the father's will was the only dimension allowed. In the multidimensional family the will of the wife and each of the children has each its distinctive direction. Discipline in such a family means not arbitrary repression but a dimensional integration. In the traditional school the only dimensions were the will of the martinet and the study of the classical subjects. In the multidimensional society as many dimensions will be encouraged in school as there are different personalities and interests. Specialization will be developed but no special subject at the expense of others. In the multidimensional society the civil rights of the individual will be protected in order that as rich and free a dimensional expression as possible may be encouraged. Popular election and parliamentary bodies will be retained as instruments and embodiments of a fully exfoliating society. Even though wasteful they help to insure freedom.

Similar to political action on its highest levels are the courts. Courts aim at taking situations which seem simple and melodramatic on the surface and developing them by testimony, cross-examination, exhibits and argumentation into complex dimensional wholes. What Browning did with the yellow Book for Count Guido, Pompilia, and Caponsaachi is what every genuine court tries in some measure to do. And the same thing is attempted in labor organization, in the innumerable commissions to insure the citizens' interests, and in the various provisions for the development of art. The aim in each is to secure as spontaneous, unique, and varied an expression as possible.

The multidimensional society will not be the democracy of the eighteenth-century origin with its stress on equalitarianism. Only as equalitarianism expresses liberation in innumerable directions can it have significance for the new society. Nor is it the conception of a society in which everything is just bursting with liberty and the donkeys and the dogs arrogate to themselves the freedom of their masters. The society here discussed is the ideal of a progressively clarified, inwardly developing human association. By its implication of the emergence of new dimensions or "phases" it removes their terrors.