

THE RED MENACE

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to alienation

BOB DYLANESE: THE FORGOTTEN LANGUAGE ● DEFENSIVE WORKING
MYSTICISM AND FASCISM ● COMBATTING HOMOPHOBIA
ONE FLEW OVER THE CUCKOO'S NEST ● LOVE IN EDUCATION



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Dylanese:

Alternative
to alienation

A Revival of the Forgotten Language

by Ernest Barr

When Bob Dylan, The Rolling Thunder Review, Joan Baez and a host of other rock stars can pack up to 20,000 people into Maple Leaf Gardens, two nights in a row, it prompts us to ask: "What is the essence of the appeal of their music?"

What is it in the music of Bob Dylan which appeals to such a large number of people? And how does it relate to their alienation?

Alienation, essentially, means alienation from the female polarity of mankind, the moon side as I call it. It means an over-externalization of the self, and a loss of contact with the inner world of feelings, spontaneity, and symbolic logic.

The music of Bob Dylan helps people who want to get back into touch with their female polarity, their moon side; and the fact that one of Dylan's albums sold over two million copies is proof that there are still a great number of people out there who have not given up hope.

If we examine Dylan's songs carefully, we soon find that they are not logical in the common sense of the word. They do not follow the system of logic which most people use, the A is A formal logic of Aristotle.

In our patriarchal society, we are accustomed to thinking in terms of identities, and to reasoning in a linear fashion, basing everything we say on what went before. This cause-and-effect logic follows a procedure which is always *drawing conclusions*, that is to say *concluding*. With this framework of thinking, everything is *final*, ended.

For example, I go to the library for a specific book. My leaving the house is the result of thoughts in my head about that specific book. My arrival at the library is the result of my leaving the house, and my receipt of the book is the result of my arriving at the library.

This kind of logic is necessary for a purposeful activity, such as running a business or earning a living. But if it is the only kind of logic which one can apply, then we can speak of a very high degree of alienation.

Erich Fromm once told me that a psychotic is a person who is capable of applying only one system of logic, a logic of symbols and similarities. His book, *The Forgotten Language* is an introduction to that system of

cont'd on pg. 16



Photo by Len Siegler

Defensive Working

by James Wark

I've been a working person now for ten years. I've had at least eight different jobs. And in every one of those jobs I've found the same two attitudes towards work. The first is that people really do want to work, but curiously enough the second is that they generally don't like what they do. This means, unless people are masochists in disguise, the working people I know like what they don't like doing!

Last year I met a woman who was the classic example of this contradiction. At the time I was working for five months as a busboy in a department store restaurant in San Francisco. Eva and I first met in the cafeteria section of the restaurant. Her job was managing the cash and getting the customers tea, coffee, forks, knives, mustard, ketchup, and the like. Mine was to supply her with dishes, food, ice, and anything she or the other people there wanted. I'd rush around trying to get all these supplies and sometimes I found it impossible to keep up, especially at Christmas time.

Little old ladies and their daughters, store employees, lonely men shoppers, and children would flood in by the hundreds and we'd be swamped. Eva would be rooted behind the cash like a captain lashed to the helm of a sinking ship, trying to make herself heard above the storm.

"Lady, the napkins are over there," she pointed with a long, bony finger, her body leaning out over the cash register.

"The boy will get you a glass...Jim...Jim, get the lady a glass." The customer looked dazed; she would slide her tray a little further along.

"Now lady there's tea, coffee, milk, coke, and root beer." A choice was made and Eva begins ringing up the bill, never lessening the torrent of words.

"Roast beef, that's \$2.25; tea is .20; and the salad is .65. Thank you ma'am. Have a nice day." And it's on to the next one; three hundred an hour, four, sometimes six hours a day.

Eva has worked in that restaurant for twenty-six years. I could never understand it. She's worked there as long as I've been alive. The number of people she's outlasted...managers, cooks, waitresses, busboys, dishwashers...it's astronomical. And for what?...that's what I always kept wondering. Here was a woman with a lively sense of humour and a gossipy but genuine interest in people, and for a quarter of a century she's slaved away in that food factory. I began to watch her.

Like all the rest of her colleagues Eva was a consistent complainer. The manager, the waitresses, the buspeople, the cooks...everybody fell in the spot-light of

her harsh judgement at one time or another. Not only that, she liked to tell us just how inconsiderate her neighbours were, how silly the customers were, or how the food handlers' union wasn't protecting its members' rights.

This complaining never changed anything. It was only a good way for Eva to pretend that she wasn't merely a wage labourer. For twenty-six years she came to work at a certain time each day, did whatever she was told to do, and even wore uniforms she couldn't stand. Complaining was about the only way to let on that the company didn't have a firm economic grip over her life.

So Eva dealt with the contradiction of the working world, liking what she didn't like to do, by refusing to face it. Instead she turned this inconsistency into one of necessity and habit. "Oh well, you have to work to live and it might as well be here as someplace else." When she'd made that choice, she disciplined herself into the habit and began a quarter century of work. I don't think she liked or disliked her work so much as it was a habit; it became a relatively comfortable life.

Over those years she developed what I call a defensive style of working, limiting her capacity to work to the energy needed to protect her own job.

cont'd. on pg. 17

Editorials

The Political Graph

Political psychologists, like the British psychologist Hans Eysenck, plot political attitudes on a graph. Horizontally, along the x-axis, they range from conservative on the extreme right to radical on the extreme left. Vertically, along the y-axis, they run from liberal at the top to authoritarian at the bottom.

Thus the opposite of conservative is not liberal, as politicians would have us believe. The opposite of conservative is radical.

The conservative wishes to conserve those traditions which he believes are beneficial to himself and other citizens, and, in the words of John Diefenbaker, he does not believe in experimenting to bring about change. Caution is his watchword.

The radical, on the other hand, sees many traditions as being tradition for tradition's sake. He wishes to question the value of traditions, root out those which are harmful or useless, and bring about changes which get at the root of the problem.

These two approaches, while quite different, are not incompatible with one another. They are merely opposite poles of the exact same attitude. Both the conservative and the radical have in common that they wish to throw out the bath water while retaining the baby.

Conservatism becomes hidebound traditionalism and pathological when the conservative becomes paranoid and feels that any attempt to discard the dirty water of society will inevitably end up as throwing the baby out with the bath water.

The radical approach becomes change-for-change's sake when the radical loses touch with his own capacity to be conservative in a meaningful way. He becomes paranoid of all traditions, and everything established

must go.

Radical change is needed, but caution is too! There are traditions which serve a useful purpose, and these should be maintained and safeguarded.

The problem in our modern alienated society is that we have a tendency to be radical in the extreme where we should be conservative, and conservative in the extreme where we should be radical.

For example, our approach to production and consumption of commodities needs a radical analysis and radical change. As people, we should stop producing junk and consuming junk, and we would all be the happier for doing so.

This need cannot come about through government legislation, or violent overthrow of the government, as Communists and other revolutionaries advocate.

A very peaceful transition could be made within the framework of the very economic laws which govern our capitalist system, and the results would be radical in the extreme.

The law of supply and demand governs the market and the nature of the products which we produce. If there is no market for a product, then we stop producing it. It is as simple as that.

Let us say that individual people, you and I, and a host of other people, decided that we were not going to consume any more junk or buy any more symbolic fetishes. What would happen?

The quantity of junk and fetishes on the market would remain the same, but the demand for them would diminish, hopefully to the vanishing point. Prices would drop drastically, and with costs remaining constant profits would plummet.

Those people who make money producing junk and fetishes would find it no longer profitable to do so, and they would be forced, *by the very economic laws which govern the capitalist system*, to use their energies in producing something more useful.

That would be far more revolutionary than anything which happened in Russia since the Russian revolution, and not a single shot would need to be fired to accomplish this radical change in society and people.

Instead of this radical change in the nature of what we produce and consume, we have a tendency to make changes which are not really changes at all. We change the nature of the kind of junk and fetishes we consume, rather than changing our attitudes toward consumerism and being alienated consumer-types.

In matters pertaining to our environment, our ecology, and our architecture, we are radical in the extreme, even though those are areas where conservatism would be very welcome.

We tear down perfectly good houses, in order to put up very ugly and very alienated and alienating apartment buildings and office structures. We plough under rich farm land, taking it out of food production, in order to build more super highways. And we can turn natural resources into a massive garbage dump, faster than we can wink an eye. Radical? Yes, radical in the extreme, but quite insane and foolish.

In England, where people are far more conservative than they are in North America, these problems are not nearly so acute as they are here.

Alternative to Alienation takes a stand on being both radical and conservative. We wish to radically change those things in ourselves and our society which cause or

The Best Government is the Least Government

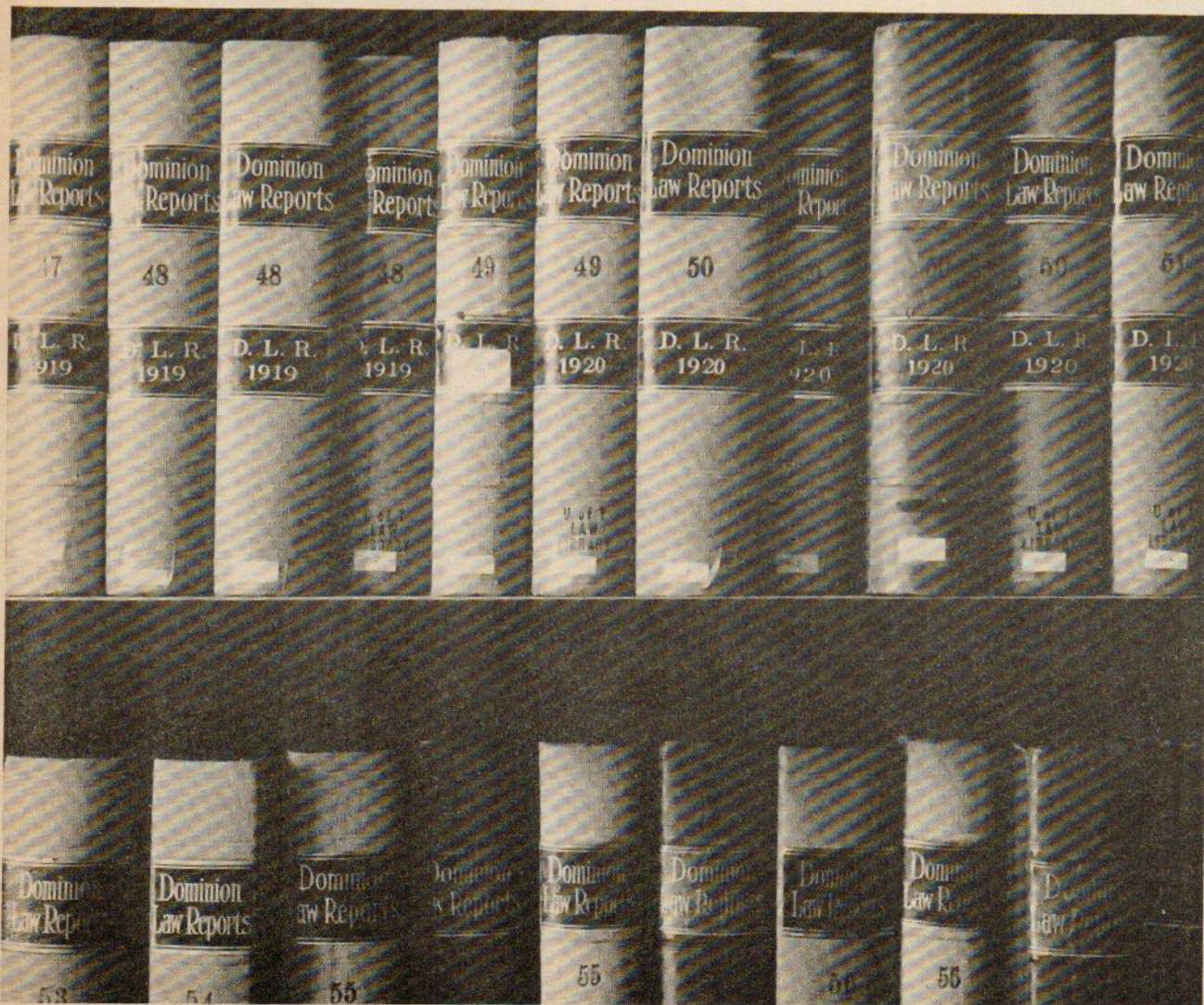


Photo by Phil Lapidés

If nothing else comes out of the campaign for leadership of the Liberal Party in Ontario, at least one of the candidates expressed an opinion which is truly liberal, in the small-l sense of the word.

In short, he spoke out for freedom, liberty, laissez-faire conservatism if you will, and against our constant increase in the morass of legislation already on the books.

Since governments are made up of politicians, and politicians have to impress the public to get elected, there is a tendency for them to favor change where change may not be indicated.

The result of this is an over-activity on the part of our legislators, a pastime which results in more laws than any person could read in a lifetime, never mind memorize and try to comply with.

To suggest, as we do, that ignorance of the law is no excuse for breaking it, when our ignorance of the law *always* exceeds our knowledge of it, is hollow rhetoric. No one in our society, not even the most learned and aged jurist who has spent all of his life studying the law, has ever read all of the laws which are supposed to govern us.

An American, Jake Erlich, once pointed out that in the United States alone there are more than 64 million laws on the books.

With that much legislation to contend with, the idea of freedom under the law becomes a gross joke.

The only freedom under the law which exists is for that privileged class of people who can afford to hire many lawyers, specialists in their various fields, to counsel them on their rights, and on how to get around the laws technically; that is to say how to find loopholes in the law.

Such a system of law favors the various criminal classes in society, whether or not they be technically outside of the law.

There are many criminals who operate their rackets

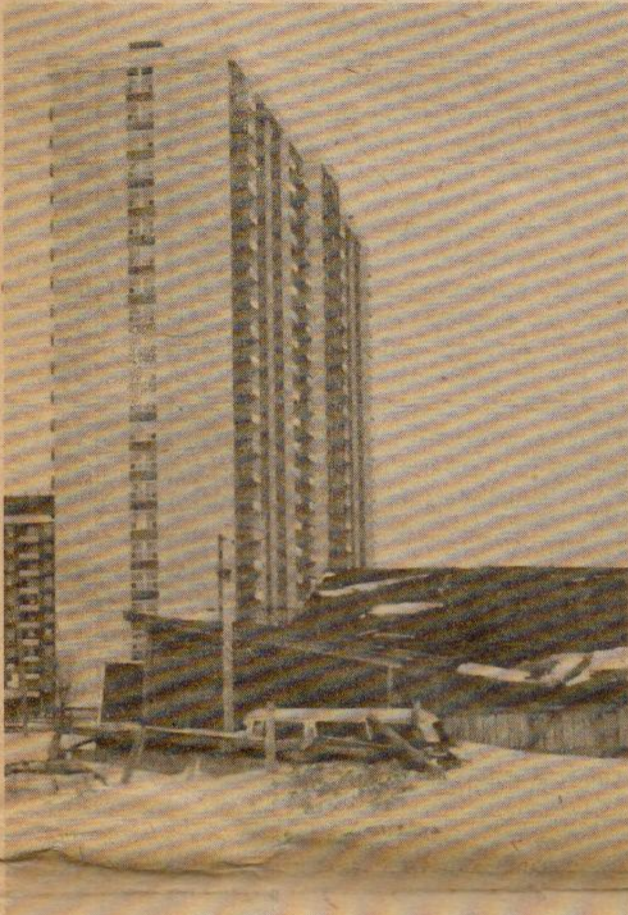


Photo by Dave Growe

support alienation. But, on the other hand, we wish to preserve those traditions, like freedom, which help us to overcome alienation.

Being radical and conservative in this sense, is quite different from being a radical conservative, a Fascist or Nazi. The difference lies in the position on the vertical axis between liberal and authoritarian.

Alternative to Alienation takes its stand at the extreme pole of liberalism. We believe in the freedom of the individual, and we make no bones about it. We are strongly opposed to the use of force.

The radical conservative, Fascist or Nazi, on the other hand, is authoritarian. He believes in the use of violence and force as a tool in implementing regressive change.

But violence begets violence, and force begets counter-force. It is a vicious circle.

Changes which are not radical in the sense of going to the roots of the problem, and eradicating the problem by eradicating the roots, never solve anything. Indeed, they usually make things worse.

Radicalism, on the other hand, the use of force to implement radical change, invariably leads to the creation of a police state.

As Erich Fromm puts it: "Historically speaking, they both often lead to the same results. The revolution of the Bolsheviks led to Stalinism, the reform of the right wing Social Democrats in Germany led to Hitler."

"The criterion of reform is not its tempo but its realism, its true 'radicalism'; it is the question whether it remains on the surface and attempts to deal only with symptoms."

within the letter of the law, thanks to shrewd lawyers who earn fat fees for keeping racketeers respectable. These people are far more harmful to society and honest citizens than virtually any of the poor creatures who are humiliated in our law courts daily, in the name of some petty law which has no meaningful jurisprudence behind it.

The only purpose served by such a morass of legislation is to place an almost omnipotent power in the hands of the bureaucrats, the non-elected politicians who actually run society.

We are all virtually forced into being criminals under such circumstances. As one humorist once quipped, everything I like is either illegal, immoral, or fattening.

Since we are all criminals, the bureaucrats have an arbitrary say in the matter of who among us will be prosecuted under the law. That's pretty heavy!

The average citizen adopts an attitude toward this which is essentially avoidance. He avoids the legal facts under which he is forced to live, and he hopes that the bureaucrats will elect to prosecute the guy down the street, rather than himself.

When the person down the street gets arrested or charged with something, it is not seen by his neighbours and fellow citizens as their business too. They are indifferent to his plight, and grateful that it is happening to him and not to them.

This was the kind of "loyalty" which O'Brien conditioned Winston to follow in the Ministry of Love, in George Orwell's 1984. He begged O'Brien to do it to Julie, not to him.

Freedom, in such a highly legislated society, ceases to be a basic human right, like the right to breathe air and drink water. It becomes a special privilege which bureaucrats dispense in return for the surrender of the power of the individual. Those who support the bureaucrats and are obedient to them stay out of jail!

As Bertrand Russell once quipped, liberty is the

freedom to do what the police tell you to do.

The answer lies in electing politicians who are against so much legislation, people who will fight to have all but a small number of laws removed from the books.

Furthermore, such elected representatives would have to be intelligent enough to see whether or not there is any real jurisprudence behind a law, or whether the law is merely an attempt on the part of one class of people to force their religion on another class.

In short, we have to do away with all laws which

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The System, Mental Illness and Repression

Schizophrenia cause found: MD

Dr. Philip Seeman, a University of Toronto brain researcher, believes he has discovered the biochemical defect in the brain that causes schizophrenia.

The discovery, which Seeman announced in New York last week at the Society for Neuroscience, has been described as a major breakthrough by Canadian and U.S. scientists.

Schizophrenia is a severe mental disease, in which the patient loses touch with reality.

As many as a million Canadians may have had the disease.

Seeman said in an interview last night that the irregular behavior of a brain chemical, dopamine, may be the cause.

Dopamine controls body movements, by transmitting electrical messages from one brain cell to another, triggering responses by the nervous system. When the brain cells mis-

interpret the message or the dopamine reacts erratically, tremors, rigidity and hallucinations may occur.

Seeman said his nine-member research team is testing human brain tissue to find where the dopamine cell receptors are located in the motor-neuro section of the brain.

"Researchers had suspected this was the cause," Seeman said in an interview, "but this is the first time anyone has found direct proof."

He described schizophrenia research as "frustrating."

"We know how to treat it, but we've never known what the cause was. Now we're on the way."

Seeman said the new findings should result in speedier diagnosis and better treatment for sufferers. He predicted that a diagnostic blood test will be developed "in the future."

Toronto Star, Nov. 20, 1975

by Bill Holloway

The idea that mental illness is caused by "organic defects" is prevalent today despite the work of famous psychiatrists and psychoanalysts who have shown that self-alienation is the cause of mental illness. The continuing ignorance in the mental health field is one part of the economic/moral system based on control and repression of self-experience.

In fact, the media never mentions that every year or so someone discovers a new version of the "the cause" of schizophrenia. Last year it was supposed to be vitamin B deficiency. In the intervening times we've never seen reports on the failure of treatments based on these findings, yet medical science always seems to be looking for the cause.

Meanwhile, in books and in the alternative media, the humanistic understanding of mental illness has been put forth by an increasingly large number of researchers. R.D. Laing, Aaron Esterson, Bruno Bettelheim, Harry Stack Sullivan, and Freida Fromm-Reichmann studied schizophrenic people and found that the schizophrenics' condition was really the result of their attempts to be themselves and communicate in the face of double-binds imposed on them by those from whom they needed love. Erich Fromm has identified the "pathology of normalcy", on the continuum between mental health and mental illness. The conclusions of these psychologists call for a complete change in the direction of the mental health field.

The medical notion of mental illness, that it strikes some but not others, is akin to the attitude of "accepting your lot" and "you get what you deserve". This attitude is commonly applied in all other areas of existence—just as mental illness is supposedly organic, so is lack of intelligence or the capacity to make it in the system. This ignores the effects of social experiences which take place inside the particular economic/moral world of modern capitalism. Those with wealth and position use this attitude to rationalize their exploitation of others in "free enterprise". The exploited use it to explain their submission.

Schizophrenia, for instance, has been shown to be only one of many natural human reactions to the violent emotional environment in the modern world, and to be different only in degree, not in kind, from normal experience. Nevertheless, as the above article from the Toronto Star attests, neuroscience does not even consider the possibility of social causes of mental illness, and the media accepts and spreads that perspective,

without ever mentioning that some people have opposing ideas.

The attitude is part of a closed system of what is thought to be the obvious. The particular economic/moral system is an exclusive world, believed to be good and necessary. In the case of schizophrenia, the system based on control and repression cannot recognize a negative reaction to the control and repression as being anything but unnatural and bad. It must be eliminated.

By explaining away schizophrenia in a medical, non-social context, psychiatry eliminates the social communication schizophrenics offer. In applying the medical context, the physical existence of schizophrenia is eliminated with drugs, psychosurgery, and imprisonment. Those who are caught up in the closed system of the "obvious" cannot be approached with reason, logical questioning, or concrete proof of opposing conclusions. Those who suggest social terms for explaining schizophrenics' behaviors are considered to be sick like mental patients. We are supposed to ignore the fact that medical treatment doesn't improve the lives of mental patients. We are not supposed to realize that chemical imbalances could be the result of emotional stress rather than the other way around.

The defense of the psychiatric obvious ensures more than repression of self-experience. The medical notion of mental illness supports a huge bureaucratic mental health industry: counselors, social workers, researchers, psychologists, government ministers, civil servants, institutional nurses and guards, all making a living by maintaining the agonized state of other people who have

been driven out of their minds. The doctors and bureaucrats make a fortune through control and repression of others' self-experience.

As Thomas Szasz has shown, the psychiatric diagnosis of "mental illness" is really a political judgement against the "sick" person who cannot cope with the emotional and economic oppression and exploitation. In fact, psychiatry overlaps with the F.B.I., and psychiatric methods are used in federal prisons. The system, spurred by economic advantage and sparked by moral self-righteousness which comes from chronic emotional fear, has spawned an elaborate search for new methods of control. For instance, a new \$13.5 billion Federal Center for Correctional Research is being built in Butner, North Carolina, to be completed in May 1976. Prisoners will be shipped from within a 600-mile radius to be molded into "model prisoners". Perhaps the "new methods" will be more sophisticated than those used at the Control and Rehabilitation Effort in the Federal Prison at Marion, Illinois, where solitary confinement, sensory deprivation, and psychological harassment are used to suppress and brainwash radicals, jailhouse lawyers, muslims, and other "troublemakers".

Just as government psychiatric methods for controlling political complainers become more violent, the diagnostic blood test for schizophrenia mentioned by Dr. Seeman in the Star article will enable doctors to identify social complainers before their complaining shows as behavior.

(Prison information from RT Journal of Radical Therapy)

ONE FLEW OVER THE CUCKOO'S NEST

by Bill Holloway

One Flew Over the Cuckoo's Nest: Is it real?

My friends say the reality in mental institutions is even worse.

The mental institution. Who is it for?

Which came first, the insanity or the institution? What is the difference between insanity and the institution?

The nurses. Dried up inside, stone-faced, order and control their need, deadness, death of the soul, no emotion, they cannot allow emotion around them, they spread death

among the

patients who are former people,
browbeaten and cajoled into giving up,

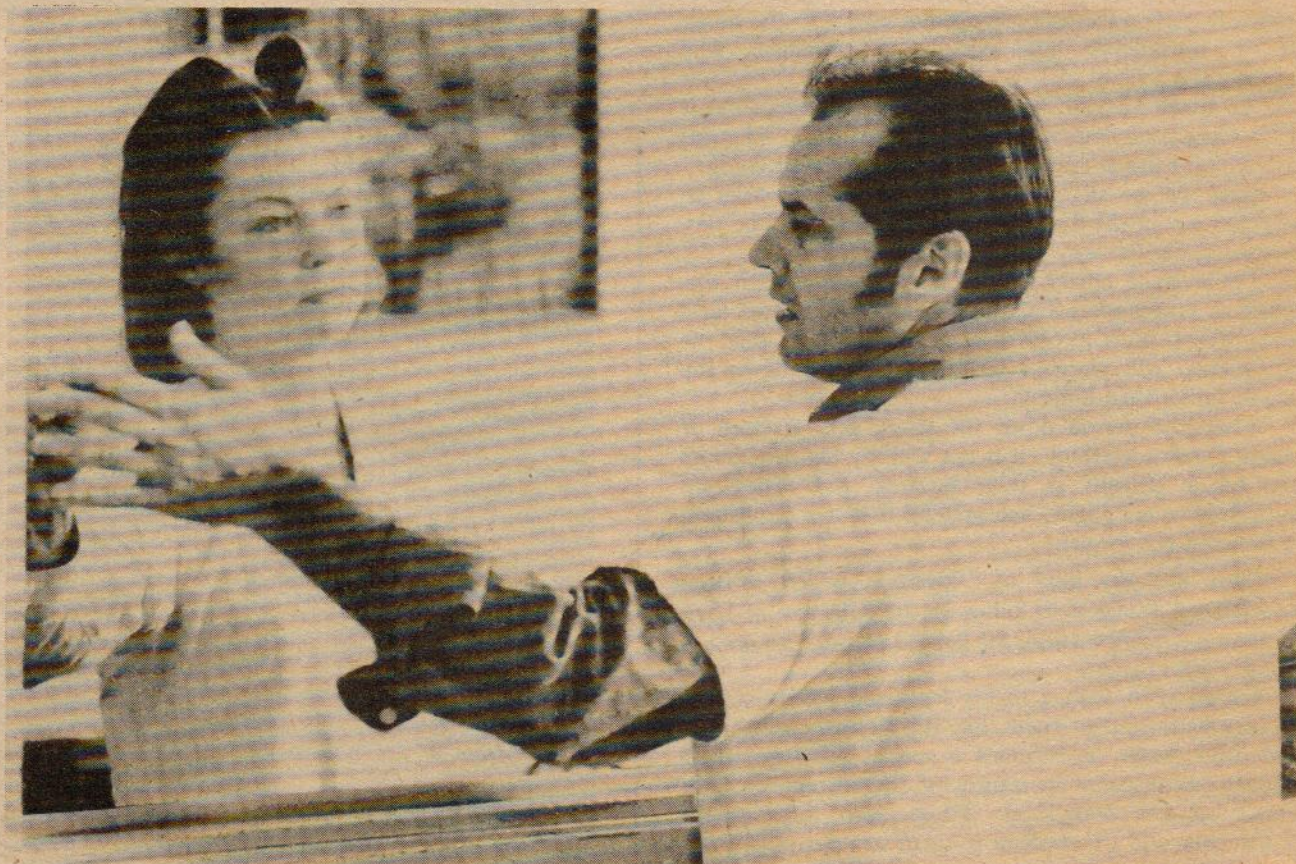


Photo by Fantasy Films

made for the institution by their mothers
and by a violent competitive world,
they follow
the nurse-mother,
they are subject to her injunctions,
she to someone else's. She's programmed for control, the life beaten or
sucked out of her,
she must control

the patients. They respond to life,

McMurphy,

by coming alive,
coming out a little—a conflict,
against what they know—mother, punishment, they
are crazy (they submit)—they remember they can't,

"We can't."

"I'm not ready yet."

"If not now, when?"

The suicide holds
McMurphy, too;
he doesn't leave. His life

upsets the nurse. She vents her programmed control, unconscious of her
frustration and anger, shows her feelings: shock at sex and life, delight
at the victory of control and deadness. Steel-eyed, she manipulates the
patients' relationships, making them lose their cool, showing them they
are crazy and need to stay inside. She manipulates reality:

When, if.

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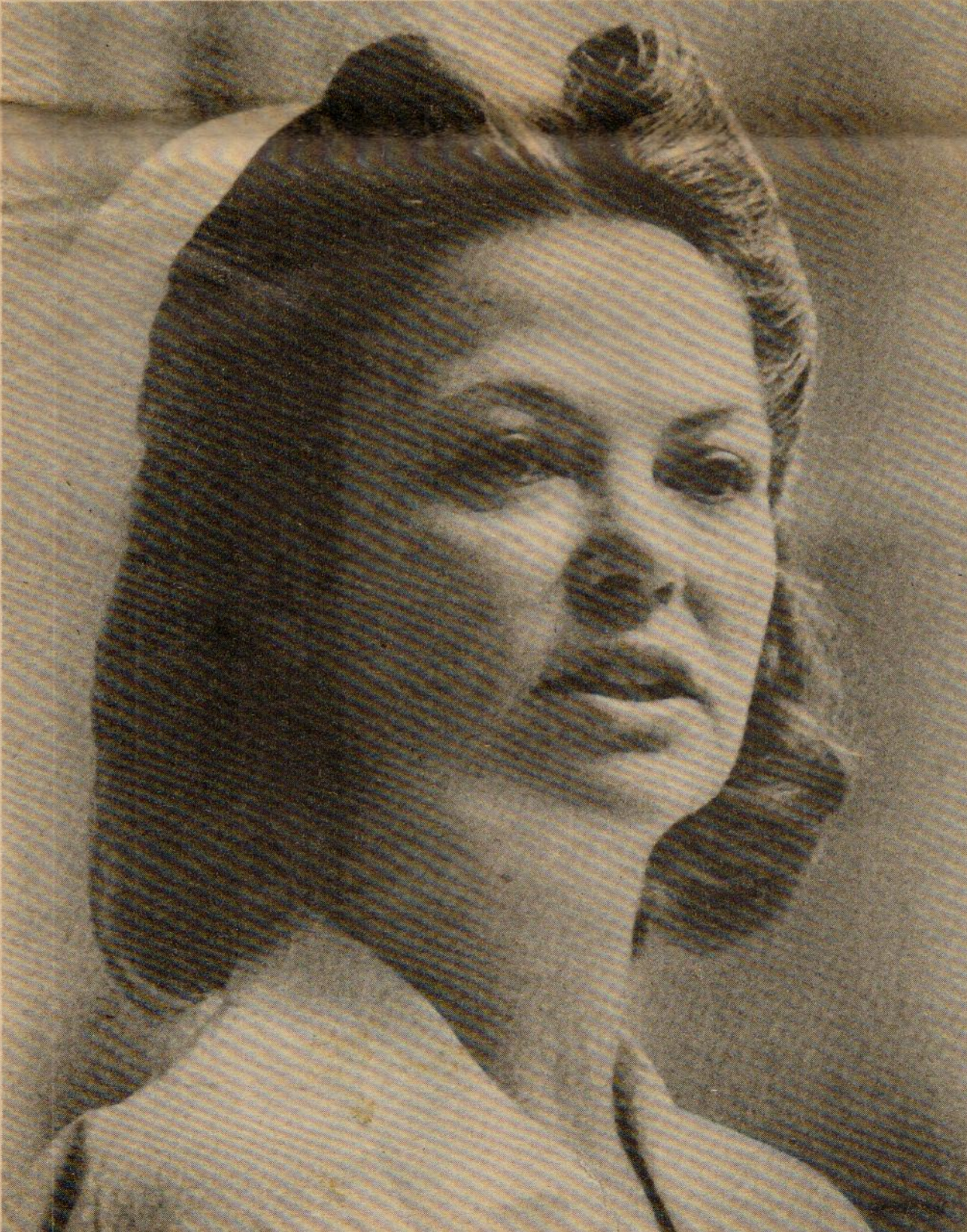


Photo by United Artists

by Ernest Barr

The movie made from Ken Kesey's book, *One Flew Over The Cuckoo's Nest*, is a very radical criticism, not only of mental hospitals, but also of social institutions in general, and the passivity of the public in its efforts to change such intolerable conditions.

The scene opens on the ward of a mental hospital, where the lead character, McMurphy, is being committed for observation, to determine whether or not he is mentally ill. McMurphy has been transferred from prison, where he was serving time for rape.

When asked by the head psychiatrist why he was there, he replies: "I guess because I fight and fuck too much!"

All of the other patients on the ward are either so withdrawn that they are virtually catatonic, or they are so frightened of the people who run the ward that they obediently do everything they are told, no matter how much it is detrimental to their own self-interest.

McMurphy sets out to try to change all this by doing what might be called *radical therapy*.

One patient, a very tall Indian whom they call The Chief, is thought by the staff and the other patients to be totally deaf and dumb. But McMurphy sparks hope in him and soon the Indian is both talking and hearing, and becoming more alive and hopeful.

A truly loving relationship develops between them, and the two plan to escape and flee to Canada and freedom.

McMurphy upsets the whole routine of the hospital ward by encouraging the other patients to break all the rules. He takes the whole ward out of the hospital and takes them on a fishing trip. When they return the hospital staff is waiting on the dock.

He bribes the night attendant to open the window of the hospital and allow two of his women friends in for a nocturnal party. The whole ward parties up, and when the day shift returns the ward is a shambles.

The psychiatrists have a meeting to decide whether or not McMurphy is mentally ill. They decide that he is definitely not mentally ill, "but he is dangerous."

The "prescription" is electro-convulsive shock treatments. McMurphy laughs at this, joking that they have him on 10,000 amps a day.

At one point in the picture, McMurphy wants to change the ward routine to allow the patients to see the world series. But the staff refuses.

McMurphy tells the other patients that he is going to see the world series anyway that afternoon. When they ask him how he is going to get out to see it, he points to a heavy water drinking fountain, which is firmly attached to the floor, and he says:

"I'm going to pick that up, lift it over my head, and throw it through that barred window. Then I'm going to crawl out through the hole that it makes."

The other patients laugh at him. "You can't lift that," they tell him "It's too heavy."

McMurphy says: "Wanna bet?" They bet, and then McMurphy makes an attempt to lift the fountain and fails. The others laugh at him, but he replies: "At least I tried!"

In the end, the establishment breaks him, and he is turned into a catatonic who cannot be reached by The Chief. The Chief smothers him with a pillow to put him out of his misery.

The Chief walks calmly to the water fountain, tears it from the floor, raises it over his head and tosses it through the window. The movie ends with The Chief climbing out through the hole that it has created.

There is a great deal of symbolism in the movie. At one point we see a staff member playing with a yo-yo in the background, implying that the staff is a bunch of yo-yos.

Furthermore, with the exception of the head nurse, who is white, and her assistant who is mulato, all of the staff is black. In short, they are niggers! They are the slaves of capitalism who have sold out to the establishment. They are what Marx calls Lumpenproletariat class, "the dangerous class, the social scum", "the leavings, the refuse of all classes."

The Lumpenproletariat class was considered dangerous by Marx because of their socio-economic desperation. Centrifuged out of the working class by the bourgeoisie revolution, this class of people was forced to earn their living at what Marx called "dubious means of sustenance."

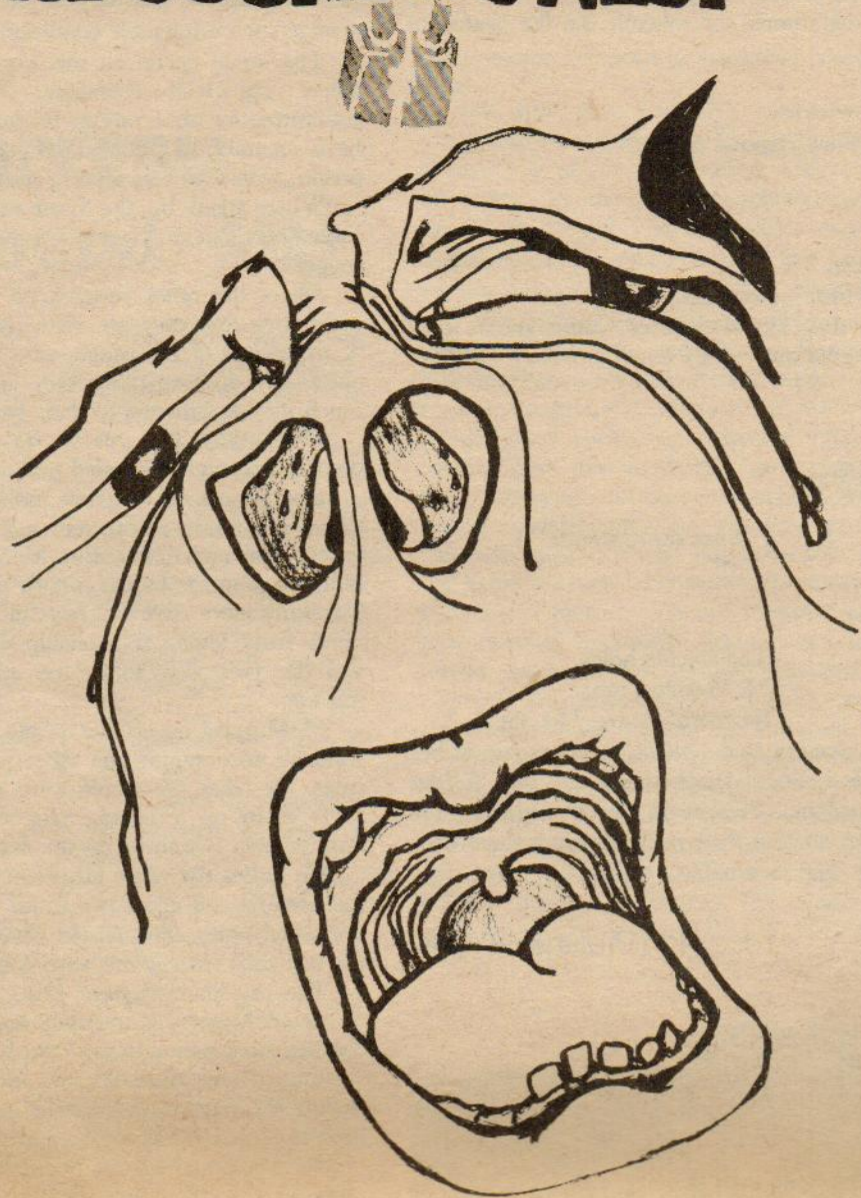
Policemen, who enforce the laws laid down by the capitalist class, are lumpenproletariat. So are warders, who deprive people of their freedom and submit them to cruelty and punishment in the name of law and order.

Whether those warders do their work in prisons, mental hospitals, or schools, matters little. Whether they are nasty about it or sweet and "kind" does not matter either. They are the system, and they benefit from the system. They earn their living at it.

There is little hope that a revolutionizing of our social institutions will come from the lumpenproletariat classes. Workers must unite, and protest in large

cont'd. on pg. 6

ONE FLEW OVER THE CUCKOO'S NEST




cont'd. from pg. 5

numbers, *concretely*, against the cruelty inflicted on their fellow human beings in the name of justice, therapy, and education and religion.

People who are active enough to take up this challenge can be brought together through this paper. You can write to me care of this paper. ❖

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cont'd. from pg. 5

"It's for everybody."

"It's therapeutic. We've already discussed this and we decided it's therapeutic. Now you remember that decision, don't you?"

Deceit, condescension, mind-fucking.

He senses the mindfuck, the sadism, the control, the invalidation, but he's in a bind and can't say anything. The mother inside him controls him, and when she doesn't keep him submissive enough, he will get

electric shock. Brain whited out.

The orderlies. Sadists, unloved, small balls.

The doctors. Sincere, dedicated. Deceitful, dishonest. Patients aren't really people anyway. "He's dangerous."

The nurse-mother. "I'd like to keep him here and see what we can do for him. I don't like to pass on our problems."

Her problem is to manage to exert her control to the point of the very death of those around her. Sanctioned by the institution.

Is this movie consciousness-raising?

The audience. Every time someone on the ward expressed something FEELING, the audience laughed, at the "craziness", I suppose. On the way out of the theatre, I heard one girl say, "That nurse, she was mean." ❖

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Combatting Homophobia

by Wayne Jefferson

Road map on the car seat, I finally locate the high school in the twilight, park, lock up, and stride briskly through the door. I suspect that I look for all the world like a respectable bureaucrat with attache case or a doctor making a house call. I'm neither. I've come to speak with an evening college sociology class on "the most taboo" topic that still exists: homosexuality. Because of my topic, I'm many things in one — a health-care professional treating the social disease of homophobia; a counselor; a preacher of the faith; certainly a platform performer; to some a pinko pervert, to others an American minority-individualist; and, to almost all, an alien since I represent tonight the most stigmatized, discredited and most misunderstood minority group existing.

I'm quite early, intentionally, so I can nose around the area like a cat, find the room and blackboard, rap with early arrivals to sense tonight's special moods and needs, for I have found that each speaking engagement is similar, but different. It's been a long road to this room — beginning on a side road with the first stirrings in the seventh grade, then branching through the confused isolation of my teens, and finally emerging onto the high road of gay lib. And now this part of the highway, public speaking, where few, even in gay lib, come to travel.

ALIVE INTERACTION

Gay lib panels are not easy to do. Ah, the botched sessions I've seen, either in the form of bone-dry lectures or formless "rap sessions," the former without zip and the latter lacking real substance. The tone and mood of bad sessions? Most are like an inquest or a wake: static, never coming alive. No interaction. The audience sits stony, stillborn and polite, while a question is asked. The speaker takes off on a long, semi-related monolog. Then the weary, crypto-nervous silence begins again. "Just like school." The speakers? Too often they are at one extreme or another. Some are unprepared with the basic facts plus arguments. Some are over polite and lacking moxie, too easily cowed by hostile or ignorant attacks and being unable to handle attacks, they lose the chance to take the offensive and work with the attackers. Some come on too strong, too plastic-militant. They are "liberation tripping"; gay and proud in exultant orbit.

No, what we try to do in them — emphatic interaction — is dictated by time. We don't have any of it really — only an hour or two. And in that time we can't tell all facts; we can't answer all questions; we can't change all attitudes. All we can hope to do is use every minute to give a solid "core-experience" which our audience can carry away, and use to grow on later — after the homos have departed. This relieves fears, raises

awarenesses, and strengthens abilities. And since this is a gut thing really, it's not done by information, but by experience — by creating a living workshop in which the vital gay-straight interaction takes place, where we share our own selves and where they experience their true feelings about it. This is worth ten times the usual reading or dry lecturing.

To accomplish empathetic interaction, we have a few guidelines from earlier engagements. We hope they'll work well tonight too — time will tell. These include:

1) Head-competence — being able to handle ignorance. Knowing your facts cold, also the basic "arguments against" and their equally basic rebuttals.

2) Emotional "cool" — being able to handle bigotry and stupidity both. A fine blend of geniality and forcefulness is needed, since neither one alone is enough, and we ourselves are the message tonight, the only gays many of them will ever know, at least until some crisis arises. Here's the dilemma. Too much radicalism (Gay Anger) will backfire badly and simply turn them off with a counter-productive sour taste to carry away. That's the fact; "Middletown U.S.A." simply can't handle minority militancy. But then, the pure coat-and-tie politeness of the "good homosexual" will work just as well as Uncle Tom did. It won't nudge them enough. It will deprive them of learning that gay oppression exists, dammit, and that this is immoral, irritating, and unacceptable. For no real learning on *this* topic takes place without some jolt, some stirring-up, however skillful, and that's the fact too.

3) Empathy — being able to handle homophobia, the panic and the disgust. To peer-counsel other gays is hard enough. Even harder is to get to where many straight minds and guts are still at — to feel once again their uneasiness, inept anxiety, to non-judgementally bring their feelings and fears out (perhaps better than they can do themselves), then to work on up and out from these with them. Truly to be where the other person is at, thus, is the hardest thing to do, the most necessary, the most satisfying — but the thing most usually muffled.

4) Facilitation — being able to overcome audience reticence, to create a lively "theatre" out of a stodgy panel. After all, learning occurs, not from lectures and answers, but from people dealing with their own (usually erroneous) beliefs, through their questions which reveal these. The trick is to get those questions out! One good ploy here is "Playing Ball." That is, not simply answering a question flatly and then dropping it, but making it into a dialog, leading them on to ask and talk more. Shape your answers so that they will raise other points to be picked up on. The hardest trick is to stay in empathetic touch with their fears, non-judgementally draw out their continuing comments (even negative), but

at the same time challenge and correct these notions with new facts and attitudes, even as you (somehow) still keep them open and flowing with their feelings. Don't turn them off!

5) Person-to-Person — above all, the ability to share our very selves with them. We should share our personal experiences, reactions, feelings — what it's like for us. Facts from a textbook, they can get any time; our own testimony from our own gay living is what they really want. That works! That makes these sessions special after all.

But first the basics. By now my female partner has arrived, the last students have filtered in, semi-sleepy after the evening meal the overly genial instructor introduces us and we're off. We open with a formal core statement. Some speakers don't do this. O.K. But, Mariann and I feel that we must set, right at the start, an open and easy tone and dispel a few super-glaring misconceptions. Otherwise, the whole evening can be wasted in silent hesitations, plus clearing up elementary ignorances such as child molester, etc. So, we start the rap, seeking empathy. Mariann says, "The only stupid question is the one you don't ask." We say: anxiety is natural. We're not here to convince or convert; just to aid understanding. We may seem shocking or one sided, but maybe only because all you've known of gayness has

cont'd. on pg.18



Photo by John Steer

Psychoanalysis and Socialism

by Bill Holloway

Scientific socialism's goals are to understand the objective material factors which have produced class society, and to use this understanding to design a strategy for eliminating class society.

Socialist theory postulates that apes were moved by scarcity to use labor to survive, and labor produced human consciousness and culture. For example, a decline in the abundance of food would move the apes to search out food, perhaps digging it up from the ground and learning to store it. Inclement climactic changes would move them to build shelters. Alienation, according to socialism, lies in the separation of humans from the products of their labor, which occurred with the advent of class society.

A radical psychoanalytic perspective demonstrates that alienation in the modern world is maintained by psychological forces beyond the alienation of labor, and that these forces are the basis of class society.

Material factors, such as scarcity, effect culture through the medium of human motivation and reaction. Scarcity would move apes to develop labor to the degree that they responded with dynamic adaptation, the striving of life toward living rather than passively succumbing to external conditions and dying. Human consciousness expands through dynamic adaptation, and at the same time it is dynamic adaptation, existing as an active relatedness to the world.

When apes developed labor, giving up some of their

instinctual behaviors, the adapting dynamic became a stronger dynamic of grasping the environment with consciousness and effective activity, continually stepping further out of instincts, and becoming a separate individual. This dynamic produced tools, and tools were an opportunity to develop a more active consciousness. This process continued, the increasingly complex coordinated activities of labor helping to stimulate the further evolution of the capacity to recreate the world. Thus dynamic adaptation has developed into our nature, and is not merely conditioned into existence.

This has been substantiated by Piaget and Montessori, among many others who have observed that children who are not yet socialized will spontaneously construct their own reality by actively relating themselves to their environments, acting on their needs, striving to gain a mental grasp on things and to have an effect. They do not passively absorb whatever the environment feeds them, forming themselves to it, unless their nature is oppressed by force.

Yet our culture is by no means the pure extension of the capacity for activeness and effectiveness. People live today feeling ineffective, appearing passive, and expressing a condition of unconsciousness, regression, and destructiveness. Adult personalities limit children's opportunities for activeness, using the force of threats, anxiety, discouragement, indifference, and a poverty of knowledge to repress them.

This dilemma can best be understood by using the skill of listening deeply to others' feelings and attitudes, utilizing the analysis of symbolic logic. A radical psychoanalytic view of human experience shows us that people are never in a purely passive state, and cannot in any circumstances be conditioned to be completely passive, but that their dynamics of activeness may not reach the behavior level.

If you practise the science of psychoanalysis, which you can do without accepting Freud's or anyone else's theories on human nature, you will see that in modern culture, individual's attempts at active relatedness are frustrated, and people adapt their consciousness by turning to symbolic satisfactions and sublimations, or to resentment and destructiveness. In a situation of unbearable oppression, this form of dynamic adaptation enables life to go on while strivings are repressed.

A psychoanalytic view of history tells us that such displacements of relatedness into non-productive directions have been happening throughout civilization. Social structures and cultural uses of material goods are symbolic expressions of underlying feelings. Religions and rituals, power roles and passive roles, tall buildings and automobiles, money and private property are all symbols. Each serves both a common emotional function throughout the culture and, at the same time, individual

cont'd. on pg. 15

Marat/Sade: Rational/Emotional Conflict

by Nancy Christopoulos



Photo by United Artists

Marat: ... *We are all so clogged with dead ideas
passed from generation to generation
that even the best of us
don't know the way out...
We stand here more oppressed than when
we began
and they think that the Revolution's been
won.*

de Sade: *"Before deciding
what is wrong and
what is right
first we must find
out what we are
I
do not know myself..."*

Marat/Sade splits the reader in two. The conflict is a basic one: how can we balance social consciousness and self-awareness—the outer and the inner realities?

Peter Weiss's play about a play tears away the facades and leaves the viewer wide open and vulnerable to the conflict within between personal and political evolution.

Two characters, Jean-Paul Marat and the Marquis de Sade, represent the two sides of this seemingly insurmountable division.

The stage is set in an asylum for the insane and other social misfits in Charenton, France, 15 years after the French Revolution. The inmates of the asylum are performing a play about Jean-Paul Marat's assassination. Marat, one of the leaders of the revolution, was stabbed to death in his bath by Charlotte Corday, a young woman from Caen, a small town in France. The play is written and directed by one of the inmates, the infamous Marquis de Sade.

Marat and de Sade are pitted against each other. Throughout the play a continuing argument ensues between the two men.

De Sade has placed his faith in exploring the senses

and his own inner world.

Marat is the champion of the people. He has overthrown the oppressors and tyrants through violent revolution.

The director of the asylum, Coulmier, his wife and daughter, and the post-revolutionary elite have all come to view the production. Coulmier uses the play to evidence to everyone (including himself) the glorious changes effected by the revolution. Culture has been brought to even the most mentally depraved. No more are the insane caged like animals. The play takes place in the modern bath house, where hydro-therapy is used as a treatment for mental disorders.

Marat is portrayed by a diagnosed paranoid. Charlotte Corday is convincingly acted out by a woman with sleeping sickness and melancholia. The asylum's most vocal hysteric has been given the role of Jacques Roux, the rebel priest. Duperret, Charlotte's platonic love, has been incarcerated because he is a sex maniac.

What is remarkable to me about this play is its depth. Many times I have been emotionally involved on many levels at once.

The first level, the most obvious, are the historical facts in the play. Marat *did* help lead the French Revolution. He *was* assassinated by Charlotte Corday. De Sade wrote many novels and plays in his life, most considered scandalous and lascivious. He was locked in the asylum in Charenton (for sexual extravagances) and there wrote and directed several plays—not including this one.

Secondly, history shows us that during and after the revolution many people were committed to asylums because they were political prisoners or other undesirables. It is also true that the reign of terror and butchery continued long after the Bastille fell.

Weiss, through de Sade, has carefully chosen patients with "illnesses" which express the characters they portray. Marat, the paranoid, etc. This is no accident. He's saying Marat could have been a paranoid in any hospital, had fate so decreed. Or, any paranoid could have led the French Revolution.

Throughout the play there are direct and indirect statements that Marat is a butcher, that France is just another country full of unconsciousness and that the revolution has changed nothing. *"Man is a mad animal...I'm a mad animal!"* Coulmier, whose reputation is on the line, outrageously interrupts this heresy at various points. He is gently reminded by the herald of the production that these things *"could not happen nowadays"*. A new, improved age is upon them. De Sade has taken the opportunity to attack the new bourgeoisie, but of course he and his actors can't be held responsible. After all, they're lunatics and who in their right mind would take a lunatic seriously. This is an expression by Peter Weiss that mental patients and other prisoners often do express reality, but in such a way that they can't be held responsible for what they see.

Throughout the play there are some very touching speeches, particularly by Charlotte Corday. Charlotte, expressing her feelings, says:

*"What kind of town is this
The sun can hardly pierce the haze
not a haze made out of rain and fog"*

*but steaming thick and hot
like the mist in a slaughterhouse...
What sort of streets are these
Who invented this
who profits by it
I saw peddlers
at every corner
they're selling little guillotines
with tiny sharp blades
and dolls filled with red liquid
which spurts from the neck
when the sentence is carried out
What kind of children are these
who can play
with this toy so efficiently
And who is judging
who is judging."*

Charlotte is stunned by the barbarism she sees around her. She feels betrayed by Marat who promised a new world. The new world is worse than the old. More poverty and violence. She's put her faith in a leader who has let her down. She feels killing Marat would put an end to the bloodshed. For her and for others Marat *is* the Revolution. And even Marat knows that if he is the Revolution there has been no revolution. Charlotte's killing of Marat symbolizes ending her blind faith in authorities and taking responsibility for change upon herself.

During the play de Sade slips Charlotte a real knife instead of a rubber knife. As Charlotte is about to stab Marat, Marat grabs her hand, saving his own life and expressing that he too cares to live. Conversely, when the patients riot as the finale of the play, de Sade is ecstatic. The battle between the two philosophies is not really so opposite after all. Both camps contain traces of the "enemy". There is no black and white!

Marat/Sade depicts the state of the world today. It also shows the splits within each of us. The split between the animal and the machine, the physical and the mental. De Sade, in history, *was* locked in an asylum. Weiss has placed Marat there too. They were *both* prisoners. To split ourselves is to keep ourselves prisoners in a never-ending conflict.

Weiss employs a woman, a symbol for those qualities traditionally attributed to females, waking from sleep, or unconsciousness, which will put an end to the paranoia and hysteria. Emotional sensitivity can penetrate and equalize the rational (irrational) thoughts which plague modern people.

As a final statement, the patients mass together and revolt. Weiss is expressing his despair here. He feels we've gone too far and consciousness is impossible. Thought without feeling is too great an authority to overthrow. And the unrepressed feelings of the inmates, without critical thought, is real madness and chaos. History, according to Weiss, repeats itself over and over again.

In the end, everyone is still inside the bars together. Marat, de Sade, Corday, Coulmier. The inmates may have taken over and destroyed their oppressors, but the victor and victim (who's who?) are *both* locked up and unable to be truly free. ♦

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Details of Detailing

by Ernest Barr

Karl Marx knew that productive work meant something more than the mere expenditure of energy. In order for it to be productive, a useful product had to be produced by it.

But under capitalism, much of the "work" which is done fails to produce such a product, and the labor which goes into it is wasted.

The reason for this is that our system of "education" has as its *real* aim the production of alienated character, and not the development of the person and his or her skills, so as to allow him or her to function productively in real life.

After I left college, I found that my liberal arts "education" had left me severely in the lurch vis-a-vis earning a living.

The only "profession" open to me, other than the drudgery of unskilled labor, was that of a salesman; an occupation which requires no skills other than "a smile and a shoeshine." So, like Willy Loman, in Arthur Miller's play, *The Death of a Salesman*, I set out to peddle my wares.

The particular field I chose was *medical detailing*. Doctors rarely sell drugs to their patients. They usually prescribe them through the pharmacy, and the task of the medical detail man is to tell the doctors and pharmacists the details on how the drugs are used, the dosages, and so on... in medical jargon, the indications and contraindications for the drug.

My assets were a lot of aggression, youth, a capacity to work long hours, and a sense of humor. But my knowledge of medicine, surgery, nursing, pharmacy, chemistry, biology, anatomy, and hospital procedure was next to nil.

I knew, almost intuitively, that the doctors (with few exceptions) were the people with short hair who wore trousers, and the nurses (with few exceptions) were the people with longer hair and wore skirts. But I knew nothing about specialization, and could not tell a dentist from a pediatrician.

After about two months of detailing a diaper rash ointment to orthopaedic surgeons, and an obesity control pill to eye specialists, I was well on my way toward becoming a seasoned medical detail man.

My standard reply to all questions was: "I don't know, but I can find out!"

Our line of products included an ointment which was recommended for virtually everything except spreading on bread. It was called Proderm.

On the right hand side of the promotion literature was a long list of indication, which included diaper rash in infants, cradle cap (which I mispronounced "cradle crap" much to the amusement of the doctors), athlete's foot, dermatitis, dermatosis, bed sores, anal fistulas, ileostomies, colostomies, burns, pruritis ani, to name but a few.

I recall detailing this ointment to an elderly doctor at the 1955 convention of the Canadian Medical Association. I was in rare form and I had cornered him and was reciting this long litany of indication at him when he turned to the owner of the firm and said:

"My! My! Is it really good for all those ailments?"

The owner turned to him and said: "Yes! I even brush my teeth with it sometimes."

The doctor looked astonished: "Is it good for that too?"

"No!" said the proprietor, "But when I get up in the morning it takes me some time to get fully awake, and I sometimes grab the wrong tube from the medicine cabinet."

All of the products were named using the prefix



"Pro". The ointment was Proderm, the obesity control pill Probase, and it was only natural that when the company's cough syrup came out it would be called Prokof.

Eight months later, in the dead of winter, I was busy detailing Prokof, as an entirely new cough preparation, at Hamilton General Hospital, when an elderly doctor said to me:

"That Prokof isn't new. Didn't he write *Peter and the Wolf*?"

In 1959, I was with another firm, detailing some products at the American College of Surgeons meeting in Montreal. Across from my booth was a company called Milex, which specialized in gynecological instruments.

Each day was a forum for specialists in a particular field of surgery. Monday might have been urologists' day, Tuesday proctological surgeons' day, Wednesday ophthalmological surgeons' day, and so on.

This particular day it was gynecological surgeons' day, the previous day having been the day for the eye surgeons.

The Milex man was having a heyday, detailing an instrument which was used for pulling the cervix out of the vagina for scrapings. To demonstrate this, he had a large foam rubber model of the vagina and cervix.

His line went something like this: "Doctor, I have something here which you will find very interesting." With this he took the rubber vagina up in one hand, the instrument in the other, and went into his act.

When he did this with one elderly doctor, the doctor failed to respond in the usual interested manner. Instead, he said: "Son, I'm an eye specialist, and my interest in *that* (pointing to the foam rubber vagina) is strictly social."

There were moments of levity and human sparks in my fifteen years of medical detailing, but for the most part it was a waste of my life and energies.

Because of my schooling and background, and my failure to find a productive alternative, I sold out to the system, selling, conning, lying, and believing in the product, rather than thinking critically and getting in touch with socio-economic reality. ♦

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Symbolism in Le Chat

by Lynn McCulloch

Symbols are around us everywhere but are nonetheless elusive. One step removed from direct life experience, they are the indispensable means by which we communicate our observations of reality to ourselves and to other people. If we are unaware when we are using them, however, and fail to see that they represent feelings and attitudes from the past, we are likely to misinterpret the real present situation and the human motives that shape it.

The French film, *Le Chat*, directed by Granier-Deferre, poignantly exemplifies the intense grief and suffering that can result from this kind of misunderstanding. Starring Jean Gabin and Simone Signoret as Julien and Clemence, it portrays the rapid deterioration of their thirty year marriage after Julien adopts a stray cat. A trivial incident initially, the adoption becomes emotionally charged as he begins to lavish more and more of his attention and affection upon it. Clemence over-reacts with the jealousy and indignation of an offended woman. In a fit of anger, she kills the cat and unwittingly rouses Julien's dormant feelings of hatred and revenge.

Although the cat is presented as an ordinary one with cat-like characteristics and needs, it is nevertheless endowed with human qualities by Julien and Clemence as an unrealistic extension of their own unconscious needs. Their inability to perceive the motivations for this and to see that the conflict over the cat is just a symbol of an inner struggle to cope with each other rather than an external sign of mutual hatred—that is the tragedy. That is what drives them to extremes of emotional violence and rejection and to both their premature deaths.

For Julien, the cat is not just a cat, but, as in ancient Egyptian symbolism, serves to protect their deteriorating marriage. Fondly attached to the cat in the present, he associates his love for Clemence, with her as a desirable young woman. The cat keeps alive this flame, the illusion of warmth between them, or at least makes it possible for them to continue living together, despite very strained relations and no way of working out their difficulties.

Clemence, on the other hand, sees the cat as a rival

to her affection, and as a symbol of lost love. She associates it with his fondness for whores, whom he really visits for company rather than sex, and his consequent neglect of her. Thus, when she kills the cat, she is trying to save the last remnants of a dying relationship while in his eyes, she is killing the last semblance of love and any remaining feelings of trust.

Actually, the conflict of feelings in this situation is indicative of their long-standing mutual unconcern and misunderstanding. The initial attraction, as seen through



Photo by Dave Growe


flashbacks of Julien's happier memories, was sexual. Underneath this illusion of love is a common neediness based on insecurity, emotional impoverishment, and selfishness. They stay together, not so much out of allegiance to marital ties or out of a habitual underlying "love," but out of the unconscious despair of making deeper relationships with anyone else.

Thus, instead of helping Clemence to become a stronger individual, Julien deepens her dependency. His early encouragement of her alcoholism, "I like you when you drink because you are warmer", and discouragement of her career reinforces her hatred and distrust of him and men in general. She unconsciously agrees with his sarcastic statement: "I'm a bastard like all men. I have nothing against you." In fact, he is not concerned with her welfare but only with his need of her.

Clemence, on the other hand, dehumanizes Julien by reducing him to the role of adoring lover. Even after the illusions fall away and nothing remains to their relationship but anger, she still attributes their loss of "love" to her growing old and losing her desirability. But no amount of primping helps to attract him once again. He has in fact come to hate sex as it has lured him into a painful situation, masking indifference and callousness.

Thus Julien's protectiveness and Clemence's vanity are symbolic reactions. Her alcoholism, the discontinuation of her career, and her attempt to keep up her appearance trigger off memories in which these things stood for acceptance and security. Their continuation under present circumstances makes little sense and thus reveals an enslavement to the past. Since symbolic interactions are taken for the real problems, they are never able to see what is really going on between them.

All in all, the low key approach to this film is a very effective means of depicting problems of relating (or even of co-existing) that are by no means uncommon. While the fine character portrayals make it a film well worth seeing, for entertainment's sake alone, it shows us that making an attempt to understand our own symbols can help considerably in developing deeper relationships.

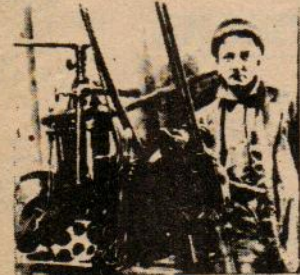


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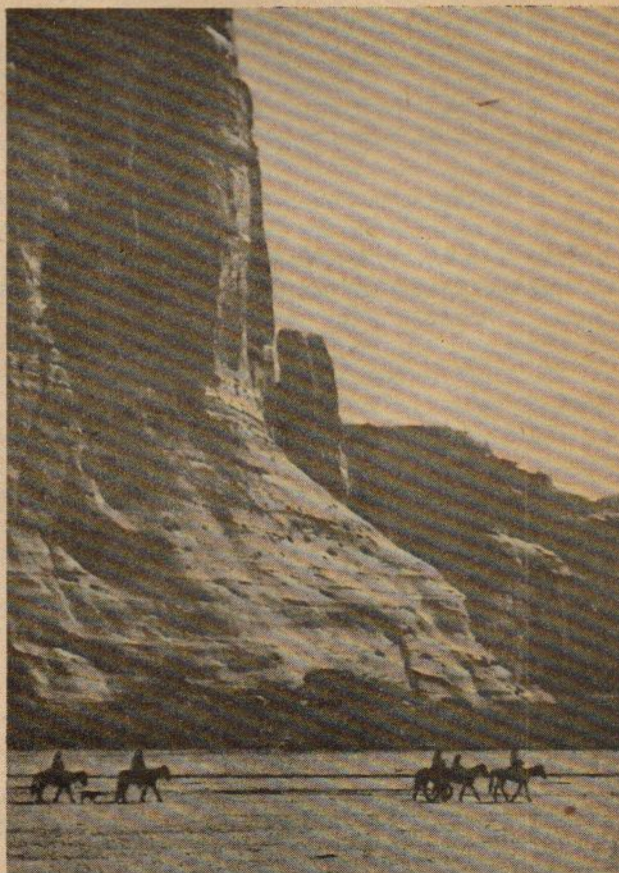


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Love in Education: The Unapproachable Risk

by Dr. E. Brongersma

Dr. Brongersma is a well-known Dutch writer and member of the Dutch Senate. For years he has been an outspoken advocate of reform in children's sexual rights as well as other important social issues. He has written many pieces on pedophilia which have been published throughout Europe. This article is reprinted from Better Life Monthly, with permission in the interest of human understanding. The address of Better Life is: 256 S. Robertson, Beverly Hills, CA 90211.

In a comment on a series of radio and TV programs about pedophilia in Holland (summer 1974), a well-known psychologist, Dr. Huyts, observed that a child should never be sacrificed to the problems of adult people. This is quite right, of course. The interests of the child ought to be the focusing point in our thinking on these matters. I think it is fortunate that, in our culture, this thesis needs no further proof. In comparison to the adult, the child is the physically weaker, mentally less experienced partner and nearly always it has less power.

The quite justified remark of this psychologist will be interpreted, by most readers, as an admonition addressed to the pedophile. No adult should sacrifice a child to the satisfaction of his sexual needs. This rule may, under some circumstances, become a tragic burden for the man or woman who—not by their own free choice—are endowed with a sexual inclination towards children, but the real interests of the child should be given more consideration than the mental distress of the adult.

Quite true again! But it shows the extent to which our culture is stupidly satisfied with itself and the prejudices by which it is governed. Society seems to think that everything would be all right if pedophiles would only abstain from following their impulses and never touch a child. Is it then *only* the pedophile who is faced with the problems to which a child may not be exposed? Doesn't the sex-negative trend of our traditions, the horror of many parents and older people versus sexuality as a whole, and in particular the sexuality of youth, raise enormous problems to which we expose our children in the most careless and brutal way?

In many areas of the world it has long been accepted as a fact that children are sexual beings from their birth and that in the area of sexuality, as in any other area of life, they are in need of and are naturally inclined to acquire the necessary skills for their adult life by playful exercise. Even our western culture knew this until a comparatively short time ago. Erasmus of Rotterdam (1469-1536) wrote a treatise on sexual pleasure and relations with prostitutes for a six-year old boy. No one was scandalized by his choice of subject matter. Marriages of thirteen or fourteen-year-olds were no exception. If the Creator in his unfathomable wisdom gave to human beings at this young age the capacity to procreate and the impulse to accomplish sexual acts, it was evidently unhealthy and unnatural to prevent boys and girls from following their instincts. Some very outspoken proverbs of the Middle Ages tell us how bad abstinence is for the health of boys and girls in puberty.

Western Man did not change his opinion on this matter until technical and social changes led to problems relating to this aspect of nature. The growth of knowledge and the fact that society was becoming more and more complicated, required a much longer period of instruction than in former times. As a result of extended education, children were kept childish and unable to bear responsibility for a much longer time. Among the Berber shepherds of the Atlas Mountains in North Africa, a boy who gets married at age 15 has already acquired as much knowledge of cattle-breeding as an adult shepherd, and he is at least as quick and skilled as the adult. He is an accomplished expert in his profession and is entitled to the same wages as an adult. In this same vein our own culture once knew cardinals of fourteen, army commanders of fifteen and admirals of sixteen. Nowadays this is unthinkable. Before a young male or female in our time is sufficiently skilled in a profession, capable of earning enough to sustain himself and a family and wise enough to act as a parent, he or she is, in most cases, age twenty or over.

The manner in which our culture has rationalized these practices is utilitarian to the utmost: if a young

male is not capable of supporting and educating children, he shouldn't get them. One gets children by sexual relations, and so, for the young male, sexual relations were excluded. The impulse to participate in such forbidden sexual relations was considered a bad one. It was improper for a young male to have such bad impulses. He didn't need these sexual drives, therefore they oughtn't exist, and society behaved as if they didn't exist. The sexual problems arising from the postponement of the age of marriage were shifted off on the shoulders of youth. But God's creation didn't change accordingly, and the result was that boys and girls were sacrificed to the problems of adult society.

It is deplorable that the Christian churches put up a fight as defenders of the creation and its order, but they laid all of their weight on the scale of the dominant social systems. Hell, death and damnation were proclaimed as the fate of boys and girls if they gave in to the instincts with which God had endowed them, but which were inconvenient to the social system. Positively the churches propagated "purity" (as if the physical expression of love and tenderness were impure) and "childlike inno-

cence" (as if sexuality should be associated with ideas of guilt and criminality). This way of conceiving things is, well considered, blasphemous.

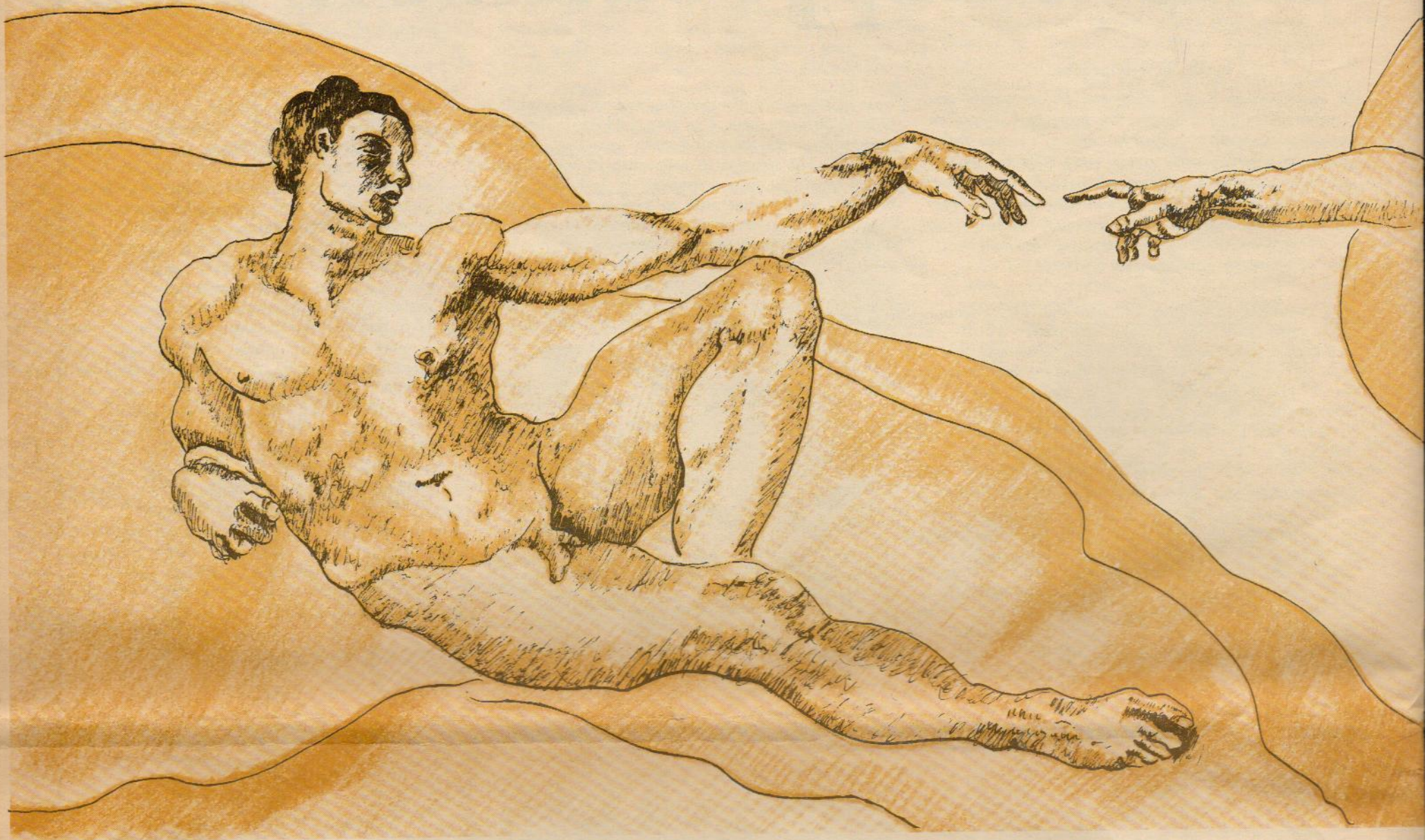
In the meantime, the suppression of young people's sexuality became so thorough that even masturbation, since it did not lead to procreation, was rejected absolutely. The adult world brought its heaviest artillery into position against youth, which was defenselessly subjected to its piety, "wisdom" and science. Masturbation became a deadly sin, alienating the child from God, and destining him to everlasting punishment in the flames of Hell. Bad boys would depart to Hell even sooner as the "secret sin" would make them complete physical and mental wrecks, and they would fall due to an untimely and cruel death.

To understand much is to excuse much. Perhaps we should not be too severe on the parents, priests and doctors of former times who believed themselves correct in all of this nonsense and medical madness. But there is reason to compromise and silently pass over the enormous amount of pain and the evils of suppression

cont'd. on pg. 14



Photo by Grant Kayler



Mysticism, Fascism and the N

by Bill Holloway

How dead is fascism? We can see totalitarianism in political repression, nationalism, and the mass-mind culture, but in fact the roots of fascism are more abundant and closer to home than we might notice.

Fascism is rooted in the authoritarian personality, the syndrome of submission and love of power which develops out of alienation from human transcendence.

The need for transcendence (growth, creativeness and effectiveness) is part of the dynamic of human nature. This is not transcendence in the conventional alienated sense implying by-passing something. It is our inner striving to grow and create through an organic process, effecting a transcendence to an expanded consciousness, living more fully and making our environment more productive for us.

When this isn't happening, as in the modern world where life has lost its human proportions, there cannot be a sense of real transcendence. The capacities of the self are felt to be ineffective.

When there is not real transcendence, the individual's powerlessness and inhibited spontaneity give her/him a disintegrated sense of reality, making her afraid and doubtful. Unable to relate, her individualness becomes a burden, and she feels isolated. She seeks a way out of the need to establish relatedness, and this is the foundation of the authoritarian personality: the individual wants to give up the task of creating an identity and real transcendence, and wants to submerge herself in a power greater than herself. By creating a psychological attachment to an external power, she gives up her own potential capacity for active transcendence and solves her isolation in symbiotic unity.

Since the greater power chosen for this symbiotic attachment will need to provide a feeling of transcendence, the ideology of authoritarianism often includes abstract conceptions of power which transcend nature.

These mystical conceptions originate in the same

psychological condition as the authoritarian personality does, the lack of an effective self. The psyche displaces the potential inner source of effectiveness onto an external supernatural conception. The mystical conception is given an existence of its own and felt to be an absolute, given in nature. This enables the person with the authoritarian personality to feel that it is Fate, God, Science, something inevitable dictating her submission to the irrefutable goals of the mystical power conceptions, and at the same time she can feel an alienated sense of power. She escapes from her individuality and gains an illusion of power.

Since the authoritarian's belief in an external power is rooted in doubts of her own self, it is rooted in a lack of faith, and compensates for this by being a stubborn, irrational faith. The actions of the authoritarian, always done in the name of something outside the individual, are compulsive and fanatical.

Being cut off from effecting real transcendence, the authoritarian will always feel a deep ineffectiveness and, because of it, anxiety. Chronic anxiety thwarts the life-loving and life-supporting strivings, resulting in destructiveness. Authoritarian ideology usually includes overt destructiveness, rationalized by the mystical power conceptions, and authoritarian behavior is always essentially life-negating.

Nazi psychology gives us a concrete picture of the authoritarian personality and mystical transcendence.

The most ardent Nazis came from the lower middle class, the artisans, shopkeepers, and white collar workers. In understanding the motives of these people, we must realize that their lives were rooted in a general tradition of class hierarchy and an atmosphere of emotional and psychological repression preventing the individual development of real transcendence. This class particularly had a way of life based on scarcity and thrift, making them suspicious and petty toward others, and in previous

generations they had compensated for their lack of social prestige by identifying with the Kaiser and by looking down on the working class. They loved the strong and hated the weak.

The rise of monopolistic capitalism had threatened the lower middle class, and the depression further eliminated their security, as well as undermining the principle of thrift in which they believed. The revolution in Germany eliminated the Kaiser and increased the prestige of the working class, doing away with the opportunity for the lower middle class to look down on someone.

Thus these people, who had a weak, alienated sense of self to begin with, were made to feel increasingly inferior and frustrated. Having the authoritarian character, they could only experience their frustration from a helpless, externalized standpoint, and they could only react with resentment and hatred, mixed with an intense longing for transcendence. Their ineffectiveness made them desperate for an escape from their condition.

Nazi ideology offered a tempting appeal to the emotional desires of the lower middle class. National superiority gave them a focus on which to displace their social inferiority. The need for transcendence was turned into the Nazi mystical race theory and national imperialism; Hitler was felt to be a Messiah who would realize the German destiny of scientific, biological superiority. Mass ritual spectacles highlighted the ideology of Nazi purity of purpose, and encouraged the dynamics of submission, sacrificing the ego to Nazi "evolutionary" ideology, and love of power, worshipping the abstract power of racial destiny and striving for domination over others.

The desperation of the lower middle class made them ready for submission and alienated power. They willingly joined a direction opposite to their real economic interests;



Drawing by Lynda Lemmon

eed for Transcendence

the rise of imperialism and the military state would further impoverish the individual, both materially and psychologically.

Big industry backed Nazism, hoping to harness the nation in service to their economic interests. Hitler accepted their support, intending to implement his own mystical authoritarian convictions. The Nazi bureaucracy was a collection of the extreme of the authoritarian type, the most selfless and consequently most power-loving, grandiose, and destructive.

Once Nazism gained numerous followers among the lower middle class, it spread easily. The working class had hopes that the revolution would bring the growth of socialism, and the collapse of their successes rendered their convictions ineffective and left them feeling resigned. The bourgeoisie was already characterized by submission and resignation, and their authoritarian character made them accept and support Nazism, even though they did not fully agree with it. When Nazism became the mainstream, the authoritarian ineffectiveness, insecurity, and aloneness drove most Germans to accept Nazism as a vehicle for feeling some kind of unity with others.

We can see from the example of Nazism that the authoritarian personality manifests in a variety of ways, supporting socio-economic conditions on many levels. In different people with different life histories, authoritarian dynamics take different forms. They may show as a weak, passive, easy submission to others or to ideology. They may be rooted in a deeper symbiotic attachment to externalized power appearing as a strong conviction of mystical power conceptions and control to the point of sadism. Or they may become the absolute symbiosis: destructiveness as an attempt to effect the world.

Authoritarianism and alienated transcendence are visible in today's spiritual movement.

Concern for spiritual development can be humanistic

and free from mysticism. Humanistic spiritualism uses self-discipline to integrate the inner spirit: the mind, body, emotions, and unconscious, to reach productive spontaneous contact with the environment, effecting a real transcendence with human proportions.

Few spiritual disciplines are truly humanistic, emphasizing the role of the concrete efforts of the individual to relate directly to the real world in producing the experience of transcendence. Thus most spiritual disciplines cannot overcome the authoritarian tendencies to feel ineffective and seek a solution to anxiety through mysticism and self-negation.

Regardless of how much the words of a spiritual philosophy seem to make sense, or how benevolent they sound, we must analyze the actual emotional function of the philosophy for its specific followers.

Like Nazism, mystical spiritualism offers the notion of supreme superiority, the fulfillment of a transcendent destiny in the practised mystical experience, and submergence of the self in a "higher" abstract order of the universe.

Usually mystical spiritualism includes submission to a "master", an irrefutable authority who has "the knowledge" and who will help you realize your destiny. While sacrificing individuality and independence, the adherent to mystical spiritualism feels powerful by attaching herself to her grandiose illusion of the master's greatness. Consequently, she acts in irrational faith, approaching everything with irrefutable preconceived notions which block her experience and invalidate others' experiences.

Mystical spiritualism equates consciousness with mystical power conceptions. Whether the mystical teaching speaks of a "consciousness" which comes from within or an enlightenment which comes from an external source, it is a displacement of the real inner source of

potential active relatedness onto an illusory conception, offering the authoritarian psyche an easy way out of ineffectiveness.

The mystical concept is an abstract individualized notion of consciousness, not recognizing the true root of consciousness in acts of relatedness to others and the world. Just as the flower can be fully understood only in the whole process of seed and plant growth, consciousness can be fully experienced only in the context from which it springs: the process of active relatedness. Historically, humans create themselves, society and consciousness through productive acts of relatedness. In following mystical ideology, the spiritual adherent believes that she can attain consciousness by remaining passive, cutting herself off from relatedness, real consciousness and effectiveness.

Spiritual philosophy often encourages "relating to what is outside the self", but in practice this is not the humanistic discipline of becoming concretely aware of external reality and actively effecting it as an individuated, separate person; it is a submergence of the undeveloped self in a mystical "oneness". This mystical experience is essentially a regression to the earliest infantile state of narcissism (undifferentiated consciousness).

The mystical experience can occur when the natural capacity for feeling and relating has been blocked, producing an attitude turned away from open contact with others and the environment, preventing the expression and consciousness of the self. When feelings and strivings occur, the experiences and contact which evoke the feelings cannot be distinguished, and the origin of strivings in the inner life-energy cannot be recognized. The source of strivings and feelings is displaced onto nature or another mystical conception, experiencing it as an animated power. Strivings are felt as an undifferentiated oneness with nature. The attainment of this blissful, unconscious, pas-

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inflicted on generations of children by churches and educators. It has deformed their minds, driven many to suicide—and this for the sole reason that they were sacrificed to the sex-negative taboos of the older generation. This fatal course of false adult wisdom and science should caution us against the harm which may be wrought in this field by other irrational taboos.

PHYSICAL EXPRESSION SUSPECT

In *Homosexual Behavior Among Males*, one of the best books on the subject, the American psychiatrist Wainwright Churchill points out, e.g., that the fear of homosexual behavior—and anything in the least resembling it—is instilled in American men to such a degree that it makes fathers cold and unaffectionate in their relations with their growing sons. Any caress, any physical expression is suspect and is banned. A well known Dutch columnist once correctly observed that few people realize the great amount of positive feeling that is held back by suppression. An exaggerated horror of homosexuality breeds a stifled generation of young Americans, devoid of feelings and with poor aptitudes for human contact; later they may lead a successful life as hard-boiled businessmen, but they'll lack the human warmth which makes life worth living.

Fortunately today we find, especially among younger parents, men and women in whom this fear is less intense. For most people it is still unacceptable to become aware of, in a positive sense, the erotic aspects in parent-child relationships. Nevertheless, many parent-child sexual relations do go on, only the taboo prevents it from being practised openly and freely. A judge once told me about his pleasant romping with his little son under the showers: "At times I take hold of his penis and he shouts for joy!"

"Well," I replied, "section 249 of the Penal code: indecent acts of parents with their minor child—imprisonment up to six years!" He was evidently taken aback for a few seconds, then shrugged his shoulders and said: "I'm sure it does not harm him in the least. No reason to stop."

"Of course," I said, "and right you are, as long as you don't send other people to prison for doing the same!"

A growing number of parents are gradually becoming aware of the fact that getting together with their child in the tub or shower, romping with it, cuddling or tickling it, or allowing the child to get in bed with them is, for all concerned, an erotically tinted situation. Children are very sensitive on their bodies and are eager to experience lustful sensations. To deprive them of sexual expression is just as

harmful to future development as is spoiling them by catering to their every whim.

Children of over-prudish parents suffer much worse compared to those who get a more liberal education, but children in homes and institutions suffer most of all. During their entire life they are continuously frustrated in their longing for affection, love and tenderness. In many cases this longing acquires extraordinary strength and becomes much more dominant and absorbing. Among the pedagogues, the people who educate them, there is usually a sufficient—or at least reasonable—number of men and women who would gladly give their pupils the warm affection they need, including some physical expression of it. For it is evident that men, in particular, with a strong emotional interest in children, will feel themselves attracted to professions that will bring them in close contact with youth. Alas, the penal law is, like the sword of Damocles, permanently suspended over their heads.

A mother of four nearly-grown sons and daughters was actively interested in social work, and some time ago, visited a home for handicapped children. They showed her a system of awards. Cards with a flower stalk printed on them were distributed to the pupils and every time the child managed to overcome his handicap the instructor drew a petal on the stalk. When one card was filled, the child got another and thus received a higher degree of award. "Horrible," commented the lady, "Our whole society is poisoned by enforced competition and you are deforming these small children by competition for reward by performing. Why don't you take the child on your knee when it has done its best and kiss and cuddle it, showing in this manner how glad you are with its success? Wouldn't that be much more natural?" The staff agreed completely. "But," they said, "in doing so you find yourself nearly half way to prison!"

This is true. I'm acquainted with several cases involving men who were remarkably gifted as educators, well-loved by "their" children and who were able to achieve the most astonishing results in educating them. A boy of ten terrorized every home he was in by his aggressive behavior. Everywhere he went, windows, plates, cups and saucers were smashed almost daily as he got into a fit of temper. He suddenly became like a lamb and gave no more trouble when he was entrusted to a leader who kissed and cuddled him, and, after some time—when they got on intimate terms—he even fondled him over his body. Nothing beyond the cuddling and fondling happened, nor should it have under the circumstances. (An outright love relationship between one special boy and an adult leader of a group could cause undesirable tensions.) Some extra expression of particular affection may be very well tolerated by the rest

of the group, just as one child in a family need not take offence when mom kisses another.) The man was caught in his intimacy with the 10-year-old boy and was sent to prison. (One wonders what became of the boy?)

In another home a leader surprised two boys who were very close friends as they masturbated each other on a staircase. The boys were mortally terrified and feared the worst. "But everybody could catch you here," said the man, "You'd better go to the bathroom. I'll see that nobody bursts in on you." Later he had a serious conversation with the boys about love and sex. These boys would go through fire and water for him and always came to him to talk about their most intimate problems and did their utmost to please him. One day some of the other boys planned to play a trick on the man that could have had rather disagreeable effects on him, and the pair of boys talked them out of it and did not tell on them. Despite the loyalty of the boys, the man's tolerance of sex at the school caused his banishment from the staff.

ADOLESCENT SEXUAL TABOOS

The German philosopher Arno Frank states in his book *Die Gesellschaft Und Das Bose* (Society and Evil) the opinion—and I think it is a sound one—that lack of affection and sexual expression are the main causes of the growing aggressiveness and criminality among present-day youth.

In 1969 the Speijer Committee, appointed by the Dutch government, wrote in its report that initiation into sexuality (hetero as well as homo) by an adult partner might be, in a number of cases, contributing to the favorable development of an adolescent. It quotes the psychiatrist Sullivan who attaches so much importance to deeply intimate relations in puberty.

The taboo against sexuality that is outside the marriage bed and that is separated from procreation has been weakened considerably in the last decade. But the taboo against sexuality of adolescents and children still remains nearly unshaken. This is not logical, presuming one does not cling to false conceptions about the sexuality and "innocence" of children. Once we have seen that these prejudices are unjustifiable, we cannot but observe that our culture neglects immense pedagogical possibilities and even destroys them, where it threatens to throw a large number of people with natural talent for educational work into prison at the moment they act according to their views on adult-child relations.

Of course the victims are not just the born educator and child-lover, but most of all youth since it does not get what

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Patrick Price: A Professional Sports Casualty

by Jim Nuttall

Over the past year or so there has been much publicity on the issue of violence in professional sports. A commission of sorts, headed by Ontario Attorney General Roy McMurty, has attempted to delve deeply into the situation. Many witnesses were called to speak at the Commission's inquiry; yet little real action has been taken.

I believe that there are some relevant facts, covered by the press but not discussed in the commission inquiry, which reveal the psychological and emotional brutality of professional hockey. This kind of violence is subtle and easily overlooked, as it doesn't involve the direct delivery of physical blows.

In the spring of 1974, Patrick Price, a nineteen year old boy from British Columbia, was acclaimed as the best junior hockey player, not only in Canada, but in the entire world. Both of the pro leagues were very keen on signing Patrick to a contract. And so they started a bidding war; Patrick's final salary was set at 1.3 million dollars over a period of five years.

Not long after the season started, serious problems arose. The team coach, who had taken an instant dislike to Patrick, began to chastise him at every single opportunity. In essence, he was exerting pressure on Patrick to do the entire team's work, to carry off every play successfully. Patrick could not fill this bill, and had additional problems of his own to deal with. The 1.3 million dollar contract had swelled his ego to the point where he lost touch, somewhat, with external reality. Consequently, his playing suffered, and the team management became bitter and disillusioned.

Patrick described for the press the nightmare of unreasonable expectations he was demanded to fill. On the other side, the coach described Patrick as a "heartless kid", who'd gotten his money, and now couldn't give a damn about hockey.

Patrick couldn't bear the situation, and before the season ended, he'd jumped to the other league, gladly accepting a 50% cut in pay. Come the next season though, his playing had become so poor that he didn't even make the team, and he lost his self-confidence.

The kind of violence perpetrated in this story is subtle and devastating. The team that had signed Patrick was a new franchise, in a new league. The management

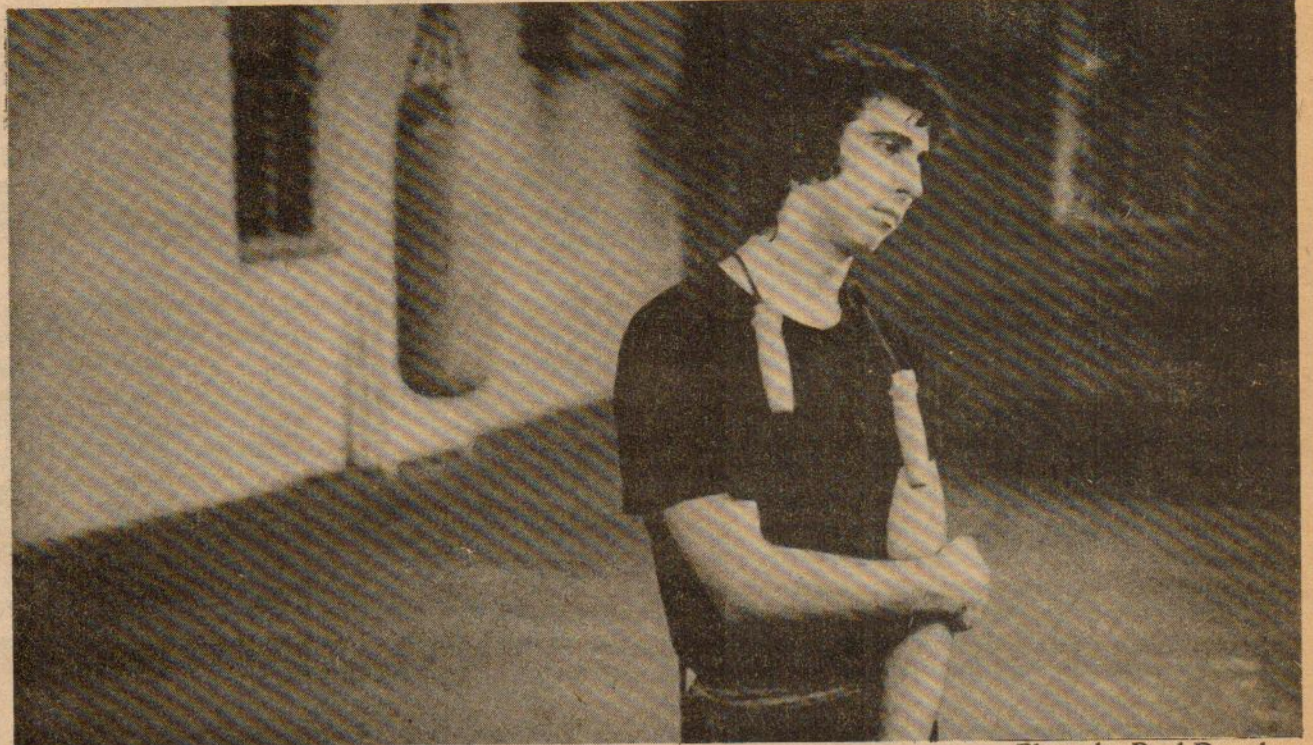


Photo by Paul Douglass

knew that if they were going to make any money, considering the competition of the other team in the same city, they had to have a big office attraction. Something that would fill the arena. They didn't see or treat Patrick as a human being; rather, he was a means to their end.

Since they made their offer so attractive, in financial terms, Patrick jumped at it, without realizing the cost it would exact from him in terms of confidence, self-assurance, and skill. Both parties, Patrick and the management, were motivated primarily by greed, and together they managed to make life miserable for an unfortunate boy.

This sort of situation is the rule, rather than the exception, in professional sport. This being the case, the ever-increasing popularity of organized professional sport, with its increasing violence, is a frightening and discouraging comment on North American society. It can only lead to a deepening of our present unhappy situation.

The Method

by Rudy Kremberg

"This new method of ours," the guidance counsellor said, "is the greatest advance in education since the invention of marks."

The student across the desk offered no comment. His eyes, either out of boredom, depression, or incomprehension—the guidance counsellor was not certain which—remained fixed to the floor.

The guidance counsellor cleared his throat and continued, cheerfully:

"Skeptical? Well, let me assure you that it works. No matter how clueless you are about yourself, your goals, your future, our new method is guaranteed to straighten you out. But first, just to be sure you need it, we'll go through some routine questions. Now, I want you to be perfectly frank. How do you feel about school?"

There was a heavy silence. The student continued his study of the floor.

"Lousy, I guess."

"What's your favourite subject?"

"I dunno. Don't got one."

"On the whole, are you enjoying life?"

"I dunno. I guess not."

"Do you often think about what you'd like to do as a career?"

"Yeah, I guess."

"Any idea of what it might be?"

"No!"

"Does this worry you?"

"Yeah, I guess."

"What did you want to be as a child?"

"I dunno."

"What do you like to do in your spare time?"

"I dunno. Watch TV, play—"

"That's fine. No need to say more."

The counsellor rose to his feet, rubbing his hands.

"Well, I think the new method can help you alright.

Just wait, it'll make a new person out of you. A person with a purpose in life. A person who knows exactly what he has to do and how to do it. No more drifting, no more hating school, no more confusion or anxiety about the future. Yes, sir! If you think you don't know yourself now, wait till we've used the new method!"

The counsellor stepped to the light switch, dimmed the specially designed lights so that only his chair remained illuminated, then re-seated himself. Under the light beam, surrounded by darkness, he looked strikingly god-like.

"Now, I want you to stay where you are and relax."

The voice was decisive, reassuring, soothing. "Now, about a career: leave all the decisions to me. Forget about liking or disliking school. Just let the method do its work, and before you know it, your problems will vanish. And all you have to do is relax. Tha-a-t's it. Just relax and look into my eyes. Relax and look into my eyes...look into my eyes...look into my eyes...look into my eyes...look into my eyes..."

Psychoanalysis and Socialism cont'd. from pg. 7

functions for different people. Ancient mythical occurrences and characters symbolize the attempts at relatedness and displacements of strivings in prehistoric cultures.

The symbols show us the story of human nature. We need rootedness, activeness, effectiveness, creativeness, and independence. And we have a fear of separate consciousness, which creates a resistance to the direct expression of these needs. Humans have come halfway out of unconscious unity with mother nature; we haven't fully developed the capacity for conscious relatedness and unity with the experience of the separate

self. This emotional condition is the historical foundation of the frustration in our culture, and our culture, in turn, intensifies the condition. It is why society still represses despite its productive capacity, and why people still become repressed despite the natural dynamic for active relatedness. We need to look at the messages from our inner strivings, expressed in the symbols of our culture and in the symbols in our own thinking, feeling, and behaving. In this way we will gain a concrete experience of the human emotional condition, and of the way emotions dynamically support

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cont'd. from pg. 1

logic.

An alienated person, on the other hand, may also be capable of applying only one system of logic, even though that logic be Aristotelian logic rather than symbolic logic.

But as we spend more and more time dealing with the *finite*, the finished, concluded, we lose contact with the *infinite*, that which is still on-going, unfinished.

We lose contact with the Kingdom of Heaven, which, as Jesus pointed out, is "within you". And that is precisely what alienation is.

Living in a finite world means having a mind, as contrasted with the state of no-mind of the Zen master. It means minding one's own business, as contrasted with relating to others, because relating to others would be interpreted as meddling in other people's affairs, that is to say being moralistic.

THE SUPER EGO

Freud knew what moralism was. It was an *alien* authority figure, a parent or parent-surrogate, introjected into the psyche, the soul, from outside. He called this the Super-Ego.

It was Freud's opinion that the Ego evolved naturally out of the Id, the female polarity, which he considered a mess of chaos, and death-oriented. His therapeutic aim was tersely summed up in his slogan: "Where there is Id, there shall Ego be."

Now Freud was wrong in this, even though he was a great genius to whom we are all indebted. He failed to see that the conscious Ego is the product of the unconscious Super-Ego, and not the product of the Id or female polarity. As R. D. Laing points out, the Ego is, by definition, the agent of social adjustment. Like the Super-Ego, it too is an *alien* force introjected into the psyche.

If the Id, the female polarity of a person, is allowed to express itself, and is not invaded by an alien Super-Ego, then it will not develop along the lines which Freud observed in his mid-Victorian, highly repressed, hoarding patients. It will not develop along death-oriented lines, as Freud observed happening.

What Freud called the death instinct in mankind is not an instinct at all. It is a psychological pathology known as necrophilia. Necrophilia is the female polarity of mankind, gone berserk. It is the inner world, stripped of its life-oriented capacity, due to repression, oppression, and moralism.

PSYCHOANALYSIS

Psychoanalysis is one way of getting back inside of ourselves, but, unfortunately, psychoanalysis has been filtered through the screens of professionalism and money; money being the most abstract, alienated and alienating, medium of all.

It has been *dualized*, and placed in a professional set-up where there is the dyad of doctor and patient. This dualism is what male polarity is all about. I am not saying that dualism is "bad", but merely that it is dualistic and cannot *penetrate* the female polarity to arrive at a synthesis.

When the female polarity governed mankind in the ancient tribes or matriarchies, there was a *thesis*. The male polarity started to take over and form the patriarchal society, converting the *thesis* into an anti-thesis or *antithesis*. What remains to be done is to integrate the male and female polarities into a new *synthesis*.

The music of Bob Dylan is an attempt to do this. So was the dope-smoking, acid-dropping hippie revolution of the counter-culture. That's what rock concerts are all

about, from Woodstock to Maple Leaf Gardens.

Zen Buddhists call it the state of *no-mind*. Hip people refer to it as getting stoned. R. D. Laing and his associates call it "going down" into one's madness.

We live in a society where everyone must be "up" and where "going down" is labelled as "bad". Thus pot, hash, acid and anything else which is an aid to "going down" is illegal. People who "go down" literally get stoned by the authorities. Yet "go down" we must if we are to overcome our alienation.

The trick in getting stoned, no matter how we do it, is to do away with linear logic and replace it with a logic of symbols and similarities, which is the female logic of the unconscious. Years ago, frustrated males used to speak of "women's logic", implying that women are not logical. They failed to see that women are not logical in the male sense of linear logic, they have a logic of their own, and when that logic is understood women can be extremely logical.

Dylan's lyrics are an excellent example of female logic, the logic of symbols and similarities. They simply do not make any sense when viewed from the standpoint of straight talk, where A is A.

"Nobody feels any pain.

Tonight as I stand inside the rain,
Everybody knows, baby's got new clothes,
But lately I see her ribbons and her bows
Have fallen from her curls.
She takes, just like a woman.
And she aches, just like a woman,
And she makes love, just like a woman,
But she breaks, just like a little girl."

MOON LOGIC

From a standpoint of male logic, straight-talk, this is pure gibberish, fuddle-talk. But when seen from female logic it is a deeply moving tale which communicates on many levels at the same time.

"Nobody feels any pain" would appear to be contradicted by "She aches, just like a woman," if we view this Dylan song from the standpoint of straight, male logic.

But in Dylanese, female logic, the logic of symbols and similarities, "Nobody feels any pain" can have many meanings. It can mean that everybody is stoned on drugs, to the extent that they are feeling no pain. And it can mean that nobody is sensitive to the pain of others.

But if we combine "Nobody feels any pain" with "she aches, just like a woman", then what this says is that *women are nobodies*.

Rain is water, a symbol of feelings, and standing inside the rain can mean Dylan himself *feeling* where women are at. Everybody *knows*, baby's got new clothes, but they fail to *feel* it. Why has she gone to the trouble of buying new clothes, a costume of conformity? Nobody *feels* her pain and *feels* what she is saying symbolically, namely, "I feel unacceptable as I am, and I must conform to the demands of others or be left out, all alone and lonely."

But women are babies, everybody *knows* that. But as Dylan starts to *feel* what women are about, as he stands inside the rain, he begins to *see* her ribbons, what little girls wear in their hair, falling from her curls. She is growing up and becoming a woman, who can make love, feel her pain, and form relationships. As he begins to *feel*, he *sees*, that is to say he *penetrates* and understands women. In short, he fully develops his effecting polarity.

But he is still wary about women, he does not completely trust them. They are exploitative, and she takes, just like a typical woman. So the relationship never gets much beyond sex. It breaks off, just like his

relationships with all women, and the reason for this is that he cannot thrash out male-female disputes without seeing the woman as regressing, becoming just a little girl again.

In the second verse, he speaks of reviving the relationship, because "she's my friend." He believes he will "go see her again."

But she is still the baby, and "baby can't be blessed, 'til she finally sees that she's like all the rest." She is not an individual in her own rights, she is a typical woman, like his own mother. What psychoanalysis calls transference begins to emerge.

He ends his second verse by saying that even "with her fog, her amphetamines and her pearls", she still remains a typical woman, who takes, aches, makes love and breaks.

Neither drugs nor clothes and jewellery can bridge the gap between the male and the female, and the alienation continues. At this level he is no longer talking about his own relationships with women in particular. He is talking about mankind in general.

As the song continues, it gets more and more symbolic and the stone one gets from listening to it gets higher and higher. It reaches an all time high in the last verse.

"It was raining from the first, and I was dying of thirst, so I came in here."

In short, he was feeling all the time. It wasn't just tonight, as he stood inside the rain. That's where it all began, in the world of feelings, when he was a thirsty baby, dependant upon women to feed him his milk.

"And your long time curse hurts, but what's even worse is this pain in here."

The curse which is mentioned in Genesis, where God places an enmity between Eve and the snake is what Dylan is referring to, in my opinion. But what hurts even more is the fact that he himself is on woman's side, female polarity, and he feels unable to express it in such a way as to get what he needs from women.

"Can't stay in here, ain't it clear, that I just can't fit."

He is too big to stay in the womb. "Yes, I believe it's time for us to quit."

"When we meet again, introduced as friends, please don't let on that you knew me when I was hungry and it was your world."

PATRIARCHAL SOCIETY

This is the universal situation, and we do not want to admit it to ourselves. *When we are babies*, we are hungry and helpless, and we are forced to not only depend on women, but deeply trust them.

This is not because we have some *logical* reason (male logic) for trusting women, but because not to trust them would be not to survive physically. But most of us do survive physically, so our "blind" trust of women (mother) is not so disappointing as we feel it to have been.

But pride, moralism, Freud's Super-Ego and Ego, enter the picture, and truthfulness and openness fly out the window. The result is alienation.

In the last verse, women no longer *take*, they *fake*. In short, it is not only the men who are dishonest and fakes, pretending to be someone other than who they are. The women, with their cosmetics and clothes and fashions are also faking, pretending to be someone other than who they are.

And who they are, in the last line, is little girls. The all time high is reached with the emotional realization that in a patriarchal society there are no women, only little girls.

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Dream Woman

by Paul Trapp



*Flying on the wings of night
the moon in tender radiance
casts her reflection to the earth
Sweet moon beams streams of silver
to the meadow and the glade
And to the waters which when touched,
light as a feather
by her cool carress
twinkle back delighted for her company.
Emotions here on earth
are hers to push and pull
We aren't islands, we are oceans.
"Look at the moon through your legs"
My father said
I did
And tumbling on my head
Belly laughing
Eyes captive to her beauty
I said a young child's awed hello
Which, though silent,
echoed through me deeply
And echoes through me still.*

Defensive Working cont'd. from pg. 1

As far as I could see Eva held to two basic tenets of work: "you do your own work," and "you look after yourself." On one particular morning I got a painful introduction to this way of thinking. Each morning my first task was to set up the cafeteria for the lunch rush. This meant at least one hour of concentrated work checking to see what dishes were needed, hauling them from the kitchen, making twelve gallons of coffee and generally running back and forth. On this morning I was half an hour late and had managed to avoid the manager. But I was far behind in my work and so on one trip from the kitchen, I asked Eva if she would get the sugar from the dry storage room for me.

No, she wouldn't do it. It wasn't her job; she couldn't be running around doing other people's work when she had her own things to do...She went on and on, and I sure got the message. I felt hurt and then resentful, but after awhile I began to understand her logic.

In that restaurant (as well as any other place I've worked), if you start doing something for other people outside of your normal tasks, they begin to expect it; then the boss sees it. Soon it becomes part of your normal duties. You end up with more to do, less time to do it in and all for the same money. You feel more and more ripped off *because you are being ripped off*. So Eva avoided that bind by sticking religiously to her own job. She consciously protected herself too by doing her work completely and efficiently, always being cheerful and direct to customers and keeping up her appearance. She made sure no one could seriously criticize her. Her whole working life was an elaborate defence against being exploited still more by the company, while at the same time protecting her job.

It's this idea of work being a defence that is so

important because it means in essence that you destroy a good part of yourself.

People want to be creative; they want to learn new things and develop their potential. They want to move closer to people. But when your whole working life consists of working defensively, you have to do the exact opposite; you have to deny yourself. You learn how to do only the bare minimum and how to cover for yourself. It's a matter of survival. You find yourself actually having to curb your first impulse to reach outward to grasp new ideas, or make any meaningful contact with your companion workers.

I saw it with Eva and many, many other people I've worked with. I've seen it in me; it's the way I work.

After years of this kind of self-destruction you retreat. You split off your work from the rest of your life, or at least, try to. Your creative life becomes Saturday, Sunday, and holidays. Your interests become hobbies. You don't work with the people you're close to. You lose any goals you had. You're bored and depressed.

You withdraw still further in the idea of finding comfort in the future. It's the whole materialistic syndrome of buying and consuming to fill an empty self. You spend your life working forty hours a week, fifty weeks a year; then you try to redeem it all by having a house in the suburbs, two cars, and a colour T.V.

I guess that's what happened to Eva. She had an apartment outside of the downtown core of San Francisco with her husband who had his own job. She looked forward to retirement when the two of them could have their own place in the sun, in Southern California.

When I returned to the commune in March, 1975, I began to work in the vegetarian restaurant which is the main business of the group. Working is now a radically

different experience.

First of all, I live together with the people I work with. No one takes any wages; the profits and debts are shared by all. In other words, I'm not hired to work in a business that is owned by someone else. I'm working to create a living environment for a group of people, not a private space for myself.

Secondly, I feel like I'm developing myself. I'm learning things I had always been afraid of: like cooking, waiting on tables, and more about the different kinds of food in other countries. I'm learning more about the people I live and work with, in very concrete working situations. I feel more and more that I can have a meaningful effect on their lives.

Thirdly, I'm realizing that I don't know how to work. Everyday I see the old patterns of working coming up in me. Sometimes I work twelve hours a day because I feel alone. I occasionally work with manic efficiency to avoid making personal contact with my friends. When I don't express what I'm feeling while cooking I lose my concentration. I don't know how many times I've been cooking when I really don't want to because I'm angry or hurt about something else entirely. Usually someone has to make me aware of these feelings and point out to me how I'm not working *with* my friends, but all alone.

I'm starting to see through my work how I don't relate to people very well. The pattern of my work shows my feelings and what I really think. That's painful to me because if I want anything new in life, I have to change those habitual ways of expressing myself.

Now working has become more important to me because I know it's a real part of myself. It used to be a meaningless routine for some future reward, a "job". Now it's my life; my life's work. ♦

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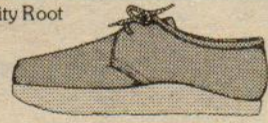
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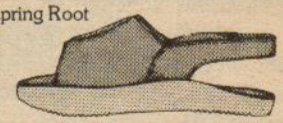
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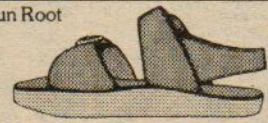
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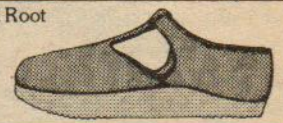
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Combatting Homophobia cont'd. from pg. 7

been one sided in the negative direction. And, you have a right to your own personal opinions, even prejudice, but maybe also a chance and even a duty to understand.

After defining homosexuality ("the shortest lecture on record"), we give the core statement, the working theory. Homosexuality is no social threat or danger. Therefore gayness is not a dangerous deviation, but a harmless variation — gays are not "lavender Martians, but 'left-handed red-heads' only. Gays are "Oppressed (five ways) and misunderstood." Here we mention the scary stereotypes, especially the "predator" and the "contagious" ones. The real problem is not gays, but homophobia, that pervasive and irrational dread of gayness. This harms non-gays also — think about it, folks. "So if there's one thing you remember from tonight, let it be the Handy Test Question — if tomorrow you feel skittish, iffy, uneasy about gayness, simply ask yourself, is that because of something bad about gayness itself, or because of the culture's unnecessary queer-fear within you?"

It's high time to move on, liven it up a bit, get to where they're at. Now, a few survey questions, to provoke. "How many of you are into social work?" How many of you know gay people and have already talked with them. Here's a button that reads Gay Power. Who, here, would wear it openly for the next 48 hours? Tonight we draw one sprightly volunteer, a with-it middle-aged woman, amid the usual silence. "Right; and now what would happen if you did?" A hand is raised, they start responding, and they are painlessly off into discovering the realities of gay oppression for themselves.

I tune the mood light, to start. "In the 18th century people thought IT was caused by drinking tea and the evil influence of Italian opera...The English called it the French Disease, the French called it..." Then on to the "Pansy/Bulldyke" stereotype. "What kind of dog does the town fairy walk as he minces along?" Then, amid the chuckles, I clinch the fact that only about 10 per cent of gays fit that image. And then, of course, "so what if they do?..."

EDUCATIONAL OPPRESSION

It's time to break down the space barrier, too. I stand up, leave the table, stroll out into the room among them as I talk. You can cut the tension with a knife. "Am I getting too close to the subject?" This allows us an easy look, through laughter, at the contagious myth. But don't play it for too many laughs. I move right along, start to tune the mood a bit darker, focus closer in. (In a bit, Mariann will really make 'em think and feel by saying, "There are two women in the room I find attractive, but I simply wouldn't even dream of trying to MOLEST them!") Now on educational oppression: from the classroom bookcase I offhandedly take out a high-school literature text (which I checked out earlier, when I arrived.) "All the love in this book is straight, or is presented as such. Whitman, Housman, Maugham are included, *but not honestly discussed.*" ("You mean...?" says one student, aghast.) "Yes; they were homosexuals. And what's the enrollment of this school? 900? That means there were at least 40 kids here today who are isolated, probably scared — well tell me, where can a gay teenager turn for counseling?" Mariann speaks up: "Gay liberation is working to make itself obsolete, it won't be needed anymore when Jim and John, and Sally and Sue, can go to the Prom together as gay couples with no hassle." (see the editorial comment at the end of this article) Honestly, now, how many of you feel uneasy about that notion?" It's a good group tonight, responsive: many hands pop up. "Okay, that's a natural reaction, but don't the gay kids have rights, too?" The mood is right and I push a bit further. "An ordained Baptist minister teaching family psychology in college said that all students would benefit by having openly gay teachers in the schools. The gay kids would have positive role models for once—no more town fairy—and the straight kids would have their stereotypes broken." A rich silence fills the room and you can almost hear this new shocker filtering in, being absorbed.

What I've just done is used a potent technique, the "zip," Not a zap, but a zip. It's a sort of psychological judo, favoring honey over vinegar, and leading horses to water, but not making them drink. It assumes that the best way to change someone's attitude, maybe the only real way, is to somehow to get himself to do it, spontaneously and voluntarily. No preaching, no screeching. There are two ways to try for this. One is to show up the self contradictions in the unusual anti-queer arguments (thus letting their absurdity speak for, and destroy, itself). The other is to present pro-gay proposals or poser points which at first will seem extreme, but ask them to find any real, any rational, any non-homophobic objections to them. They can't of course — "gays are

no threat" — and so this baffling impasse challenges them to gnaw on these irrefutable little nuggets, stimulates future tolerance.

We have a roster of these gems which we fire in as appropriate. On the "Employment Risk" myth: okay so if gays are such an "incompetent, disruptive influence on the job" as charged, why is it that most are fired only after their gayness is discovered by chance, they having been good workers all along? (Answer: fear plus bigotry.) On the often asked "cause" question: "Well, you tell me — how did you become heterosexual? And by the way, how about the fact that most gay kids grew up in straight households?" On the "promiscuity" charge (would that it were more true sometimes, but anyway...): mention the various social forces that work to keep straight couples together, then ask them whether these very same forces operate to keep gay couples together or wedge them apart? Relatives, the law, the culture "work it out, it's not hard." And then, "Besides, just what's wrong with consensual promiscuity, anyhow?" (Well, uh, er...) On the famous "sickness" theory: one psychiatrist said all his homosexual patients were very sick people, the other shrink nodded and agreed by replying yes, yes; but then so were all his heterosexual ones! On the "Convert New Recruits" fear: "Now which pressures are greater, really? A handful of gay lib people urging each person simply to be one's own true self, or the straight culture's massive brain washing of gays. As one gay woman put it, "We're the last people to try to change anyone because it's been done to us. It's you who seek every day to convert us from what is natural for us!"

Zips work best with those people who are open to changing their views. These and also the closeted gay sisters and brothers in the room are the people we speak most toward. I must resist my temptation to jolly around with the simpaticos, the liberated straights who are already "right-on" tolerant. But I must also avoid wasting too much time tangling unprofitably with that

other type, the die-hard homophobe. The god-will-get-you people. The lock-'em-all up people. No changes here. Oh, they're interesting to observe. The centuries of disgust and hate borne out right towards you thru the prim set mouths, jet-black eyes, their "moral rectitude" making them so immoral really. And the basic uneasiness of some of the men, who become less manly really through their nervous laughter, stage whispered jokes about the freak show tonight, their squirming around, the mouths twisted awry in surly, greasy grins to each other when they think we don't see them, like little boys caught out...

Tonight we're suddenly hit between the eyes with a toughie on the score. A woman reveals that her own ten year old son had been molested by a man, right in the local suburban park. So we work on that. Facts, first about child molesting. Then the theory of the isolated extreme example: "since the taboo of shame puts wraps on free talk on the topic. All we mostly know is the few unsavory dregs such as this and not the thousands of non-sick gay people in town." (Hence the crying need for more openly gay people, by the way.) Fine, but the tension, plus question-fatigue, is starting to make me a bit fuzzy. Looking back later, I realize that I didn't push the issue one vital step further. I didn't firmly clinch the point that: sorry as we are for what happened, that man was not a homosexual as we define him, not more than a molester of little girls is a creditable heterosexual.

But those "zips" are starting to get to some people tonight. And here it comes — right on schedule. From jet black eyes and prim set mouth: "What about Leviticus and Romans I? The Bible says it's wrong!" The speaker is clearly one of those poor souls whose fundamentalism ironically prevents truer religiosity in her. We whip through the usual arguments: how the Bible prohibits many other things too, is not the "word of God" himself directly, is one of the few homophobic religions in the world, has been a great foe of gays for two millenia. And can't morality depend on situational

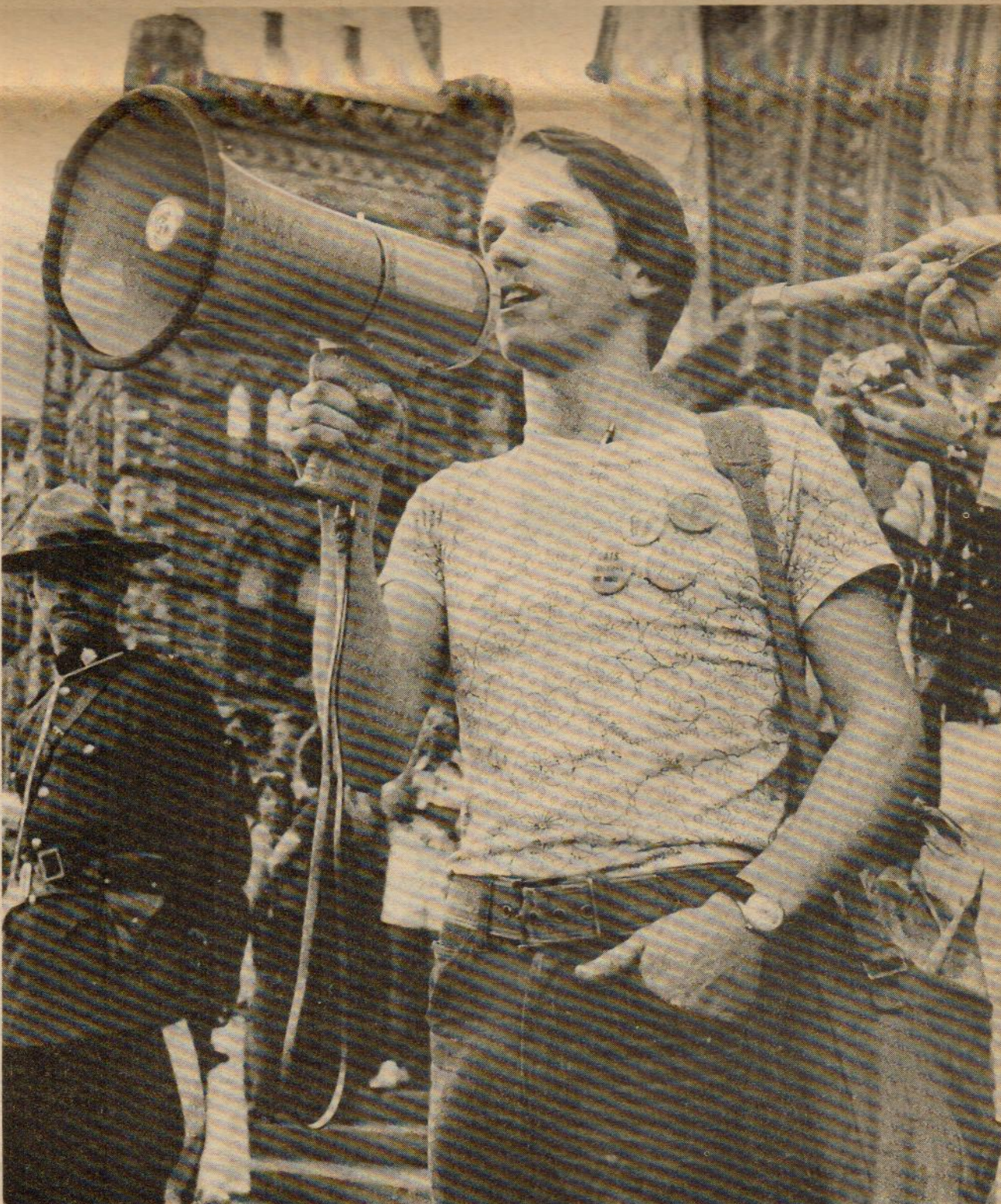


Photo by Grant Kayler

rightness, as much as on pre-set rules, or on anatomy?

But during the break we're still at it. I drift down the corridor in tandem with a dedicated criminology student (we make an odd couple indeed.) We tussle gingerly over the issue of plainclothes enticement (?) versus simple uniformed patrolling of parks. I throw in a thinking point, a zip, on the dreary "Criminal" issue. "If you feel the sodomy laws are really needed for public protection, then why is it that practically no arrests are made from complaints by angry straights who have been wrongly approached?" Of course he can't counter this one, and wraps it away from sight by gruffly mumbling some jumbo about "cleaning up the menace."

The people you meet at these engagements, the things they share with you...I recall the married woman whose first ("and best") lover was a gay man...a distinguished professional person who is a practicing transvestite...a young Baptist minister who is a guilt free, non-practising bisexual...plus of course the gays in the audiences themselves, in various degrees of closetry. Tonight a burly (but not macho) kid comes up. He's in social work, and he's been wondering if he and a girl were to visit a gay bar — just to learn more about it, that is — whether they'd be, well, "bothered." Or unwelcome. "We're dealing with the Predator or hyper-sexed myth here," I calmly point out. But even as we talk I sense he may be working toward something else. So I add: "you could go in with another guy, or alone, and nobody would bother you if you didn't want them to. It's a common, but groundless fear."

The class re-convenes. At once, a woman asks about the children of lesbian mothers and also why we haven't discussed gay women very much. This is a godsend entry into not only the issue of doubly invisible lesbians, but also the fact that everywhere, even here, maleness tends to dominate, even though unwished. Mariann now does most of the talking (and about time) but we still do the "tandem" approach of the whole panel working smoothly as a team. Instead of the usual boringly long statement first from one, then from another, we both

toss sentences in ping pong fashion, interchanging easily. This is especially vital if the panel is (as of course it must be) co-sexual, for it shows gay women and men can work together without chauvinism or hassle.

PLAYING BALL

A terrifically neat seeming guy, sitting next to his girl friend, speaks up. "I've really learned a lot tonight, and feel good about it, but...the only thing is..." I prod his hesitation a bit: "Speak up! We did." "No, he says, "the only thing is, it just seems, like, not according to nature, the natural scheme, you know, that it wouldn't work or operate as well as normal sex." ("Straight sex," someone from the audience corrects; good old audience.) And so we start to "Play Ball," as it were. Here the old "Abnormal/Unnatural" myth has arisen. I respond with empathy: "I can understand how you'd feel that, many people do." Then the Light Touch, but drawing out honest gut feelings too. "People seeing same sex films, or imagining the same sex act, sometimes feel — would you too — that the parts don't fit and so they can't get real satisfaction — right?" Genial laughter, grinning and nodding all around. Calm data: "Homosexuality exists in other species and in human societies everywhere, also bisexuality..." And then a "zip" or two: "Think how many heterosexuals also practice oral and anal sex. And how many times do straights make love solely for procreation? Again more understanding smiles. Then the Kazango, moving in close as I can to clinch things person-to-person: "When my partner and I are together, we feel as vibrantly alive and satisfied in every way as other couples do, let me assure you." A genial finish.

The light touch — yes, and was that all? I'm suddenly wearied by the obviously plastic quality of most of the other comments. For the fact is clear: most of them simply don't give a damn. What did you do in class tonight. Last week the reformed lush, this week the queers, soon the end of the semester. Have we wasted

our time? Cast pearls before swine? I feel drained of energy, printed handouts, and short on gas money to boot. Still, we always forget how much actually does get done, gets started, in our short hours. Other comments keep us going: "You've helped me stop and think." "I'm now quite willing to work with gay people." "I sure won't judge so fast in the future... I gather up the leftover handouts and, still high on a good performance, blearily amble across the newly-cleaned corridor, outside into the immense and alien darkness of a foreign neighborhood. Miles to go before I sleep.

Never did see the criminology student again — nor did I hope to, either professionally or otherwise. However, some months later, I'm certain I did see, in a bar one night, that burly kid who had asked the questions about bars. He was chatting with some other guys. He was smiling. He looked happy.

Editorial comment: If Jim and John, and Sally and Sue, can go to the Prom together as gay couples with no hassle, then the ethic of personal freedom will have been co-opted by the class system. A prom itself is a mimic of the hierarchy of wealth and social favour, and the high schools in which they take place are institutions of social tracking. The Prom couple is the prototype of the married couple and the fragmentation of needs and personality which produces the world of emotional and material possessiveness and competitiveness. One of the points of gay liberation is that the personality can be integrated into a whole without roles, and people can relate to one another as equals. Liberation is when this integration occurs, when everyone's self-expression is as valid as everyone else's on all levels. This means a society that is totally free, with no privateness, class, or punishment-reward ethic of any sort. All gay people will not be able to fully feel self-acceptance until class-consciousness changes to a humanistic-consciousness. Probably the speaker Mariann in this article was phrasing her point in a way that her listeners would be able to relate what she was saying to their own perspectives. ♦

Psychoanalysis and Socialism · cont'd. from pg. 15

the culture. We can then stimulate our and others' capacities to consciously grasp and recreate the world, integrating this with the cooperative use of labor to build an environment in which we fill our needs.

Scientific socialism questions the validity of the subjective character of psychoanalysis. While subjective processes are experiential rather than behavioral, internal rather than external, they are still observable and relevant.

Human motivation and behavior are subjective, and culture is the subjective expression of life. We are moved by emotion; every need has emotional content. Objectivity, if it is productive, is rational subjectivity; if it is removed from subjectivity it is destructive. Even in the scientific method, feeling and intuition are necessary elements. Scientific hypothesis is the integration of subjective and objective, the expression of the scientist's sense of the essential nature of material, in which intuition plays a part, and his or her relationship to it as a human.

If you are in touch with the experiential level, as we are all capable of being, you can perceive others' experiences. Furthermore, the interpretation of the deeper experiences behind readily observable feelings can be ascertained by knowing something of the whole of the person's attitudes, approach to life, and feelings about self and others, combined with an understanding of the basic human condition and its various possibilities.

In the end, a correct interpretation is shown to be so by the enlivening effect it has on the person. In radical

psychoanalysis, "interpretations" are really consciousness-raising experiences reached through a process of dialogue and action such as working together to better life in a community.

The objectivity of its results depends on the radical consciousness of the person doing the analyzing, a fact which is equally true for all other objective sciences. If the analyzing person's own sense of self is not displaced onto the symbolic cultural identities, his or her perceptions will not need to support the culture. He or she can facilitate in others the experience of the real situation of oppression and possibilities for liberation, materially and existentially.

This kind of psychoanalytic relating is like Paulo Friere's "problem-posing education". Starting from people's awareness of their situation and touching them emotionally through dialogue and action, it helps them become aware of their oppression and potential through their own feelings, hopes and aspirations, doubts and fears. *Consciousness-raising of this sort will lessen greed, hate, envy, insecurity, and self-alienation, which is necessary if people are to support revolution and agree to socialist life.* Unless individuality and relatedness are developed in concrete experience and become the ethic behind action, the people will take power as new oppressors.

Alternative to Alienation supports the integration of socialism and psychoanalysis to produce liberating change, and we would like to hear from anyone who wants to work with us in this area. ♦

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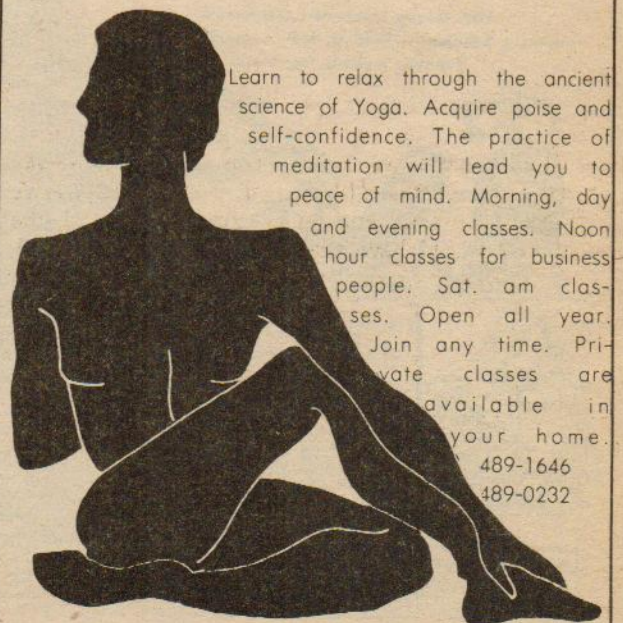
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Mysticism and Fascism cont'd. from pg. 13

sive experience becomes a goal. Interest in the social reality preventing humanistic transcendence is cut off.

In spiritual groups, we can find the same forms of the authoritarian personality seen in Nazism: the ardent supporters who have found a solution to their ineffectiveness, the followers who would rather join than be alone, and the leaders and sub-leaders who exert control and use invalidation.

Americanism is another example of authoritarian mysticism. American ideology postulates a transcendent destiny to be reached through the abstract expansion of science, technology, and American imperialism. The authoritarian nature of these ideals shows in their popular, uncritical support, and in the destructiveness of their developments: weaponry, war, intervention, and the genetics revolution. Like Nazism, Americanism claims superior nationality "responsible for world peace", and this justifies a huge peacetime war industry, giving those in power a chance to express and develop their destructiveness. The growing war industry brings into

existence a large bureaucratic class, people who are submerged in the national mysticism and who live and work in a manner extremely far removed from concrete relatedness. Being rooted in abstractions, they can only have a deeply frustrated experience of real transcendence, and their potential tendencies toward deeper submission to power and ideology, hatred and destructiveness are great.

While these authoritarian dynamics in conventional society are frightening enough, we must also carefully examine the degree of mysticism in our own lives. We have all suffered from a lack of opportunities for real transcendence and this experience has influenced our character development. Our control-oriented environment generally discourages spontaneous contact with outer reality and independent effectiveness. We feel powerless, insignificant, and frustrated.

We may be looking for escapes from our individualness in ways that we might not think possible. An abstract transcendent purpose can be rationalized to seem quite real

by political or psychological philosophy. Everyday counter-culture activities such as drug use and listening to rock or folk music can be a form of mysticism; people can gather together, make no contact, and listen to music with the unconscious mystical idea that the music is creating feelings or consciousness in them, relieving them of awareness of their need for active relatedness. We may internalize a compulsive abstract authority such as "common sense" or "morality", and sacrifice our individualness in service to this authority inside our own heads.

We need to develop our experience of real transcendence in order to create a liberated society. When our critical and creative thinking and our active emotional expressions produce a growing, life-supporting community, the drive for transcendence has a direct effect which we can consciously feel. In such a humanistic community, each person's individualness is in a condition of spontaneous contact with the environment, enabling the development of a strong, independent sense of transcendence. This experience gives a feeling of effectiveness which is direct, real, and close to the human elements of life. ♦

Disco Music

by Nancy Christopoulos

You don't have to like sex to like disco music — but it helps!

Thanks to the gay culture, who got it from Motown, who got it from rhythm, blues and jazz, who did it in the 20's who learned it from the black slaves in America, who inherited it from their African ancestors — some sensual and primitive music still exists today.

The instruments run from basics — like drums — to sophisticated sounds like violins. The words will never put you in your head. "Do It Any Way You Wanna", "That's The Way I Like It", "Love To Love You Baby" and "Tiger Baby, You're Driving Me Crazy". This kind of music is hard to dance to without moving your body. You feel silly *not* being sensual, and that's really radical.

However directly or indirectly we relate to the music and however real and/or symbolic our response, disco music *does* touch a lot of people in western society. And, it touches on sexual/sensual feelings.

Our culture produces people nearly devoid of any feelings, particularly sexual. Disco music helps a lot of people feel alive; makes them move and want to reach out to other people.

The way people respond to disco means that feelings still exist in our culture. Some people are still struggling to be alive and spontaneous.

The *real* revolution will come from each of us liberating our feelings from the oppression inside and outside us. ♦



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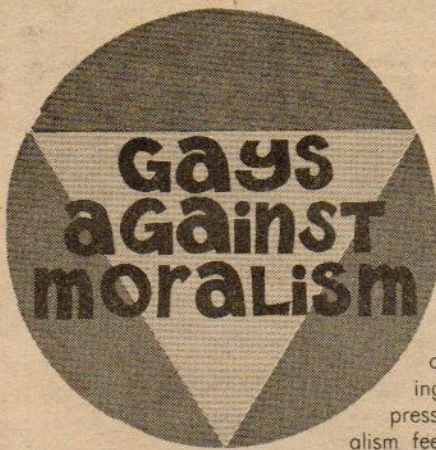
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Love in Education from pg. 14

it needs for development to complete human existence. History shows us that the people who do their utmost to oppose the natural desires and needs of boys and girls, are the same people who complain the loudest about the callousness of modern youth and its destructiveness, drug abuse and criminality—the very problems that they, themselves, have helped to foster among the young.

Jason

by Tom Field

Beautiful young energetic
Rosy cheeks
Bright sparkling eyes
Feeling
Spontaneous
Alive
Five

I growl at him in jest
he growls back
I chase and catch him
He squeals delight
I touch him physically, emotionally
He responds

He loves to sleep with me
Sometimes I fondle him
We always hug
Kiss goodnight

Feeling close to Bill, sexual
I want to make him feel his deepness
coming out then sleep with him
Jason wants to sleep with me too
I say yes, join us when you're ready

He joins us, apart at first, not touching
a little afraid
Nothing to be scared of
He moves closer, touches, rubs
Feeling his body, muscles, skin
Moving
Touching, holding close
I orgasm
Bill orgasms

He visits often, stays over at night
His mother loves him, and loves me loving him
One day he's on the bus, sees me on a bicycle

T O M M Y !

Summer ends, school for the first time
Ottawa, far away
"Please and thank you"
"Crying is for girls"
He's "hypersensitive"
"unsociable"

Too alive to fit into school at first
Morally alone...
How can a five-year old person resist the violence of
teachers and principals
and the social pressure of
his "friends"

He comes to visit in Toronto
Cautious
Quiet
Please
Where's a toy
Withdrawn
No laughing
screaming
chasing
Schooled
Serious
Six

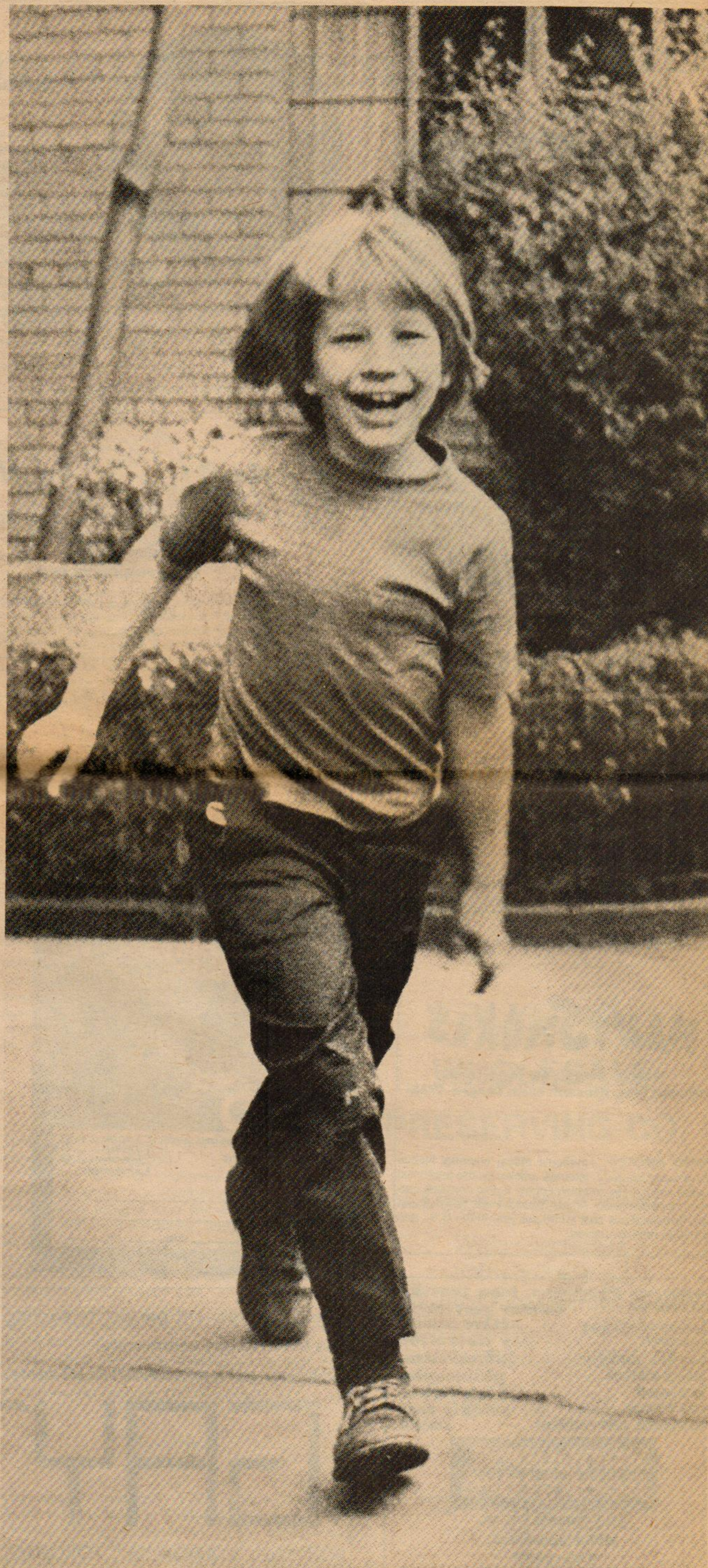
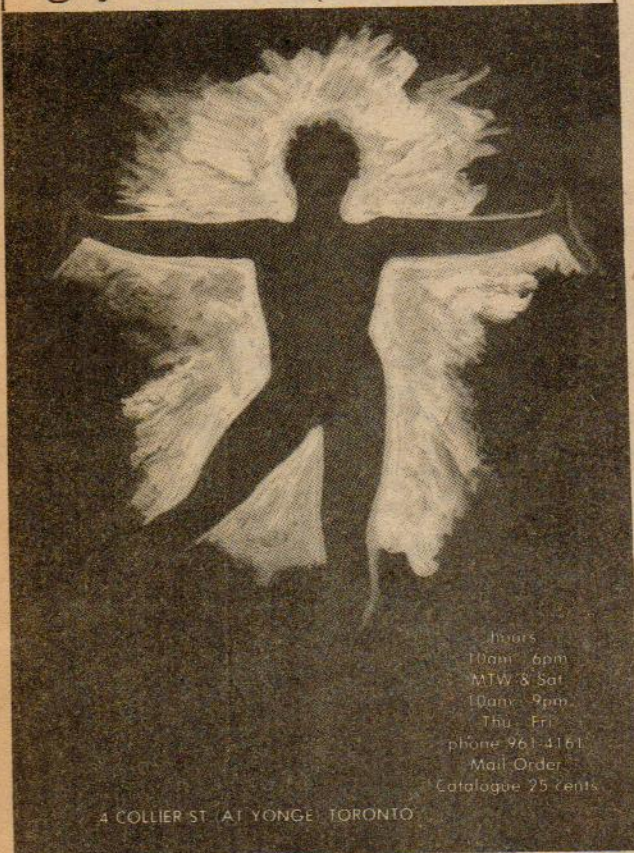


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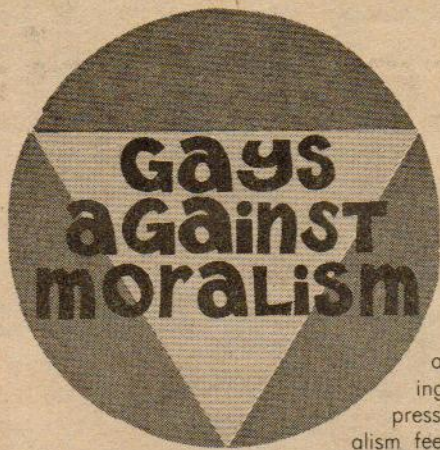
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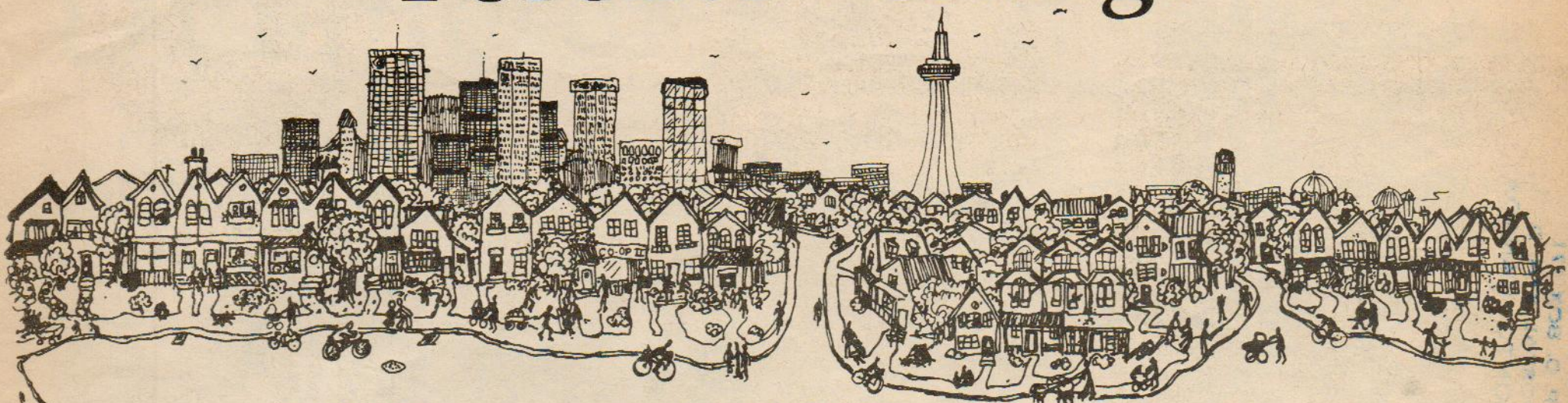
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Church Street Community Center

There is an opportunity in Toronto for people to use some of their municipal tax money for their own purposes, through the city's funding of the new Church Street Community Center. The Center, at 519 Church St., is to be based entirely on programs invented, proposed, organized and implemented by citizens who live in the area.

The building now stands, renovated by the city after its stint as the 48th Highlanders' Club, waiting to be filled with neighbourhood activities.

People who are humanistic-minded can use this opportunity to help start productive neighborhood activities and critical consciousness in this city. We could establish a center radically different from the usual community center programming of phys. ed., useless games, passive entertainment, and arts and crafts without the context of self-expression in everyday life.

A membership drive for the new center is to be conducted through leafletting, and there will be an open house on February 22. This will be followed by the election of a community Board of Directors on March 6.

Everyone living in this area who wants to see humanistic change occur should join the membership of the Church Street Center. People could even move into the area, and elect numbers of humanistic-minded people to the Board of Directors.

We can then take the opportunity to create humanistic projects for the center. Some ideas are: a community newspaper, neighborhood cleanup, organic gardening in neighborhood yards, groups on analyzing needs and institutions, a community grade school/high school centering around concrete work such as the production

of the community newspaper, groups to explore interpersonal awareness and communication, gay discussion groups, sexual relations discussion groups. A center like this could stimulate a community consciousness and help people grow into a critical analysis of their lifestyles and the political situation. ❖

Conference on Community

Friday, April 2—Saturday, April 3, Innis College, St. George and Sussex, Toronto.

The main areas the conference will deal with are expectations for the local community, devolving institutional powers, reducing waste and using human energy and developing local community strength. Workshops to be held include food, housing and work co-ops, natural childbirth and the Community Living Programme at Innis College. Anyone involved with or interested in working at the community level, co-operative housing schemes, daycare, neighbourhood centres, etc., will find this conference worthwhile. Your ideas and experiences will be welcomed.

Registration prior to the conference is advised. For further information please call Innis College 928-2511 or Professor Jim Lemon at 928-7433 or 928-7434. ❖

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