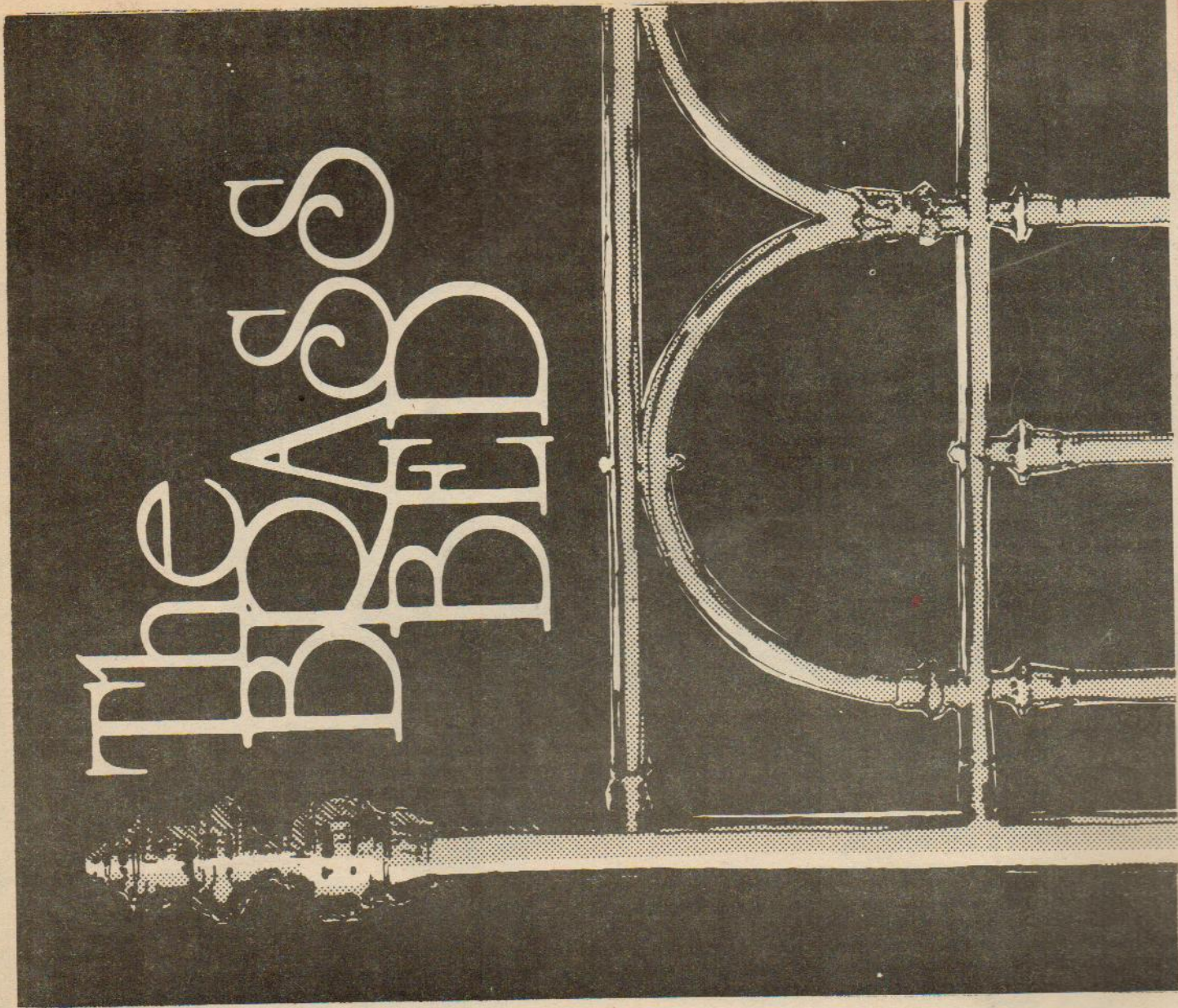


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Alternative

Number 6 November-December 1975

to alienation

THE DANGEROUS CLASS • DIVERSITY IN THE LEFT • SELF HEALING
SQUATTING IN ENGLAND • A KOMMUNE IN AUSTRIA • SUBURBIA



35¢

Self-Healing

Alternative to alienation

by Nancy Christopoulos

When doctors in England were on strike for a week recently, morticians complained that business was way down. It's time to ask what health care and illness are really

about. Can we go on blindly accepting the medical profession as the authority on health, illness, and the treatment of illnesses? Most doctors today see their pa-

tients as merely bodies, essentially machines, and illness as a mechanical malfunction (see issue 5 of *Alternative to Alienation*, "Allopathy, Disease and the Unconscious"). Allopathy, or modern medicine, treats the body by relieving the symptoms of illness. Someone with a cold is given antihistamines to dry up mucus. Someone with cancer is likely to have the cancerous part cut out.

If doctors were as conscious of bodies as auto mechanics are of cars, then there might be some logic to this approach. Mechanics know when to give oil changes, tune-ups and clean-ups, whereas doctors never think of tuning up, cleaning out or changing the body. Rather, they fill bodies, poisoned with food, alcohol and smoke, with more poisons in the form of drugs.

There is little consciousness in the medical profession of what R.D. Laing calls the praxis and process of a person's life, little interest in the whole person, how she or he lives and feels. And there can't be. Professionalism means alienation from non-professionals, i.e. the patients.

The allopathic view necessitates violence in treatment. The allopathic approach sees illness as a force from outside the person. Some thing foreign to the person. An invasion. A thing which must be dealt with by force. Cure is affected by destroying the disease. We can see this same logic in wars. Invaders are dealt with as threatening, alien powers to be defeated.

An example of the violence allopathy employs can be seen in the treatment of infections. Doctors treat infections with anti-biotics, chemicals which indiscriminately destroy bacteria in the human body. Anti-biotics destroy not only the "bad" (illness producing) bacteria, but also the "good" (health furthering) bacteria. This relieves the person's symptoms, but leaves the person vulnerable to another "invasion". Many "good" germs have been destroyed, so that the body's natural balance is upset, rendering the person physically defenseless. It takes time and proper nutrients to rebuild what has been destroyed.

A HISTORY OF MEDICINE

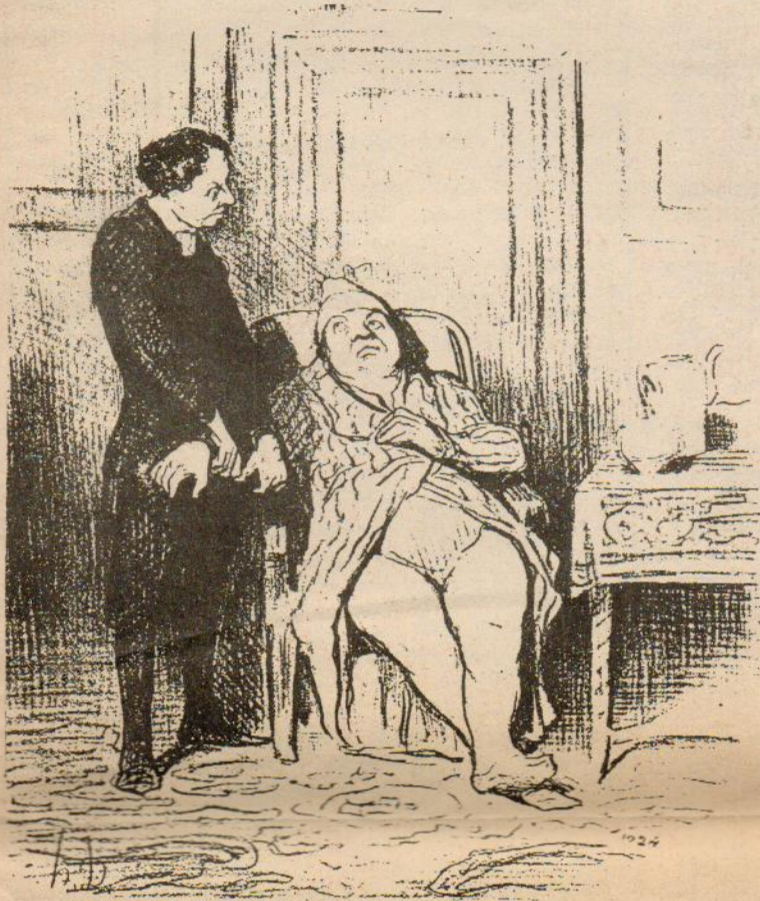
Studies of matriarchal history and medical history indicate that the roots of medicine can be traced back to primitive peoples. In each primitive tribe or village there was at least one "holy" or "wise" woman or man. This person was trained in the herbal treatment of diseases, an art passed on from generation to generation by herbalists. These people often "convened with the spirits", or tried to be in touch with nature.

Because the primitive community was small, the herbalists knew personally everyone they treated. This contrasts sharply with today's alienated professionalism. Today most doctors and patients have no contact with each other besides in treatment.

The herbalists often had great insights, and gained the respect and esteem of the entire community. The herbalists didn't know much physiology, so they had to deal with illnesses in terms of feelings. They could have done this only by ascertaining how people felt emotionally and by having a sense for what was happening in the people's lives. Thus the primitive herbalists' approach to illness was less alienated than modern allopathy's approach, but the method of treatment, using herbs and exorcisms, was still alienated from the real sources of illness. Sick people must be treated as whole, integrated beings, rather than as separated minds, bodies and emotions.

The herbalist approach remained the primary one through most of history. Around the turn of the 19th century, America, the pace-setter of the modern world, started becoming industrial. This trend affected herbalists and midwives, who were gradually forced out of practice by legislation. The power group behind this legislation was white, upperclass protestant and, later, catholic males who saw an opportunity to capitalize on the money-making potential and the prestige and political influence which the business of medicine offered. Medicine could be made into a highly profitable industry, run exclusively by the rich and the would-be rich.

The transition from herbal medicine to allopathic medicine (cont'd. on page 10)



"Oh, doctor, I'm sure I'm consumptive" (Honoré Daumier)

The Left, Diversity and Human Nature

by Bill Holloway

Throughout the left, diversity of personal interests and goals divides people. Leftists accept diversity, but not as a healthy, enthusiastic interest in others' individuality within a common ethic; they feel that diversity represents different fundamental values and goals. Thus their hope for group feeling among movement people is blocked.

This lack of common direction prevents the development of an alternative to conventional externalized forms of identity and abstract social relationships, which perpetuate the establishment system.

In the system, the individual identifies with what is outside himself, and his sense of identity is fragmented. He has his self-image, his reputation, his various social relationships, his work, and his other activities, each of which may have a different meaning for him. If we lived according to our human nature, identity would be a wholistic experience, integral with inner feelings, social relationships, work and all other activities.

But our culture masks our consciousness of human nature so much that it is difficult to reach, and many people accept ideas on human nature which are incomplete.

Some people in the left go so far as to reject that there is a human nature at all! They say that the idea is an oppressive form of structure. This attitude might be an over reaction to the oppressive structure imposed on our lives by the mechanistic, rationalistic western mode of thought, but it shows no hope that people can deeply communicate and reach truth and develop trust.

ANYTHING GOES

The fact is that structure is part of our nature, and is not oppressive if it stems from an ethic based on human needs. The many psychological techniques employed by people in the left are in some ways consciousness-raising, but they do not embody a complete understanding of human nature, and

so, without a common basis, they inevitably encourage an alienated notion of diversity.

Diversity accepted in the left is a way of preserving narcissism, psychological props and withdrawal. It leads to an attitude of "anything goes" or "your narcissism is okay as long as it doesn't infringe on my narcissism, and I'm happy to stay out of contact with you." This is not different from the conventional social attitude that people should not be expected to respond to one another. It negates the responding nature of our consciousness.

Our nature structures our energies in specific ways. Through experiencing and understanding our human nature, we can liberate our energies from the pathologies which now split the left. We can unify ourselves in a direction based on truth and life.

TRENDS IN HISTORY

In reaching an understanding of human nature, it is helpful to study historical trends, as well as our daily lives.

One aspect of human nature is that humans are evolving toward greater individuality and the dissolution of dependent ties, a process of individuation.

Prehistoric people had only a dim awareness of themselves as separate from nature, or of themselves as separate from their clan.

By medieval times, each person's consciousness was not closely tied to the earth or clan, and had reached a wider scope of awareness. Yet individual awareness was limited by the world of feudal society, and each person identified with the secure place, be it lord or serf, which had been passed on to her and which she unquestioningly lived out.

When capitalism evolved, the individual had to compete in a labour market, and his position and status were dependent on both effort and luck, rather than being predetermined. He could not feel so securely tied to the social structure as in medieval times.

This growth through evolution toward separate individual consciousness is also characteristic of each person's growth from birth to adulthood.

Though this growth takes place as a natural drive, it does not take place easily. When people lose the security of being tied to a non-individual, unconscious state, they feel anxiety.

The reactions to this anxiety determine our lives and history. People can either step beyond anxiety into a more active psychological state of needing fewer ties, or we can go back toward security by setting up new kinds of ties. Regression forces acceptance of older ethics, external to ourselves, while activeness lets us consciously form our own ethics, based on our deepest feelings.

Throughout history, humans have been reluctant to individuate. When primitives began to feel their consciousness separate from nature, they tied themselves back with nature worship. As evolution produced greater feelings of individuation, religions turned to mother-gods, then father-gods, and social structures developed which were sources of security.

STEPPING BEYOND ANXIETY

Instead of stepping beyond anxiety and becoming individuals oriented in their active consciousness, humans began to depend on identity props. Hierarchy, private property, professions, control, and the desire for power over others replaced the communal, less specialized, spontaneous primitive cultures.

In today's capitalism, individuation has made a slight natural progression, but this growth has not been manifest directly; it has been integrated into the culture as competition and class mobility. At the same time, new ties have developed to bind people in a secure, unconscious state;

(cont'd. on pg. 17)

Editorials

The **Alternative to Alienation** commune is not a closed family although in some ways we may appear that way to some people. We welcome others to join in our group and share with us what we have built up over the past three and a half years.

What we have to offer is a fairly solid economic base for people who feel insecure in the cold world of everyday work situations. Our restaurants provide everything we need for a materially secure existence, and all that is required of us is that we put our labor behind them to make them function at the maximum degree of productivity and service to the public.

We hope to enter into the publishing business, producing our own books to the stage of camera-ready copy. This is an organic development of the skills which we possess and use in the production of this paper.

Our long-range plans include a very large farm on which we can develop the embryonic beginnings of a total community. On this farm we would have workshops in which we could produce wood and metal products necessary in furthering the good life. Already we have welding equipment and woodworking tools, and in time we would hope to add more sophisticated equipment.

On our farm we would like to work toward ecological self-sufficiency, with the production of alternative sources of power in the form of windmills, methane generators, and equipment for the utilization of solar power.

While our economic foundation is important, it is not the end in itself. Our aim in living together is to overcome our own alienation, by developing our skills and talents, and by developing deep, trustful, open, committed relationships with one another.

Without love, without the deep, deep intimacy which will allow repressions to melt like butter in the sun, all of the economic security in the world will never make us feel secure as human beings.

Thus our main thrust, while working concomitantly toward economic self-sufficiency, is to develop our capacities to love, to be actively concerned about one another.

Anyone who wishes to enter into this kind of life-style and work toward the implementation of these ideals within his or her own life is invited to contact us through this paper, plan to visit us, and look into the possibility of moving in with us.

Will Paired Communes Work?

Our values differ radically from the values of those people who seek an alternative within the framework of traditional institutions, such as marriage (or pairing), professionalism, and a heavy need for privacy and private property.

We do not feel that we can integrate into our commune people who wish to be, or remain, paired; or people who wish to earn their living mainly as professionals. If you need to have your own room, your own personal possessions, and your own income and money, you are not really ready for living in our commune as it presently exists.

Recently we have had couples come to us complaining that we discriminate against them by insisting that they not pair and deprofessionalize in order to enjoy the benefits of our group. This objection is difficult to answer, and even

more difficult to respond to positively and helpfully.

While we are not at all sure how effective the kind of group which we are talking about can be within a paired, coupled context, we are certainly not in any way closed to the idea of experimenting in this direction.

The question is: "Is perfect equality compatible with the concept of coupling, sexual exclusivity, and professionalism?"

Our own experience in visiting other communes, where pairing was the principal alternative to celibacy, has not been encouraging in this respect. What transpires sexually in all of the groups we have examined thus far is colored by a high degree of narcissism and a subtle tendency toward power-plays and control.

Alternative

to alienation



Issue No. 1 includes articles on: Dreams, Communes and Character, Depression and Inner Activeness, Matriarchy and Character, Fasting and Mucusless Diet, Split Ethics, The Exorcist and 1984, Realness, Getting Inside, Medicine and Money, A Fable.

Issue No. 2 includes articles on: Pairing and Communes, Male Dominance and Narcissism, Careless Daycare, Work and Social Alienation, Work and Emotional Repression, Consuming Love and the Handicapped, Female Dependency, Wild Food, Moralism and Self-Repression, Competition and Betrayal, Living in the Now, The Message of Religion, Death in Life, A Fairy Tale, Isadora Duncan and Self-Expression.

Issue No. 3 includes articles on: Sex Under Capitalism, Political Change and Character, Communes and Humanistic Ethics, Blocks to Relatedness, Socialized Male Sexuality, Symbolic Love, Interpersonal Dependence, Duddy Kravitz and Humanism, Medical Nemesis, T'ai Chi, Montessori's View, The Wizard of Oz and Inner Conflicts, Wild Foods.

Issue No. 4 includes articles on: Wilhelm Reich's Sexual Revolution, Isolation in the War Resisters Movement in Canada, Externalized Self, Children and Twin Oaks Community, Lonesome Cowboys and Male-Female Relatedness, VD and Fear of Life, Repression and Free Association, TV as Social Control, A Parable.

Issue No. 5 includes articles on: Communal Conflicts and Social Character, Discreditation, Allopathy, Disease and the Unconscious, Revolutionary Group Psychology, Back to the Landers, A Woman in Engineering Training, Open Marriage, Men's and Women's Oppression.

Order your back copies of **Alternative to Alienation** at 50 cents each from Box 46, Station M, Toronto, Ontario M6S 4T2.

We're Still Here!

We have had many letters from subscribers asking why they had not received any editions of our paper since the January-February issue. They wanted to know whether or not we had folded, as so many other underground newspapers had done.

Our answer is an emphatic "No!" We have not gone the way of other underground newspapers, and in fact our position is even stronger than it was when we last went to press. This is because the group of people who publish **Alternative to Alienation** are in a stronger financial position than they were when the January-February issue went to press.

Since December 26th, 1974, the **Alternative to Alienation** commune has set up two very successful vegetarian restaurants with international cuisine.

So popular are these eating places that three very flattering articles have appeared on them, in major publications, during the months of June and July of this year. **Toronto Calendar**, **Toronto Life**, and the television guide of the **Toronto Daily Star**, have all recommended our restaurants highly.

As I write this, the **Alternative to Alienation** commune has a **Spice Of Life Restaurant** at 830 Yonge Street in Toronto, Ontario, one and a half blocks from the intersection of the Yonge and Bloor subways, as well as a cafeteria-style restaurant next door at 828 Yonge Street.

These two successful restaurants give our group a very solid economic foundation, allowing us to opt out of the alienated and alienating kind of work which is par for the course for most people who live in our capitalist society.

Within these businesses, which we own and operate collectively, we can humanize our work, decrease the alienating effect which the division of labor has on us, and decrease the degree to which we are exploited by the owners of the means of production on which we work.

Providing alternative kinds of work-situations for people is an integral part of setting up the alternative society, within the gut of the capitalist system, to provide a smooth and nonviolent transition from an alienated society to a human one.

Alternative

to alienation

Number 6

Published every two months at Toronto
Box 46, Postal Station M, Toronto, Ontario
M6S 4T2
Second Class Mail, Registration No. 3286
Return Postage Guaranteed
ISSN 0315-0984

Typeset at Dumont Press Graphix, Kitchener, Ontario

With thanks to Coach House Press, Toronto.

Special contribution in this issue from Aktions
Analyse Kommune, Austria

Cover Photo: Phil Lapidés

PRICE

35 cents per issue
subscriptions (12 issues): \$4.00 for individuals
\$4.50 in the U.S.
\$12.00 for institutions

back issues: 50 cents each

DISPLAY ADS

full page	\$150
half page	\$80
quarter page	\$50
eighth page	\$30
sixteenth page	\$15
business card	\$7.50

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We ask our readers to participate with their views. Please write to us c/o **Alternative to Alienation**, Box 46, Station M, Toronto, Ontario M6S 4T2.

It would seem to us, from what we observed in a group on open marriage in communes at the recent conference at Twin Oaks, that the liberalization of sexuality in such paired communes would make the narcissism even more difficult to confront and break down. Under the mystification of tolerance, and the right of everyone to do his or her own thing, the incompatibilities and incongruities are effectively hidden from consciousness.

In the group discussing open marriage in communes at the Twin Oaks conference, what struck those of us from the **Alternative to Alienation** commune who attended was the fact that the only really effective freedom anyone had in such communes was the freedom to say: "No!"

Thus alienation in the area of sexuality was the norm rather than the exception. In one group a game was devised to get people sleeping together, but was abandoned as it could not effectively overcome the real problem, which was a narcissistic attitude toward sexuality and sexual contact with others.

What remains to be seen is whether or not there can be sufficient leverage for confronting narcissism in groups which are paired or coupled.

From the standpoint of developing stable, growth-oriented groups made up of pairs or couples, we would see the "closed" form of marriage or coupling as preferable to the "open" variety, for it would afford the maximum degree of equality and the minimum leverage for the creation of preferential-treatment/discrimination situations.

The **Alternative to Alienation** commune would be interested in entering into dialogue with couples or pairs who are interested in joining communes such as ours, but who wish to remain coupled or paired.

We would not see it as feasible to mix non-paired people with pairs or couples, but we would encourage the formation of communes composed of couples only; and we would work actively with these couples to set up the framework for implementing a humanistic ethic within such a context.

Couples who would like to participate in such an experiment in paired communal living should contact us care of this paper, writing in detail as to what they are seeking or looking for in a communal living situation, their own backgrounds, and what they would hope to contribute to the lives of others.

Letters

Dear People,

Someone gave me the first issue of your newspaper and told me a little about your group. Please write and tell me more.

I am 25 years old, and longing to be really alive and fulfilled. About a year ago I read Arthur Janov's *Primal Scream*, and it seemed to me I'd finally found a solution to my pain (rather than merely a compromise). I applied to the Primal Institute in L.A. and they told me they would like to schedule an interview as soon as I know when I'd have a \$6,000 prepayment (covers the complete therapy). Of course, that is totally out of my reach. Then I found out about some other primal therapy centers that cost much less (between \$100 and \$2,500) so that gave me hope. I am trying to save enough to go to a center in Oregon.

Meanwhile, I've become very alienated from myself and other people. In order to be able to keep going to work without being overwhelmed, I have to rest a lot and be alone in my spare time. But THAT gets frustrating. I got involved in a really frightening romance because I thought it was something to help pass the time and because I was absolutely mesmerized with "sexual" attraction to this man who seemed so potent to me even though my better judgement told me he was cruel and unfeeling.

So where am I going? I really believe that the primal therapy people want to and are able to help me. But it drives me crazy to know that I must have MONEY, in an amount that is still quite unreal to me. I can even understand why they have to set their limits in terms of money, and that helps me to be able to control myself enough to try to work and save. But it is so hard, and every day money loses its value, and I save it so slowly. I've always been cynical about idealistic cures and claims and alternatives. Maybe I've been sure primal therapy works because I've come to a point in my life where I've become ready to submit to believing in something, just so I can go on. But I hope it's because I've been scrutinizing enough to know a good thing when I see it. However, when I see myself living this alienated, boring, unfruitful, sad life, going to an insane job (barmaid) to get insane money, I wonder if this is the way to sanity and health. Why, why, WHY, can't I begin finding

myself now?

How can you be so idealistic as to open your gates to everyone who wants to try? Isn't there an unmanageable level of chaos? I have never seen a commune that wasn't plagued with all the combined neuroses of its participants, or that didn't give off an air of phoniness. That phoniness resulted from people trying to convince themselves and others that they were happy and productive or better off than the less fortunate, while in their souls they were as alienated and afraid as ever. I'm very skeptical of communes or group living situations. I think people's individual histories and problems are so complex that it's really a gargantuan task for merely two people to try to cooperate and live together. Usually they end up having to detach themselves from their real feelings (and feel bitter about it) in order to get along and keep any sort of relationship at all.

Please tell me about yourselves. Have you answered these questions? Do you have ample time, space, and provisions to allow participants to feel and be their needing selves before they have to learn to function in the group? What do you feel about primal therapy? Have any of your members been through a formal therapy program? Do you encourage any specific therapeutic routine?

I am like lots and lots of other people who are seeking truth and happiness and all that. I would love to hear from you.

Sincerely,
Janet Kruse
New Martinsville,
W. VA.

Dear Janet

It is our experience at *Alternative* that the complex problems between people can be effectively worked on if the task is attempted at an organic pace and with agreement on humanistic ethics. A humanistic ethic recognizes our basic need to be responsive; to be actively responding builds a self and produces a healthy emotional condition. This goal provides a defined framework in which to work on problems. Each person's emotional condition is looked at in terms of whether he or she is responsive, and what experiences make us unresponsive. As we be-

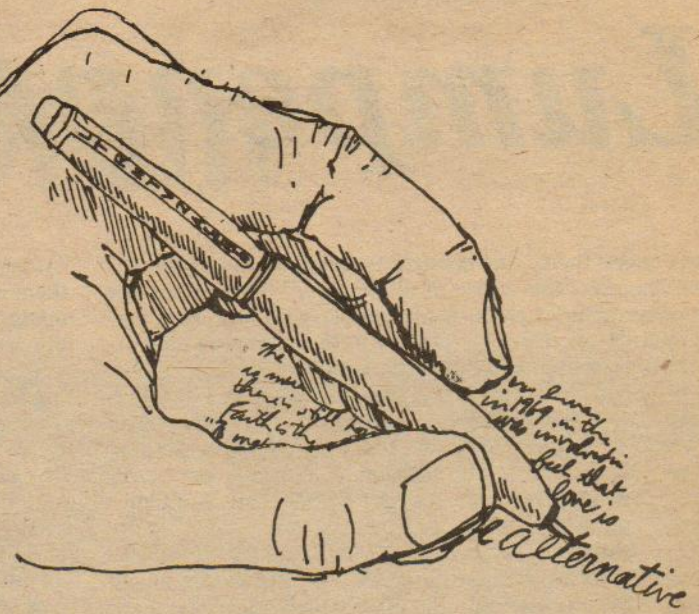
come more able to see and understand others, a new experience is created, different from the past which made us close up. We are given the opportunity to come out into the alternative of open relating and awareness in the now.

Therapy which reaches the unconscious is useful, if it is practised in a humanistic communal context. The relationship of money-making therapist to help-seeker cannot offer enough of an alternative reality or a radical ethic. Therapy can be a way of flaunting and floundering hopelessly in your neurotic feelings, without an alternative reality drawing you outward, and without ever consciously disciplining your character to productively focus on reality. We must distinguish between felt needs which are direct expressions of real needs, and those which are indirect expressions of a hopeless, withdrawn state. In our commune, feelings are worked through as part of the process of improving our active contact with the present reality: we are trying to build a related community.

Dear Folks,

Hi. I've just started working here at *Alternative Press Centre*—the first time I've been involved in an alternative group. Although I intend to stay with the Centre and hope to expand its services, one of the people here showed me an ad of yours while we were discussing what sort of group would really suit our interests and help realize our desired life-orientations (styles). I am much more interested in interpersonal exploration than I am in library science (which is what much of the Centre's work involves), although I need, somehow, to combine that with an external/social attempt at change.

I came here after two years of college, where I had read a lot of political writings and formulated some feelings. Before I had only been involved in interpersonal liberation—that had always been a part of my lifestyle and I was fortunate enough to know a few people who would delve with me into finding new spaces and channels of/for relationships that would bring us closer. At college I began to think that incomplete since it did not deal at all with social realities, only personal ones; we didn't really know about the social ones.



Anyway, college became waiting to get out. The Centre is better but it still will not fulfill me much on either of these levels (interpersonal and social change)—at least not in itself; I hope I'll meet some folk around here who might join in interpersonal relating. Also I am potentially involved in a lot of projects that this area as well as the Centre are not conducive to.

But, as I said, I don't feel I want to leave the people here too soon after having become part of their place. But I do want to check into other places so that eventually, when I am ready to leave, I will have some leads as to where to go. This is why I'm writing you. Could someone there tell me about your commune? Or could I know about its aims, hopes, actualizations?

Ed.

I guess the best way is to read your newsletter, though I would really dig hearing from someone, thus the above, to get a better idea of it. Possibly the Centre would be interested in indexing it (see enclosed flier), too; if it lives up to the ad I think definitely so. But, that's that end of things; right now I'm writing about information for my own use.

Take care,
Louis Morra
College Park, Md.

Dear Louis:

At *Alternative*, we feel that we are dealing with the realities of the broad social situation in a way that is possible. Social change and personal change are a dialectic; each influences the other. The social situation is produced by our individual relatedness, and the qualities of relatedness are formed by the social situation. Alienation must be overcome at its root, in the individual's tendency to externalize and passify him/herself, as well as at the level of the social realities which encourage those pathologies. Mass social change will be a truly humanistic alterna-

tive only if it comes from inside each individual. Thus social change will be an organic process over time. But we can immediately change the social structure, at least in part, for communities of people, and this will allow those individuals to develop a strong, active radical humanistic consciousness, rooted in their character structures, making the work they extend to others outside their own communities far more effective.

Ed.

Dear *Alternative*:

A re-reading of your editorial remark in your Nov.-Dec. issue that your correspondent Bob Truett must be a wishful thinker because he advocates capitalism has finally prodded me into writing to you. To quote, "Mr. Truett ends his letter by saying 'If combined with a truly natural religious philosophy and life style, then capitalism would become the most desirable economic and political system ever devised by humans.' Mr. Truett, you are a wishful thinker."

Your comment strikes me as odd, because how else would you describe the ideas that led to the founding of your paper: the getting together of like-minded people to assemble the contents, the telephoning, the knocking on doors and the creative thinking and doing that goes into the ads which provide the wherewithal to print the contents; the search for the best printer consistent with the lowest possible price; the creative thinking and doing that go into expanding your market by trying to find all the people who might be interested in buying your product—but as CAPITALISM, real, classical, laissez-faire capitalism. The meaning of laissez-faire in this context I like to think of as "Let the miracles happen."

What you, and so many others, are objecting to is not capitalism

(cont'd. on page 7)

The Syndicated Press and Freedom of Speech

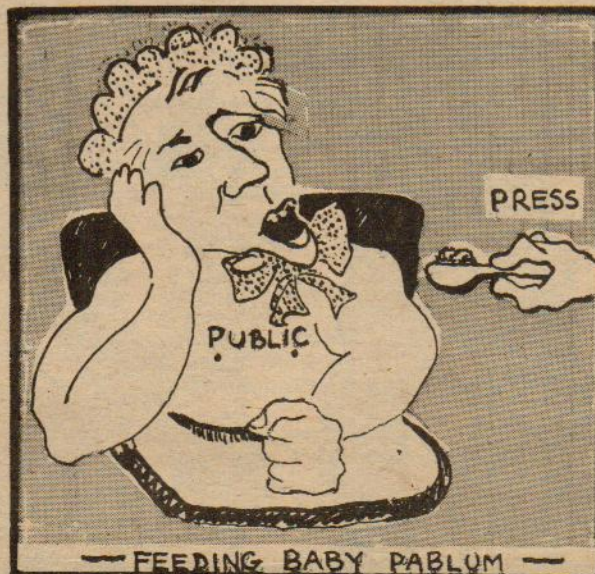
by Daniel Burston

Recently Toronto's daily papers reported that an investigation led by Senator Keith Davy had determined that 85 to 90 per cent of Canada's daily newspapers are owned by syndicates.

Senator Davey reported to the press that he felt that this trend is definitely on the increase. Eventually there will be not privately owned and managed daily newspapers. Almost all that is reported in the press depends on the judgement of editors employed by the same power group in the newspaper syndicate's managerial bureaucracy. And privately owned papers continue to go under.

The editorial process in the large daily newspapers involves hundreds of editors, assistant editors, their assistants and copyreaders. These men and women all follow common editorial guidelines and policies laid down for them by their employers as to the permissible content. In order to qualify as usable copy, a piece of writing must satisfy the "management".

We can all probably imagine that the lines taken by the various syndicates will not be too dissimilar, as they all represent similar, if not identical, economic interests. Thus



the Canadian public will be presented with an ever increasingly uniform and homogenous version of reality. This will render the difference between daily papers more apparent than real. The only differences will be the ads in them, or perhaps a few sparkling columns here and there.

These recent developments substantiate the fears of George Orwell, who predicted that sometime around the year 1984, we could conceivably be given one, and only one, version of reality through the media, which would employ thousands, perhaps tens or hundreds of thousands, of editors whose job it is to systematically distort reality to suit the ruling party's, or ruling class's, official line. There will be less and less difference between the so called "free press" of the West and the government controlled media of more openly oppressive countries such as the Soviet Union.

A blatant example of this trend has been the frequent disappearance of more and more underground papers and other alternative publications. We at *Alternative to Alienation* shall strive to continue to present a definite and workable alternative, both to prevailing lifestyles and to the conservative "status quo" syndicated press. ●

Lumpenproletariat:

Marx called them "the dangerous class, the social scum", "the leavings, the refuse of all classes." These were the lumpenproletariat class, those people who had been centrifuged out of the other classes in the sweeping changes brought about by the bourgeois revolution.

As the bourgeois revolution swept away the last remnants of the old feudal socio-economic order, it left in its wake a "class" of people who were neither bourgeois capitalists, owners of the means of production, nor true proletariat class, skilled workers who manned the machinery of industry.

This "class" of classless people no longer fitted into the mainstream of the economy, and they were therefore forced to eke out an existence at what Marx called "dubious means of subsistence."

These were the "vagabonds, discharged soldiers, discharged jailbirds, escaped galley slaves, swindlers, mountebanks, lazzaroni, pickpockets, tricksters, gamblers, maquereaux (pimps), brothel keepers, porters, literati, organ grinders, rag pickers, knife grinders, tinkers, beggars—in short the whole indefinite, disintegrated masses, thrown hither and thither, which the French call *La Bohème*."

The main feature of the lumpenproletariat class, as Marx describes it, is a lack of integrity. The members of this

"class" were disintegrated, without any bond to solidify them into an effective social force. They were also without integrity in the moral or ethical sense. They could be readily bought or bribed into betraying their friends.

It was this feature of the lumpenproletariat class which caused Marx to see them as dangerous.

He points out that this "passively rotting mass, thrown off by the lowest layer of the old society, may, here and there, be swept into the movement by a proletariat revolution; its conditions of life, however, prepare it far more for the part of the bribed tool of reactionary intrigue."

In the class struggle between the ruling bourgeois and the exploited proletariat or worker, the policy of the ruling class was divide and conquer; and to do this effectively the bourgeois had "to set one section of the proletariat against the other..."

Thus the lumpenized section of the proletariat class became the policemen and soldiers, effectively putting down the revolts of the workers or true proletarians.

Marx speaks of the lumpenproletariat class as "the armed and bought proletariat, fighting against the working and thinking proletariat." In short, the lumpenproletariat class was a traitor to its true class, the workers, the proletariat.

In 1848, when Marx and Engels wrote *The Manifesto of*

The Communist Party, they spoke as if society were mainly made up of two major classes; the bourgeoisie and the proletariat. These two classes stood face-to-face in a class struggle based on economic self-interest.

But by 1852, Marx had already started to show the complexities of the class structure, and in *The Eighteenth Brumaire of Louis Bonaparte* he speaks of a variety of other classes which have a marked effect on the outcome of the proletariat revolution. It is this work, and another *On Revolution*, which are Marx's main pronouncements on the lumpenproletariat class.

Karl Kautsky, a follower of Marx, taught that as capital became more and more concentrated in the hands of fewer and fewer capitalists, the bourgeoisie class would shrink, and as a direct result the proletariat class would increase, creating the conditions for a proletariat revolution.

After the revolution a classless society would emerge in which all people would be equal, and each person would receive what he or she needed, and would contribute what he or she could.

Unfortunately Kautsky's analysis was too simplistic and it did not take into account the concomitant shrinking of the proletariat class, the workers, as the means of production improve in the higher stages of capitalism.

The Dangerous Class

by Ernest E. Barr

The bourgeoisie displaced from his position as a capitalist does not, as Kautsky imagined, become a proletariat worker. Rather he joins the ranks of the lumpenproletariat class, as a rule. It is this which constitutes a major danger as the means of production improve.

Fewer bourgeoisie capitalists at the top of the socio-economic ladder is balanced by fewer workers at the bottom, and the other side of this is a centrifuging of large numbers of people out of the world of productive work. What happens to these people?

At the lowest level, some of them become the unemployed, and unemployable, poor. They live on welfare, mother's allowance, unemployment insurance, Opportunity For Youth and Local Initiative Program grants, and other doles given out by the government to appease these masses and neutralize any revolutionary potential they might have.

As typical members of the lumpenproletariat class, they are easily bribed into playing the role of tacit supporters of the status quo.

At a slightly higher level, these dethroned capitalists and displaced workers become students. They "work" their

way through school, with the aid of government grants, student loans and bursaries. They too are effectively bribed into supporting the system.

It is out of this lumpenized mass of people that the new monied class emerges. Marx speaks of the financial aristocracy of his day as "nothing but the lumpenproletariat, re-born at the pinnacle of bourgeois society."

From the larva of the lumpenized student population, the butterfly of the professional class emerges. It is this class which can truly be seen as the lumpenproletariat, elevated and reborn through the modern social miracle of schooling.

"The professionals," Marx writes "formed the middle layer between the workers and the chiefs, and often smuggled themselves into the other two layers."

As capitalism evolves into its higher stages, the struggle between the bourgeois capitalist and the proletariat worker becomes a mere side issue. The increasingly dominant class becomes the lumpenproletariat class in its various roles, the unemployed and unemployable, students, professionals and bureaucrats.

It is not Karl Kautsky's prediction which is coming to pass. It is George Orwell's.

In 1984, there were three main social classes; the proles, the Outer Party, and the Inner Party. The proles were the

equivalent of the unemployed and unemployable poor, living on the dole. The Outer Party were analogous to the professional class in our society. And the Inner Party were the top bureaucrats.

Scarcity was the order of the day, because no one did any work which had a use value in the Marxist sense. Everything was scarce, save for Victory cigarettes and Victory gin.

The condition for a proletarian revolution is the existence of a proletarian class, and in our school-and-welfare oriented society the proletariat is becoming an extinct species. If there is a revolution it is bound to be a lumpenproletariat revolution.

What is needed is a movement designed to recreate a working class out of the lumpenproletariat classes. This means not only deschooling society, as Ivan Illich suggests, but also deprofessionalizing society.

The need is for new work alternatives which will allow those professionals in our society who are presently doing work which has no real use value to become productive members of the work force, producing goods and services which fill real human needs.

We, in the *Alternative to Alienation* commune, are doing just that, although on a far too small scale to have any pronounced effect on the society at large. ●

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The Food Drain

by Bill Holloway

Are we unnecessarily draining our energies with food? Producing and preparing all the foods we eat takes a lot of effort. Do we really need to eat the variety that we think we need? Do we really need to eat the volume that we do?

It's possible that a great deal of energy could be gained by eliminating many foods, aside from the obvious gross waste of meat production. This energy can then be applied to other areas of community development now neglected.

For example, is our compulsion to eat large amounts of protein necessary? And do we need to be concerned with getting the full range of vitamins through eating? Physiological testing which indicates that these are necessary is done with bodies adapted to the conventional ways of eating. Perhaps we could adapt to other ways of eating and other ways of getting nutrients.

We have no real knowledge of what our bodies could be like on different diets. We don't know the full extent our bodies can use the air, sunlight and water, nor do we know the body's full capacity to synthesize its own nutrients.

With this in mind, we can critically examine our eating habits and their repercussions. Are dairy products necessary? Do we need to care for cows, take up our land with them, milk them and prepare and store the milk, cheese and butter? Do we need to care for chickens? Do we really need grains? Why do we go to the trouble of separating and grinding grains and making bread? Do we need to eat nuts and beans, and have to painstakingly pick and shell them?

Or can we not get enough nourishment from fruits and vegetables which are easy to harvest and prepare?

Furthermore, do we need to eat the quantity we do, or are we stuffing ourselves for some other reason? Maybe we don't need to eat more than once a day, or even every day. Digesting food takes energy. If we don't need to eat, why do we allow energy to be used unnecessarily in eating? Maybe not having all our energy available has a function.

Our energies, if we allow them, make us active, conscious and feeling. Perhaps by draining energy, we keep our consciousness low enough to cope with our anxious condition. The anxiety maintained by not individuating, and the anxiety of not having solidly-rooted, effective human ethics, can be repressed by draining energy away from consciousness. Eating can be used to drain energy and keep consciousness low, just as other forms of consuming do.

Thus, eating only fruits and vegetables, and less than once a day, can help us be physically and emotionally healthier and more conscious. By not using up so much energy, we can allow ourselves to feel our anxieties deeply enough that we can be moved to realize the alternatives to feeling anxious and not filling our basic human needs. If our bodies are extracting more nutrients from less food, and synthesizing more nutrients, we will be more tuned in and in touch with our surroundings and inner physical needs, which is part of our total consciousness and feeling in the present. Yogis and natural hygienists have shown conclusively that fasting is a physical and emotional healing process, directly related to healing disease and discomfort, uplifting energies, and let-

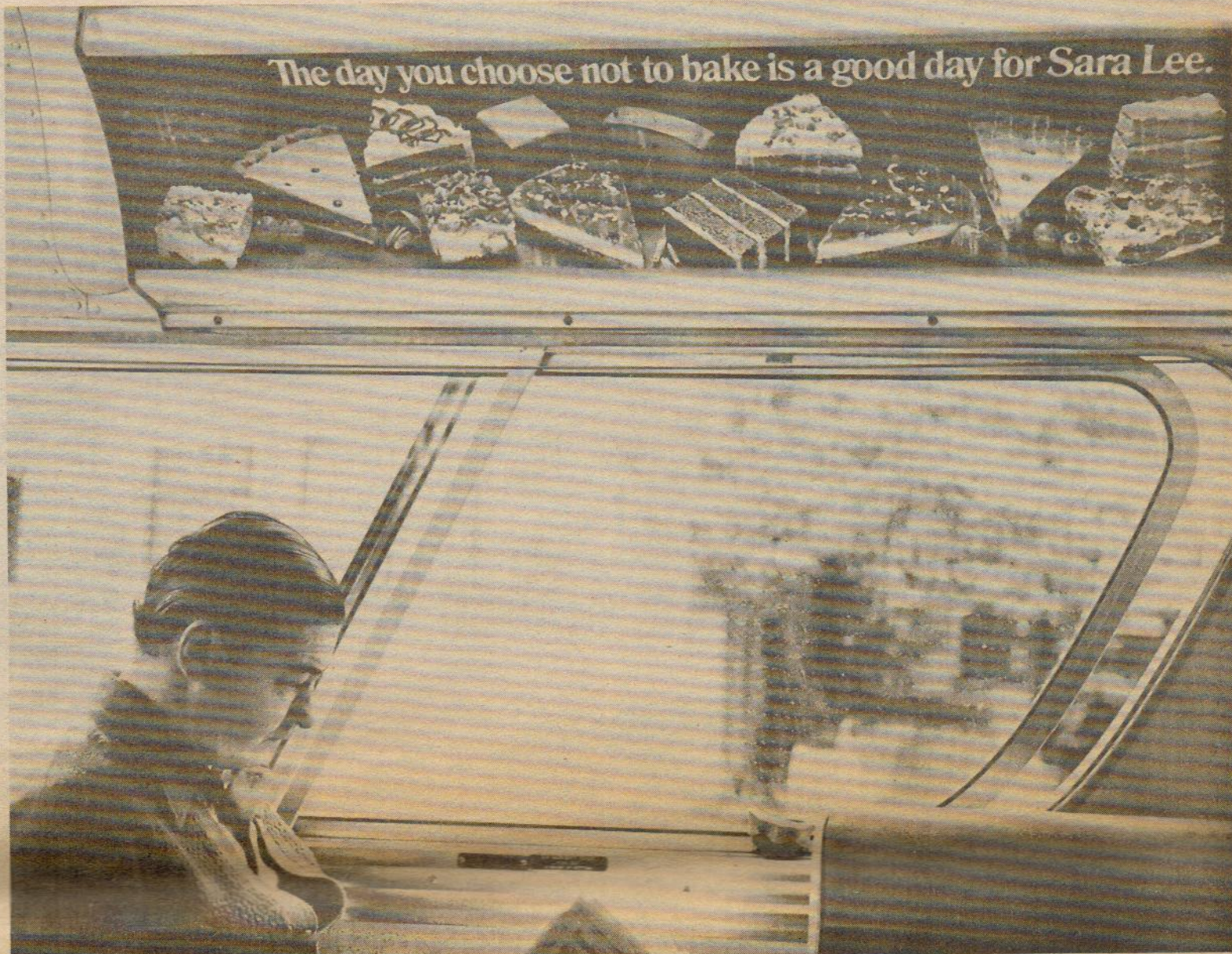


Photo by John Steer

ting go of the weight of attachments to ego, material possession, and other illusory views of reality. In my own personal experience, when I'm centered in my active responsiveness, I don't need to eat every day, and when I'm pushed back into my old paralyzed state of feeling unloved and sorry for myself, I feel like eating a lot.

Our eating habits are largely a way of unconsciously holding onto our pasts. We still like the goodies

mother fed us, whether or not they are healthy. Feeling stuffed full of food encourages a blissful, passive feeling, the way a sleepy, satiated infant must feel.

Constantly feeding ourselves is like feeding our narcissism: constantly focusing on indulging ourselves, rather than focusing outward productively. If we eat, we can feel responded to; food that tastes good "responds" to us. But "good taste" is only an externalization of

our own potential responsiveness. By eating, we can suppress feeling our incapacity to relate, and avoid giving up the desire to remain passive and still be responded to. We do not feel okay being centered in our own conscious productiveness, or initiating active contact with others and lovingly effecting them so they respond to us.

Conscious eating, and confrontation of all destructive consuming, are necessary, not only for the

economic aspects, but also for communities to have the full energies of each member consistently committed to a productive, life-oriented ethic. The confrontation and change must take place as an organic process, supported by the active effort of each person to provide a concrete alternative to others' experiences of not being responded to and not being allowed to respond. We must stop consuming and saying to one another: "I don't need you." ●

Dining at the Savarin

because I too have come to partake of this awesome buffet determined to get my money's worth by going back again and again to refill my plate even when I no longer hunger

I cannot wonder why the man at the next table eats so much, what secret doubt he soothes with the impossible pyramid of food before his eyes

because I cannot presume to know his pain, yet know it so well it is my own I eat in shame

yet I'm amazed with what venom I crack open the corpse of this white crab the sound like a bark of protest from some pre-human world and how loudly I suck the sweet meat from the hollow of its claw

casting furtive glances at the others who dine in this enormous room, choking down such terrible love and pity as I cannot presume to recapture here

and because I cannot know their hunger, yet know it so well it is my own I revisit the bright buffet in a kind of dream and pile my tired plate

with primeval things-- smoked oysters, scarlet lobsters, shining shrimps, telling myself that seafood is very good for the brain and creep back again

to the table, that wreck of my former hunger, to devour the guts and claws of creatures which preceded me and still survive

as the organist plays those old songs we know so well we have forgotten, and I pray to the god of men and lobsters and all things that die and do not die

forgive me this second unreal hunger, Lord of the infinite buffet

from *Armies of the Moon*
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Squatting in England



Photo by John F. Phillips, Baldwin Street Gallery

by Ernest E. Barr

"We wondered where our wages went.
We wasted half by paying rent.
But we've learnt to change our lot,
And now we're living in a squat."

Squatter's Handbook
October, 1974

Overburdened by high rent? Would you like to live rent-free? Then move to England and live in a squat!

There are no real statistics on the number of people living in squats, but ASS, the Advisory Service for Squatters speaks of 30,000 squatters living in London.

Jonathan Martin, who works for ASS, expresses the personal opinion that this figure may be high. He estimates that there are 20,000 in London, and between 30,000 and 35,000 in the whole of England.

Thus squatting is quite popular in England and constitutes a way of life for a sizeable minority.

The way squatting works is that people who have no place to live find an unoccupied flat or house, move in and make it their home, rent free. They are then recognized as the legitimate occupants by laws enacted between 1381 AD and 1623 AD and still in force.

Under the Forcible Entry Act of 1381 AD, breaking and entering is an offense, particularly if someone is living in the premises—and this

law applies equally to the landlord or the owner of the premise.

Some people believe that the original purpose of these laws which permit squatting was to deal with a situation that arose when soldiers returned from the Crusades.

Since the crusaders had been away for long periods of time, it was not unusual for squatters to occupy their homes. Violent disputes ensued to settle the matter of who should be the rightful residents of the premises, and many people were killed.

To settle such disputes peacefully, the King ruled that the matter should be decided by the civil courts, and thus the new enactments came into being.

The squatters were thus protected from violent intrusions by armed crusaders, returning from the crusades claiming to be the rightful owners of the property.

The same laws, of course, protected property owners living on their own land from invasion by would-be squatters. To break a lock in order to gain entry to an occupied premise became a criminal offense, punishable by law; and this applies even if the lock-breaker happens to be the legal owner of the premises.

The police presently adopt the

position that squatting is not a police matter; that it is a dispute between the owner and the squatters, which must be settled by the civil courts.

The procedure for evicting squatters is one which allows the squatters ample free rent before they are legally obliged to move on.

The owner must first find out the names of the squatters, a task which takes time and may present problems.

Then he must have them served with a summons to appear in court. At the appearance, a date is set for the hearing. Adjournments may add further delays, and even after the courts have ruled for eviction, the squatters must be given a reasonable time to vacate the premises. During all this time they continue to live rent free.

When squatters are evicted, they usually move to another squat, and it is part of the function of ASS to help them find a new squat to move to.

In summing up, squatting is not a criminal offense in England, as it would be under trespassing laws in Canada and the United States. Thus the only agent capable of moving against the squatter legally is the owner of the premises; and he can move against them legally only to the extent of having them

evicted. He cannot seek compensation for lost rent or inconvenience, or proceed against the trespassers under the Criminal Code.

The popularity of squatting in London stems from two principal factors. There is an acute housing shortage in London and it is next to impossible to rent a house or flat, particularly if you are a family with children. At the same time there are many, many houses in London which are not being occupied, for some reason or other. The 1971 Census showed that nearly 100,000 houses were standing empty at the time, over 52% of these owned by companies or individuals.

"The failure of government action to implement proposals for requisition of empty housing," ASS points out in one of its periodicals "has led to a great increase in these figures over the last 18 months."

The popularity of squatting is a politically loaded issue in London. Those who oppose the squatters reason that people who live in squats are social dead-beats, parasites on the property owners and the segment of society which pays rent. ASS, on the other hand, points to the fact that people from all walks of life are literally being driven to squatting by the acute housing shortage in the area.

"There are about 50,000 home-

less whose only hope of a decent home lies in squatting empty properties. With the economic crisis their numbers are bound to increase."

Squatting is being increasingly recognized as a solution to the housing shortage by officials who are called upon to house people. Welfare workers are referring an increasing number of people to ASS, and ASS has a special book in which it writes down every case referred to it by welfare workers, probation officers, social workers, psychiatric services, and so on. This is known as The Agency Book.

Squatting groups help people to squat, and ASS refers people who need a home to various local squatting groups.

Ironically, according to Jonathan Martin, the groups which are the most efficient in housing people are the ones which experience the most harassment from police and councils.

The Brixton Square group was mentioned as the best example of this. Random arrests were made among the squatters in that area and charges were laid under the criminal code. Examples of these were drug charges and debricking (unbricking) or detining; removing bricks or tin from the doors and

windows to make the premises habitable, which is illegal under the Criminal Code.

The owners of empty houses have a variety of ways to discourage squatters from living in them. In addition to bricking and tining, there is the common practise of willfully destroying the interior of the house, making it uninhabitable.

Every year city councils spend thousands of pounds smashing up habitable houses in order to prevent them from being squatted.

In the meantime they spend a great deal of money on emergency shelter (Bed and Breakfast) for people who are desperate for accommodation.

Last year London councils spent 15,000 pounds in this way.

Despite the efforts to discredit squatters, ASS points to many ways in which the community and the councils benefit from people living in squats.

Squatting greatly decreases the amount of money needed for Bed

and Breakfast in the budgets of the councils.

The State also saves money on rent allowances for squatters who receive social security (welfare).

Many squatters pay what is known as "rates", which go to the local council, and ASS encourages them to do so. It is in the councils' interest that all empty houses are occupied so that the occupants can pay rates.

But even if these revenue advantages did not accrue to the state and local councils, squatters would provide a useful service to the community merely by living in empty houses.

Empty houses deteriorate rapidly. Windows get broken, rain comes in, dampness warps the plaster and molds the wood, and so on. Merely having tenants who keep fires on in cold weather is an asset to the property.

Squatters also repair the wilful damage to property done by councils and owners in order to discour-

age squatting. They replace floor boards, fix wiring and plumbing, replace windows, and so on, leaving the property in better shape than it was in when they took it over.

This advantage to councils is recognized in the existence of Licencees, people who are neither tenants nor squatters, but who pay a nominal licence fee and do free renovations (providing free labor and materials) in exchange for free rent. They receive no money from councils, and some people consider licence arrangements of this sort a confidence trick on the part of the council to get free repairs from potential squatters.

The Law Commission, set up in 1965 to make recommendations regarding aspects of the law that need changing, in June 1974 produced Working Paper 54, which effectively makes squatting a criminal activity.

CACTL, Campaign Against A Criminal Trespass Law, is the body

which has sprung up to oppose this recommendation of The Law Commission. It is their position that everybody needs a place to live, and "Housing For All!" is their unofficial slogan.

In the meantime landlords are trying to sell their properties and get out of the rental business. The security of tenure given tenants under The Rental Act of 1974 has greatly weakened the position of the landlord vis-a-vis his tenant.

In addition to this, rent controls imposed by governments make the investment of capital in housing for rental a most unattractive proposition.

Thus landlords are seeking to sell their properties, either to private individuals who want to live in them personally, or to town councils which will either demolish them to make way for development or renovate them for use as public housing.

Toward this end, landlords like to leave their properties unoc-

cupied as soon as tenants leave, to avoid complications with new tenants under the 1974 Rental Act. Empty houses are easier to sell.

Thus they brick up or tin up doors and windows, and they cause wilful damage to the interiors of their houses in a desperate attempt to make them unattractive to squatters.

As councils buy up more and more of the available houses, the effective control of housing passes over from the free-enterprise landlord to the civic bureaucrat. The brand of public ownership of housing which exists in Soviet Russia unfolds.

In England, it would appear that the squatters, with their strong associations, represent the only effective counterpoise to this trend.

Unfortunately, organizations such as ASS are losing their financial backing from established sources, and unless donations are forthcoming their activities could grind to a halt. ●

Letters

(cont'd. from page 3)

but the mixed economy that, erroneously, gets capitalism's name tacked on to it. The mixed economy is actually government by multiplying pressure groups, which is what we are subjected to today. These pressure groups, instead of creating coordinated meaningful work out of which springs both spiritual and material wealth and its natural offspring generosity, as in capitalism, create what amounts to stagnation and chaos, as more and more of them vie with each other for the lion's share of governmental restrictive legislation directed against their competitors, or of tax money siphoned towards themselves, or both.

Our hard-pressed governments, having run out of ever more ingenious methods of taxation with which to pay these groups and themselves as well, have resorted to printing extra money, in the hope that, somehow, what vestiges of capitalism still exist will create enough real wealth so that next year the books will balance better.

What has been happening, however, is that the more money that is printed, the less it will buy, which has the effect of driving up prices and wages, which bring more sales taxes and income taxes into the government till. So far so good, but it is not a stable arrangement. People eventually become frightened, concerned, and lose confidence, which results in more demands by more pressure groups for more restrictive legislation against the imagined culprits of the inflationary economy.

The mixed economy, or government by pressure groups, has proven to be a financial failure, as well as an alienating one. But the human spirit can not be downed for long. That is why I like your newspaper, appropriately called *Alternative*, and I enclose my subscription. But please don't be like the man in Moliere's comedy who never realized that it was prose he'd been talking all along. That, it seems to me, is what you've been doing with capitalism, good old real, genuine, purposeful, sensitive, heart-warming, honest, inventive, ingenious, intelligent, cooperative, generous Capitalism, the hope of the world.

Helga Malloy

Dear Helga:

In the ideal society, as we at *Alternative* envision it, the individual's psychological orientation will be one of feeling and being. People then will embody the natural humanistic morals within themselves. This will produce an environment of true freedom. The ethic, based on trust and faith, will be one of equal consideration for everyone's material and psychological needs, and individuals will be allowed to live and express openly, without the need for safeguards.

Private property and all the other safeguards in capitalism, are due to the alienation from humanistic ethics, producing distrust and the need for personal defenses. The system based on such distrust produces a possessive attitude toward feelings and energy, the same as toward property. We oppose this possessive attitude, no matter how liberal it is. Thus we encourage not generosity, in the sense that those who have are willing to give something to those who have less in the class system, but a totally non-private environment, in which total human contact and total human freedom of anyone's use of anything are as natural as the air and water.

Ed.

Dear friends,

I read your abstract in *Communities* magazine and found it very interesting. I've been working on my own sexuality recently with a group of people who are involved in bisexuality. I became frustrated with what passes for "normal" sexual relationships and feel more that a society which has an understanding of its heterophobia and homophobia and of the traps of jealousy, whoring, exclusion, is a healthier one than the present culture. My friends and I have been getting closer and I've developed some very warm and loving relationships with men and women in the group. I think what interested me about your group was a willingness to seek open relationships and a desire to "revel" in the joys of sex and love. A very child-like consciousness. At any rate, your openness to each other seems to

make me feel rather good about you, and I'd like very much to get to know you better over a period of time. I'm 28 years old, college educated, graduate school drop-out. I'm living in Cambridge, Mass. right now, but hopefully I'll either be living on a farm or somewhere in the country by the end of the summer. A few friends and I are looking for a comfortable residence right now. My friends are also involved in open relationships, bisexuality, and exploring their sexuality in general. I majored in Psychology while a student, but have some technical skills as well. I'm writing to you because I would like to extend my friendship to you, and also see if your group and ours may

have some common foundation. I'd like to get to know more about you. Also, I don't know anyone in Ontario, and I'd like to make some contacts in the area.

Love,
Nick Galloro
Cambridge, Mass.

Dear People,

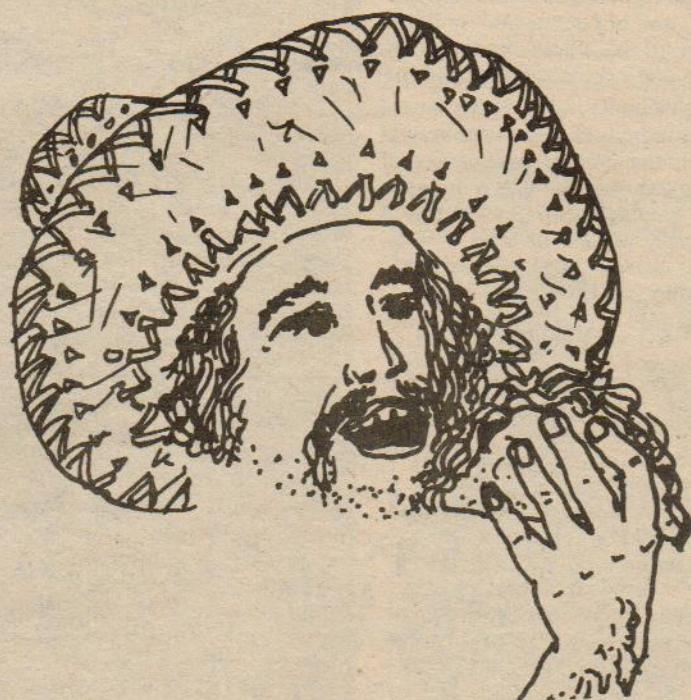
I found your communication in *Communities* magazine exciting. I left my psychiatric practice in New York last summer and came to California with the idea of developing an intentional community similar in important ways to what you describe--especially the emphasis

on non-pairing and in open communication. My background is psychoanalysis and I identify in many ways with Fromm and Laing. I'm not primarily interested in a "therapeutic" community, rather, a living community.

I'd like to hear more about your group and receive your publication. If you know of anyone in Northern California with similar interest, I'd like to be in touch. I'm presently located in a beautiful rural area about 100 miles north of San Francisco.

Expectantly,
Tom Harper,
Mendocino, Ca 95460

(cont'd. on page 22)



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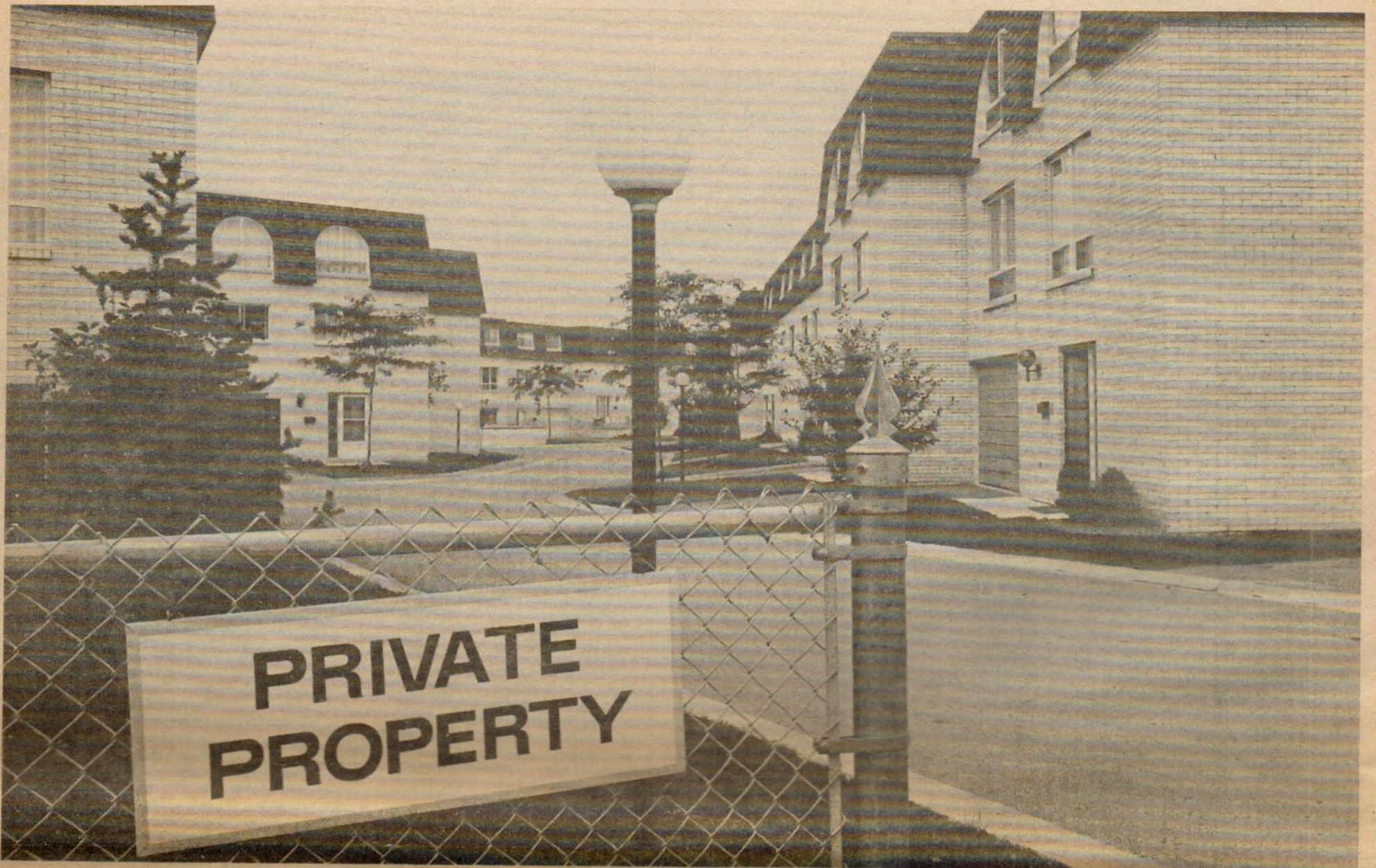
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Talkin' Suburban Competitive Ethic Blues



by Lynda Lemmon

Photo by Phil Lapidis

By the time I was six, I began to experience what it meant to be a suburban middle class "kid". I grew up in a suburban wonderland dotted with ranch-style homes, country clubs, look-alike houses and look-alike lawns. The unnatural surroundings overpowered me. There were no trees for shade, just row after row of manicured lawns and gardens that no human being or dog was allowed to trespass.

The environment expressed how people treated one another; with distrust, competition, possessiveness, gossip and lack of concern for others. This was the norm and to be anything else was to invite punishment.

I always sensed an underlying hostility between neighbours. Fathers could brush elbows mow-

ing lawns and barely utter acknowledgment to one another. Mothers would get together to cut the tedium of housework, not because they genuinely cared about each other. Showing and expressing feelings and emotions was taboo.

I experienced very subtle forms of competition. There was the "lawn and garden competition", the "household gimmicks competition", and of course the "children competition" (how many clubs, teams and events is your child in?)

Highschools were playgrounds where teenagers were encouraged to ape the competitive games of their parents. Somewhere along the line I got caught up in all of this. I lost my yearning for trees and nature. I craved the shadeless world of manicured lawns.

I began to manicure myself;

nails, hair, face, legs. Any area of my body that was natural became hideous to me. I hid my feelings inside a shell, and gradually let my real self be swallowed up in suburban coolness. I became involved in as many activities and clubs as possible...school government, athletic teams and dance committees. Communication touched only the surface. We had to be cool, cool enough and smart enough to maintain our parents' standards or better yet, surpass them.

I moved to Toronto at the end of my teenage years. It was a shock to be confronted with drunks, suicides, teenagers sitting out cold winters in subway stations. A lot more hurt and anger was expressed openly here than I had seen in all my years in suburbia. There wasn't the same film of coolness everywhere. The big city wasn't ideal by

any means, but being there gave me the impetus to explore and change.

At first I reacted to my suburban conditioning. I taught school for two years and dropped out. I went to university for one. I hitch-hiked through Europe with my knapsack. I lived in San Francisco and even tried my talents at being a poor starving artist. I was trying to feel alive again.

During this time I realized I would have to risk breaking down

my manicured armour.

I have recently moved in with a group of people who also have a deep desire to give up patterns of the past. I have let go of my desire for personal possessions and am giving up trying to be acceptable at the expense of being myself. Gradually, I am opening up, expressing hurt, anger, and also love. Being vulnerable is difficult for a suburban-raised "nice girl". But it's worth taking risks to be me. ●

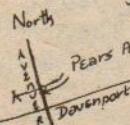
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Emotional Withdrawal

by Lynn McCulloch

Almost everyone in our culture is subject to unhealthy periods of psychological withdrawal. Quite often evident in our daily lives, withdrawal not only prevents personal development but also discourages the growth of deep relationships among individuals. On a larger scale, it undermines the sense of close community necessary for nurturing interpersonal love and productiveness.

Psychological withdrawal is most commonly observed in the tendency to turn our attention inward, to space out on people and activities around us. We are, in fact, trying to preserve the illusion that we are "there" and really in contact with others present. We may show signs of listening--nod or smile when the rhythm of the conversation seems to warrant it, ask distracted questions at appropriate times--but in fact have our thoughts

and feelings elsewhere, a million miles away. Or we may indicate a subtle indifference by averting our eyes, playing with our hair or fingernails, and otherwise removing our attention from the happenings at hand.

We more openly demonstrate our isolationism by sitting in corners, or other rooms, on the outskirts of events; by living in out-of-the-way places and avoiding contact with other people. This avoidance of real interaction prevents us from developing awareness and communication with others, whether they are acquaintances or our most intimate friends. Withdrawal thus constricts our own and others' life experiences. In conveying to others our desire to exclude them and maintain a distance, we actually imply an indifference to and rejection of their deepest selves. This drives people apart,

promotes a feeling of individual ineffectiveness, and perpetuates everyone's resistance toward making meaningful contact. Within time, many people withdraw to the point where their lives become so meagre and thin, so passive and stagnated that they become hopelessly resigned to constant seclusion and loneliness.

Psychological withdrawal should not be confused with being alone, with being centered on an activity while alone. Being alone is not necessarily unhealthy as many kinds of productive work (reading, writing, making useful objects, for example) must be done under conditions of quiet and seclusion. Yet, when it is practised as a defense against confronting inner doubts and fears, it can only serve to prevent the learning experiences necessary to change our mode of relating to others. Deepening rela-

tionships can only come through active interpersonal involvement.

The motives for being alone, then, are of primary importance in determining whether it is indeed growth-oriented. More often than not, withdrawal is irrationally felt as a means of self-protection against unwanted psychological intrusion, as a passive response to the feeling of powerlessness and ineffectiveness while among others, or as a revenge against not getting enough attention. On a deeper level, the propensity to withdraw stems from negative feelings of worthlessness and the compensatory need for constant reassurance that we are valued by others. When we are actually ignored, misunderstood, or devalued by others, or just feel that such is the case, we may try to control our inner anxieties by withdrawing, avoiding the situation.

Withdrawal, then, a defense against feeling how hurt we actually feel and have felt since childhood, is a present reaction to a past cause which may, in fact, no longer exist. Because of hypersensitivity to slights and insults, many people will continue the patterned response regardless of how much they are reinforced. Casual remarks, challenges, or inattentiveness may be seen as derogatory, threatening, and hence to be av-

oided. Inner attitudes are externalized to the point where all outer reality seems to reflect them.

Reversing the pattern of withdrawal involves a commitment to changing one's character within a trusted group of friends. Only concerned friends, similarly committed to character change of one sort or another, can help us become aware of those concrete situations when we withdraw and help us work through them. Thus, resisting the compulsion to withdraw within any particular situation, we must become aware of our fears and anxieties, and learn to express them, so as to test out our feelings against the experience of our friends.

In general, we must seek out more contact with people, and express ourselves to them genuinely and sincerely. The result of deepening contact with others will help us build a more positive self-concept. We should not rely too heavily, however, on external reassurance to prove our inner worth. A feeling of self-love that wavers with every outside opinion is shakey indeed. Recognizing our own positive attributes, developing them systematically, and remembering our positive experiences with others increases our ability to change ourselves and contribute to the change of our friends. ●



Photo by Phil Lapides

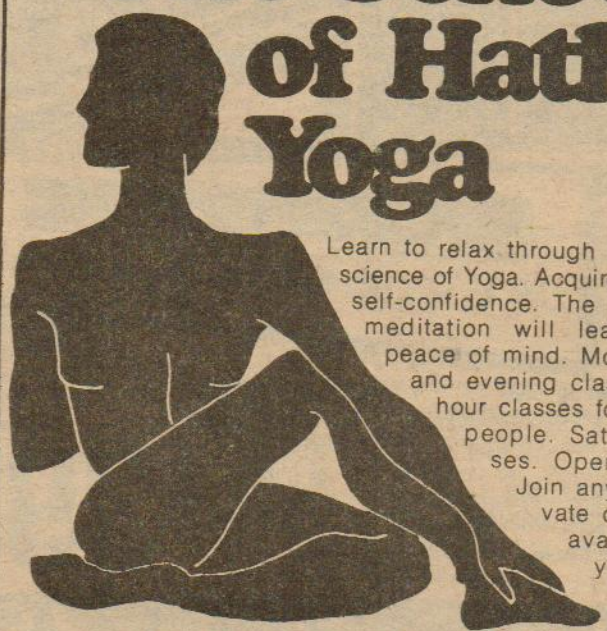
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Self-Healing

(cont'd. from page 1)

occurred slowly. The rapidly growing allopathic industry absorbed herbalists and healers who were greedy for money and power. Midwives were channeled into the new nursing profession. Herbalists who stuck to the old ways became the brunt of an intensive propaganda campaign, supported by the new industry, to discredit herbal medicine and foster belief in allopathy. The public was re-educated. Illnesses and their treatment became the exclusive realm of the new profession.

The fears of the ignorant allowed this big business to develop very many highly specialized branches, moving further and further from the concept of the whole person. Because the clientele of allopathy were mystified, they were destined to become dependent on and submissive to "authorities" who "know best". But the allopathic doctors's knowledge comes out of years of studying abstract information, interpreted on the basis of the unquestioned premise that modern medicine, and only modern medicine, understands illness.

Because we are mystified about illness and treatment of illness, and because we treat medical professionals as authorities, the average person today is alienated from his or her own body. We have been conditioned to think of ourselves as machines.

In order to reverse this alienation, we need a new consciousness of ourselves. Our bodies necessarily house all kinds of bacteria, some potentially harmful. In a healthy person this bacteria is always in balance, and illness can partly be

explained as an imbalance of bacteria. We let ourselves know about this imbalance by developing physical symptoms.

A healthy person is also in balance emotionally. But we are unaware of what is happening to us emotionally most of the time. We live on the surface of our skin and outward from there. We are so alienated that we no longer listen to ourselves. Dealing with the symptoms of illness does not get to the real reasons for the imbalance. What is imbalanced in the sick person's life? What can the person do to change his or her situation?

HUMANISTIC MEDICINE

Our bodies are physical expressions of who we are. Similarly, our minds are mental expressions and our emotions are feeling expressions. Becoming healthy people begins with seeing ourselves each as a whole person with various means of expression. Splitting ourselves into sections and compartments is anti-health, but has been necessary to deal with the world around us, to cope emotionally and to make sense out of a mechanistic and alienated existence. In order to change this compartmentalization of ourselves and regain our health, we need to become conscious of our deepest thoughts and feelings, and their influences on our bodies.

Illness is one of the ways we express our unconscious thoughts and feelings. Illness is an indirect, symbolic expression. We are actually constantly expressing ourselves in symbolic language, and the important question for us is

whether or not we understand our own symbols. Do we speak the language?

Ernest Pickworth Farrow wrote a book called *Psychoanalyze Yourself*, which describes how to become aware of your unconscious, using word associations (see *Alternative to Alienation*, issue 4, "A Pathway to the Unconscious"). Learning to read our own symbolic language takes time, patience and real interest.

When we are ill, it is important to understand our own body language. Doctors give drugs to blot our illness, or imbalance, from our awareness. They don't make any attempt to understand what our bodies are saying through the symptoms.

But our languages are really very simple, and don't require years of study at universities and medical schools to be learned. If we've acted rashly, we may develop a rash. Maybe we experience ourselves as full of shit-constipation. People with sexual hang-ups may be prone to venereal diseases. And diseased hearts may say that emotions are uneasy.

By working on the level of feeling in our bodies, we can help ourselves overcome the need for symbolic expression. Fasting, for instance, is a great way of becoming conscious and healing ourselves. Fasting frees the energy used in preparing, consuming and digesting food. This same energy is then used to eliminate poisons from the body and to bring our focus from outside, on consuming to within. Another way of focusing ourselves is deep breathing, which gives

energy to feelings. Massages bring up feelings by breaking down the body armor, resistances to thoughts and feelings which our tightened muscles have long kept locked inside. Word associations teach us our symbolic languages and help us feel and express more directly and fully what's happening inside us.

For people who believe that within each of us is a person of duration and experience, there is a whole new world open for healing ourselves and, more important,

being in touch with ourselves. We don't need to become ill to speak to ourselves—to catch our own attention. When we can communicate directly with ourselves and with each other, we won't need to become sick.

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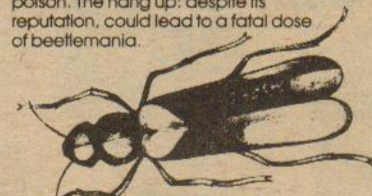
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One in a series of sexual fact and fancy.

Learning to Live

by Phil Lapidis

About a year ago, I was feeling dead, worthless, and unable to direct my own life. My father was ill with a terminal cancer. My mother and he weren't helping one another to live in the midst of this crisis; in fact, they hindered one another. I moved home, and worked for a few hours a week in my father's business, presumably to help out in his time of need. Actually, it was a convenient excuse to avoid the difficult task of creating my own life. All I had to do was make my father feel more comfortable about dying. For this endeavour, I had the dutiful compliance of my father, my mother, the medical profession, friends and relatives. After all, he wasn't expected to live.

None of us knew how to live; my life, I felt was permeated by an attitude of waiting for my father to die.

My activities reflected this resignation to death. Working for my father, taking pictures, playing sports, had no real use value for living. They weren't helping me feel more productive and potent. To put this out of my mind, I'd often go for long punishing runs. Coming down from a run was euphoria: breathing deeply, relaxing, I felt in touch, cleansed.

In the meantime I was hungrily searching for clues to get out of the trap I was in, and I began to find hope through reading the *Alternative to Alienation* newspaper. Their attempts at solving problems in living seemed sensible.

I tried to turn my friends on to the newspaper, and to the idea of living communally. They balked. When it really came down to it, none of us were capable of helping any of the others to live, and none of my friends felt this problem as acutely as I, with my conscience gnawing at me, and a home environment that nourished the roots of my despair.

At this point I wrote a letter to Ernie Barr, and the people at *Alternative*, expressing interest in their lifestyle.

I was invited to the commune and spent a couple of evenings there, passively waiting for something magical to happen. I imagined that I was ready to get involved living in the commune and that people would accept me with open arms. At the time, they weren't ready or willing to feed my needy condition by offering me shelter. However, Ernie sensed that I wanted to change. He said that he was willing to do psychoanalysis with me, even though this was not at all a customary service he rendered. I came alive at the offer.

The ground work for radical change in my life was laid then. By analysing dreams and doing free associations, we would try to uncover repressed drives, and find out how my energies are locked up. The goal of therapy would be to liberate those energies by becoming conscious of those aspects of my character structure that cripple me, as well as those that promote growth.

We agreed to discuss after each session whether I had benefited, my benefiting being the condition for continuing. In Ernie's opinion, therapy which is not evaluated in this way deteriorates into an unconscious collusion between the analyst and patient to maintain the status quo. His method was to analyze for a few hours, producing enough material for me to act upon by changing myself, and my way of life, then to discontinue the analysis until I myself felt that I had reached an impasse and needed further analysis to open up new insights. Also, to familiarize myself with the language and goals of therapy, and the concept of character change, Ernie suggested I read Erich Fromm's *Man for Himself* and E. Pickworth Farrow's *Psychoanalyze Yourself*.

In therapy, I found out that the factor that crippled me most was my exploitative strivings, my desire to always get something for nothing. The rooting for this was a deep feeling that no one saw me enough to want to give me what I needed. My past behaviour clearly illustrated this: cheating my way through university, getting easy money from home, relating superficially to people with my own selfish curriculum in mind.

On the other hand, a healthy part of me wanted to feel useful and productive, live and work together with close friends, and feel that I had something to offer them.

Acting on the promptings of my healthy side, I renewed my efforts to persuade my friends to form a commune. Once again I failed. They were still nourishing hopes that they could make it in the outside world, by finding the right mate, the right professional job. They didn't realize how their energies were keeping them apart and unfulfilled, and preventing them from developing close loving ties. I felt very discouraged.

Then one night I saw a late movie about an airliner that crash landed on a remote island. Lloyd Bridges, who played the captain of the downed plane, had to work hard to unify a disjointed group of people who would doubtlessly die without cooperating. One of the dire emergencies facing the group was a helpless baby requiring medical attention for appendicitis.

The movie touched me deeply, and in many ways that I was not fully conscious of. That night, I dreamt that I was in



Photo by Judy Grieve

a crowded subway, and called upon, like the captain in the movie, to respond to a baby who was in trouble. While I held the baby in my arms I felt that **the baby was me, and my father**. The baby was obviously dying, and its vital organs, encased in a bloody membrane sac were seeping out of a hole in its belly.

The message of the dream became strikingly clear upon interpretation. My life and my father's were in my hands now. Should my father die, I would die spiritually. His legacy of money would have kept me a baby, never needing to develop my own powers of being and doing. I had to actively do something to keep my father alive not only for his sake but also my own. The need was to change now and radically. Any attempt by others to help me resolve my problems would be pointless. As the dream showed, the people around me were in the underground, walking corpses unable to affect one another. It was "my baby".

At this point, therapy was discontinued and I was on my own. I renewed my efforts to start a commune, this time by newspaper ads.

I was partially successful, and for a while felt genuinely hopeful about my future. The nucleus of the new commune, however, soon fell apart, because the other members did not share the same ethical values or concepts of therapy and change with me or amongst themselves.

I felt I wanted to move closer to the *Alternative to Alienation* commune, and so to prove to myself and them that I was changing and becoming more of a giving person I offered to work part time at their restaurant, the Spice of Life. However, I found that while working I was resisting being there and couldn't make real contact with the people. Part of me

wanted to be with my old friends with whom I felt comfortable, even though we had not been getting into anything meaningful together.

As a result of this impasse, I arranged for another session of analysis with Ernie. We analysed a dream in which I was going to eat at the Spice of Life.

In the dream I asked Carol, who was working, if the table was free. She became angry, and said, "no it isn't, you haven't made any commitment to work." I asked, "what do you want, do you need any help," and when there was no answer, I went to the kitchen and started to wash pots.

Here I was, thinking I could back into the commune by changing my behaviour but not my character. Underneath any giving of my time were the same character traits of consuming and giving in order to get.

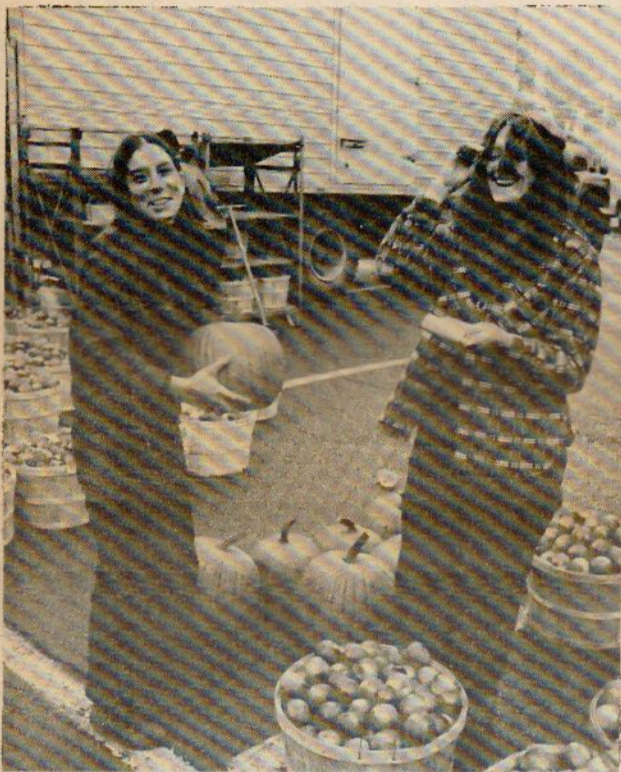
I was fond of Carol, but given my character at the time, I would not have been able to offer anything to her in a way that would touch her deeply, which was what I wanted so much to do. I felt deeply hurt that I was like that, and that being that way shut me off from people. I wanted to change to become a more loving person, one who could give, but give with no strings attached.

Up until now in my life all I had accumulated were permission certificates to do useless work in a bureaucracy, teaching. What was needed was for me to develop real skills, to do useful work producing something of value. Organically, as my response in the dream showed, the logical answer was to go and work in the restaurant, and this time, take a regular shift rather than working when it suited my whims.

(cont'd. on page 20)

Meet You at the

Spice of Life



by Paul Trapp

During the last ten months *Alternative to Alienation* has not been published because we have been working our asses off at our new restaurant!

In November of 1974 we had a meeting to discuss the opening of a business to support ourselves economically. We wanted to be able to work in an environment created and maintained by ourselves which would provide us with enough money to live on, buy our own farm and equipment, and a house in the city. We also wanted to develop a related work situation, rather than having to work at alienating and deadening "jobs".

At the time of that first meeting there were just over twenty people in our community. We had among us vegetarian cooks, as well as people who had worked at a variety of jobs in restaurants. Some of us had general business management skills and a few had building and maintenance skills. A restaurant seemed the most logical type of business to go into. So, on December 26, 1974, less than six weeks after that first meeting, we opened our doors at the Spice of Life Restaurant at 830 Yonge Street in Toronto. Five months later, because our first restaurant was so well accepted, we opened another right next door.

Both restaurants were an immediate financial success; but more important has been our success in "de-alienating" the work we do in them. We have encouraged one another, from the beginning, to see the restaurants as each person's responsibility. Rather than relying on the dictates of an authority, the "boss", we make our own decisions, set our own policies, and work through each problem as it develops. We do this by hashing out our differences, either in one-to-one confrontations, or in group meetings where feelings can be shared and goals decided. For instance, when deciding what foods we would serve in our restaurant, there were many differences of opinion. Almost all of us were vegetarian, but several of us ate eggs from time to time. There was an easy consensus opinion that we should not serve meat, but the question of eggs was not so easily resolved. The problem was hatched out, scrambled around, thrown back and forth raw and hard-boiled, and finally a decision was reached. Try our delicious omelettes sometime!

We had all grown up in a competitive society where school subjects were variations on the theme of ladder-climbing. *Chaqu'un pour soi*, each one for one's self: there was only one best student, only one most popular person,

and at graduation, precious few high paying jobs; but thousands of students eager to please Mom and Dad by getting one. Our attitude toward work has suffered severely from this conditioning.

In his manuscript on *Alienated Labor*, Karl Marx writes: "What constitutes the alienation of labor? First, that the work is **external** to the worker, that it is not part of his nature; and that, consequently, he does not fulfill himself in his work but denies himself, has a feeling of misery rather than well being, does not develop freely his mental and physical energies but is physically exhausted and mentally debased. The worker therefore feels himself at home only during his leisure time, whereas at work he feels homeless. His work is not voluntary but imposed, **forced labor**. It is not the satisfaction of a need but only a **means** for satisfying other needs. Its alien character is clearly shown by the fact that as soon as there is no physical or other compulsion it is avoided like the plague. External labor, labor in which man alienates himself, is a labor of self-sacrifice, of mortification."

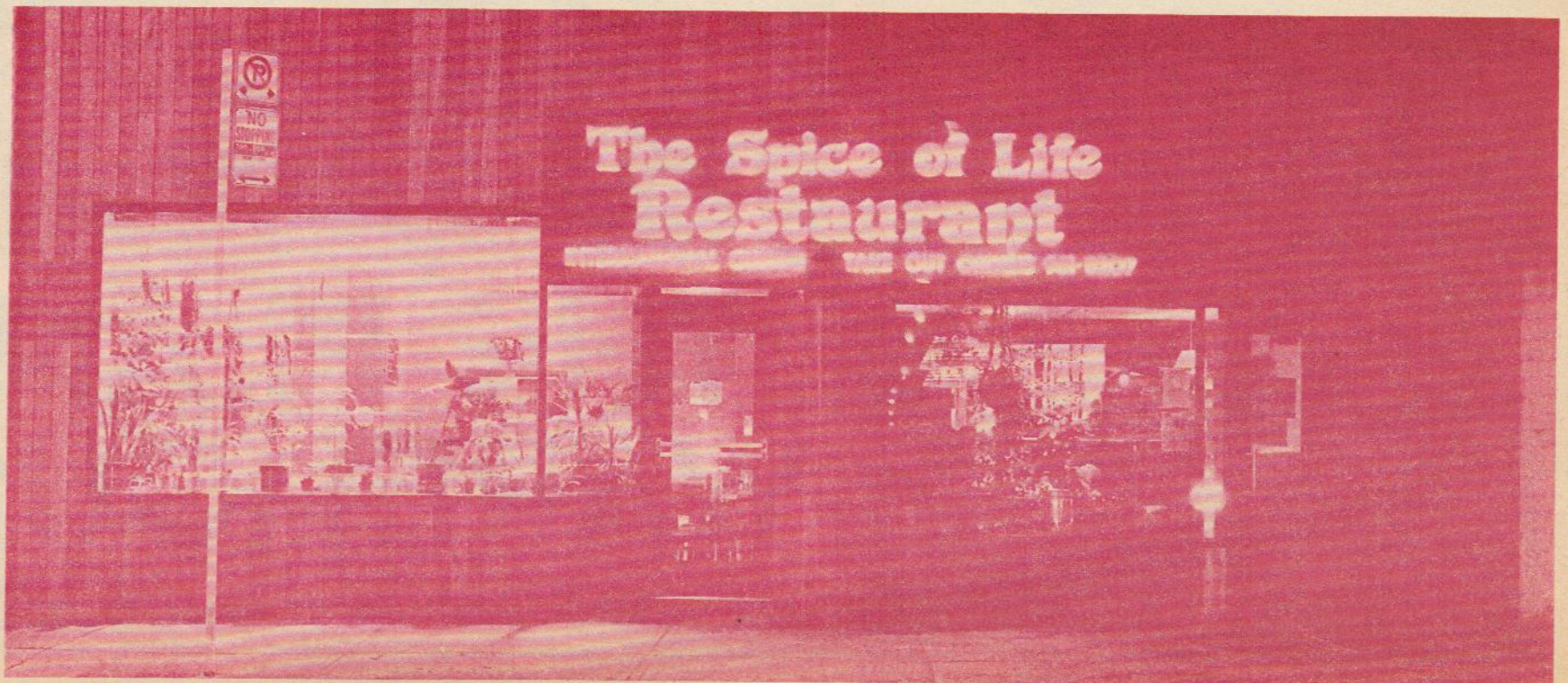
At the Spice of Life we actively confront our own alienation and strive to change our negative attitudes toward work, to become more alive, more spontaneous, more cooperative, and generally, more **related** to one another while working together. We learn to be responsive, "response-able", by becoming aware of ourselves, each other, and our environment. Rather than working according to a predetermined time schedule, we rely on each individual's capacity to respond spontaneously, to **what** is needed **when** it is needed.

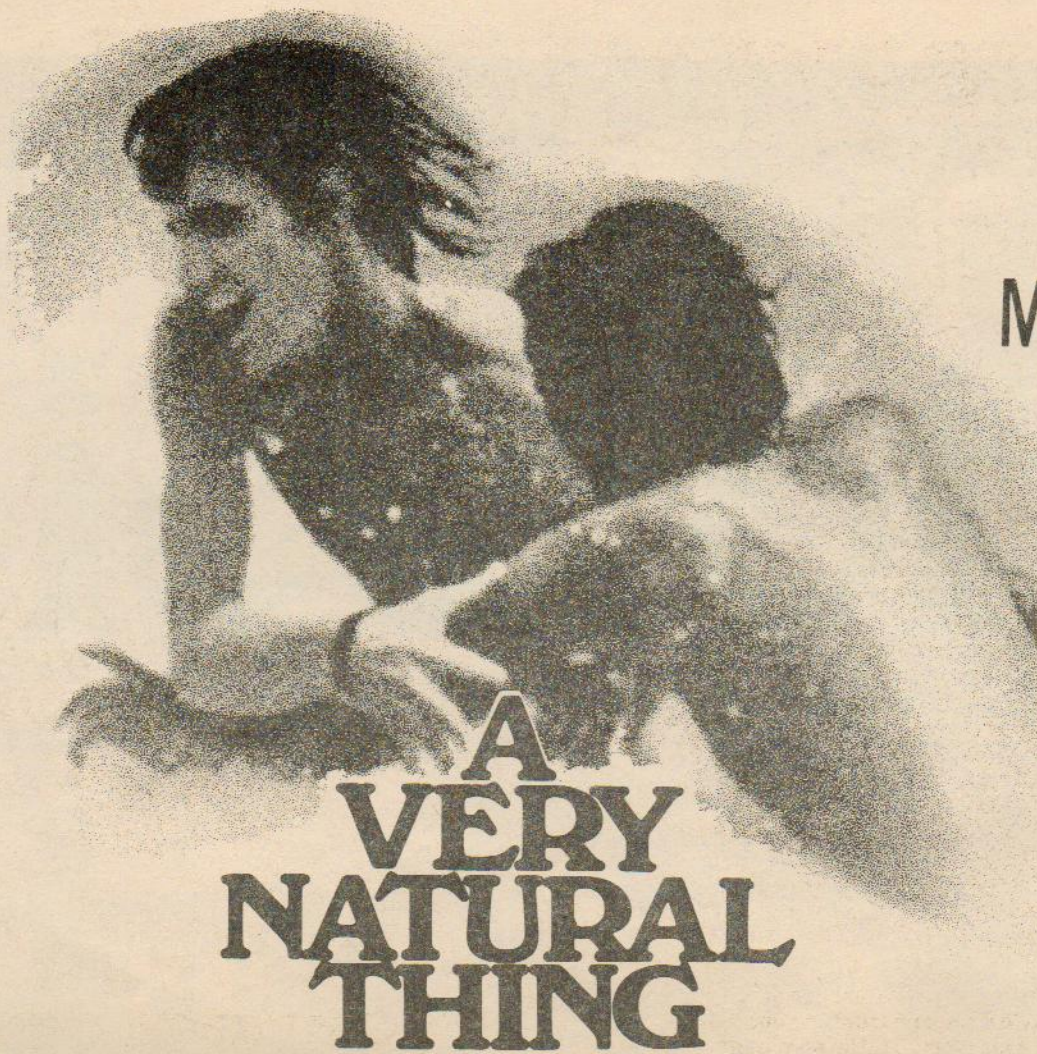
We are also learning to center ourselves and remain warm and feeling while working. Concentrating on what we are doing, and remaining in the moment, help us feel integrated and fully alive while doing even the most menial and repetitive work. Each person, alone, must develop the ability, but it is much less difficult if (s)he is encouraged consistently by fellow workers.

As our community grows in numbers and skills, we will be expanding our economic means to include other businesses. All our collective efforts will be based on sharing, cooperation, and responsiveness. Because we practise these ethics in every aspect of our day-to-day lives, we are establishing a viable alternative to alienated and alienating work. ●

Life

Photos by Phil Lapidis





Movie Review

by Bill Holloway

Homosexuality has hit the big time in the feature film *A Very Natural Thing*, but liberated it is not. The film depicts gay relationships which are as "normal" as heterosexual relationships—as normally alienated, unrelated and unloving.

That the intended message of *A Very Natural Thing* becomes commonly felt is important to move toward a more human society in which gay people can live without the anxieties of unacceptance and self-hate. But the film leaves untouched the deeper roots of self-hate and self-alienation, and does not realize the real needs of a human society.

We see David and Mark, two extremely conventional looking men who meet at a gay disco. The manner of their meeting can only be described as love at first sight, and soon, without any apparent discussion of values and goals, they are living together.

In time Mark wants to be able to have casual sex with people other than David, but he feels that he cannot tell David this. David wants to feel totally married to Mark, and enthusiastically tries to encourage a romantic, sentimental relationship. Although Mark also wants romance, he has a hoarding-type character; he doesn't show much

feeling, and is annoyed by David's constant desire for attention. Tension mounts, David begins to feel insecure, and arguments ensue.

We see scene after scene of the two men whimsically negating one another's feelings and selfishly seeing one another each through his own narcissism. But we are not made to feel as though this is an unusual relationship. David's gay friends assure him that love never

lasts, and that he will fall for someone else. No one ever questions whether they really know how to love or whether monogamy really supports and encourages love.

Human liberation and the capacity to love go hand in hand. Loving—seeing others fully and relating to them as they really are—is the foundation for self-acceptance. Loving—giving, and actively evoking genuine response from others—is a real creativeness, a human feeling application of oneself to life, which helps build a deep-rooted self-esteem, confidence, and a liberated character.

In not confronting the lack of

humanistic love in David's and Mark's relationship, *A Very Natural Thing* condones self-alienation and alienation between people.

Gay sexuality in the film is not treated any more deeply than love is. Between David and Mark, having sex is a magical time when they feel blissful and when all their problems instantly dissolve, but having sex is almost the only time when they feel good together. Clearly, their sex is a focus for their positive hallucinations on one another, and enables them to cover up, for awhile, their alienation from one another. Sex tied to this illusory,

monogamous love is contrasted with an orgy and a steambath, which leave David disgusted. Again the conventional, alienated morals are substantiated; sex is only good within a marriage, and people cannot make spontaneous contact.

Free sexual expression is an important element in self-esteem, assertiveness, and independence. Monogamy does not allow these aspects of the self to develop, and gay people living in a social structure based on monogamy can never fully develop self-acceptance.

The film further undermines its own message by depicting David and Mark as invisible gay people. Both hold conservative jobs, David as a teacher and Mark as a business executive; jobs, in which they are forced to play straight. And neither appears to have friends who are not gay. What kind of acceptance does this indicate?

David and Mark are lonely, helpless people, destined to an endless chain of dependent and frustrating relationships; these are the prerequisites for acceptance by conventional society.

Predictably, David and Mark have split up by the end of the film. David is starting in with a new love, Jason. Though this time David does not want to start out living together with Jason, their blissful, slow-motion, nude romp in the waves shows us that this once again is romance, and not deeply-concerned, mature love. ●



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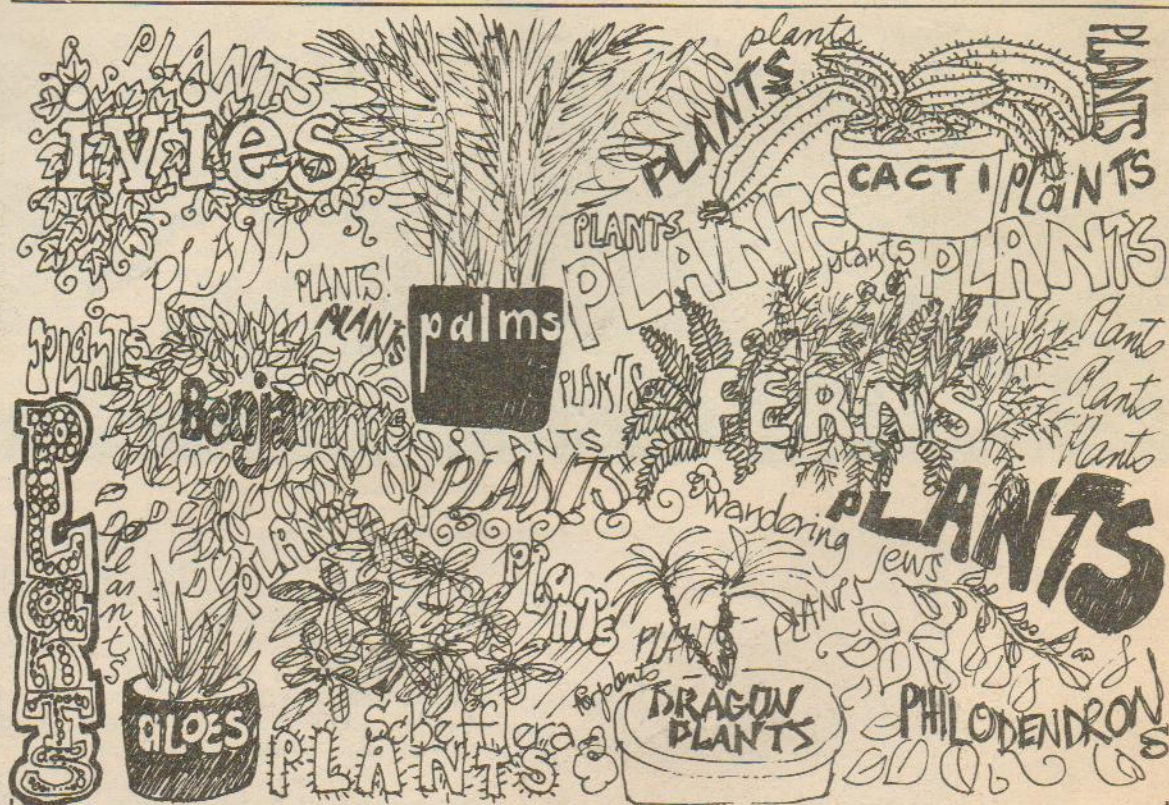
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Counter-Culture Nomads

by Daniel Burston

Ibn Khaldun, the twelfth century Arab historian and social scientist, was the first person to attempt a comprehensive account of the origins and development of civilizations and cultures; how and why they grow, mature and eventually die.

One of Khaldun's more brilliant observations was that nomadic peoples never fully develop a high degree of culture. Nomads are forced to change their location in order to adjust to the food supply, or lack of it. They do not develop art or technology beyond a very primitive level, and their social organization is diffuse because they must endlessly search for food. Their mode of living depends completely on the whims of nature.

According to Ibn Khaldun, higher civilizations germinate on the banks of great rivers, where agriculture can develop. Water is readily available, and an abundant food supply is insured by the periodic overflow of the river onto its banks. Thus two factors insure the growth of civilization and culture: one is the feeling of rootedness and participation which is shared by society's members (and which is not shared by nomads). Another is the development of methods and skills which increase the community's autonomy from the blind course of nature, i.e. irrigation and food storage schemes to guard against drought and famine. This makes possible the accumulation of a surplus of food and other material goods.

There is a distinctly nomadic element in today's 'counterculture'. A relatively benign example of this kind of nomadism is found in many people who go to live in the country because they wish to escape the rat race in the city. More often than not, these people are

ill-prepared to live on their own in the country. They are searching for an idyllic dream, and when they do not find it they move on to greener pastures. When they become too lonely, or run out of money, they move back to the city to start their nomadic cycle all over again.

The counterculture nomad who is more exploitative is more deeply pathological. This brand of nomad subsists by exploiting to the hilt all the environment has to offer, then leaving for happier hunting grounds when scarcity arises. (S)he thinks nothing of ripping off large quantities of food, money, material possessions, sex, anything, and will frequently put him or herself in a position where s(he) appears desperately needy. S(he) feels life has victimized him, cheated her, treated him unjustly, and that therefore he or she must always be on guard, on the defensive.

The counterculture nomad's lifestyle is impermanent and uncertain. This precludes the possibility of deep, trustful, and permanent person-to-person relationships which would characterize the life of a deeply committed radical and humanistic person in a community of similarly feeling and thinking people. He is concerned only with his subsistence, and usually does not have or ever really develop the skills necessary to provide himself and others with abundance, except perhaps temporarily. In fact he has no real concept of community at all. Most of his energy is used in an individual battle with the environment.

Often counterculture nomads form groups to exploit something developed by somebody else, or to exploit each other. They may band together under the banner of Marxism, after reading some garbled version of Marx's ideas, as a

cont'd. on page 22)



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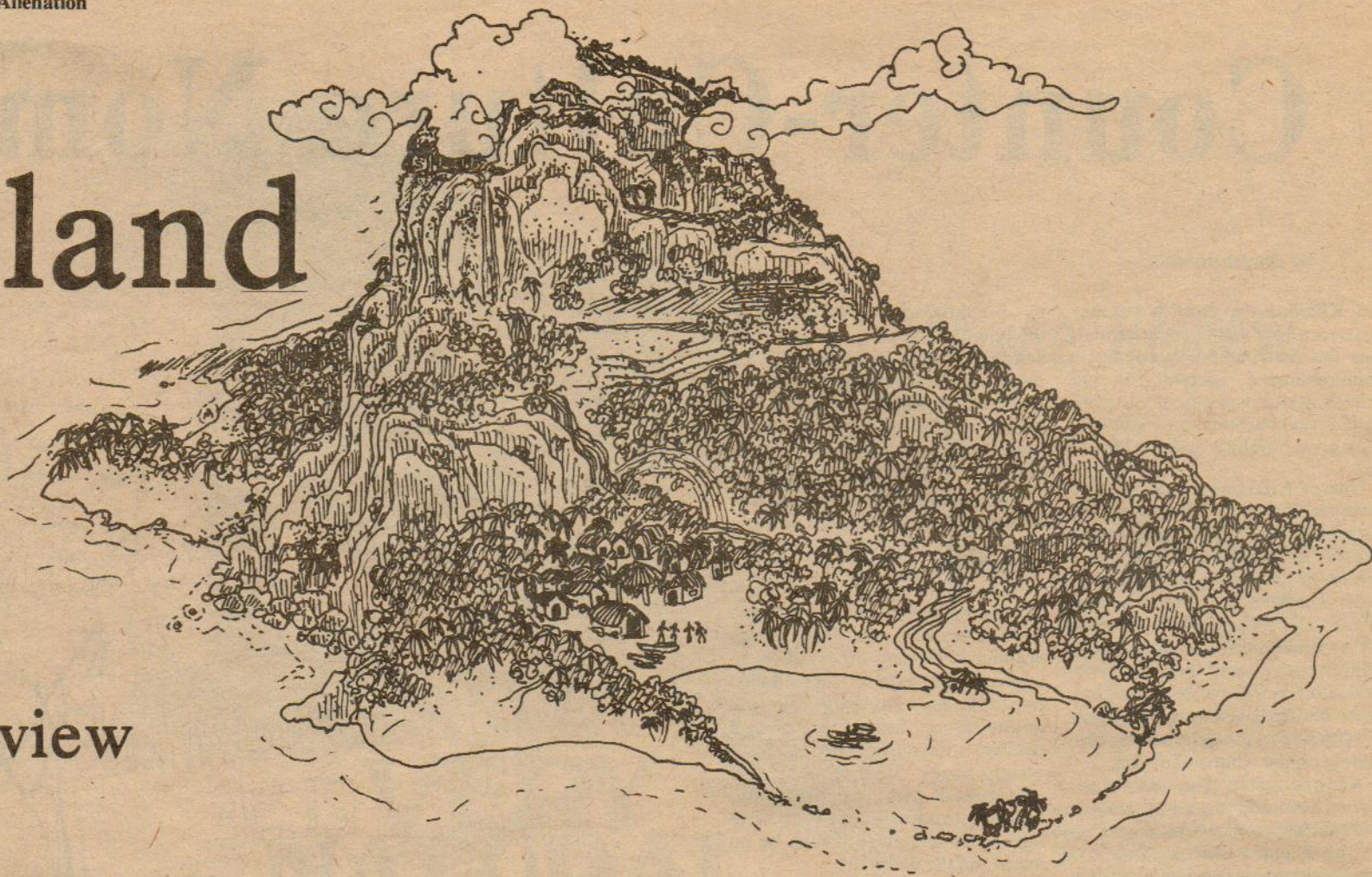
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Island



a book review

by Daniel Burston

One of the most profound literary and philosophical minds of this century to date was Aldous Huxley. The range of his writing reveals his interest in and familiarity with religion, history, philosophy, drama, literature, general science, and medicine.

ISLAND, his last published book, is a novel which condenses the fruit of Huxley's lifelong studies into a harmonious whole. The book is about an isolated group of sane people separated by water from an insane and inhuman world. They live on the fictitious island of Pala.

The people of this community were originally very religious people, living peacefully as farmers and fishers. They were oblivious to the threatening expansion of modern Western man. They had no wish to use force or to exploit nature's processes. The profit motive and the desire for personal gain were foreign to them. Natural and yogic methods of contraception were practised, and where people

lacked knowledge of them, free contraceptive devices were provided. There was little antagonism in the community. There was no army or police. The people were natural and unrepressed and the seed of human potential reached its fullest flower in almost everyone. To the Palanese the Here and Now was reality.

The "West" arrived in Pala in the form of Dr. MacPhail, an eager and revolutionary missionary. He came to convert the islanders, but because of the deeply life-loving lifestyle of the Palanese, he became converted.

MacPhail, along with another spiritually-minded man, the Raja of Pala, gradually introduced the benefits of Western science to the people of Pala. Because there was little greed, and the society was sane, they were able to implement this new technology rationally. They used it to improve their lives by alleviating hunger, sickness and overpopulation.

This development continued

harmoniously for just less than a century. Then oil was discovered on Pala, and imperialistic foreign powers took an interest in the island. With the help of the Raja's daughter and her spoiled, ambitious son, there was a military occupation of Pala. Eventually the society became a police state; the "progress" of the West won out by its brute strength.

ISLAND is perhaps Huxley's best novel. Its characters and occurrences are quite realistic and well within the realm of possibility. He skillfully portrays the character of power-hungry people, those who work for them, and those who are held in their hypnotic sway. He reveals the inner world of his characters; their ethical abasement and their "quiet desperation". Even

those who seem misguided are shown to be comprehensible and human. There are no villains.

In ISLAND, Huxley poses the question: "Can man use technology to better his life, can he integrate it into a sane culture, or must man become its slave?" And he seems to answer: "It's possible, but given our greed and paranoia, is it likely?" ●

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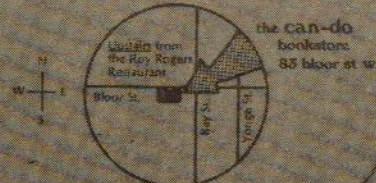




Photo by Laura Jones, Baldwin Street Gallery

The Left, Diversity and Human Nature

(cont'd. from page 1)

unity under national power and the mass-mind culture.

Each of our character structures has been affected by the alienated culture. It is our nature to be responsive to our environment, and character results from responding to what is around us. The young child's most vigorous activity is learning, exploring, and relating himself to his environment, which requires focusing and actively coming into contact with what is outside his narcissism, and which is an independent emotional activity. This active relating can become a consistent energy dynamic, an identity, and a way of setting up bonds of concrete relatedness and effectiveness. Responding then feels good, and produces energy, consciousness, and self-esteem and confidence, rather than feeling like a sacrifice.

But basic strivings such as this one assert themselves directly only if external conditions are encouraging, and strivings are frustrated and displaced if conditions are discouraging. Continued responding in particular ways leads to a particular dynamic energy structure in each of us, and this determines how we express our basic needs and how we feel and respond toward the world and ourselves.

Conventional identity-roles, and the many neuroses people commonly display, when analysed can be recognized as symbolically expressing the conflict between the emotional striving for independent relatedness and the fear that makes people seek security and passiveness. Those whose upbringing did not produce full socialization sometimes express

this conflict in the form of violence or mental illness.

The counter-culture now offers many seemingly unconventional, yet alienated, forms of identity and social bonding. New religions, political idolatry, and professionalism, especially in the fields of psychological and body therapy, still produce illusory bonding, hierarchy and dependencies, and feminist and gay separatism perpetuate in-grouping and distrust.

A real alternative must allow us to individuate individually, socially, and politically. The individual's sense of self must become feeling what is inside him and experiencing himself in active, effective response with his environment. Interpersonal relationships must embody active concern, independent commitment, and concrete responding, not attachments and narcissism. The political structures must be replaced by each person's active responsibility and capacity to individually think critically, without needing leaders, bureaucracy, dogma or mysticism.

These goals can be implemented by creating a group structure which individuates us and by working on ourselves to develop the skills and psychological capacities which make individuation and responsiveness possible.

ANALYZING CONVENTIONAL ROLES

Leadership can be replaced with rational authority. Different people will have different levels of experience in different areas, and those with most experience and most in touch with reality in an area will do most of the decision-making and teaching in that area. In time, more people will gain experience and become in touch with reality and will contribute in the decision-making and teaching of others.

This concept works for every area from plumbing to psychological work.

Bureaucratic rules, schedules, and quotas can be replaced with individual responsiveness, if people are becoming active and awake to the needs of the group and of each individual.

Specialization must be broken down, because, like leadership, it promotes dependencies and unconsciousness. Individuals must develop skills in all areas necessary for group survival and individual well-being.

The feeling of equality will encourage the breakdown of the needs for leadership and the other alienated group relationships. The feeling of equality is evoked by living the ethic of openly responding on the human level to the feelings and needs of each person. Such equality in relating is developed by confrontation and analysis. Relating as an irrational authority, or treating someone as an irrational authority, or discriminating through exclusive, preferential treatment, must be confronted as discouraging equality and responsiveness, and analyzed as to the inner feelings motivating them.

Analyzing and bringing out the feelings behind withdrawing and the other forms of emotional violence raises consciousness of real needs. By confronting all the ways that people cut off one another's emotional effectiveness and their own, an environment will be developed in which each person can feel potent, loving, loved and able to apply her whole personality to moment-to-moment living.

These goals form an ethic of humanistic change. By applying our energies to the goals of individuation and responsiveness, we can replace all conventional identities and alienated social bonding with bonds of concrete relatedness and commitment. ●

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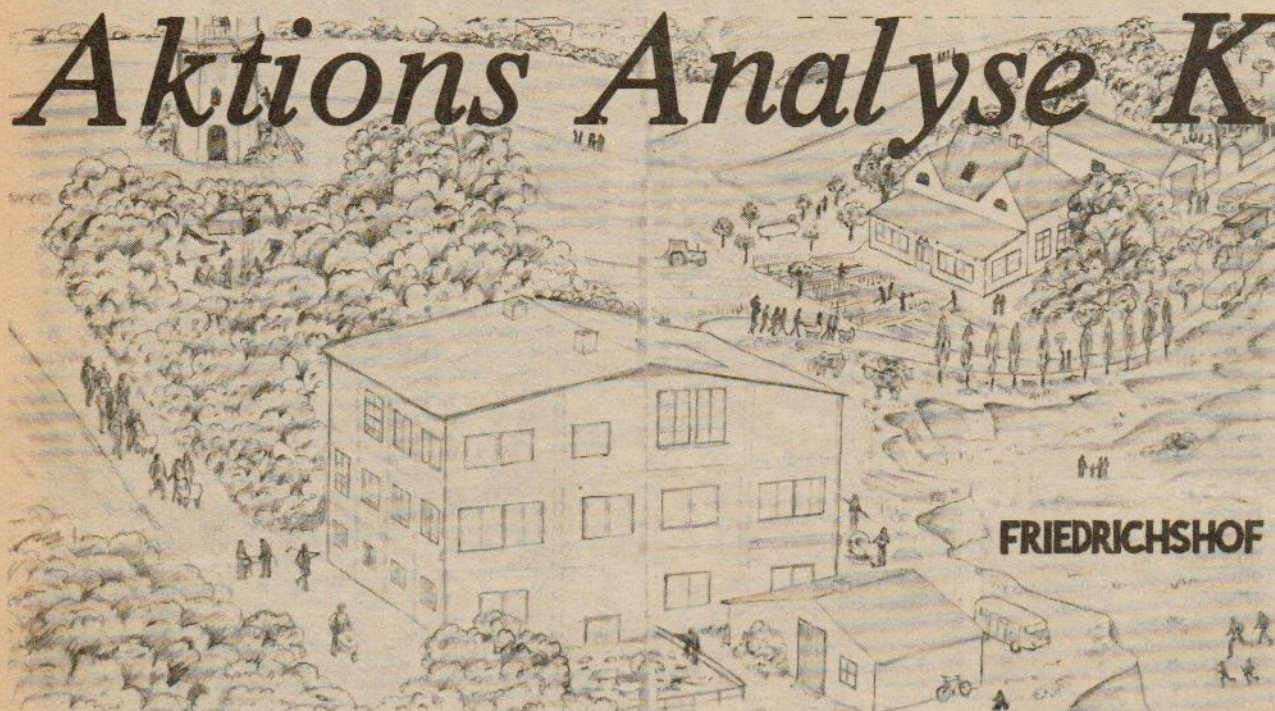
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Aktions Analyse Kommune, Austria



The following is an excerpt from a newsletter of the AA (Aktions Analyse) Kommune in Austria. Anyone interested in more information about their group can write to them directly at AUSTRIA—1020 Vienna Praterstrabe 32/2/12.

We are a group of 7 children, 26 women and 28 men with free sexuality and common property. By free sexuality we don't mean the sexual chaos of the small family society, we mean the dissolution of the two-person relationship and the conscious refusal of the infantile projections (projections are unresolved emotions from childhood that are unconsciously repeated in adult behaviour.) and fixation on which the two-person relationship is based.

Free sexuality is only practicable in a psychologically and economically stable group, a living community where future plans include children born in the group. The relationships in the group are free from fixation and much more open, honest and intense than the hypocritical love found in the sick two-person relationship.

To develop a group consciousness we had to overcome social and sexual disturbances such as greed, jealousy and depression. It was clear that these problems stemmed from a negative, life-hating upbringing in the small family.

We began with Aktions Analysis (AA) in order to reverse the degeneration process of the small family individual and allow full development of social identity. The Aktions Analysis was originally based on Wilhelm Reich's theories of the human body armoring. In the last two years the AA has gone through various stages of development: loosening and breaking up of the body armoring, overcoming the inhibitions of a repressed childhood, re-living the oedipal conflict and dissolving the parental fixation, culminating in the acting out of these experiences freely in the air. This stage of the Aktions Analysis is called Selbst Darstellung.

We live in an apartment in Vienna and on our farm Friedrichshof in Burgenland. Friedrichshof lies in the fertile Pardofer Plains, seven kilometers away from the nearest village. We have already purchased ten acres of farm land surrounding our house, the water tower and a huge concrete grain storage building. On the first floor we have constructed stalls for 5 cows, 30 pigs, 300 poultry, analysis rooms, a dark room, recording studio and eventually living spaces are being completed on the second and third floors. We produce our own meat, milk, eggs vegetables and bread.

Work in the commune is divided into interchangeable groups, everyone participates in the various undertakings, permanent jobs and professional roles do not exist. Work possibilities in the commune are: carpentry, printing and silk-screening, transporting old junk in the two commune trucks, fixing up old junk for the commune store in Vienna, selling cheap jeans and fur coats in the country-store, carving "antique" furniture to sell, repairing cars and machines, electric and metal work, stall work, construction, kitchen, film and music recording, working on the newspaper, producing art, children's books to sell, and commune documentation.

Two of the most important work-groups are the children's group, 15 people who play with and take care of 7 children and the analysts group, at present 12 people capable of holding the group together through active communication.

We are interested in hearing from people and groups with similar ideas about living in a social context, furthermore we are looking for distributors for our journal in the English-speaking countries. ●



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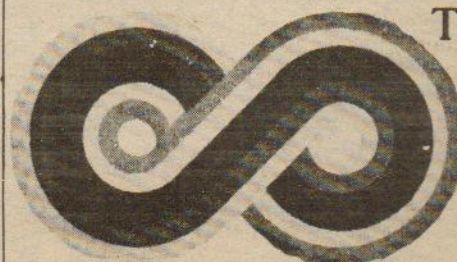
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Aktions Analyse Kommune Manifesto 1973

Living together in communes is an important social experiment that will enable the further development and change of the existing small-family society on a long-term basis.

Because the commune satisfies human needs to a much greater extent as is possible in the small-family society, the commune is destined to become a genuine mass movement.

The function of a communally structured society: to satisfy the existential and material needs of all people.

Commune-society is a global concept. The subdivision of the earth into national boundaries has no place in communal society. National boundaries are the enlarged backyard fences of the possession-fixated small-family man.

National boundaries are humiliating for everyone who must cross them...they prove to him that he is not free.

The earth sphere with all its land and natural resources does not belong to different countries, companies, organizations or families. It belongs to all human beings on the earth.

The wars, the mass slaughters that small-family states have been carrying on with each other for thousands of years are proof that the small-family structure is incapable of satisfying the real needs of people and of solving the problems that arise from their living together.

The material possessive thinking of small-family society cannot be sustained without the use of force because it contradicts human nature.

The state appears as an overdimensionally expanded form of the violent family father.

Security in the small-family society is guaranteed only through possession, (having power over something). The security that comes from mutual trust is not inherent in the small-family structure. Material possession is responsible for extreme mistrust between people. The security that is gained from material possession must be defended with force.

Possessions that exclude others contradict the fact that all humans are equal.

The commune rejects every form of aggression and use of violence. There is no institution in communal society that could exert force against individuals or groups.

Police, courts, prisons, insane asylums, exploitation, compulsion, repression are the symptoms of a social organization that is against people and against life. The commune does without them.

Free sexuality is an integral part of commune-society. The two-person relationship, a sickness of the small-family individual, does not exist. There is no possession of other humans or sexual obligation in the commune. In a well functioning commune there is no jealousy since everyone has the possibility of sexual satisfaction.

Private property and private possession of money are not compatible with the social and life-affirmative principles of the commune. All material needs of the group members are supplied from a common fund. The commune rejects commercial and profit thinking.

Mothers with children in the commune have no obligations other than taking care of their children. Because free sexuality prevails the identity of the father is not always known. There are no illegitimate children in the commune. The child does not represent an economic burden for the mother. There is no reason for abortion, which is rejected by the commune as an act hostile to life.

Children grow up in the commune without sexual repression. The repression of sexuality in the small-family society, especially the repression of child sexuality, results in serious emotional disturbance in the early stages of the child's development: fear, aggression, anti-social behavior, depression, lack of creativity, labile ego, submissiveness, susceptibility to physical illness, tendency to have accidents, eating difficulties, indigestion, bed-wetting, nail-biting, etc. Furthermore, sexual repression is responsible for the sexual chaos that reigns in the small-family society: prostitution, venereal diseases.

The commune is presently understood as a therapeutic group with the assignment of making its family-damaged members healthy again and enabling

social communication with others.

In the small-family society, children lead a slave-like existence. They are completely at the mercy of parents who are, for the most part, psychologically defective. Almost all living quarters of the small-family society are unfit for the healthy growing-up of children as far as furnishing, exaggerated order and cleanliness and above all the size of the spaces are concerned. Here we see the anti-child attitude of the small-family society, the hatred of the small-family man against children, his incapability of recognizing children's needs, in the unimaginative, boring children's playgrounds, in the kindergartens, and schools of the small-family society.

World Commune Organization, the propagation of a society made up of communes, serves the purpose of dissolving the small-family on which the social organization is based, in a non-violent, evolutionary way, and leading the transition from the small-family society to a commune-society.

Anti-social behavior, criminality, mental illness are products that arise exclusively from the small-family society.

The defense systems, weapon systems, armaments of the small-family states are nothing but the muscular armoring of the small-family man. The wars between the small-family states are necessarily produced by the structure of the small-family system and the muscular armoring of the small-family man. In the same way jealousy, not something inborn, is necessarily produced by the structure of the two-person relationship.

If war is to be eliminated, the small-family society must first be abolished. For this reason there can be no war in the commune-society.

The consume thinking and consume behavior of the small-family man serve to satisfy irrational needs because the real needs cannot be satisfied in the small-family society.

Lack of communication forces the small-family man to seek out bars and coffee-houses, go to theater, opera, movies frequent sport and dance events. Lack of communication drives the small-family youth in pop-concerts, drives them to idol worship.

Sexual poverty drives the small-family man to pornographic behavior.

The lack of communication and sexual poverty that is artificially manufactured by the small-family society is exploited by the entertainment, amusement and recreational industries. The over-production of industrially manufactured mass articles serves to satisfy irrational needs as well as profit thinking, and is responsible for the squandering of raw materials and the destruction of man's environment.

Since neither lack of communication nor sexual poverty exist in the commune-society and all real human needs can be satisfied, the commune-society dispenses with most industrial branches of the small-family society, for example, clothing industry—the production of a few sorts of textiles is enough, the simplest types of clothing, mainly workclothes, are produced in the commune itself. The manufacture of shoes is narrowed down to a few practical models. No fashion, just comfortable shoes. The electronics industry is radically reduced; the commune can do without canned music as well as television and radio.

Commercial movies, a symbol for the unsatisfied wishes of the consume-condemned small-family man, are unthinkable in the commune. Coffee-houses, restaurants, hotels, the whole catering industry that satisfies the need for communication of the small-family man, has no function in the commune-society. The production of books is reduced to the production of non-fiction. Novels, magazines, written theater and music are not produced. Newspapers function as representation of the commune and means of getting across news but not as entertainment. There is no art in commune society and no artist who produces himself for the public. The production of small-family automobiles is discontinued and only practical transport vehicles are produced: buses for transporting people and trucks for freight. The commune society is not against the use of technology but wherever it serves irrational needs, it will disappear by itself in a society where people's real needs are satisfied.

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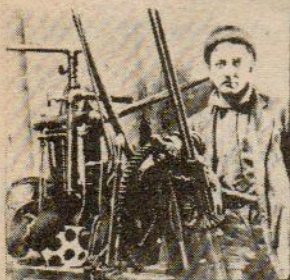
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Primary Sources in Canadian
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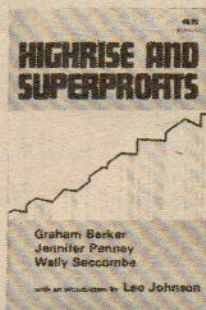


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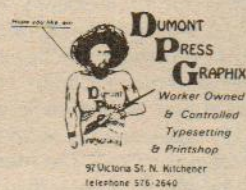
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Learning to Live

(cont'd. from page 11)

As I became more committed to this new environment my capacity to relate increased. The commune people saw this and asked me to move in.

I began to see what space other people were in, and take the risk of opening up to them. One night while finishing work in the restaurant, I noticed Louise who was normally an alive person, deadening herself slogging dishes. No one else seemed aware of this, or if they were, didn't have the courage to say anything. I talked to her and found out that she felt exhausted, but was afraid that we would be angry at her if she left. I was feeling alive and offered to work for her. Louise left the restaurant touched. The next morning she crawled into bed with me for the first time.

I now spend less time dwelling on the past and thinking about my father dying, and more time thinking about my future and positive ways I can help my father feel more like living.

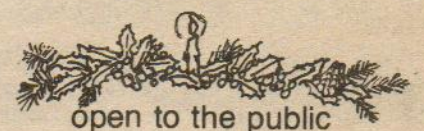
During the time of his leg amputation I was able to convey to him concretely that I was on the side of his living. This touched him deeply, and he began to open up what he was like inside, how hurt and sad he felt.

One day I visited him at the hospital. He was just being wheeled out of the x-ray department and didn't see me as I approached down the corridor. I could see that he was spiritedly talking to his attendant. When he turned his head and noticed me, he lit up, and said, "that's my son", and tears streamed down his face. We embraced and cried. He told me that he had just been talking about me.

On another afternoon my father had a chance to meet Ernie, while picking me up at the commune. He said, "thank you, thank you for helping my son", and he offered to help us by putting some money towards a truck that we were interested in.

I now know, from concrete experience, that the power to move people and to make things happen requires courage, knowledge, patience, and above all persistence. For people who don't begin to develop these qualities, despair can become a way of life. ●

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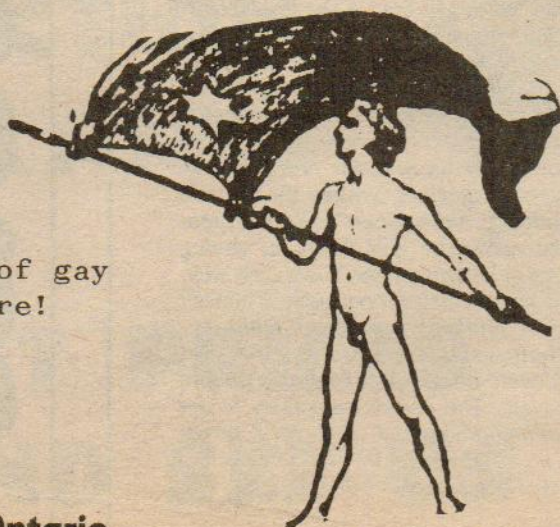
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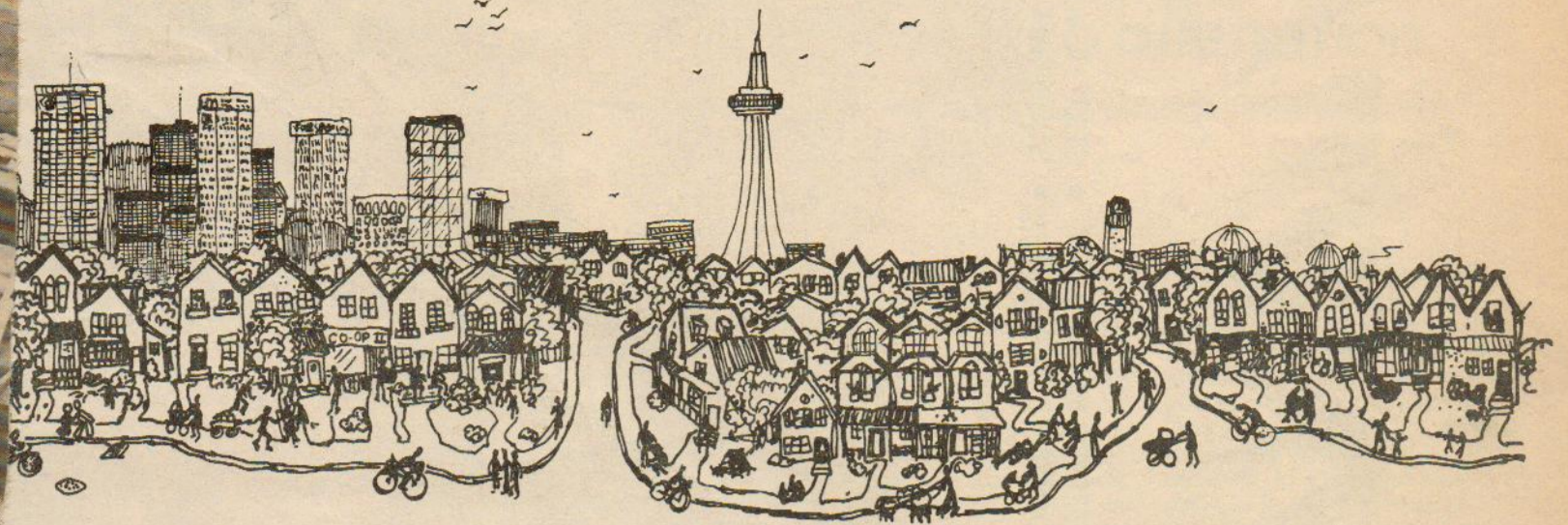
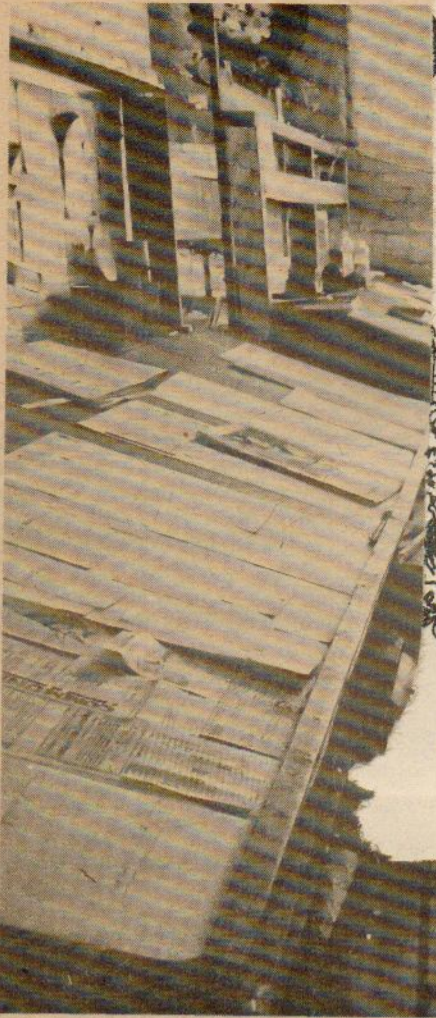
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How We Put This Paper Together

by Daniel Burston

One of the interesting things about our paper is the unusual way in which it is put together. It serves as a good illustration of how we at **Alternative to Alienation** put our beliefs into practice.

The key concepts which regulate the practical aspects of putting the paper out are **helpful cooperation** and **rational authority**. If someone has written an article, regardless of the subject matter, at least three or four people will respond by offering constructive editorial suggestions as to both form and content.

Our procedure differs from the conventional methods of editing in that there is no fixed authority who makes final decisions. Instead, an ample number of people can choose, or be asked, to give the rough draft of an article their critical attention. Our editorial scheme is an open process, that changes and grows in an organic fashion, according to the developing needs and relationships of people in the commune.

This scheme offers opportunity for people with lesser or no writing

skills to jump right into the swim of things. They are able to refine and master, in the shortest possible time, the necessary concepts and become writer-editors themselves. They, in turn, can give others the benefit of their experience.

This has effectively done away with the traditional division of labor, writer versus editor, and encourages a helpful and generous spirit as an accompaniment to the difficult work of putting out the final edition.

Most people participate in the typesetting, pasteup, and layout of the magazine in the same spirit as the editorial work. Some of us feel more competent in these areas than in writing, and so channel our energies in that direction. But many people divide their efforts equally. This way we all have a feeling of being vitally, organically, connected with the end product of a complicated process; the exact antithesis of the alienated disconnected feeling that people with mechanical and bureaucratic wage-earning jobs experience. ●

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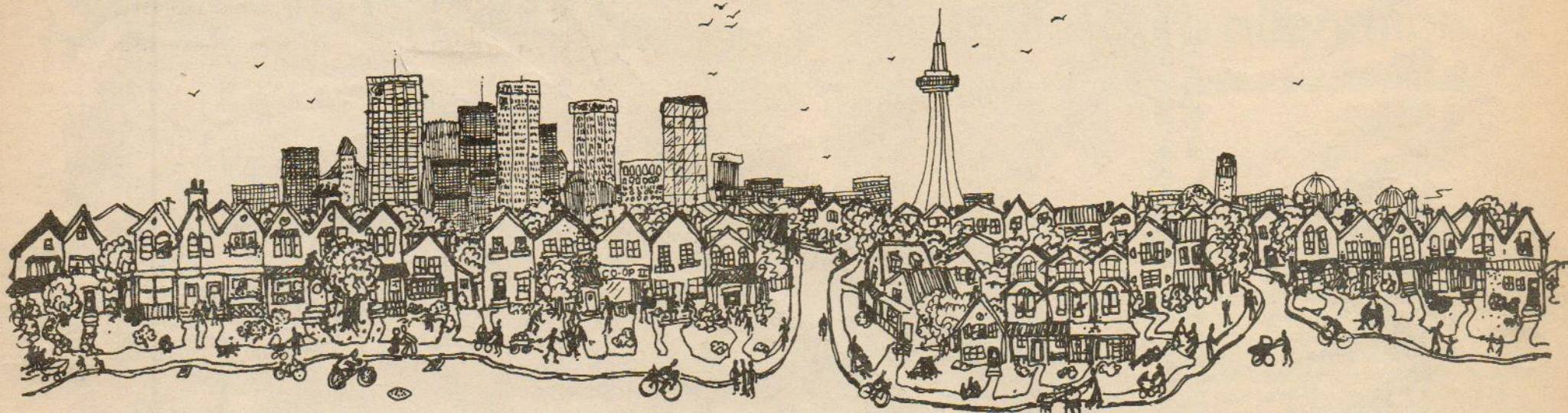


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Community Listings



Annapurna Vegetarian Restaurant
138 Pears Avenue
923-6343

A Space
85 St. Nicholas, south of Charles St.
964-3627

Beggars Banquet Restaurant
325 Queen St. W. 366-4147

CHAT (Canadian Homophile Ass'n. of Toronto)
223 Church St., 3rd Floor
862-1544

Coach House Press
401 Huron St. (rear entrance)
923-6817

Community Switchboard
368-7012

Contrast
28 Lennox St.
537-3461

Cow Cafe
406 Dupont St.
961-8341

GATE (Gay Alliance Towards Equality)
193 Carlton St.
961-9389

Glad Day Bookstore
139 Seaton St.
364-6731

Harmony Whole Foods Restaurant
2185 Queen St. E.
698-6125

Hassle-Free Clinic
201 Church St.
363-6103

Karma Co-op
344 Dupont St.
923-3013

Nellie's Hostel
275 Broadview Ave.
461-1084

Parkdale Community Legal Services
1267 Queen St. West
531-2411

Pollution Probe
University of Toronto or
43 Queen's Park Crescent E.
928-6155

Ritz Cafe
7-A Charles West
924-6954

SHOUT Dental and Medical Clinic
64 Augusta Ave.
364-2998 (Dental)
364-4107 (Medical)

Spice of Life Restaurant
828-830 Yonge St.
961-5207

The Body Politic
Box 7289
Stn. A
961-9389

The Other Woman
Box 928
Station Q
925-1997

Toronto Women's Bookstore
85 Harbord St.
922-8744

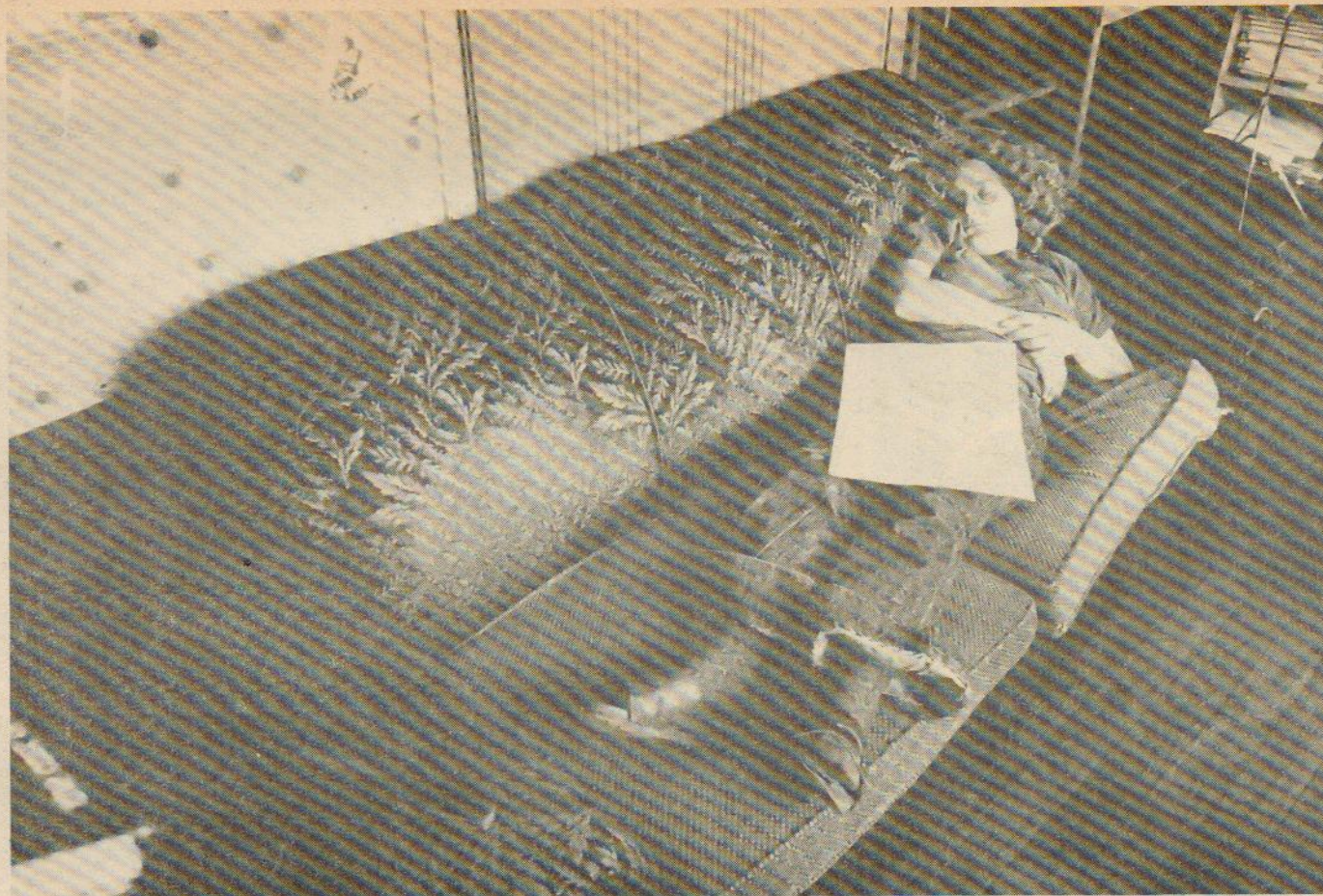
Trigger Youth Employment Centre
371 King St. W.
366-4206

University of Toronto Dental Clinic
c/o Faculty of Dentistry
124 Edward St.
928-2794

V.D. Information
965-3333

Vanguard Bookstore
334 Queen St. W.
363-9618

Yogic Massage Therapy Clinic
732 Spadina Avenue
964-0620



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