

Issues in
Radical Therapy

INSIDE T.A.

(I'm O.K. You're O.K.—What do we do about them?)

**GETTING UN-MONOGAMOUS
BETWEEN WOMEN & MEN**

Drug Abuse

Mediations in China

Witches, Midwives & Nurses

Paranoia

Learning from Mao

MEDIATIONS

**RADICAL THERAPY & T.A.
-A CRITIQUE**

INTERVIEWS

POEMS

LETTERS

Contents

3	Claude Steiner:	Inside T.A.
5	Todd Gitlin:	The Sectarian (poem)
8	Red Hawk Woman:	Up Against Monogamy
11	Hogie Wyckoff:	Between Women and Men
16	Anita Friedman:	Mediations
17	Lou Leary:	Mediations in China
20	Anita Friedman:	Learning from Mao Tse-tung
21	Nathan Hurvitz:	Transactional Analysis and Radical Therapy
23	Rachel Loden:	What the Sirens Sang (poem)
24	Claude Steiner:	Radical Psychiatry Manifesto
25	David Shapiro:	On Psychological Liberation
29	Paul Lowinger:	On Drug Abuse and the APA
30	Barbara Ehrenreich and Deirdre English:	Witches, Midwives and Nurses
31	Joy Marcus:	The Psychiatrist, She (poem)
		Tripping on the Moon (poem)
33	Andrew Rossabi:	On Paranoia: An Interview with Morton Schatzman
35	Letters and Other Important Information	

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INSIDE TA or I'm OK, You're OK

(but what do we do about them?)

Claude Steiner

Transactional Analysis (TA) is an approach which, because of its use by members of the Berkeley Radical Psychiatry Center and other radical as well as not-so-radical therapists, has become of interest and also concern to members of the radical therapy movement.

Preface

Since the invention of Transactional Analysis by Eric Berne in the middle '50s when he gathered with a few mental health professionals in his Washington Street apartment in San Francisco, Transactional Analysis has become a powerful force in the publishing world and the psychiatric world, and has captured the interest of the American public.

To examine and understand Transactional Analysis requires that we take into account the fact that Transactional Analysis is the name for a variety of things. First it is a theory of personality and psychotherapy.

The second item that goes under the heading of Transactional Analysis is the practice of Transactional Analysis as carried on by the different psychotherapists who are considered to be Transactional Analysts. I would like to call Transactional Analysts only those 250 who are Teaching and Clinical members of the International Transactional Analysis Association.

Transactional Analysis is also an organization of 2500 members known as the International Transactional Analysis Association (I.T.A.A.), with headquarters at 3155 College in Berkeley, California.

Finally, Transactional Analysis, or TA, is also the vast popularization of Transactional Analysis via the two books *Games People Play* by Eric Berne and *I'm O.K. You're O.K.* by Amy and Tom Harris, and by all kinds of individuals and organizations which utilize Transactional Analysis and which have touched a large sector of the American public. Let us call these four separate entities the theory, the practice, the organization and the common use.

Transactional Analysis, The Theory

Eric Berne, known to millions for having written the book *Games People Play*, is nevertheless not commonly known for what I consider the most importance fact of his existence. Namely that he was a far-reaching pioneer, a radical in the field of psychiatry.

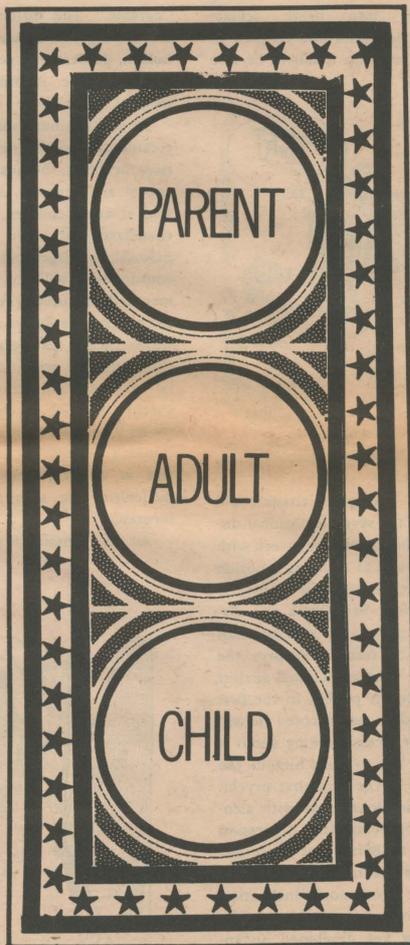
What I mean when I assert that Eric Berne was a radical is that his fundamental ideas were diametrically opposed to what was accepted as fact, in his day, in the field of psychiatry. Trained professionals, especially psychoanalytically trained ones, who accept his concepts have to change, at the root, that is radically, what they have learned about what makes people tick, what makes them unhappy or causes disfunction and what it is that can bring about a change for them. Transactional Analysis is an elaborate theory of personality and therapy which contains within its lines some very basic concepts which set it apart from all other theories of psychology and psychiatry.

The first and most important concept, in my belief, which Berne introduced to psychiatry and which goes counter to concepts prevalent in psychi-

atry, is embodied in his aphorism: "People are born princes and princesses, and their parents turn them into frogs." Eric Berne presented many of his radical ideas in the form of aphorisms which were veiled statements that disguised the radical implications of his thoughts from the minds of those who heard them in order to soften the blow of their meaning. Stated in this oblique way, the notion that people are born O.K. and that the seeds of emotional

stances of their lives, shift from the central position to the other three positions, namely "I'm O.K. You're Not O.K.," or "I'm Not O.K. You're O.K.," and "I'm Not O.K. You're Not O.K.," they also become increasingly disfunctional, disturbed, unhappy and less able to function adequately in a social grouping.

The "I'm O.K. You're O.K." position is the position people need to have in order to achieve their fullest potential.



disturbance, unhappiness and madness are not in them but in their parents who pass it on to them, is made palatable to those who, faced with the full meaning of that assertion, would almost surely reject it.

Stemming from the conviction that people are at birth and by nature O.K., Berne developed the existential positions which have been recently popularized by the writings of Amy and Thomas Harris. Existential positions are feelings about oneself and others. The first position is: "I'm O.K. You're O.K." When people, due to circum-

stances, shift from the central position to the other three positions, namely "I'm O.K. You're Not O.K.," or "I'm Not O.K. You're O.K.," and "I'm Not O.K. You're Not O.K.," they also become increasingly disfunctional, disturbed, unhappy and less able to function adequately in a social grouping.

It is not intended to promote the notion that all of people's actions are acceptable. It does not imply that bombing, police brutality, genocide or exploitation are O.K. and that the specific people involved in these activities are not to be judged. The existential position "I'm O.K. You're O.K." is a point of view required in the intimate, close relationships between people in order for emotional well-being to be possible. Berne implies that this attitude is not only a good point of view to hold but a true one as well.

When a psychiatrist regards people

from that position (I'm O.K. You're O.K., and so is your mother, your father, your sister, your brother and your neighbor), he immediately places himself completely apart from most other psychiatrists and from his training. He no longer looks within the "patient" for a neurotic conflict, a psychosis, a character disorder or some other diagnostic category of psychopathology, all of which were considered to be insulting by Berne, but he looks instead for what it is that this person is exposed to in the way of social interaction and pressures which make his behavior and feelings quite adequately explainable. This approach is not new in psychiatry, since it was anticipated by Wilhelm Reich and Carl Rogers, and is the approach of Ronald Laing. It is, however, simply very much in disrepute and without support in psychiatric circles. The stance "I'm O.K. You're O.K." in psychiatry is quite extraordinary since most psychiatrists follow the medical model of illness in which the very first thing the physician does when confronted with a patient is to arrive at a diagnosis by looking at, speaking with and examining the person to find what is wrong with him.

Berne's veiled aphorism about human beings and how they are born O.K. is, in my mind, the most important single point he made about people. The consequence of his belief is that transactional analysis devotes most of its interest to the transactions between people, the "games" that they play, how they relate to each other and how they structure time, and it devotes a minimum of attention to the workings within the person. Psychiatric theory to date has been primarily an explanation of what goes wrong inside human beings. Transactional analysis devotes its attention to what goes on between people—which is very often not O.K., that is, destructive and oppressive.

The second radical point of view advanced by Berne has to do with the way he related to the people for whom he worked. His views in that area were not veiled by aphorisms and jokes. Berne was vigorous in pursuing a certain type of relationship with his clients, a relationship in which he treated them as equals with equal responsibility towards the common goal of psychotherapy and with equal intelligence and potential to contribute to the process.

The language and mode of communication which he began to use when he introduced his methods was so unusual and unorthodox that it brought him into almost immediate conflict with other practitioners in the field. Specifically, he assumed that his patients could understand what he was thinking about them and that he could speak to them without speaking down to them. He rejected the usual psychiatric situation where one language is used in speaking with patients and another is used in speaking with psychiatric colleagues. As he developed the new concepts of his theory, he used, in every instance, words which were immediately understandable to most people. For example, when he observed that people act in three very distinct ways he called those three modes the Parent, the Adult and the Child, instead of calling them some other, more "scientific" name such as the extero-psyche, neopsyche and archaeopsyche. When he began to speak about human love and recognition he did not name the unit of recognition an "interpersonal communication unit,"

sexism on people. The important factor distinguishing the first two from the latter three was that they were in no way interested in social change or upheaval and that they approached their dissatisfaction with the status quo obliquely, metaphorically or not at all.

Berne's criticism of existing institutions was never out front, and never went beyond what appeared to be a purely personal dissatisfaction with small sectors of them. He criticized some psychiatrists, some social scientists, some hospitals, but never the totality of psychiatry or social science and certainly never medicine, professionalism or capitalism.

Berne made a great deal of fun of psychiatry and psychiatrists, but never questioned either openly because they are a part of the medical fraternity of which he was a staunch defender. Psychiatrists, in his view, were not often "real doctors" but the "real doctors," especially surgeons, were, to him, the highest form of professionals with whom he felt a great deal of affinity. This affinity with medicine caused him to retain three words from the medical vocabulary—treatment, patient and cure—which were out of place in a theory that was otherwise thoroughly devoted to eliminating the mystifications of psychiatric practice.

Transactional Analysis goes as far as to say that people, all people, are O.K. "I am O.K. you are O.K." when taken that far is a radical stance. What one says following it determines whether it is being used as a pacifying, liberal whitewash to squelch dissent ("I'm O.K. You're O.K., Quitcherbellyaching")



which is the sense I get from the Harris's use of it. To make revolutionary use of the position "I'm O.K. You're O.K." we must, as Joy Marcus points out, ask what we are going to do about Them—our oppressors and their institutions.

When used in conjunction with that question ("What are we going to do about them?") Transactional Analysis has become a useful tool for revolutionaries working as group leaders at the Berkeley Radical Psychiatry Center. Transactional Analysis has been instrumental in the demystification of power, power relationships, oppression, sexism, competitiveness and individualism as important sources of emotional disturbance and alienation. It has made it possible for people to expand their revolutionary struggles into the realm of personal politics. It provides us with a tool to understand and combat the State as it controls us from within ourselves preventing us from being active, effective and free agents for revolutionary change. Transactional Analysis is a valid theory for the revolution of the mind without which, as Wilhelm Reich pointed out, socialist revolution will go astray.

Transactional Analysis, The Practice

The varied practice of Transactional Analysis has very little uniformity except for the fact that it is almost universally done in groups in which about eight people meet for approximately two hours with a therapist. The group work is primarily verbal and based on that common denominator, a contract. Beyond these basic attributes Transactional Analysis varies enormously among practitioners. Transactional Analysis is being used in conjunction with psychoanalytic techniques, Synanon techniques, primal therapy, Gestalt therapy, and counseling—in fact, every possible other therapeutic approach conceivable—which undoubtedly creates an enormous range of practical applications, all of which could be called Transactional Analysis.

Thus, anyone who has any notion that Transactional Analysis practice is uniform and that one can expect similar attitudes and behavior from all Transactional Analysts is quite mistaken.

To exemplify the differences among Transactional Analysts, there are some who have an exclusively group practice because they do not believe in the efficacy of individual therapy, and there are some who have a primarily individual therapy practice. There are those who practice in a room with pillows and no chairs, where people can sit or lie and touch each other with relative ease, and there are those who practice with their patients sitting in eight chairs, tightly arranged next to each other in a third of a circle with the therapist at the center. There are those who use Gestalt techniques, psychodrama techniques, and primal scream techniques, and there are those who use only Transactional Analysis. And, of course, there is the enormous variability of warmth and personal involvement in Transactional Analysis which exists in all other approaches.

There are, however, no more than a handful of the 250 Clinical or Teaching members who practice with a clearly political perspective. The rest practice what they see as apolitical therapy which is, of course, thoroughly political and in support of the oppressive society and institutions within which they work.

Transactional Analysis, The Organization

The International Transactional Analysis Association is an organization of approximately two thousand dues-paying members. The largest proportion of the membership is Regular Members. A Regular Member is simply a person who pays his dues and will, in exchange for those dues, receive a copy of the *Transactional Analysis—Journal*. A person has to be a Regular Member for a year to become eligible for Clinical Membership. Clinical Membership signifies that the I.T.A.A. considers the person a competent Transactional Analysis therapist. Competence is assessed on the basis of experience and an examination, and there are no professional (that is, no "higher degrees") requirements involved.

Two years of Clinical membership are required before a person can become a Teaching Member. Teaching membership is very sought after because it allows its holder to teach Transactional Analysis, an activity that can be very lucrative indeed.

The dynamics of this organization are murky and non-descript. It was originally conceived by Eric Berne as a scientific and educational society to

The Sectarian

He draws a line around him in the dust with a bloodcrusted knife and keeps the revolution secure, tight in his chest.

He believes the dominoes are bound to fall only if they listen to him.

If you doubt they are ready to fall he blames it on you.

He riffs through his file of index cards and finds a name for you in his newsletter tomb.

He says We when he means Not You, when he means It.

He calls you brother or sister to draw you into a dark alley.

He is free from "petit-bourgeois individualism," just listen to him proclaim it.

What he calls ideology is a handed-down scarf worn way past the colors wrapped around his eyes.

Having suffered the miseries of tolerance he imposes the miseries of intolerance.

Once he looked into the mirror and resolved to break all mirrors.

He cares so much more than you. He is feverish with caring. He puffs up with the righteous blood of the ages.

His unbearable love for the world's people is a hatchet for chopping apart your home, and his.

He himself "could not, alas, be kind." He bequeaths his kindness in his will to children he's trained to live like him.

Humanity will maybe be content when the last capitalist and the last bureaucrat and the last sectarian have a discussion group with TV dinners in front of the tube.

He is he or she or it, the afterbirth on which the child chokes.

Todd Gitlin

study, promote and teach Transactional Analysis.

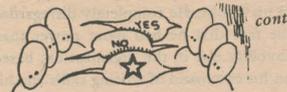
During Eric's life, the I.T.A.A. grew from a group of about 20 to a modest organization of about 700. Even though the organization had officers and elections regularly, the officers' duties were nominal and limited to making arrangements for the yearly Transactional Analysis Conference held in Carmel, while the *Transactional Analysis Journal*, then called the *Bulletin*, was being edited by Eric Berne, who had sole control over its contents.

The main matter of discussion at the meetings of that organization was, at that time, the development of the different classes of membership and different requirements for each of them.

The matter of Clinical and Teaching membership and to whom it is open is of utmost importance in the under-

standing of the Transactional Analysis movement.

Eric Berne was terribly unclear on the subject of who should or shouldn't practice psychotherapy. His official statements were quite vague and seemed to indicate a preference, if not an outright prejudice, for the practice of psychotherapy only by physicians. On the other hand, his personal and unofficial stance, the stance that he presented to members of the I.T.A.A., was that "A real doctor is one who cures his patients." This was an elliptical way of saying that a real doctor is not necessarily a physician, but one who is an effective healer. Psychologists, social workers, nurses, probation officers, etc.



could be "real doctors," and he was in favor of them being given Clinical memberships in the I.T.A.A. which certified them to be fully competent practitioners without the need of supervision.

As a consequence, the requirements for Clinical membership never included professional degrees, and from the very beginning almost anyone who demonstrated competence as a psychotherapist was certified by the organization to be competent to practice.

I consider this a radical departure from the usual activities of organizations of mental health workers, which are usually developed along professional lines. Competence was considered to be more important than formal education and, eventually, at the urging of Martin Groder and myself the I.T.A.A. granted a Clinical membership to a man who was a highschool dropout and who, while a prisoner in a federal penitentiary, was trained by Groder.

A small group within the I.T.A.A. recently made an attempt to introduce professional degrees as a requirement for Clinical membership. This attempt was defeated, and is not likely to be attempted again in the near future. At this point in time the I.T.A.A. is certifying large numbers of non-professionals as Clinical members.

Even though Eric Berne wrote a whole book about organizations, he seemed to apply very little of his knowledge about organizations to his own. He provided no guidelines for I.T.A.A.'s development, and so the organization based its structure on California's corporation law—which requires by-laws, meetings and officers—and I.T.A.A. members' high-school level knowledge of democratic principles. Eric Berne had a certain aversion for the organization and did not, in his later years, attend many of its meetings. He often joked with me on the occasion of such meetings that he was "going to change his name to Joe Waterhouse and start a small seminar in Chinatown." Consequently, when he died, the organization was without clear-cut direction or purpose. Immediately after his death the organization experienced a spurt of growth, so that in two years its membership grew to 2500, and its treasury went from a break-even point and often being in the red to financial solvency.

This now powerful organization has, in the last two years, developed in a most unpalatable direction which is a mixture of the worst qualities of Eric Berne's personal make-up, combined with gross corporate business practice, and competitive promotion, merchandizing and selling.

Eric Berne absolutely refused to engage himself in anything political. He maintained, in his psychiatric activities, a position of neutrality in which all of the intricacies of power and oppression were completely ignored. He was highly competitive in his personal behavior, especially in the area in which he had the most power, which was writing. He had difficulty in collaborating with other writers in joint writing ventures including the production of the *Transactional Analysis Bulletin*. He was very competitive with respect to the ownership of ideas, and got himself into considerable difficulties with a number of his colleagues including myself over the proper crediting of ideas that appeared in his books. He completely disregarded the fact that he had more power than anybody else in the organization, based on his command of writing skills and his



ERIC BERNE

1910-1970

access to editors and publishers, and I feel that he occasionally abused his power. At the same time he kept a very tight rein over the *Bulletin* which was the only available publishing vehicle for the members of the organization.

The reader should not interpret these comments to be an indictment of Eric Berne's character which was, in fact, in many more respects the character of a good, supportive, loving man than it was the character of a competitive, selfish one. The above statements are simply made to point out that in the absence of any directives to the contrary for the organization, the people who were in power when he died—mostly white, male professionals—whose training in competitiveness and whose eye for business were not balanced by the scientific and intellectual integrity of Eric Berne—simply adopted for the organization the path of a capitalistic, profit-oriented corporation, while they paid no attention to educational and scientific aspects.

One of the most serious developments after Berne's death was that no attention was paid to the establishment of a democratic procedure for the election of officers. Prior to Berne's death, in order to satisfy corporate law, elections were held and the various offices were assigned to the different long-standing members of the organization as a form of recognition for their work. No expectation of policy-making or demands for work, beyond the organization of the conference, were part of the President's office, since Berne made all the major decisions. Since 1969 the office of the President has been held without a legal electoral procedure. Because of that I resigned, in protest, from all positions of power in the organization, keeping only my membership. Only now, three years after Berne's death, has a system of elections been developed which satisfies California law, but does not, in my opinion, satisfy democratic principles. Officers of the organization are elected by a Board of Trustees. The Board of Trustees is made up of "old-timers" who are mostly white, middle-aged, middle and upper class professionals and two-thirds male. It is clear that this method of elections is going to perpetuate a white, middle and upper class, professional, male leadership, Bay Area-based, preserving the oppressive status quo. Every other professional organization in my knowledge

throws open its election of officers to the general membership. I believe that the Board of Trustees of the I.T.A.A. does not wish to do that because they want to protect the elitist, professional, corporate business quality of the organization.

The members of the Board of Trustees know full well that if the elections were thrown open to the full membership the development of the organization would follow quite a different course from what it has followed in the last three years.

The consequences of the last three year's development is that the organization now has a membership of 2500 and is swamped with applicants for Clinical and Teaching membership so that organizational work is taken up almost exclusively with examining these applicants and debating on how to stem the tide. Those who are interested in the more commercial and financial aspects of the organization have a wide berth to engage in various degrees of merchandizing and selling of what is now turning out to be an astonishingly saleable and merchandizable commodity, Transactional Analysis.

There is a small radical caucus within I.T.A.A. which is concerning itself with the sexism that is rampant within it, which is attempting to bring about democratic elections, and which recently prevented the introduction of "higher degrees" as a requirement of advanced membership.

Thus, while most members of the organization are under the illusion that it is a democratically-run professional and scientific organization, it is in fact an organization under the tight control of an elite who are mostly professional, white and male, and who are invested in protecting their financial and professional interests. The organization serves as a clearing-house for referrals for "patients" as well as highly lucrative workshops and introductory Transactional Analysis courses.

I'm sure the leadership of I.T.A.A. feels that this is as it should be since the ethos of the organization as handed down by Eric Berne is liberal and laissez faire. The most lucrative TA hustle, the introductory course, has been exploited and abused so badly that this course, which was originally taught by Berne over an eight-week period in two hour sessions to small groups, may now be taught in a weekend to a hundred per-

sons at \$50 per person by people who not only do not properly understand Transactional Analysis but who are delegated by Teaching members who then collect the vast sums of money which are generated by such courses. Naturally there is very intense competition around the country about who shall teach such courses, and up to this point there hasn't been any particular interference between the different moguls who are carrying on these training programs. But the net effect has been a franchising of areas of the country to different Teaching members. These Teaching members then establish control over territories in the United States in which they become exclusive purveyors of Transactional Analysis regardless of their understanding, skill, or their practices.

This system of franchising is being done through seminars which are located in different cities throughout the country. Once again, the seminars were intended to be educational and scientific branches of Transactional Analysis but, instead, in many cases, are simply locuses of power and influence which blanket whole areas of the country, the express purpose of which is to generate introductory courses and advanced workshops, all of which in turn generate money. These seminars are expected to have officers—president, secretary, treasurer, etc.—but the majority of them either do not seem to have any elections or the elections are so designed that the officers, especially presidents, do not change, so that at least one large and influential seminar in the country has had the same president for at least a decade and shows no sign of changing its leadership.

The chief factor that makes all of this franchising and branching and exploitation of TA possible is the fact that Transactional Analysis is an enormously popular and interesting event. Because of its applicability and understandability there is a very strong need and demand for the dissemination of it to people. Given the vast need and the limited resources, it pretty obviously follows that a wild scramble for the large profits that can be obtained from such a commodity would have to occur unless there was some kind of regulation coming from the I.T.A.A.

Regulatory functions of the organization are exercised from crisis to crisis and deal only with the most blatant and extraordinary violations of professional scientific or educational principles as, for instance, in the case of a lecturer who would appear drunk at his presentations or a treatment situation in which a teenager was scalded to death in a hot tub. Given the present state of affairs it is very unlikely that any definitive statement of political, educational or scientific policy will ever be made or that a truly democratic system of elections will be instituted.

Transactional Analysis, The Common Use

As Transactional Analysis becomes, due to the huge sales of the books *Games People Play* and *I'm O.K. You're O.K.*, a popular commodity, more and more people are becoming interested in it. Some of these people are joining the organization with the express purpose of obtaining advanced membership so that they can then pursue their business interests. Others are using Transactional Analysis without attempting to gain recognition from the organization. Either way, the use of TA is pro-

liferating—it is being used in business, to promote tours, to cool out prisoners, and it is being used by radical therapists and radical psychiatrists. This spreading use of Transactional Analysis cannot, of course, be avoided. It would be possible, however, for the I.T.A.A. to take a principled stand so that as an organization it could set itself apart from the misuse of T.A. But, because of the spreading misuse of Transactional Analysis, the theory and practice of it are suffering from a backlash.

Much justified criticism is being generated due to the completely mindless, opportunistic and erroneous use of Transactional Analysis in situations which are purely exploitative and designed for financial gain, or where its power as a psychological tool is being used to oppress rather than to liberate people.

Two transactional analysis events which have come in for a large amount of criticism need to be examined more carefully. One is the book *I'm O.K. You're O.K.* by the Harrises, and the other is the therapeutic community program which was started by Martin Groder in the federal prison system and which is getting a large amount of criticism, especially from the Prisoners Union.

I'm O.K. You're O.K., a Practical Guide to Transactional Analysis follows the same path that Eric Berne's much earlier *Games People Play* followed. It had several years of anonymity with a gradual climb in sales to a grand success story involving the purchase of paperback rights for \$1 million. *I'm O.K. You're O.K.* is definitely a popular success. It appeals to people and, I believe, for mostly good reasons. Its main thrust is that it is a translation of Berne's ideas for the easy understanding of the average person. Where Berne was intricate, cynical or veiled in his writings, Amy Harris who, as is commonly known, wrote the book, aims for the middle of the forehead and achieves her aim: to make TA understandable and interesting through examples, anecdotes and quotations.

I'm O.K. You're O.K. was not Berne's cup of tea. In fact, it took him easily a year to get around to reading it when the Harrises completed it. He refused to write an introduction for it, and he was critical of the rearrangement of existential positions that was a very basic part of the book.

I'm O.K. You're O.K. is a book which has made Transactional Analysis popular, and that is not, in my estimation, a bad thing. On the other hand, it is, as has been pointed out, a major step in the cooptation of the radical nature of Berne's theories. It is this aspect of *I'm O.K. You're O.K.* which I find objectionable.

The Asklepion program at the Marion federal penitentiary, which was initiated by Martin Groder and which has come under a great deal of criticism lately, is in my mind a part of TA's common use, as is the Radical Psychiatry Center in Berkeley. Both of these programs use Transactional Analysis principles and concepts. Both include a great deal more than TA in their work and therein lies the difference between them.

It seems incorrect to me to judge either of these programs solely on the basis of the fact that they make use of Transactional Analysis as a tool in their work. Transactional Analysis, like a pair of pliers can be used to repair, destroy,



sabotage or build. It is the people who use it and their social perspective that determines to what use it is put, and it would be foolish for a revolutionary not to use pliers because they are also used by prison wardens.

The common use of TA, whether in prisons, banks, RAP Centers, or churches, seems, as long as TA's principles aren't perverted or coopted, to be a positive influence at this time because it is a tool of demystification. Revolutionaries sometimes seem to have trouble seeing the liberating process as one which includes many levels of development. Every person can be confronted with awareness which creates a forward movement in the dialectic of liberation. Transactional Analysis provides a great deal of such awareness which appeals to many different classes of people. TA speaks to people, and the fact that it is fundamentally a liberating tool for demystification causes me to welcome its use in any context provided it isn't used in a perverted, coopted form.

TA Seems to appeal especially to the clergy. TA concepts are being learned and used by clergy and ex-clergy, and are showing up in Church congregations around the country, especially the concepts of strokes in the form of "Warm Fuzzies" and the existential positions. Here again, it is how TA is used that counts. Some use it to introduce rationality and practicality to religion and morality and others use it as the latest hip package of Christ and the Bible. To me, it is this latter neo-Christian manifestation (I'm OK, You're OK, keep the

nickels and dimes coming) complete with converts and tent meetings that is most embarrassing. The most threatening manifestations of TA's common use are the application of it for gross financial gain and its use for large-scale psychiatric pacification.

Conclusion

My general appraisal at this time is that the Transactional Analysis theory is and will remain a brilliant and useful new tool in the very mystified and needful field of psychiatry. The practice of Transactional Analysis, is, as is all practice, dependent on who practices it. My impression is that the majority of the advanced members of I.T.A.A. understand the theory properly enough to administer psychiatric services which are superior in effectiveness to those provided by the average practitioner in this country, but, because they lack political awareness, are still of dubious value. People seeking good psychiatric help and thinking that Transactional Analysis might provide it need to go further than to just choose a Transactional Analyst; they should also interview and screen the therapist that they are considering for her or his attitudes about sexism, professionalism and, in general, for their political stance.

My opinion is that the I.T.A.A.

organization is, at this point, completely ineffectual if not harmful to Transactional Analysis because of its completely unprincipled and laissez-faire stand with respect to the scientific and educational purpose that the organization was intended to have. I feel that unless the Board of Trustees begins to elect officers through a democratic method—which means the balloting of the membership—and until a policy regarding scientific, educational and financial activities of advanced members is made and enforced, the organization will continue to be what it is now, an umbrella for financial schemes.

Finally, with respect to the effect that Transactional Analysis will have through its application by thousands of people who may get hold of it—some well-meaning, some misguided, some opportunistic—this is obviously something that cannot be controlled. It is predictable that a great deal of oppression and harm as well as liberation and good will will be promoted under the guise of Transactional Analysis. Just as the Black Panthers can't be blamed for Volkswagen's ad "More Power to the People," so the theory of Transactional Analysis can't be blamed for the multiple ways in which it is and will be coopted. The I.T.A.A. can and should do something about this process by setting itself clearly apart from people who are abusing T.A. so that these people would not have I.T.A.A.'s mantle of respectability.

Transactional Analysis, the theory, is an effective tool for the understanding of human behavior, and is especially well suited for the demystification of oppression and its effects at the personal and interpersonal levels. It can be used by people to aid each other in their struggle against oppression as has been demonstrated at the Berkeley Radical Psychiatry Center where we have found it to be very helpful when combined with a revolutionary political perspective.

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Up Against Monogamy-A Personal Account

Red Hawk Woman

[Ed. note: The names of the people in this article have been changed.]

I want to share my experience in breaking down monogamy with other people who are struggling with this problem. My perspective has changed through this experience, and I have grown in ways I could not have envisioned at the start. One of the things that kept me going at rough moments was hearing that other people are doing it too—and making it work.

This article will also serve as a personal example of how Radical Psychiatry theory and methods work in practice, in and outside problem-solving groups.

First Reaction—The Fears

Mano and I lived together as a monogamous couple for a year and a half. We worked hard to overcome past oppressive patterns and developed communication and a relationship which were very satisfying to both of us. From time to time we fantasized about "what would happen if either of us got turned on to someone else." The farthest we got was to promise to be straight about our feelings when it happened and try to work through it together.

Mano was the first to want to begin a sexual relationship with another person. He told me about his feelings right away, even before talking to Libra.

My reaction was panic. I felt like I had been hit by a truck. My knees trembled, my stomach clenched into a hard knot, and tears and adrenalin flowed freely.

Mano was telling me that he had met a groovy woman who he wanted to get to know better. He felt sexually attracted to her and wanted to follow these feelings through. He assured me that he loved me, was very happy with our relationship, and wanted nothing to change the closeness we had. He said he couldn't know completely until he had talked to Libra, but his basic idea was to be friends, with the possibility of a sexual relationship.

All I could hear was, "He wants to trade me in for a new partner." My mind raced ahead through a myriad of horrifying possibilities. "She'll be so much more beautiful, sexy and intelligent than me that he'll be swept off his feet and leave me," or "I'll go from being a full-time lover to a part-time roommate." I was sure the axe had fallen

and that the shape of my life would be changed drastically: I would be rejected and deserted.



I wanted to deal with my feelings about the situation and come through it without collapsing, and without our relationship collapsing. Intellectually, I saw our making this change as vital and a tremendous possibility for growth. Part of me also knew that I was pretty tough and had made it through hard times before. I wanted to change. But my guts were way behind my head. For all my head-tripping about how "important" this was, how "revolutionary" a step we were facing, I was still in a state of panic.

I wasn't angry with Mano. He was being honest with me about his feelings and I couldn't blame him for having those feelings. I could imagine myself being in the same place. But that didn't help any. I was still terrified that I would lose Mano and be replaced. I was afraid that Mano's getting closer to Libra would mean his getting farther away from me, that he would be thinking about her all the time and comparing us, and that the two of them would shut me out.

I was a victim of a classic syndrome of women's oppression—the comparison trap. I empowered Libra with super-irresistible qualities of beauty, charm, intelligence, political savvy and sexuality. And she became my *enemy*. I saw her as a predatory vamp out to rip-off my lover. And if she wasn't out to get him yet, she surely would be as soon as she got an idea of how fine he was. All this, and I had only met her once for five minutes.

I was consumed with jealous fantasies and had a visceral reaction—my bowels evacuated explosively—every time Libra's name was mentioned.

I could only see myself as one-down, vulnerable to devastation, and sure to come out the loser. I had no confidence in my own worth or all the energy I had put out to create a solid relationship with Mano. I handed all my power over on a silver platter to my fantasy image of "the other woman." The last thing in my mind was that I had something to gain from this experience. I saw it only as some "acid test" I had to get through.

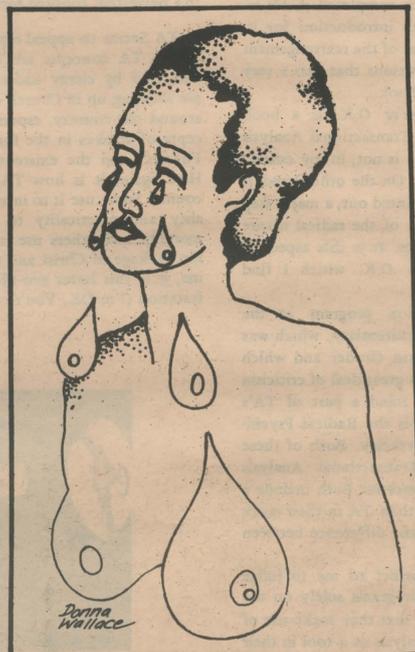
How I Dealt with the Fears

After a few weeks, Mano and Libra had started sleeping together. I lived through that in agony, Mano hadn't disappeared from my life, but I was still really scared and into the comparison trip more than ever. Two things helped me to change: (1) support from friends, my women's problem-solving group,

learning methods of changing feelings from Radical Psychiatry, and (2) getting to know Libra, demystifying her as "the other woman."

My group pointed out two very important things to me: first, that my Pig was running rampant. ("The Pig Parent is the internalized oppression which turns women against themselves, causing them to be their own worst enemy rather than their own loving best friend." Wyckoff, Hogie, "Problem-solving Groups for Women," *Issues in Radical Therapy*, Vol. I, No. 1, January 15, 1973.) It was like there was a tape recorder in my head repeating endlessly, "You're no good. Libra's everything better than you. Mano's going to like her more and leave you. You're a loser and you're going to end up deserted and alone."

Another side of the Pig message was to put me down for being so "unliberated" and scared. I felt guilty about needing and liking the security I was



getting from my relationship with Mano. My Pig was telling me that we're all supposed to be totally self-sufficient and invulnerable, but that I had been "getting away with security and now I was going to pay the price."

Tormented by Pig messages from all sides, I saw myself up against an immense obstacle which I somehow had to smash with one blow. I was extremely discouraged and could not see how to "just up and stop feeling scared."

The second important thing that the group pointed out was the idea of change as a dialectical process. The basic idea is that you approach big changes in small steps—you love and nurture yourself *where you're at*, and move toward your goal gradually as you get stronger and more able to deal with each new stage. I'll never forget Pilar, the group leader, saying, "You don't learn how to rock climb by jumping off a cliff—you don't put skis on for the first time and have someone push you down the mountain!"

Mano and I agreed that we wanted to change our relationship, and we had to find a way to move toward that goal in steps we could handle.

My group suggested that we make a contract stating exactly what we both wanted, what our limits were, and what we would agree to do. This way everything would be crystal clear, all our feelings accounted for, and it would be something concrete for me to rely on when I got scared.

Mano and I found this an effective and helpful tool for moving through new and difficult experiences. We never felt constricted by working out our agreements in detail or writing them down. We always felt that if our needs changed, we could change the contract. It was just there to help us deal with where we were at today.

Our first contract stated basically that:

- 1) Mano wanted space to relate to Libra. It would be limited to one night and possibly one day during the week, not on weekends. (Mano and I were both working full time and I didn't want to give up our weekend play time.)
- 2) Mano would guarantee nurturing and protection to me around his friendship and sexual relationship with Libra. He agreed to be straight and clear about his feelings, and tell me what was going on all the time. He agreed to give me reassurance of the primary importance of our relationship, and strokes for being *me*. (Strokes are positive recognition, attention, love, encouragement, etc. This was to help me combat the fear of being replaced, to remind me that I am unique and special and that no one could just move in and take my place.)

3) Mano would tell Libra exactly where he was at with me, committed to carrying on our relationship as it had been. He would make clear to her exactly what he was willing to give to her so she would be able to decide if there was enough in it for her. (I was afraid Libra would fall in love with Mano and pressure him to escalate their relationship. I did not want to compete with her for Mano's strokes.)

4) My part of the contract was to fight my Pig. I was to work against comparing myself with Libra or any other woman—to *believe* that we are not all interchangeable.

I agreed to nurture myself, get support and strokes from my group, and start looking for satisfying ways to spend the time that Mano was with Libra—to reach out and have fun with other people, or find things I enjoyed doing with myself.

Learning how to REALLY love myself, believe in myself, and say nurturing things to myself has been a long process. It comes much easier now, but in the beginning I had to really work at it. One of the most helpful things I did was to keep a kind of running "stroke journal" for myself—a collection of nurturing lists. I would read over my lists at least once a week and then write more encouraging notes to myself about the current happenings.

An unwritten part of our contract was for Mano and me to talk a lot about our feelings, to try to hear each other's sides, and to keep up with each other's progress.

Besides using contracts, learning to nurture myself and getting support from my problem-solving group, the other major aid to my changing was getting to know Libra, demystifying "the other woman."

I was still finding it difficult to control my jealous feelings. I decided to take the bull by the horns—go and talk to Libra, tell her my fears, and find out who she *really* was. This seemed like the quickest, although terrifying, way to rid myself of the fantasies that were plaguing me.

Our first meeting was heavy. I felt proud of myself for going, for telling Libra what my fears were, and for telling her that I didn't ever want to feel that another woman was my enemy. I was happy to find her in agreement that we Sisters have to stick together. I liked her and responded immediately to the vitality and energy that had turned Mano on.

What was hard for me was Libra's uncertainty about what she wanted from Mano. This was a totally new kind of situation for her, too, and she wasn't sure how to deal with it. She liked Mano



but had doubts about whether to trust him. She hadn't had much time to get to know Mano, wasn't sure if she would be able to accept the limitations, and wondered if she was "being used as some kind of experiment."

My Pig hooked into her uncertainty and doubts, and I thought, "If I don't get hurt by this, then Libra *will*—we can't both have what we want. It can't work." Seeing Libra in person made her real to me, but that scared me even more. I plunged into despair, thinking we were all crazy to attempt this impossible thing.

Fortunately, I was boosted up again at my next group meeting when Pilar assured me that she knew of other people who are trying to "break down the stroke economy" and who are succeeding. She suggested that I got so scared after meeting Libra because it might have been a step I wasn't quite prepared for.

The group also reassured me that Mano and I were approaching the problem in a good and fair way. Mano had been honest with Libra from the beginning that he was offering her a friendship, limited in time and energy, but not limited in openness and willingness to work through problems. She had a clear basis for her decision to relate to him, and there would be nothing to lead her to false hopes or set her up for disappointment. It was up to her to figure out what she wanted and decide if it

was worth it to relate to Mano under the circumstances.

Pilar also mentioned that the most successful attempts at changing monogamous relationships have been when the third person is also in a primary relationship, or has plenty of other sources of strokes. Then the third person is protected and not likely to want to escalate because of a short ration of strokes. This was something I hadn't thought to ask Libra—I had jumped to the conclusion that she would want more and more from Mano. Finding out that she was relating to two other men helped me to feel much less threatened.

Although the first encounter was difficult for us both, Libra and I liked each other, wanted to meet again to talk more about ourselves and less about "the situation." Our second meeting was much easier, we felt safer, and we decided we wanted to become friends.

Realizing that Libra was genuinely interested in *me*, as well as Mano, was another great threat-reducer. I began to feel that I had something to gain from the situation.

From this point, Libra and I began spending time alone together, and we eventually became lovers ourselves. Both of us had been considering having sexual relationships with women for a long time—we had been waiting for the right time and the right person. Breaking through our fears and the ingrained taboos against loving women sexually



brought us incredibly close together.

Despite the new level of complexity, Mano was very supportive of Libra's and my relationship. We all decided that we could feel good and non-competitive if we made sure the three distinct two-way relationships were allowed time and space to develop. We agreed to work this out co-operatively.

Even though I reached an equal basis with Mano in relating to Libra, the struggle to stop comparing myself to her and to overcome my fears and jealousy was by no means over. However, it was made easier by being able to get reassurance from both Mano and Libra. And we were able to work out problems much better as three. It was hard sometimes to struggle out the needs and wants of three people at once, but tremendously productive and exhilarating when we could finally agree and feel good about each other.

A basic commitment among the three of us was to be straight about our feelings and ask for what we wanted. The idea was not that we could always expect to get everything we wanted, but that we could work together toward

something that felt good to all of us. This was not always easy, especially for Libra. She was afraid of being shut out by Mano's and my intense relationship, afraid of being let down if anything heavy happened. The biggest struggle has been building an even, three-way trust. We have *all* fucked up and hurt each other, but we have forgiven ourselves and kept on trying to make things better. I believe we've made it!

The Rewards of the Struggle

Our hard work has had real pay-offs for all of us. For me, the products of struggle have been tremendously increased self-confidence and self-reliance. I have learned to nurture and take care of myself, and I have seen that I am capable of much growth. I have developed skill in dealing with feelings—my own and other people's. I like myself and know that I have a lot to offer other people.

I have made greater efforts to relate to other people and have broadened my sphere of relationships. For the energy I have put out I have been well-rewarded with friendship. These relationships have been rich and satisfying, providing

me with love, support and fun. They have *NOT* been merely "ways of spending time while Mano's with someone else."

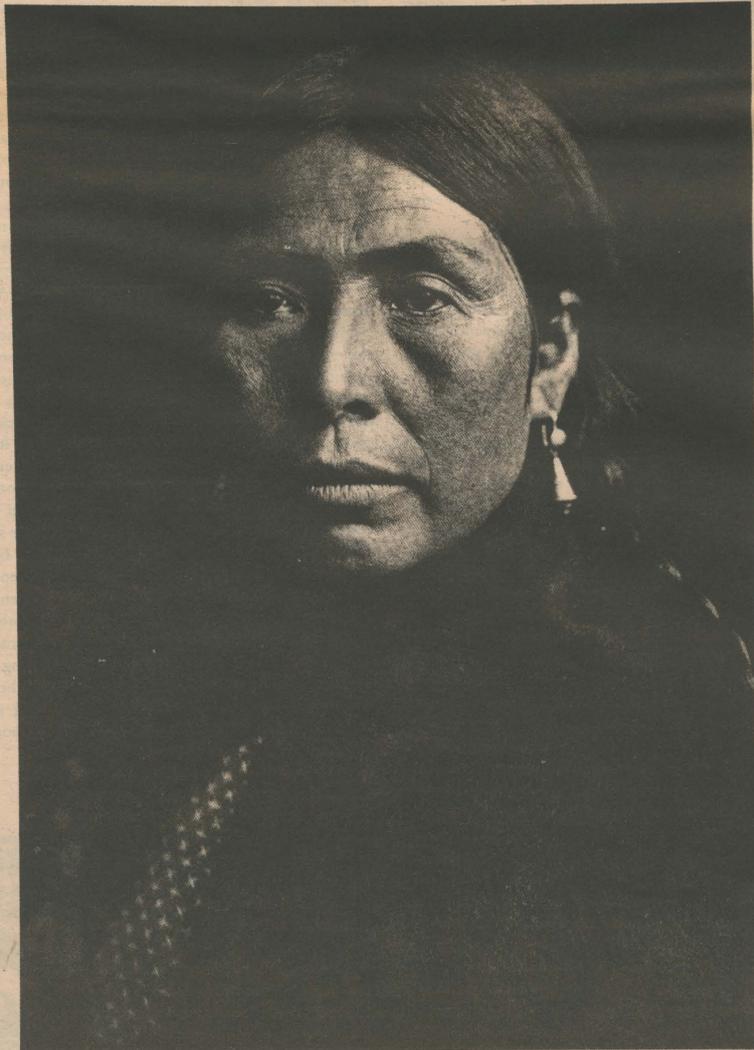
As well as being much more sure of my own worth and well-being, I am much more sure of Mano. Making it through this radical change has given me tremendous faith and trust in our relationship and our commitment to keep working and growing together. I am no longer afraid the relationship will fall apart the instant one of us gets close to another person. It feels good to know that we are not binding and constricting one another, and that we are together because we get so much out of it.

I have gained a more active sense of control in my life as a result of dealing with my fears and doubts about myself. The same Pig that tried to scare me to death about Mano leaving me also appears in other areas of my life. Fighting that pig has paid off in many ways. I left an oppressive work situation, deciding to put all my energy into discovering what I really want to do in life. I have a sense that I am "creating myself" rather than being knocked about by outside

forces.

Another pay-off has been for me to have sexual relationships with other people too. I became lovers with a man who was and is a close friend of Mano's and mine. It was enlightening for Mano and me to experience the opposite sides of the situation. I grew to love that man deeply, and it was a great revelation to me that I have room to love many people in many ways. I realized that I have a vast supply of loving feelings, and that giving some of them to other people besides Mano doesn't change the love I feel for him. I believe he is capable of the same thing, and I feel much safer now about him being intimate with other people.

Getting love and sexual strokes from other people has enriched our experience and made us feel good about ourselves. Far from weakening our relationship, this has made it *better*. Instead of splitting us apart, Libra came in and made the loving stronger. Besides the three "two-way" relationships, we developed a powerful three-way love and bond. The sum of the whole is greater than the parts!



Between Women and Men

Hogie Wyckoff

Preface

Since the following text makes much use of Transactional Analysis (T.A.) as a psychiatric tool, I would like to preface this article by a brief statement concerning my political view of T.A.

I believe T. A. can be used in an effective way to help people overcome their oppression when it is used in conjunction with a radical political perspective. The goal of such work is to demystify people's oppression, teach radical political values, and help people learn to reclaim their power collectively.

T.A., when it is used without the above by conservative, liberal or so-called "apolitical" therapists, is not a liberating force, but instead tends to promote just the opposite: adjustment to the status quo and co-opts people's revolutionary energy.



Part I: A Transactional Analysis of Sex Roles

Introduction

It has become apparent from work done with people in problem-solving groups that the ways in which men and women have been programmed to act and react with each other creates collusions (i.e. unspoken agreements) which undermine their relationships. Transactional Analysis, a psychiatric tool developed by Eric Berne, has been particularly useful in demystifying these collusions. T.A. is a means of illustrating simply and clearly the reciprocal deficiencies created in men and women by sex role programming.

With the help of T.A., anyone can explain simply and clearly ways in which we are kept defeated in our loving relationships, ways that we have often been unaware of in our past relationships. This tool explains the way people behave in terms of three distinct ego states. Sometimes they act like Parents; they know unquestioningly what's right and what's wrong and how things and people "should" be. People also act like Adults; that is, they unemotionally take in and process information which they use to make predictions. An individual can also act as a Child; that is, behave as she did when she was in fact a child; she can play, be free and creative, be spontaneous and also be scared and mean. (Berne, 1964)

Banal Scripting

Transactional Analysis is a theory about what happens between people and is particularly useful for demystifying the bad effects of sexism on human beings. As men and women we are socialized to emphasize the development of certain parts of our personalities while suppressing the development of other parts. This programming is a predetermined, stilted and repetitive way of acting in life which we call banal scripting. (Steiner, 1971) Unlike tragic scripting, which leads people to destroy themselves in some dramatic manner like leading them to be dope fiends or alcoholics, etc., banal scripting robs people of their ability to act spontaneously in their own behalf. It programs

a grayish and boring half-life that most people unthinkingly accept as all they can expect or hope for in their lives.

This everyday, garden-variety scripting pervades every fiber of our day-to-day activities and all our institutions. The moment a baby girl is wrapped in pink she is treated differently than a boy wrapped in blue. The definitions of male and female roles are, from day one, intensively socialized into children, and these same definitions are constantly reinforced throughout our lives.

Sex Role Definitions

Speaking in terms of crude stereotypes, masculine is defined as strong, aggressive, rational, productive, brave, trustworthy, hard, non-emotional, etc. Female is defined as nurturing, feeling, loving, soft, passive, irrational, fickle, playful, childlike, etc. The crucial problem with the masculine/feminine programming of human beings is that through this programming gaps are created in people making it difficult, if not impossible, for them to be whole human beings. What often happens with men and women is that they feel incomplete and are continually looking for fulfillment in one another. Like two parts of a puzzle, or two halves of a whole, men and women tend to direct their energy into looking for somebody else to match up with or holding on to someone in an already established dependency relationship. A man is "supposed to be" rational, able to take care of business, productive and hardworking, but he doesn't have much permission to be emotional, in touch with his feelings or to be loving; while on the other hand, a woman is "not supposed to" think rationally, balance the checkbook or be powerful. She can supply the man she relates to with the emotional and feeling functions that are missing in him, and he can "take care of business" for her.

These, of course, are the extreme definitions of the stereotypes. Obviously all people do not completely adapt to these roles, but in general the tendency is for men to define themselves in certain of these masculine terms and for women to define themselves in certain of these feminine terms.



Virginia Reed, Chapel Hill, N. C.

The Child

Before further analyzing the differences between ego state development in the sexes, it will be helpful to have a more detailed understanding of the make-up of the Child. There are three dimensions to the Child ego state which reflect the actual parallel development of three ego states in a real-life child. The first is the Parent in the Child. This is a demanding and short-sighted Parent unlike the more mature, unconditionally loving and protective Nurturing Parent. It is the enforcer of script programming within people, and I call it the Pig Parent. The Pig says things like: "Be a man; be strong and brave and don't complain," or "You're fat and ugly and no one likes you," or "People think you look bad without make-up."

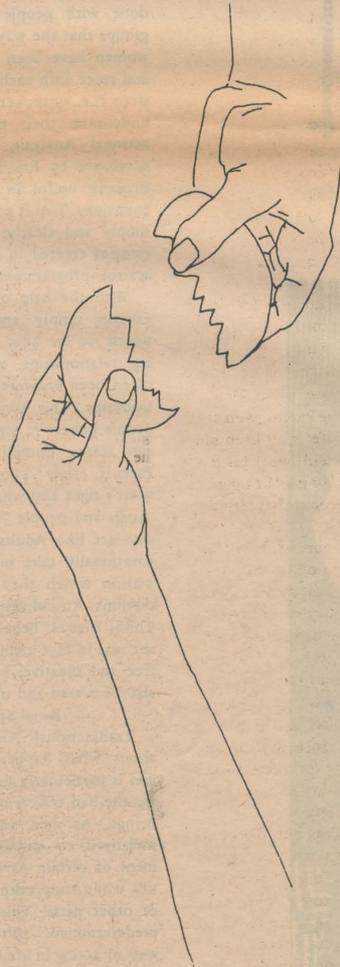
There is also an Adult in the Child which we call the little Professor, but which I also refer to as the intuitive Child. This is not completely logical or fully developed like the fully functioning Adult. The Professor operates on an intuitive level to figure things out and seems to know instinctively what's happening. Lastly, there is the Child in the Child which we call the Natural Child. This is the most free part of people; it's really their center and core because it is most in touch with feelings and as such knows what feels good or bad to people at any given moment. In this sense, I think the Natural Child is in touch with what is True for us as human beings in a most basic and animal way.

Structural Analysis of Sex Roles—Men

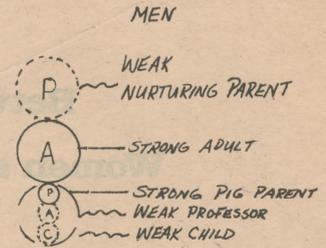
When we look at people in terms of the development of their Parent, Adult and Child ego functions, it becomes evident that men are enjoined—really more than enjoined; they're actually pressured or coerced—to develop in certain scripted ways. They are pressured to develop their Adult, urged to be good at math, to be rational, to be scientific, and to think along logical lines. However, they are not encouraged to develop a Nurturing Parent for others or for themselves. A young boy, for the most part, would not view himself as growing up to be able to nurture children or to be able to take care of people. His O.K. self-image would depend more on his ability to take care of business and be "strong." While it is important for him to have a well developed Adult, it's not necessary, maybe it's not even all right, for him to have a strong Nurturing Parent.

He shouldn't be too in touch with his Natural Child; he shouldn't know how he really feels. In fact, according to the lies we've been told, it's best if he isn't. It would be difficult for a boy to compete and get hurt in a football game if he was in touch with feeling scared of being hurt or to have to compete.

It also is not important generally for a man to be too in touch with his Professor, the intuitive part of himself. If a man making a business deal were listening too attentively to his Professor he might pick up on the fact that the other man was very scared and worried about this business deal. If he was also listening too closely to his Nurturing Parent he might feel compelled to be empathetic and thus be fair and give the other man a break. He wouldn't be able to be competitive; he would want to be understanding and cooperative. For the average man it's better not to be too tuned in to his Nurturing Parent or Professor feelings, or he may not be able to do his job efficiently and succeed in a

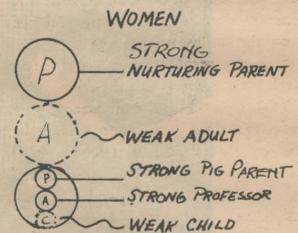


competitive market. The main emphasis of the Pig Parent is to police men into always having their Adults turned on and to being out of touch with nurturing, intuitive or good, fun-loving feelings.



Women are programmed to be the productive male's complementary other half. More precisely, men are incomplete halves which women are supposed to fill in and complete, not vice versa. Women are trained to be adaptable. They are also enjoined to have a strong Nurturing Parent. It's their job to bring up children, take care of people (especially their men) and be nurturing. They're not enjoined or conditioned to have a strong Adult. It's understandable and O.K. if a woman can't balance her checkbook, if she can't do math well or if she doesn't have a head for electronics. She doesn't have to think rationally and logically; this is not needed in this capitalist society's program. But it is as necessary for her as it is for men to have a Pig Parent so that she knows what her script is supposed to be, how she should act, what she should do to be a good woman.

It is also good for her to have a well developed Professor, for her to be intuitive and to know what's going on with other people so that she can know when to nurture them. If she can be tuned in to what's going on with people she can take care of their wishes without them ever having to ask for what they want. She doesn't have a lot of permission to have a Natural Child and be tuned in to exactly what she wants.

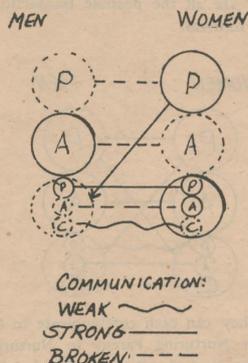


The Sex Role Conspiracy

There's a mystification about the way men and women are scripted to be like two halves of a whole—that they go together like sweet and sour sauce, hot and cold, yin and yang. It's supposedly a groovy, beautiful thing. The problem is that people really don't fit together very well that way. Actually, it is in this way that men and women become mysteries to each other, not complements. It's often said that men don't understand the way women think. Women don't understand the way men think either. And as far as relationships go, believing the myth of complementary sex roles conspires against genuine success because communication is broken in so many ways.

The two crucial elements of the conspiracy against full and long-lasting rela-

tionships between men and women are that they are, first, often unable to have good intimate loving relationships with each other and, second, that they have difficulty developing satisfying and equal working relationships with each other. The way in which communication is defeated is easily seen in the following diagram of the possible transactions between men and women:



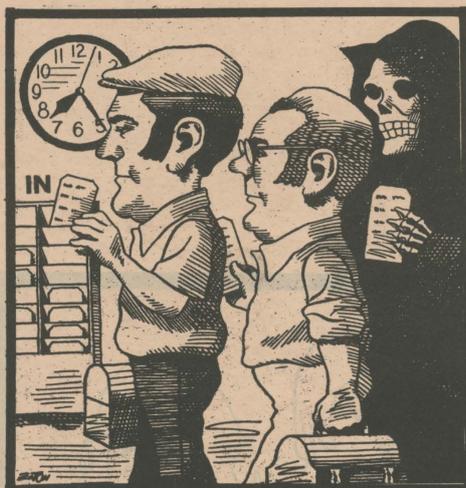
There is often communication from her Nurturing Parent to his Child, but little vice versa. Because there's weak communication between their Adults, it's difficult for them to develop the intimacy of a cooperative and efficient working relationship. Also lacking is the potential bond between Nurturing Parents because of his lack of development in that area and her scripting to assume the majority of the responsibility for bringing up their children. The Professor communication is weak, too. This sets up a lack of intimacy in being able to share their intuitions about each other and other people.

Consuming a Relationship

The strongest avenue of communication left open to them other than Pig to Pig is Natural Child to Natural Child. The Child to Child connection is all too often the sole basis for loving relationships between men and women. This initial sexual, loving attraction is often what brings people together. This is not a lasting bond because the situation as described puts undue stress on the Child element of their relationship. All too often the collusion between their two Pigs can overpower and ultimately wreck what is good between them.

This situation is reminiscent of a scene in which two happy, laughing children are eating a wonderful strawberry shortcake. They thoughtlessly enjoy and consume their goodie but are suddenly sad and surprised when it's all gone. They are disappointed and hurt when they realize they can't seem to have their cake and eat it, too. The two lovers have been carefully groomed as consumers to lack vision and power. They have been trained like the children to think only of *this* cake, not of how to get the power and means to create more and even better ones.

We are all taught to consume each other like disposable toys; when someone is used up, breaks down, doesn't work right anymore, we just throw them out and go shop for another. Behind us lies a pathetic junkyard of psychic corpses; people we have consumed, used up and tossed out. What a waste of our loving investment in other human beings! This conspiracy keeps us separated from other brothers and sisters and defeated in organizing ourselves as a mass movement.



Discounting

An additional factor that helps defeat relationships between men and women and is especially harmful to the mental well-being of women is a mechanism we call discounting. The lack of development in the Professors of men contributes to this problem. A discount occurs when a person says something and the discounter doesn't account for what's being said or doesn't account for the discounted person's feelings. So, Mary might say, after ten years of marriage, "I don't think you love me anymore Fred. I just don't feel you love me." And he says, "That's absurd, don't be silly. Of course I love you." Or she says: "I'm afraid to be at home alone when you go away," and he responds with, "Don't be afraid. There's nothing to be afraid of." He is not accounting for her feelings and is not tuned in to the fact that there might be something real and important in her experience of things. As far as "You don't love me anymore" goes, guilt from his Pig Parent, who says he *has* to love his wife, may keep him from being in touch with what his true feelings are, although *she* may be tuned in to them. Thus he discounts her intuitive perceptions.

He also discounts himself. Men often are not in touch with doing this. They usually don't know exactly what they are feeling because they've been effectively taught to be out of touch in order to perform and compete. It's a vicious cycle; that is, it is hard to break pattern because as men start to get in touch, very often the first feelings to emerge are unpleasant ones, such as fear and guilt. Thus it is easy for them to get locked in to not wanting to experience these unpleasant feelings.

As R. D. Laing points out, discounting turns people into invalids, makes them crazy, and because of women's permission to be in touch with their intuitive Child, they are more prone to be victims of discounting. If she says, "I think you don't love me anymore," and he says, "That's not true, I do," because he feels guilty and he's out of touch, then she is made to feel crazy. Her internal dialogue runs something like this: "I can't understand it. I have a strong gut feeling that he doesn't love

me any more, but he says he does. Where is this feeling coming from? I wish I wasn't so fucked up." This is an insidious way in which women are cut off from their power of intuition and made to feel not O.K. and crazy.

Intuitive power is a very important form of personal power, but the only way for you to use it in self-benefiting ways is if someone else will agree to validate your experience, that is, be absolutely honest with you and also take risks to be really in touch with themselves. The importance of paranoia as heightened awareness has been elaborated by Claude Steiner. The means by which we validate our intuitive experiences in Radical Psychiatry is by being completely honest, keeping no secrets and sharing our paranoid fantasies (i.e., our scared, intuitive suspicions) about each other and responding to the fantasies by accounting for what is the grain of truth in the paranoia.

An example of accounting in one of the above situations would be: Mary gives her paranoid fantasy to Fred, and he responds by accounting for what the grain of truth is in what she's picking up

on. He may say: "I do still love you, but I'm feeling a little turned off to you because I would like to be getting sexy strokes from other women, but I know you would be scared about it and so I guess I resent you for standing in the way of what I want."

The Rescue Triangle

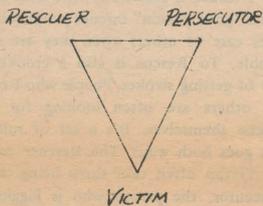
These interlocking deficiencies created by sex role scripting in men and women promote what I consider a social evil called Rescue (Karpman, 1968). The Rescuer and Victim here are "gamey" (not honest), unlike an actual rescuer who saves a really helpless victim from a true crisis like a fire. This is an artificial rescue situation. The person being the Victim is saying, "I'm powerless" and is giving her or his psychic away, saying, "I can't help or take care of myself. Will somebody save me?" She or he is throwing up her or his psychic hands and looking for someone to take responsibility for her or him. They feel they have to get someone to do it for them rather than do it for themselves. The Rescuer is somebody who believes that a "good person" rescues people and takes care of others when they are in trouble. To Rescue is also a crooked way of getting strokes. People who Rescue others are often looking for a Rescue themselves. It's a set of rules that goes both ways. The Rescuer and the Victim often take turns being the Persecutor, the person who is *Pigging* the Victim. Men and women play this game a lot because their interdependency is a Rescue set-up. It's a situation in which people aren't complete, in which they have lost out on some of their power, so, because of their deficiencies they need to trade off Rescues with someone else. A clear signal that a Rescue is happening is that one person is doing more than 50% of the work or taking more than 50% responsibility for making decisions.



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In the standard nuclear family setting men and women Rescue each other constantly in a vast number of ways. Dad Rescues the family by taking care of business like keeping the car tuned, doing the income tax, working a 40-hour-a-week job (which he hates), and Mom Rescues by supplying almost all the nurturing and loving needed in the family, by being tuned in to what others feel and supplying what they need without them having to ask and, finally, by giving a lot more to her children than she can ever hope to get back. Dad Rescues Mom by doing more than 50% of the work in their sex life. He, for the most part, initiates it and determines how it will go. Mom may eventually get resentful about *just* having sex (especially if she doesn't have orgasm) because he doesn't give her enough tender lovings before they fuck. This happens because due to Dad's male scripting he is disconnected from his sensual feelings and is thus unaware of what she wants from him. But she won't talk straight about it. Her Pig tells her people won't like her if she says what she really feels, particularly she shouldn't say what she wants sexually, so she "adapts" and then slowly gets resentful and persecutes Dad. And on and on the vicious Rescue cycle goes.

The following diagram shows the three components involved in the Rescue Triangle:

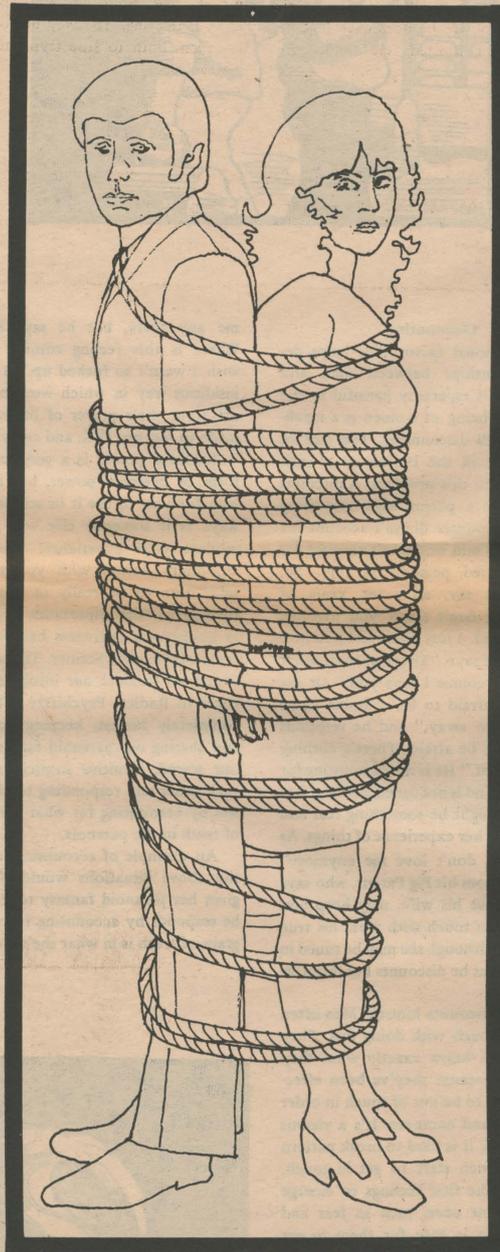


The Rescue Triangle is a merry-go-round. When you play it you go from position to position. In the example, Dad Rescued Mom, the sexual Victim; then Mom rescued Dad from her real feelings; then they can both cash in their held resentment for persecutory time. She gets angry and "frigid" with him, and he wants to make it on the sly with other women or is impotent with her.

The only way out of the Rescue Triangle is to get into your Adult and not be angry, not persecute any more and to have Nurturing Parent available to be able to have a humane view of the person you're dealing with. (Thanks Anita Friedman.) Also, to stop doing more than 50% of the work and take 50% responsibility for having played and having accumulated held resentment.

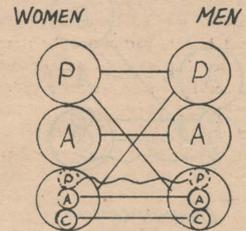
Combating Sex Roles

Men and women need to begin working in a cooperative dialectic toward reclaiming their full power as human beings. Women need to reclaim their Adult power, their ability to think rationally and do what they want to do and to stop Rescuing: stop giving nurturing and strokes that are not returned, especially stop loving people who don't love them back equally. It's in their best interest to only match the lovings they get so they can stop being so resentful of men and apply their surplus lovings to themselves. Men need to develop their Nurturing Parent for themselves and for others and to work on getting in touch with their feelings, particularly their Professor and their Natural Child. Both men and women need to rid themselves of the oppressive Pig Parent who



hooks them by sounding similar to a Nurturing Parent, but who in reality is giving them bad advice and scaring them. An example of a nurturing-sounding Pig message that might be given to a woman who has been hurt a lot in her relationships with men could be: "Don't trust men. They're no good just like Mom said about Dad."

When men and women reclaim full use of their different ego state power, these are all the possible transactions open to them:



They can each communicate to the other Nurturing Parent to Nurturing Parent, Nurturing Parent to Child, Adult to Adult, Professor to Professor, and Natural Child to Natural Child. Obviously, all of these are a much better basis on which to build and create a cooperative and equal loving relationship.

PART II: LIBERATING A RELATIONSHIP

The Power Struggle

The following is an analysis of the power struggle between a man and woman in their loving relationship. This, once again, is based on stereotypes, but many of these particulars have been seen repeatedly in numerous situations.

The tendency is for both individuals, who have been scripted by a competitive society, to actively fight to win over the other in a power struggle. Also, people who view themselves as one-down often one-up their "opponent," although the ultimate goal is not to be one-up but equal. Since we have little understanding of how to be cooperative equals, this is a difficult mistake to avoid.

Usually in the history of a sexist relationship the woman is one-down in power and often asks the man to Rescue her in various ways, especially by wanting him to take more than 50% of the responsibility for doing the work (he may do more driving for example) and wanting him to assume more than 50% of the responsibility for their sex (like him carrying more of the burden for initiating sex). He, on the other hand, may want her to Rescue him by giving him nurturing when he fails to nurture himself and he doesn't ask her for it, and also when he wants her to be in touch with feelings for them both so that she can thus tell him what he's feeling.

The relationship may then go through stresses such as follow:

Man: He becomes tired of Rescuing her; he wants to be more independent and to have an intimate friendship or sex with other women and threatens to leave if he doesn't get what he wants.

Woman: She gets frightened about his demands; she decides to work with other women in a women's group (See Wyckoff on Women's Groups, *IRT*, No. 1) to reclaim her power. She works on overcoming scaries about losing her security and overcomes jealous feelings about other women; she makes

demands on him that he work to be an equal with her, that he get in touch with his feelings and learn to be nurturing to himself and to her.

Man: He encourages and supports her efforts to liberate herself; he has friendships and sexual relationships with other women; he works on getting in touch with himself and giving up his one-up position.

Woman: As she gets more power and a better understanding of her oppression, she gets in touch with resentment about men in general and him in particular. She starts Persecuting through anti-Rescue, which is to stop Rescuing with a vengeance by tuning out to him completely, i.e., not using her intuitions at all to figure out where he's at, stopping all volunteer nurturing while demanding that he ask for it all the time, then not always giving when it's requested. Additionally, she begins to have sex with others also.

Man: When men begin to get in touch with their feelings, the first level

that they contact (which are the feelings they wanted to tune out in the first place) is often scared feelings; so as he gets in touch he begins to feel frightened about her independence from him and the lack of nurturing (which he cannot yet do for himself) which she refuses to provide. He is also amazed to find that *he* (!) is jealous and scared about her having other lovers; he always thought he'd be only glad and relieved about it since that would supposedly tend to insure his own freedom. In an effort to give up his one-up, he tends to give up *all* his power and fails to use legitimate power he does have to take care of himself. He thinks the only choices he has are to either be a Chauvinist Pig or to be impotent. (Steiner, 1973) This promotes the Pig Program for him to feel pressured to go back to assuming a one-up power position rather than choosing a new option that permits him to be an equal.

Woman: Gradually, she has become one-

up to him, but is unaware that this reversal has occurred. She doesn't recognize her new power position; she still perceives herself as one-down and thus misuses or abuses her power.

They both now reach an impasse in which:

She feels guilty about how she's hurting him, yet feels defiant. She's paranoid that at base he resents her growth.

He feels angry and scared about her lack of nurturing and is paranoid that she's avenging herself for past injuries.

At this point there may be a marked increase in explosive and seemingly endless fighting. The way out of this is for them both to stop trying to "win" and to accept 50% responsibility for things going wrong while being willing to work towards a cooperative agreement in which they negotiate to give each other as much as they can of what the other wants without adapting to be "good" in violation of what they really want.

It's vital that they stop all use of

power plays on each other. Power plays are a misuse of power which people do in order to win—like ending an argument with a one-up threat to leave for good which is an "end-game" power play.

The next step is for them to get rid of all the held resentments they have for each other and respond to each other's paranoid fantasies by validating what the grain of truth is in them. For example, a part of him may really resent her getting her power because she's misusing it on him. They can ask friends or people with expertise to mediate the difficulties between them. They can also develop contracts between them to work on particular problems such as him learning to nurture himself, learning to ask for what he wants, and being responsible for being in touch with his feelings. She can work on being responsible for her reclaimed power, getting rid of resentments and anger towards him and stopping the anti-Rescue by being available to do 50% of the work of being tuned in to him and nurturing. (See Friedman in this issue.)

The following are some guidelines for promoting the liberation process in a loving man-woman relationship:

1. Be completely honest; that means not keeping secrets from each other as well as talking straight.

2. Ask for what you want 100% of the time. (Don't Rescue people from knowing your true desires.) Trust that you and your partner can negotiate an acceptable cooperative agreement and both get a high percentage of what you want with each other.

3. Be conscious of sex roles, experiment with reversing them and then end them entirely.

4. Be conscious of competition and power plays. Be equals who cooperate so that both win as much as possible.

5. Be equal in sexual responsibility and in orgasmic satisfaction.

6. Have friends, especially of your own sex, for support and in order to develop a loving sense of yourself as a man or as a woman by seeing and identifying with the beauty in persons of your own sex and then in yourself.

7. Have privacy for yourself; that is, be *with* yourself (as opposed to being "alone") in order to know yourself well and to be in good communication with your center and your own sense of who you are and what you want.

8. Have a ready, willing and able Nurturing Parent to support, nurture and protect your own self-creation and the struggles between you and your partner.

9. Don't demand or expect perfection from yourself or another human being. Be understanding of human error as a necessary part of growth and allow yourself and others time and space to grow in.

10. Don't make each other into commodities by trying to own or possess another in the service of your own insecurity. Allow yourself and your partner as much freedom as you can.



I want to thank my dear sisters and brothers who have struggled lovingly with me and taught me much; particularly Claude, Carmen, Anita, Russell, Joy and Jed.

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Mediations

Anita Friedman

Mediations are problem solving sessions for two people, groups or families who need help solving problems between them. A mediator can be anyone who feels that she or he can: 1) help make the situation safe for people to communicate honestly; 2) help figure out what the problem is and what the individuals involved want to do about it; 3) view the problems, feelings and struggles of all those involved fairly and speak out honestly about them. In this paper I will basically outline how to mediate for two-people relationships or couples. The same ideas apply to mediating for working or living groups which are made up of more than two people.

I do not believe that people can be liberated if their society is not. I do believe that people can have the satisfying and supportive relationships that they want within the limitations of an oppressive society. However, we are programmed to internalize many of the oppressive ideals of our world. By acting on the basis of these anti-human competitive values we often collaborate with our oppression and treat each other as adversaries. Because of this, many people have a difficult time resolving conflicts and making their relationships be the way they would like them to be. It is hard for people to organize into effective and powerful groups: we are programmed to make only short-lived alliances. We are programmed to give

up. (A good example of this feeling of powerlessness and despair is "You can't fight City Hall.") Building a mass based revolutionary movement is hard to achieve when people cannot integrate their politics into their personal lives and establish long term relationships.

We can learn how to help each other overcome our anti-social conditioning. By mediating for each other's struggles, we can help each other make powerful working and loving relationships that last.

Most people that I've worked with who feel the need for a mediation are afraid to be or never learned how to be emotionally honest. They feel scared to get in touch with and express anger that they have towards each other. They feel afraid to make demands on each other about how they want each other to act differently. They feel powerless to make their situations safe in order to take the necessary risks to say what they think and feel.

Very often people think that they should just settle for an uncomfortable situation and that they should expect to have less than what they want out of life. They feel powerless to figure out what actions they can take in order to work on making the relationship give both people involved more of what they want.

Relationships sometimes reach impasses, in which case a mediator is necessary to help meet the immediate needs of the people involved. Usually

people need help around one or more specific issues, like how to cooperate to make a money budget that feels fair and equitable. Figuring out how to divide the household chores in a cooperative way or how to share the responsibilities of child raising are common mediation topics. Often a relationship is good except in certain areas. For example, the sexual aspect of a relationship isn't satisfying for one or both people. Sometimes people need help to make it safe to be angry at each other and to ask each other for what they want without escalating power struggles that end in a screaming blow-up or withdrawn sulk. Often people want to figure out how they can be closer and more intimate with each other. At times, people need help to decide whether or not they want to continue the relationship at all. These are examples of problems that can take one, two or three mediating sessions to be worked through.

Mediations do not solve problems so much as they define the ongoing work that needs to be done if the problem is to be solved. Changing people's behavior is a step-by-step process, not an overnight goal. Often, people can successfully work on their problems with the help of their friends. However, people sometimes want more help and support than a mediation or friends can provide. Some relationship problems are indications of more extensive problems of one or both individuals. In this case, those involved need to figure out how to work on the recurring problems of one or both people in an ongoing way. If they do decide to work on these problems, they usually become members of regular problem solving groups.

teams. They debate issues and act as if they want to win arguments and prove cases against each other. A mediator can help people see how, in their relationship, it is impossible for only one of them to win over the other and still have the relationship be good for both of them in the long run. Unless they both "win," they both "lose." A mediator can encourage people to view each other as allies on the same team. She can encourage people to cooperate so that they can both get what they want. A function of a mediator is to help people figure out who's doing what, how what one person does makes the other person feel, and in what ways their behavior towards each other is creating problems. A mediator can give guidance and support people to work hard in the mediation, but she cannot do the work for them.

Helping people focus on what the problem is can be a fundamental function of a mediator. He or she can help people demystify the tangles in their relationship. Often, what's happening in the room in the "here and now" is a reflection of what goes on normally in their relationship. Pointing this out helps people see what the problems are. For example, the mediator can reflect back to people how their relationship is unequal, how they interrupt each other, how they give up their power to each other, how they don't talk straight, how their body language reflects their attitudes, or any number of problems that people have in relating to each other as a result of our social conditioning. Most people don't know how to make relationships work. They experience many problems, but few solutions. They also



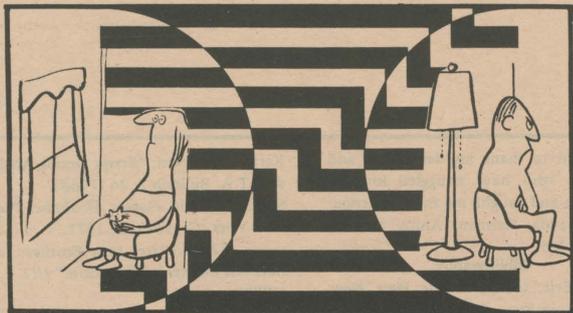
Functions of the Mediator

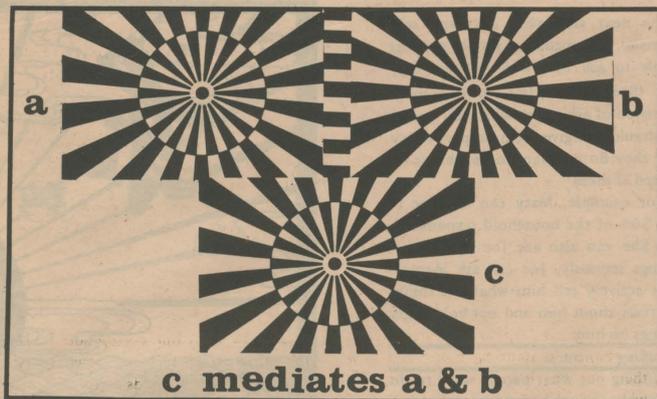
One function of a mediator is to help people feel safe enough to be honest with each other about how they are really feeling. I will explain the process of providing safety and protection later in this paper. Very often people reach stand-offs in their relationship. They know something is wrong, but they don't know exactly what to do about it, so they do nothing or just fight a lot without progress. Sometimes they discount each other and don't listen to each other's side of the story; they just blame each other. This is a situation in which one person is not willing to take his or her share of the responsibility for the problems that are happening. People often are afraid that if they take any responsibility for what's going on they have to take 100% responsibility. Or they feel that if they have done something "wrong" they are a totally bad person. People who are having disagreements usually see each other as adversaries, as competing members of opposing

are programmed to believe that they shouldn't have problems and if they do they deserve to keep them. They are programmed to feel scared to tell anyone about their problems and to not need or ask for help to figure them out. Sometimes one or both people may distrust the mediator to one degree or another. If so, the mediator should ask them to ask for what they need in order to feel safe. For example, a man may need reassurance that a woman mediator won't take sides against him. A main function of a mediator in a mediation is to compassionately and fairly listen to their problems, help them figure out what's going on and help them to cooperatively decide on how or if they are going to work on it.

1) Making agreements about what people want to get out of the mediation

The first thing to do in a mediation is to find out from people what they want to get out of it. Sometimes couples need nurturing protection from a third person so that they can feel safe to take





risks to say where they're at. People may want help to figure out what's wrong. They may want to say some things to each other that they've never said before. Sometimes one person wants the mediation, but when asked the other person doesn't really want to be there. This situation is often a reflection of an unequal commitment to and desire for the relationship in general. The mediator can point this out to both individuals. It's useless, however, to try to have a mediation at this point. A mediation, like a relationship, can only work if both people want it to. From a less emotionally involved standpoint, the mediator can process information and give people suggestions and options about what direction their relationship can take. Sometimes the basic problem is whether or not people involved want to stay together at all. In this situation the mediator's function is to help ascertain whether one or both people truly want to put in the amount of energy that is necessary to make the relationship work.

An example of an agreement that can be made between the two people involved and the mediator at the beginning of a mediation is: "I want to figure out what's going on between us and figure out how to make things feel better." Other examples are: "I want to talk honestly here about what I'm feeling, ask Joe questions about what he's feeling and decide whether we want to work on our relationship or not." or "We want to cooperate and decide how to make things more equal in our living situation." Getting agreements about what people want out of the mediation that are agreeable to everyone involved in it is fundamental. A potential pitfall of mediations is biting off more than anyone can chew. Making agreements focuses the work and makes solutions obtainable. These agreements also protect the mediator and those involved from encouraging each other to do things that they don't want to do.

2) Unloading held resentments

The next thing to do, after discussing why people want to have a mediation is whether or not people are holding resentments on each other. These angry feelings get in the way of their communication with each other. Overlooking such resentments and continuing to try to demystify things makes it scary for people to show where they're at because they are holding anger on each other. Held resentments also cause people to act on the basis of "hidden agendas." Undisclosed angry feelings that someone is holding, but not saying, influence the ways that they feel and act toward each other. In making it safe for people to express held resentments, it is essential to lay some nurturing and protective

groundwork. This means telling people that you know that problems in a relationship are not just one person's responsibility, that you want to make it safe, that you want people to say when they are scared and can't hear anymore so that they can get reassurance that you are there to be fair to both people and not to be the advocate of one person *against* the other. In other words, you are not going to be the judge or lawyer in a courtroom where people are trying to prove cases of guilt or innocence. Encouraging the individuals involved to *bear* the resentments being given to them and look for what's true in them is another nurturing function of the mediator. The person who is receiving the held resentment should be encouraged to not respond immediately. This avoids defensive arguments and allows time to think about it. In eliciting held resentments people should be encouraged to hold no secrets. A mediator should and can support people to

say and be the way they feel, even if they think that they logically or "rationally" understand why an incident happened or think that it's too trivial to bring up. If it is an emotionally charged issue it is important to get it out in the open. Usually, by exchanging held resentments you begin to get a good sense of what the whole problem is in their relationship.

An example of a held resentment is: "I really resent that you don't show your feelings to me. It makes me feel angry and one-down because I want to know how you feel." If instead of expressing this resentment a person acted on the basis of it, she would probably be somewhat angry throughout the discussion. She probably would not *ask* the other person to express her feelings more. She might just assume that the other person was not willing to

show her feelings and then feel in a position to prove that the other person was callous and one-up. This is an example of acting on the basis of an undisclosed resentment.

3) Demystifying unclear feelings

After exchanging held resentments, people should be encouraged to express any unclear feeling that they have about each other. It is the function of a mediator to make it safe for people to ask questions of each other that they've been afraid to ask, usually for fear of what the answer will be. This includes encouraging people to check out and demystify any paranoid fantasies that they have about each other. A paranoid fantasy is a scared feeling about another person's actions, motives, feelings or opinions about you. There is almost always a grain of truth in someone's paranoid fantasy. The person receiving it should look for what's true about it, and not just defend against what seems untrue or "off the wall." The recipient should be encouraged to perceive the paranoid fantasy as the other person's experience of him and not necessarily the "whole truth." Very often there is an undercurrent of feeling or opinion about the other person in the relationship that one person is acting on the basis of. This undercurrent is often a misunderstanding or secret that, once demystified, will no longer affect the relationship in a negative way.

An example of a paranoid fantasy could be: "I'm paranoid that you don't love me or want me around." The grain of truth might be that Jody isn't getting enough time alone and so sometimes resents spending time with Frances. But this does not mean that Jody does not love Frances or does not want to work

can't easily see the whole as well as a third person who is not intimately involved. *Your intuition is one of the most useful tools to use in understanding problems.* A mediator should trust his or her gut feelings and say what he or she feels about what is happening in the room. After a discussion of various viewpoints on the problem, the discussion can move towards a critical discussion of what people want to do about resolving it.

Analyzing the Problems In Terms of Contradictions

One of the main ways for a mediator to approach impasses or problems in a relationship is to look for the contradictions in the relationship. Understanding problems in these terms in a good way to analyze transactions between couples as well as among groups of people. By contradictions, I mean looking for what people want as opposed to what they are getting, or looking at what they want as opposed to what, in reality, is available to them, or looking at what their values are as opposed to what is actually happening, etc. (See Mao Tse-tung 1937, 1957 for further discussion of contradictions.)

A concrete example of a contradiction would be, on the one hand, where both people involved want an intimate, loving, supportive, equal relationship with each other, but on the other hand, aren't able to feel or express loving feelings toward each other. A way to work on figuring out what to do about it is to first find out what is going on that is keeping them from being in touch with loving feelings for each other. Very often there are resentments in the relationship based on inequalities, scared feelings, power imbalances or resentments about doing things that one or the other of them feels obliged to do but doesn't really want to do, etc. Often demystifying this and making contracts with each other about how they will work on creating a more equal and independent relationship will resolve the contradiction. (I will discuss contracts later in this paper.)

5) Critical and self-critical discussion of the relationship's problems

One of the reasons relationships don't work is that people adapt to each other. They act on the basis of what they *should* do (or *should* want) rather than on the basis of what they *want* to do. They reinforce each other's weaknesses, guilt and incapacities rather than support and demand independence and equality in each other. A mediator can point out inequalities, power imbalances and contradictions in a relationship and support people to change on the basis of what they want to do. She can encourage people to cooperatively make decisions about the direction that both people want to take in working on the relationship so that both individuals can get the *most*, not compromising least, of what they want.

Asking both people to be self critical is a way of working toward taking equal responsibility for the relationship. People can think about what they are doing that is not in their best interest and about what they want to do differently. For example, Joe could say: "I'm sorry that I haven't been taking your feelings seriously, and I know that I haven't been taking my share of the responsibility for the household chores."

6) Asking for what you want

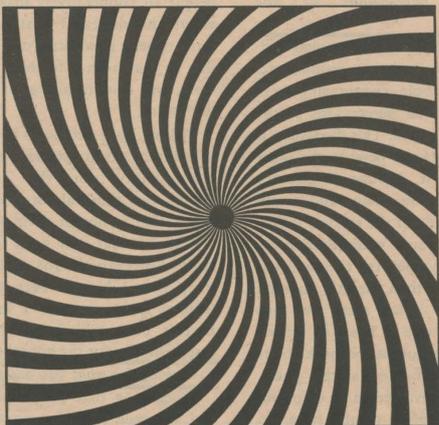
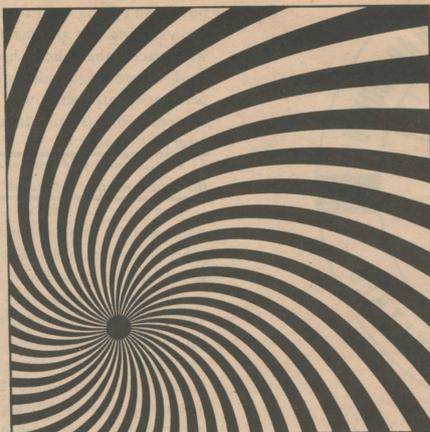
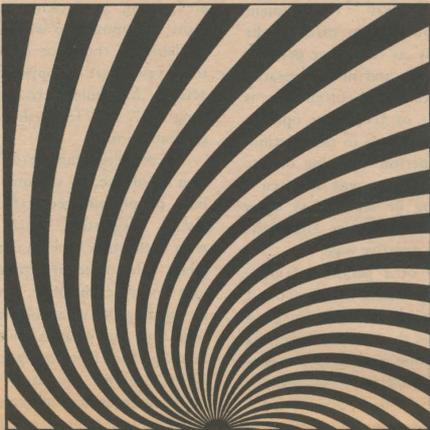
Suggesting that people think about and ask each other for what they want



out agreements about spending time together as well as apart.

4) Discussing perceptions of the problem

After demystifying any unclear feelings, paranoid fantasies, questions, etc. between two people, encouraging them to talk about their perceptions of the problem is very useful. This discussion is often illuminating and news to the other person hearing it. Making it safe for people to unconditionally and truthfully tell their side of the story is fundamental to cooperative work. Sometimes having both individuals tell the mediator the story rather than directly to each other can make it less scary and thus easier to say as well as hear. As mediator, you can give honest feedback about what you think and feel at this point. People who are involved in an emotionally intense and often painful situation



is the next step after criticism, self-criticism. The mediator should support people to ask for 100% of what they want. (See Wyckoff, *IRT* No. 1 for more discussion of asking for what you want.) She should also give them support to say no if they do not want to do what is requested of them.

For example, Mary can ask Joe to take 50% of the household responsibilities. She can also ask Joe to hear her feelings seriously. Joe can ask Mary to more actively tell him what she thinks and feels about him and not hold angry feelings on him.

7) Making contracts

Finding out what people want to do differently in the future and what changes they want from each other is a step toward getting agreements or contracts. Contracts in a mediation are upfront statements about what people are going to do to make things be different. They should be simple and concise. Contracts are made in order to have a handle on working on the problem in the relationship. The mediator should emphasize that change is a *process* and can happen only in a context where both individuals involved are supporting each other. The mediator should also give feedback about what he thinks good working contracts would be. He should also encourage people to not do too much at a time. Contracts should address themselves to the major contradictions in the relationship, that is, the major areas where there are distance and differences between them. These should be things that need to be taken care of immediately before other less crucial or pressing problems can be worked on. Usually, working on their major antagonisms successfully will make it possible for both people to communicate more effectively and make it easier for them to solve problems in their relationship cooperatively without a mediator.

In a situation where one person feels one-down and ripped off in a relationship because she does more than half of the work to take care of business between them emotionally, she can make a contract: "I want to ask for the loving I want and initiate talking about problems between us no more than 50% of the time. I also want to say when I'm not getting what I want from Lee." Lee, who feels scared to talk about feelings and ask for appreciation and lovings can make a contract: "I want to get in touch with and take risks to say how I feel, especially in our relationship. I also want to ask for the nurturing and loving I want."

8) Giving strokes

After making contracts it's important for the mediator to encourage people to give each other the praise and appreciation that they have for each other and for their relationship, especially for working *together* in the mediation. After unloading their resentments, people will often have easier access to loving feelings for each other. The mediator can also give and get appreciation for work done at this time.

If the people involved, including the mediator, want to do another mediation to continue working on their problems and to discuss how work on their contracts is going, they can arrange for it after giving and getting strokes.

Mediating for

Living and Working Groups

A mediator can also be useful in helping groups of people who want to live or work together efficiently and collectively but who are having problems that are making it difficult for



Mediations In

Lou Leary

Peking—Comrade Huang ren-pen and his wife, Liu yu-yuan, are members of the West Lake Peoples' Commune in Hangchow. They both work in the commune's tea brigade, one of the 14 work units of the commune. The Huangs were married in 1958, and by 1962 the couple had two children.

"But they had many disputes regarding the treatment of the children and the division of labor in the household. They wanted to divorce. Mediation was tried and tried again to patch up the marriage," said Mrs. Chen wu-yuen, chairman of the commune's mediation committee.

The 53-year-old Mrs. Cheng has lived in the West Lake commune all her life and says that her "expertise" is in mediating divorces. In the last 18 years, she has successfully convinced more than 80 couples in the commune to avoid divorce.

But Mrs. Cheng also admits that sometimes she fails, as she did with the Huang family.

"The main concern of the brigade's mediation committee was the future of Huang children, but the mediation failed. Finally, the case was referred to the judicial department of Chekiang province," said Mrs. Cheng.

Legal officials in China claim that the majority of civil cases that reach the country's courts are divorce cases. They also claim that more than 90 percent of China's civil cases are settled by a commune, a neighborhood or a factory, before they come to court.

Mediation committees—elected representatives from a commune or a neighborhood—try to settle "marital contradictions" first.

"We rely upon these local people because they live together," said a judge in Canton. "They understand each other and can better educate each other."

Mrs. Cheng described her work as a commune mediator. "Sometimes it is very difficult to mediate. Words come to blows as disputes often occur among neighbors, brothers, children and parents. To offset this, democracy within the family is encouraged.

"A dispute might arise in a family, and the mediator goes to that family, asking both sides to make self-criticism. If mediation fails at this point, the couple is referred to the commune's mediation committee and ultimately to the judicial department of the states."

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court for settlement. Legal cadres go to the couple in their home before summoning them to a formal court hearing.

"The court will try to reconcile the couple," said Yuang dwun-shien, a civil law teacher in Peking University's department of law. "The court will investigate, then proceed to educate and persuade the couple, to give them a profound ideological education.

"All divorce cases that go to court are not necessarily settled by the court," Professor Yuang went on. "What often happens is that through the court's repeated efforts to educate those involved ideological problems are solved. The court will give a verdict only in those cases where reconciliation isn't possible.

"If the decision is not to allow a divorce, it is based on the court's opinion that more education is needed and that the differences are not irreconcilable," he continued.

But when the differences are judged "irreconcilable," China's legal system operates on specific principles in the division of property and child custody.

Legal officials emphasize that it is important to achieve a material agreement between the couple, with original property going back to the original owner and that community property is divided proportionately.

"But child custody must be settled according to the interests of the children," Professor Yuang emphasized.

"Generally, when the child is still breastfeeding, he goes to the mother. But while he is growing up and being educated, we must analyze the situation. If one parent doesn't have a good political attitude, then the child goes to the other. When the child is 13 or 14, he may choose for himself.

"Although the court considers the economic status of both wife and husband, the woman usually will be given the child," Professor Yuang concluded, "and the man should support the child equally."

In 1964, Mr. and Mrs. Huang of the West Lake Commune were divorced. They lived in separate houses in the commune and the commune leaders gave the original house to Mrs. Huang, as well as custody of the two children.

But the Huangs' story has a happy ending, said Mrs. Cheng, the indefatigable mediator.

"Two and one-half years had passed. The couple was reconciled and came to love one another again. They were remarried in 1966."



In China

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them to do this. A mediator with a fresh perspective can often help groups determine what the snags are in their being able to function cooperatively. A mediator can help them plan an action-oriented process for resolving the contradictions between them so that they can continue to work together. Again, the best way to demystify the problem is to figure out what the main contradictions are. Sometimes the contradictions between them are based on political differences: what they want the process of working together to look like; how and why they are working together; differences around how things should be done; how criticism should be handled; differences in tasks or goals, etc. These often look like people don't like each other (personality clashes) but are actually based on contradictory underlying political values. Sometimes personal problems between individuals look and sound like political value struggles. Sometimes both these kinds of contradictions, interpersonally based and political value based, can exist and cause tension simultaneously.

As with mediations between couples, mediating for groups can be successfully done by:

- 1) Making sure that all those involved want a mediation and finding out what people want to get out of the mediation.
- 2) Exchanging held resentments.
- 3) Demystifying paranoid fantasies, unclear feelings.
- 4) Discussing perceptions of the group dynamic.
- 5) Looking for and demystifying the contradictions among the people involved and having a self-conscious, critical and self-critical discussion of perceptions of the problem.
- 6) Figuring out what people want to do about it; finding out what people want from each other.
- 7) Making contracts and working on them.
- 8) Getting and giving strokes.

Often, problems between individuals in the group can be best worked out in separate mediations arranged specifically to work on their interpersonal problems outside of the whole group context.

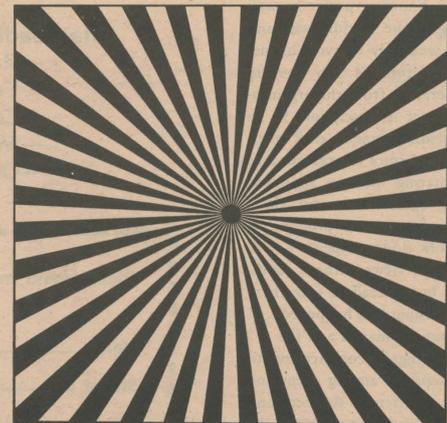
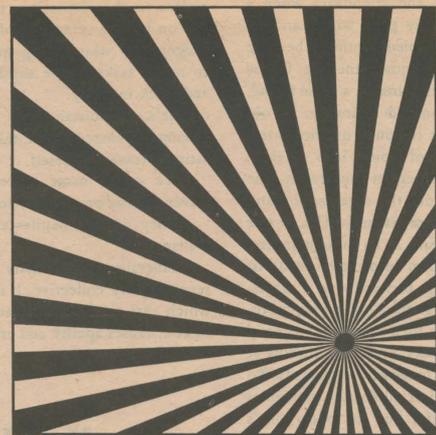
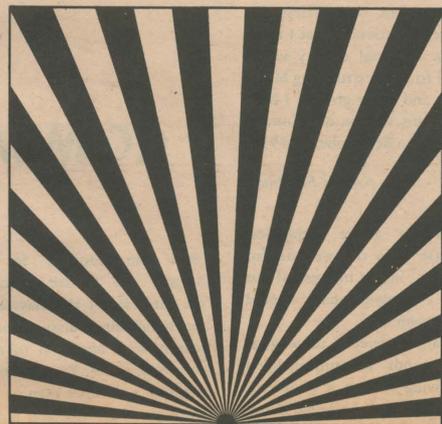
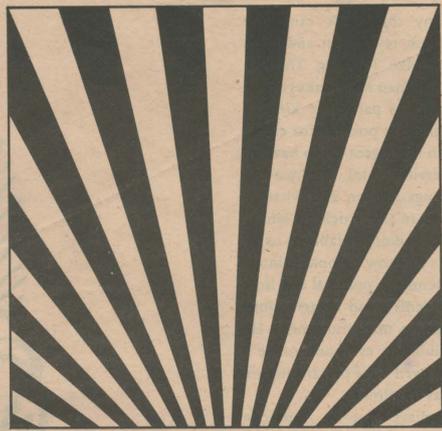
Groups usually need more mediating sessions to work out their problems than two-person relationships require. More than one mediator is often helpful in doing group mediations. Through having a mediation or a series of mediations, working and living groups can learn to work and live together more cooperatively; what everyone is working on is known to everyone else in the group; and everyone can give each other support to change and grow towards making the working process as well as the goals be more what people would like them to be.

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—, "On the Correct Handling of Contradictions Among the People," 1957

The ideas described in this paper come from a collective thinking/doing/living process based at the Berkeley Radical Psychiatry Center. The people who I feel have most influenced me in the development of these ideas and who I would like to thank especially are Jed Pograd, Hogie Wyckoff, and Claude Steiner. I would also like to thank Savannah, Ric De Golia, Lian Hurst and Corina Marshall for their contributions.



Learning From Mao Tse-Tung

There are many things we can learn from the Chinese revolution and from the writings of Mao Tse-tung. Through his writings, Chairman Mao makes accessible to *everyone* a particular kind of wisdom. He makes it possible for everyone, not just an intelligentsia, to have an historical overview and information about why things happen and what to do about them. In the article "Combat Liberalism," he makes available to us an understanding of how people's interpersonal problems are political and how personal problems and interactions relate to building a mass movement. He makes it possible for everyone to be a theoretician as well as a practitioner; a leader as well as a follower.

I do not believe that an American revolution will look exactly like the Chinese revolution. I do not think that it is feasible to apply the same solution to every similar problem. Nonetheless, this article describes experiences that I think have a certain universal quality which can be helpful to many struggling Movement working and living groups. I have slightly edited this version of "Combat Liberalism" written September 7, 1937:

—Anita Friedman

"We stand for active ideological struggle because it is the weapon for insuring unity . . . in the interest of our fight. Every . . . revolutionary should take up this weapon.

"But liberalism rejects ideological struggle and stands for unprincipled peace, thus giving rise to a decadent, philistine attitude and bringing about political degeneration. . . .

"Liberalism manifests itself in various ways. 1. To let things slide for the sake of peace and friendship when a person has clearly gone wrong and refrain from principled argument because he is an old acquaintance, a fellow townsman, a schoolmate, a close friend, a loved one, an old colleague, or old subordinate. Or to touch on the matter lightly instead of going into it thoroughly so as to keep on good terms. The result is that both the organization and the individual are harmed. This is one type of liberalism. 2. To indulge in irresponsible criticism in private instead of actively putting forward one's suggestions to the organization. To say nothing to people to their faces but to gossip behind their backs, or to say nothing at a meeting but to gossip afterwards. To show no regard at all for the principles of collective life, but to follow one's own inclination. This is the second type.

3. To let things drift if they do not affect one personally; to say as little as possible while knowing perfectly well what is wrong, to be worldly wise and play safe and seek only to avoid blame. This is a third type. 4. To demand special consideration from the organization but to reject its discipline. 5. To indulge in personal attacks, pick quarrels, vent personal spite or seek revenge instead of entering into an argument and struggling against incorrect views for the sake of unity or progress or getting the work done properly. . . . 6. To hear incorrect views without rebutting them . . . but instead to take them calmly as if nothing had happened. . . . 7. To be among the masses and fail . . . to speak at meetings or conduct investigations and inquiries among them and instead to be indifferent to them and

show no concern for their well being. . . . 8. To see someone harming the interests of the masses and yet not feel indignant or dissuade or stop him or reason with him, but to allow him to continue. . . . 9. To work half-heartedly without a definite plan or direction; to work perfunctorily and muddle along—"So long as one remains a monk, one goes on tolling the bell." . . . 10. To regard oneself as having rendered great service to the revolution, to pride oneself on being a veteran; to disdain minor assignments while being quite unequal to major tasks; to be slipshod in work and slack in study. . . . 11. To be aware of one's own mistakes and yet make no attempt to correct them, taking a liberal attitude towards oneself. . . .

"We could name more, but these eleven are the principal types.

"They are all manifestations of liberalism.

"Liberalism is extremely harmful in a revolutionary collective. It is a corrosive which eats away unity, undermines cohesion, causes apathy and creates dissen-

sion. It robs the revolutionary ranks of compact organization and strict discipline, prevents policies from being carried through. . . .

"People who are liberals look upon the principles of Marxism as abstract dogma. They approve of Marxism but are not prepared to practice it or to practice it in full; they are not prepared to replace their liberalism by Marxism. These people have their Marxism but they have their liberalism as well—they talk Marxism but practice liberalism; they apply Marxism to others but liberalism to themselves; they keep both kinds of goods in stock and find a use for each. This is how the minds of certain people work.

"Liberalism is a manifestation of opportunism and conflicts fundamentally with Marxism. *It is negative and objectively has the effect of helping the enemy; that is why the enemy welcomes its preservation in our midst.* (emphasis mine) Such being its nature, there should be no place for it in the ranks of the revolution."

COMBAT LIBERALISM



!MACHISMO, NO!

We oppose *machismo*, and the way we're dealing with it is by actually clarifying what it is, how we sense it as women, and how to combat it within the revolutionary struggle. It is going to be very difficult because the brainwashing has been so heavy. Women have been brainwashed into believing that they are weak, that they are not fighters, that they are not capable of picking up guns—in fact, they're supposed to be afraid of guns, afraid of anything mechanical.

Our role is to educate sisters so that they can be a vital part of the revolution. . . .

You know, I don't believe in the concept of just a liberated woman; I believe that there has to be a liberated man too—that a liberated woman without a liberated man is not gonna be a liberated woman, that men have to get away from this whole hangup on their masculinity being their penis. 'Cause that's not what it's about—there are very few differences between male and female, other than biological ones, and we have to get to that level of understanding.

Yes, there is still male chauvinism in the Party—it's a difficult struggle for a man to liberate himself after twenty-three or twenty-four or twenty-five years of being a *macho*. But there is a new man evolving, just like there is a new woman evolving. It's not just the women who are pointing out male chauvinism, the men are even disciplining other men because of it. It's gonna be very gradual, but I can see it, it's happening.

—Denise Oliver, in PALANTE: Young Lords Party



"THINK IT OVER"

Homosexuality is *not* a lot of things. It is not a makeshift in the absence of the opposite sex; it is not hatred or rejection of the opposite sex; it is not genetic; it is not the result of broken homes except inasmuch as we could see the sham of American marriage. *Homosexuality is the capacity to love someone of the same sex. . . .*

—A Gay Manifesto



**The people, and
the people alone,
are the motive
force in the making
of world history.**

Mao



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Transactional Analysis and Radical Therapy

Nathan Hurvitz

The first issue of "Issues in Radical Therapy," which is published by a collective most of whose members are associated with the Berkeley Radical Psychiatry Center, must be welcomed by all who consider themselves radical therapists even though they may not agree with everything published in the IRT or with all the practices of the BRPC. At the same time I am concerned that the appearance of IRT may make it more difficult to publish "Rough Times," and may lead to conflicting sects which may fragmentize the field of radical therapy. We may avoid or lessen these potential problems if we accept the IRT Collective's invitation to participate in constructive criticism of IRT and the theory and practice of psychotherapy which it describes; and in this way work to develop a comprehensive theory and practice of radical therapy.

A discussion of radical therapy should be based on an agreed-upon "definition" so we know whether we are talking about the same thing. I propose that radical therapy can be identified on the basis of answers to the following questions:

1. To whom is psychotherapy offered: the life style, class level, ethnic identity, etc. of the clients; and in which communities and settings do these clients live?

2. By whom is psychotherapy offered: the life style, class level, ethnic identity, etc. of the therapist; and in which communities and settings are the services offered?

3. How is the therapist paid: private practice fee for service, community free clinic salary, or voluntary activity as a form of community organizing?

4. What is the therapist's philosophy and practice regarding administration and colleague supervision; that is, does she or he recognize a hierarchy with certain professionals at the top, or does she or he recognize that all the members of a collective should have equal opportunities for administration and supervision depending upon their skills and abilities?

5. What is the role of the therapist in anti-war activities and in the many different liberation movements and the labor movement, and in his or her clients' social change activities, community psychology programs, etc.?

6. Is psychotherapy practice oriented to individuals or groups, and are clients involved in peer-helping activities?

7. Are the therapist's techniques associated with long-term or short-term change programs?

8. Is the therapist's ideology of psychotherapy "idealist" or "materialist"? Is the psychotherapy theory related to broader social theory, are the concepts and practices researchable, are the practices related to the theory more effective than those associated with other psychotherapy theories?

On the basis of the criteria outlined I propose that radical therapy has the following characteristics: it is "offered" to workers and poor people, in the ghettos, barrios, and neighborhoods in which they live, by therapists who identify and live with these people. The therapist is associated with a free clinic or community agency as a volunteer or full- or part-time salaried employee. The

therapist assumes for himself or herself and encourages others to assume administrative, supervisory, service, and other responsibilities which they are able to handle; and she or he helps her or his associates develop their skills and abilities. The therapist participates in anti-war activities, liberation movements, community-change and community-service programs, and he or she educates his or her clients to understand the society in which their problems arise and to the need for and ways to achieve social changes. The therapist primarily works with groups and teaches her or his clients his or her psychotherapy skills which are associated with short-term change programs. The therapist's ideology of psychotherapy is materialist and not idealist; it does not assume mystical inner forces which motivate behavior, but is based upon the prior existence of a real world which must be understood and changed.

When we examine the material in the

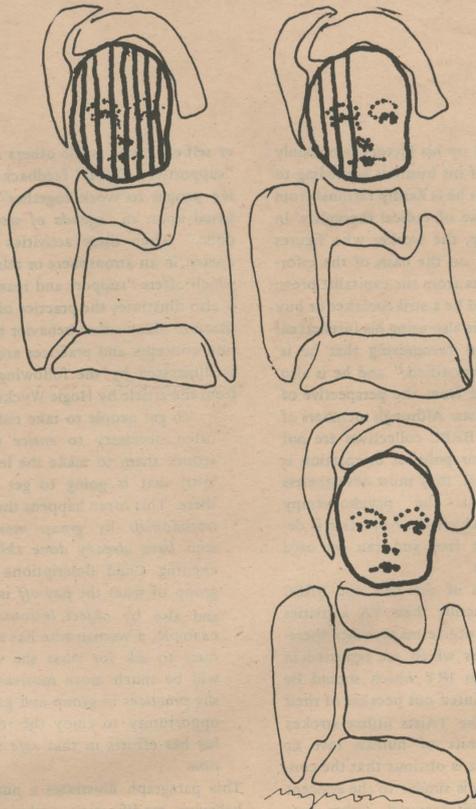
first issue of IRT and the methods reported by members of the BRPC it is obvious that the first seven points can be answered in such a way as to indicate that the members of the IRT and BRPC collectives are "radical therapists." However, what radical therapists practice is not necessarily "radical therapy."

The practices of the BRPC have their historical roots in Eric Berne's Transactional Analysis (TA). This practice has been modified by Berne's disciples and their students, and by their associates in the BRPC. However, we must question whether TA is related to and identified with a theory of society and human behavior from which radical therapy practices can be derived, and whether the practices of TA can be called "radical therapy." This is so for the following reasons:

1. There are criticisms of the concepts and practices of TA in the scholarly and professional literature which deserve consideration although it is not my primary purpose to question these concepts and practices. TA is a technique or method which is helpful to some people just as other techniques and methods are helpful to some people.

2. TA is a technique or method which can be used by therapists with various ideologies. In June, 1972 "Rough Times" published an article entitled "Transactional Analysis Cools Out Prisoners." We know that TA is used by industry and police to maintain the status quo. Members of the International Transactional Analysis Association have many different political positions and the fact that they practice TA does not make them radicals or their therapy a radical therapy.

3. TA has its roots in psychodynamic psychology which members of the BRPC reject. The psychodynamic influence is apparent in the ego states of TA: Parent, Adult, and Child, which are very much like the Freudian concepts of superego, ego, and libido. Although Berne denied that these ego states are derived from Freudian theory, it appears that his psychoanalytic training strongly influenced his subsequent thinking. This does not mean that the concept of ego states is not a useful one. It means that its theoretical origins are found in childhood determinism based upon biological factors and this is an inherently limiting view of human be-



havior.

4. There are therapists who utilize TA who are not radicals; and there are therapists who are psychoanalysts, Jungians, Adlerians, Rogerians, "behavior modifiers," etc. who are radicals in relation to some social issues. We know there are psychoanalysts who are radicals in their critique of capitalist society, who support radical causes and activities, and participate in movements to create a socialist society. However, we cannot regard their psychotherapy activities as radical therapy.

5. TA ego states can be used in a reactionary way. The parent can be a nurturing parent or pig parent. The child can embody all three ego states: the natural child which is characterized by spontaneity; the professor which is a child-like adult characterized by intuition; and the pig-parent which is characterized by oppression. Although the parent can have nurturing and pig-parent possibilities, the parent is almost always referred to as a pig-parent. Apart from its theoretical implications, some practical and tactical dangers are involved. It appears that whoever calls for offing the pig-parent is a good guy who is automatically given support, credence, etc. The nurturing parent appears to be identified only as someone who supports the individual in his interests and endeavors, etc. This means that we may sometimes be misled by provocateurs who infiltrate the movement and call for offing the pig-parent.

The Adult ego state is characterized by an ability "to figure things out logically, to be intellectually potent and 'take care of business.'" Such a characterization attempts to be "value free," that is, it presumes that any conclusion which is figured out logically by the application of intellectual ability is evidence of "rationality." But there are obvious objections to such a concept. The capitalist who figures out logically

how to speed up his factory is certainly taking care of his business according to his values, but he is hardly rational from the perspective of radical therapists. In the same way, the worker who figures out logically, on the basis of the information he gets from the capitalist press, that he should be a strikebreaker or buy scab lettuce, is also using his intellectual ability without recognizing that he is deceived or "mystified," and he is also hardly rational from the perspective of radical therapists. Although members of the IRT and BRPC collectives are not value free, their political orientation is certainly radical, they must nevertheless recognize that the psychotherapy theory from which their practice is derived is value free and can be used against radicals.

6. Members of the IRT and BRPC collectives describe their TA activities but they also utilize many other therapeutic activities which are reported in their articles in IRT which should be specifically pointed out because of their significance. The TAists utilize strokes which are "units of human love or recognition." It is obvious that the concept of strokes is similar to the concept of *positive reinforcement*. Other concepts and practices also reveal that collective members use behavior modification. These include the following italicized words from articles in IRT: the development of a "contract" which is based upon "easily observable behavior change." Some of these change activities are performed as "homework." *Modeling* is described when the group leader "mentions relevant experiences she's had," "strives to be absolutely transparent" and also "has to start acting." *Thought stopping* is illustrated by explanations to the clients that they must "stop assuming." *Feedback* is utilized because it is important to "encourage feedback and criticism," and to relate this to *self-control* by "self-evaluation

or self-criticism" while others also offer "supportive, critical" feedback. "Teaching people to work together" may be based upon an "agenda of work to be done." When these activities are conducted in an atmosphere or relationship which offers "support and reassurance" it also illustrates the practice of *desensitization*. Many other behavior modification concepts and practices are utilized as illustrated by the following passage from the article by Hogie Wyckoff:

To get people to take risks it's often necessary to *entice* them, seduce them to make the leap of faith that is going to get them there. This often happens through *testimonials* by *group members who have already done this*, by exciting *Child* descriptions in a group of what the *pay-off* is like, and also by *object lessons*. For example, a woman who has a *contract* to ask for what she wants will be much more motivated if she *practices* in group and gets an opportunity to enjoy the *reward* for her efforts in that *safe situation*.

This paragraph illustrates a number of behavior modification techniques, including desensitization in vivo, behavior rehearsal, imaging the goal being striven for, behavioral definition of the goal, the contract, positive reinforcement, and modeling by peers.

Some of these behavior modification practices are commonsense methods which have been known and utilized throughout history in different times and places to help people with psychological problems. This should not be considered to be a put down because the investigation, organization and analysis of commonsense data may reveal implications we were not aware of and which may have great significance for theory and practice. In addition, commonsense practices are also associated with other psychotherapeutic systems: unconditional positive regard to encourage catharsis; telling someone he is behaving like a child to elicit a more appropriate response to a situation; revealing one's own limitations and guilt-producing experiences to enable someone else to disclose his limitations and comparable experiences; interpreting dreams to free someone from evil spirits; etc. The issue is not whether or not therapists utilize certain commonsense practices, but whether the therapist's guiding theory accounts for the utilization of these practices in a systematic way. The behavior modification and commonsense practices developed empirically by the IRT and BRPC collectives are used to help people, but TA, with which the collective's members identify, is breaking its theoretical bounds because it cannot account for such practices by its concepts of behavior and interaction.

The articles in the first issue of IRT also illustrate principles and practices utilized by other therapists. I believe it is desirable for members of the IRT and BRPC collectives to utilize other methods and techniques than only those



associated with TA. This enables them to be more helpful to the people they work with. The kind of therapeutic relationship utilized by the BRPC is identified with the non-directive therapy of Carl Rogers. Teaching people problem solving skills is identified with the Rational Emotive therapy of Albert Ellis. Encouraging "affinity [which] assumes that people working together closely in training collectives will hold no secrets . . . that people will not willingly lie to each other or withhold information they know is important" is identified with the Integrity Therapy of O. Hobart Mowrer. [Ed. note: quote here taken from Friedman on Training Collectives, IRT no. 1]

It is important for the members of the collectives to understand that TA in and of itself does not offer a theoretical basis for these activities whereas "social learning theory" does; and this must be explicitly stated and illustrated just as TA concepts and practices are explicitly stated and illustrated. If these methods and techniques are helpful it is necessary to understand the theory from which they are derived. Such an understanding will enable collective members to utilize and apply the methods and techniques more effectively and derive additional helpful methods and techniques on the basis of their understanding of the theory.

At one time TA theory consisted of ego states: Parent, Adult, and Child, and these were sufficient to understand games people play. Now TA theory has

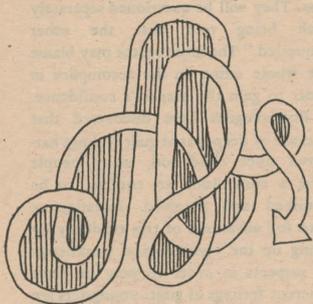
"Now where would we be if everyone refused to get involved?"

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been elaborated and modified to help account for observed transactions. Each ego state itself appears to have three different parts: it can function as Victim, Persecutor, and Rescuer; have lax and rigid boundaries and boundary lesions; contamination may occur, etc. The attractive simplicity of TA is gone while the complicating refinements do not offer associated behavior change activities.

The blanket rejection of psychoactive drugs can cause difficulties, and should be reconsidered. There are different reasons for people's psychological problems. Some are hereditary, others are congenital, and others are due to diseases or injuries which happen later in life. Still others arise because of the ways and values associated with capitalist society which foster aggressive competition and individualistic interaction between people. The therapy which will help people whose psychological problems have an organic or physical cause may not help those who have a social cause, and vice versa. Thus, it is not correct to say there is no place for medication. Many people have been discharged from "mental" hospitals after years of incarceration since the introduction of psychoactive drugs. It is true that some who have the authority to use these drugs use them incorrectly, but these drugs are like any tool that can be used for good or ill.

This is not the place to enter into an extended explanation and interpretation of the ideas of Mead, Dewey, and Skinner and their ideological associates. It is enough to say that as a result of their analysis of the relationship between society and behavior, psychotherapy should be based upon social learning theory. Social learning theory can be related to Mead and Dewey, who can be related to the social philosophy and political economy of Marx. This is not to imply that everything that Mead and Dewey and their intellectual associates have written is applicable to psychotherapy any more than everything that Marx wrote is applicable to psychotherapy.



In summary and conclusion:

1. There is a difference between radical therapists and radical therapy. Radical therapy is not necessarily that which is practiced by radical therapists.
2. Members of the BRPC identify with TA theory. From this theory con-

cepts and practices are derived which are applied in an aware and rational manner to help people with psychological problems.

3. The concepts and practices derived from TA theory are insufficient to produce desired behavior changes in people with problems. Members of the BRPC therefore also utilize concepts and practices derived from social learning theory, behavior modification, and other schools of psychotherapy. The basis for these practices is not acknowledged and they may not be applied in an aware and rational manner. These practices are beneficial to the people they serve; however, members of the BRPC should acknowledge the theoretical and practice limitations of TA and the theoretical sources of the other practices they utilize.

4. "Radical psychiatry" is an inappropriate name for what radical therapists do. "Psychiatry," as a medical specialty has legal and practice implications denied to those who are not physicians. The medical implications of "psychiatry" identify it with the "medical model" which is a reactionary concept in psychotherapy.

5. In this period in the development of radical therapy it is presumptuous for one group to claim that it is *the* "Radical Therapy." Such a self-definition places others who practice what they regard as radical therapy in the position of having to say "me too." This may arouse tendencies to split our field rather than to unify it.

6. A radical therapy utilizes concepts which are based upon a scientific understanding of the material world; it recognizes the primacy of experiences as the basis for ideology and thought; and it must be applied in a humanist way. Such concepts of theory and practice are found in the historical materialism of Marx, the social philosophy and social psychology of Mead and Dewey, and in the work of contemporary learning theorists and experimenters.

7. At this time it is preferable to state that we are therapists who have a radical political orientation and are utilizing various acknowledged and unacknowledged methods by which we attempt to help people who need psychological assistance. Through continuing discussion of our concepts and practices we will develop a unifying theory of society, behavior and behavior change.

8. The IRT and BRPC collectives are to be commended for reporting their concepts and activities for us to examine, and for initiating this discussion between those of us who regard ourselves as radical therapists.



What The Sirens Sang

Yea, the night-monster (Lilith) shall repose there,
And shall find her a place of rest.
Isaiah 34.14

This useless lace stitched around my moon blue sleeve.
Are these dunes?
I believe I hear sand
struggling in the maw of the wind,
whistling around her teeth like song.
Throwing back my quilt I stand
legs spread firm apart on Diablo's sweet summit
grinning like the eunuch god's favorite angel,
in torn T-shirt
thumbs stuck in my jeans pockets.

One wedding dress in white eyelet, dyed a deep red.
One maidenhead grown over like a grave.
Broken like a wishbone
of which I got the short end.
I am not enough.
The doctor prescribes me a cock.

At seven I floated beyond their reach,
beyond the raft where the suited men & girls laughed,
out on the looking glass lake
where the scented reeds are always further,
the lily pads startled by frogs that have just jumped.
I could have died
there, but I didn't.
I came back,
to Lucky Strike,
to tuna fish with mayonnaise on white,
to my mother's search for one honest sperm.
Back East, Daddy rode the waves.
Way out I lost his bobbing head.
When I found him again, he was smiling, cigar
cocked from his mouth, still lit.

At night the sea comes back to rock me.
A wave of arms & legs rolls over me
then melts into a jelly soup.
I am jelly all over.
Jelly plugs my cunt.

I stand poised above my life like a diver.
I hear my voice speaking to me from the deep water.
My hand, red-clawed as in the commercial,
reaches for a male hand.
But what man wants to hold hands with a lobster?
Indeed. Mine is withdrawn.

I rip the lace edgings off my sleeve,
rip my moon blue gown down its seams.
If you rescued me now, I would look like this:
naked, crazy as the Nullarbor-Nymph,
happier in the company of two kangaroos.
But you do not rescue me.
& I do not wish to be rescued.

I come to the edge of the world of men.
A flat world.
I am afraid to fall asleep in that world,
to be caressed all night by reasonable monsters.
The sirens of the sand sing lullabies.
My deaf ears drop off like blossoms.
Behind them, pink buds are opening to a music of the atoms.

A hawk shrieks, circling the room,
its grief encased in muscular wings.
The chordless voice rasps:
"You can't scream here like that!"
His hands twitch round my neck.
I let out a long scream which slits him neatly open.
Inside his belly
I pluck the shining apple of his power,
fed him bite by bite when I was born.

Rachel Loden

Radical Psychiatry Manifesto

1. The practice of psychiatry has been usurped by the medical establishment. Political control of its public aspects has been seized by medicine and the language of soul healing ($\psi\upsilon\chi\eta + \iota\alpha\tau\rho\epsilon\iota\alpha$) has been infiltrated with irrelevant medical concepts and terms.

Psychiatry must return to its non-medical origins since most psychiatric conditions are in no way the province of medicine. All persons competent in soul healing should be known as psychiatrists. Psychiatrists should repudiate the use of medically derived words such as patient, illness, diagnosis, treatment. Medical psychiatrists' unique contribution to psychiatry is as experts on neurology, and with much needed additional work, on drugs.

2. Extended individual psychotherapy is an elitist, outmoded, as well as non-productive form of psychiatric help. It concentrates the talents of a few on a few. It silently colludes with the notion that people's difficulties have their sources within them while implying that everything is well with the world. It promotes oppression by shrouding its consequences with shame and secrecy. It further mystifies by attempting to pass as an ideal human relationship when it is, in fact, artificial in the extreme.

People's troubles have their source not within them but in their alienated relationships, in their exploitation, in polluted environments, in war, and in the profit motive. Psychiatry must be practiced in groups. One to one contacts, of great value in crises, should become the exception rather than the rule. The high ideal of I-Thou loving relations should be pursued in the context of groups rather than the stilted consulting room situation. Psychiatrists not proficient in group work are deficient in their training and should upgrade it. Psychiatrists should encourage bilateral, open discussion and discourage secrecy and shame in relation to deviant behavior and thoughts.

3. By remaining "neutral" in an oppressive situation psychiatry, especially in the public sector, has become an enforcer of establishment values and laws. Adjustment to prevailing conditions is the avowed goal of most psychiatric treatment. Persons who deviate from the world's madness are given fraudulent diagnostic tests which generate diagnostic labels which lead to "treatment" which is, in fact, a series of graded repressive procedures such as "drug management," hospitalization, shock therapy, perhaps lobotomy. All these forms of "treatment" are perversions of legitimate medical methods which have been put at the service of the establishment by the medical profession. Treatment is forced on persons who would, if let alone, not seek it.

Psychological tests and the diagnostic labels they generate, especially schizophrenia, must be disavowed as meaningless mystifications, the real function of which is to distance psychiatrists from people and to insult people into conformity. Medicine must cease making available drugs, hospitals, and other legitimate medical procedures for the purpose of overt or subtle law enforcement and must examine how drug companies are dictating treatment procedures through their advertising. Psychiatry must cease playing a part in the oppression of women by refusing to promote adjustment to their oppression. All psychiatric help should be by contract, that is, people should choose when, what and with whom they want to change. Psychiatrists should become advocates of the people, should refuse to participate in the pacification of the oppressed and should encourage people's struggles for liberation.

PERSONAL LIBERATION IS ONLY POSSIBLE ALONG WITH SOCIAL REVOLUTION!

PSYCHIATRY MUST STOP ITS MYSTIFICATION OF THE PEOPLE AND GET DOWN TO WORK!

PARANOIA IS A STATE OF HEIGHTENED AWARENESS. MOST PEOPLE ARE PERSECUTED BEYOND THEIR WILDEST DELUSIONS. THOSE WHO ARE AT EASE ARE INSENSITIVE. PSYCHIATRIC DISTURBANCE IS EQUIVALENT WITH ALIENATION WHICH IS THE RESULT OF MYSTIFIED OPPRESSION. DEPRESSION IS THE RESULT OF MYSTIFIED OPPRESSION OF OUR CAPACITY TO LOVE. SO CALLED SCHIZOPHRENIA IS DUE TO THE OPPRESSION OF OUR AWARENESS. DRUG ABUSE IS THE CONSEQUENCE OF THE MYSTIFIED OPPRESSION OF OUR CAPACITIES FOR BODILY PLEASURE. MORE WOMEN BECOME "SCHIZOPHRENIC" BECAUSE MORE ARE AWARE. MORE MEN ABUSE DRUGS BECAUSE MORE ARE ALIENATED FROM THEIR BODIES. PSYCHIATRIC MYSTIFICATION IS A POWERFUL INFLUENCE IN THE MAINTENANCE OF PEOPLE'S OPPRESSION.

Claude M. Steiner

Editor's note: This manifesto is an important historical document. It was part of the writings that provided the foundation for the development of radical psychiatry in Berkeley.

Psychology of Police Confessions



With more than eighty per cent of criminal cases "solved" by virtue of confession, court trials become redundant—the defendant is invariably found guilty once his confession is admitted as evidence. The real trial is held by the interrogation officers.

The Supreme Court has recognized the need to protect the rights of individuals undergoing police interrogation. The police must now apprise the suspect of his legal rights which include the right to remain silent and the right to counsel during questioning, but there is no control over the way the individual is informed—police may perfunctorily mumble the words or inform the accused of his rights in a calculatingly friendly manner to establish rapport. Many individuals don't trust lawyers, are unaware of their function, can't afford one, or don't even know who to contact. Police often take advantage of defendants' ignorance by characterizing the lawyer as more of a threat than he is; or they can make it seem like an admission of guilt to request an attorney.

Rare is the suspect who alone can resist the pressure of police interrogation and remain silent. There are many cases on record of individuals who confessed to crimes that were later discovered to have been committed by someone else. Interrogation records of prisoners of war and psychological subjects give evidence to a tendency in people to confess to false crimes under pressure, or to tell lies and be persuaded by their own testimony into thinking that what they were pressured to say is the truth.



Interrogation Techniques

What are the techniques used by police to elicit confessions from unwilling and sometimes innocent suspects? These are some of the methods suggested by a popular police manual called *Criminal Interrogation* by F. E. Inbau and J. E. Reid:

1. The environment is manipulated to deprive the suspect of psychological support. The interrogation room is void of sensory input—minimum furniture, no decorations—also nothing to suggest police or jail environment—no bars, no picture of J. Edgar Hoover. The suspect

should be seated in an uncomfortable chair and not allowed to smoke.

2. The latent power of the investigating officer should be subtly played to its full advantage; he should sit close to the suspect, wearing a dark suit and speaking and gesturing with complete composure. The officer should also try to win the suspect's confidence as a friend, a kindly uncle, who only wants to help him out of this mess.

3. The seriousness of the crime can be distorted. The officer may minimize it by sympathizing with the motives: "The girl you raped really was a prostitute; she was asking for it"; or he may accuse the suspect of murder in an attempt to extract a confession of burglary.

4. When the suspect is in a state of confusion due to psychological disorientation the officer may try to bluff the suspect by asserting (false) knowledge of the crime, to the point of presenting false lab reports or witness testimony. In a murder case the suspect is sometimes told that the victim is still alive.

5. Two detectives may work together to break down the suspect—one is rude and insulting while the other takes the suspect's part. The friendly one may offer to have the other disciplined if the suspect will discuss the matter freely with him.

6. If there are two suspects they are played against each other with great success. They will be questioned separately each being told that the other "squealed." The interrogator may blame the whole crime on the accomplice in order to gain the suspect's confidence.

Psychologists have discovered that because of deep-seated guilt feelings harbored since childhood, many people have a compulsion to confess, to be punished and absolved. Investigators take full advantage of this tendency by sizing up the psychological weaknesses of suspects in order to prey on their inherent feelings of guilt: youngsters are asked how much they masturbate; someone squirming in his chair is told he is revealing his troubled conscience.



On Psychological Liberation

David Shapiro

The liberation of oppressed people, we understand now, involves a kind of subjective or psychological liberation as well as an objective—that is, political, economic, social—one. Liberation movements now address themselves explicitly to psychological objectives as well as to political ones. They aim (in slogans like "Black is beautiful," "Out of the closets," etc.) to free oppressed people from certain psychological effects of severe oppression, from what might be called a syndrome of the severely oppressed, whose central feature is a crushed self-respect. It is time to try to clarify exactly what such a subjective liberation involves, how it can be achieved, and particularly what is its relationship to objective (political) liberation and other objective social conditions.

Psychological Oppression

First, let us look at the syndrome of psychological oppression. People who are severely oppressed on account of historical circumstances come to believe, perhaps ambivalently, that they are *intrinsicly inferior* beings. The poor, uneducated man is awed in the presence of the rich; the South American talks to his white interviewer with his eyes lowered; the Black African stands (stood) nervously in the presence of the white man and, as Fanon said, is "shriveled up" by the sound of his voice; the woman is intimidated by her angry, critical husband. These people feel small, ashamed, nervous before their "betters." Indeed, they carry very little weight even with themselves. It is not simply that they are without power objectively, but also that they feel without authority subjectively.

One can say it either way: the oppressed person comes to believe in his own inferiority, or he comes to believe in the intrinsic superiority of others. He comes to respect others, especially the social or racial group in power, more than he respects himself. This is not only a matter of the influence of ideology, for instance, racist ideology. Power itself is always impressive. In a society that measures and ranks the relative worth of human beings to begin with, power always can be endowed—not to mention that it can endow itself—with all sorts of rank and authority that it does not objectively possess. The actual power relationship in our society gives continual reinforcement to our ideology of the inferiority of the oppressed. The ideology, on the other hand, gives that actual power relationship its special subjective significance. Thus a Black child surrounded by racist ideology will certainly come to see an apparent confirmation and reminder of his intrinsic inferiority in the actually inferior position of his race in relation to white power. He will, therefore, feel not sim-

[Ed. Note — This article was reprinted from *Social Policy*, July-August, 1972]



ply outraged but also humiliated.

The oppressed person not only will learn that he is an inferior specimen but also will understand and come to respect these standards that judge him. He will, in other words, learn why he is inferior. He will see that he does not look or talk the way he "should," that he is not "educated," that he has a low IQ, that he is not a "success," and that he has very little in the way of "achievements." He will also see that the group in power is truly an elite. He will not necessarily feel that his situation is hopeless. Though he cannot hope to be the best, he may be able to avoid being the least. It may be possible to "achieve" something, to "better" oneself. Those who are able in such a way to move closer to what one should be or who are able to find in themselves some resemblance to the elite will take pride in it. They will feel embarrassed about and resentful of their brothers who have not bettered themselves at all and who, they sense, reflect on them. In this they may be quite right, for the fine distinctions the oppressed may make in their application of the elite's standards—for example, shades of skin color—may be quite lost on the elite group itself.

Imposed Power

And The Trappings Of Authority

Thus the oppressed person comes to experience his situation in a special subjective translation: he is subjected to superior power, but he *feels* subjected to intrinsically superior authority; he is caught in a circumstance, but he *feels* stamped by a fate. No wonder that it

has often been observed of the severely oppressed that they are apathetic. No wonder either that when this subjective translation is dissolved, when the oppressed person has regained his respect for himself and regards himself as being worth as much as his oppressors, *even if that happens before any significant alteration in the objective situation*, there is an experience of a kind of liberation, a new sense of possibilities, and sometimes even a revolutionary spirit. He now experiences his oppression as external and undeserved.

cowardice departed, bold defiance took its place; and I now resolved that, however long I might remain a slave in form, the day has passed forever when I could be a slave in fact. I did not hesitate to let it be known of me, that the white man who expected to succeed in whipping, must also succeed in killing me.

The question is how can such a psychological liberation be achieved on a mass scale? The first problem in answering that question is what is its re-

"It is exceedingly difficult to educate a workingman to his class interests when he is ashamed of belonging to that class and interested not in advancing it but in distinguishing himself from it."

Frederick Douglass described such an experience, while still a slave, after he physically resisted and fought his master:

This battle with Mr. Covey was the turning-point in my career as a slave. It rekindled the few expiring embers of freedom, and revived within me a sense of my own manhood. It recalled the departed self-confidence, and inspired me again with a determination to be free. . . . I felt as I never felt before. It was a glorious resurrection from the tomb of slavery to the heaven of freedom. My long-crushed spirit rose,

relationship to objective, actual liberation?

Material Relationships

The general Marxist principle says that in general objective, material conditions have primacy over subjective, psychological ones; that is, the subjective condition is a reflection or function of the objective, particularly the class, situation. Inasmuch as the objective economic relationship of oppressor and oppressed has given rise to the subjective illusion of intrinsically superior and inferior, the illusion will die only when its sources in objective economic relations are eliminated or at least significantly modified. In other words, if

this principle is construed rigorously (which frequently means applying it to comparatively small-scale events, historically speaking, for which it is unsuited), it argues that psychological liberation can be achieved to a significant extent only by the elimination of a class society or at least by a prior economic intensification of class antagonism and class militancy to the point, as in a revolutionary situation, where old, bourgeois illusions drop away.

However, the evidence refutes this conclusion. It is true that it may turn out to be impossible to eliminate this syndrome *completely* in the absence of a truly classless society, but it is quite clear that it is possible to affect it significantly, not only in individuals but also on a mass scale. The rapidly developing militancy of Black people in this country is clear evidence of that—an instance on a large scale of at least some degree of psychological liberation of an oppressed people from their sense of shame and inferiority without any significant prior alteration of their objective, i.e., class, situation. On the contrary, it seems obvious in this case that the psychological liberation has led to an intensification of class militancy.

Marxism has not been oblivious of such facts, neither practically nor even theoretically. The Marxist (Leninist) emphasis, for example, on the necessity of working-class political consciousness for a socialist revolutionary movement and the necessity of developing it by political and ideological education recognizes the significance for objective change of prior subjective conditions that cannot be created by economic developments alone. This was the nature of Lenin's argument against the super-Marxist "Economists" who maintained that the economic intensification of class antagonism would be sufficient to generate a socialist revolutionary movement. Nevertheless—and for reasons that seem to me inessential to Marxism—Marxist recognition of and interest in the independent significance of psychological conditions for social processes, even historically short-term social processes, remains undeveloped. It is limited essentially to recognition of the importance of ideological and political education for the development of class consciousness and class militancy. Thus special subjective conditions, such as a level of class militancy, that seem out of line with political and economic conditions are regarded largely as matters of political or ideological education. It is assumed, in other words, that only an insufficiency of political leadership and political education prevents oppressed people from recognizing their objective class interests and demanding their satisfaction. We know very well, however, that under certain subjective conditions political education simply will not take; a failure to understand this will certainly lead to an overestimation of the effectiveness of political educational efforts. This limitation of traditional Marxism is probably also responsible for the apparent absence of Marxist leadership in the various liberation movements current in this country for which psychological liberation is a critical aim.

Action And Personal Growth

The plain fact is that people acquire attitudes that by no means necessarily reflect their objective class interests, but that cannot be changed by political education alone simply because these attitudes tend to blunt or transform the

meaning of that education. It is exceedingly difficult to educate a workingman to his class interests when he is ashamed of belonging to that class and interested not in advancing it but in distinguishing himself from it. In such a case a condition for effective political education and political action is the elimination of that shame.

No one has seen the psychological syndrome of oppression more clearly than Frantz Fanon and Jean-Paul Sartre, no one's answer to the problem of it has been more influential, but it is an answer that, in my opinion, is essentially wrong. They say not that psychological cure can lead to political action but the opposite, that in action there is cure. They argue that the colonial subject cures himself of his shame and of inferiority by taking action against the

free man." This is a far more important idea, when applied to revolutionary violence, than the notion of catharsis and its influence extends even to Marxists.

But is it true that in this way, by an act of will, the oppressed man can liberate himself from the "colonial neurosis"? Is this, for example, what Frederick Douglass did in the event—the physical struggle with his master—I referred to before? No one can doubt that the oppressed man who for the first time takes direct action against his oppressor, violent or not, will experience a great and exhilarating sense of freedom in doing so. But this fact does not yet tell us whether such action is the *cause* of a psychological emancipation or primarily a striking *manifestation* of it.

It is important to distinguish, as Sartre and Fanon do not, between the

bilities. The Black African who rises against his colonial master, the Black American who dares to stand up to the police, or, turning the clock back a little, takes a seat in the front of the bus for the first time, may well feel, now I am a free man, but the fact is, although he may not have known it, he had already become a free man. His act was the act of a free man, and if before that moment he had not already been in some large measure cured of the "colonial neurosis," he would not and could not have done what he did. The new experience and awareness of himself that is a consequence of such an act will, of course, have consequences, especially for further action.

Revolutionary Action

Individuals change slowly and over a long period of time, but often they do not notice these changes in themselves until some action or decision, too audacious to have been possible before, abruptly makes them aware of themselves in a new way. It may easily seem then, as it does to Sartre and Fanon, that the occasion of such action marks the origin of the change and that the action, actually an effect of the change, is its cause. For this reason psychological changes sometimes seem more abrupt and particular actions or decisions more psychologically crucial to the individual himself than to others who have been close to him and in a position to see the change taking place gradually.

The considerable influence of the Sartre-Fanon view among radicals may partly be due to its apparent affinity with another development in revolutionary and Marxist thought, deriving especially from the Cuban revolution, which emphasizes the significance of action, specifically armed struggle, in somewhat new ways. But even if the two positions have certain resemblances in their understanding of the personal effects of action, they are by no means identical and in some respects diverge sharply. It is one thing to emphasize, as Debray does, that the revolutionary learns politically through the experience, especially the prolonged experience, of revolutionary action, that political leadership must, for this and other reasons, grow out of military leadership in the situation of armed struggle, that the experience of engagement in action develops, in those who are prepared for it, a spirit and audacity, a comradeship, a dedication, and a sense of proportion essential to an effective revolutionary. It is quite another thing to assert that the decision to take and the taking of revolutionary action are in themselves transforming and emancipating and that one can in this way transform oneself at will into a revolutionary and emancipate oneself psychologically. It is not simply that in the case of Marxism, as David Cauter says, armed struggle is essentially regarded as a pragmatic necessity to achieve revolutionary ends, while for Fanon and Sartre it is also valued for what are believed to be its more immediate, human effects. Beyond that the one is an emphatic recognition of the effects and, for a revolutionary, the indispensability of certain kinds of experience, while the other is a mystical overestimation of the power of will and of the deliberate act.

The Political Necessity Of Personal Liberation

One can easily imagine that the Sartre-Fanon view will constitute to some a recommendation for taking



Hank Virgona

"When the oppressed person regards himself as being worth as much as his oppressors there is an experience of a kind of liberation, a sense of new possibilities, and sometimes even a revolutionary spirit."

oppressor. This is not a matter of catharsis or emotional release (as it was described by J. M. Cameron in his *New York Review* article, "On Violence"). Catharsis is essentially a passive experience, a discharge. What Sartre and Fanon are talking about is an act of will. By standing, opposing, and daring to strike down the oppressor, the colonial subject experiences his freedom, regains his self-respect, "cures himself of colonial neurosis." According to Sartre, this violent action against the oppressor is "man recreating himself—To shoot down a European is to kill two birds with one stone, to destroy an oppressor and the man he oppresses at the same time; there remain a dead man and a

fact of an individual's personal change or emancipation and his own recognition of that change or emancipation. It seems to me exceedingly unlikely that the exhilaration of a daring action taken for the first time marks the individual's actual psychological transformation at that stroke. What it marks is his sudden awareness of the consequences of a change that has largely, though not necessarily completely, already occurred. That change, previously unnoticed, now manifests itself in a remarkable action, an action that previously was impossible for him to take, and this action brings home to him in the most sudden and intense way a new sense of himself and his possi-

audacious revolutionary action not for the accomplishment of revolutionary ends but for the purpose of making revolutionaries and of achieving, for oneself or others, a personal emancipation. Such actions, quite aside from the unnecessary risks that they are likely to involve, would not be revolutionary actions at all, but, inasmuch as they are contrived for another purpose, only pseudorevolutionary actions.

Neither the traditional Marxist view nor that of Sartre and Fanon, therefore, recognizes the possibility, let alone the value or in some cases the necessity, of psychological liberation *before* politics—the possibility, in other words, of achieving a psychological emancipation of the oppressed that facilitates political education and leads to political action and change. Yet such a possibility not only is suggested by reason but also is confirmed by a good deal of contemporary American experience. I am referring both to the development of Black consciousness and to the other liberation movements in the United States, for example, women's liberation, in which political action seems to have gotten great impetus from prior psychological change or consciousness raising.

If we put aside as an illusion the notion that oppressed people can free themselves from their sense of inferiority by a kind of fiat of will, then we have to ask how they can be free and what the psychological process of emancipation consists of. The crux of that psychological process must be the dissolution in the minds of the oppressed of the special authority of the powerful and of the standards that emanate from them. In the last analysis that is the definition of self-respect among oppressed people. It certainly cannot be achieved, as many once thought, by showing oppressed people, by notable examples of "success" and achievement, that they may hope for a little respect when they have "bettered themselves." It means freeing oppressed people from standards that prevent them from respecting themselves *as they are now*. How can this be done?

Reies Tijerina said in a television interview some time ago that he thought his greatest importance as a leader was in "breaking the terror barrier" for his people, the Mexicans of the Southwest. He was referring to the fact that he dared to do what they as yet did not and by his boldness showed them what was possible. Thus where Sartre can only recommend to terrified people that they break their "terror barrier" by an act of will and so liberate themselves—precisely what they cannot do—Tijerina recognizes a way of helping them. He stands in their place. To witness one of your own challenging previously unquestioned power and authority can shake familiar attitudes and assumptions. Such an act on the part of a leader may not diminish the oppressor's *power* an iota, but it may start the crumbling of his *authority* in the minds of those who witness it and hear about it. The Mexican laborer begins to lose his feeling of smallness and his terror at that moment when he sees the sheriff, confronted by a Tijerina who does not back down, begin to shrink to human size.

Rooting Out Internal Powerlessness

The Black Panthers similarly break the terror barrier for Black people, particularly the young; Huey P. Newton clearly did so for many who later became Panthers. The famous episode de-



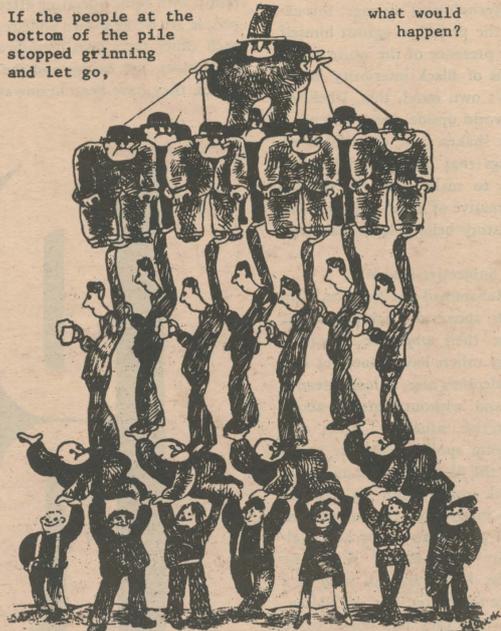
scribed by Bobby Seale (and used as the frontispiece of his book), in which Newton faces down the police with Black people looking on, was exactly such an event. Seale writes, "every time Huey would say, 'If you shoot at me, swine, I'm shooting back,' Niggers would have to holler something like, 'Tell it, do it, brother.'" This was not just catharsis, nor was it only anger. It was excitement, exhilaration, the Black man's thrilling sense of those policemen shrinking and his new sensation at the same time of his own actual size. In revolutionary times such experiences must be abundant, and "terror barriers" probably fall rapidly, though perhaps not permanently, in masses of people.

It would be a mistake, however, to think that only such heroic action, or rather the witnessing of such events, is capable of these liberating effects. Nothing, it is true, is as immediately powerful as showing, but it is in the nature of some things that they cannot be shown completely; they must also be told and explained. Perhaps no single figure has had as great a liberating effect on Black people in this country as Malcolm X, and while his speeches must also be counted as action (in their self-respecting straightness and their lack of hesitancy, equivocation, or any effort to be winning), the nature of his message clearly had a powerful effect. He was able to liberate people with certain ideas, as he had been liberated by much the same ideas from Elijah Muhammad. In his *Autobiography* Malcolm gave a rather detailed history of the effects on him of Elijah Muhammad's message, and, though well known in a general way, it is still a very striking and instructive instance of psychological liberation.

Individuals change slowly and over a long period of time, but often they do not notice these changes in themselves until some action or decision abruptly makes them aware of themselves in a new way.

If the people at the bottom of the pile stopped grinning and let go,

what would happen?



We know that as a boy Malcolm had a strong sense of his worth; he knew that he was intelligent, he had been president of his mostly white class in school, and he had wanted to become a lawyer. We also know that as an adult, by the time of his contact with Elijah Muhammad's teaching, this had changed significantly. He had become ashamed of his blackness, had long abandoned his ambition to be a lawyer, had become a ghetto hustler and finally a convict. He had lived for years, he tells us, "down in the mud of human society." When Malcolm first heard the teachings of Elijah Muhammad in prison, transmitted by his brother, their effect was immediate and stunning: "My head swam. [It] . . . left me rocking. [I was] . . . struck numb." Contact with Elijah Muhammad's message generated an extraordinary excitement. Malcolm's prison studies took on enormous impetus and new focus, and he began a direct correspondence with Elijah Muhammad. Shortly afterward in prison debates he began public speaking and began to carry the message himself. Malcolm's description of this time gives the impression not so much of a transformation as a liberation and a resumption of a development that had been diverted and blocked. His study seems to have been a process not only of assimilating new knowledge but at least as much of recognizing and articulating what was already dimly known but not articulated or no longer credited.

What were the effective ingredients of that liberating message? Elijah Muhammad's message does not seem to have been primarily a political or even a religious one, but rather a historical and, above all, a psychological message. The white man is the Devil; the Black man comes from a proud race and is rising; and, the element that seems of overriding importance, *history has been whitened and the Black man has been brainwashed*. This last element, whose importance to Malcolm one can also judge from its central place in his own later speeches, is of a different order from the rest. It is not a statement only about historical fact but about the distortion of historical fact, originally committed by the white man but now also existing in the mind of the Black man. It is this psychological message, this exposure of the prejudice against himself and of the presence of the white man's assumptions of Black inferiority in the Black man's own mind, that, I believe, turns the world upside down. Indeed, it must have shaken and discredited so many things that had been taken for granted as to make even the preposterous alternative of Elijah Muhammad's religious history believable, at least temporarily.

Subjective Insight

Elijah Muhammad and Malcolm X, in other words, spoke to Black people not only about their objective situation, which many others have done, but also—and in Malcolm's case, at least, clearly, precisely, and without flattery—about their subjective situation. Again and again Malcolm spoke about the brainwashing of the Black man and its results in the Black man's mind: his sense of shame and inferiority. He was able to show Black people how they had swallowed white standards of what one "should" be, how they had tried as a consequence to "better," i.e., to whiten, themselves, how they had hoped to be accepted by the white world and in so hoping had themselves accepted the



authority of white standards, and finally how these attitudes had been politically exploited. This psychological message exposed and therefore began to dissolve the Black man's prejudice against himself. To the oppressed there is no more radical message than this; it penetrates and shakes attitudes on which the hardest political messages might otherwise simply be shattered. In this way Malcolm was able to lay the basis for a new

extent to which they have swallowed standards that have made them ashamed of themselves and nervous before their "betters." When these attitudes are exposed, apathy evidently begins to disappear, and instead there is likely to be an increasingly outspoken and aggressive insistence on the elimination of immediate injustices and frequently further politicalization.

There remain many people who,

hardhats, the police, the regular-army—whose pride in their resemblance to the elite and contempt for those who have not "bettered" themselves, especially those who show no interest in doing so, are measures of the degree to which they are subjectively under the sway of the authority of the elite. We do not know yet to what extent it may be possible to liberate or affect these people by these means.

WE CANNOT HOPE TO MAKE A REVOLUTION
WITHOUT OVERTHROWING THE GOVERNMENT
IN OUR HEADS.

—Lily West



self-respect. Where other leaders merely urged their people to political action, he began to equip them for it.

A message of this sort, varying according to the particular circumstances, has since spread to women, Chicanos, American Indians, homosexuals, Oriental-Americans—in each case apparently with some liberating effect. These people are being shown and are showing each other their own prejudice against themselves, the extent and the ways in which they have been brainwashed, the

though certainly similarly brainwashed, have not yet been addressed in this way. This includes many who, though clearly oppressed or outcast, do not belong to any historically cohesive or oppressed racial group: the white poor in general, the rural poor "trash," the "unsuccessful," "unskilled," and continuously unemployed, the poor in prison, and other lumpenproletarians. It includes also many who have found a tenuous place of slightly higher rank or better situation—lower middle-class

Psychological liberation in this sense must lead to politics. Dissolving the authority that subjectively attaches to those in power and separating objective power from its subjective aura of authority and rank must ultimately have two effects. First, for the liberated it means a new sense of their own authority, a new self-respect. But it is bound to give rise also to an insistence on a share of power and to objection to a system in which power is vested largely in those who no longer are regarded as having any special title to it beyond historical accident. ★ ★ ★

DISSENT DISSENT

Paul Lowinger-On Drug Abuse and The APA

Paul Lowinger, M.D., candidate for President-Elect of the American Psychiatric Association from the Radical Caucus, interviews himself:

Interviewer: You said that psychiatry is not in contact with reality. What do you mean?

P.L. Organized psychiatry is in touch with a small segment of reality and it is this narrowness that distorts our world. The psychiatrist helps mostly upper class patients adjust to racism, war, militarism, sexism, and oppression by social class. Patients outside of private practice are channeled through mental health centers and psychiatric hospitals where second class treatment is usually given to the poor and Third World client.

Interviewer: Do you seriously expect the APA to solve the problems of militarism, sexism, racism and social class?

P.L. Of course not. Psychiatrists, like other elite doctors, are part of the medical-industrial complex. They are not going to give up their privileges to attack the institutions which have privileged them.

Interviewer: Is that why you want to destroy the APA?

P.L. To create consumer control it may be necessary to attack illegitimate control including APA, AMA and General Motors. Consumers must control the health system and this includes the community resources that have created doctors, psychiatrists, hospitals, the pharmaceutical industry and health science schools.

Interviewer: Is this a New Left tyranny for the doctor?

P.L. The Declaration of Independence tells us that power is derived from the consent of the governed. Perhaps the only antidote to the fear of fascism is local democratic control of health and other facilities.

Interviewer: This is very theoretical. What about concrete changes?

P.L. The resources of APA should be used to free mental patients and improve their condition. This will not happen with the present

leadership. The APA should have membership and governance from a variety of professionals, paraprofessionals, and consumers. This would reflect itself in different contents of its publications, meetings and activities. In a new APA the mental health components of poverty, sexism, war, militarism, racism, drug abuse, environment, nutrition, income distribution, housing and so forth would be dealt with directly by staff, task forces and action. Another issue is the use of psychiatry as a technique of repression in hospitals, prisons, juvenile facilities, armed forces and other total institutions.

Interviewer: Does this mean that APA would be just like Common Cause or the Democratic party?

P.L. No! Social problems and psychopathology are closely connected. An understanding of the political nature of psychiatry, psychopathology, research and medical education would greatly benefit the mental health endeavors of APA.

Interviewer: If mental health problems are political, why do you practice psychiatry?

P.L. When I understand my own political behavior, that of my patient and the family, the community and the nation, I am in a better position to practice psychiatry.

Interviewer: You have suggested that mental patients should function as APA Trustees!

P.L. Yes, the mentally ill are organizing around their oppression. Sometimes they have been led in this endeavor by professionals such as Phyllis Chesler who wrote *Women and Madness* as a psychologist and a women's liberationist.

Interviewer: Why are you running against anti-war liberals, Concerned Psychiatrists who won the APA election in 1972 by a narrow margin?

P.L. Concerned Psychiatrists have limited themselves to a resolution on the War and avoided the other issues. A vote for Radical Caucus may bring the Concerned Psychi-

atrists to a realization of their need for principled coalition based on broad common interests.

Interviewer: Do you see any reconciliation in our society and APA?

P.L. Reconciliation is one of my ultimate goals. It will come when power has been taken from the powerful and given to the powerless. Reconciliation is possible among equals but not between a master and a slave.

The following quotes are from Lowinger's article: *Politics and Solutions for Drug Abuse*.

"Drug abuse must be understood comprehensively in a society addicted to many anxiety-relieving and pleasure-producing substances which include alcohol, tobacco, barbiturates, tranquilizers as well as LSD amphetamines, marijuana and narcotics. The doses and frequency of drug use is important in distinguishing use from abuse; the largest drug abuse problems are with alcohol and tobacco.

"There are economic incentives to drug abuse and addiction in the form of a tax-free monopoly on the sale of illegal narcotics for the producers and distributors of heroin. Addicts must commit crimes in order to steal property to finance their habit. We must take the profit out of the narcotic habit so as to remove the incentive to the production and distribution of narcotics. The only way to do this is to break the Mafia-police-law collaboration. This is an interlocking system generated by enormous profits that allow the corruption of government officials by organized crime. The large profits are not made by addicts and small-time pushers who are usually addicts but those arrested are almost exclusively addicts and street pushers."

"We need to remove criminal penalties from use, transfer, and possession of personal amounts of marijuana, amphetamines, psychedelics and narcotic drugs. Only the distributor of drugs of abuse for profit such as heroin, should be subject to criminal penalties. Use should never be a crime. Social control of all



drugs should operate through the usual laws on prescribing and sale. The use and abuse of drugs should be a health concern rather than a crime."

"The present laws on narcotics and dangerous drugs continually threaten and violate human rights by the arrest and imprisonment of thousands of citizens for merely seeking pleasure and reducing tension. The alternate culture prefers marijuana. Laws against marijuana are attacks on youth and their values."

"These essential legal and political changes will create health rights for those affected by drug use and abuse. The right of the addict to have humane voluntary health care is essential. Treatment should be readily available in community controlled programs without cost to the patient... We should emphasize an even stronger concern about the use and abuse of those legal and illegal drugs which frequently lead to illness, disability and death affecting individuals, families and communities."

"A recent survey of the health content of a typical week of network television showed that there are over 10 times as many statements urging people to use drugs as there are anti-drug commercials. The promotion of a drug using culture by doctors and pharmaceutical industry has been documented by the Senate Committee of Gaylord Nelson who has introduced a bill to control drug advertising... We should identify the medical pusher for profit as dangerous too."

"We must confront and act on the crucial social and political issues about drugs if we would go beyond the symptoms to deal with the reality of drug use and abuse."



Photo: Peeter Vilms

Witches Midwives and Nurses

Barbara Ehrenreich
and Deirdre English

Women have always been healers. They were the unlicensed doctors and anatomists of western history. They were abortionists, nurses and counsellors. They were pharmacists, cultivating healing herbs and exchanging the secrets of their uses. They were midwives, traveling from home to home and village to village. For centuries women were doctors without academic degrees, barred from books and lectures, learning from each other, and passing on experience from neighbor to neighbor and mother to daughter. They were called "wise women" by the people, witches or charlatans by the authorities. Medicine is part of our heritage as women, our history, our birthright.

Today, however, health care is the property of male professionals. Ninety-three percent of the doctors in the U.S. are men, and almost all the top directors and administrators of health institutions are men. Women are still in the overall majority—70 percent of health workers are women—but we have been incorporated as *workers* into an industry where the bosses are men.

Our subservience is reinforced by our ignorance, and our ignorance is enforced. Nurses are taught not to question, not to challenge. "The doctor knows best." He is the shaman, in touch with the forbidden, mystically complex world of Science which we have been taught is beyond our grasp. Women health workers are alienated from the scientific substance of their work, restricted to the "womanly" business of nurturing and housekeeping—a passive, silent majority.

We are told that our subservience is biologically ordained: women are inherently nurse-like and not doctor-like. Sometimes we even try to console ourselves with the theory that we were defeated by anatomy before we were defeated by men, that women have been so trapped by the cycles of menstruation and reproduction that they have never been free and creative agents outside their homes. Another myth, fostered by conventional medical histories, is that male professionals won out on the strength of their superior technology. According to these accounts, (male) science more or less automatically replaced (female) superstition—which from then on was called "old wives' tales."

Our position in the health system today is not "natural." It is a condition which has to be explained.

We have learned this much: That the suppression of women health workers and the rise to dominance of male professionals was not a "natural" process, resulting automatically from changes in medical science, nor was it the result of women's failure to take on healing work. It was an active *takeover* by male professionals. And it was not science that enabled men to win out: the critical battles took place long before the development of modern scientific technology.

The suppression of female healers by the medical establishment was a political struggle first, in that it is part of the history of sex struggle in general. The status of women healers has risen and fallen with the status of women. When women healers were attacked, they were attacked as *Women*; when they fought back, they fought back in solidarity with all women.

It was a political struggle second, in that it was part of a *class* struggle. Women healers were people's doctors, and their medicine was part of a people's subculture. To this very day women's medical practice has thrived in the midst of rebellious lower class movements which have struggled to be free from the established authorities. Male professionals, on the other hand, served the ruling class—both medically and politically. Their interests have been advanced by the universities, the philanthropic foundations and the law. They owe their victory—not so much to their own efforts—but to the intervention of the ruling class they served.

To know our history is to begin to see how to take up the struggle again.



THE LADY AS PHYSICIAN.

Witchcraft and Medicine In the Middle Ages

Witches lived and were burned long before the development of modern medical technology. The great majority of them were lay healers serving the peasant population, and their suppression marks one of the opening struggles in the history of men's suppression of women as healers.

The witch-hunts left a lasting effect: an aspect of the female has ever since been associated with the witch, and an aura of contamination has remained—especially around the midwife and other women healers. This early and devastating exclusion of women from independent healing roles was a violent precedent and a warning: it was to become a theme of our history. The women's health movement of today has ancient roots in the medieval covens, and its opponents have as their ancestors those who ruthlessly forced the elimination of witches.

The Witch Craze

The age of witch-hunting spanned more than four centuries (from the 14th to the 17th century) in its sweep from Germany to England. It was born in feudalism and lasted—gaining in virulence—well into the "age of reason." The witch-craze took different forms at different times and places, but never lost its essential character: that of a ruling class campaign of terror directed against the female peasant population. Witches represented a political, religious and sexual threat to the Protestant and Catholic churches alike, as well as to the state.

The extent of the witch-craze is startling: . . . One writer has estimated the number of executions at an average of 600 a year for certain German cities—or

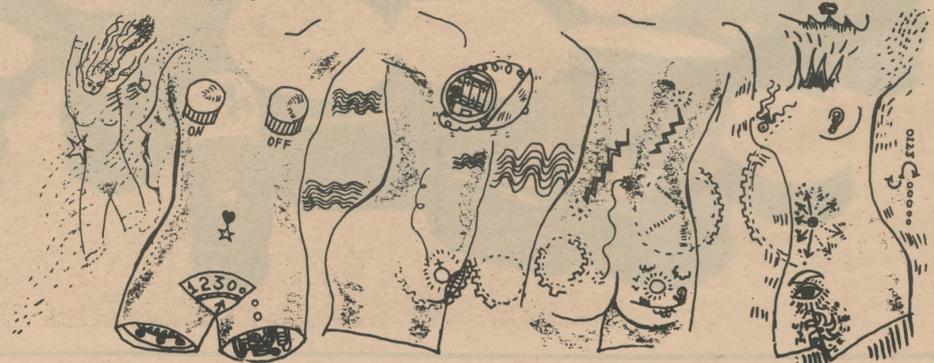
two a day, "leaving out Sundays." Nine hundred witches were destroyed in a single year in the Wertberg area, and 1000 in and around Como. At Toulouse, four hundred were put to death in a day. In the Bishopric of Trier, in 1585, two villages were left with only one female inhabitant each.

Two of the most common theories of the witch-hunts are basically *medical* interpretations, attributing the witch craze to unexplainable outbreaks of mass hysteria. One version has it that the peasantry went mad. According to this, the witch-craze was an epidemic of mass hatred and panic cast in images of a blood-lusty peasant mob bearing flaming torches. Another psychiatric interpretation holds that the witches themselves were insane.

But, in fact, the witch-craze was neither a lynching party nor a mass suicide by hysterical women. Rather, it followed well-ordered, legalistic procedures. The witch-hunts were well-organized campaigns, initiated, financed and executed by Church and State. To Catholic and Protestant witch-hunters alike, the unquestioned authority on how to conduct a witch-hunt was the *Malleus Maleficarum*, or *Hammer of Witches*, written in 1484 by the Reverends Kramer and Spenger.

The job of initiating a witch trial was to be performed by either the Vicar (priest) or Judge of the County, who was to post a notice to

"direct, command, require and admonish that within the space of twelve days . . . that they should reveal it unto us if anyone know, see or have heard that any person is reported to be a heretic or a witch, or if any is suspected especially of such practices as



Tripping On The Moon

I'm a lunatic
because I'm a woman

there is no way to speak
this darkness. just darkness

something almost stopping
I thought I couldn't breathe

I want to
be gentle

there is a museum
of moon.

absent-minded moon, you
flop out of your arena

like clock-work
I am midwife of my own birth.

Joy Marcus

The Psychiatrist, She

Silence of a ticking clock: silence of
the rocking chair: silence of leaf and pine cone:
silence of dustballs stuck in corners: ineluctable
silence of no options.

Then the psychiatrist, a witch they always
knew—but didn't know they knew—was there,
says 'look outside.'

In the beautiful interior
behind their eyes
grey grey grey disperses.

Joy Marcus

cause injury to men, cattle, or the fruits of the earth, to the loss of the State."

Anyone failing to report a witch faced both excommunication and a long list of temporal punishments.

Commonly, the accused was stripped naked and shaved of all her body hair, then subjected to thumb-screws and the rack, spikes and bone-crushing "boots," starvation and beatings. The point is obvious: the witch-craze did not arise spontaneously in the peasantry. It was a calculated ruling class campaign of terrorization.

The Crimes of the Witches

Who were the witches, then, and what were their "crimes" that could arouse such vicious upper class suppression? Undoubtedly, over the centuries of witch hunting, the charge of "witchcraft" came to cover a multitude of sins ranging from political subversion and religious heresy to lewdness and blasphemy. But three central accusations emerge repeatedly in the history of witchcraft through northern Europe: first, witches are accused of every conceivable sexual crime against men. Quite simply, they are "accused" of female sexuality. Second, they are accused of being organized. Third, they are accused of having magical powers affecting health—of harming, but also of healing. They were often charged specifically with possessing medical and obstetrical skills.

The medieval Catholic Church elevated sexism to a point of principle: the *Malleus* declares, "When a woman thinks alone, she thinks evil." Another depressing fantasy of some medieval religious thinkers was that upon resurrection all human beings would be reborn as men!

The Church associated women with sex, and all pleasure in sex was condemned because it could only come from the devil. Witches were supposed to have gotten pleasure from copulation with the devil, and they in turn infected men. . . . Witches were accused of giving contraceptive aid and of performing abortions.

Not only were the witches women—they were women who seemed to be organized into an enormous secret society. In fact, there is evidence that women accused of being witches did

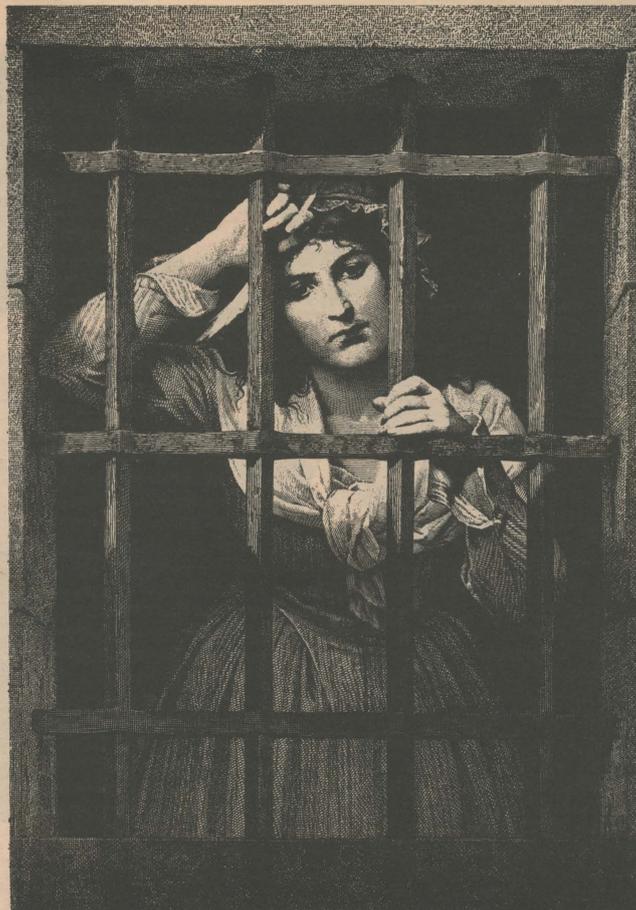
meet locally in small groups and that these groups came together in crowds of hundreds or thousands on festival days. Undoubtedly the meetings were also occasions for trading herbal lore and passing on the news. Any peasant organization, just by being an organization, would attract dissidents, increase communication between villages, and build a spirit of collectivity and autonomy among the peasants.

Witches as Healers

We come now to the most fantastic accusation of all: the witch is accused not only of murdering and poisoning, sex crimes and conspiracy—but of *helping and healing*.

"... by witches we understand not only those which kill and torment, but . . . in the same number we reckon all good Witches, which do no hurt but good, which do not spoil and destroy, but save and deliver."

Witch-healers were often the only general medical practitioners for a people who had no doctors and no hospitals and who were bitterly afflicted with poverty and disease. In particular, the association of the witch and the midwife was strong: "No one does more harm to the Catholic Church than midwives," wrote witch-hunters Kramer and Spenger.



The Church itself had little to offer the suffering peasantry. When faced with the misery of the poor, the Church turned to the dogma that experience in this world is fleeting and unimportant. But there was a double standard at work, for the Church was not against medical care for the upper class. Kings and nobles had their court physicians who were men, sometimes even priests. The real issue was control: male upper class healing under the auspices of the Church as acceptable; female healing as part of a peasant subculture was not.

The wise woman, or witch, had a host of remedies which had been tested in years of use. Many of the herbal remedies developed by witches still have their place in modern pharmacology. They had pain-killers, digestive aids and anti-inflammatory agents. They used ergot for the pain of labor at a time when the Church held that pain in labor was the Lord's just punishment for Eve's original sin. Ergot derivatives are the principal drugs used today to hasten labor and aid in the recovery from childbirth. Belladonna—still used today as an anti-spasmodic—was used by the witch-healers to inhibit uterine contractions when miscarriage threatened. Digitalis, still an important drug in treating heart ailments, is said to have been discovered by an English witch. Undoubtedly many of the witches' other remedies were purely magical, and owed their effectiveness—if they had any—to their reputation.

The witch-healer's methods were as great a threat (to the Catholic Church, if not the Protestant) as her results, for the witch was an empiricist: she relied on her senses rather than on faith or doctrine, she believed in trial and error, cause and effect. Her attitude was not religiously passive, but actively inquiring. She trusted her ability to find ways to deal with disease, pregnancy and childbirth—whether through medications or charms. In short, her magic was the science of her time.

The Church, by contrast, was deeply anti-empirical. It discredited the value of the material world, and had a profound distrust of the senses. There was no point in looking for natural laws that govern physical phenomena, for the world is created anew by God in every instant.

In the persecution of the witch, the

anti-empiricist and the misogynist, anti-sexual obsessions of the Church coincide: empiricism and sexuality both represent a surrender to the senses, a betrayal of faith. The witch was a triple threat to the Church: she was a woman, and not ashamed of it. She appeared to be part of an organized underground of peasant women. And she was a healer whose practice was based in empirical study. In the face of the repressive fatalism of Christianity she held out the hope of change in this world.

The Rise of the European Medical Profession

While witches practiced among the people, the ruling classes were cultivating their own breed of secular healers: the university-trained physicians. In the 13th century . . . medical schools appeared in the universities, and more and more young men of means sought medical training. The church imposed strict controls on the new profession, and allowed it to develop only within the terms set by Catholic doctrine.

There was nothing in late medieval medical training that conflicted with church doctrine, and little that we would recognize as "science." Their medical theory was largely restricted to the works of Galen, the ancient Roman physician who stressed the theory of "complexions" or "temperaments" of men, "wherefore the choleric are wrathful, the sanguine are kindly, the melancholy are envious," and so on.

Confronted with a sick person, the

university-trained physician had little to go on but superstition. Bleeding was a common practice, especially in the case of wounds. Leeches were applied according to the time, the hour, the air, and other similar considerations. The physician to Edward II prescribed for toothache writing on the jaws of the patient, "In the name of the Father, the Son, and the Holy Ghost, Amen."

Such was the state of medical "science" at the time when witch-healers were persecuted for being practitioners of "magic." It was witches who developed an extensive understanding of bones and muscles, herbs and drugs, while physicians were still deriving their prognoses from astrology and alchemists were trying to turn lead into gold. So great was the witches' knowledge that in 1527 Paracelsus, considered the "father of modern medicine," burned his text on pharmaceuticals, confessing that he "had learned from the Sorceress all he knew."

The Suppression of Women Healers

The establishment of medicine as a profession, requiring university training, made it easy to bar women legally from practice. With few exceptions, the universities were closed to women (even to upper class women who could afford them), and licensing laws were established to prohibit all but university-trained doctors from practice.

Take, for example, the case of Jacoba Felicie, brought to trial in 1322 by the Faculty of Medicine at the Uni-

versity of Paris, on charges of illegal practice. The primary accusations brought against her were that

"... she would cure her patient of internal illness and wounds or of external abscesses. She would visit the sick assiduously and continue to examine the urine in the manner of physicians, feel the pulse, and touch the body and limbs."

Six witnesses affirmed that Jacoba had cured them, even after numerous doctors had given up. But these testimonials were used against her, for the charge was not that she was incompetent, but that—as a woman—she dared to cure at all.

The partnership between Church, State and medical professional reached full bloom in the witch trials. The doctor was held up the medical "expert," giving an aura of science to the whole proceeding. He was asked to make judgments about whether certain women were witches and whether certain afflictions had been caused by witchcraft. The *Malleus* says: "And if it is asked how it is possible to distinguish whether an illness is caused by witchcraft or by some natural physical defect, we answer that the first [way] is by means of the judgement of doctors..." "If a woman dare to cure *without having studied* she is a witch and must die." (Of course, there wasn't any way for a woman to study.) Finally, the witch craze provided a handy excuse for the doctor's failings in everyday practice: anything

he couldn't cure was obviously the result of sorcery.

The trial in one stroke established the male physician on a moral and intellectual plane vastly above the female healer he was called to judge, while it placed her on the side of darkness, evil and magic.

The Aftermath

Witch-hunts did not eliminate the lower class woman healer, but they branded her forever as superstitious and possibly malevolent. So thoroughly was she discredited among the emerging middle classes that in the 17th and 18th centuries it was possible for male practitioners to make serious inroads into that last preserve of female healing—midwifery. Nonprofessional male practitioners—"barber-surgeons"—led the assault in England, claiming technical superiority on the basis of their use of the obstetrical forceps. (The forceps were legally classified as a surgical instrument, and women were legally barred from surgical practice.) In the hands of the barber surgeons, obstetrical practice among the middle class was quickly transformed from a neighborly service into a lucrative business, which real physicians entered in force in the 18th century. Female midwives in England organized and charged the male intruders with commercialism and dangerous misuse of the forceps. But it was too late—the women were easily put down as ignorant "old wives" clinging to the superstitions of the past.

This article is Part I of a two-part series abstracted from the pamphlet *Witches, Midwives and Nurses*. The whole pamphlet is available from Feminist Press; The Glenn Mountain Series, Box 334, Old Westbury, New York 11568. Price: \$1.00 for a single copy plus 15 cents postage and handling. Bulk orders (10 or more) 75 cents to movement groups and \$1.00 to buyers from the male dominated, pro-capitalist world.



photo/Steven Shames

On Paranoia: An Interview with Morton Schatzman

Andrew Rossabi

A.R. Could you say something about the Arbours Association of which you're the chairman?

M.S. Our work starts from the view that mental illness is an hypothesis which so far has not been proven. We have reason to think the whole system of seeing people as mentally ill, labelling them and treating them that way, may tend to aggravate the 'mental illness' itself.

A.R. You don't believe in the concept of mental illness, that people are mentally ill in the same way as people are ill with TB or cancer?

M.S. There's no doubt that mental illness is a social fact; all that is certain about mental illness is that some people assert other people have it. There are three categories here—the existence of the illness, the self-attribution, and the attribution by someone else. For instance, someone can have cancer, not know it, and have someone else ascribe it to him correctly. Then there is a gambit that is frequently seen in relation to what is called mental illness—someone ascribes to an individual an illness which he assumes the individual is unconscious of. So far, the only certainty is that this gambit by the ascriber occurs.

Theoretically, it comes down to how broadly or loosely one defines the term "illness." Practically, to call people "ill" who have no organic illness has enormous implications for their lives, for psychiatrists, and probably for everyone.

A.R. Wasn't this procedure started by Kraepelin?

M.S. He was one of its leading codifiers, but it didn't begin with him; it dates back to antiquity. Hippocrates used the word "paranoia" to mean faultiness of mind: *para* means besides or out of, and *nous* means mind. The institution of mental illness didn't blossom until about three hundred years ago. Thomas Szasz, the American psychoanalyst, has recently suggested that the institution of mental illness first arose with the decline of the persecution of witchcraft and heresy by the Inquisition, and that the one replaced the other.

A.R. . . . but when actually faced with a person in a catatonic stupor, for example, it is hard not to see that person as ill, especially when that person's experience of himself is as ill. Could the concept of mental illness have metaphorical, if not actual, validity?

M.S. Consider someone who says he suffers from a bodily illness: whether you believe him or think he is a hypochondriac often depends on other evidence than simply his story. Someone who says about himself or someone else that he is mentally ill is deploying an analogy, a biological and medical analogy. Most, although not all, entities called mental illnesses are not biologically dysfunctional, for instance the so-called sexual dysfunctions, the perversions. Psychiatry subsumes under its aegis most of the range of possible human sexual acts, yet none of them is biologically dysfunctional, for the individual engaging in them.

A.R. Still, many people would label such behavior as sick in a moral, if not medical, sense.

M.S. It might make someone else sick. That's a different matter. One has

to distinguish between people who disturb other people and people who are disturbed. People who make other people feel sick are not necessarily sick. There ought to be a name for this maneuver: "You make me want to vomit."

A.R. You've written a book on paranoia?

M.S. Yes. I'm starting from a famous case Freud wrote about, the case of Schreber. Schreber was a German judge. He was nominated to the highest judicial position in Germany at a young age. In his forties and again in his fifties he had what people of his day, and people nowadays, would regard as a paranoid schizophrenic episode. Schreber wrote a classic autobiography called *Memoirs of My Nervous Illness*. It's about his experiences while he thought he was mad.

Freud never met Schreber but did an analysis of paranoia based on his readings of the *Memoirs*. Freud's thesis is that paranoia arises as a defense against homosexual love. He says one loves a parent of the same sex, but denies it to oneself, changes the love to hatred, and then, in order to justify the hatred, changes "I hate him," as it were, to "He hates me." One transforms homosexual love into feelings of persecution.

keep their posture straight. It had an iron bar that passed between their legs to keep them from crossing them, which the father said was "morally advantageous." The son experienced, years later, what he called "miracles" at the hands of God. One of them was "the compression-of-the-chest miracle" which he thought was something pressing on his chest from the outside. The father invented a machine called the *Kopfhalter*, which was a strap attached to the hair at one end and to the child's underwear at the other, so that if he moved his head to one side or the other or did not keep it straight, it pulled the hair. His son describes the "head-compression miracle," which consisted of pulling and tearing headaches, which caused him great suffering and which seemed to get worse whenever he heard a sound which induced him to look to one side or the other. There are many, many uncanny correspondences between the son's experiences while thought mad and the father's methods of child-rearing.

His ideas were popular with the parents of Hitler's generation. Dr. Schreber thought children must be brought up to believe in a dictatorship in the household, where the father was

absolute ruler. Women had no say at all.

Children were ruled by a look of the eye. He recommended techniques, starting at three months old, aimed to foster absolute obedience in children to their fathers and absolute repression of their own desires. This links the character of Nazi Germany with previous German child-rearing practices.

Dr. Schreber, the father, believed in the suppression of all sexual outlets. He proposed various rituals and physical exercises to prevent masturbation and to deal with people who had wet dreams. They had to do exercises every morning. This fits particularly well with Reich's theory that fascism came into being, owing to the suppression of spontaneous sexual impulses in infants, children, adolescents and adults.

Perhaps people who think they are persecuted and imagine strange sorts of persecutors really were persecuted as children, maybe in ways similar to their feelings of persecution as adults. We have a word only for people who feel persecuted but whom other people think are not persecuted; we have no word in psychiatric usage or English for people who are persecuted but don't know it, although it is a prevalent condition.

A.R. Does insanity always occur in the context of the family?

M.S. Most people, most of the time, I think, are unconscious of what might be called their programming. The rules that govern our minds have been largely hard-programmed at early ages into us. Most people have been programmed in and by their families of origin and in and by all the persons forming the larger network outside the family. The case of Schreber raises questions about the social context. The behavior of Dr. Schreber, the father, must have been part of a very large network, not just that of his family. We must ask not only what goes on in the families of people who come to be thought crazy, but what is the context in which the fami-



Schreber's father had been one of the leading, perhaps the leading, pedagogues in Germany in the nineteenth century. He wrote eighteen books and booklets. Many are about his methods of rearing children. Freud and all the people who wrote about Schreber after Freud, for the next fifty years, ignored altogether the father's writings. They are fascinating, especially because of the remarkable correspondences between some of the techniques he had for raising children and some of the strange experiences his son had, for which he was regarded as paranoid. For instance, the father invented a device called a *Geradehalter*, which was an iron bar that was fastened to the chests of children when they sat. Its purpose was to

absolute ruler. Women had no say at all. Children were ruled by a look of the eye. He recommended techniques, starting at three months old, aimed to foster absolute obedience in children to their fathers and absolute repression of their own desires. This links the character of Nazi Germany with previous German child-rearing practices.

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ly's behavior is going on. We study the family of origin of so-called patients to see how they "play" together, which gives some blue as to how they may have played together twenty or thirty years before.

A.R. Could you conceive of a revolution that did not do away with the family?

M.S. We have had macro-political revolutions in many countries, and many people have observed that conditions post-revolution seemed remarkably similar to conditions pre-revolution, in terms of macro-political structures. Recently, people have begun to consider that perhaps the reason why this has happened is that there has been no revolution in small-group personal

relations, particularly the family. The well-known revolutionaries of the last two hundred years spent much time and energy between the ages of twenty and forty trying to figure out what was the matter with society at large and how to seize power. When they succeeded, once in power, they often adopted patterns of relationship and behavior similar to the ones they had been fighting to overthrow. There was talk at the time of the Russian revolution about changing the family structure and the rules governing the sexual relations of adolescents and young adults, but . . . soon this kind of talk was forgotten. Family life in Russia is probably similar to that in pre-revolution times.

A.R. D. H. Lawrence used to be against masturbation because it was done in private, the "dirty little secret" as he called it. In fact, isn't that one of the old supposed symptoms of madness, people who masturbate in public?

M.S. Oh, yes. Not only masturbating in public. The history of the ideas of medicine and psychiatry towards masturbation makes remarkable reading. Many reputable doctors, a hundred, a hundred and fifty years ago thought masturbation not only caused insanity, but also blindness, premature death, wasting of the body, TB, cancer, functional disorders of the heart, urinary difficulties, as well as many sexual disturbances, such as infertility, impotence, and so on. The techniques deployed against it included circumcision, both in boys and girls. There is some evidence that *castration* was also practiced. There was a technique called infibulation, which meant passing a wire through the prepuce of the boy's penis; there were devices to fit around the penises of boys while they slept—dog-toothed metal clips—if the boy had an erection during the night, it seized his penis. In that social context Freud developed his concept of universal castration anxiety. As recently as the 1940s pediatric textbooks were still giving guidelines to parents on how to prevent their children masturbating.

A.R. Nowadays, of course, doctors don't claim masturbation drives you crazy. They say it's O.K., but not "in excess."

M.S. That's true. They don't any longer say it is the cause of mental illness but say it can be a symptom of

mental illness. It's in the same general category as bed-wetting, nose-picking, and so on.

A.R. Psychiatry seems increasingly to be fulfilling the sinister role predicted for it by science fiction writers, acting as custodian of the political and moral status quo.

M.S. I think medical practice, particularly psychiatric practice, has always reflected widespread ideologies.

A.R. I've had some experience of cancer wards recently—as a visitor, not a patient. The whole process of mystification, the withholding of knowledge and information, the doctors' and nurses' smug condescending assumption that a layman is incapable of penetrating the arcana of medical theory and practice, all this makes for a highly paranoid situation. The word cancer, of course, is never mentioned. Ninety per cent of the patients don't even know they've got cancer—they think they have cysts or something. They don't even know what's being done to them. There is a conspiracy of silence; the mystification is total. Not only birth and death, but life too—the whole area of sex has been appropriated and imperialized by medicine. The prime technique is one of language. Sex is a medical word. It's got a cutting edge, echoes of exorcism. Masturbation is a medical word. Penis is a medical word. Vagina is a medical word.

Impotence and ejaculatio praecox are medical words.

(Back to paranoia) A lot of people who are called paranoid claim to be in contact with other planets and universes.

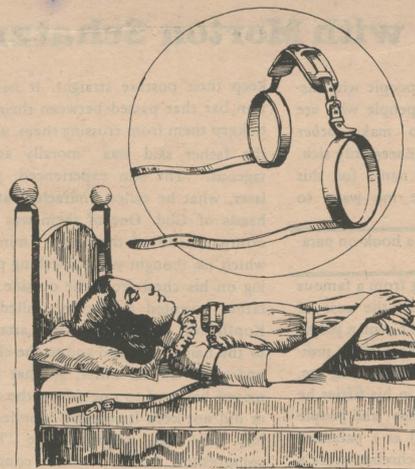
M.S. People who say so are also reflecting in their cosmologies their differences with and distance from their families of origin. One can adopt in relation to certain people who are diagnosed as paranoid or schizophrenic, the position that they are undergoing shamanic experiences and are seeing into the nature of Reality more clearly than most. I think that what often happens is that they are confusing their own childhood programming with their visions of the cosmos. At least it seems to me there are striking correspondences between what I know of their families and what appears to be the so-called psychoses. Whether what they see has any further validity, whether it is a vision of Reality, I am not prepared to say.

Certainly many people who are regarded as paranoid are correctly seeing that they have been and are being persecuted. There are some interesting connections between paranoia and persecution; as in Russia now, where people who have what the authorities consider "reformist ideas" are labelled paranoid. Anybody who feels persecuted in that kind of debate they say

must be paranoid, so that "reformist ideas" are considered a symptom of medical illness in Russia. We have not got to that state here yet—I mean in relation to macro-political dissent—but in many families if an individual feels persecuted by his self-defined "normal" parents, then they feel there must be something the matter with him.

A.R. There seems a certain continuity in the iconography of paranoid delusion, which probably led people in the first place to think of it as a classifiable disease. They very often feel watched or persecuted by machines—telephones, lasers, TV sets, electronic eyes, things like that. They all seem mechanical devices, especially extensions of the senses.

M.S. It is characteristic of a machine that a very large number of constraints are built into it, such that it is only allowed to operate within a field of a few clear-cut programs its designers have laid out. A machine does not have the option or freedom to behave in any way it chooses. It is designed to do a specific job in a specific way and do nothing else. It seems to me that certain people talk about freedom as if they themselves were machines. They have so many constraints on freedom built into them that in effect they *are* machines, and they may be calling the people they think are influencing them "machines" for the same reason.



Drawings by John Dawson after originals in Dr. Schreber's *Kallipadie*



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FINANCES

We have, as of this date, 750 subscriptions. We operate without profit. We pay no salaries, except \$3.00 an hour to our subscription worker, Rick De Golia, and people outside our collective who do alienated labor for us. As we go into press we show a bank balance of \$800.00. We feel financially strong and capable.

Letters and Other Important Information

Issues in Radical Therapy is a practical political journal which serves as a forum for dialogue and exchange of information among people who are involved in the radical therapy movement.

IRT addresses anyone interested or involved in the radical therapy movement: people who were or are "in therapy," therapists and professionals who align themselves and support the interests of "patients" and workers, inmates of mental hospitals and prisons of any kind, orderlies, etc. We want articles about political oppression and its relation to psychiatric distress, articles which grow out of involvement in radical therapy, "how to do it and why" articles, articles from people who are organizing to reclaim power over their own lives, etc.

We believe that IRT must continue to grow. We want to learn. We want to expose contradictions in our theory and practice. We welcome change so that we can continue to work toward our revolutionary goals. We ask for feedback from all of you.

In loving struggle,
IRT collective

LETTERS TO ISSUES IN RADICAL THERAPY

Dear people,

We are the east coast editorial group for *Communities* magazine and would like to exchange it for your magazine. I gather that you all have put out a mag in response to RT going more political. Right? I am interested in therapeutic communities and whether such an effort can be meaningful within the context of a community of communes like the one we are starting in western Massachusetts. So, any info on that would be of interest. Also, if you all get any articles on communal living, particularly articles on relationships within communes, we would appreciate your letting us know of them, as they might be good material for our mag.

Thanks for your help. If you want to exchange, please send copies to *Communities*, Box 397, Worthington, Mass. 01098.

In kinship,

Brian Bouton

(Ed. note)

Brian,

We wouldn't say that we are publishing "in response to RT going more political" because we support them taking a revolutionary political position. See IRT vol. 1 no. 1 for further discussion of why we are publishing.

To the staff of IRT collective,

I've been reading and learning much from the first issue of *Issues in Radical Therapy*. (I borrowed it.)

Please send me my subscription, and I am enclosing my check for \$6.00 for the first year's subscription.

Thank you.

Carolyn Boyd Hatcher
El Cerrito, California

Dear people,

... Your first issue was excellent!

Strokes,

Nikki
Glassboro, New Jersey

To whom it may concern:

I am interested in receiving the IRT. I have read the first issue and liked it very much. As of now I am doing a life sentence, but I will soon be up for parole.

Thank you.

Tommy Thornton
Mayfield
Route 1, Box 1
Otey, Texas 77583

Sir:

I am an inmate of the Texas Department of Corrections, Mexican American, and attending college. I am serving a twelve year sentence; I am also a heroin addict.

I was lucky enough to run across one of your publications today. I noticed that it is free to prisoners. I would like to subscribe to your *Issues in Radical Therapy*.

I read the January 15th issue, and I would like to congratulate you on this fine issue. I am hoping that in the near future I will be able to read more of your issues.

Sincerely yours,

Jose O. Saenz
No. 220403
Otey, Texas

IRT Staff:

I am an inmate in the Texas Department of Corrections and would like to subscribe to *Issues in Radical Therapy*. I understand this publication to be free of charge to prisoners. I also understand that other reading materials may be available through RAP Press, such as writings on mental health and community organization. If these are available to me free of charge I would love to receive them. If not I would like you to send me a mail order list. In closing I add that I love your recent issue (the only one I have read) and compliment you heavily on the work you are doing. "Fuzzies" to everyone in your part of the country.

Robin Dickie Rodriguez
Otey, Texas

Dear friends,

Please enter a one year subscription for me to your excellent magazine. ...

Very truly yours,

Donald Blueston
Locust Valley, New York

Dear IRT Collective:

What a beautiful first issue! You did it and I'm glad too. ...

In struggle,

Rachel Loden
Berkeley, California



Dear Rick and others,

... I really liked the first issue of IRT, like your position in relation to *Rough Times*, and am very excited about the men's liberation article. Keep up the good work.

Shine on,

Dick McLeester
Madison, Wisconsin

Dear Brothers and Sisters,

URPE (Union for Radical Economics) would be glad to have an exchange with *Issues in Radical Therapy*. I am putting you on our mailing list right away. I know 5 to 10 students in Clinical Psychology at the University of Michigan who are radicals, therapists, and perhaps even radical therapists. I will be glad to tell them about IRT. ...

I used to read *Radical Therapist* regularly, and was sorry to see it fall into disarray. Hope you can fill the gap.

In Solidarity,

S. M. Orlow
URPE National Secretary
Ann Arbor, Michigan

Joy,

... This is an "S.O.S.": can you send me another copy of *Issues in Radical Therapy* (vol. 1, n. 1)? We are a few (3-4) persons, from various (anti-) psychiatry "organizations" (very informal ...), who are translating IRT—and the *Rough Times*' issue written by the group of Berkeley. And I spend my time in asking who can photocopy the items, when I can give them the pages, when I can have them again, and so on ...

I think that we are doing "a good job," however (because many people are interested in reading—the translations). So, of course, I said: "SOS" (Help!), but—smiling: very good, pleasant ... reason.

—Corine
Paris, *Cahiers Pour La Folie*

Manuscripts for the next IRT issue should be submitted by June 15, 1973. Send them to P.O. Box 23544, Oakland, Calif. 94623. Manuscripts should be double-spaced throughout and in triplicate. If you want your manuscript back, please send us a stamped, self-addressed envelope. We want feedback from all of you so that we can know and respond to what you want. We invite guest editorials and letters to IRT. If you want to publish your ideas and/or experiences but your writings are not in final, publishable form, send them anyway. If we like it, we'll help you finish it. We'll read what you've written, write comments and send it back to you. Please send a stamped, self-addressed envelope. If you don't have access to a typewriter and can't type your paper, send it anyway. Just write clearly and double space so we can read it easily.

Dear Ms. Marcus:

I am sure that "imitation is the sincerest form of flattery," but having just seen the first issue, dated January 15, of *Issues in Radical Therapy*, I must admit that I think your designers could have shown a bit more invention and originality in their layouts for pages 1 and 2. The uses of Clarendon Bold type and Press Roman Text type are reminiscent enough of *The New York Review* without your having styled the top of your cover and your contents and contributors' notes to be practically identical with ours. I can only pray that you will break new ground in your design of those pages with the next issue.

Sincerely yours,
A. Whitney Ellsworth
Publisher

[Ed. Note: People have asked us—some with delight, others with contempt—"Whatever made you decide to copy the *New York Review of Books*?" To which we answer—it seemed the expedient thing to do at the time. And, given our general need for experimentation and self-expression, our appearance will change.]



We are on file at the International Women's Herstory Archives, 2325 Oak Street, Berkeley, California.



photo/Alan Copeland

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IS NOT OVER**