

## **Chapter 16**

### **The Point of the Ego**

I believe that consciousness itself derives in part from the interplay of different levels of cooperation. However, in patriarchy we not only become conscious but we also form the masculated ego-consciousness as follows:

When we (or others) attribute a sample character to ourselves, making ourselves the point, just as we would to something in the external world, we also become our own topic, the thing 'pointing back.' This self-referentiality ties the knot, shuts the door, blocks the view of its antecedents, reflects. It takes the place of the other, interrupting the other-oriented flow. We give credence to this shut mirror-door (it seems to be a mirror not only because we seem to see our selves but also because others are engaging in self-referentiality too). We believe in our own presence to ourselves, as if it were the source of ourselves. We create from it a dominating ego, as a sample against which we can compare the various moments of ourselves (our internal many) and others more or less like us externally. We nurture this moment of internal equivalence which is self-similar with the other internal and external enactments of the masculation process.

The result of finding a gender identity through becoming relative to the father as equivalent is reinforced by replaying the over-taking equation back into the individual consciousness through self-referentiality.<sup>1</sup> Then instead of nurturing others, we value equivalence over nurturing even internally. This eventually develops into valuing being over giving, abstract over concrete, general over particular--though of course these are not all concomitant. Instead, the true continuing source of our selves is interactive and comes from our other-orientation--the presence of others to us, our presence to them. We mistake our common projections of our self-referential self-reflections for the center of our creativity. However, the source of our ability to see those projections and to give and receive lies concealed deep within our other-orientation, like the fire that casts the shadows in Plato's cave.

People with masculated egos verbalize, like everyone else, creating their linguistically mediated consciousnesses. The self-referential ego mirror becomes the over-taking speaking subject, but this is not a social or psychological necessity. We can have linguistic mediation, interaction with others, development of the self without the dominating ego mirror--which is  $1 = 1 = 1$ , repeating the content of the hall-of-mirrors of the equation. In fact, many women feel ill at ease in our individualistic capitalistic society because we usually do not have this kind of ego.<sup>2</sup> Many men are also uncomfortable because, in spite of the pressures of masculation, they have maintained a connection with the mothering model.

### **Free (Masculated) Will**

The self-similarity of every 'one' with the index occurs also because we can actively implement the indication, moving towards the sample, like the finger. From the moment in which we focus ourselves in a self-similar way, backgrounding some parts of

ourselves, making ourselves internally one-many, we can initiate action towards a goal, a topic, a destination which we have singled out. We often call this 'will.' However, at that point we are usually not taking into account the giftgiving or communicative impulse on the other side of the ego mirror-door. The giftgiving motivation appears to be part of the many--part of all the rest of the contents of our consciousness we are not attending to. We may or may not let our e-motions, our other-oriented impulses, get through the door to cause us to ignore the mirror and to satisfy others' needs. Our 'right' motivation, the point of our actions, appears to come from the self-similar reflection.

We calculate, "What is best for me?" The need for this filter has been created by the competitive context of patriarchy. We also need to know 'who we are' for the purposes of survival.<sup>3</sup> We have to be able to say what gender, class, race, religion, sexuality we are so, knowing our definition, we know our place in the hierarchy and the rules that apply to us--how to survive in the system, be less vulnerable. The self-similarity that occurs at different levels allows us to say, "This is like me; this is not like me," making ourselves again according to the masculated images in different areas of life. The ego in relation to the subconscious is also a kind of concept sample with the resonances this has on the external, from family to government, which are also made in that image. Women's experience is usually somewhat different from men's because we are defined by men and when the man-word takes our place in marriage, we become the sample 'thing' whose place is taken by the 'word.' We 'know' our place in the system is not to be on top.

We could look at the ego with its will as another icon of the index, literally moving the body towards its object or destination (with other aspects of the self held back). But when we do caring, need-satisfying work, our behavior re-aligns with our motivation 'behind the mirror-door.' When we engage in over-taking, ego-enhancing, other-denying (exchange) behavior, we expand only the self-similar moment, the mirror, recalling the moment of comparison in the concept. The values of the masculated ego filter out giftgiving behavior.

There are of course variations on this self-replicating situation. Some women find that it is possible to have an other-oriented ego which can create self-preservation. It is also possible to do post-masculated giftgiving, as men and women do who support their families with the salaries they earn. In post-masculated giving, as in consciousness, there is a filter, the budget, which depends on prioritizing needs. It is not need-driven, as it would be in abundance, but availability-driven.

In the couple, men traditionally take on the role of the ego, women the role of the nurturer, the many, the subconscious. The person who has been discredited, even abandoned, as not-like (not similarly self-similar) returns as the nurturer of the self-similar (male) standard. Her giftgiving way is filtered out of the public arena and focused in the family. Her energy nurtures and upholds the filter, the public arena and those who succeed in it.

### **The Salary and the Ego**

Ego consciousness itself is a kind of exchange-and-masculation-based filter mediating between the ways of giftgiving and of exchange. Property ownership also filters out giftgiving, but women's consciousness is usually socialized to continue giftgiving. Participation in the labor market allows a reconciliation of the two modes after the fact. The worker supports a family by giving to it from the 'property' of his/her monetary definition--the salary. The market is based upon masculation, and its process is therefore more attuned to those who have experienced that process as boy children.

For women, the market is an external context in which they can of course succeed, but it does not resonate with their original categorization. Earning a salary and supporting a family resolve psychological conflicts which a woman does not originally have, so it does not have the same effect for her. The advantage for her is that participating in the market can resolve the practical problem of the 'have-not' status, and it allows some women access to privileged categories constructed by patriarchy.

The salary, a portion of the general equivalent, determines what category a man in the traditional family is in, what he is 'worth.' Then by giving part of his 'money name' to his wife he can 'heal' his masculation. Money is a temporary replacement for the gender term 'male.' He could not share 'male' with his mother, give her all or part of his gender name, but he can share his money name with his mother's successor, his giftgiving wife. The salary determines what he can receive and what he can give and, therefore, is a filter, like the ego. Judgment about one's identity seems to determine what a person can have, since s/he becomes adequate to it, treating it as a self-fulfilling prophecy.

The houses a person helps to build as a construction worker take the place of the gifts of nature and become the property of someone. However, the worker's monetary 'name' often does not give him/her enough money to buy them. His/her 'giving' to the community (as exchange) takes the place of individual other-oriented giving and creating community with his/her family. The 'money-word,' \$, takes the place of that act of substitution.

Males or females who give their salary to the family are like the person who gives the name 'male,' the name that privileges the boy and makes others give to him. But the boy receives the 'name' because he has the 'mark,' like the price tag. When a man supports his wife and family with his salary, he is giving her the 'name' even though she doesn't have the 'mark.' When she produces a son, however, her lack is resolved. She seems to merit her husband's sharing of his money name by bearing a son.

The relation between women's free labor in the home and the husbands' salary is influenced by this transposition of the gender definition and is not identical to exchange. He gives her part of his money-name, while she continues to give free caring labor which is not defined by money or quantitatively assessed. His salary is the re-incarnated word with which in scarcity she can buy the means of nurturing, so that she can continue to do free giving with all its qualitative variations. (It is almost as if she were made dependent upon his masculation, his gender term, for the means of nurturing--her own breasts being the prime example of these means.)

By sharing the money name with her, the husband names or categorizes (and corners) her caring labor as 'for him.'

All of this has now been reworked by the entry of women into the labor force and single parenting. Women themselves work for the money name and supply the means of nurturing for their children. Thus it is clear that money is only a 'word,' a translated gender term, which anyone can potentially acquire. Like the gender term, it is not biologically but socially based. Earning a living empowers some women by making their survival less tentative and dependent on a male's earning power. However, the whole exchange economy is a product of masculation and necessarily makes most people into 'have-nots.' The economic masculation of some women will not solve the general problems caused by psychological and economic masculation of the society.

### **(Hetero) Sexuality and Killing**

Gender and its result, male (dominance)-based-heterosexual sexuality, over-take nurturing as the model for both sexes--fitting in with language which takes the place of material communication. Just mentioning the gender of the child seems to tell us that gender (i.e., difference from or similarity to the mother), and eventually sexuality, is more important than nurturing. The boy's physio-cultural difference from her is more important than her nurturing way. Similarly, killing with a phallic index symbol, which can be seen as transposed (hetero) sexuality, is more important than nurturing. The animal or person submits and becomes passive to the will of the shooter.

However, the animal that is killed by the over-taking phallic index can then be used for nurturing: like the woman who is dominated, over-taken, upon whom her dominator can become parasitic. Hunting itself is like exchange because the object, the receiver of the 'indication,' is transformed and re-categorized. It becomes the property of the hunter, separated from its will, like the product which is separated from its owner in exchange (or the child from the mother by his gender definition.)

Then the shooter kills other men (his competitors) for protection of his property or his nurturer or his nature or his masculation mechanisms--or for the safety of all of the self-similar masculation mechanisms collected together in his father-land.

Post-masculated nurturing usually requires re-cognition (another look-alike of exchange). Women (and less powerful men) nurture the dominator, and he works through the very mechanism of masculation to nurturing of a sort, over-taking and/or 'contributing' in that strange way. Male consciousness allows post-masculated giftgiving instead of non-masculated giving. The 'mark' is like a case ending in language, which shows this is his role. He has that 'case marker' (or 'tag'), and so can traditionally only give in specific socially determined de-personalized ways, which involve alienating the product, giving to the community, to others in general, in exchange for the 'money name' by which he can become a privileged receiver. It is this strange model the boy has to imitate.

Money, too, can be seen as a collection of quantitative case tags. As legal 'tend-er,' the tags say 'pay to bearer.' Like a transformation from active to passive, the price tag and the male 'mark' also indicate that their bearers must be treated as the receivers of specific gifts. Then the more possessions or money, the more case tags a man 'owns,' the more he controls and the more he 'deserves' to receive.

The dominated woman gives up giving sexually to anyone other than her husband, and materially to anyone other than him and her children. The shift of modes from gift to exchange, from maternal to post-masculated giving, becomes identified with the mark of the male. The icon of the sample shifts to and implements over-taking. And the penis itself changes, becoming erect. It does not have a self-similarity like the hand, a repetition of the relation of the sample to relative items in itself, so it has to find its identity as 'one-to-many' outside in a relation of competition with other males' penises for superiority. Then all men are considered 'ones' with relation to women (who do not

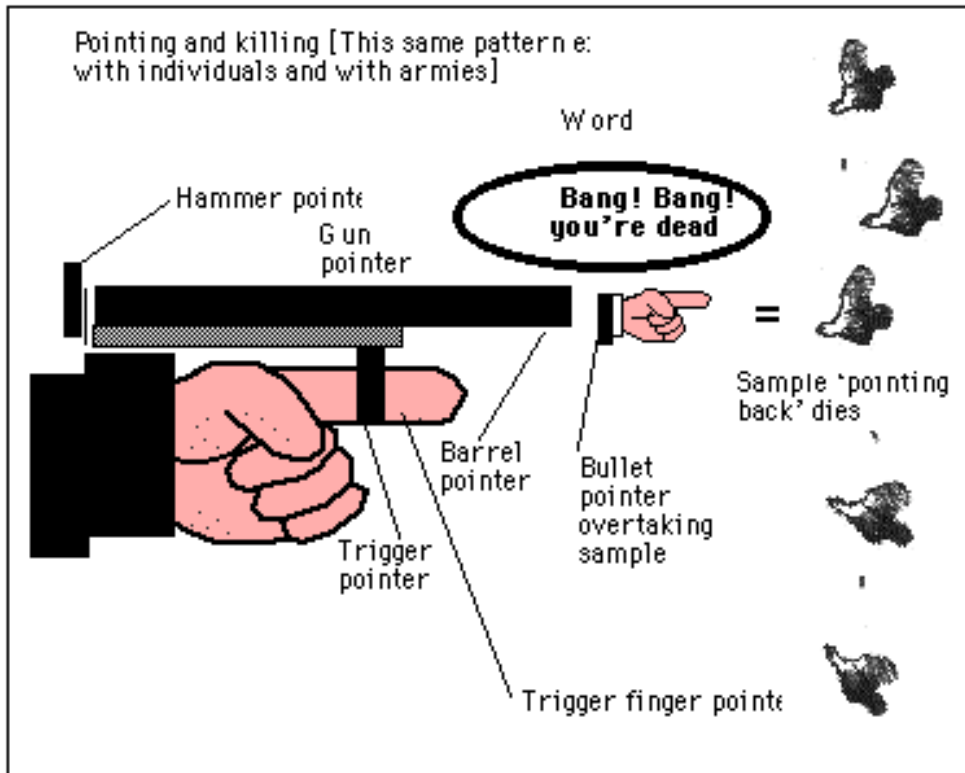


Figure 32. The gun is a mechanism constructed out of phallically invested indexes of different sizes.

have the 'mark') as many, and they practice domination upon them to prove their superiority.

### Shooting

The index precedes the penis as an instrument of both sexual and non-sexual knowledge and, in fact, the penis is not necessary for identifying anything. The (false after all)

identification of penis and index has perhaps been turned around so that the index appears to be a detached penis, which then may be transposed to become the bullet or the arrow. Also, saying it makes it so in masculation and in shooting. "It's a boy" and "Bang, bang, you're dead" have similarly alienating effects. By identifying something as one of a kind, you may exclude its other possibilities as an individual constant object. Shooting is made in the image of masculation.

Pointing at the boy, naming him as 'male'--that explosive noise--takes him away from giftgiving life. The index is the trigger finger and the shift in levels is like the trigger mechanism, which is also a shift in levels, as the finger moves back to shoot the gun. The word is the sound of the bullet, which names the 'other.'

We point the finger, picking out or indicating a sample object; then we speak the word, naming it, moving from non-verbal to verbal. The explosion accompanies the contiguity of the transposed index with the object which it penetrates. We move from the index concept icon (plus the concept-action of singling out) to the word. (See Figure 32.) The penetration of the other by the bullet-'gift' is really a service to the ego of the 'giver'-shooter. Shooting reinforces the exchange logic while the violent penetration of the body (and heart) of the other recalls and reinforces rape. The gun and the penis both function as 'ones' to allow their bearer to achieve privileged 'one' status.

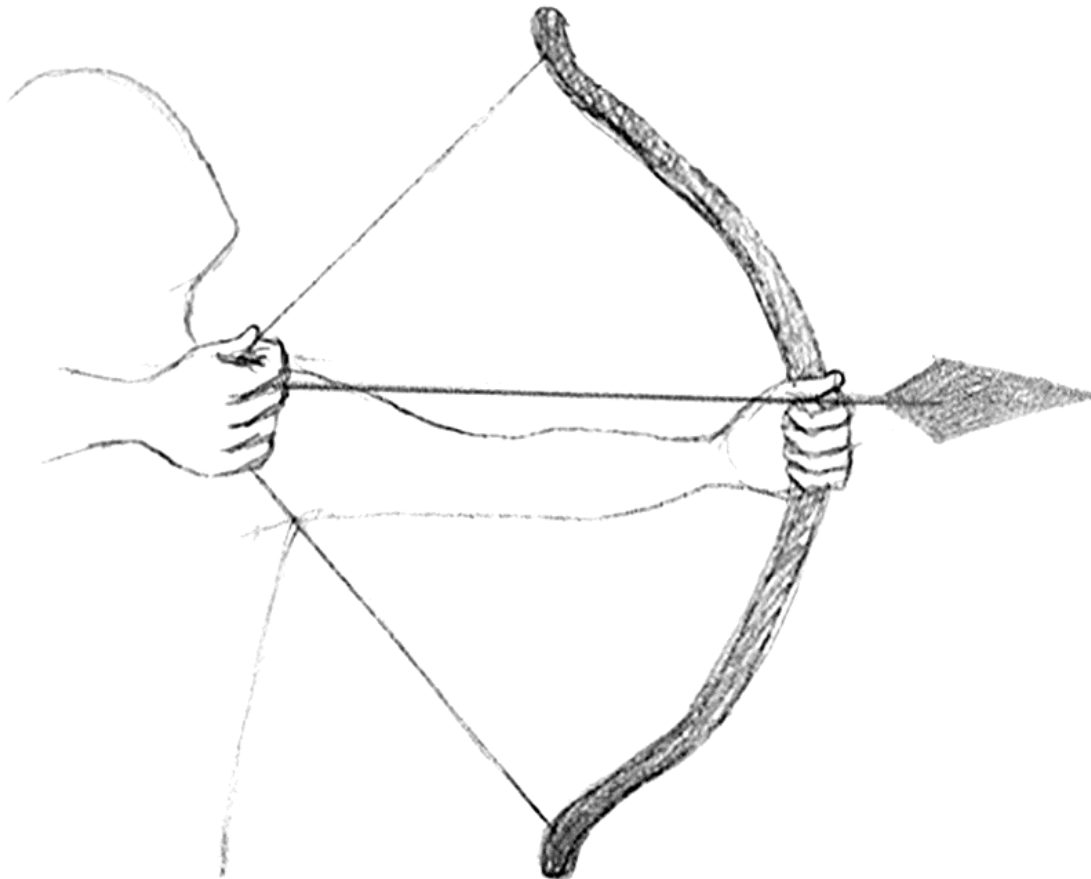


Figure 33. The arrow is an over-taking 'one' pointing at a sample, one out of the many (E pluribus unum). This indication is not of some product to exchange but of a living being to kill.

The bow and arrow are made to function by holding back the string, then releasing it, so that the attention-energy is transferred onto the arrow. Like co-operating fingers held back to let the index point, the fingers pull back the bowstring. (See Figure 33.) The same thing happens with the index pulling the trigger, releasing the hammer which has been cocked, onto the pointing bullet. Like holding back, then releasing the word and/or the pointing finger, the strength of the many supporting the one comes forth explosively. The energy of what is withheld is focused onto the index. Perhaps an analogy may be drawn with the many actions involved in hunting--going to the forest, looking for the prey--the many co-operating actions which feed into the kill, over-determining it.

When we point at animals or people with a gun to kill, we must hold back our giftgiving impulses towards them, making them samples which will become dead objects--the animal useful as food or the person as elimination of danger or competition. We steel our will internally against other-orientation or giftgiving (poor rabbit) then single them out externally, taking life's gifts away from them, making them passive things. The internal mechanism of singling out, at the same time setting aside giftgiving, is like the mechanism inside the gun. With our index finger, we pull back the trigger-index; the hammer-index falls upon the bullet-index, making its charge explode and go forward through the phallic-index-gun barrel. The bullet-index hits the animal's or person's heart, stopping his/her internal giftgiving, transforming him/her into an object in our possession.

The explosion in the chamber of the gun matches the explosion in the chamber of the heart of the one who is killed, and also in the heart and mind of the killer, or perhaps in his penis, where the pointing and the over-taking analogously make something come explosively from the sample pointer. Masculated will = penis = gun, and there are economic analogies as well. It takes an internal exclusion of giftgiving to create an external exclusion of giftgiving in the body of another, through the internal mechanisms of the gun, which are explosively externalized.

The spear or gun or bow and arrow point out and kill. The sharper focus backgrounds the life of the animal, giving value not to it but to the life of the pointer and the concurrent death of the animal. Then the prey becomes a gift of food. So hunting is a close analogy to pointing for communication because the killed animal becomes shareable, a gift, like the item that is pointed out. Similarly, the death of the enemy killed by pointing knives, spears, guns and missiles becomes a shareable gift for individuals, gangs, the army and the Patria.

This blood-soaked gift, our common ground, is divided into our properties which we again defend from one another with guns and knives. Whole armies point at one another, their technology made in the image of the reified pointers which show that they are in the superior category, abolishing the 'other.' In years of international tension, missile silos dot

the landscape and missile-bearing trucks circulate, ready to raise their pointers and shoot their warheads at the enemy. From the knife to the gun to the nuclear missile, from the armed individual to the armed forces, the reiteration of the definition and the mark of 'male' transform our civilization into an immense fractal pattern consisting of self-similar images of masculation at different scales. The pattern self-validates and drains the energy of everyone and the planet into its agendas, sacrificing millions of human lives. However we may color and disguise the pattern, it is an ugly picture.

In ancient days the hunter only transformed the animal into food, property, a gift. A common attention circle, a circle of hunters, a council fire, a cook fire, a stove, a stage, accepted the gift. The topic--the fire, the food, the nurturing gift--became the common focus and the 'thing' related to a word, the repeatable sample. The gatherers and farmers also brought together their harvests. The topic was gathered using gifts of the past, past topics, past gatherings and council fires, individual points of view together. We are the others who the gifts of past hunts and harvests are also for, and who make them exist again for the people of the past, letting them still exist, even if they didn't know it as they conversed and ate. We also leave gifts for the people of the future.

Generations are like water flowing down a cliff, making pools, then overflowing and going on and making more pools. The common focus is a gift. In other words, an 'extra' that comes to us in the present and the future is that other people from the past can do it too, sit in the circle with us as we can with those of the future. 'One-many' dominance does not contribute a topic or a gift for others in the future because the goods it provides are not shareable, since they are monopolized by the one or used for constraint. The 'many' all give to the 'one,' not to each other.

### **Giftgiving Versus the Hall-of-Mirrors**

Giftgiving is often discredited as crazy because it threatens to interrupt the fractal hall-of-mirrors. Common attention to others makes the self-similarity of the ego unnecessary, irrelevant. In fact, giftgiving is enhanced by the diversity of the others to whom one gives (among other things because their needs are different from the giver's and thus occasion growth and variety, not competition). Because giftgiving threatens the economic exchange paradigm and its ego structure, we exclude it from consciousness and force its female practitioners into isolation, though they are legion, in the family.

There, they can be counted on to ensure the maintenance of most of the children in spite of numerous and overwhelming difficulties caused by scarcity. As isolated givers, mothers often endanger their own survival by giving too much in a localized way without being able to change the social structures. The 'catch-22' here is that they cannot change the social structures because giftgiving is not recognized as a viable alternative, and they cannot recognize its real viability until they change the social structures.

Being committed to something against all odds is one strategy people can employ to demonstrate its importance. However, doing giftgiving to self-destruction seems to prove it does not work because it annihilates the giver. Instead, the context of scarcity itself and

the separation of givers from each other cause the destruction and extenuation of the givers. Others would have to begin to follow the model of giving in time for its practitioners to receive from others, as well as give (even if this might have the appearance of exchange.)<sup>4</sup> For these and many other reasons, giftgivers have to recognize what they are doing, name it and practice it consciously. It can really be viable only when it involves many and creates a context, as a general, not an individual, solution.

Nevertheless, because giftgiving threatens exchange, other seemingly benign obstacles are put in its path. For example, 'humility' is its necessary virtue (don't brag about it)--a fact which keeps giftgivers from asserting themselves as models. A man setting boundaries, protecting 'his' woman, is really protecting his giftgiver, for himself, against her giving to other males. The internal structure of the ego-oriented masculated male is the interpersonal structure in the traditional couple. Patriarchal family values assert the right of dominating parasites to their giftgiving hosts. The phallus as the index invests the masculated male (or his ego consciousness or will) as index, so that he tends towards over-taking and domination of giftgiving, including the domination of his own internal gift motivations. If another external sample male 'points back' at him, the two of them must obviously compete for dominance.

The ego is one-many regarding other elements of the self, other people's egos, and all the samples that can be picked out in the world. It becomes relative to some larger samples as its equivalents, like the little boy to the father. From ancient Egypt to the modern US, large phallic symbols of the state, embodying the father of the country, Washington monument style, impose a relative status on many otherwise privileged samples. All the citizens of a country can patriotically unite with each other relative to their country as one (with regard to the many other countries), with its ruler as their national sample human.

The personality cults of recent leaders, whose mammoth images dominate public spaces, are examples of this. Until recently, in communist countries enormous pictures of the heads of the movement looked down on the meeting places of the masses. When Kim Il Sung recently died in North Korea, the television showed the crowds beating their breasts and weeping before the immense statue of their leader. The preservation of Lenin's body in his mausoleum in the Kremlin gave the Soviet Union an image of the constancy of the masculated ego-will, while the toppling of his huge statue with pointing finger outstretched is another case in point.

## **Destination**

The difference between many of the self-similar levels is the time it takes to carry them out. The time it takes to say a sentence is briefer than the time it takes to exchange, so you can also do more of them together. Masculation itself takes years. We are indexes ourselves; our movements towards a goal are indication gestures. We can indicate the goal or actually go to it, to touch it. We have future orientation, a goal or destination transposed onto time from space. We can also point back at where we have come from spatially, and back in time.

Pointing may take as little time as lifting a finger, or as much as it takes to travel to a destination. We act like the index when we go along a path from a point of decision at which we single out our goal. We choose a location to which to go, which is one among many. We can look at this metaphorically--also as the ends which 'justify' (or over-take) the means.

A goal which is identified as the destination or point may be something other than the satisfaction of a need. Is our motivation for travel ego or other-oriented? Exchange seems to allow us to do both or neither, only increasing the (money) sample. Caravans traveled to distant destinations to trade. Travel is like the phallus is in sex, going to a destination. The pioneers' journey to the West, conquering nature, pointed out 'virgin' territory where the men with index-guns killed the men with index-bows-and-arrows and then embedded themselves parasitically, homesteading on 'free' land.

Horses, with their large energy, can appear as phallic indexes as they gallop towards a destination. Cars are similar, but we can actually travel in them together, indicating a destination, and pointing out points of interest as we go. The road and the scenery are foregrounded and backgrounded in a constant flow; the road at which the car points and the common destination are topics held in common. The mechanism here is a foregrounding and backgrounding one. We pay attention to the foreground and self-consistently do not look at the background, which flows into the past. But it is the mechanism as a whole that overcomes the non-mechanism processes--which we do not see. (Is the index's shift of modes an original proto technology?)

Then we point our rockets at the moon to conquer it--and put our little flag pole on it when we get there. Our scientists rush to the goal of making a bigger bomb, winning the war, and produce a nuclear mushroom which points out its own unmistakable phallic character, murdering hundreds of thousands in the short term, and millions or billions long term, through (invisible, unindicated) radioactivity. We can kill with the index, but creating requires the whole hand.

### **Changing Hands**

The other side of foregrounding is the backgrounding we do not pay attention to, but which is just as much an activity. In pointing, the drawing back of the many fingers is as intentional and energy-consuming as extending the index; yet we hardly consider it, perhaps because we focus on the repetition of the one-many pattern between the pointer and the pointed-at. But the other fingers are helping the index by drawing back. Drawing back some fingers is part of the intention of extending one finger. The same thing happens interpersonally, when some people step back or give-way to let the other one step forward. It can be part of the same intention of the group. However, since our focus goes onto the one (or sample) it does not go onto the many. Then it is easy to forget them (as masculated 'samples' forget those who are giving and giving-way to them).

There are two 'manys'--the many fingers which are part of the hand--perhaps also representing the other internal items or considerations the indicator is not attending to--and

the many on the external, the other things which are not being pointed at. If the fingers actually help the index, by analogy the things on the external 'help' the one in focus to come forward by giving-way or giving up being the focus. In the family, women have traditionally been the excluded fingers; outside the family, they have been the excluded items. In the OBN, male pointers vie for the position of the one in focus, as well as pointing at their superiors all the way up their hierarchies.

Perhaps this is supported by the fact that the penis does not have other 'fingers' to exclude. The other fingers have just disappeared in the transposition and psycho-social 'evolution' of the sign from index to genitals. If the penis is the 'finger,' the male body is analogous to the hand.

I would like to propose that 'man' comes from manus (Latin for 'hand'), as the body-hand with the penis-index. Wo-man would thus be the womb-hand, the whole hand which creates and gives.

Taking the others' point of view is part of giftgiving. Males (and females) usually stop doing it when they give up giving. Meanwhile, many women give up pointing, or being the point, and they take the point of view of men's pointer, which needs to point and to become a 'sample.' We help men. We look at what they need and at what they point at because our point of view has been excluded. It has been held back, excluded for and by them and, therefore, we do it to ourselves as well in order to make theirs work as a focus and to support them in being a sample, over-taking us. Sometimes there comes a point at which we cannot take it any more, a point of departure. Then we take a stand from the point of view of giftgiving, which can see itself.

Giving and nurturing are typically done with the hands, to which having or lacking the penis are irrelevant. Even the baby's pointing can be seen as a request for a gesture of giving by the mother, an attempt to elicit her wo-man's womb-hand. As nurturing men who take care of their children have recently shown, the pointing hand can transform into a giving one. I am pointing this out in order to elicit the gift of that transformation not only at an individual but a social, systemic level.

**1** In fact, the result is the focus, the 'sample' self, the one. Once we begin to count, we require a context of 'ones.' Saying one 'one,' two 'ones,' etc. and one times 'one' equals 'one,' probably requires a knowledge of other 'ones,' from some other context.

**2** Perhaps intuiting the role the definition has for the male identity, we hang on men's words, hoping they will tell us we are 'beautiful,' 'intelligent,' 'a good wife.' In this way, we almost create a self-referential ego in their image.

**3** The patriarchal investment of the sample position invests the ego sample with over-taking when it wouldn't be doing it on its own. Also, males see themselves as 'ones' because they are giving up giftgiving and other-orientation, for self-referentiality. I think

the experience of the ego is 'anchored' in the body much as Neuro-Linguistic Programming theorists say other types of experiences are anchored.

4 Co-dependence therapy interprets the givers and the people with un-met needs as excessive. It focuses on healing individual dis-ease, not on the diseased system, which is creating a context of scarcity and thus generating enormous numbers of un-met and un-meetable needs (which are actually used as economic motivators). Altruism is creative and life-enhancing, except when it is captured and drained by a dominator or rendered impossible by a context of scarcity. It was once estimated that 98% of the people in the US were co-dependent. That percentage seems to me to be clearly the red flag of a misinterpretation. It is normal to be altruistic. We are not being allowed to freely practice our normal nurturing behavior, because our means of nurturing are being robbed by the system, as well as by privileged 'ones' inside and outside our families. Co-dependence theory and therapy, by validating not giving, allow us to solve individual problems and live in the exchange system without challenging it.

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## **Chapter 17**

### **What Does Democracy Re-Present?**

Language is a response to communicative needs, which proliferate and diversify according to their satisfactions and according to on-going experience. These communicative needs overlap or co-participate with needs having to do with things--needs to consume things, but also to use them instrumentally, or to locate one's own or others' needs among them, perceive them accurately, foresee the consequences of their processes, etc.

Satisfying each other's needs having to do with things creates bonds among humans as those special parts of the external material world who are part of the same species as ourselves--who receive from and give to each other. The bonds created by language are similar to the bonds that would be created by sharing those things, if we could do so. Some of our sharing is impeded by the fact that there are things we cannot give to each other, such as mountains or our sensation of red, or granting the wish that the nuclear age had never happened. Much sharing is impeded by scarcity, in that there is not enough of something for everyone. Much is impeded by private property and our practice of not-giving. It is perhaps the differences in the reasons for not giving and receiving that makes the actual sharing of language so abstract and 'psychological,' transforming the mind into something different from the body.

We share abstractly, and this sharing produces only egos and minds, not peaceful and abundant material communities. We do not share goods concretely with the many. Perhaps we even practice giftgiving only with our immediate families and friends. What

we do share, instead, is the not-giving of exchange, which makes us separate and adversarial, and connects us to each other only through the laws of the state, if at all. Exchange makes us into things that do not give to each other, except linguistically, so we are not part of the same species of nurturers. Instead, we organize ourselves into 'concepts,' which are organized into more general 'concepts.'

### **The OBN of 'Ones'**

We create word-like representatives in government to take our places, organizing the larger group for us, deciding, commanding, legislating what giftgiving remains, the giving of obedience, of public services, of taxes. The representatives allocate (give) our tax money.

The lexicon, what Saussure called langue, is a purely differential system of words seen as values in which each element is related negatively to all the others as what it is not, and positively to the things it re-presents. For example, the word 'dog' is what it is because it is not 'cat' or 'beautiful' or 'justice' or 'running.' Those are negative relations it has with other words. 'Dog' also has a positive relation to dogs, which it re-presents.

We identified a very similar relation in private property, where each owner is related negatively to all the others, by mutual exclusion, and positively to the property s/he owns. Money, like the verb 'to be,' mediates between these mutually exclusive elements, creating a second substitution, a quantitatively divisible value concept sample,<sup>1</sup> to which property can be momentarily related, and the property of one owner can become the property of another--without resorting to giving. Giving to needs implies inequalities--while exchange implies and requires equalities, covering up needs and giftgiving.

Speaking about money as the 'general equivalent,' Marx commented, "It is far from being self-evident that this character of being generally and directly exchangeable is, so to say, a polar one, and is as inseparable from its polar opposite, the character of not being directly exchangeable, as the positive pole of a magnet is from the negative. People who give free rein to fancy may therefore imagine that all commodities can simultaneously acquire this characteristic of being directly exchangeable--just as, if they like, they may imagine that all Roman Catholics can simultaneously become Pope."<sup>2</sup> He says that "a commodity can only function as a general equivalent because, and in so far as, all other commodities set it apart from themselves as equivalent."<sup>3</sup> (See Figure 34.) Marx is actually talking here about money as what I would call the incarnated concept sample. What he sees as 'magnetic polarity' is the polarity between the one and the many, the concept sample and its related items, and/or the word which has taken the place of the sample as the equivalent for that concept, and the related ('relative') items. In his description of money as the general equivalent, Marx identified an important moment of concept formation and the incarnation of the masculated concept--though of course, at the time, he did not see that was what it was. His analysis of the relation between money and commodities is notoriously difficult because that relation involves so much more than meets the eye.

In masculination, the family is set up like the concept, where the patriarchal father is sample or 'general equivalent.' He takes the place of the other members of the family in decision making, instituting command and obedience through his over-taking will, and representing them in the society of men, the OBN. We have seen that property is related to its owner in the many-to-one concept (or family name complex) way. A similar thing happens with our government.

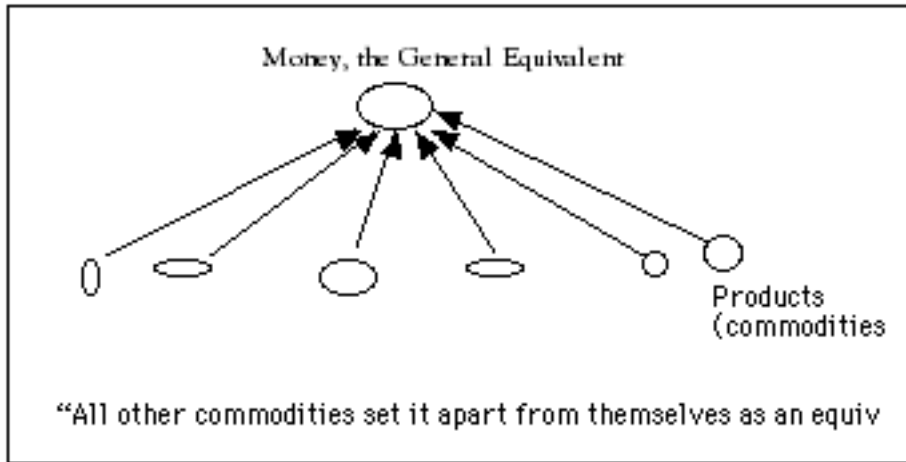


Figure 34. Money is the general equivalent. All other commodities set it apart from themselves as an equivalent.

Curiously Marx personalizes commodities, saying that they choose one of their number to be the equivalent, and this is just the democratic process personified. The US Declaration of Independence said "all men are created equal," at the time notoriously leaving out women and slaves (free giftgivers) from the democratic process. The fathers of our country were an OBN, made up of white male property owners. They divided themselves into groups according to location, each of which chose one of their number to be their general equivalent, to take their place as their representative in the governing bodies made up of the 'ones' who were representatives of other groups.

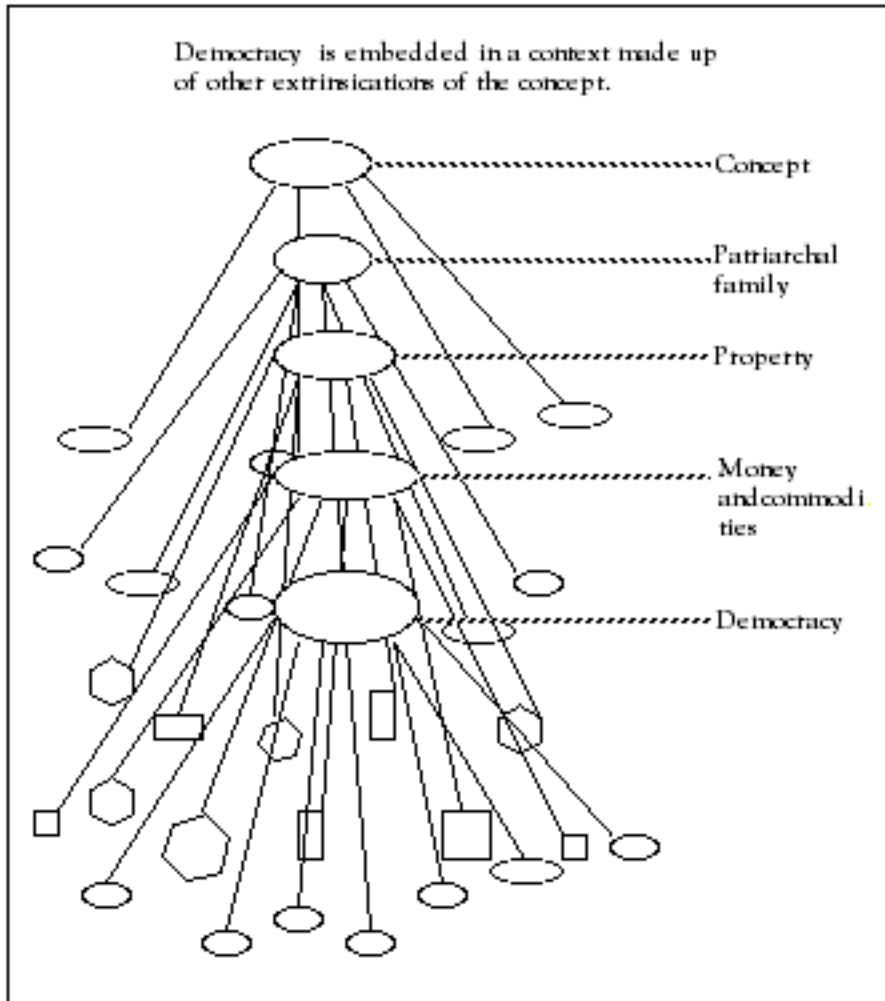


Figure 35. Democracy is embedded in a context made up of other extrinsications of the concept.

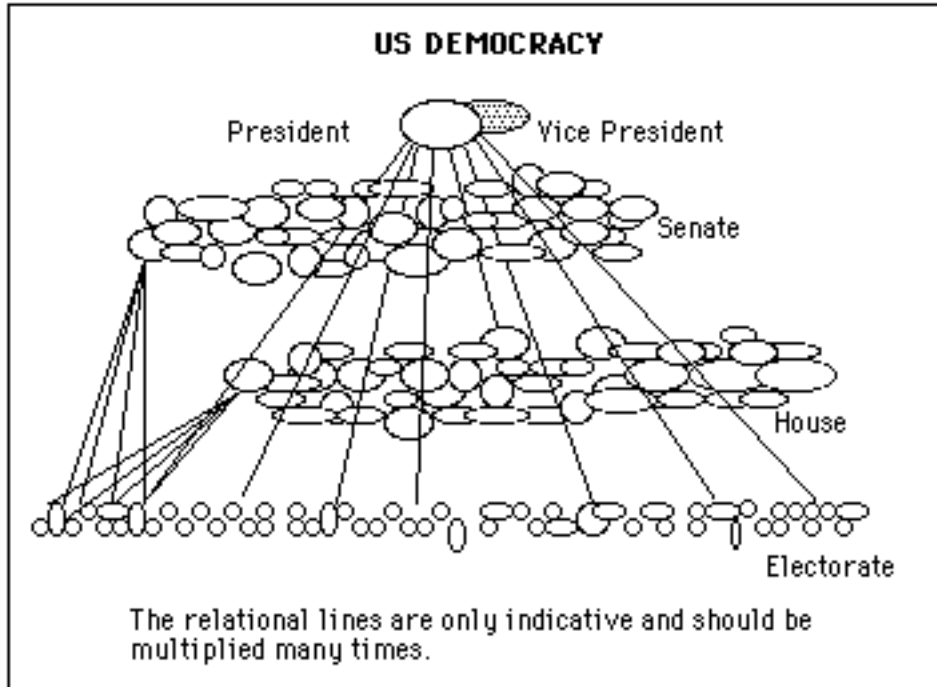


Figure 36. Re-representative government. (Compare with Figure 37.)

The OBN 'members' typically were themselves, by choice or by force, already in a 'one' relation regarding their families, and in a self-similar 'one' relation regarding their properties. The 'representatives' made decisions which affected those who had no power of choice, as well as those who did. The context made up of 'representatives' formed a new meta group, an OBN of the OBN, which had its own internal dynamics. A general equivalent was also chosen from among the group of the choosers, to be the general equivalent and representative of all, the president.

When the inhabitants of a nation are allowed to choose their representatives, the process appears to more directly reflect the concept process than, for example, monarchy does. The representatives then appear to be not just the samples, but the 'words' which take the place of all the members of the community or group. Like the words in the language, they are in a mutually exclusive relation with each other, but they have a positive, though polar relation with those they represent. (Figure 36) From this position, they reconstitute themselves as a community, giving to each other and receiving in various ways, making deals, coalitions, etc. This community acquires a life of its own with power over the lives of the many.

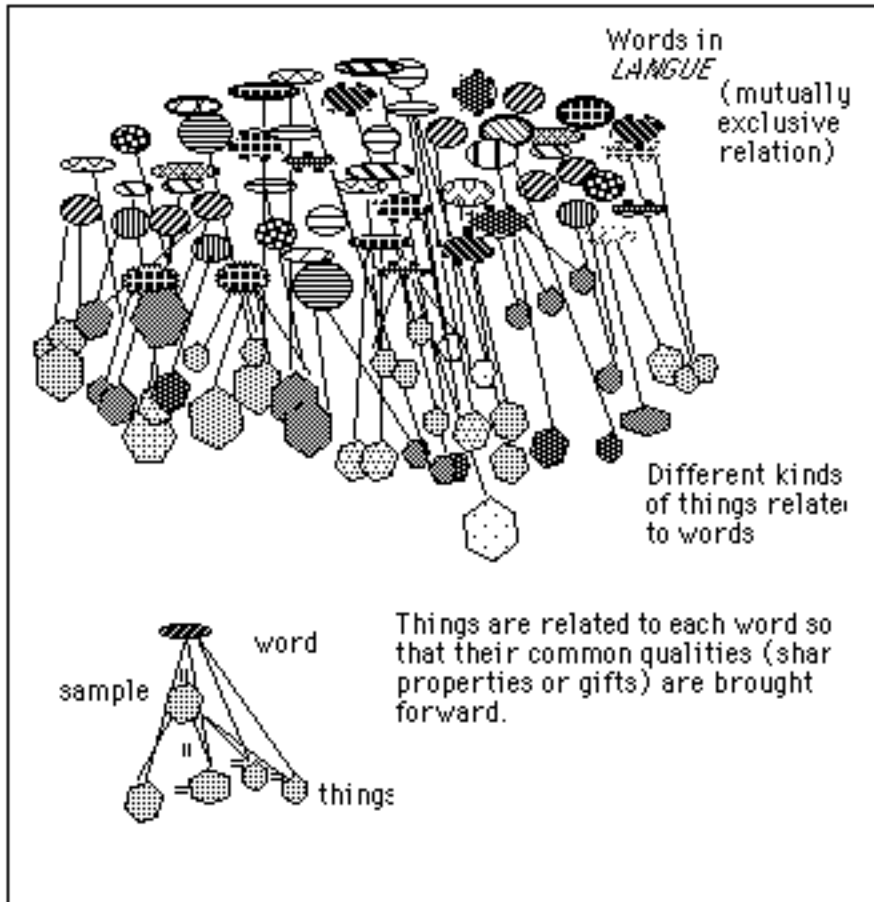


Figure 37.

National boundaries then become like the boundaries of the concept. Those outside are 'things' that are not related to those 'samples' or to those 'words.' They are not represented, though they are affected by the decisions the representatives make, especially the decisions made in the nation that achieves the one status among nations.

If we stand back and ask ourselves, "If this is true, what does this configuration mean?" the strategies we have for interpretation pass through the concept process itself, and we are led to repeat the problem. However, if we access and give value to the model of the giftgiving mother, we may be able to avoid projecting our conceptual and linguistic patterns into our governments.

We could devise a way of organizing society free from projections and their subconscious resonances. We would not need to mutually exclude others in order to have national or individual identities, and we would not need to create relations of below and above, 'things' and 'words,' 'manys' and 'ones' in order to make individual or collective decisions. Rather, co-munication, forming the co-munity by satisfying needs at all levels, would be understood as the basis of meaning as well as the guiding principle for the organization of society.

Those in the 'word' position, the representatives, are themselves sometimes organized like the concepts of gender. US Democrats, for example, usually pay more attention to needs, while Republicans look at profit and national egotism. Both parties function on the male model--the right as more macho, the left as more paternalistically nurturing.

### **The Sexist Point of Democracy**

Modern democracy more accurately corresponds to the problem of masculation than tyranny or monarchy because it has developed in an epoch of exchange where the money-word is the king, the general equivalent, instead of the king himself. This fact allows us to act out and perhaps understand the problem as systemic, rather than attributing our difficulties to the individual character of the 'one,' to the king or father, to the heredity of the royal house or the superiority of a nation or race. As much as we do fetishize gold or other money, it is clear that it is not a person. And according to the American Dream, anyone can 'make money.' We have displaced the problem of the privileged sample position into an area where it more closely resembles masculation, though the fit is not complete. Regardless of class or race, the story goes, anyone who has enough luck, energy, and know-how can acquire a lot of the general equivalent, much as anyone regardless of class or race can be genetically 'given' a phallus, the organ by which he is directed into masculation. He can 'have' instead of 'lack.'

In fact, 'lacking' is the other side of the coin, and anyone can also be like a 'lacking' woman. The supremacy of money detaches the privileged sample position from heredity, and perhaps allows more space for us to consider socialization and opportunity as the causes of privilege, along with money-making and capitalistic behaviors.<sup>4</sup>

Ancient Greek 'democracy' was directly the Reign of the Phallus, as Eva Keuls shows in her book of that title.<sup>5</sup> Women and slaves were both 'have-nots' in that period, 'inferiors' providing the satisfaction of needs. Gender coincided with nationality and class as a categorization by which a relatively large peer group was allowed access to privileged one positions. Keuls describes the 'herms,' which were anthropomorphic statues of penises with penises standing at the doors of Greek houses. These seem to me to be attempts to concretize a self-similar relation.

This is also perhaps a clue to a pun, the sense of which has always nudged at my curiosity, but eluded me. That is the similarity of monetary capital and the capital of a column. Jean-Joseph Goux talks a lot about capitalism and caput, the head, in *Symbolic Economies*.<sup>6</sup> Perhaps columns are images of phalluses derived or transposed from herms, and standing together to hold up the temple, the image of the phallic state. The capital is then the head, not of the person, but of the phallus.

Athena, the warrior goddess who gave her name to the city, nurtured male citizens and protected them in battle, is housed (or trapped) inside the temple. Born from Zeus' head, she performed the masculating functions of privileging the Athenians, caring for and protecting them, herself taking on the manly behavior of the warrior. Athenians were masculated as males, but bonded as

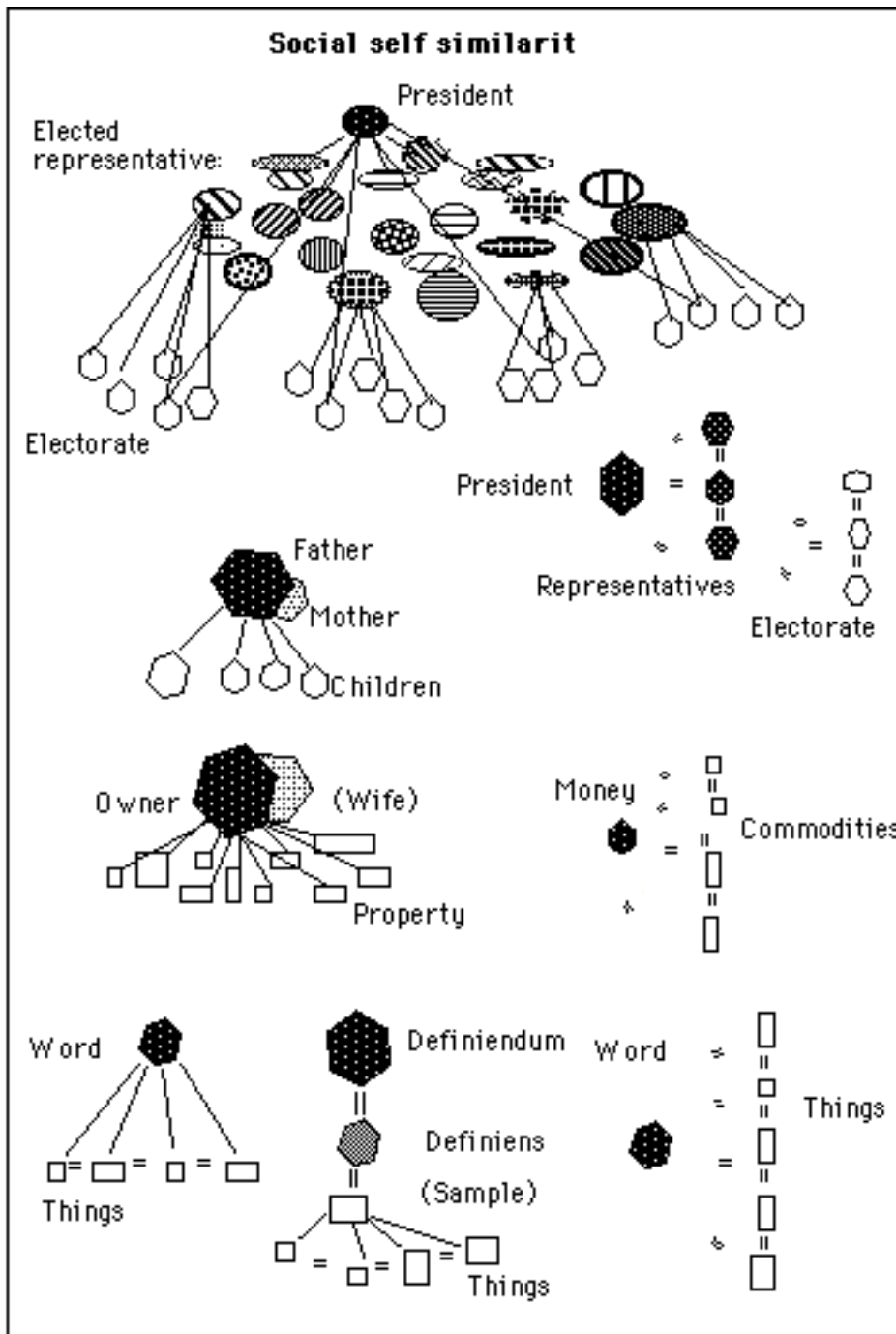


Figure 38 Social self-similarities

things of the same kind, bearing her name. Battles in which the Greeks slaughtered the Amazons are regularly depicted in Athenian art. Athena is the woman who helps men conquer women, as well as other nations and classes. She is the symbol of the way her men collectively receive their power over others, and she is honored by the symbol of their collective columnar erections. Her name given to their nation state fits well with the social cohesion that took place, not through women's nurturing, but through male

bonding in battles or oratory and sports competitions, with the goal of becoming privileged 'ones.' The Athenians could also bond in the privileged enjoyment of their freedoms--pleasures not available to women or slaves.

Masculation is an artificial construct, and it needs images of itself which will confirm it. (It is the physical appearance--having the penis--that puts the boy into the non-nurturing category in the first place.) Perhaps masculation needs phallic images as evidence of self-similar structures at different scales, in order to make the universe more familiar and friendly to the boy dis-identified from his mother. Whatever the motivation, Patriarchy (or Puerarchy) creates its own images everywhere re-presenting the phallus every time entrance into a privileged category is at issue.

However, the key (one more herm-like phallic symbol) seems to me to lie in the similarity between herms and columns and men. The column is a gigantic penis; the herm is a man-sized statue of a penis with a penis<sup>7</sup>. Could we say then that an erect man seems to be the image of a penis, self-similar to his own erect phallus, his head its 'head?' The need for a self-similar phallic image would thus be at least partially satisfied by a man's own body. His phallus would be the image of himself and, vice versa, he would be its image.

We have become blind to these images, or we have learned not to talk about them. To me, they seem to be symptoms of a mass psychosis that is being caused by masculation. Once we 'take the scales from our eyes,' we recognize the images for what they are.

They riddle our history. An ancient image is the ureaus, the cobra headdress worn by Egyptian pharaohs and gods. The phallic snake's head atop the human head was the symbol of one-many power.

Most death-dealing instruments, as we mentioned, are index-phallic symbols. Each 'member' of the armed forces has his 'gun.' Marks of conquest, from obelisks to flag poles, punctuate our patriarchal landscapes. More pedestrian modern examples: 'skin heads' allude to the organ of male violence. 'Joe Camel' notoriously looks like a phallus and self-similarly advertises cigarettes, like a herm. His phallic face becomes a herm--with the self-similar cigarette branching off as a little phallus.

If we see property as what privileged ones 'have,' cap-ital would be property masculating itself into phallic self-similarity, growing infinitely through repeatedly deserving a greater money name, and working or producing to become adequate to the name, creating a flow of (hidden) gifts towards a centralizing infinitely aggrandizeable 'one.' An economic self-similar image of masculation with phallic motivations (in fact blood rushes to the gland as hidden gifts rush to capital investments), cap-ital transforms itself from a word, controlling the workers' behavior through salary, into the 'money-sample' value-equivalent of products in exchange. An accumulation that allows one to tell others what to do, capital creates a sample phallic capitalist in its image. But he also creates it in his image. We now have numerous large capitals, which hold up the state. Their heads are the pillars and capital-ists of their communities.

The erection appears as privileged one and has a relation to a sexual object which is also for the moment singled out as a one-many sample--for instance, a woman as sample of all women. Athena served as the sample (hypostatized) woman by which citizens acquired their phallic standing-in-common. The fascio also was a bundle of sheaves bound together by one of their kind. A similar function animated the Nazi 'Heil Hitler' phallic salute. There must be ways to organize the state that do not require a leadership of phalluses. (In fact, the erection-in-common alludes to gang rape.)

It is not a matching between word and thing (or erection and singled-out woman) that creates 'meaning,' but the response to human needs regarding both words and things and the consequent positive proliferation of co-communicative needs. Similarly, it is not the matching or correspondence between money and products that creates economic value, but the response to both communicative and material needs, in spite of the generalized situation of not-giving.

The correspondences between words and things, money and products, man and boy, man and woman continuously draw our focus onto one-many structures and their relationships of abstract equality and modeling and away from needs. This is another reason we do not recognize value as a gift that is being attributed and appreciated in common in all the different areas. Each self-similar area of patriarchy is considered separate and independent from the others because its concept sample is in evidence and different from the others.

Moreover, the 'samples' often appear to be the source of their own value. The relation between the president and the electorate, or senators and congress persons and the electorate, is seen as entirely different from the relation between money and commodities, for example. (See Figure 38.) While it is true that the scales are very different, I believe we have also learned not to look, and to discount the similarities when we see them.

Our view of patriarchy is thus splintered, divided and conquered, and we find ourselves addressing one part of it at a time, rather than making a general criticism and offering a global alternative. The partial criticisms can only have partial results, however important they may be, because other aspects of the patriarchal system 'take up the slack.' Other 'heads' of the hydra are ready to attack, when one has been decapitated.

By tracing the patterns that create these 'heads,' we may collectively address the whole mechanism. Capital, after all, is only one of the hydra's heads.

**1** Exchange value is qualitatively simple and single, so that it can be divided quantitatively. Money is the material 'word-sample' which satisfies the communicative

need arising from the kind of altered co-munication which is the exchange of private property. It is a communicative need for a re-presentative of giving while not-giving.

2 Karl Marx, *Capital*, vol. 1, London, J. M. Dent, 1962, p. 41.

3 *Ibid*, p. 42.

4 Computerized banking and credit card proliferation are actually dematerializing money, transforming it back from a material word to an element of language.

5 Eva Keuls, *The Reign of the Phallus: Sexual Politics in Ancient Athens*, Berkeley, University of California Press, 1985.

6 Jean-Joseph Goux, *op. cit.*, pp.44-47.

7 Eva Keuls, *op.cit.*, p.44, ff.

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## **Chapter 18**

### **The Unmasculated Agents of Change**

Women do give freely from their breasts to their children (and in infinitely many other ways) but, since the penis is over-emphasized, we are seen as giving from a 'lack' of the 'mark' and, since scarcity has been created to privilege having, we are often actually giving in an economic situation of lack. All of this is exacerbated because men give up the gift economy. Exchange 'gives' the gift of not-giving, while breasts embody the gift of giving.

We could speculate that the breasts are the original model for the index: the nipple is the index, and the baby's mouth is the 'object' which is singled out for attention. Then the 'points' of view are turned around. For the baby, her mouth is the center of attention, and the nipple is the 'object' that is singled out. Then the 'object' does actually point back--and gives milk. Or for the mother, if the 'object' is not pointing back with mouth and tongue, it at least 'gets the point' and receives milk.

Let us look at having as having breasts, having something to give.<sup>1</sup> We are mammals. Though males have small breasts, there are, of course, many ways in which they and women who are not nursing babies can nurture others. (The penis is only actually 'given' to another person when boys become adults, but it is given to view and to comparison much earlier.)

These ways have been misread, hidden and disguised by the discrediting and isolation of mothering in infancy and by the patriarchal focus on the sample, exchange, reflection,

having and keeping. The ways of giving include, among other things, language, problem solving, and producing goods and services as a supply for needs without the intermediate mechanism of exchange--itself derived from masculation. 'Having' is also having hands, the instruments which can be used for giving and for giving care. They do not serve only for tool-making (or worse, arms-making).

### **The Self-replication of the Sample**

The gift the father appears to give to the boy (the gift of the penis) is the gift of similarity or equality, and the value given to equality--to the equation itself, to the boy as equal to the father as the non-nurturing norm who was related to the grandfather in the same way. It is a loaded gift because its psychological use in the society, its misinterpretation, creates an artificial need. Then the child has to try to satisfy the need by becoming like the father. Moreover, the father needs the son to be similar to him, so that he can achieve his position as sample, his own gender mandate as the equivalent to which not only all women but other (smaller) males are relative.

In patriarchy, the father has to show that he has reproduced himself. He has to show that, with the penis index-sample, and being himself the male sample he also has the creative power to make others like himself (showing that the creative power is not all in the mother sample whom he has eclipsed.) It is thus not just the relation of possession that is at the basis of men's obsession with paternity, but carrying out the mandate of the concept form as the realization of their individual, gender and species identities. Although this 'logic' functions across generations, it makes for an altogether false agenda.<sup>2</sup>

I think it is probably the superimposition of the different one-many incarnations of the concept upon each other that has been the Frankenstein which has created the white monster of patriarchy. In societies where the mother's brother has the educational paternal function, the phallus does not have to be emphasized as the sample which actually 'creates' the boy. In these societies the transmission of culture through teaching and discipline is distinguished from sexuality; the person playing the disciplinary role (the mother's brother) does not have to require that the boy be like him. In societies where this is the case, it appears that there is little violence, and that rape is almost unknown.<sup>3</sup>

Males, like females, need to remain in a giftgiving and receiving mode, so that their identities can be formed by material and sign co-munication, creating a subjectivity constructed upon an ever-changing nurturing interaction with others (an interaction which also includes a great deal of reciprocal modeling and turn-taking), rather than upon an artificial and absurd injunction to achieve an abstract position of equality with the sample. To make matters worse, this position of equality has hidden within it in a contradictory way two levels of superiority (inequality). It creates a superior category of those who are unlike giftgivers and like the sample (and might, therefore, become samples), and those who are superior because they are already samples. The injunction instates competition where it need not have been, and makes dominance and over-taking the validated mode of behavior for half of humanity.

Because it imposes itself as norm, this mode then extends to all of humanity, making those with other values subservient, invisible and not quite human. It places those who are 'equal' in a category which is given to them by the giftgivers, and which appears to confer upon the 'members' a right to make others give to them by the use of violence and/or organized hierarchies--armies or police. By reapplying the same concept logic (which requires a 'one-to-many' relation to develop generality) to this situation, we find that what is most appropriate to the logic, though not to the happiness of human beings, is that a few be the general samples for their different categories--which means, of course, that the many do not become 'samples.' Thus we have, for example, many people organized into national groups, each of which has internal hierarchies led by a few men, with one man at the head.

By taking the agenda of the concept form as the logic of the species, and those who succeed in it as the sample for the species (forgetting that women are doing things differently), dominance, over-taking and the attempt to become the concept sample and the species sample become the validated forms of behavior.

Sadly, women have nurtured this state of affairs and the efforts of the sons and husbands who are trying to succeed in it. Now, we have begun to participate in it ourselves. Fortunately, our lack of the penis has shown once more that it is not the species sample and is not necessary for success in the system. While this may have rendered suspect male superiority, it has not dismantled the agenda and the logic, but only displaced them onto other categories. Now, for example, all the people in privileged nations can consider themselves as privileged, or 'samples,' regarding those from other nations who 'should' therefore give to and serve them. All those of one race, both males and females, can consider themselves superior to other races, and they can 'prove' it by dominating other races (and by making them give to them, taking on 'womanly' nurturing tasks).

While all of this may produce horrible and opprobrious behavior of individuals of one group against others, they are all carrying out a male mandate that has been considered 'human' by Western European and many other societies for centuries. It is thus a system based on a false logic that must be held responsible, not the individuals, and it is the system that must be dismantled. Changing the individuals without changing the logic and the agenda only leaves room for other individuals to pick it up. As the old saw has it: "If everybody started out with the same amount, a few people would always get to the top." This just means that, until we understand the sickness and heal it, some people will continue to act out the agenda to the detriment of the others who don't have the 'drive' or 'ambition' (read: 'who don't have the need to be samples'). The sickness is a kind of self-replicating 'virus' (deriving perhaps from 'vir,' the Latin word for 'man').

### **Dominator 'Marks'**

An example of the imposition of one group as sample upon others is the European invasion of the Americas. It was not just the technological superiority of the Europeans that caused their genocide of the Native people, but the fact that the Europeans were carriers of masculation at many levels: misogyny, private property, language, economics,

religion, philosophy, child rearing, law, architecture, agriculture, etc.--all of which were very different in Native cultures. It could have gone the other way. The Europeans could have learned from the Native peoples instead of destroying them.

After imposing themselves as the 'superior' category with regard to a whole hemisphere, our forefathers also took on the one-many property of other human beings as slaves, forcing them to give the gifts which created their profit and allowed for the slave owners' (phallic) capital accumulation. The category of 'superiors' needs to be easily identifiable by large numbers of people. This is the function having a penis has served in categorization. White skin serves the same purpose. In both cases, the 'mark' of 'superiority' reverses the role of the mother, making the deviant become the norm, and the giftgiver appear to be inferior and deviant. In a society in which masculation and exchange are not the modes of life, this dynamic would not exist.

The hypermasculated Europeans killed and enslaved the less masculated peoples of the Americas and Africa, thereby 'proving' that they were in a 'superior'(more masculine) category, which was the norm and which permitted their infinite symbolic priapic growth--which masculated them again into an upper class of the 'superior' category. Having a lot of money also allowed them to buy and produce and build objects by which they could again be identified as belonging to the 'superior' category--the privileged among the privileged. Houses, vehicles, clothes, jewelry, skyscrapers, guns, education, travel can all be bought and are perceptually clear and macroscopic evidence of 'having,' which locates the 'havers' in the privileged category again and again.

Now I believe that the so-called 'First World' countries have become the 'superior categories,' identifiable by their physical location and citizenship documents, and they are forcing the 'Third World' countries to give to them through political, cultural and economic mechanisms, which are generally invisible to the citizenry. The exploitation that is occurring might continue to be invisible were it not for the influx of immigrants who are wisely trying to locate themselves in the geographically privileged category. The danger is that, through the mechanisms of the 'Free Market,' we will intensify the pattern of male-dominating countries and female-serving countries--finally developing into slave countries and slave master countries. Masculation is being writ large on the earth. (And I have always marveled at the appropriateness of Castro's name.)

### **Existence Quantified**

Mothers' other-tending gives us, among other things, bodies, language and socialization towards our gender roles. The possibility of receiving more through definition motivates us, like the possibility of being named 'male.' Profit-takers make others into their masculating mothers. They make others give to them, showing they 'deserve' the profit by giving to others conditionally, using them as means.

Perhaps it is also because of the lack of access to the system of a qualitatively diverse language, and thus our inability to explore a variety of enunciatable values in their relation to each other, that money and exchange value maintain their social hegemony--while

appearing and disappearing very quickly, as they change hands in the exchange process itself. The thing 'signified' by the material word 'money' is the product (the would-be gift) undergoing the shift of the substitution of the logic (and the act) of substitution for the logic (and the act) of giving, i.e. the exchange. The value-in-communication of that 'signified' is exchange value, expressed in a particular quantity of money. Although the language is not present to maintain a totality of qualitatively different value-mediators, the self-similarity of the substitution of the money for the product and of the logic of exchange for giving creates a self-validating mechanism which continually puts exchange in evidence while hiding giftgiving.<sup>4</sup>

Capitalism unites masculation and exchange, giving each a new goal. For masculinity, the new goal is to accumulate wealth priapically; for exchange, it is to repeat the process of masculation again and again, thus accumulating and having 'more,' deserving an ever-greater quantitative equivalent or masculating 'name,' and putting the owner into the category to which ever-more unseen free gifts are given.

Existence is identified with masculation, and thus becomes quantifiable. This gives people an incentive to have more, so as to be more. Power and potency are merged in a negative upward spiral, by which some 'successful' men (and women) can become more masculated than others--exist more--by having more quantitative 'value.' This makes them seem to deserve to exist more, which allows the upper class to self-validate and to judge those whom they exploit as 'less deserving to exist,' or perhaps already 'less existing.'

Thinking is taken as the basis for the adversarial authoritarian (exchange) identity. The capacity to perform definitions and substitutions is a recognizable constant process, which provides internal constancy ( $I = I$ ) and focus in the situation of mutual exclusion necessary for private property, and also for the success of competition and ego-oriented activity. (A positive internal identity would otherwise be created through the repeated and variegated processes of giftgiving and receiving.) Exchange instrumentalizes the satisfaction of the needs of others for the satisfaction of one's own needs, and it is valued again and again above giving. Those whose will is involved in having (and having more than others) appear to think and to be rational, while those who are still practicing giftgiving (and deriving their identities from it) appear 'irrational.'

### **Capital is Masculated Will**

Capitalism is masculation by accumulation. It is less sexist than the definition of gender because it allows some women to be 'haves' (even 'self-made haves'). However, even successful women may still seem to exist--and to deserve to exist--less than masculated men. Their greater contact with emotions, which we might call the internal presentation of needs, places women partly outside the rationality of capitalism. Then emotions appear to be the 'reason' why women (and men) who have the emotions are not well adapted to the exchange economy.

In a situation in which humans are adversarial and dominating as a community, using each other as means, human e-motion is only a sketch of what might have been possible outside the self-similar 'ratios.' It is our ir-ratio-nal emotion that continues to go out to others' needs, even when we are blocked, cut off from the actions that could fulfill the needs. Perhaps women do continue to feel these feelings more than masculated men because we are still doing giftgiving. They are a way of plotting a course towards a better world. Joy is the celebration of needs fulfilled, the divinely-paced dance of the soul freed from the cage of exchange, living in harmony with itself and others at last.

Emotion--rage--also surrounds harm, which is the damaging creation of new needs, and much emotion opposes injustice as institutionalized harm. However, the question of justice is bound up with the need to define some kinds of actions as harmful. It would be possible to create such definitions without the reprisal that is part of the exchange paradigm, and instead to prevent crimes by satisfying the needs that cause them before the motivation to commit them has had a chance to develop. This kind of solution is made impossible by the scarcity required by the exchange paradigm, and by the glaring injustices that remain un-defined or appear to be part of an unchangeable system.

Capital is the masculated ego. It is incarnate value-attribution to the shift into exchange, the masculated will, which directs energy towards amassing more wealth and power. It is the desire and ability to be more. In fact, more money is more being (more ability to substitute, to take-the-place-of). The 'free will' of capital, like the free market, isn't really free. It is channeled towards the survival and supremacy of itself, according to the mandate of masculation. In other words, it is not free to practice giftgiving and nurturing (contradicting itself, self-sacrificing, not creating scarcity for others, not creating its own increase of abundance). Giftgiving is irrelevant to it. No value is given to giftgiving because value for exchange is caught in its self-similarity, and the irrelevance of giftgiving covers up the oppressiveness of exploitation through 'equal' exchange.

Both the free market and capitalistic free will are oxymorons, if you consider the term 'free' as 'gratis.' (Even shopping is free labor, but unrecognized--the labor of 'free' choice. We are not free not to shop and not to choose--because we will not eat. If we do not have the money, we are not free to shop and to buy. We do not 'deserve' to be.) But even understanding 'free' as 'liberated from constraint,' the market and the will are free for their practicers at the cost of greater constraint for their victims. The perpetrators of the free market and of capitalistic free will are free from 'other-orientation,' from the commitment to serve others' needs, and they have to be if they are to succeed. Some of our multinationals are even more masculated than our individual sons.

What we think of as the ethical stance of free will is just the possibility of individual masculated egos to choose according to gentler values in contradiction to their socialization to power, or allow themselves to be restrained by the equations of 'justice' (while most women already choose according to a 'different voice'). By availing themselves of their discarded ability to nurture, men contradict their masculated wills to dominate, and to be more, accepting the 'constraints' of other-orientation.

Meanwhile, those who have been socialized to nurture are free to imitate masculated ways, adapting to a sick society. They can develop an exchange ego through working within the social projections of masculation like the market, espousing the values of patriarchy. However, women continue to be socialized differently, towards nurturing and, therefore, are always potentially in a situation of dis-ease within the system and in conflict with themselves internally.

Women also tend to choose 'humility,' criticizing themselves for a masculation that does not apply to them, ridding themselves of a defect they do not have. They criticize masculation as if it were a part of themselves, rather than recognizing it as, at most, their own internalization of a self-similar pattern of males (with whom they are not 'equal') and of the society at large. Thus, women fill churches, therapy sessions and self-help groups, inspecting their souls for trace-elements of arrogance and power-tripping, when in fact they are the victims of that masculated behavior by husbands, bosses, schools, universities, businesses, governments, and other patriarchal institutions. While providing a community and common values, most 'healing' approaches still hide the giftgiving values which give them life behind a male-dominant smoke screen of the masculated values of individual independence, responsibility, guilt and retribution.

If we look at capital as the masculated will, we see it as free to gain power, to 'be more' at others' expense to infinite accumulation. The practice of philanthropy allows the capitalist to make the 'free' choice of 'other-orientation' after the fact, while s/he continues to 'make money.' Charity allows the capitalist to become a 'more complete' person, balancing exchange with giftgiving and, at the same time, satisfying some of the needs that have been created by masculated patriarchal ways and institutions.<sup>5</sup> While these attitudes may be better than unmitigated exploitative moneymaking, they only improve the lot of a few individuals, while making the individual charity-giver a better individual. The ego-orientation of the system captures our giftgiving as it encourages us to use our gifts to others for our own self-improvement.

It is only by giving to social change from a meta level--with a meta message that says, "This co-municative gift is made to change the system towards giftgiving," that the capital-will becomes general, liberated and liberating--giving to change the (exchange) system that created it. This choice frees capitalism from masculation and, by providing the financial resources, frees everyone finally to be nurturing, to practice a gift economy, a women's way. Those who are in positions of privilege cannot create change by pretending they are not privileged, or by simply giving away their 'marks' to become individually unprivileged. Rather, they need to find ways to use their privileges at a meta level to validate the model and logic of giving rather than the model of exchange.

There is a phrase which I heard as attributed to Winston Churchill: "The point is not to distribute poverty equally but to distribute wealth equally." Apart from the use of the word 'equally,' I think that the idea is very important. What we need to focus on is wealth for all, not a new system of poverty for all. It is not by making ourselves equally poor that we will change the system for the good of all. In fact, only abundance allows giftgiving to flourish. Therefore, we must use our wealth of resources, the money accumulated in

capital, our land, our education, experience, communicative skills, political, psychological, and business savvy, our groups and networks to create an intelligent, non-violent transition from the system based on exchange to a system based on giftgiving in abundance.

A step in the right direction would be to stop the waste spending that is now taking place on armaments and the military worldwide. Another step would be to for-give the so-called 'Third World' debt, realizing that the debt is an artificial, exploitative mechanism which has actually already been paid back many times over. At the same time, stopping the destruction of the environment would ensure that abundance could continue to accrue in the future, rather than disappearing into an artificially impoverished and toxic ecosystem. The well-planned reduction of exploitation and waste would allow the accumulation of wealth which would permit giftgiving among individuals, as well as among groups and nations.

### **Women's Leadership**

Because of the way the categories of masculation have proliferated, many of us belong to several different categories. We are privileged as white, but unprivileged as poor. We are privileged as wealthy, but unprivileged as women. We are privileged as male, but unprivileged as persons of color. We need to unite across the unprivileged categories because we are conscious of suffering, but we also need to unite from within privileged categories to remedy the suffering, to change the system for all. In fact, if we re-establish the mothering model and equip ourselves with the logic of the gift economy, we will give attention to others' needs and satisfy them, not only at an individual, but at a social level. The true overturning is not to put one category in a privileged position in place of another, but to put into effect the general norm-al mother-based other-orientation that bridges and breaks down categories altogether.

Masculation validates self-interest at all levels (even group or category self-interest). We must also be able to validate other-interest at all levels. The answer does not lie in categories at all, but in giving and receiving, co-communicating with each other as human beings, and collaborating to solve the general problems, the needs of all, by changing the system built on masculation.

This is the paradigm shift that the New Age and other spiritual movements have been longing for. It is not based only on consciousness--though consciousness plays an important part in the necessary change of perspective--but on the real and practical satisfaction of needs and solutions to problems. Such a practice must be aided by cultural sensitivity and foresight, devising ways of satisfying psychological and spiritual needs, such as the needs for dignity and respect, for the independence and self determination of everyone who is transitioning out of the exchange and into the gift mode. The paradigm shift can be created by women, crossing all categories. Its operators are already everywhere in the international women's movement. The unmasculated agents of change are already planted in every household.

**1** Is that why we are required to cover them, because they bring up the issue of abundance and the gift paradigm?

**2** Women can also follow their father's footsteps here, by competing with and eclipsing other women who are in a mother role. They are themselves, then, usually eclipsed by men. Feminists need to realize that it is not by taking more hidden gifts and obliterating the giver that we will ever make the world a better place. Rather, we should promote the gift logic and honor the model of those who practice it in all areas of life.

**3** See Maria-Barbara Watson-Franke, "The Lycian Heritage and the Making of Men," in *Women's Studies International Forum*, 16, 6, 1993, pp. 569-579.

**4** Money is attached to an image of itself. The president or king's face on coins is perhaps the very image of self-similarity.

**5** Even groups like United Way which collect millions of small contributions from the many funnel them into projects that take care of individuals and do not rock the boat.

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## **Chapter 19**

### **Dreaming and Reality**

I think that our subconscious-conscious division might be an internal replay of the two paradigms. (Perhaps even the functioning of the right and left brains plays out this division.) Of course, this is hard to see because, at least while we are awake, it is always within consciousness that we are present to ourselves. And in consciousness, we are often serving our own definitions of ourselves, carrying out their self-fulfilling prophecies.

The gifts of words hover somewhere in our mental cupboards, ready to pop out whenever necessary. They are there vibrating in resonance with everybody else's words of the same kind. As we move through the external world, everything we encounter has the quality of a potential relation to our words and their combinations, and/or to the words of others. Our communicative needs for bonding with each other in relation to the world arise and are satisfied by the collective products of previous generations, which we collectively and individually recombine and use to create ever-new gifts, to which the parts of our world are related as their substitutes in communication.

We create our subjectivities ad hoc, together, by giving gifts to one another both materially and linguistically. The great potential for human development through this process is hampered by patriarchy. Only enough of our collective humanity remains for

us to continue to understand each others' speech, transmit information, and function as somewhat efficient promoters for the egos we have developed through definition, self-definition, and exchange. The fact that we do somehow continue to live is evidence, not of the functionality of the masculated ego, but of the creativity of giftgiving and life itself, which carry us along in their flow in spite of the ego's self-reflecting empty shell and the self-similar society.

In patriarchy, the community we form by communication is usually shattered into many pieces or remains a wish, an abstraction floating somewhere behind our backs (a might have been, an ideal, a different possible world). Our word-gifts have been turned towards the purposes of exchange through advertising and propaganda, and we motivate ourselves according to priority lists which define us and others, putting ourselves as privileged ones at the top, bolstered by privileged one possessions or relations and positions within other hierarchies. We do not even notice the presence of society in our words, much less in our lives, because private property (even of our consciousnesses) does not encourage us to look outside at others as the source of our good or as having needs we can satisfy. Our thoughts appear to be our 'own,' because we are isolated from others. Instead, as individuals we are the alienated community, thinking.

If we could go back to materially nurturing one another, we would recreate our community and ourselves on a more solid earthly basis, healing each other and the planet. Instead, we look at ego values and not at bodies--the egos of the rich compete against the bodies of the poor. Evidence of parasitism abounds. Every nuclear test site, dump, mine, oil well attests to the destruction of the mother for the purpose of the gifts renamed 'profit' that exchange brings with it.

Our sharing has been pushed into a mythological past (or infantile bliss) and into by-products of our ego activity, and has become the collective unconscious since consciousness (knowledge together) in our society is based on definitions and exchange. Perhaps it is not Persephone, daughter of Demeter, who is the most important character in the Greek mythological story of a mother's loss but Hades, the son of Gaia, the boy who became the god of the underworld.

### **Knowledge of the Heart**

Our hearts pump our blood to take the oxygen and nutriment out to our cells that need it, then when the blood is exhausted, it comes back to the heart to be nurtured. This is a physiological archetype that the exchange paradigm prevents us from following. Individually, too, our subconscious prompts us with buried information, and ideas come to us from nowhere, out of the blue, gifts from an unknown source we perhaps call our Selves, imagination, God.

Humans are basically loving beings. Our social structures and the logic of exchange are patriarchal distortions of love. The sharing and caring which we experience in the original mother-child relation are often the only experience of free love we have, and they become the model for us for the rest of our lives. This is the reason early childhood

is so important for our psychology. All the rest of our lives, we have to deal with the various distortions and blockages of love. Our nostalgia for childhood, even for the womb, is nostalgia for a primary period of health which has never returned, because there is no social or economic structure that permits it. Our independence is so distorted that we belittle dependence instead of honoring it. We insist on standing alone, and yet we are a mass of individuals crying to be touched, fed, caressed, supported.

The free circulation of the blood between the mother and the child in the womb is the natural paradigm of a healthy society. It is the model of life-giving collaboration, where both hearts pump the same blood and nutriment is shared. Like the wind that moves from a higher to a lower pressure area, good circulation moves from those who have more to those who have less. Once the child is born and draws the air into her needing lungs, beginning her interaction with the free outside world, she receives and perceives as much as she is able of the abundant environment and gives her new humanness to the gaze of the onlookers, her touch to other bodies, saying who she is and will be.

The circulation of the womb has begun on a new level--out from within a body to between bodies. The hearts no longer pump the same blood but pump laughter, language, motions, gestures--to the need which is recognized, goods and caretaking flow. The child creatively receives, is an interpersonal creature, an interpersonal heart, a subject of attention, who also gives attention. Milk flows to the needy stomach through the baby's own actively receiving mouth. It is not denied. There is no blackmail, bribe, payment. Though her signals may let us know her needs, these are not exchanges but free products issuing naturally from her whole being.

Like synapses where nerves do not transmit impulses through direct contact, but by means of processes over a different space, life in many forms is transmitted freely by the mother to the child, by the child to the mother and to the others who love her. Mother and child are pleased with the freedom of their giving. Neither is embarrassed by the relation of dependence, which requires and permits the circulation, just as no one is embarrassed by our dependence on air, which requires and permits our breathing. We can take what is freely given and give freely in this relation, enjoying and touching each other from the outside, sensation passing through and into sensation, sharing in time outside the womb.

Since our society is embarrassed by dependence--by the need for free giving--but actually would do anything to have it, we build ever larger barriers against it, including in the barriers a certain amount of flexibility, places to let off the pressure that builds up in us, because we cannot have what we really need. Yet, we keep working towards having or getting more than enough ourselves, so that it will seem free to us--only to us, not to others. Since we tap only our own experience as babies with our mothers and later find that the world and its rules are different, we may think that nobody else ever had or needs to have the experience of free nurturing.

Instead, the free circulation from those who can give to those who need, the ability to ask freely, to receive freely, to give freely, is the basic process through which the flow of life

circulates unimpeded. The consciousness of the various things which are given and received is shared as perception or language are shared, freely in all the transformations, as the gifts pass from one person to another, from nature to people, from people to nature and to different people. This is the new consciousness of nature, an evolution, a new shared life of life.

Giving and receiving life is not confined to conception, pregnancy or physically birthing babies. Rather, it takes place in every act of need satisfaction. Exchange, by placing itself between the giver and the receiver, the giver and the gift, the receiver and the gift, has obstructed the synapse and confused us. The processes are distorted, unfree. We no longer intelligently and creatively give and receive life, but base our interactions upon masculation. A prize has recently been offered to the first male who becomes pregnant, but giving and receiving is exploited and belittled everywhere outside the womb.

### **Our Common Dream**

We could look at judgments of reality and unreality (and of waking and dreaming) as depending on whether or not the exchange mode and the masculated concept relation have come into play. Dreaming explores other syncretic relations, frees samples from their phallic investment and satisfies our needs for understanding through symbolism, which is not one-to-one or one-to-many but 'over-determined' where one image represents a number of different and seemingly unrelated issues, items or events. Complexes and syncretisms of various kinds allow for associations we might never make within our hierarchical classification system (and social class system).

In dreams, our images do not have to toe the line, relating themselves to samples or to words, providing us with factual socially validated help for managing our lives in the 'real' waking world. Instead, they can free-wheel it, satisfying our needs as soon as they come to mind, or memory. They are subjective, me-first sometimes, but without the hegemony of the masculated ego. In dreams, our needs are gratified according to the pleasure principle, without our having to work for their satisfaction. Our real needs are symbolized, our intuition addresses them. Real help is given. In dreams, we are treating ourselves as if we lived in a gift economy. The reason why dreaming is only subjective and based on wishful thinking is that the external world is framed by exchange. Authoritarian therapists might frown at this 'regressive' and 'infantile' mode, but why not see it from the other point of view, as utopian and maternal? Dreaming seems to be the satisfaction of co-municative needs on an individual basis. If we could satisfy our co-municative needs collectively, we could all live our dreams.

Upon waking, a reality judgment comes into play at the same time that the one-many cognitive strategy kicks in. Then we use the one to uphold the other. We marvel at how silly our dreams were, discount our syncretic thinking, thus validating our one-many thinking. This makes us deny or forget and disqualify our dreams as inferior to our waking states, perhaps because our strategies for remembering are one-many as well. Children syncretically belong in the 'category' of dreams, as silly, non-rational and non-phallic. Women and wishes are also often relegated to the dream netherworld.

By over-valuing and phallically investing conceptual thinking in the society at large and projecting it into the structures of institutions, we have collectively created a social reality which is different from our dreams and inhospitable to that way of thinking. As we validate 'reality' each time we wake up, we also discount the kind of reality our dreams are made of and the many non-phallic parts of our waking world. Thus, it may happen that, every time we wake up, we unwittingly assert dominance, misogyny and the hatred of children, of nature and of giftgiving, as we say to ourselves, "That was not real--this is real."

If nothing else, dreams do satisfy one need shared by all--they provide an alternative, much as Communism did to Capitalism (and vice-versa), communicating to us that the 'real' world is not the only world, and masculated, phallically-invested conceptual thinking is not the only way of thinking. If dreaming functions according to unmasculated gift processes, it is a clue to a better world, like language and mothering. Humanity's common dream is the map of a world to come. The injunction to humanity to 'wake up' is mistaken. Instead, we need to change re-ality to make our dreaming come true.<sup>2</sup>

### **The Imposition of Re-ality**

Language itself speaks to us, and it tells us that the collective unconscious has seen some things that we ourselves have collectively ignored. I believe language is full of clues to just the issues we have been discussing--the masculated concept, exchange, hierarchies and giftgiving. The words we are presently mentioning on this page are clues along the royal road to the discovery of the nature of 'real-ity.' (Spanish real is royal.) What the clues are telling us is that you can't get there on the royal road alone. You have to approach the 'subject' from another direction.

So kingship or thingship, from Latin--rex (king) or res (thing)--is telling us about the 'one-many' basis of re-ality. The pun existed already in Latin. It points to self-similar dominance patterns in our knowledge of the re-al, outside the giftgiving grain. And the ego as 'king' is also part of what defines this re-ality, coinciding with it in structure, while the giftgiving self remains outside it. Re-ality is a common ground, which originally comes from giftgiving, but is ruled by phallically-invested cap-italistic concept thinking.

Basing thinking on concepts disqualifies differences--or at least makes them important mainly as signals of another concept. "What concept do you belong to?" appears to be the real question. We leave aside your needs and how peculiarly interesting and beautiful you are, the sparkle in your eye. Instead we ask if you look enough like the model or sample to belong to the concept of 'beautiful,' the concept of 'lovable,' of 'successful business person' or 'academic.'

Is the affirmation of masculated re-ality the recognition of an external given, or the imposition of a gift which we have to receive? Perhaps we feel obligated, because of the exchange principle, to 'give back' something to re-ality. Re-cognition perhaps? Re-ality

satisfies our distorted common needs, but may leave aside our healthy un-realistic individual needs. What are the consequences of not receiving the present? Abandonment? Insanity? And of receiving it? Do we give up the truths of our subjective view for the masculated collective view, so we won't be left out of the concept of human and sane? If we refuse re-ality, are we being ungrateful, selfish, 'self-indulgent,' as one psychiatrist said about mental illness? If we go crazy, perhaps we are just displacing our reality judgment from a collectively mediated to a subjective stance. We do that because we are all the 'walking wounded.'

### **A Selfish Collective View**

A common judgment of reality is, after all, a collective attribution of value which is probably more likely to be functional to each of us than a purely individual attribution would be. When we insist on kindness, or wish for a better world, and people say we're not being 'realistic,' they are appealing to a collective attribution of a quality or value which assures at least a certain degree of functionality--adaptiveness for the individual as well as the group. For our own best interest (our self-interest), they say, we should adapt to the collective judgment, not change anything or envision anything different.

But why does the collective view seem to be less selfish? There is a division between the self and the collective, and what is not collective seems to be egotistical. But the ego itself is a collective product, and there are many collective mechanisms and values that give it strength. It also fits into a sort of generalized ego-orientation of the particular collective of which it is a part--for example, the race, the class, the religion, the nation.

The ego also depends on a collective attribution of value and reality to the individual's internal configuration, which validates it for each of us, but especially for (successful) masculated men. The self-similar structures in the society perform this function. The privileged one, the process of exchange and the denial of giving, institutions based on masclation, money, and the phallically-invested concept are all social mechanisms by which value is collectively attributed to the individual ego.

The ego and egotism may be viewed as a collective stance, while the subjective stance really may be more giving and other-oriented. We can collectively be very egotistical. However, we could collectively put the dividing line somewhere else between individual and collective, and validate a different kind of ego and giving itself, creating a different kind of collectivity. In order to see that the split is in the wrong place, perhaps we need a three-dimensional view. If we see what we think of as our selves as made from and through the social gift that is language as well as through the gifts of life perhaps we would stop envisioning a polar opposition between individual and collective, the I and the other. This re-framing would allow the division between subjective and objective, subconscious and conscious, dreams and reality to be different.

Reality is affirmed and defined by the imposition of the masculated way upon the collective. The distorted community is constructed to carry out this imposition and its definition as 'real' is part of the construction. The judgment of reality is a meta message

which serves to maintain the patriarchal status quo. Then reality seems to be just organized meanness based on the cruelty of 'human nature.' Anything goes, because we believe the meta statement, "People are just that way."

The individual gives the value of reality to parts of her experience, creating an on-going attribution with a continuing gift effort of energy. But reality itself does not appear to be giftgiving or to include the gift paradigm. Giftgiving on the external is being continually misread, and the internal gift mode is unseen and unrecognized as such. Sometimes, if we are not burdened by scarcity and overwork, we can experience the giftgiving side of nature and each other, but for many people these happy moments do not come very often.

All of this has the effect of not allowing our internal giftgiving mode to have a co-respondent in reality, though perhaps our efforts to get others to give to us might be seen as mistaken attempts to make 'reality' reflect our giftgiver within. (Perhaps our giftgiver within appears to us as an 'other.')

Since we have validated exchange and put the mother in an other category, it seems right or harmonious that others should give to us.

If we look compassionately at exploiters, we can see that they are convinced of the reality and perhaps permanence of scarcity, and that they feel the challenge to overcome this individually by taking, i.e. making others give. Their very parasitism is almost an attempt, within the scarcity created by their way, to make reality nurture at least themselves when it doesn't nurture anyone else. Perhaps it is an attempt to make reality their own mother; is this the secret motivation of greed? Are they each sucking alone on the reali-titty?

If they believe they deserve more than others because they produced more or are stronger or more intelligent, exploiters are participating in the exchange mode and canceling the gift, which is, paradoxically, what they were seeking. No one can make reality her mother, unless we restore the gift paradigm for everyone. Reality is a collective construct, and if we collectively construct reality to nurture only one or a few at the expense of the many, we destroy the many--who are the collective. We must make our giftgiver within correspond with real giftgiving on the outside--this will liberate both the individual and the collective. Meanwhile, restoring our contact with nature can help us find an ecological niche outside us for our giftgiver within. Nature needs to be cared for, restored to herself as the free giver; then we can align ourselves with her.

Exchange is actually a displacement of what would be the solution to our problem--giftgiving both internally and externally. Exchange requires that the 'other' take on the same ego-oriented motivation each exchanger enacts. Each gives, but for something beyond the present, something other than the satisfaction of other's needs. The giftgiving side of the 'other,' or nature or reality is misread and translated into the 'fair' or 'just' correspondence between giving more and getting more. Reality then does not seem to give freely, but only to respond to an exchange. Then because giftgiving is not modeled in reality, we reflect the distorted equation. The solution is collective giving, collective altruism. Money, as a collective product, can be used to begin this process.

## **Dreams-Come-True Inside and Outside**

Maybe if dreaming is in the gift mode, Spider Woman really does dream the world as Paula Gunn Allen says.<sup>3</sup> But masculated re-ality is a collective nightmare, a collective gift to end all gifts, which cuts off giftgiving because it assimilates it into exchange. Masculated reality is what much of humanity unconsciously gives energy to. We need to collectively dream something else, and to give our waking energy to making a different reality, making our dreams of a better world come true instead of our nightmares. With more giftgiving in reality, our giftgiver within would be empowered, as would our creativity and love.

Artistic creation is giftgiving in reality and a bridge into a better world because the medium or vehicle of the gift is itself a free gift, which satisfies and creates aesthetic needs. For example, singing is free to the listener, and the vehicle, the voice, satisfies a need, a potential in ourselves for enjoying beautiful and pleasurable sounds, rhythms, harmonies, while the words satisfy communicative needs. Visual art is similar. The colors, forms and textures can create pleasurable sense givens, whatever the subject or topic of the work may be. Though many kinds of art can be bought and sold, they all maintain a free need-satisfying side, which is essentially their co-municative channel. There is no exchange between the ear and the music, the eye and the painting, though access to those experiences is often expensive. The work of art itself gives. The creative gift of the artist is the ability to make something that gives.<sup>4</sup> (Earlier, in contrast to Levi-Strauss, we said that women are not commodities or messages exchanged among kinship groups, but gifts-who-give.) Numerous kinds of exchange-based activities become parasitic upon art, as they do upon other sources of giftgiving.

Even if art restores giftgiving to some extent in the outside world, it does not suffice to corroborate the cancelled model. For the present, giftgiving stays in dreams and the unconscious, and unrecognized as such in art, stories, myths. Stories can introduce children kindly to exchange through communication, satisfying that need. They show children the transitivity of one thing leading to another, the satisfaction of one need, which permits the satisfaction of another--an action resulting in something else. Action can be seen as giving; satisfying one need creates another--when the baby has eaten, she needs to go to sleep, or out to play. The mother needs to clean up, to rest, to go back to work.

The if-then structure, however, captures the gift with a consequence--if you put your finger in the fire, it will burn you. When the framework of social reward and punishment is introduced, the transitivity of the gift transforms into the logical consequentiality of exchange. If/then becomes 'do this, get that.' Thus, it may seem that when the child does something, what reality 'gives back' is what she 'deserves.' Did Cinderella deserve to go to the ball and marry the prince because she worked so hard? Did Little Red Riding Hood deserve to be eaten by the wolf because she was not obedient to her mother? These stories are explorations into the exchange between 'reality' and the stories' protagonists

for children who are just beginning to consider their behavior according to the exchange mode.

What are the prices we pay for not giving, the rewards we get for giving? An equilibrium rules these exchanges--at least in fairy tales. As children begin to learn how to exchange, their morality co-responds.<sup>5</sup> Making children obey, instituting a system of rewards and punishments, brings them away from the gift mode they were participating in with their mothers and prepares them for the exchange mode rampant in 'reality.' Stories satisfy children's need to be introduced through kindly co-munication to a 'reality' rendered alien by exchange.

It is true; we do have a need, as children, to be taught to adapt to 'reality.' But that is because 'reality' is distorted. The need to adapt is imposed by an environment which is artificially and pervasively altered by the exchange paradigm. Socialization imposes an evolution towards functionality in the system and an adaptation to the roles of having or not-having at all the different levels. If we were functioning within the paradigm that works for human and planetary development, we would not have to be taught giftgiving and receiving from the outside, but we would learn from our experiences--just as we learn to make sense of our perceptions, to manage our bodies' activities and at least in large part, to speak.

Teaching children to obey imposes the dominance-submission pattern, including the reward and punishment components of exchange, upon warnings like: "If you put your finger in the fire, you will get burned." This phrase is purely informational, but it is used to prop up parental dictatorship like, "If you don't say, 'Yes, M'am,' you can't go out to play." These dictates function according to the exchange mode, even giving our actions a price in terms of consequences. "You disobeyed. You're grounded for three days." The author-itarianism of the parent is often not only a replay of her or his own childhood and relationship with her/his parents, but an attitude of oppressiveness against her/his own giftgiving and receiving 'child within.' Our schools, with their practice of grading, extend this reward and punishment process to quantitatively evaluatable amounts of 'knowledge' acquired.

### **The Iroquois and the White Man**

When women support women, or nurturers nurture nurturers, a transitivity of giftgiving takes place, so that the good is passed on and on and the receivers receive from and give to many. When this is done on principle, people become conscious of it and then reality contains more actions determined in this way. If the gift paradigm were validated and consciously practiced, however, we would not need to think of it as a principle. We would be able to be more flexible, experiment, and act on a case-by-case basis. Perhaps, if we found it useful, we could even safely practice exchange in some instances--because the context as a whole would carry giftgiving. Native American woman-led tribes, like the Iroquois, created alternative giftgiving realities of this sort. The context carried the gift values even though exchange--at least symbolic exchange--was practiced to some extent, and wars were sometimes fought.

The values of the gift economy threaten the practitioners of the exchange economy, and I believe that this is a reason for the ferocity of the White Man against the native people. The White Man had a mother, too. He learned to kill her in the slaughter of the witches. Yet, he could not do that without killing himself, his mother within. There is no gender. Humans are all formed according to giftgiving. By slaughtering and enslaving his European mother, the White Man deprived himself of the model of his human potential. By leaving the motherland and penetrating the Americas, the White Man left his humanity to carry out his false masculated agenda of conquest. There he found mothering societies, exploited them and committed genocide upon them. What he considered civilized was the ego and exchange, with its empty logic coming from definition.

Yet, the White Man has a heart. He lived in his mother's womb; he was nurtured by her, received her gifts and gave her his own. What he did not realize is that all men and women share the same dream, the same way of dreaming and the same way of speaking. We already have a common language. The language is not just co-munication of material gifts--though this is important. It is the communication of verbal gifts. It does not matter what the specific sound-gifts are, but that we give them to each other. The Tower of Babel is just the phallic symbol of masculation, which does not let us see that all our languages and our lives come from the Mother and from Mothering. If we can give up masculation and return to the mother and child within each of us, we can restore the dream.

From Re-ality to the Goddess<sup>6</sup> Rhea-lity

Giftgiving and exchange are locked together on the level of economic re-ality, a fact which puts many obstacles in the path of doing effective social change work towards giftgiving. Moreover, the goal of social change is often mistakenly identified as the integration of everyone into the exchange economy. This goal is mistaken because it ignores the fact that, for the market to function, free gifts must come to it from somewhere.

There are many groups who are excluded from the capitalist market system whose products do not have access to the market or cannot compete there. Artisan work by indigenous people, for example, though it is of the highest quality, usually has no way into the market except through exploitative middlemen. Recently, projects market have been begun by well-intentioned people, who seek funding from foundations or other entities. The problem is seen to be the presentation of the crafts on an equal footing with mainstream items. (There needs to be an 'equal exchange'.)

The contradiction here is that the goal is seen to be an assimilation into the economy which has excluded and exploited those groups, and which continues to exclude and exploit others, taking from them large quantities of hidden gift labor. Only a few can become 'equal' to the mainstream few who are 'equal,' and all of the few are brought to this 'equality' through using the hidden gifts of others. The gift of the funding of these projects takes the place of the hidden gift labor for a time, but 'self-sufficiency' within the

capitalist economy is usually an illusion, because capitalism needs hidden gifts in order to function. 'Self-sufficiency' often only means effective dependency on the capitalist market, just as it has for women who enter the labor market in order to be 'self-sufficient.'

The production of Native American beadwork in Hong Kong is a case in point. International exploitation produces cheaper, more competitive, 'more equal' products than social justice or self-sufficiency projects can. It factors in the gift-quotient that becomes available through the exploitative relation between nations (which produces the difference in their levels of life), together with the 'gift' of the exploited labor of the workers in the individual foreign enterprises. The illusion is that groups 'outside' of the mainstream could succeed if only their products were good enough to be competitive. What is not seen is that being 'good enough,' being equal, or even in the same 'ballpark' requires the addition of a comparatively large amount of hidden gifts.

Perhaps by producing a new product or cornering a market, people outside of the capitalist economy could enter it successfully, benefiting their communities. But this requires a knowledge of the market which individuals achieve through education and through experience in the market, which usually brings them into attempting success for their own profit, not for the community--according to the capitalist values of 'every man for himself.' Even the attempt to enter the market, to produce competitive or equal products, validates the market and 'equal exchange' as the best (and even as the only) way to abundance. Alternatives are seen as impractical or non-existent. The gift economy, hidden and integrated into the exchange economy as exploited labor, is victimized and sacrificed--no value is given to it; it is invisible or discredited and despised.

At the individual psychological level, the subconscious is out of sight but serves as the source for the energy of our conscious minds. Many subconscious motivations and associations never reach the surface and are discounted. In the same vein, people outside the market support those inside the market. Similarly, women support men in their 'equal' relations with other men and in their competition to dominate, without recognizing the effort they themselves and other women have put into nurturing them. What we must do is to stop giving value to the kind of consciousness which is based on exchange and mutual exclusion, to equality in the market, to making our products or ourselves or our children 'competitive,' and try alternatives which are altogether different.

While it may appear difficult to create giftgiving projects in present reality, I suggest that many ways are actually possible that are not being recognized as such. Many women whom I know personally provide services, housing, training, and support free for other women, often believing that they themselves are 'crazy' because they are not requiring payment. There are many experiments with women's land trusts, movements for self-sufficiency and living lightly on the earth.

Movements against domestic violence and sexual violence involve the free satisfaction of needs, as do movements against addictions. People in these movements, as well as those working against racism, and for the liberation of peoples, against the destruction of the

environment, against the puer-ile games played with radioactive waste and chemical time bombs, against war, militarism and military spending are all giving enormous time and energy to satisfying important general needs for social change.

While a great deal of volunteer work is done by women, much is done by men, as well. It is not clear to those who are involved in mixed activities that, in doing unmonetized need-satisfying work, both males and females are following the gift paradigm based on mothering. Women's leadership according to giftgiving values is therefore not taken as the standard. Indeed, women often support men who are carrying out the masculated agenda, even volunteer in activities that have the goal of creating social change. In fact, in many cases, the masculated agenda is not even recognized as problematic.

Giftgiving has often acquired a bad name, and people have been discouraged from doing it, because patriarchal beneficent organizations have imposed their gifts upon the receivers, considering them passive and inferior, not listening to their assessment of their needs. Here, too, women as well as men have espoused paternalism to the detriment of everyone involved, and clouded the connection between women and the gift paradigm by not recognizing the difference between giftgiving and exchange. In fact, these organizations have often used giftgiving as a pretext for domination and profit-making of various sorts.

I have heard the old saw--that it is better not to give poor people fish but to teach them how to fish with a twist that points at social change. We need to ask how the scarcity was created in the first place. Why have the people not had access to the lake so they could learn how to fish? Was it privately owned or controlled by a corporation or a government? Is it even possible that a group of hungry people could live by a lake to which they had access and not learn how to fish?

We need to give to change the causes of poverty, and one of the major causes of poverty is the system based on exchange. Creating projects to bring people into the market system will not change the causes of poverty. We need to create a change in consciousness, which will let everyone identify the causes and focus on changing them.

It is important to create alternatives to patriarchal capitalism, experiments based on the ways economies were organized by different groups of so-called 'primitive' peoples outside the market system. I suggest funding or otherwise promoting alternative projects--perhaps non-monetized local gift and sharing circles or projects to restore fertile land to dispossessed people to live on and farm. (Many women have already begun buying and sharing land with other women). These projects need to be made possible by monetary gift giving--funding--which in itself is a different economic way. Though funding may appear to be parasitic upon capitalism, it is then parasite upon the parasite--so it has a meta view (parasight) and can put a different way into practice.

Funding gift economies (even in an experimental way) carries its own confirmation at the meta level. It is giving for giving. By asserting the existence of alternatives, we can affirm the value of difference and dis-invest from capitalistic equality. From within the

classes privileged by the domination of the equal = sign, women at least can hear the resounding call of the First Commandment of Altruistic Reason: "Try something different. This isn't working!"

### **Mater-Mother**

Matter-spirit, mater (mother)-breath are probably false oppositions. The illusion is that mater doesn't mind because she is attributing importance to the other and not taking credit--but that really means she minds more. What we have to do, instead, is make mind mater. Atmospheric pressure moves the air, and as we develop a need for it by expanding our lungs, it is inspired, satisfies the need. Things in nature satisfy needs--from the chlorophyll in the leaf providing sugar for the root, to plankton at the bottom of the sea, where whales feed, loll and take their ease--from ancient rocks with which we build our houses, to the potter's wheel.

That is because needs, which are also a part of nature, are creative. Creatures, including humans, adapt to what is given, as well as change it. Mat(t)er is already mind; parts of it attend to one another, needs arise and are filled. But the human mind has been interpreting itself according to the exchange paradigm and so has detached itself from its matrix, reflecting upon itself. In allowing itself to be taken care of by giftgivers, women, the mother and child within, the many--the mind is not minding about them. Occupied by its ego-orientation, it philosophically tries to track what it alone is doing.

Perhaps the mind (and the brain, as well) can be better understood if we look at them from the viewpoint of the gift paradigm. If we put the mater back into matter, we can see how she minds, how mind is mothering, and how we must now satisfy our own need and that of humanity and the earth, to recognize that mater as a given. Spirit hardly matters in reflection; it is breath upon the mirror, something belonging to a different concept. But actually, the mother and the wind work according to similar principles. They go where there is a lack, a void, a need for them. And they bring the words we need to hear to form our communities again.

### **Mother Nurture**

I go for a walk in the country--there are so many creatures, insects, plants, wildflowers, so specific and different from each other in the places and ways they grow. A variety, a magnificent wild, slow dance of plant and animal life is in each square foot of terrain. Each kind is related to a word as its name, but they are rhea-lly far from equal. Now the combination of the concept, the definition and the exchange has produced an environment where things are actually identical to each other. We no longer pick berries in the woods; we pick up identical cans of berries at the supermarket.

The goddess has not been completely destroyed. Preparing, cooking and eating the food we cook--feeling, moving, many types of enjoyment from sex to poetry to watching a storm--are still ways of embracing her gifts. But forcing reality to give has to do with male violence: mining, drilling, bombing. If you force someone to give, you get security

that they will give, and perhaps this security provides needed comfort to the artificial exchange ego.

We should look at Rhea-lity as Mother Nature, Mother Nurture. The same thing is being done to her that is done to us, depleting her so as to force her to give, showing that men do it the right or only way, that they have control of Rhea-lity as well as re-ality. They do this by not attributing or giving nurture to nature or value to giving. Canceling the mother makes it appear that mechanical cause and effect, if-then, objective exchange processes, are the basis of life. This blots out a whole spectrum of nurturing intentionality from the least 'human,' the wind, or the chance of the amoeba's finding a juicy morsel in its path, to the most 'human,' a feminist revolution or a lullaby. In the beginning, ontogenetically and phylogenetically, mothers feed their babies.<sup>7</sup>

### **Emotion**

The work of maintenance of the world still attributes value materially though 'mentally.' Despite monetization and exchange, needs continue to be recognized by women (and some men) both emotionally and intellectually. In fact, I believe it is the human connection with the needs of others and our own that is the basis of human emotional life. Masculated egos, immersed in exchange, are notoriously (and unhappily) detached from needs, 'insensitive.' Attention to needs appears to be irrational, because what we consider rational is based on exchange. Since we have allowed exchange to pervade our world, blocking out giving, we have set all our values askew, making them more abstract than they would have been if they had been grounded in giving. Then value has been given to abstraction itself.

Emotions continue to flicker around unsatisfied needs, drawing attention to them, giving them value so they can be satisfied. Those emotions are often ignored, discounted, disqualified and otherwise superseded by the logic of self-interest. Giving value to abstract reasoning draws our attention away from needs. While it is true that abstract reasoning may sometimes be useful for understanding how to satisfy complicated needs, it can become an end in itself and an excuse to disregard needs and the emotions that lead us to them, forever.

Patriarchy has re(x)-ified re-ality. It has extended its network of self-similar images--phallically invested concepts--seizing the gifts of the collective, like an OBN of businessmen seizing new markets. Overlaying these concepts onto 'reality' diminishes its nurturing side, makes needs invisible, discounts the emotions that respond to them, and reality then becomes mechanical and objectified. What is a given is taken for granted, important only because it has been organized into concepts, made relative to privileged ones. We are always in receivership, however, though we don't recognize it. Reality is always nurturing, even though abstract concepts hide it and deceive us. The network of concepts, the self-similar system, is an invisible web, abstractly shared, deviating our attention away from the real gifts of the goddess Rhea and onto phallic Rex and Res.

**1** People who associate (form a society) with one another usually practice giving-and-receiving with each other in a variety of ways and would do it more if they did not live in an exchange economy. That is why giving and receiving are a key to the idea of 'associations' found in dreams or among words. A schizophrenic who was asked to perform Vigotsky's experiment told the experimenters that the 'sample' was a policeman telling a crowd of people what to do. We have traced enough self-similar patterns at this point that the policeman-crowd relation can easily be seen as a 'one-many' concept derivative. The policeman actually dominates the association-crowd, while the schizophrenic gives us the gift of a needed connection ('association') which has not been made. (See Hanfmann and Kasinin, op.cit.)

**2** I would like to mention that the spiritual practices which promote gratitude upon awakening keep us partly in the gift mode for a few more moments, providing some continuity between our 'real' worlds and our dreams.

**3** Paula Gunn Allen, *The Sacred Hoop*, Beacon Press, Boston, 1992.

**4** Lewis Hyde discusses the creative gift in a somewhat different sense in *The Gift*, op.cit..

**5** See Carol Gilligan, *In a Different Voice*, Cambridge, Mass, Harvard University Press, 1982, for the moral perspective of care.