Experience **Education and Culture**

for

Men and Women

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another more fundamental point which can be made about the value of a day of respect for all men as human beings. A day of respect for all men should go beyond the current social activities referred to as the Men's Movements. This is true because the men's movement itself goes beyond the Men's Movements. The men's movement, more fundamentally, is a turning of the human psyche and the articulation of this turning through the male voice (or male gender). All of these issues, groups, and social activities are related to the male-female dynamic experienced throughout all times since the beginning of time. All eras since the beginning of eras have seen the explanation (scientific or otherwise) of the male-female dynamic, how things began or came into existence and what the end will be.

These last few points are well known not only in

academic circles but in much of the community at

large. Joseph Campbell and before him, Carl

Jung, Mircea Eliade and others from the Western

world have clarified the basic elements of cultural-

ly reinforced world views from depth psychologi-

cal or psychoanthropological perspectives. There is no such thing as a one-gender issue. Consciousness Raising Whatever consciousness is, anyone who is going to hold onto the "Mother Earth" metaphor should agree that "consciousness raising" would be a male metaphor. Carl Jung, the illegitimate father of the men's movement (circa the last portions of 20th century North America), and 2

Prime among my reasons for writing this

book is the hope that, with information and

awareness about the existence of annual IMD,

people will be more likely to celebrate the day.

The idea of a men's day was intended to be light-

hearted, but it is difficult even in these first few

lines to stay light. Given the less than warm

reception typically experienced by those of us

who address not only women's but also men's

issues, those who do address men's issues

frequently begin with an affirmation of their

interest in the general welfare. For instance, I am in favor of the international celebration of Women's Day. As a corollary to spreading the word about International Men's Day, I hope this book will facilitate fund raising efforts and make possible the International Men's Conference, Education Forum and Culture Exchange. This International Conference is tentatively scheduled to be held February 4-7, 1993, in Kansas City, Missouri. For details see the first Appendix at the end of this

Mixed in among the foregoing goals and

motives, and a variety of other goals and motives

which this book will address was a simple desire on my part to write something or do some

research based on my own experiences with

men's issues. Writing papers in the academic tradition, chairing paper sessions, editing the

work of others, and dealing with gender issues in

the academic world are light years away from

ongoing participation in men's groups in which

emphasize the desired level of communication. In this book, sometimes I will be emphasizing the feeling level of communication, sometimes I will be employing the thinking level. Even after clarification and emphasis in expressing personal reactions, an individual man frequently meets with what I call the "these aren't the droids we're looking for" syndrome. In the movie scene of reference, Ben Kenobi tells a soldier "these aren't the droids you are looking for" and the soldier, in turn, tells his squad "these

aren't the droids we're looking for." Time after

time the individual man meets this same situation.

If he expresses disappointment, he may be told

he "shouldn't be disappointed, after all, look at all

the positives." And if frustrated or angry, he is

frequently told he is being "aggressive" or "trying

to dominate" (another person). That is, when

feelings are expressed by the individual man, the

feelings are ignored frequently or well enough

that another party's thinking takes over and

establishes an accepted generality something like

"Even if it is conditioning, men usually don't

express feelings." Here and elsewhere, keep

track and clearly articulate whether feelings and a

process level of interaction are being emphasized

or whether the conversation, like this one, is about feelings and about mental processing. Terms, phrases, wordings, like "some," "a few", "the men I have known in person" are a necessary part of thinking level (cognitive) communications. Let me get another point out in the open. For the most part, communication is (behavioral) scrutiny, not explained in any one final literal way. A million and one points of reference and clarity could be made about Jaynes' ideas, and he makes many of his own in his book The Origin of Consciousness in the Breakdown of the Bicameral Mind. Hopefully, this unsophisticated crash course on metaphor helps to clarify the fact that there will always be a degree of non-literalness in language, in communication. This is not the same thing as inauthenticity. Some straightforward clarity vis-v-vis thinking or feeling, individuals versus generalities, and shared communication goals versus "Cool Hand Luke and the warden" will go a long way toward understanding . . . understanding an individual man (or woman) and understanding generalities including genderism and sexism. For better and for worse some men

and some women want some "gender differ-

ences" to remain as they are; no value neutral

critique of their position is possible. However, as a

means of education and consciousness raising

we can celebrate positive cultural accomplish-

ments attributable to the men who comprise the

male referent of the gender metaphor and that

women support, ignore, or protest, men still find

themselves faced with tasks simply because they

are men. International Men's Day is about

options. Women and men should both have

options. International Men's Day is an opportunity

to draw attention to the issue of options.

Whether they want to or not and whether

brings me back to International Men's Day.

profitably be reworded into "believing is seeing" in this case in which the initial reaction (belief) was unconscious, unknown, or unaware. Unconscious beliefs can lead us to see things which are not there. Unconscious experience and conceptions of the opposite sex are very common. Another saying says "Everything unconscious is projected." Given a reaction involving a human characteristic which is seen only externally (perhaps only in men or boys) and not experienced internally (as part of one's own system also), the reaction is perhaps a projection. The Gestalt suggestion that statements be used in place of questions--"/ need clarity!" in place of "Can you explain?" assists some persons in

seeing that personally meaningful answers-exper-

experiential (personal) knowledge. And, there is a

tendency in the collective to avoid personal

knowledge, to avoid personal responsibility.

Someone has her hair cut and "it looks horrible"

but "you hadn't noticed" and this "little white lie" does seem harmless, but is this mechanism

employed elsewhere? "What you don't know

can't hurt you" but to capitalize on this notion the

unknown absolutely must remain unknown!

(Good luck with that dream life!) And, this gener-

al approach maintains a dense, dark group of

characteristics available (because unconscious)

for projection onto (perception in) other persons

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(the opposite sex).

you experience them.

Increased or altered consciousness is

iential knowledge-- must be internal.

if you can. It seems as appropriate to be asking for information about men's issues as to be telling men and the larger community what issues are of importance to men. So, you tell us! Voire dire before the verdict(s)! Before we get too far into what others think, you explain what your own experiences are. Some researchers believe that open end approaches go nowhere and others believe that selected questions "lead the witness." Both conceptions have some validity. On the next few

page, at first just tell us about men's issues as

February 4-7, 1993 Personnel Call and Paper Call The International Men's Conference, Education Forum and Culture Exchange is being coordinated in cooperation with the Missouri Center for Men's Studies. The Conference and Education Forum is requesting conference personnel and then papers under several Interest Area headings which are pertinent to issues

experienced by individual men, to men as a

group, or to cultural conceptions of men,

masculinity, and maleness. Hence, the title

International Men's Conference; all women and

men are invited to participate in all capacities.

There will be concurrent paper sessions in the

academic tradition of organizations like the

American Educational Research Association, the

American Culture Association, the American

Philosophical Association (with no endorsements

implied), and similar organizations. There will be

keynote speakers, informal meetings, business

meetings, celebration of International Men's Day

(February 7), and social hours hosted by

international corporations. Provided that the interest, funding, and resources emerge in a

timely fashion, there may be pre-conference or

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letter of support from a pro-male sponsor who

has a degree or other clear, continuous

experience in the shared discipline of the interest.

Other exceptions may be entertained in pursuit of

international, multicultural representation. Per-

sons interested in service as Session Moderators

also may apply to Conference Coordinator, Box

10033, Kansas City, MO 64111 if an Area Chair Is

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INTERNATIONAL MEN'S CONFERENCE, EDUCATION

FORUM AND CULTURE EXCHANGE

KANSAS CITY, MISSOURI

U.S.A

not yet listed. Potential moderators should explain their interests in a cover letter (with resume or vita) and include three self-addressed, stamped envelopes to facilitate business communications. Papers (not proposals) should be submitted in some recognizable academic format including references and a 50 (fifty) word abstract clearly presented as such. Submission will be construed as a professional guarantee to present any paper which is accepted for presentation. Two different papers may be submitted, but each paper may be submitted only once and only one paper may be submitted to any one Interest Area Chair. Violation of this guideline will result in rejection of all submissions by the errant author. Though it need not be polished, each paper should be in a final form and of no more than 10 pages. At their discretion, Area Chairs may forward very sound papers which are not topically related to their own area to the Coordinator for redirection to another Area. At the time of presentation, presenters will be expected to have some audience copies and to avoid reading the paper. For the first year in extremely meritorious 52

Discussant provided that she or he is not also the

rights organizers; young citizens,* pro-male activists or supporters as well as by academicians

and draw attention to this paper call (through organizational newsletters, libraries, colleagues, etc.). Area Chairs will be encouraged to perform their function in subsequent years, hopefully,

becoming the backbone of any organizational

address(es); Session Moderator(s) and address(es)

Man's Elemental Nature (including developmental psychological, biological and depth psychological issues): T.R.F. Oaster, Area Chair, Elemental

Men's Health and Physical Well Being (including medical

from all disciplines are warmly welcomed.

Papers authored by government employees: politicians; members of the business, medical, and legal communities; pro-male human

Area Chairs should continue to circulate

Chair(s)

structure which develops. Paper authors, Moderators, Discussants, and non-participating interested parties are also invited to help spread this call throughout all nations and communities. INTEREST AREAS: Area

biological, and psychogenic issues)

Nature UM-KC, Kansas City, MO 64110

Political/Politicized Issues:

Single Men's Issues:

Area Chair.

Boys' Issues*

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Business (wide open): Government (wide open): * Only authors who have not reached majority age (for simplicity only, defined here as 18 years

of age) may submit to this interest area. Papers

may be handwritten, should include a title, can be in any format, should include an author's cover letter and must include a letter from the

conference-attending-legal guardian assuming all responsibility for welfare, travel, guarantee of author's presentation if paper is accepted, and

continual unobtrusive supervision at the

conference. Legal guardian must NOI make input to the actual paper or its presentation. Audience copies are optional in the Boys' Issues

Submit papers no sooner than June 1, 1992. In your cover letter, please briefly discuss how your paper fits the interest area to which you are directing it. Thank you for have a peer review before submission. Submit all papers directly to the appropriate Interest Area Chair. Throughout 1993, to obtain an updated conference call. please send \$5.00 (U.S. currency) and a selfaddressed, stamped envelope to P. O. Box 10033, Kansas City, MO 64111. If your paper is accepted for presentation,

you will receive, from the Interest Area Chair, an

official notice which mentions professional review

of all submissions and selection of papers to be

presented. One paper per Interest Area, please!

Please help us. Do not photocopy this call from

the book International Men's Day. Request

interested parties to buy the book or write for an

update (explained above). Thank you for not

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photocopying this form of the call.

Introduction

International Men's Day is conceived as a day of the type of activity which indicates the most comprehensive and enduring respect for men of all ages everywhere on earth. The ritual aspect of a celebration usually requires some uniquely specific activity or at least a variation from routine, ongoing activity. Many men will continue down their well worn paths on the first International Men's Day in early February and that is good for them; many men will not, and that is also good. In the conception of International Men's Day, there is no assumption that the basic mechanisms of existence will be altered by the celebration of the day. That the fantasy of progress or the material trance will somehow, someday deliver us is not part of the conception of a ritual day of respect for all men of all times. Celebrating the day in your heart and head may alter some of your experiences but there is no guarantee. Nor can I, in writing this book, meet my immediate, pressing goals, maintain high standards of prose expression and guarantee entertainment of the reader. Please buy this book yourself. Help us fund the establishment of an ongoing ritual of respect for all men.

other community groups, and in an issue oriented sense these other groups are like so many spokes in a wheel. The wheel has a hub and the hub represents core issues of interest to a variety of community groups. Sociologists and cultural anthropologists, to mention a few, know about these commonalities among community groups. Research studies and papers written by academicians from every conceivable discipline report on common issues addressed by men's groups, women's political groups, social policy groups, and on and on. Program schedules for the American Culture Association, the American Educational Research Association, and similar professional organizations abound with presentations addressing typical issues or facets of issues, which also are addressed by men's groups. Even after the current standard clarification is made that there is no one such thing as a unified men's movement, that the phenomena involved comprise a variety of sub-movements, even after analogies to other issues concerning which there are far left, far right, and middle-of-the-road orientations, there is yet 1

Not Men's Issues, Not the Men's Movements

here is that International Men's Day (IMD) is conceived to include all persons and all peoples, not just a few who are actively involved in work with the individual psychological, social, economic, and cultural issues identified with the men's movement(s). There are other social movements,

One point which should be understood

Campbell and others tell us the earth gods are female, the sky gods are male. Is that genderism? Of course this is metaphor, and is it genderism? Focus on consciousness! I will have some random thoughts about consciousness a little later on.

Wisdom?

wrote something like the following few lines about it. For as long as there have been people to employ or enjoy it, there has been wisdom. Some say that there was a time when our samesex elders were mentors and sources of wisdom. It is said that "The philosophy of one century is the common sense of the next." And yet in our era, there are very few known or accepted sources of wisdom (or common sense). This lack of sources seems to be at the heart of the people want quick answers phenomenon. People do want answers and they do want

them quickly. It is boring to be saying again, as

worshipped as a form of wisdom itself. Hopefully, some of the typical respect for quickness will

accrue to this current, quick effort to provide the

so many others have, that quickness

the concept of wisdom. In that specific situation, I

Some time ago I was trying to implement

general public with accurate information about International Men's Day. This book conceived only thirty days before International Men's Day 1992, the first International Men's Day (IMD). Later, I may try to defend the wisdom of men's day. 3 flesh and blood men actually cope with the facts of life that fall to each of them as a man. And, the neck-up academic issues are in a different cosmos from celebrating masculinity. I hope to

affect some connections among these different

realms of experience. It seems that there should

be a connection between talking the talk and

walking the walk. When speaking to groups, even

before I mention Cool Hand Luke and Appendix A

(see below), I like to beg off by predicting that my

efforts alone are unlikely to change the world. The

just an outline that includes many of the elements

of what others include under proper male apology

and some of the other topics addressed by one-

up members of audiences who absolutely must

"Yes, but . . ." a speaker and make trite points which get made one way or the other anytime

Cool Hand Luke and Appendix A is mostly

same goes for this little book.

somebody professes to be authentic about options or about rights and communication. I wrote out Cool Hand . . . so I could gently reassure borderline supporters, improve my ability to handle hecklers and, in general, to improve my chances of communicating serious messages. Talking the Talk, Walking the Walk Men know that, more often than not, there is precious little concern for their authentic individual feelings. Metaphorically, the culture talks the talk (invites feeling) but does not walk the walk (accept them from men). Early on in any attempted communication, it is good to clarify and

more well understood vis a vis language and literal or so-called material reality, it can enter into some very sobering realizations (alterations of consciousness). Explicit, literal use of metaphor has allowed me on many occasions to clarify intuitive knowledge and, at times, my own ideas to my graduate students. Jaynes simply points out that most or all language, speech, writing or other verbal communication is well seen as He means that the referents metaphor. (R-E-F-E-R-E-N-T-S) of our speech or discourse are not simply the observable things mentioned. He gives the examples of so-called concrete metaphors: tongues of shoes, arm of a chair,

eyes of needles. He gives examples of more

abstract metaphors: we stay "in touch"; others are

"touchy." When taken apart, the seeming

literalness which makes a metaphor communicate

profitably viewed as reception of an observer's

report. Observers' reports rely on language and

therefore they rely upon metaphor. Here, I am

Julian Jaynes' ideas about metaphor are of

addressing the metaphor quality of all language.

value in the present context. Once metaphor is

Metaphor

disappears. And, Jaynes goes on into science and other realms. A metaphor which I have found humorous mixes at least psychology and physics in reference to "the behavior of subatomic particles." Persons behave or have behavior and yet the precise nature of behavior is, despite an era of psychological 7 Consciousness Not surprisingly, Julian Jaynes has a great deal to say about consciousness and what it is not. In my own experience, the next few points need review, rethinking, sharing, and interconnecting, again and again when it comes to practical everyday knowledge (thinking) and experience (feelings and other perceptions). Experiential knowledge, awareness, wise sayings ... distinction between experiential knowledge and conceptual knowledge ...this requires an experience of the distinction between experience and conceptual knowledge; and you may go away from such an experience with a concept of it also-that is--you may have "words to describe" the experienced difference between experiential knowledge and conceptual knowledge. For example, the word "projection" itself is known in a different way if you have an experi-

ence of the collapse of a projection of your own.

For example, you met someone--an acquaint-

ance, friend, lover--and you had a reaction to

something in this person whom you met. Then,

shortly afterwards your reaction was noticeably

different. You may contend that the person

changed or even that he or she originally misled

you or lied, BUT if you somehow came to know

that your reaction or what you saw originated,

somehow, in yourself--then you gained experien-

tial knowledge of a projection. You became

aware--or more aware. In such a sequence of

reactions you are, at first, unaware of your original reaction. The saying "seeing is believing" can **Back to Thinking and Feeling** Many human situations may be handled effectively, albeit differently, if the individuals involved use their preferred functions well. A thinker can "think through" to a good response just as well as a feeler can "feel through" to the correct feeling; catch the ironic contrast! Gender, like any "typology" based on opposites suggests that there actually will be a need to clarify and sharpen understanding in most human interactions, but, as with opposite psychological functions some rapport is possible. However, sometimes even when persons state that they understand the other person a misunderstanding has occurred. Frequently, "I

understand" simply means "I'm going to be polite,

it's supposed to be impolite to disagree." Some

checking is always good; accuracy and

agreement are not the same. Demanding that

those around us will get good or correct answers

or our answers is probably not going to lead to

growth. Disagreement is to be expected, perhaps

Lack of Understanding, Disagreement, Even

points of information. I have done so in part so

that we can switch roles. We want to collect

information and you may want to give some

information. Whatever your individual case may

be, you have the opportunity to give information in the next section. Pretty please, give information,

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Questionnaire One

Basic Men's Issues

(Complete now, copy, and send later)

So far, I have avoided mentioning a few

even solicited.

Impoliteness

which you must deal as a man (or woman, specify which). Be specific and be certain to explain the most central details of the issue as you experience them from your own perspective.

In a sentence or two (at most), state the

most basic, most important issue with

13 concurrent training sessions. Anyone with a terminal degree in his or her discipline potentially may serve as an Interest (academicians; government employees; politicians; members of the business,

medical, and legal community; pro-male human rights organizers, activists or supporters). Papers

will be submitted directly to Interest Area Chairs. Chairs will have the primary duties of

Conference Coordinator, other members of their paper session, the moderator, and discussant (if one has been selected by the Area Chair) postmarked no later than January 15, 1993. Deadline for all paper submissions is October 31, 1992. Submissions cannot be returned and notice of acceptance should be available shortly after the submission deadline. Include one self-addressed stamped post card to be used to notify you that your paper was received. Enclose three (3) selfaddressed stamped envelopes for notification of acceptance/revision/rejection and session placement in the case of paper acceptance. Reviewer comments may be sparse, obtain at least one peer review before submission and submit early. Please, if you are submitting a paper, please consider serving as a Chair or Moderator or both. One person may also serve as Moderator and

Legal Concerns on the Horizon: Men's Movement(s) Issues:

Network Compilations (Lists, directories, and issues in

Poetry and Song: Military Issues:

Education (wide open):

Psychology (wide open):

Literature:

Questionnaire Issues (data, Issues encountered from Questionnaires in the book International Men's Day):

Culture Exchange

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refereeing/editing/redirecting papers, accepting papers as soon as appropriate submissions arrive (or rearrive with changes), forming papers into sessions (4 or 5 papers per session; perhaps two sessions of 4 or 5 papers). Area Chairs will compose a brief letter-of-acceptance and mail a personalized copy to authors whose papers are accepted. Area Chairs also will confirm that their sessions have Session Moderators (or serve as such) who will actually attend the conference and Area Chairs may designate a "moderate." Discussant for each session at their own discretion (or at the suggestion of others). Discussants are not required and should take up no more than half of the discussion/audience reaction time allotted to a session. Please share this personnel call with potentially interested and qualified persons. Applications for Interest Area Chair service should include a cover letter accompanied by a vita and three self-addressed, stamped envelopes to facilitate business communications. Non-degreed community members and graduate students of obvious merit are encouraged to apply with one 51

instances, if they arrange for a conference

attending translator, paper authors may present

in languages other than English. In these cases

something must be available in print, in English

for the audience. Area chairs may request "an

English translation" before acceptance in these

rare and clearly meritorious cases. These are all

issues of logistics. Moderators will apportion time

at the beginning of each session and again note

that papers should be presented, not read.

Moderators will give one-minute warnings and

STOP presenters at the end of apportioned times

to allow for discussion and audience reaction.

Presenters also will be expected to forward "final

as feasible" copies of their papers to the

53 Men's Economic Concerns (non-theoretical and wide open) Legal Concerns (Gender Issues):

Legal Concerns (Male & Female Relations):

common with men's movement issues):

Legal Concerns: (Children):

edile.

Arthur R. Ross, Jr., Area Chair, 1108 West 81st Street, Kansas City, MO 64114 [(816) 333-5322]

Stanley S. Blair, Area Chair, English, Duke University, Durham, NC 27706 [(919) 684-2714]

Philosophy, Rhetoric and Language:

Sexual Issues (including manners): Ethnographic Issues (issues specific to language/ nationality etc.):

As this book goes to press, final details for the Culture Exchange portion of the 1993 International Conference are unavailable. A fastival format is planned with listings like, for instance, Los Folkloristas from Mexico City, Mexico (this group is mentioned only as an example). Interested parties will be responsible for their own travel and hotel arrangements and expenses, and sponsorship if necessary. Interested parties should send letters of inquiry or promotional materials and a self-addressed stamped envelope to Coordinator of Culture Exchange, P. O. Box 10033, Kansas City, MO 64111 U.S.A. Exchange personnel must be original or authentic members of the culture which they plan to represent.

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