

LECTURE III: POLITICAL---MEN

(Columns 3 and 4)

DISRELATION
CRISIS

. . . You fixate some area of your life and get hold of it that way.

Victimized
Response

That's a flimsy excuse for not daring to utilize the training that you have as a methodological training that every man needs. in some way. These are the kinds of flimsy excuses that we have. Or perhaps we just like to continue that vicious cycle--your wife impinges upon your life and so you paralyze, or whatever you do. Then you go around again in a vicious cycle--collapse, impingement, collapse, impingement, collapse, not seeing that precisely in the midst of those impingements is the chance to restore tension in life, and tension is precisely what's needed in life. It's not some kind of peace that has no tension in it, but it's precisely deciding to push over against it. ~~xxxxx~~ That's a flimsy victim image to operate out of.

Or perhaps we even use the one that's a kind of defiant surrender of our selfhood. Now we're pretty ~~xxxxxxx~~ cagey about that one. We can usually come off with it. It's ~~the~~ defiance in the sense that I'm not going to let anyone touch me, and therefore I give over my decisions to my wife. Or I give over my decisions to the youth, while all the time I'm not involved. Or I'm telling myself I'm not involved in those decisions. It's the kind of defiance of keeping hold of oneself rather than turning around and putting oneself into the decisions that everyone is having to struggle with and make in the midst of life.

Or perhaps finally the victim is ^{is} ~~xxxx~~ one who/just futilely concerned. He goes around reading the newspaper, getting up on what's happening, watching the TV; he gives everything he has to keep in touch with the world, and therefore be engaged in that sense. But finally it's out of ^{an} ~~futility~~, or it's out of/understand that he has no real tactics that he can actualize to ~~an~~ deal with any of those problems that he knows so much about.

Decision
Faced

Well, here is our flimsy excuse in the midst of which we are faced with a ~~the~~ decision as males that is awesome. It's not a decision as any other decision is that's unique. It's finally the decision that every man--man, woman, youth, elder,---has to face, but it faces the male in a particular and unique way. It is just pure freedom that we have. I mean all of those victimized excuses are nothing. Finally they are nothing, and we know they are nothing. But the problem is that we don't want that awful freedom, the freedom of having to create that whole new global society in the midst of our whole lives. So that freedom itself freezes us, or continues the paralysis if we do not act upon it and dare to use it. I mean a raw creation is being called for ~~forward~~ in our time in response to the crises that are there, and therefore here is our possibility. Or it comes in that possibility of that encounter with the other, the otherness of the female or the otherness of the youth, the otherness of being in the age 20 to 40 rather in the age 40 to 60. There are all those encounters with the other. We have been brainwashed with the idea that we should not have disharmony in the midst of life, and therefore we refuse to be the other & to the other, or we refuse to exert the malehood that is required in order to produce society. There is the fundamental area in which the imbalances of society will be restored, that is, when we dare as selves, before each other, to mix ourselves with ~~man~~ one another. I think the illustration that came out of the North Shore that most heightens my awareness of that is one family said ~~that~~ they sat down at a table one day and actually operated with consensus with their teen-aged son. There was a frightening area of engagement and especially for the male. The woman has always had some kind of relationship with her children that says she can take into herself the kind of ~~the~~ wild ~~ir~~atic things that they come up with, But the male--he sits there, and he has always been in charge, or at least he has been brainwashed to think he ought to be in charge, and therefore, how can he actually sit down at the table and listen to what some teenaged brat wants to say? This is his predicament, ~~for~~ he faces the decision of really actualizing

the historic possibilities before him at that moment, but it is a raw creation that he must bring into being, or finally what has happened is that creation, brand new in our time, of a primal community out of which people can operate. What that is going to take is taking this relationship of man and woman and youth and elders and injecting that into our particular unique families and finally moving that out to deal with other families in some kind of community relationship. But mark you, none of that will happen unless we first of all die a death that is darker than any death we have ever imagined, because it's the death of being in control of oneself. The man insists that he should be in control of who he is, and to operate corporately as he is going to have to operate in our time, he has to die to that self-control, he thinks. The death of that self control means that finally he ~~is~~ can be in control, but not in some kind of tyrannical, chauvanistic way that he has once done. That is gone forever. But rather he has to die to thinking that he can run his life in exclusion from the rest of society and the world and his family and his community. That private world of the man is gone, and to die to that world is a horrific death. OR he has to die to that harmony image that he should always be the loving father, ~~me~~ I guess the way that comes home to me is that I now know that I can never be a daddy to my daughter. Being a daddy is an old image that is dead and gone. Rather I somehow have to learn to be a father, and that is a loss, it seems. You experience it as an utter loss of any kind of social honor, because our social honor has recently been measured in psychological and other kinds of terms that ~~are~~ are no longer possible for us. That kind of little cherished context-- whatever your cherished context happens to be is precisely that which you have to die to if you are going to be part of community in our time, for this death is the avenue through which ~~the~~ a new society can begin to take place, for the political possibility of the future is on the horizon, and it's a fantastic thing that ~~has happened~~ is happening and is going to take place. You just

Death
Risked

SOCIAL
POSSIB'Y

Global
Horizon

look, go back again in the midst of that which we fear and has collapsed--is that global horizon, that global society which is so inclusive that we can't get our minds around it. The amazing thing about that is that there is a world consensus already here, that all men will participate in the decisionmaking processes of life, and therefore there is our possibility of entering in and participating in that world. We exist in the midst of ~~the~~ ^{an} a world in which there is already in being an international community of people, an international network of avenues of ~~possibilities~~ possibility of opening up power to the rest of the world, opening up also the values that are present from the various ~~and~~ other world cultures to contribute to the new society, already in being a turn within industry itself--and this ~~is~~ is like flying in the face of a pirate to say this, but this is true--within industry itself there has become a demand, in fact they have been forced to have social concern. They no longer appoint so many public relations men, they tell me. Rather they appoint men to have community relationships, and therefore have to open up. Now that's no kind of romanticism that ~~somehow~~ somehow corporations are going to become warm-hearted. No. They are doing that out of economic self-interest, but it is just cold hard-headed fact that in the economic dimension itself there is turning.

There is also a turning in terms of a kind of new polity that is emerging in industries, and how industries don't operate very much any more in terms of one man ruling another department of men, and so forth. But rather groups of men are operating within those. That fact opens up a possibility for us. Maybe our company or our industry is not yet participating in that. What would it mean to bring that about within your own particular industry and area? That is the area for our social engagement. It's not something out there far ~~away~~ removed from us that we have no contact with. It is precisely within the arena that we are already in that we can be the inclusive and global people. And mark you, ~~the~~ what is needed there in terms ~~of the inclusive and global community~~ the inclusive communities that are happening is some kind of universal symbolism.

The communes that are springing up across the world are a part of this new creation that is happening, and yet, what has to be injected into those somehow is universal symbols that deal with the wisdom of all peoples and not some reduced things like how can I get my psychological being upgraded everyday. These are not enough to participate in tomorrow. In ~~some~~ other words, the social engagement we are called for is the ^{demand} ~~will~~ for a use of power in a brand new arena. Probably what we do not see often enough as men is that we have to regain power somehow ~~by pumping something up inside of us to be more powerful~~ by pumping something up inside of us to be more powerful. Have you tried flexing your muscles recently to see if that impresses anybody? No! Power does not come that way in our time. Power in our time is not going to be dredged up. It is going to be actualized by groups of people or corporate power that moves beyond the individual, ^{is able to} that engages these hard-headed problems that we have for our day. We are going to have to find a way of linking our minds together in a way that will bring about the new global era that is beginning to emerge in our time, and mark you, the male is the man that up to now has had the know-how by and large. Women are getting it, but they haven't caught up yet. It is only, though, if we have that know-how redeemed, or turned around for the sake of men, that we ~~will~~ will be able to use that know-how for the sake of mankind. That is where our social engagement needs to be, or developing an inclusive decision-making process in which all men may participate in making all the ~~main~~ decisions, and doing that in a way that explodes the mind. And where do you begin? Where do you start if you are really going to be engaged today? I don't see any other way but the engagement that has to happen in one's local community. If you look at the total social process triangle, what you'll find is that within the cultural dimension, the ally, which is always the one you have to grab hold of to restore the balance, is style, and within style ~~and~~ it is local communities, or community structures, and for me, that is the only place to begin. It can't be that old pretence of going to precinct meetings. Rather it has to be the reestablishing of justice in that local community, the refurbishing of that and opening it up in a brand new way, recasting that into a new mold, if you will,

LOCAL
DECISION

so we know what is just and are able to hold ourselves accountable to that, or to ferret out what are the rights of man in our time. They are not the kind of rights of man that you somehow got dropped into you from some eternal source--as they were yesterday. But rather the rights of man are just given out of the fabric of life. And one of the basic rights of all men is the right to be engaged in the midst of history, and there to give himself to that kind of society. Or of course one of the basic social decisions we have to make in terms of refurbishing local communities is to somehow put that economics back in gear. There is where I sense most men feel the most pain. How can they dare to let the economic be reduced back to what size it ought to be in terms of the rest of society, and still keep their power? You know the way you experience it is, "I'll have to lose my job. ~~xx~~ before I can be engaged in my local community." Yet we have the ~~man~~ job of finding out how do you do that. How do you put the economic so ~~it~~ you don't over-use it, or under-use it, but use the economic power for the sake of all men.

And of course, all of that is to say that finally man and the male in particular is his own sociality. One thing that startles me the most is to say that when you look at it, males are still around. They have not yet evaporated. They may be ~~is~~ trying to evaporate as hard as they can, or running away from it. But actually males are still being males and running what they ought to be running what they ought to be running in the midst of history, so our decision is really to be the sociality that we are. And there is our own possibility for the future, for the vital community that will bring back our ~~present~~ possibility of authentic engagement in authentic selfhood will take place when the man dares to act corporately for the sake of all men. Within the family, his sociality, is his family, his sociality is his maleness over against the female. And mark you, there is not going to be any kind of new families save where a male is a male and a female is a female. There is not going to be a family if they are a blob together, never separate. There is always going to be the male and the female. And you can just imagine, there you have a man and a woman struggling to be a family, and the woman on the one hand may be trying to recover her ~~femininity~~ femininity, and the way ~~she~~ she tries to

SOCIAL
BEING

recover her femininity is by trying to seek after some warm glow that she can always keep and hang onto. This is the one where she goes around sleeping with whoever she can sleep with. ^{That's} ~~That's~~ her excuse for being a female. Well, no! She is not going to create any new family that is needed for tomorrow. On the other hand there is that bitch that is always trying to castrate ~~whoever~~ whoever she can castrate and clip, clip, clipping through her life. She is not going to create any new family, because she is trying to be a man over against the male. On the other hand, neither are the males who are the mouses going to participate in creating the global era that ~~was~~ have before us. No mouse will survive in the midst of that kind of barrage. Nor on the other hand will the old tyrant come back, in which he tries to move in with hob-nailed boots and take charge of his family. If his family does ~~kn~~ knuckle under to him, he will have on his hands a bunch of other little mouses that ~~that~~ have made themselves subservient to him. Or finally, or course, what you are saying is that for man to be ~~man~~ man he has got ~~to~~ to be self with regard to the world. There is a tension that is just built into the way existence is, that humanness, society, takes place where a human being is a human being over against the world that he is in, and he is not synonymous with his world, nor can he be something excluded from his world, but rather he is in tension over-against it, or he has the possibility of being responsible for that world, but to be responsible for it finally means you are not responsible to any single thing. You cannot simply be responsible to yourself and participate in the global era. ^{is going to take} ~~It takes~~ your life, your death, if you are going to participate in creating the society of tomorrow. You can't be responsible to your family, for they have to ~~be~~ expend themselves for the sake of history, and therefore, no principles, no values, no anything are you responsible to, but rather you can be responsible for the whole of mankind, and that is our universal demand. Here is where our tactical thinking, of how we dare to actually concretize our lives is called for. Perhaps here we can recover some of the old images of being the political, again. Perhaps the new philosopher-king

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MCYLESKY 12/12/71

will be the one who is able to know this world in a way no philosopher ever knew it before, and rule this world, not in the sense of getting on a throne somewhere, but rule this world in terms of participating in it, shaping it for the sake of all mankind.