

23
Summer 1978

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Issues in

Radical Therapy

PIG PARENT

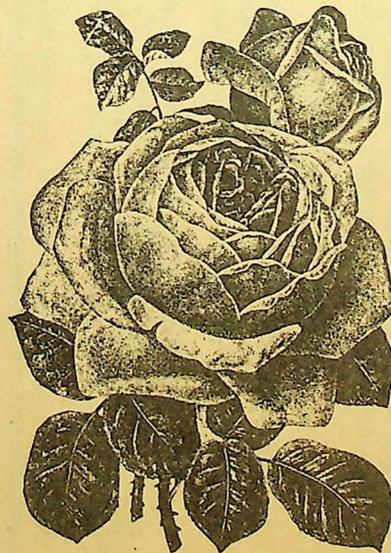
DEATH TRIP

NO ONE'S HERE

CONSUMER RIGHTS

MEN AGAINST SEXISM

WOMEN'S GROUPS ITALY



SCD 26386

EDITORIAL

IRT has been in various degrees of struggle since its beginning in 1973. We have been low in cash, moral, and workers. We do not expect it to be otherwise, that is what life is about. The end of struggle is the end of growth. Lately the struggle has been more than routinely difficult for us. Bob Schwebel has left and Mary Selkirk is leaving after this issue. Claude Steiner is drastically reducing his contribution to the paper's production though he is continuing to write for us. Darcia Nicholson's and Bruce Dodson's attention is divided between IRT and the Round Mountain project. The absence of these energies has been and will continue to be strongly felt.

The people who have given most of themselves are being asked to give a little more. The fact is that there is very little left to give. We need new people, with time and commitment to do the work with no offer of financial or social rewards. We need people who will devote themselves to this work just for its social-political value and who will stay for a couple years, not just for one or two publications.

We are holding our own financially through our book sales and benefits. However, our subscriptions have been on a gradual decline this past year. We are now at a level of about 1300 subscribers, where we used to maintain a level of about 1700 or 1800. Part of this is because we have so little energy to put into subscription campaigns. They take a lot of work, and a lot of people.

We are not exciting enough to capture a mass market audience. We offer no mind blowing experiences, primal screams, new wonder drugs, electronic gadgetry or over-night transformations. Our main draw seems

to be with people who read us long enough to see we do make sense and that the alternatives we describe do work.

We are not atop some mountain screaming that we have the only answer. Sometimes I think our greatest asset is that we have asked some truly great questions.

We are changing. We have tried a new style cover this season and would be interested in hearing your comments on it. Our changes are more than visual. We are poking out into new areas as all of us experience and learn new things. We are looking in spiritual directions and feel there may be things that we can use from knowledge that was more or less assigned to the scrapheap with the coming of the industrial revolution. We are learning more about third world problems, and have at last begun to make meaningful contact with people of color. We are interested in working with the body, as well as the mind, and have begun to use some new words, such as "healing." We remain, as always, political.

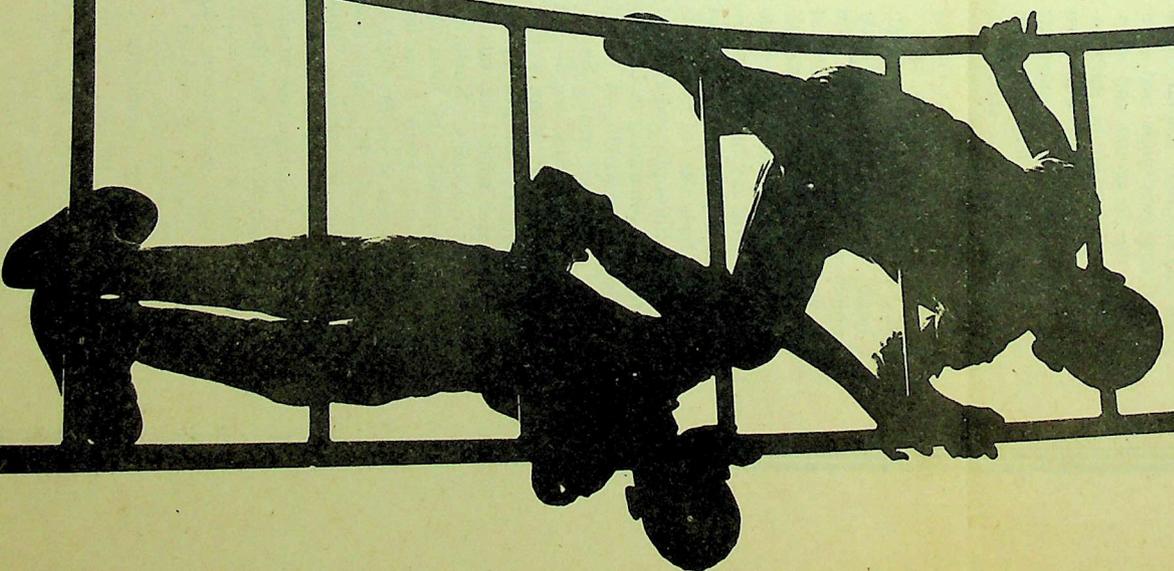
We need some time to get some new energy, people, and quite possibly a new format. At this moment we are not sure exactly how this will come about. We need a little breathing space, a short respite. This summer issue comes at the end of summer, and we expect the fall issue will also be late. We ask you to be tolerant of us, and continue to read and write us, and share your experience with us. We want to thank those of you who have been sending strokes. They feel wonderful and we need them. We also seek your constructive criticism.

Bruce Dodson
For the IRT Collective

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Comune di Padova
Biblioteca
Cod. Bibl. 01
BID Rhs 8551034
INV/80604 28



SPECIAL! 13 back issues of IRT for \$6.00 plus 75¢ for postage and handling. We need to clean up our act and clean out the cellar.

Issues in Radical Therapy is published four times a year by the I.R.T. Collective.
P.O. Box 5039
Berkeley, CA 94705

Summer 1978

Second class postage paid at Berkeley, California 94705

Issues in Radical Therapy 1

Women's Groups in Italy

Stella Renee Amfiteatrof

Far over a year has passed since I enthusiastically offered to write an article for IRT expressing my feelings and experiences as facilitator of what was then the only Italian Radical Therapy / Women's Problem Solving group in Rome. My own economic survival — as well as making the group available to women who cannot find jobs (there is little work available in Italy and men get first choice), or who are stuck at home with small children, heavy housework and very unsupportive husbands around women's changes — interfered with this particular project up to the present moment.

Now that the first RT problem solving group is heading into its third positive year and a second drop-in group has been started with co-facilitator Bice Cafiero, I am taking my power to finally make space for communication. I hope that in doing so I will receive feedback and suggestions from other facilitators around these groups, my own work, and exercises to use in groups and marathons. The women in problem-solving and drop-in have also often expressed the desire to exchange information and feedback with their American sisters and brothers involved in Radical Therapy.

In order to be clearer around my work, I must briefly take a two-year historical step backward. I began facilitating four weekly problem solving groups in 1976 following a request by members of the La Maddalena Feminist Collective to spend an evening explaining RT. I tried my best that evening to give a personal account of what RT feels like, of how it has become a philosophy and a way of life for me, something that grows and lives deep within, of how I felt it could not really be explained in so many words but rather experienced. Many women were profoundly touched by my words, wanted what I was talking about — especially Nurturing Strokes (invariably the most appealing RT tool here). I was terribly frightened at the prospect of being the only RT facilitator around (even though my Santa Monica facilitator Renan Secarz had always encouraged me to take on the responsibility), but then I gave in to the great pain, despair, need of new information and Nurturing Strokes of women I could not turn my back on. Their great courage in attempting to change moved me to take my power and try.

The women in the four original problem solving groups were mostly feminists, middle to upper middle class with a few proletarian women. (Though I abhor classes, it is necessary — with regard to Italy and its class system — to explain what social levels the women come from.) Most of the women held one kind of job or another. There were only a few

housewives from the proletarian suburb areas because word of any new self-help group spread swiftly among feminists and rarely reaches the great number of proletarian housewives who make up 80% of Italy's oppressed women. Until recently more privileged feminists have also scoffed publicly at housewives. They are, therefore, justifiably extremely leery of anything having to do with women's groups where there might be a majority of feminists who might oppress them.

A few of the women in the four groups were under 25, a good half were over 30, a minority over 50. About a third had children and were either married or separated. A few of them had been repeatedly beaten physically by hus-

bands and many had been put through such psychological battering the effects were about the same. Quite a number of the feminist women had been through great pain in free-wheeling consciousness raising groups where only the strongest, most oppressive survived and everyone left feeling trashed. (Male roles are really heavy here, even among feminists who are not even aware of the oppression they are laying on other women.) I felt the women were where I had been — and still sometimes am — one-down, depressed, with little or no permission to rebel, to get in touch with alienation or anger, to seek liberation.

It may come to mind to ask what one, single, awed-at-the-task facilitator was doing with four groups. I had no physical space to facilitate a drop-in which would



have been far more appropriate at the time. (Eight are a crowd in my matchbox living room.) The cellar area initially put at my disposal for drop-ins by the Maddalena Feminist Collective had been threatened with Fascist bombings. I did not want any of us to be a target for this kind of ultimate patriarchal oppression. Such a location would also have made cooperative work impossible. I was therefore forced to split the women up and do problem solving in my matchbox from the start.

This eventually turned out to be an energy wipe-out for me because women who might have come to drop-in either once in a while, or regularly, or not at all after a few sessions, stopped turning up at problem solving — many without calling in or forewarning. Each encounter found me with decreasing numbers or some new face, with the task of having to explain what I had already explained. Then there were the real rip-offs. One group — consisting of seven Communist "compagne" (comrades, as sisters here in the Left call each other) — showed up four times, took all the information I had willingly given them because I deeply believe in RT, and wrote an inaccurate, sensationalistic article in one of their magazines presenting the groups as a Lesbian production line. (Strokes are so scary they're misrepresented as unnatural.) Even though I understood all the oppression they were subjected to as feminists within their own Party (heavily patriarchal), I felt really ripped off and would have refused to continue with them even if

Now I cry
I laugh
I scream
I'm angry too . . .

My rebellion
is renewed with each day
and becomes
more violent.

I am stronger
now.

I WANT
joy
passion
desire.

No one can stop me now . . .
I'll tear at the wind!

(Luciana Resta, Rome 1978)

they had asked me to . . . which they didn't once they got their article published.

A second group was short lived because the majority of its eight members were Establishment trained psychologists delving into RT as some kind of outer-space novelty and there were such body-mind armors around it and such power plays going on, it became impossible to work cooperatively. They could not accept taking their own power and not being ordered around, coerced or trashed with oppressive remarks in order to get "to the truth." We discussed it at length and they finally told me that RT was fucked, unrealistic, "a utopian American invention" mystifying people into believing they could be liberated when, in truth, they were really sick and couldn't be. I was finally blamed for not using my power to oppress them enough. I refused to work on those terms and disbanded the group.

Two groups remained at this point. We freely discussed the matter at length. Four women from one group and four from the other wanted to continue at all costs. We made a contract around fusing them into one problem solving group (still meeting Monday nights). Getting down to really hard, cooperative work evidenced certain problems I had already become aware of in the general picture of RT here. First of all, most women had belonged to one or another feminist collective at some time and had been carrying around large two- to three-year-old supplies of Unclear Feelings, Stamps and Paranoid Fantasies for one another. (Women here are far more politically oriented, I believe, because the situation lends itself to Party involvement — there are some six or seven main parties — and any one caring cannot remain indifferent to social involvement.) It took months to get in touch with these old feelings, find out where they came from, how they interfered with now problems and clear them up. (They still pop up from time to time, cluttering work in progress.) Secondly, there was strong resistance to some basic tools used in Radical Therapy (i.e.: writing time down on a blackboard, ask-

ing for what one wants, contracts, etc.).

In my own opinion, Italian women have grown just about strict rules around just about everything (the men are babied, pampered and spoiled; the women must be pillars of strength for their men and male children — much to the damage and oppression of both sexes). Therefore, any kind of necessary organization within the group is initially viewed as an oppressive, unliberating "American bureaucratic invention." At best, it's patriarchal and fucked. One woman told me: "I spent the first 25 years of my life having to obey my father's screwed-up patriarchal rules and regs . . . Why should I get them laid on me by a woman or one of my sisters?" But then another woman commented: "I am beginning to understand how these rules, or tools as you call them, are not something someone else lays on me, but they are something I can use to help myself. To take my own power. That's different from 'obeying.' That's taking my power. That's choice." (I have, at this point, no information how men in groups would react to these tools but sincerely hope to form an all-male group soon and have this information.)

There is a lot of Scripping here around avoiding the use of good tools to help cooperative work. Since childhood, Italians are taught to fend for themselves individually, without sharing, without working cooperatively because that kind of one-up / one-down situation makes it possible for the System to keep people divided and therefore maintain Power all the way from the very top to the very bottom of the heap. It does not seem incidental to me, therefore, that all kinds of attempts at cooperative living and progress in this country spring from the Left which opposes an old, oppressive, Catholic, corrupt power structure.

It is also my impression that, given the system, tools can really be scary to someone who's never been handed any. One woman commented: "It was hard enough for me to put my name down on the blackboard. But to hear my own voice to everyone else's silence was really terribly frightening." Not once at home, shedded — or at school or in work situations — had anyone ever stopped talking over someone else or really listened to anyone else.

From the very start of the fused problem solving group, I found it practically impossible to get any of the women to take their power over what they wanted to do with their time and still have to ask each time. But I have come to realize they feel safer with interruptions, with not stating what they want around time. That will come perhaps. The amazing thing is the interruptions always seem to come at the right moment. I believe this is due to tremendously powerful nurturing intuitions. I have rarely heard any oppressive or one-up Power play comments.

Contracts — other than those of working cooperatively each week — have rarely been formulated: to date about five women have made contracts (including mine around taking more care of myself in many areas). My legs keep telling

me I didn't explain them well enough. Yet I know that contracts are another really scary thing because they really mean taking power around change. One young woman in group views contracts as political "concessions" on the part of the group and thus "oppressive and fucked" notwithstanding information to the contrary.

Unclear Feelings and Paranoid Fantasies are readily expressed without hesitation, though sometimes confused with Stamps. No one hesitates to speak out if feeling oppressed or uneasy in group. "I feel rotten but being here makes me want to listen, involves me totally, whereas when I normally feel rotten I don't even do that," a woman told me last night.

Strokes were scary to give and receive in the beginning. Now they are really the most important, desired, powerful RT tool around. There is a terrific Stroke Economy here. Women are only stroked around their virginity on the one hand, their whorishness on the other, their housework, their nurturing support of men, their productivity, sweetness as mothers, their passivity, their gentle motherhood. Men, on the other hand, get strokes around "virility" (i.e., how many women they can fuck without feeling anything really, how big their penises are, their violence). This leads to all kinds of frustrated brutality such as gang rape (a common crime, almost never punished adequately here), and political violence. A minority of men — it is a beginning — are starting to feel really trashed around having to be a penis rather than a human being and doing something about it. Female homosexuality is viewed as something exciting and a turn-on. Male homosexuality is punished by violence, though many women here feel that makes who need to compare penis size and power are really latent homosexuals, using female gang rape victims as objects of comparison

Cont.



Stella 78

rather than real sex objects or victims in the traditional sense. But the topic of the Italian male would take lengths to explain because it's complex and this is not the right place to do it, and only when male groups have been constituted would I feel okay around doing this.

I feel very pleased about a great deal of my work with problem solving and very bad about another part of it. I feel the tremendous weight of facilitating the group alone. (The new drop-in group with Bice Cafiero feels much better because I can get into my Child from time to time while she takes care of Adult needs and vice versa.) There are also a myriad of Rome complications — violence, strikes, demonstrations, political unrest, personal political involvements — which do not always guarantee cooperative or smooth work.

As far as I am personally concerned, I am aware of often having been unbalanced by my own Scared Child when I plug instantly into the pain, sorrow and anger of others. Having had so little permission to be angry myself, I sincerely feel the work I am doing with a Reichian therapist will be helpful around taking better care of myself within the group in certain situations.

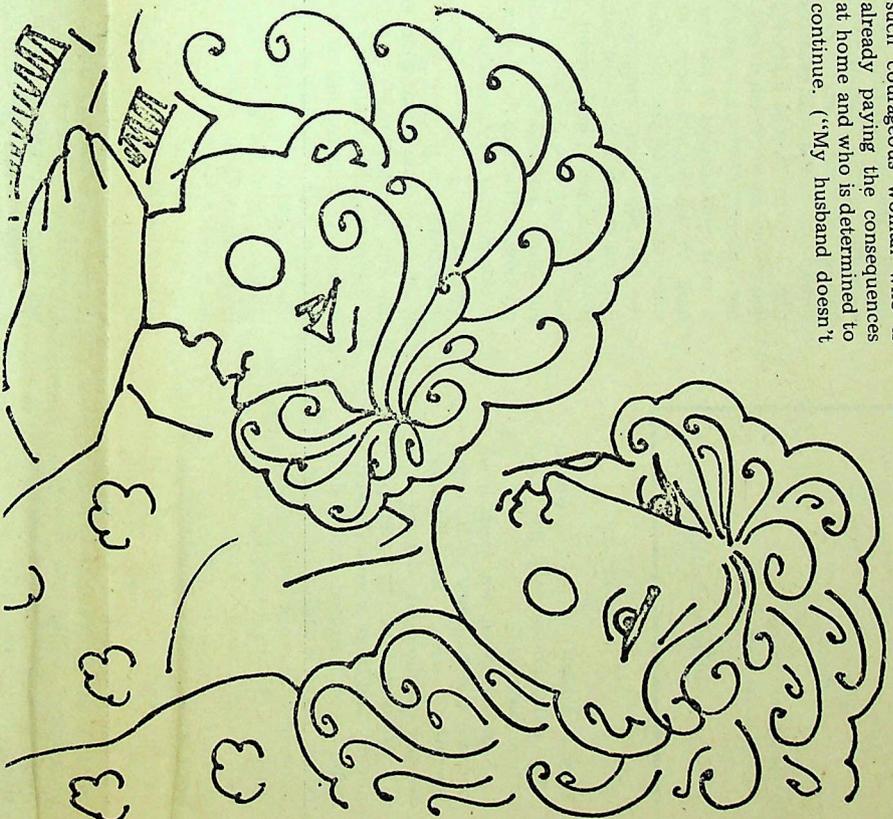
Two important difficulties remain in group organization here:

(1) Since women and men come from different social levels, clearly distinguishable by educational possibilities and results, the higher the level, the more difficult communication becomes through the use of a very sophisticated mode of speech. This makes those with lesser or little education feel terribly uncomfortable, and their Pigs around verbal expertise increase. I do believe, however, that in dealing with "feelings," RT can do a great deal to overcome the oppressive communications barrier.

(2) The integration, in women's groups, of housewives with feminists and younger women is a problem. Housewives have long felt trashed by feminists and do

not feel safe around them. Younger women often see housewives as representing oppressive mothers, and older women feel they are sitting with their rebellious daughters. Housewives also face the immediate danger of being considered either "crazy" or "poisoned by fucked-up feminist ideas" or "not being good wives anymore" by their husbands and families for trying to bring about a change in their lives and feeling better. It is, therefore, very frightening for a housewife to take the step into a group and remain there. In drop-in, we have one such courageous woman who is already paying the consequences at home and who is determined to continue. ("My husband doesn't

had died, but because someone had put the evil eye ("Il Malocchio") on her. She began to feel strange and decided someone was drugging her (this situation turned out to be true and right on). At any rate, coerced by so many family members, she gave in and went to the doctor. She came to us, crying that she was beginning to lose her memory, her thoughts, her mind. We accompanied her to the neurologist and it turned out there was no specific reason for the treatments. With our nurturing



SUICIDE OF A CLIENT

July 7, 1978

Three months after we'd "terminated," her mother called with the news.

You find my potion so weak?

Death a better lover?

Or was it a woman?

The glimmering sea so exciting
as you jumped from the pier

A calmer sea you sought
with no regard for me

standing here shattered

I'd help you build a support system

I'd help you work through that "prior attempt"

I'd help you paint a clearer picture

of the life your trial death had you envision

I'd make you My Fair Lady

I'd make you

Everyone would make you

That was the problem, wasn't it?

So you leave me, like a cuckold
feeling so naked and all alone

—Terry Kupers

want me to come here. He says I'll change and will no longer make a good wife. I'm tired of just cooking and cleaning, shut up inside my four walls in a loveless marriage that's been going on since I was married off at 15. But now that I've been here a few times, I know what I want . . . I want something for myself. I don't want to be a dumb, oppressed, battered housewife anymore. I want Strokes and I want to be able to give them to myself and ask for them.") Last week, for the first time in her married life, Anna asked her husband to cook on Wednesday nights so she could come to drop-in without worrying about feeding the family. To ask a patriarchal bully from the south of Italy to take on a traditional woman's role is risky to say the least, but for Anna it is a first tiny-gigantic step toward what she wants.

In closing, I would like to give the group (and myself) a really Big Stroke around literally tearing a poor, hard-working mother of two boys (one is Mongoloid) from the clutches of a famous Rome neurologist who had prescribed a non-specified number of shock treatments. Rosa had gone into deep mourning following her husband's death. Her family (a large one from the deep, superstitious Italian South) had convinced her she felt bad, not because her husband

and support, she was able to find the strength to tell the neurologist and her family to go to Hell. She is feeling much stronger and better today and is a very nurturing, powerful group member. Her family tried again recently to keep her from coming by insisting we were all lesbians because we gave each other strokes. She informed us of this and I asked her to check it out with each woman. Some of the women in the group are bisexual, a few lesbians, the rest straight. When they explained their sexuality and how it had nothing to do with group work or oppressing other members, she relaxed and continued her progress in group.

Italy is a country of many-faceted provinces, regions, islands. Each has a long, complicated history. The social differences are incredible: customs, dialects, superstitions, needs, foods and way of life. To organize and lead groups here is far more complicated than even I had ever foreseen. And to watch those differences — which often become barriers — being put aside in order to work cooperatively and supportively in group is something that always brings tears to my eyes. It can be done. And Radical Therapy is just as important here for all the tools with which to help my Italian sisters/brothers ★

THE PARENT

Claude Steiner

The concept of the Parent first appeared in 1957 in a paper called "Ego States in Psychotherapy," by Eric Berne. There were, according to Berne, three forms in which the person's ego manifests itself (Berne was at that time a psychoanalyst): the Child, the Adult, and the Parent. The ego states were three distinct states of mind and their related patterns of behavior as they occur in nature. They were, Berne observed, clearly visible and distinguishable from each other in most people. Since Berne's postulation of the ego states, many have thought that they represent merely a renaming of Freud's ego, superego, and id. But this is not so, for a number of reasons. For one thing, all three ego states are subdivisions of the ego, and for another, unlike the id and superego, the Child and the Parent are visible and observable in everyday life. A detailed description of the theory of ego states is best pursued elsewhere: let it suffice here to say that when a person is in the Parent ego state she is dominated by a parental state of mind and she exhibits patterns of behavior which can be described as parental. This parental behavior, Berne believed, is a replica of behavior observed from parents since the person's childhood.

Ten years after Berne's introduction of the ego states, as I was trying to make sense out of the tragic aspects of alcoholic behavior, I began to discern that there were two kinds of parental behavior visible in some people. One type, which seemed to direct them to do socially acceptable things ("Don't talk with your mouth full," "Don't drink too much") and another which seemed to attack, denigrate and defeat people ("You are a slob," "You'll die a drunk"). When I looked at these ego states in detail I concluded that these two Parent ego states

were different entities because, while they were both introjects of a real external human being as perceived, they were introjected at different times in the person's life. The abusive Parent ego state seemed to be adopted at a time in which the offspring's perceptions are ideitic, synergic and wholistic. As a consequence this Parent had a different quality than the introjects that occur later in life where the person's perceptions are of a quite different nature. The differences between the perceptions and thought of young children and grownups has been amply explored by psychologists, notably Werner and Piaget. In any case, in early childhood, parents are perceived differently than they are later. If the parent is, at significant times, controlling, harsh, selfish, or unloving, these qualities will be predominantly perceived by the young child. This intimate emotional behavior of the parent toward the child will be accepted, learned and adopted and will become an internal influence often heard as a controlling harsh selfish or unloving voice in the head; the Pig Parent. Later in life the offspring will observe and perceive his parents in a different light. The same father who privately beats and cheats and lies to the child is also a public person who speaks of values such as fatherly love and truthfulness. These values will be accepted, and adopted by the offspring and will also become part of his Parent ego state.

One major difference which I have observed between the two Parents is that one is "civilized," benevolent and imbued with the judaeo-christian ethic. These attitudes are basically those of love and understanding between human beings, and in them criticism and censure is measured and temperate.

The other Parent is not bound by any such temperance or consideration. It seems to be barbaric, selfish, inconsiderate, and puni-

tive. Its sanctions for disobedience are severe and it does not stop at causing physical harm as a way of enforcing injunctions. It is as if, in the two Parents within the person, one met two distinct periods of history, two trends of authority, two different modes of interpersonal relationships, one much more "civilized" than the other. This finding is consistent with the notion that the human race as a whole steadily is moving in the direction of love and mutual respect, fueled by the basic OKness of people. Thus, one Parent is of much more advanced moral quality than the other which, historically, is several centuries behind in development.

I particularly found, in the case of people with severely self destructive scripts, that the "early" parent was very cruel and punitive. At the time, in the late '60s, we were observing the forces of "law and order" bashing in the heads of young people who were struggling against the war in Viet Nam. We saw a similarity between the behavior of some policemen and the "Pig Parent," a name that stuck over the years.

When the name Pig Parent was chosen, it was chosen because it was topical, and it personified in one simple word a very important concept that we saw operating in our everyday lives. At the time I was lecturing around the country and in my presentations I would tentatively and cautiously introduce the Pig Parent, with the assumption that only those who were politically active, anti-war activists from New York or Berkeley would understand and appreciate the label. But I found that not to be the case. Instead, the term and concept of the Pig Parent was acceptable to many across the country and we, in Radical Psychiatry, became more confident in its use. The Pig Parent, we explained to people, was a part of our personality which was entirely antagonistic to our OKness. Unless

we follow the restrictive, death dealing injunctions which it wants to impose on us, it will call us bad, stupid, ugly, crazy, or sick. When we are under the influence of the Pig Parent, we hear its voice in our head. Eric Berne had noticed, as had Freud and other students of human nature before him, that these crude, cruel, sadistic, destructive messages could literally be heard by people as human voices.

The concept of the Pig Parent has met with mixed reception. In the practical arena of group psychotherapy, this concept has proven to be extremely viable and useful. My experience with a number of different new concepts that have been developed in Transactional Analysis and Radical Psychiatry over the last decade, is that some have a strong initial appeal and get considerable use for a while and then eventually fall away to become historical curiosities to be talked about on occasion. As an example, the concept of fairy tales or the script check lists or the various distinctions between harmful and other types of scripts, have all enjoyed a relatively brief period of use and interest and then have fallen into disuse in my work. Even the frequent use of ego states and games has somewhat fallen off. However, one of the concepts that has remained extremely persistent in our practice is the concept of the Pig Parent.

Persistent Concept

Why is this concept so persistent? I believe it is because it reflects an extremely real and important aspect of human unhappiness. When we are unhappy we invariably can point to negative words, images, sentences and thoughts about ourselves which intrude into our consciousness. These negative influences we call the Pig Parent. Consistent with the belief that people are basically O.K., we assume *a priori* that the Pig Parent is external to us; an

introject that is capable of being excluded from our lives. There is an apt analogy in T.A. that the Parent is like a tape recorder. The Pig Parent tape is like a cassette recording which feeds us negative misinformation and commands. Staying with the cassette metaphor, the Pig Parent can be turned down, turned off, rerecorded, or ejected. The work of radical psychiatry is frequently concerned with detecting Pig Parent or script messages, isolating them from the rest of consciousness, disowning them (recognizing their external sources) and struggling against them with the ultimate aim of getting rid of them. Further, and more importantly, I believe that the concept of the Pig Parent persists because it represents, in a very apt metaphor, why people suffer emotionally. The sources of "mental illness" have been pursued in many guises: chemical imbalances, genetic disease, childhood trauma, masturbation, sin, repressed screams, karma, and so on. The system of therapy which includes the Pig Parent as a key concept postulates that people's unhappiness is basically externally caused and has its source in external oppressive influences. These influences are taken in, adopted and introjected, to be sure, but they remain external in origin. They are foreign, alien influences which, like a splinter in the toe, can be removed and banished from the personality. In short the Pig Parent concept persists because it works to explain people's unhappiness and because we have developed methods to get rid of it which results in substantial, visible and relatively prompt relief from a major form of human discomfort.

In using the Pig Parent concept in psychotherapy, we have found that we can isolate Pig Parent statements from other Parental statements, and from Adult, critical statements. We further found that by disallowing all Pig Parent behavior in groups, we established an atmosphere of trust and cooperation which was very helpful for people to get rid of their own Pig Parent. Eventually we came to the conclusion that "pigging" is a form of behavior which is totally counterproductive in humane, cooperative relationships and we militate against it in our everyday interactions and work, as well as in group therapy.

When I say that the Pig Parent is totally counterproductive I say so with the understanding that it has a very definite and powerful function in human affairs, namely the coercion by force or threats of force through crude or subtle means. This coercion is effective in getting others to do our bidding against their will, and can be very profitable to those who use it.

A large portion of most people's lives is dominated by others and that is accomplished with the Pig Parent. We are affected unfavorably by the Pig Parent in two major ways. Other people's Pig Parents oppress us and our own Pig Parent oppresses us. More subtly we are affected negatively by our own Pig Parent's oppression of others and by others' Pig Parent oppression of yet others. These two latter forms of oppression can be beneficial, on the other hand, by improving our position of power over others. They are the basis for class privilege and that is why the rejection of the Pig Parent in our lives is inevitably a political act. The Pig Parent is the instrument of power abuse which

makes exploitation of the powerless by the powerful possible. Fighting the Pig is revolution and revolution is fighting the Pig.

Criticisms of the Concept

Theoretical objections to the concept of the Pig Parent have kept steady pace with its use. Some people feel that the word pig is in itself a manifestation of the kind of not OK energy which we are trying to isolate with the term. "In your own words," these critics say, "you are pigging the part of the personality which you call the Pig Parent, and it seems that this is a contradiction of terms." Others feel that to make the critical aspect of the Parent all bad is wrong. These critics would argue that there are certain aspects of the Parent criticism which are useful and in fact essential. For instance, it is argued that children need the kind of input that the Pig

As the week approaches to plan activities against the Briggs initiative our heroine finds herself flat on her back with the flu. Unbeknownst to her, the flu is only a minor part of her problem. Slightly below her conscious level, in the swamps of murky mystification, there rages the insidious attack of the pigs!

O, Goddess!
I still feel too sick to go to the street meeting tonight. I feel so lousy. It's not just the flu. Wonder what else is going on?



Parent gives as part of the necessary discipline of childrearing.

A third group of critics comes from outside the ranks of T.A. They want to dissociate the concepts of radical psychiatry from transactional analysis, and object to the term of Pig Parent because it is too much identified with ego states, and prefer to call it "internalized oppression."

Before going on to the rest of this paper, I want to briefly respond to these three forms of criticism about the Pig Parent.

1. *The use of the word "pig" is offensive.* There is a certain validity to the objection that the use of the word "pig" to portray an unwated part of our personality is not ideal. First of all, there are some people who think that pigs are no different from any other animal and don't deserve to be singled out in this way. Some people even specifically love pigs.

"Why should we single out the pig to exemplify the worst part of our personality?" they ask. Even if we agree that wild pigs and even domesticated pigs are, to a certain extent, disagreeable animals, it doesn't really justify our use of that particular animal in this particular way. We have thought of calling the Pig Parent the "enemy," the "devil," the "other," and in fact any of those names would be quite appropriate. But for some reason we have not been able to find an alternative name which has had as much appeal as the Pig Parent. To the extent that the use of the word is in itself offensive to some people, there is very little that can be said except that I and others who use the term Pig Parent would be quite open to replacing it with a better short and effectively descriptive word. In fact, we have a standing offer of a price for a new word which adequately deals with the above objections.

2. *The critical parent has positive aspects as well as negative aspects.* Given that we temporarily accept the term "Pig Parent" to describe the aspect of our personality which is involved in transmitting not O.K. messages through the generations, it becomes a matter of very important philosophical distinction whether there is any value whatsoever to that part of us. It has been generally believed that children (and therapy clients) need to be punished, disciplined, coerced by a power larger than theirs, so they may grow up to be responsible, happy and well functioning adults. This point has considerable currency in our culture and there is no point in arguing for or against it except on the basis of evidence. For myself, having raised children in a manner which attempted to completely exclude critical Parent with considerable success, and also seeing the success of this approach with my clients and with my coworkers and friends, there is convincing personal evidence. Obviously, this evidence might not be very convincing to one who believes strongly in an authority-based critical Parent approach to childrearing. Ultimately, then, the only basis for holding to the view that childrearing is best accomplished without any critical Parent input, is a matter of personal preference which cannot be supported in any "scientific" way.

However, let me clarify what we are in fact saying when we claim that the best approach to childrearing, therapy or relationships would completely exclude any form of Pig Parent behavior. In order to do this, two types of critical statements need to be distinguished from each other. The two types of statements are 1. Controlling Criticism (Parent) and 2. Constructive Criticism (Adult).

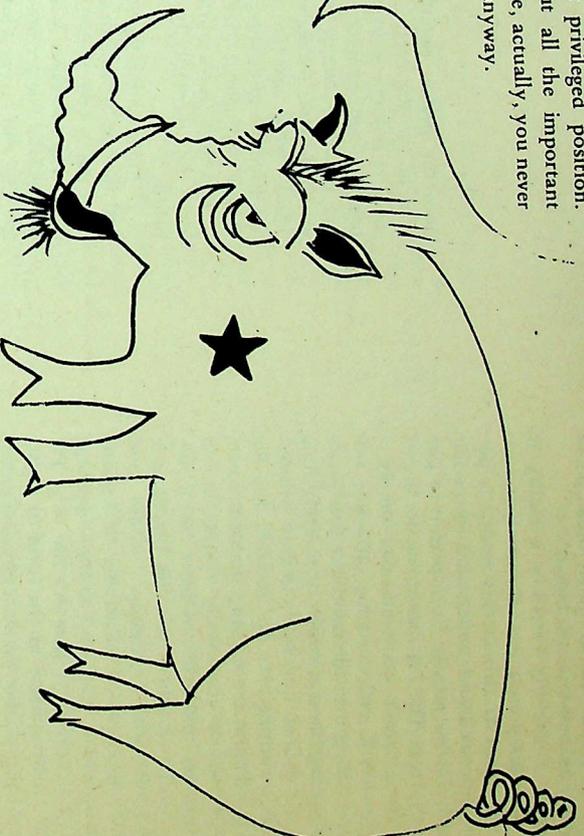
Controlling parental criticism is intended to impose the will of the person on the recipient. It comes in various forms. The most blatant is some sort of an intimidating insult, either crude or subtle, which linguistically has the form of an adjective. Statements like "You are bad, stupid, ugly, crazy or sick" are intended to invalidate the experience and behavior of the other person. In effect, the statement is that because you are stupid, what you are doing is wrong and you should stop and change what you are doing. Or because you are ugly nobody will ever pay attention to you and

therefore you are wrong and you should do as I say. The intent of the statement is to stop the person short and to bring them around to the parentally desired behavior.

More subtle adjectives can appear to be sensible and rational, but are in effect simple transformations of the same kind of statement. For instance, a therapist might say to a client, "The reason why you are not getting better is because you refuse to face reality." This statement is really a sophisticated way of saying, "The reason why you are not getting better is because you are crazy." Or a parent might say to his teenage son, "You have no respect for authority." Which is merely another way of saying that he is bad. Other adjectives like irresponsible, overly emotional, sensitive or insensitive, passive or aggressive or passive/aggressive invalidate the person's view of the world and attempt to change it in a forcible way. That is, they are basically coercive in intent.

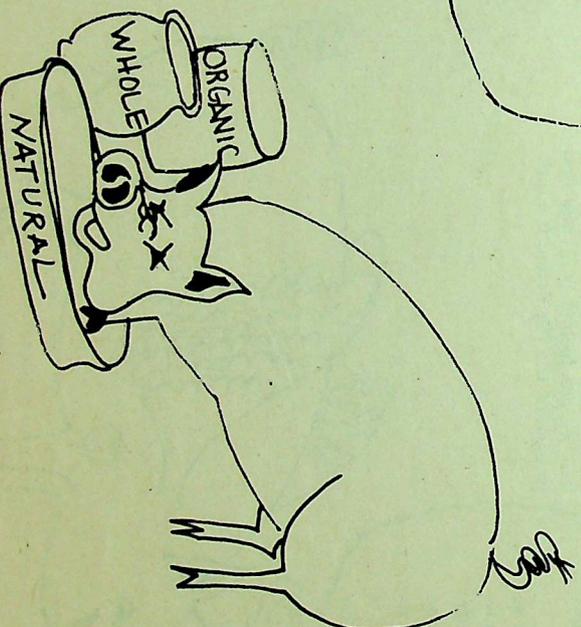
Another type of critical statement is an Adult statement coming from a rational, problem solving faculty of the person. For instance, people of different experience and knowledge about any one subject are liable to come together and try to solve a problem. Sooner or later someone will think that he understands a process better than someone else. This type of a situation often develops when a number of people are standing around a fireplace and someone is trying to build a fire. Getting a good hot fire is a rather complex skill and many people do not realize that this is the case. So, let us imagine an inexperienced person trying to build a fire while someone else who has a great deal of experience says, "You're doing that wrong."

You say you have a political commitment. How quaint. When the weather is perfect and you feel great? But don't you worry about anyone else, sweetie—just lie there and indulge your elite privileged position. And don't worry about all the important work to be done because, actually, you never do enough to matter anyway.



Now, even though I must admit that statement is not very well put, it doesn't necessarily reflect a Parent point of view. Properly expressed that person would say, "The way you are putting the paper and the wood in the fireplace is not likely to result in a good fire." That statement could be called an Adult statement, even though it sounds parental. Let's say that it is intended as an attempt to convey information other than to control the fire builder's behavior. Only when the speaker attempts to coerce or diminish the autonomy of the fire builder does that statement become a Pig Parent transaction. Of course, even a person with the correct information *could* be transacting from her Pig Parent; being factually right or wrong has nothing to do with the issue of control. The important thing to be remembered here is that Critical Parent statements are an attempt to control. The contention that we make is that critical coercive statements are not only unnecessary in human relationships but are, in fact, harmful and will bring negative results, especially in child rearing.

And just what in the world did you expect the way you've been eating? You know better than to stop at Baskin Robbins and eat pizza with (shudder) white flour crust. I'm just sick you started drinking coffee and smoking cigarettes again. You know that is about the stupidest thing you can do. You show a total lack of self-discipline. I'm fed up with you and don't want to hear another word out of you until you get your food trip together— not another word.



This philosophical point of view follows from the basic assumptions of Transactional Analysis, which hold that people have a tendency to health and OKness, so that the ideal situation for growth is one that allows a person the freedom of choice and autonomy to follow their own internal choices free from external control. Constructive criticism from the Adult widens the choices by adding information, while coercive criticism from the Parent narrows them.

3. The last objection to the Pig Parent is that *ego states are unnecessary to understanding human behavior*. People who want to use the radical psychiatry approach, but don't want to use ego states, are excluding from their thinking one of the most powerful and sensible contributions made to the understanding of human beings in the recent years. *Ego states* and their manifestations as voices in people's heads are consensual realities. The attempt to deal with these realities through an abstraction like "internalized oppression" robs the approach from its potency. Internalized oppression is an eight syllable concept which does, in fact, theoretically reflect some of the same ideas portrayed by the Pig Parent concept. Unfortunately, it is also an abstract concept which tends to intimidate people. It lacks emotional immediacy and cannot be used to describe a coercive transaction. How do you gracefully say "I feel you are pigging me" or "I am having a Pig attack" using internalized oppression as a concept? Referring to the Pig Parent exclusively as internalized oppression is very likely to cause the concept to fall away from misuse, leaving the whole area of the oppressive internalized voices completely unexplored.

The Pig Parent

Having given the history and the basic objections to the concept of the Pig Parent, let me now deal with the main topic of this paper, namely how to diagnose and dispose of that oppressive internalized ego state which contribute to so much unhappiness amongst human beings.

The Pig Parent is a reality in everyone's life. However, the extent to which this reality is perceived and understood by people varies greatly from person to person. The Pig Parent can be, to one person's consciousness, simply a dark, evil, looming influence, setting over the mind like a suffocating blanket which turns everything dismal, hopeless and gray without warning. Or, to another, the Pig Parent is a nagging, insistent voice, which continually speaks in her ear and will not leave her alone. To another, the Pig Parent is a rational sounding, sedate and moderate, occasional statement which undercuts every important effort in a person's life. The Pig can operate in the form of nightmares, day dreams, physical pains, or white-hot flashes of pain or dread.

No matter what particular form the Pig Parent takes, it is essential to its survival and effectiveness that it not be challenged by the victim of its abuse. That is to say, the Pig Parent operates and continues to operate because the person is willing to countenance it and to accept it as a valid part of the world. An important step in the struggle against the Pig Parent is the recognition that it is an arbitrary external set of messages that has been internalized and is now being listened to and followed as if it was in fact one's own best judgment. As long as it is listened to and followed the Pig Parent has power over its victim. So it is essential in therapy that the following several steps are consecutively followed:

First, the Pig Parent has to be located. Where is it? What form does it take? What are its specific statements? What feelings does it prey on? Guilt? Shame? Fear? Low Self-esteem? Second, how

does the person remove his support of the Pig Parent, so that it loses its potency and returns to its original form: an external, oppressive influence, which needs to be watched and struggled against. Third, what specific techniques are effective to counteract the Pig Parent's influence?

The three steps outlined above will be specifically explored below.

1. *Striking the Pig Parent.* The first task in fighting the Pig Parent is to make conscious those particular Pig messages which affect the person. The process of making the Pig Parent conscious and demystifying the way it operates is analogous to peeling an onion. Pig messages are layered one upon the other. As we become aware of and begin to discard one layer, another layer comes into evidence. Some people need to work on a totally unpeeled onion, and some other people have already achieved a level of understanding of the Pig Parent which implies the number of layers have been discarded. In any case, starting from the most mystified Pig Parent, I will describe several layers that a person might have to be worked through.

The first and most obscure layer of the Pig Parent is one in which its effect on the person's consciousness is a negative emotion of some sort. The emotion can be a very subtle feeling of impending doom, it can be a sudden fright, it can be a terrifying fear. Or it can be a persistent hatred, a creeping doubt, or a dread of death or disease. Or it can be a claustrophobic feeling of being smothered, or extreme disapproval of another or the self. The experience is often one that does not seem to be attached to anything in particular. It just comes over the person and engulfs her unexpectedly and irresistibly. The person learns that the feeling can come any time. Often, whenever the person is feeling good the fear that a negative emotion will make its appearance is usually an omen which brings on the Pig.

Very often, when we are happy and we are feeling O.K., the first presage of the Pig Parent is a lurk-

ing fear which starts invading our consciousness: "Things are going too well, it must end soon," "Whenever I feel this good I inevitably feel bad later." The person might suddenly realize that he's had a whole week of carefree, happy days, and will suddenly be overcome with anxiety. This is merely the first stage of the Pig's blitz. The next stage of the Pig attack is the familiar feeling of fear, dread, doubt, which is the specific, favorite of that person's Pig. Each Pig Parent has its own specific messages and its own specific techniques. In fact, each Pig Parent is just like a complex, real person, with strengths and weaknesses, tricks and strategies of its own.

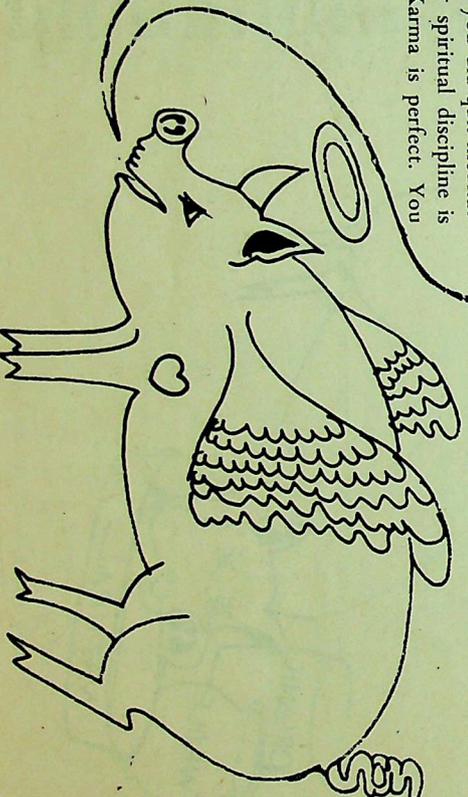
A Pig attack can last for a few intense seconds and spoil a person's day, or it can start slow and build up to a fierce pitch, which then subsides. A Pig attack can take a minute, a day, a week, or even longer, depending on the power of the Pig Parent.

With this kind of a strictly emotional Pig Parent strategy, it is important that the person learn to recognize the specific feeling which is characteristic of his Pig. After having identified the feeling, the next step is to recognize that behind the emotional experience there is always a cause for its onset. This cause may be a verbal statement, or it may be an image, or a series of images. There is always some sort of mental activity which is the cause of the feelings.

For instance, one person had sudden attacks of anxiety that came from nowhere, as far as she could tell. She realized, after focusing on the mental events previous to the attack, that they were always preceded by a visual fantasy. This particular fantasy had no words attached to it and was merely an image of her standing in front of a large crowd of people who were jeering, pointing at her, laughing and throwing stones as she stood wondering what she had done wrong, and feeling terrified. Another man's Pig approached him through a sudden fear of death which wasn't even as ex-

You and you alone are totally responsible for creating this and all your experiences. Why are you creating such pain when you could create bliss? Of course you could change it if you really wanted to.

I'm also disappointed that you worry so much about your body sensations. You know that you are only lower second chakra stuff. Sex! Ugh! You should move out of those lower levels. But then you did quit meditating, didn't you? Your spiritual discipline is lousy. The Law of Karma is perfect. You deserve this.



plicit as the previous image, but was simply a feeling of lying in a coffin with his eyes closed and being led somewhere, probably to his grave. Other preverbal Pig attacks can be fantasies of being killed, raped, of failing miserably, starving to death, being hated by everyone around, being tortured, or getting cancer or some other dread disease.

In any case, the first defense against such a Pig attack is to make that pre-conscious fantasy clearly conscious; to discover its contents and to become aware every time that it intrudes into one's consciousness.

Having done that, the next step in stalking the Pig is to verbalize the content of the Pig attack. In my experience, it is always possible to find the verbal messages which underscore the attack. The actual language involved is the next aspect of the Pig Parent that needs to be made conscious. The sentence that is attached to the fantasy might be "You are going to die," or "Everybody hates you," or "You'll get a heart attack," or "You'll never succeed," or "You are rotten and no good."

Once the verbal form of the Pig's message is made clear, we come to the next stage of the battle. Here it is useful for the person to get a small notebook to keep a Pig-attack diary of sorts. Every time there is a Pig attack, or every time the person feels bad, even if he isn't sure he's being pigged, he writes down the feeling, and if possible the fantasy and the verbal content behind it. This way the person starts to become conscious of not only the specific feelings, fantasies and words attached to his Pig attacks, but also the magnitude of the Pig's offensive. Some people find that when the Pig strikes, it totally blanks out every other mental activity for seconds, minutes or hours. Some people feel totally overwhelmed and others only feel a slight annoyance. In any case, the purpose of this portion of the process is to document the extent to which the Pig is active and the exact messages which the Pig uses. During this process, people who are quite

willing to keep a record of their negative feelings may or may not be willing to accept that these experiences represent Pig attacks; namely, that they are false ideas, introduced into consciousness by an external source of the past which has now been internalized. People who have Pig attacks have a tendency to be willing to assume that the predictions and statements of the Pig should be considered valid. "I may get cancer. All the people in my family have." Or, "I may fail. I have failed all my life so far." Or, "I am no good, I have ruined three marriages and my children are all in trouble." Or, "I am stupid. I can't even balance my checkbook."

These are all examples of the way in which people will actually take sides with their Pig and defend their Pig Parent's point of view. This brings us to the second stage in the battle against the Pig, namely, making conscious the external origin of the Pig Parent.

2. Separating the self from the Pig. Having located the fantasy words associated with the Pig Parent, it is now essential to reemphasize that the source of *all* the negative messages that we harbor about ourselves are external and therefore optional. This is often the most difficult part of the struggle; making clear that the Pig is *always* wrong.

In order to do this, it is necessary to reemphasize the difference between Pig Parent messages and critical Adult messages. The critical messages coming from the Adult, such as: "If you do this this way it won't work," or "There is a good chance that you will not get this job," or "If you continue to smoke as you are you are likely to get cancer," are not really negative messages about ourselves, but are statements of probabilities which are associated with negative outcomes, and are not Pig Parent messages.

If we can assume as a basic given that every human being is O.K., that is, that every human being is beautiful, smart, health-seeking, good and right on, then we can also assume, as a consequence, that any statement to the contrary, namely, that she is not

O.K.; that she is bad, stupid, ugly or crazy, is really a falsehood. When a person tells himself such falsehoods, they can be confidently rejected. We must choose between whether we are basically O.K. or not. How to choose between these two views is really a matter of preference. However, there is, to my way of seeing things, evidence that we are basically positive beings. True, at any one time it seems that we can see evidence for either point of view, but over the last 100 centuries the recorded history of humankind shows a progressive, if faltering, climb away from destruction, theft and murder, which reveals our positive bent.

In any case, our choice in radical psychiatry and transactional analysis is to embrace the view that people are basically good. This choice was put in words by Eric Berne when he said that the first and universal existential position held by people about people is "I'm O.K., You're O.K." This is our view, and operating from this view implies that the nasty, demeaning things we say about ourselves (and about other people) are falsehoods to be rejected.

One of the most effective ways of showing the basic falsehood of Pig statements is that they are usually blatantly opportunistic. For instance, one classic form of Pig harassment is "You are a failure. You never do anything." One woman who was plagued by this type of statement also reported that whenever she succeeded in something, she would tell herself, "You are trying too hard, most people could do this with no effort at all." When I pointed out that she could not win no matter what she did she said, "That's right! Coming to think of it, when things come real easy, my Pig says 'That doesn't count, it was too easy.'"

Another favorite paradox the Pig likes to use is illustrated by the following example: John reported extreme feelings of incompetency

Cont.

You realize, of course, it's all psychosomatic. After all this time you've spent in groups. But then, you never work hard enough in group anyway. All you ever do is cry, cry, cry. Big Deal. You should scream, and rage, and really get it out! But no, I guess that you would rather stay stuck where you are. Such a baby.



and stupidity, reinforced by constant voices in his head saying: "You dumb bastard, you're retarded, how can you be so stupid?" A group member commented, "That's your Pig," and John answered, "I know, and I feel real stupid for having such a heavy Pig."

Pig Parent statements are often confused with, but can be easily distinguished from, negative feelings of rejection and hate, emanating from the Child. This rejection or hatred is directly outward against external frustrations. Only when those negative expressions are turned around and addressed back to the person do they become Pig Parent statements. In fact, it is a prime Pig Parent strategy to turn our legitimate anger against others into feelings of self-hatred and alienation. Later in this paper I will explain how the same Pig Parent that plagues us will also have extremely harsh opinions about others causing further alienation from our fellow human beings.

In any case, it is crucial that the person fighting his Pig recognize how Pig statements are different from critical Adult statements and from angry Child emotions, and that the person comes to see that Pig Parent statements are arbitrary and externally generated and therefore can be isolated and validly rejected.

During this phase, it is common for the therapist to have to argue heartily in favor of this thesis. It is very hard for a person under the influence of the Pig to see her separateness from it. After all, she has taken the truth of the Pig's statements for granted for years, and there is no real proof, no evidence that the therapist can mus-

ter to defeat or disprove these statements. Everyone fails sooner or later, everyone makes mistakes, everyone commits occasional evil acts, and so when a person hears his Pig say "You are evil," or "You are wrong," or "You'll never succeed," it is hard to see that this is a Pig Parent strategy, rather than a true statement. The therapist has to continually point out the difference between an objective, impassioned statement of negative expectation, such as probability, and an intense, accusatory, damning, emotional attack on the O.K.ness of the person, which is characteristic of the Pig Parent.

Sometimes people will hotly argue in defense of their Pig Parent. It needs to be pointed out to the person at this time that his insistence in maintaining and defending the Pig Parent position is in itself part of the Pig Parent's hold on his consciousness. In time, the therapist may need to point out that this is an unfair situation, one in which the lone therapist is fighting both the client and the client's Pig Parent.

This process can take weeks, sometimes months, to accomplish, and the therapist needs to be patient and should under no circumstances overexert herself to the point of being irritated in the struggle. She needs to simply point out repeatedly and whenever relevant that the person is having a Pig attack and that the person is again siding with his Pig Parent against himself.

The therapist should remember that in a therapeutic contract which involves cooperation, therefore no Rescues, the therapist should never do more than half the work in the fight against the

Pig Parent. Therefore, it is essential that the client do her part by actively fighting alongside the therapist against the Pig and that if the client sides with her Pig, she is essentially embracing the Victim role. If the therapist indulges in the Rescue role in this situation, he will eventually have to persecute her. As a consequence, this process has to be engaged in slowly, patiently, and always making sure that the client is taking equal involvement and responsibility in the struggle. Once this particular portion of the work is completed, namely, once the person fully recognizes the emotional fantasy and verbal content of the Pig Parent, and that the Pig Parent is an external influence which can be separated from the self and fought effectively, we come to the third stage of the struggle, which is the development of the specific moves which are effective in defeating the Pig Parent.

3. Techniques.

Exposure — One of the most effective techniques against the Pig Parent is exposing it to other people. As long as we harbor Pig Parent ideas they have tremendous amount of power over our consciousness, because within our minds they go unchallenged. In group therapy with eight people listening, the act of stating openly what the Pig Parent says has a tremendously cleansing effect. It is as if the Pig parent is a creature which can only live in the murky shadows of our minds. As we turn the rocks under which the Pig lives and open it up to the group's perceptions, it tends to shrink and die away almost by itself. Very often this approach is sufficient to defeat the Pig Parent, but in other

cases, even when a person is reasonably convinced of the fact that the Pig Parent is an external, oppressive influence there will be continued Pig attacks.

Confrontation — It is at this point that it is necessary to develop specific confrontations of the individual Pig and to analyze in detail each Pig attack and what the person is doing to fight it. For instance, some people will try to turn deaf ears to the Pig's statements, some people will shout back, or some people will argue with the Pig on a logical basis. And while each one of these techniques might work with a certain Pig Parent, it may not work with another. For instance, a person's Pig Parent may be a nagging, insistent presence which follows him from room to room, constantly repeating its accusations. This Pig Parent is not one you can easily turn a deaf ear to. Instead, it might be more effective to face it squarely and calm say: "Get out of here! Fuck off! If I ever see you again I'm going to kill you!" On the other hand, that approach may not work with a brutal, blood-thirsty Pig which can only be defeated by pumping oneself up to a large size and staring it down until it disappears. Each Pig Parent has its particular source of power and it is necessary to match power with power. The clever devious, mind-raping, Pig Parent needs an equally clever response, the Pig Parent that predicts illness and death requires a radiant, healthy, self-confidence, the Pig Parent that lies deliberately requires truthfulness and knowledge of what is and isn't true.

Nurturing — The Nurturing Parent is the natural enemy of the Pig. When being attacked by the Pig it is often very effective to get nurturing either from oneself or from another person.

In this connection it is important to be able to distinguish Nurturing (You are O.K.) statements from Pig (You are not O.K.) statements. Usually the difference is obvious.

Example:

N: "I love you"

P: "I hate you"

N: "You are beautiful!"

P: "You are ugly"

N: "Go on you can do it!"

P: "I'll never work"

N: "Go ahead, enjoy yourself"

P: "You don't deserve it"

So far so good, but at times what appears to be a nurturing statement is contaminated with a Pig message.

Examples:

"You are very pretty for someone who is as old as you"

"You are my favorite child" (Competitive, puts other children down)

"I don't hate you" (Any negative word in the statement is suspect of being Pig originated) And even, given a certain tone in a sentence like "Go ahead, enjoy yourself" can have a Pig undercurrent.

The best way to decide whether a certain nurturing statement is void of Pig is to subject it to the scrutiny of the group. If no one in the group objects it is probably "true blue nurturing."

Asking (and getting) or giving oneself nurturing strokes is a potent Pig antidote. Strokes can be written down and hung in a prominent place such as the bedroom or kitchen where they can easily be seen or they can be recorded and kept near to be played back when needed.

PSYCHOLOGY and POWER

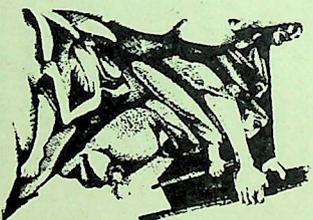
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Whichever form the strokes take (from self or others, verbal, physical, written, spoken, or recorded) the person has to be alert to the moment they are needed, namely during a Pig attack.

Pig Collusions — Insulating oneself from people who collude with or agree with the Pig Parent statement is another important technique. This often involves a separation from relatives who hold the same opinions which are the original source of the Pig Parent or friends who were chosen in the past because they shared what later turned out to be Pig points of view.

Relating to someone who shares our Pig opinions can lead to *collusions* in which two or more people develop blind spots for certain piggy points of view which they all hold. Scapegoating is an example of a Pig collusion. Racism and other forms of prejudice such as sexism are mass pig collusions. It is necessary to avoid such collusions to effectively fight the Pig. This can be done by mutual agreements to be critical of each other's Pig-originated statements. However, sometimes other people aren't willing to make such agreements, especially if they don't agree that the statements and opinions in question are objectionable. In those instances it may be necessary to avoid contact with such people, especially as long as one is vulnerable to the Pig.

Pig collusions are very important to detect and avoid since some people's Pig attacks are exclusively the result of their contact with others whose Pig agrees with and stimulates their own.

For instance one man, after months of working on Pig attacks that seemed to come on just before the group meeting on Mondays, realized that he had a standing telephone date with his parents on Sunday evenings. He hated the calls but was locked into them, and felt he could not get out of them. His parents always talked to him in veiled critical tones by asking questions about his work and his relationships. These questions came from their Pig and stimulated a Pig attack in him. ("You'll never amount to anything," "You'll never be loved.") When he realized that, he decided not to call them for a month during which he was free of Pig attacks.

Eventually he reopened communication with them, but this time with an understanding of what he was and wasn't willing to accept in his conversations with them. In fact, he was able to educate them about the Pig and they stopped "laying their Pig on him" and presumably on each other and themselves as well.

Pig collusions can come from anyone but tend to come from people who would like to control us and are angry at us because they can't, such as certain kinds of parents, spouses or lovers, employers, teachers, preachers, and politicians.

This stage of the work is an intense period of analysis of the Pig's tactics and techniques and the counter tactics and techniques which serve to neutralize it.

My experience has been that after some of this work we hit on the effective method which almost suddenly vanishes the Pig out of existence. When the specific approach that works is found, the person needs to use it every time the Pig rears its ugly head, which

it will. The person needs to practice, to be alert to renewed Pig attacks, which, incidentally, will become more subtle as it tries to find new avenues around effective defenses. Yet, the point in the struggle when an effective strategy is found is clearly marked by a sudden release from the great anxieties caused by intense Pig attacks, so that the person is now in a whole new phase of well being and feelings of Okness, even though Pig attacks may continue at a much lower level of intensity and with less frequency.

These feelings of well being come from having developed techniques against Pig attacks which demonstrate that the Pig is wrong, that it is really not part of us, and that we can stop it from dominating our lives.

Sometimes a person will come to group after a week of unsuccessful struggle, and dependently describe their powerlessness when confronting the Pig. Nothing seems to work; the Pig has dominated their lives constantly for days. What to do?

It is important, at this point, to become very specific about the time, place and details of the Pig attacks, and the strategies used to fight it. When did it happen? Where did it happen? What was the beginning of it? How did it proceed? And especially, what was done to stop the Pig? In doing this one finds what techniques are unsuccessful in fighting the Pig. The techniques need to be analyzed in order to understand the reason for their lack of success. Other techniques need to be developed, to replace those that didn't work. If turning a deaf ear to the Pig didn't work, perhaps calling someone up and getting nurturing strokes will.

if that doesn't work, maybe the strokes that are needed are physical, and one needs to get a massage or run around the block. If message or run around the block don't work, maybe one needs to stage a shouting match with the Pig. If a shouting match doesn't work, then perhaps one can develop finely tuned arguments to defeat it. If having a list of strokes written by the group doesn't work, perhaps it didn't because the list was kept under the pillow instead of hanging next to the bed, and if arguing against the Pig didn't work, perhaps it was done in a pleading rather than angry tone of voice. Eventually a technique that works will be found if the person, the therapist and the group keep at it.

The "Bemish" Pig

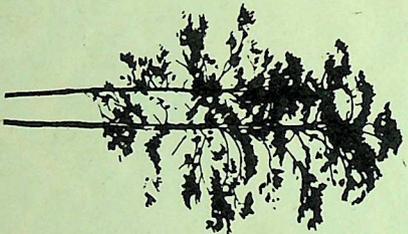
One very difficult kind of Pig attack is one in which it is not the person herself who is the target of the Pig Parent, but others in her circle. This kind of Pig specializes in making everybody else not O.K. and thereby indirectly making the person not O.K. The Pig says, "Any club that would have you as a member is not worth belonging to." In this very devious approach, the Pig first completely invalidates everyone in the person's social circle, and then, having once done that, invalidates the person for being in it.

Exposing one's Pig when it is attacking other people, is a special problem which requires careful handling. In such cases, as in all others, the person is asked to expose their Pig in group, but when exposing this type of Pig, I follow a careful procedure designed to protect the people involved, as follows: (1) Never expose the Pig unless there is a therapist present.

(2) Before exposing the Pig, announce your intention to do so, and turn to the person that your Pig is attacking, and say something like: "Sally, I want to expose my Pig about you, to you. Are you willing to hear it?" (3) Now Sally needs to check how she feels and if she is ready to accept what she could collude with her own Pig about herself. (4) If Sally is willing, the Pig is exposed: "I don't like or believe what I'm going to say, but my Pig says about you that you are ugly (stupid), (bad), (crazy), (sick)." Very often a Pig statement of this sort will not particularly affect the recipient, who will be able to brush it off. On occasion, it can be very difficult to take. In that case the situation can be an occasion for Sally to work on her own Pig, who says she is ugly too. The only thing that needs to be remembered about the exposure of this kind of insidious Pig is that it is delicate work, and needs to be done more carefully than exposing the Pig when it doesn't involve anyone in the group. ★

References

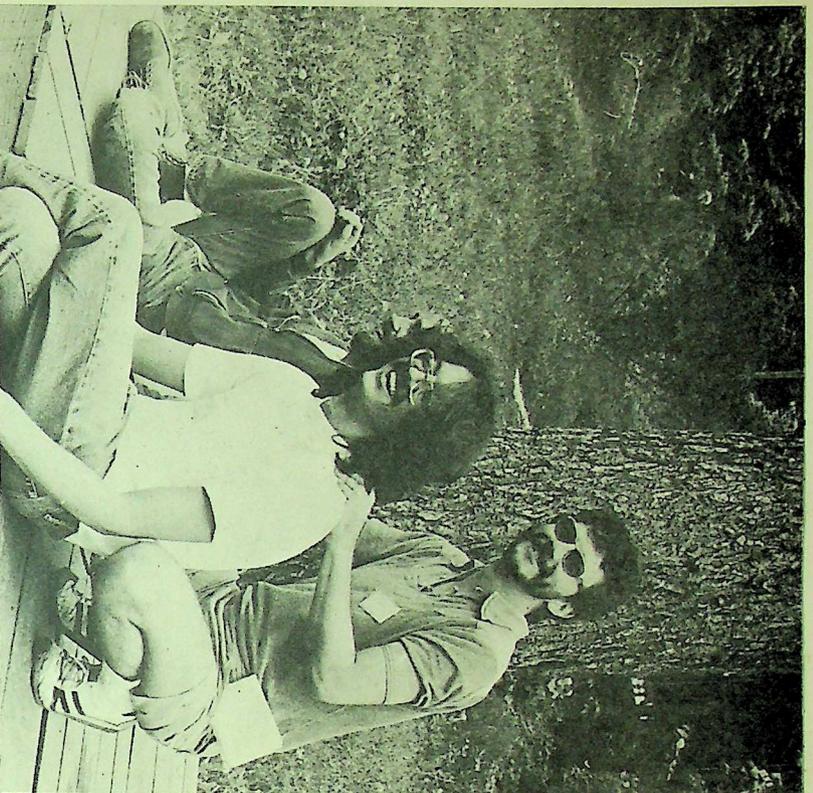
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SPECIAL FALL ISSUE

The Fall Issue of IRT will be a special issue on Future Visions. We're interested in your fantasies for the future—articles, poetry, graphics which express your ideas about the changes you envision in your world: Small communities, large communities, rural and urban fantasies, arcology, integrated systems, collectivism, mind/body reunion, new families, revolution and evolution, etc.

Deadline for materials is October 1st, 1978.



MIDWEST RADICAL THERAPY CONFERENCE

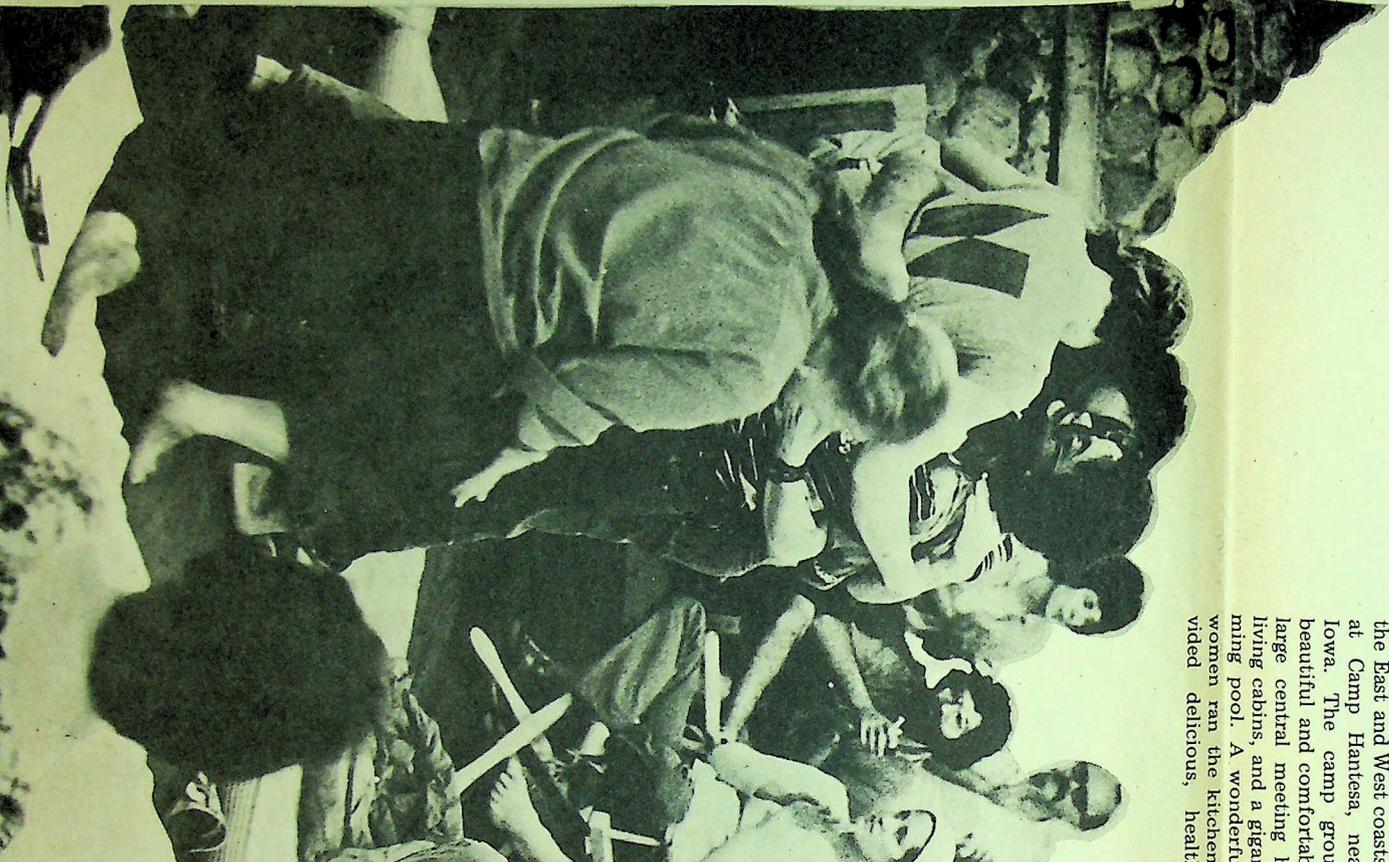
Becky Jenkins

The Third Annual Midwest Radical Therapy Conference was a roaring success. 250 people, mostly from the middle of the country, but coming from as far away as the East and West coasts, gathered at Camp Hantosa, near Boone, Iowa. The camp grounds were beautiful and comfortable, with a large central meeting hall, small living cabins, and a gigantic swimming pool. A wonderful crew of women ran the kitchen and provided delicious, healthy food.

Most of the technical problems — space, recreation, food — were as close to being solved as they have been in either of the two previous Conferences. The two problems yet to be solved are: reserving good housing for late arrivals; and finding some way to relieve the huge burden on those who cook. It is no accident that the kind of people who cook the kind of food we like to eat, are also people who are interested and want to participate. To divide people at a Radical Therapy Conference (or anywhere, for that matter) between those who work and serve, and those who talk, learn and have fun, won't do. Perhaps next year several crews of people can be enlisted so the work can be shared among a larger group of people.

Organization
The Conference was organized by 3 collectives in the Midwest: Hera, from Iowa City; Homestead Institute for Creative Living, from Lincoln, NE, and Moontree, from Madison, WI. They organized the Conference so that last minute changes and additions to the program could be made. It was a hard thing to do, with order emerging out of occasional moments of chaos, but well worth the try. This year it seemed that fewer people were doing most of the work and responsibility was more evenly shared.

Who Was There
One of the most exciting things about the Conference was the diversity among the people who attended. Many were involved in alternative therapies. Some were doing various kinds of political organizing — Woman's Health Center, Gay Rights Organizations, Community organizing, University workers, etc. Some people were very political, some were not. Some were experimenting with alternative life styles, some were of people and the exchange was open and productive.





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d productive.

Workshops

Workshops were conducted on
a wide variety of subjects, from
"Constructive Criticism," to
"Running as Therapy." Radical
Psychiatry Problem Solving
Groups (run by people from the
BART Collective in San Fran-
cisco) were open to observers dur-
ing the 3 days of the Conference.
An exciting workshop on "Death
and Dying" was conducted by a
group of people from Kansas City.
There were many more: "Marxism
and Psychology," "Self-Nurtur-
ing," "Healing the Oppressed/
Class and Therapy," "Diet and
Behavior," and "Sex, Sex, Sex,"
to name a few.

Criticism

It is difficult to be critical of
what most of us experienced as an
exciting event, but necessary if we
are to continue to grow. It is my
impression that the Radical Thera-
py Movement is growing! More
and more people are becoming dis-
illusioned with conventional thera-
py, and are suspicious of the medi-
cal model. As the economic and
social problems continue to grow
— massive unemployment, pollu-
tion of the environment, the sola-
tion of the nuclear family, aban-
donment of the struggle for civil
rights for minorities, the back-lash
against feminism, and increased
homophobia — so will people's
search for new answers to their
personal discontent. There are no
personal solutions without politi-
cal change. We need to be part of

a larger political movement if we
are to effectively 'heal' people.
There was a serious absence of
workshops at the Conference
looking for answers to questions
like: Where should we concentrate
our energies? With whom are we
sharing our hard-learned tech-
niques that help facilitate groups,
analyze power inequalities, pro-
mote cooperation? Where are the
people of color in the Radical
Therapy Movement? the poor? the
elderly? In what ways do our tech-
niques reflect the bias of our so-
cial and class position, and isolate
us from people we need to make
contact with? How can those
interested in Feminist Spirituality
(that excludes men) be integrated
into a movement composed of
both men and women? The
answers to these questions are
hard, but we must address them
the next time we all come to-
gether. The 3rd Annual Mid-West
Radical Therapy Conference was a
great success. We expect the 4th
to be even better.



THE HEARTLAND

A Women's Wilderness Retreat

Hogie Wyckoff

This is an update of recent developments in the design of our project and an expansion on some of its principles.

The Heartland is about 800 acres of rolling hills and meadows near Ukiah in Mendocino County, California. It has fresh water springs, creeks, a pond, and abundant wildlife. Our plan is for women to collectively own this beautiful wilderness while developing it as a feminist healing retreat.

We envision the Heartland as a feminist, ecological, and cooperative community.

By feminist we mean anti-patriarchal — that is, anti-sexist power structures, not anti-men or separatist. Feminist men will be welcome as family, friends, or guests of Heartland members. We want the land to be woman-owned in order to counter the prevailing sexism of country culture. This is a unique situation. It is a stark confrontation with sexism. The challenges presented by this rugged land will be met by women rather than men. This is non-traditional work for women. We will be forced to develop the necessary survival skills to make this land livable. If a tree falls across the road, we will not defer the responsibility to the nearest man with the skills and tools. Women will own and wield the chain saw.

When a culvert needs to be put in the road to counteract erosion, we will dig the ditch. In learning these skills we will inevitably accept some assistance from men, but the driving and designing power will come from women.

We will nurture this motherland and she will nurture us. We wish to create a safe harbor for women where we can be naked and feel free. There will be opportunity for solitude as well as community. This will also be a spiritual space created through a blessed labor of love.

By ecological we mean dedi-

cated to preserving the precious raw beauty of this wild, delicate land. We will use appropriate and soft technology while developing it. Use of solar and wind energy can be a priority. Agreements will be made concerning community approval of shelter designs and locations as well as limiting hunting and prohibiting use of insecticides. This will be a women's park designed to protect people, animals, and vegetation.

By cooperative we mean that we assume that each association member has equal rights and an equal share of responsibility. Although we may contribute various types of work, no one is expected to do more than others. We agree to keep open communication, which means being completely honest (avoiding lies and secrets) and to exchange constructive criticism. We reject power plays which are a competitive misuse of power. We want to negotiate and mediate fair solutions when conflicts arise. We will meet regularly to make ongoing decisions about the project and will collectively develop a set of by-laws and legal agreements.

We plan to build a healing center with a large meeting room, kitchen, and tool shop. This can be used to shelter visitors as well as for holding workshops and meetings.

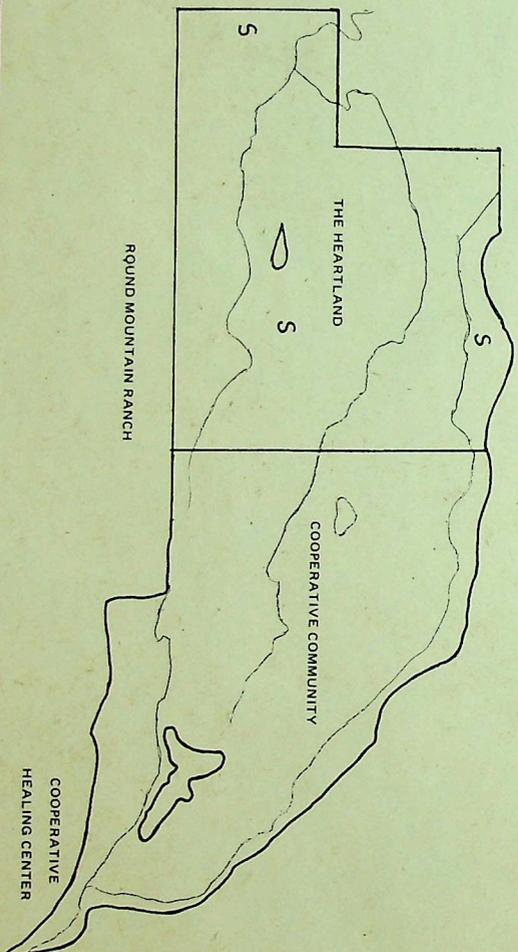
There are various ways that we can meet the financial debts of the project. We owe about \$140,000 for the land to be paid in quarterly payments over the next five years. One approach is to first sell nine or more Owner memberships at \$10,000 each, to be paid either in full or with \$2500 down and the balance at 7% interest for five years. In addition we can sell twenty or fewer Visitor memberships for \$2500 each. Owner members would be able to build shelters on a chosen spot surrounded by a private space of about a 100 yard radius. Visitor

members would be given a ninety-nine year lease permitting camping or use of common shelters. To permit access for women without cash, or to meet immediately due quarterly payments, we need to attract Investor members who will lend us money at 8% per year. They will be welcome as visitors as well.

Other material needs of the project include grading and graveling the dirt roads to make them passable during the winter rains. We need to obtain a suitable community vehicle such as a VW bug with balloon tires for winter passage. Water from the springs must be piped to holding tanks for gravity flow to the Center and other shelters. Campsites and camp shelters need to be developed. Women who are interested in doing work on the project can trade their work input for access as visitors.

The Heartland is on Round Mountain Ranch, which is easily accessible, only two and a half hours north of San Francisco on U.S. 101. We share the Ranch with two other projects. The Round Mountain Cooperative Community, located on the front, is being organized to develop about 740 acres with a large lake, agricultural land and farm buildings. The Cooperative Healing Center is being organized to run workshops and retreats on about 60 acres, with a spacious ranch house and guest cottage. We will work cooperatively with both of these projects, particularly in terms of roads and land use and meeting the financial commitments of the entire Round Mountain project.

We welcome your feedback and support. If you are interested, please contact me and tell women you know who may be interested as either owners, visitors, investors, or workers. Contact Hogie Wyckoff, P.O. Box 5265, Berkeley, CA 94705. ★



"No One's Here, Huh?"

Excerpts from the journal of a woman working in a male-dominated job



Kathryn Wolf

April 2

The other day it was cold again at the nursery and I was trying to grab a short break by the lunch-room heater. Tom came in and told me about a job offer from another nursery and, in the course of the conversation, I found out that he's making a hundred dollars a month more than I'm making (and in the nursery business a hundred dollars a month is a considerable difference in salary). I was shocked. Tom was just hired; he's never worked in a nursery and has had no training. Several times a day he comes to me to ask questions: What do you plant in the shade? What's a good trailing plant? How do you revive a lawn? Is this the fertilizer spreader? What's a seven gallon container? ... I have worked in this nursery a year and a half; I have passed a state exam giving me a license as a California Certified Nursery "man"; I am solely responsible for buying and maintaining all the bedding plants and ground covers; and I had had previous experience plus one and a half years of horticulture classes when I came here. But — I am a woman.

I didn't consciously decide to enter a male-dominated job to make a point. I didn't even think about nurseries being male dominated. I wanted to work in a nursery and only later, once in the midst of it, did I realize the ob-

stacles I was up against just to be able to do what I wanted to do. It is a man's world. A customer came into the store one day while I was there alone, looked me straight in the face and said, "No one's here, huh?" Daily they ask, "Is there a man here I can talk to?" If two of us are nearby, customers will invariably go first to the man. When I ask if I can help, they reply, "Well, I dunno. Are you an expert on lawns?" ... the face is skeptical and patronizing, the eyes darting around (looking for a man?).

It's true. I have to be better. I have to work harder. I have to be more responsible. And, I am supposed to expect less money; because, as the owner told the manager, "You can't expect as much work from a woman." This owner makes only occasional, brief appearances at the nursery and does not know that he gets more work from this woman than he gets from two of his men. Twice now I have been given a responsibility formerly held by a man who was unable to adequately do the job and both times I have done better. The owner is stuck in traditional prejudice (a handy tool when you need cheap labor); he can't see what's going on right in front of him. The manager, on the other hand, has backed me in my efforts to work outside (considered the men's domain) rather than stay inside in the houseplant department — the traditional slot for women in a nursery. When I made it known that I preferred the outside work, I was teased and questioned, "Do you like that kind of work?" Translation: Are you sure you're normal?

I work outside now, but it has been a slow struggle with slow gains. My first job in a nursery was while a student (a 30-year-old retiree looking for a skill to rescue me from financial dependency on

a man). I started at \$2.30 an hour and when I later requested a raise on the grounds that my labor alone (regardless of my nursery experience) was worth more than that, I was told, "You'll never go very far in this business with your attitude." What "attitude?" An aversion to being exploited? There is a feeling in nurseries that workers are rewarded by their love of plants and fresh air, not minding low salaries. This is often a rationale for the lack of organization and the poor wages. (After the lecture, I got the raise. To \$3.00 an hour.)

I am a reasonably strong woman. I am also reasonably small and "feminine-looking." The people where I work now are confused by this and the teasing, some good-natured, some not, reflects their inability to fit this into their thinking. I am different from the women they know and they first see me through their media-saturated eyes, responding to their images of "women's libbers." I lift large bags of soil and a 70-year-old man with a weak heart rushes down the driveway admonishing me for it. I load a customer's car with these bags and the man holding the trunk lid open says, "Isn't that heavy for a little girl like you?" I know when to lift and when to ask for help ... at which point I used to hear, "I thought you wanted to be liberated."

Cont.



A clever woman knows how to keep a man *Smart women are emasculating*. All women think about is their looks. *A woman's place is in the home*. If she can't get along on what I give her she can get herself a job. *Women can't handle money*. I let my wife do all the book-keeping. *Why can't she do anything right?* With her looks she doesn't need brains. *Women are only suited for monotonous work*. Just like a woman to change her mind. *All women want is to get married*. Men create things, women create life. *Once they get married they sit around and get fat*. A man works from sun to sun but a woman's work is never done. *Women like to be raped*. It's a smart broad who holds out for a license. *All women do is gossip*. Women basically dislike other women. *Women are always so emotional*. Fright bitch. *Career women are too damned independent*. Women cling like vines. *Women don't think*. *Conniving female*. *If she goes to college she'll never get a man*. They're all alike. *I can't figure women out*. Never trust a woman. *Behind every great man is a woman...*



Created by Sharon Givens

April 25

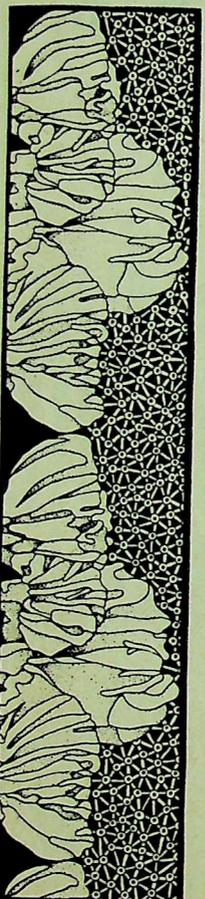
It's long been a source of jokes that Mr. D. does not pay women as much as he pays men. As far as I know, no one has seriously challenged him on this. It took me about a week. After I found out about Tom's salary I stopped working as much, letting things slide, hanging around the store bullshitting with the men hanging around the store. In about two days I was bored and went back to work, resenting every minute. I had to talk to the owner.

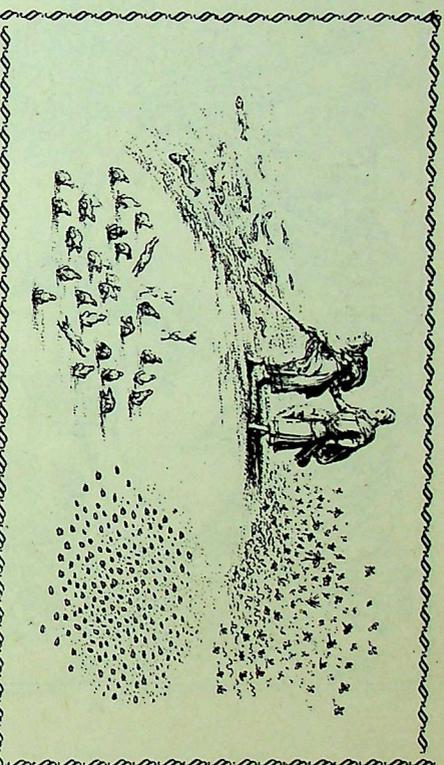
That conversation with my boss, the man who owns the site where I spend 40 hours of every week, is embedded clearly in my mind. I told him that I had inadvertently found out about Tom's salary and that I thought he did not deserve higher wages than I did. His initial response was, "Before I'd pay a woman as much as I pay a man, I'd fire her." I told him that the guy didn't know anything, that he questioned me all day long. "I know. Well listen, I've got four girls at the other store; what if they all wanted higher wages? I can't afford that." I said something about that not being fair and he said, "I don't care if it's fair." When I mentioned that there's a state law about equal pay he said, "Not in the nursery business... that's that women's lib stuff." I reminded him of my

This has changed. In the year and a half that I have worked there, I have learned ways to deal with this teasing better. My decision was to lighten up, to come down from my heavy-handed, serious, out-to-prove-myself stance. Instead, I started to tease back, deflecting both my anger and their criticalness. Now, although little effort is made to know me as a person, we have developed a workplace camaraderie. It is good for them to know a woman who works and thinks as I do; and it is also good for me to know them, segregated as I have been most of my life from any on-going encounter with working-class people. My experience at this job is changing my perception of how to make change and where to focus my energy.

But, I am still a woman in a male-dominated job (aren't they all, ultimately?) and I have to deal with a lot of anger and hostility towards the situation as a social phenomenon and towards certain people in particular. In a problem-solving group with Hogie Wyckoff, I have worked on learning how to effectively deal with that anger so that I don't destroy myself and my relationships with people I have to be around eight hours a day, five days a week. When I am confident, I can move more easily through charged situations, but certain criticisms and some kinds of ridicule are real button-pushers for me. A friend at work once remarked, after witnessing a foolish confrontation, that I needed a "longer fuse." As I gain more respect for myself, my fuse gets longer and I don't take every incident as a barometer of my self-worth.

Learning about power in the working world and learning to take care of my own survival has enlarged my self-respect, which has, in turn, relieved the need to prove myself all the time... I am confident enough now to let the teasing go and take on more serious issues, like why the hell is an untrained man with no experience being paid more than I am?





Consumerism

While we are working on curbing the elitism in the therapies, I would also like to see us focus our attention on the issue of consumer rights in the therapies.

There is a tendency for the business aspect of growth-oriented workshops to be mystified. We see workshops in terms of evolving our higher selves, freeing ourselves, finding gurus to lead us and other mystical ideas. I am not discounting these considerations; they are real to many. It is also real that workshops are businesses: we advertise, buy and sell. By demystifying this business aspect of workshops, we open the way for consumer rights in the therapies.

As it stands now, I don't see many consumer rights in the growth movement. When we buy a workshop (register and pay money) we are pretty much buying on faith — a pig-in-a-poke, so to speak. For example, before registering for the workshop I attended last fall, I could read the flyer and talk long-distance or write to other persons who had had other workshops given by the same man about THEIR experience in ANOTHER of his workshops. But not until I was actually there could I really know what the workshop was about. And even after Dr. X. gave a verbal description of the proposed workshop, I still needed a taste of the actual experience (as opposed to just TALKING about what the experience was to be) before I felt I had enough information to make my decision to buy or not to buy this workshop. There was no provision for this sort of shopping around, for knowing what I was buying before I bought it.

I think there should be. In few other businesses would we be content to buy without seeing the product. There is a basic consumer right to know what we are buying before we buy it. Yet this "faith buying" is an accepted aspect of therapy workshops, due in part to the mystification surrounding workshops. I would like to see this basic consumer right of knowing what we are buying before we buy it extended to the growth movement as much as possible. Here is one suggestion to begin to formulate some guidelines toward this principle.

Workshop Contracts

It would be a good idea to have a contract, with refund policies, amounts and deadlines spelled out very clearly. Here is a sample:

Verbal Description and Discussion:

Talk About It

Start each workshop with a discussion about the plan for the workshop. After this discussion, anyone may choose to have all his/her money refunded except for a small registration fee (of perhaps \$5 or \$10).

Sample Session: Do a little of It

Just talking cannot give you the actual experience and taste of the workshop for everyone; some people need to actually experience a workshop to begin to know what they are buying. Therefore, following the initial discussion, the first session of the workshop could start and last for 2 to 4 hours. This first session of the workshop could be called the Sample Session. After this Sample Session, refunds could be available for the "unused" portion of the workshop if a person decided not to continue.

Compute the unused portion of the workshop according to how long the Sample Session ran in comparison to how long the total workshop is expected to take. For example, if the Sample Session was 3 hours and the total workshop is to run for 2 days (about 15 hours), then the refund would be 12/15, or 4/5, or the total workshop cost. Perhaps the registration fee would also be withheld from the refund amount.

Cutoff Point

No refunds would be available once the next session of the workshop begins.

It is important for the person handling and explaining the Workshop Contract to be clear about the business nature of the contract and non-judgmental. Should a person decide not to continue the workshop, this decision will be respected as a valid choice, and not judged as a cop-out. ★

with a special thanks to Susan.

How To Determine A Sliding Scale

The following information was presented by Peggie Brown at the Radical Psychiatry Summer Institute. We are including it here as a tool, in hopes that through its use, the price structure of groups and workshops will become more equitable.

1. Determine the total fee required
2. Divide the lump fee by the number of people in the group.
3. For each person in the group:
 - a) take her/his gross income
 - b) add his/her savings
 - c) subtract \$1500.00 from the above for each child
 - d) if a couple, do steps a, b, & c for total income and divide by 2.
4. Determine average annual income of everyone in group (based on step 3).
5. Divide the average fee (step 3) by the average annual class income (step 4).
6. Take the percentage from step 5 and multiply each person's individual income by this percentage to determine each person's sliding scale fee.

Death Trip

Bruce Dodson

My father died this morning.
He walked out of his house
And into the garage
Where he had created a shop
With hundreds of tools
Pictures, notes and pieces of paper
Tacked up everywhere.
A license plate nailed up
From Africa
When I was in the Army
Another one from Mississippi.
Cryptic writings penciled on the walls
In his neat steady hand . . .
"Joe Black killed in coal mine accident May 1958".
"Got four new tires for Buick April '76".
A welding outfit in the corner
Bench across one end
Covered with screws and bolts and nails
With little cans and jars to hold them.
An old picture of MacArthur
Fading near the window.
He sat at his bench
And took the knife his father had given him
Some sixty years ago
And laid it down neatly
Exactly parallel with the edge
For me to find later.
Then he fell to the floor
And he died.
I got the call
Two thousand miles away.
Friends held me as I wept
For loss beyond my comprehension.
It's three hours later now.
Somehow I'm on an airplane.
I drove a car out to the airport
But can't remember driving.
I am twenty thousand feet above the earth
Sitting with my father's sister
Recalling
His love for me.
She tells me how he used to read the paper
I'd crawl on his lap
And crumple and throw those many printed words away
Then he would hold me
And love me.
I was more important than the news.
He loved me
And I knew it
Every moment of my life.
It wasn't blood
It was the time he had for me
Always.
Time . . .
To hold me on his lap
And later
To take me hunting rabbits.
Beagles bellowed in ecstatic joy
Chasing after happy prey.
God, what a thrill
To be with him those chilly mornings
In the country
Where he was born.
He was a Baptist
Deacon in the church.
A country boy who went to work
When he was twelve
To help support his family.
"Never made it past fifth grade."
He used to say,
He couldn't understand what I was doing with my life.
He wanted me to be a welder
Like himself.
I moved away when I was twenty
And went around the world
To Africa, and India, and finally San Francisco.
Strange places . . .
He couldn't understand
Why anyone would want to go
To any one of them.

He wished that I'd stayed home.
But his love was always with me
Across the many miles — no matter
He was with me
And I loved him
Totally — and forever
We're over Denver now
I've drunk four shots of bourbon
And smoked a number, in the bathroom of the plane
The engines drone
There are no stars tonight
The wing lights slash through rain clouds.
Damn, I feel completely numb
Am I dead too?
How can I be alive
When he is gone?

The plane is humming in some turbulence
The sleepers stir
No-smoking light comes on
We fasten belts.
In normal times I'd worry just a hair
But not tonight
Come take me God
I'm ready
Let this throbbing, metal, winged shaft
Find sudden home
Within the mother earth
So far below.
Come on and kill me!
In one great explosive shudder
Let this passage end.
I'm sick of living.
The woman two seats over
On my right
Is reading . . . something
As we fly along
She has a lovely bosom
Pretty face
And I recall some lovers I have had
Their warmth, their love
And how we were in bed together.
For moments, gravity is broken
Then comes on, to pull me back.
I feel such loss
How can this be?
When just this morning I was on a farm
in California
Exercising
In the morning sun
And feeling good, and whole, and healthy
Birds, and soft hills all around me.
Then the phone call
From a neighbor I don't know
My mother could not talk.
The plane is coming down now
Into Lambert at St. Louis
We are met by Uncle Albert
Who isn't off the farm much
And loses his car
In the multi-level garage.
Somehow we find it
And he gladly lets me drive
Away from the city
To my home town
In southern Illinois.
My mother sits alone
With several friends of hers
I hardly know.
I feel so sorry for her
Hold her . . .
Nothing I can do, or say.
We spend some time
And drink some coffee
Talk and cry
It's two a.m.
No use in staying up
I say goodbye
And drive through humid mid-west summer night
Another thirty miles
Into the arms
Of a pre-warned friend and lover.
She doesn't wake as I come in
As I undress in her dark room
I listen to her breathing

Easy, slow and peaceful.
I can see her face
In moonlight from the window
She's so pretty as she sleeps.
Then I crawl in beside her
And she turns, to hold me
Warm and soft
A sleepy kiss
She finds a spark
That I'm amazed to learn is still alive within me.
We make love
A thing of life
That pushes death aside for blissful moments
Then I'm drifting off to sleep
On fuzzy clouds of Librium.
Tomorrow, I must pick a casket.

It's not as bad as I expected here
Among these metal boxes
In this showroom full of deathware
We the living gaze about.
This vault is weather proof — epoxy sealed
And that one's lined with copper
All are built to last the ages
That their owners couldn't
We decide
On one my father would have picked
It's grey and very simple.

Later, at the florist's
Mother cries
As we select the flowers
For the coffin
Then to banks and business matters
Papers to be signed
The legal things
I feel so tired, and dead inside.
At last it's over.

We go home
To search among his things
The heirlooms
Precious objects that he'd loved and treasured
There's his watch
And oh, his ring.
I'm feeling sick
"This must be done," my mother says
And so we do it.
Then the preacher comes, and I make my escape
To be alone.
Just one more day
And then the funeral begins.

Five hours, they said
That is the time that I must stand
Or sit here on this final evening
Greeting those who come to see my father
One last time.
Some have loved him
I can tell
Their eyes are red
A few have liquor on their breaths.
I hate it standing here
To hear their sorrow for my loss
And then about their kids.
They show me pictures I can't see
Through tears and scuffed-up plastic
Of their billfolds.
I nod my head and say things, like
"That's nice." "She sure looks cute."
"I'm glad he's doing well."

There seems to be an unsaid rule
That one is not supposed to cry here
Funny, for a funeral
It seems you ought to get to
None the less the word is "being strong"
And making father proud of us — that we could take it
I don't play the game.
I let it happen
Tears just come and go
And some look critical, that I should be this way
I am not acting like a "man."
God damn it! Can't you see my father there?
He's dead!
And part of me is dying too
You're lucky I don't crawl around on the floor
And scream, and moan, and gnash my teeth
That's what I want to do

And rub grey ashes in my hair
And tear my clothes.
I look around and see them chatting
All these people
Speak of this and that — reunions happen
They look so pleasant sitting here
As in a park, they pass the time.
Someone laughs a little, softly
And I hate them for it
Later I laugh too
At something stupid someone says
I'm feeling pretty crazy
I just want to leave this place
The time is crawling
I have drunk a dozen cups of coffee
Smoked some thirty cigarettes
I do not know these people.
Then at last I see some friends
And hold them — hug them tight
As if I'm falling off a mountain
They hold back
And I can feel their love for me
It gives me strength
Then, at last, the viewing's over
I depart, and then return
Into my lover's arms.

We talk about it, at her place
How it was, and what I felt.
She mostly listens — brings me beer
She rolls a joint
And says she loves me
It's enough, to make me feel alive again
The next day it was sunny, hot
The preacher didn't talk too long
Two women from the church stood in the back
And sang a song
Then it was over and I found myself
Inside the big black Cadillac
We sailed along
I've always wondered how it felt
To ride in one of these
I am not crying
I am empty of my tears
There's nothing left but emptiness
I'm just as dead as he, but somehow
Moving.

Then the sign comes up in stone
"Valhalla"
(Hall of the slain — where warriors go to be received).
We cruise the fields of monuments
The stones as neat as any army's soldiers
Standing for parade
And now we park, and walk to bowered grave
To hear the final words
I can't remember what they were
Then it was over.
Finally.
Over.

Now I'm on the plane ride back
My mind's confused, I'm changed
The world is not the same
I feel I'm older,
Wiser somehow
I am also feeling him within me
In my voice
The choice of certain words I use
His strength
His goodness and his love
Are all a part of what I am
And I'm so proud.
Oh God, I thank you for my father
And the love he gave to me.

I see the west coast coming up
The plane begins to make descent
And soon I'll be in hurried streets of San Francisco
Join the scramble for a living
Think of other things than death
My soul will heal
The time will pass
And carry off my grief
As smoke is carried on a gentle summer breeze
Away.
I have decided to rejoin the living.

Men Against Sexism

Rick English

Men against sexism is a multi racial group of gay and anti-sexist prisoners who are confined in the Washington State Penitentiary at Walla Walla. The homophobic conditions of our confinement has caused us to organize for self defense. Our purpose is to combat some of the more obvious forms of gay oppression; the exploitation of weaker prisoners and other manifestations of sexism. This includes learning how to protect and care for our weak, our aged, and our disabled brothers. It also includes dealing with our own backward attitudes towards each other and our brothers and sisters on the outside.

In keeping with these goals, we have implemented several programs aimed at increasing the quality of life for gay and passive prisoners. We meet the "chain" (the transporting prison bus) each week and provide orientation on safe cells and escort service for vulnerable prisoners. We are also working on pulling gay and passive prisoners out of protective custody and giving them what support and protection we can provide. So far, no one has yet had to check back into protective custody. We write articles and do other forms of anti-sexist education within the population. We want to conduct workshops on such subjects as raps, masculinity,

and homosexuality, but have not yet obtained the time and materials necessary to do so.

We've been busy!

Just a few weeks ago the prison's Protestant Chaplain attempted to prevent a Minister of the Metropolitan Community Church from performing services to gay prisoners. The next day the Protestant Chaplain attempted to give a sermon on the 'evils' of homosexuality. About fifteen of us disputed his preaching to ask why he was interfering with the First Amendment Rights of gay people to religious freedom. As a result of this confrontation his position has not only changed, but he is helping us to find cells for gay prisoners. The other day two prisoners "sold" a gay cell mate to another prisoner. We moved into this situation and smashed the deal. The "property" was moved into one of our cells and is under our escort. So far, we have not had to deal in any violence. We are no different than you when it comes to violence. The thought of it scares us. In an effort to reduce this ugly possibility we are doing two things: first of all, we are asking the leaders of the various clubs within the prison to take a stand in support of gay rights. We are also distributing articles explaining the nature of our oppression to prisoners in the general popula-

tion. The second thrust of our effort is to create a strong base of support on the outside. This article is a part of that effort.

In order to win the respect of our fellow prisoners and to secure our democratic rights, we must be coming from a position of strength. An important part of this strength depends on the amount of support we can muster from the gay communities on the outside. Straight prisoners, as well as the prison administration, need to witness the ways gays are about each other; they need to see our power. For it is in our love that our power lies.

You can demonstrate this love and through it our collective power by helping us to achieve our goals, and in so doing, you will help reduce the form of violence we must presently live with. We need donations of cash, office machines and equipment, postage stamps, and the like. We need pen pals, visitors, space in the gay media, letters written, petitions circulated and warm bodies in the streets — should it become necessary for them to be there.

We need large sums of money because we need to pay up to \$200.00 for several four-man cells we can use as safe cells for those who need them. At present, all the cells are owned by straight prisoners. We do not have the strength

necessary to overcome the long tradition of cells being real estate. Our only alternative at this point is to buy them. We need office equipment and supplies so we can furnish our office and get it functioning.

In addition to our material needs, we need your energy! We need people to write letters to Doug Vinzant, the Warden here, asking him what he is doing for the gay prisoners at Walla Walla. We need people to circulate our petition to fire and replace the homophobic Protestant Chaplain here. We need pen pals and people to visit us so we can deepen our personal ties with our brothers and sisters in the free community — what we call 'minimum custody.'

In short, we need your LOVE. With your CARE and CONCERN, we will be able to sustain a high-level of struggle. Then, perhaps, we can demonstrate our LOVE for our communities. Send donations and requests for additional information to:

Rick English,

Director

Men Against Sexism

P. O. Box 520

Walla Walla, WA 99362

"It matters not who you love or how you love; the important thing in life is that you do love."

BOOKS from IRT

SOLVING WOMEN'S PROBLEMS

This handbook by Hogie Wyckoff is a practical guide for loving cooperative struggle in groups. Along with blueprinting the application of Radical Psychiatry tools and techniques, it offers solutions to common problems that confront women. Thorough coverage is given to divergent aspects of personal and social growth.

CONSTRUCTIVE CRITICISM: A HANDBOOK

By Gracie Lyons. *IRT* Press offers you this softbound book which outlines the principles of criticism/self-criticism, presented as a practical manual for people who want to do politically meaningful work in a supportive, cooperative manner.

A WARM FUZZY TALE

A full-color illustrated soft-cover book by Claude Steiner and Joan Bick of the tale about warm fuzzies and cold prickles. Complete with delightful pictures of Tim, Maggie, John, Lucy, the witch and the Hip Woman.

FEMINISM FOR MEN

This new guidebook by Claude Steiner is a must for anyone interested in the dynamics of oppression, specifically sexism. It is a compilation of Claude's "Feminism for Men" articles, which first appeared in *Issues in Radical Therapy*. Readers will get a much clearer picture of how sexism works negatively in their lives, and also learn some basic techniques in order to overcome this sometimes subtle, sometimes gross power trip. What's left for everyone is a new, wondrous feeling of the possibilities of equal power between all people, not just men and women.

THE MEANING OF GAY LIBERATION

This new handbook by John F. Burnett is an analysis of the meaning of Gay Liberation, and offers a definitive program for action for the interested reader. John examines the forces behind the right-wing attack on homosexuality, and clearly shows how this attack affects all of us, not just those people in the Gay communities.

TAMADE SIMPLE

A 24-page booklet on the basics of transactional analysis. Illustrated, it includes the "Warm Fuzzy Tale," and sections on Structural Analysis, Transactional Analysis, Games People Play, Scripts, and the Therapist's role.

Also available from *IRT*: *Love Therapy & Politics*. Issues in Radical Therapy — The First Year. Edited by Hogie Wyckoff. *IRT* offers you this softbound, 270-page book of articles by Hogie Wyckoff, Claude Steiner, Anita Friedman, Steven Kashian, Rick DeGolia, Aldebaran, Joy Marcus, Carmen Kerr, and Susan Tatum.

Please send me:

- Sex for Women* @ \$10.
- Love, Therapy, and Politics* @ \$4.95
- Solving Women's Problems* @ \$4.95
- Readings in Radical Psychiatry* @ \$4.95
- Constructive Criticism* @ \$3.00
- TA Made Simple* @ \$1.00
- The Meaning of Gay Liberation* @ \$1.50
- Feminism for Men* @ \$1.00
- A Warm Fuzzy Tale* @ \$2.95

- And YES! Please begin my subscription to *IRT* with the next issue.
 - Please send me your flyer on available back issues and reprints.
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Berkeley, Cal. 94705

READINGS IN RADICAL PSYCHIATRY

Anthology edited by Claude Steiner. *IRT* offers you this softbound, 200-page book of seminal writings in radical therapy, which first appeared in the "Berkeley Issue" of *The Radical Therapist*.



Letters

Dear IRT:

Thanks to Claude for the letter and to you for existing. (That takes effort and resources and I don't intend to mystify existence.)

Enclosed is \$10 for a subscription and some extra support. One area of exploration for me has been cooperation. I understand very well the nature of competitive structure and power plays; I would like to receive your writing and thinking on cooperative structure.

I was born and raised on a small farm in Northern California and remember with nostalgia the formation of cooperatives for harvesting and marketing, etc., as well as those formed for social justice.

I send you my best wishes and when I get to Berkeley again, I will drop in and say hello.

Faithfully yours,
Rod MacKenzie

Dear IRT,

I want to use this opportunity to request that some subjects be addressed in the future issues and directions of IRT: Delivering and receiving resentments and paranoia; how to give criticism from a one-down position; criticizing power-holding positions; the role of exhaustion in preventing people from asking for what they want.

WORKERS AND AUTHORS

STELLA RENE AMFITEATROF is studying T.A., Reichian Analysis, Radical Therapy, Therapy of the Paradox, and organizing Problem Solving and Drop-In groups in Rome.

LINDA COWAN is pulling weeds, working on a relationship, doing some writing and dreaming of being a political singer in Fayetteville, Arkansas.

BRUCE DODDSON facilitates a Problem Solving group in San Francisco. He has been spending time in the country this summer, listening to the wind and watching woodpeckers.

PEG FITZMAURICE, a recent transplant from the Midwest, is growing well, and putting out some roots in the Bay Area.

BECKY JENKINS is a Radical Psychiatrist doing groups, and mediating organizational difficulties in San Francisco. She would like to use Radical Psychiatry tools to organize communities.

JUDE LABARRE is in training with Hogie Wyckoff, and planning to start a woman's group in the fall. She is looking forward to having her son home, and trying to keep the high energy she experienced at the Summer Institute.

ED MEAD is loving and struggling and organizing Men Against Sexism groups inside the walls at Washington State Penitentiary.

DARCA NICHOLSON is looking for wizards and sorceresses, teaching and organizing the Cooperative Healing Center.

NISHAN is learning to tap the healing powers within himself, and dreaming of helping others to do the same.

MARY SELKIRK is facilitating woman's groups in Berkeley, training with Hogie Wyckoff and teaching women how to kayak.

CLAUDE STEINER is living in the Round Mountain Cooperative Community in Ukiah, and is finishing his book, *The Other Side of Power*.

KATHRYN WOLF works in a local nursery, and is a California Certified Nursewoman.

HOGIE WYCKOFF teaches Cooperative Problem Solving in groups. She is doing workshops and publicizing her book, *Solving Women's Problems*. She is organizing the Women's Heartland Association.

I encourage IRT to work toward relating its concepts and analysis to the broad working class of America.

I look forward to every issue of IRT and study your thinking closely. I appreciate those concepts that obviously and directly relate to the problems of my community (economic oppression, alienation, large-scale paranoia, anger, frustration). There are many of us out here who benefit every day from your efforts!

Jack Pfeifer

Just finished reading a couple of articles in IRT. As I am in my beginnings of self-consciousness, these stories about me are overwhelming to say the least.

My initial reaction was disbelief — the literature was straight yet so tender. For the first time I didn't feel threatened while reading material that is "radical." I felt accepted.

Please send me information on your beginnings; subscription prices, and anything else you happen to walk by.

Thanks!

Annie Skala

Dear IRT Friends,

I got your subscription note one month ago after I had received the fifth issue already and after I had sent you a letter giving you feedback and my interests, including \$7 for this year's subscription. In case this letter got lost please send me a note and I'll

send you another \$7 — I'm sorry. We'll open up Munich Women's Therapy Center June 1st — I am very happy about that.

Fraventhalerzentrum München

Aven. Str. 31

8000 Munchen 5

West Germany

Another Fem The:

PSIF (psycho-social initiative for women)

Horsweg 27

1000 Berlin 19

It is supposed to become a women's neighborhood center also, we've started meeting in a little tea shop already.

Our collective consists of 7-14 women (some work full time, some just do counseling for an hour or so) from the main women's center in the city. Not all of us being psychologists, but all of us having trained each other and practiced CR groups, women's counseling, self-help therapy groups, working in the house for battered wives, etc. We'll offer open counseling groups, crisis intervention, single counseling and therapy, therapy with three or more in groups, facilitating and supervision for self-help therapy groups, facilitating group process and cooperation in women's groups, building up a network via training and workshops so the skills will spread over the community (some like Holland FORT) and in the country.

Best wishes and thank you.

Pauline

Thank you to TERRY KUPERS and LUCIANA RESTA for poetry, SANDY SPIKER for photography, and LINDA COWAN for graphics.

Issues in Radical Therapy is published by the IRT Collective. Office of publication is located at 2901 Piedmont, Berkeley, Calif. 94705. Please send all correspondence including change of address notices, undeliverable copies, orders for subscriptions, letters to the editors, and other mail items to IRT Collective, P.O. Box 5039, Berkeley, Calif. 94705.

Manuscript Guidelines

Your articles are always welcome. We want to see your work and hear about what you're doing. Please observe the following guidelines:

1. All manuscripts need to be typed and double spaced with name and address appearing on the title page. Type your last name in the upper left corner of each additional numbered page.
2. Send us three copies. Keep the original as we do not return manuscripts.
3. State whether or not we have permission to revise and/or edit your work.
4. Include a short paragraph describing yourself and what you do.
5. Optimum manuscript length is ten pages or less.

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IRT COLLECTIVE: Bruce Dodson, Jude LaBarre, Darca Nicholson, Mary Selkirk, Claude Steiner, Hogie Wyckoff.

CLASSIFIEDS

Body work problem solving, massage and training workshops. For information write Darca Nicholson, 2901 Piedmont Ave. Berkeley, CA 94705

Problem Solving groups in San Francisco. Bruce Dodson, 626-3493.

Cooperative Problem Solving Workshops for Women by Hogie Wyckoff. If you want to organize an intensive weekend workshop in your area, please write Hogie at P.O. Box 5265, Berkeley, CA 94705.

Training Workshops for Practitioners by Hogie Wyckoff. If you want to organize a one-day training workshop for women and men, write Hogie at P.O. Box 5265, Berkeley, CA 94705.

Re-Parenting, Primals, Bio-Energetics. Am working to combine all three into one therapy program and want to make contact with anyone interested in or already doing the same thing. Mutual support is vital to good work! Barbara Bertram, 3740 39th St. NW, No. 151, D.C. 20016 (202) 363-1794.

Cooperative Problem Solving Group for Women in Nebraska. If you are interested in an ongoing women's group focusing on problem solving and bodywork in Lincoln-Omaha, Nebraska area, write to Maggy Vrana, Homestead Institute for Creative Living, 11702 W. Center Rd., Omaha, NE 68114.

Cooperative Communication. Would you like to express your feelings in clear, change-producing ways that nurture rather than harm intimate and work relationships? One-day or evening workshops in Constructive Criticism are available in your area by calling 616-343-0013 or by writing Danielle Robert, Cooperative Communication, Park Bldg. No. 412, 132 South Street, Kalamazoo, MI 49001. Topics include: 1) expressing attractions and reservations with new friends; 2) productively leveling anger and sadness; 3) accepting legitimate and constructive criticism; and 4) successfully mediating conflict.

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Radical Therapy

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PIG PARENT

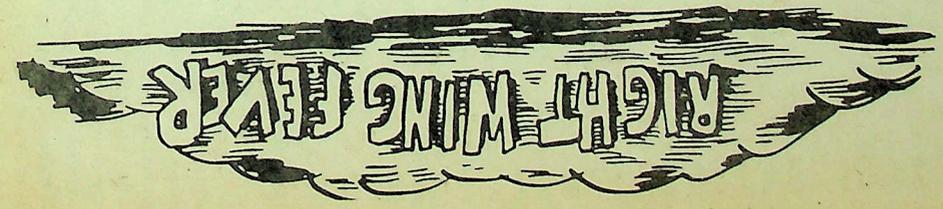
DEATH TRIP

NO ONE'S HERE

CONSUMER RIGHTS

MEN AGAINST SEXISM

WOMEN'S GROUPS ITALY



The Briggs Initiative:
A Case Study of Anti-Gay Activity in California

VOTE!

School Teachers -

Homosexual Acts or Conduct.

Initiative Statute.

Prohibits hiring and requires dismissal by school district board of any probationary or permanent teacher, teacher's aide, school administrator or counselor who has engaged in a public homosexual act described in Penal Code, sections 286 or 288a, or who has engaged in advocating, soliciting, imposing, encouraging, or promoting of private or public homosexual acts directed at, or likely to come to the attention of school children and/or other employees. Financial impact: UNKNOWN, but potentially substantial local cost to school districts depending on the number of cases which receive an administrative hearing.

VOTE NO

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THIS AFFECTS ALL OF US

