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GLORIA PATRI:  
Mary Kelly and the Discourse of the Master

By

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## INTRODUCTION

Mary Kelly's installation "*Gloria Patri*" illustrates the crisis of the individual caught within the discourse of the master yet unable to conform to the stereotype of masculine control that their own inner dialogue urges them to achieve. The discourse functions within peoples psychic field, and in power relations between people in society. I hope to illustrate how this discourse comes to be, how we are controlled by it and what it means to be locked within it. Mary Daly writes "the perpetual war of patriarchy is waged primarily on a psychic and spiritual plane". As patriarchal society is producing us and is produced by us I see its hierarchical model for the distribution of power as the key shaper of the patterns of domination that repeat themselves in many different eras and situations. The hierarchy of the army, whose notions of glory and strength are parodied in "*Gloria Patri*", especially is part of this discourse. In seeing how armies treat their soldiers, how they train people to obey orders unquestioningly and how this order, this word comes before all in importance, we can observe clearly how the discourse of the master functions and to what effect. The notions of heroism and glory are not isolated to the domain of the battlefield but do in fact infiltrate even our most mundane tasks and behaviour as illustrated in Mary Kelly's narratives. This notion of glory in particular is what Mary Kelly explores in her work and is what I want to investigate through how it comes about, what it means and how it effects us, on a psychic and sociological level. The discourse of the master is intrinsically tied to the ideal of glory as a tool of control. The search for glory seems to justify to people their own conforming to patterns of domination in our culture, patterns which are shaped by our own internal landscapes. We would willingly sacrifice our own will or self confidence for this glory offered to us, "*Gloria Patri*".





## CHAPTER ONE

### JACQUES LACAN AND THE DISCOURSE OF THE MASTER

Mary Kelly's "*Gloria Patri*" is an installation consisting of twenty discs, six trophies and five shields. All are made of polished aluminium. The twenty discs have symbols printed on them, each made of a montage of two different military insignia from the American airforce, the R.O.T.C. and the Officer's Candidates School, split in half and juxtaposed next to each other. The trophies are of three dimensional male figures in chrome each holding up a letter of the word "Gloria". At the base of each of these trophies are phrases quoted from American soldiers in televised interviews during the Gulf War. On each of the shields are screen printed narratives of four men and one woman relating each person's inner dialogue in the context of more or less mundane everyday situations which nevertheless echo the rhetoric of war.

In "*Gloria Patri*" Mary Kelly is working from a background of conceptual art in a feminist inquiry into the regulating ideological forces in society, in particular American society, and their unconscious internalization. In the five narratives we see five individuals divided in themselves, seeking power over themselves, or the situations they are in, through trying to make themselves conform to stereotypes of masculine achievement or mastery. Mary Kelly chooses to describe this point where the people in the narratives find themselves unable to fulfil this stereotype of aggression, situations which she says "undo a situation of mastery". Her protagonists' inability to conform to the masculine ideal accerbates their feelings of fragmentation, dislocation and isolation. The trophies represent the ideal which cannot be fulfilled by the people in the narratives. Each trophy a reward, a sign of glory is crowned by "the supreme male". The metallic





man is strong, cold hard, durable, impervious to feelings and to physical sensations that can prevent soldiers and people alike from achieving such a state of pure, perfected masculinity. Each of these chrome figures carries one letter of "Gloria", the seductive promise of glory supposedly within the reach of the individual "falsely mesmerized by the display of power we're all hapless victims" Mary Kelly writes.

For how we come to be "hapless victims" Mary Kelly draws on the theories of Jacques Lacan about the development of the human psyche and his model for the discourse of the master. A unified ego, according to Jacques Lacan, is not present from birth but has to be developed. Lacan describes the "minor stage" as key to this development. The minor stage, Lacan says, occurs between the age of six to eighteen months in a person's life. At this age a person is still a baby, dependent on others for life, barely beginning to communicate and yet to achieve somotor co-ordination, full control of their own bodies. At this stage the senses are well developed and babies are aware and able to perceive their environment. At a certain point between six and eighteen months of age babies realise themselves to be a whole entity on recognising themselves in a mirror. On realising themselves as their reflection in a mirror, whose movement can be controlled by the baby's own movements the baby is delighted.

HIS MASTERY OF THE IMAGE FILLS THE BABY WITH TRIUMPH AND JOY. THE MIRROR ANTICIPATES THE MASTERY OF HIS OWN BODY THAT THE INFANT HAS NOT YET OBJECTIVELY ACHIEVED.

(LACAN, THE WORKS OF JACQUES LACAN, 1986, P.52)

It is after this point that the infant takes the image of his/her whole body as his/her love object, falling in love with this illusion of a whole self over which he/she has mastery. The separation of the idea of the self and



the actual being of the body of a person is a pre-condition of the development of the ego according to Lacan.

HE ONLY SEES HIS FORM AS MORE OR LESS TOTAL AND UNIFIED IN AN EXTERNAL IMAGE, IN A VIRTUAL, ALIENATED, IDEAL UNITY THAT CANNOT ACTUALLY BE TOUCHED. ALIENATION IS THIS LACK OF BEING BY WHICH HIS REALISATION LIES IN ANOTHER ACTUAL OR IMAGINARY SPACE.

(THE WORKS OF JACQUES LACAN, 1986, P. 56)

Lacan refers to this image of the whole person as "Gestalt".

THIS GESTALT IN THESE TWO ASPECTS OF ITS APPEARING (OF FIXITY AND STATURE) SYMBOLISES THE EGO'S MENTAL PERMANENCE AND AT THE SAME TIME PREFIGURES ITS ALIENATING FATE, THE STATUE ONTO WHICH MAN PROJECTS HIMSELF.

(THE WORKS OF JACQUES LACAN, 1986, P. 56)

(This statue immediately reminds me of the chrome male statues of "Gloria Patri") The body exists separately from this Gestalt and at this time is still imbued with the fragmentation of earlier awareness, the sense of wholeness is associated with an external image, the sense of self, the ego is coinciding with an identification of the body as separate from self. At the time of the development of this sense of a whole self the body is still in many ways uncontrollable and dependent on others for survival, a dependency that can bring anxiety. In contrast to the external image over which an infant can appear to have complete control and mastery.

THIS IDENTIFICATION OF THE BODY AS OTHER THAN HIMSELF STRUCTURES THE SUBJECT AS RIVAL WITHIN HIMSELF.

(THE WORKS OF JACQUES LACAN, 1986, P. 56)





During the mirror-stage a person moves from realising his/herself as a fragmented self to a sense of illusory mastery.

This control, this mastery of the ego over the body over the subject is only illusionary, a relationship between the person and the person's body which is imagined and artificial. The person's original indifferentiating awareness comes into conflict with this. Lacan believes that aggressivity in people is,

FIRST OF ALL LINKED TO IMAGES OF THE  
FRAGMENTED BODY ... THESE ARE THE IMAGES OF  
CASTRATION, EVISCERATION, DEVOURING,  
BURSTING OPEN OF THE BODY ... THEMES THAT  
OCCUR SPONTANEOUSLY TO THEIR [SMALL  
CHILDREN] MINDS.

(THE WORKS OF JACQUES LACAN, 1986, P. 57)

Aggressivity to Lacan is a "correlative tension of the narcissistic structure of the coming-into- being of the subject". The ego according to Lacan "scomotizes, neglects, misconstrues". He describes it as,

AN AGENCY TO MISREAD THE TRUTH WHICH  
COMES TO THE SUBJECT FROM THE UNCONSCIOUS;  
ITS BASIC FUNCTION IS THAT OF  
MISCONNAISSANCE, THE REFUSAL TO ACCEPT THE  
TRUTH.

(THE WORKS OF JACQUES LACAN, 1986, P. 57 )

The ego gives a feeling of constancy, a stability to a person that the ego's existence is dependent upon this illusion of wholeness which separates it from the body and is seen outside of the body. The ego is formed through a process of alienation and separation.

THE HUMAN SUBJECT WILL CONTINUE  
THROUGHOUT LIFE TO LOOK FOR AN IMAGINARY  
'WHOLENESS' AND 'UNITY'. HE WILL WANT TO



MASTER HIS ENVIRONMENT AND FEEL A UNIFIED  
AND A TOTAL PERSON. IT IS THESE QUESTS, WHICH  
FOR LACAN ARE FUTILE, WHICH ARE CONTROLLED  
BY THE EGO.

(BENVENUTO & KENNEDY, THE WORKS OF JACQUES  
LACAN, 1986, P. 57)

In "*Gloria Patri*" the people in the narrative have their thoughts written on shields. Freud describes the ego as a shield. As a shield the ego attempts to protect us from the anxiety of feeling fragmented, asserting an idea of wholeness in fear of its collapse. The people in "*Gloria Patri*" all seem distressed somehow. The fisherman longs to touch a living fish to touch "something far away, something real" (from "*Gloria Patri*", 1992). He is immersed in water, surrounded by fish swimming in the river yet is horribly conscious of his own separateness. He longs to feel whole or at one with what he seeks, the feeling of a fish wriggling in his hands, heart beating within it, this physical contact and awareness of life and simultaneously desires the feeling of having power over another existence.

HIS CRESTED RIVAL, MOVING CLOSER, EYED THE  
TUFTLESS DIBBLER WHO, LOOKING AT HIMSELF IN  
A WATERY REFLECTION, SAW THE BODY OF A  
BEAST AND THE HEAD OF A MAN AT THE MERCY OF  
HIS OWN IMAGINATION.

The man is trapped, wanting both union and control.

The woman in "*Gloria Patri*" on the exercise machine is clearer in her desires. She sees herself as being separate from her body and wants control over it and power over her rivals. Through having power over these rivals she hopes to achieve what she now believes she lacks and needs. It is the lack that Lacan dwells on in his writing





FOR LACAN THE SELF LACKS A POINT OF MYTH OR  
ULTIMATE MEANING TO WHICH IT MIGHT APPEAL  
TO HEAL DIVISIONS.

(KATE LINKER "ELUDING DEFINITION", 1984, P. 64)

The full subject does not exist, even the Other within lacks what the subject desires (such as a breast), the object of desire exists within the psyche as the "lacking object". The "*objet a*" represents what the Other lacks. The ego, though having an illusion of mastery, denying uncomfortable truths within, is still aware of this lack and cannot overcome it.

The discourse of the master occurs during the process of socialisation of the individual. Lacan describes a discourse as,

A FUNDAMENTAL APPARATUS WHICH IS PRIOR TO AND  
WHICH DETERMINES THE WHOLE RELATION OF SUBJECTS TO  
SUBJECTS AND SUBJECTS TO OBJECTS AS THEY APPEAR  
WITHIN THAT APPARATUS. A STRUCTURAL CHANGE  
OCCURS ONLY AT THE LEVEL OF THE DISCOURSE.

The subject comes into being through confronting the subject's own lack and the anguish that arises when the subject is faced by the failure of the Other to live up to his/her supposed perfection. The discourse of the master accerbates the tensions and splits within the subject who continues to be lacking. The subject seeks "a" through conforming to and living up to a role adopted from the outside, continuing to deny the information arising from the unconscious, keeping the gap firm between what is lacking and the subject. An illusion is maintained that through conforming to a role, (or obeying the master) wholeness may be attained.



Wholeness offered becomes a tool of control locking people in a cycle of seeking what was lost, in fear of the fragmentation of the self. At the psychic level socialisation occurs with the development of what Freud referred to as the "super-ego".

THE SUPER-EGO IS LIKE A CONSCIENCE AND IS FORMED BY THE INTERNALISATION, THROUGH A COMPLICATED PROCESS OF IDENTIFICATION OF PARENTAL DEMANDS, PROHIBITIONS AND IDEAL IMAGES ... THE SUPER-EGO IN FACT COMPRISES BOTH A CRITICAL; SELF-OBSERVING AND PUNISHING FUNCTION, AND ALSO THE SETTING UP OF IDEAL GOALS DERIVED FROM THE 'EGO IDEAL' "

(GALLOP, READING LACAN, 1985)

What we absorb from our parents and our society is present within us and encourages us to reproduce the society and behaviour whose codes we have internalised in the voice of his super-ego. As Charles Levin said "As we consume the code we reproduce the system". IF the society we live in is following the pattern of power relations as the discourse of the master then it too is present within ourselves. Kelly's work "Gloria Patri" highlights the artificiality of our identity. In making her protagonists anonymous she allows us to see and to compare their patterns of thinking. She shows each of these people in someway trying to achieve wholeness, perfection within the conditions set from the outside, working within the discourse of the master.

The discourse of the master is one where mastery is of the utmost importance, being in control. Power exists in this discourse only in the sense of being "power-over". A person cannot simply be powerful, people must control, dominate another, or themselves, usually both. If people believe themselves to be lacking then this discourse is a mechanism





which promises fulfilment, conditionally of course. Power and fulfilment is available to THOSE who try hard enough and achieve complete mastery, to conform perfectly to a role provided for you. Authority in this discourse never comes from within, from inquiry or a sense of self belief. Authority can only be achieved, granted by another. Authority is something earned or allotted to an individual after they have themselves conformed to a role . This discourse provides a perfect method for reproducing a society's ideologies with a minimum of variables.

With a psyche so divided between the ego, the super-ego and the unconscious it is easy to see how a sense of self confidence might not be natural but conditional. The inner lack and the promise of wholeness out there somewhere prompts us to conform to a role in society which promises rightness, completeness, an identifiable anchor of "I am a \_\_\_\_" for a decentred subject. In a hierarchical society the discourse becomes even tighter than it otherwise may have been as the division of power goes against any notion of people having inherent value. In a society where most of the population have no say in their work conditions, their pay or even whether they live or die, there the internalised voice of the master must be strongest. Such a society, confirms the fragile ego's suspicions of its own lack.

The whole idea of a singular self being the normal person is artificial, according to Michel Foucault:

THE SINGULAR SELF IS NOT A NATURAL FACT BUT  
RATHER A IDEOLOGICAL CONSTRUCTION  
PRODUCED BY THE HUMANIST PERIOD.



Before this period a person was always seen within the context of their community where one was not comprehensible without the greater identifying relationships of society. From a spiritual perspective, witches, (whose final extermination occurred just prior to the humanist period), believed as do the Native American peoples today, that a person has three selves or levels of being. Instead of the conventional dualistic split between the body and the spirit that occurs in Judea-Christian belief, witches of Europe believe in a division between the talking self, the younger self and the highest self and that our soul includes all three. The talking self is the mode of everyday awareness, rational thinking, focused concentration. The younger self is just beneath and expresses itself in dreams, in feelings, touch, awareness which comes beyond and without judgement, a wider focus of awareness and being. The highest self is one with God as nature with all that is, a consciousness that can be contacted through the younger self. The witches like the Native Americans today believe that in our deepest level of being we are all connected to every other living thing, that we all share in one soul and that our separateness is an illusion taken away by death. The idea of an individual separate from all people, animals and nature, for whom all others become objects acted upon or, is one which rises to supremacy in the humanist period. The humanist era coincides, not coincidentally I would say, with the rise of colonialism and the beginnings of the Industrial Revolution.

Hierarchies had existed long before the Humanist era, but for most people the hierarchies of church and state did not influence every area of their lives. In the agrarian mainly rural society, people still had control over when and how they worked and allocated work time according to daylight, the weather and the seasons. People still had the power to decide how the majority of their waking hours were spent. The people who were most





respected in a community were not powerful because they held the power of life and death over others but because their opinions were respected, they were seen as being wise. With the advent of the Industrial Revolution however the work place for the majority of people became the factory. The factory system of control and the distribution of power was modelled on that of the army. For the factory owners of the time the army provided the only model for how people could be organised effectively for the accomplishment of a single aim. During this time the extended families and farming communities broke up and were absorbed into the new enlarged cities and the more relaxed and flexible way of being and the distribution of power which occurred in smaller groups was also subsumed under this militarised model of power distribution. People of different ages and gender were forced to work, eat and sleep at the same time irrespective of their different physical needs. The way to power in rural communities is often that of being the person people turn to for advice or guidance, who people respect as being the wisest. In a factory system the person who serves and obeys best gets promoted and is encouraged to dominate people around him. Power is not given in a hierarchy by consensus of the people (indeed the people have no say at all in who controls their lives) but is granted from one person who has little or no connection with the people over whom this new chief is given the power to control.

Under the new factory systems for modes of production people came to be valued less and less. Skilled labourers became subordinate to machinery. In the newly expanded urban centres the extended families began to break down. At the same time to be a whole individual was propounded as the normal state of being, thus increasing people's insecurity and willingness to dominate and be dominated in return for a wage, a value granted only



as a servant, conditional to their conforming to the stereotype in question, there was ever the risk of unemployment, starvation and death. Machines were seen as the bringers of a new age of power and achievement, a step forward for civilisation, and the ideal worker or soldier was one who behaved like a machine. Machines serve their masters until they break, obey unthinkingly, immediately, question nothing and feel nothing. It is this artificial model of behaviour that people were forced to conform to.





## CHAPTER TWO

### MARY KELLY AND THE NATURE OF

### HIERARCHIES IN THE CHURCH

"Patriarchy itself is the religion of the entire planet" writes Mary Kelly in her Book "Gyn/Ecology, a lucid astonishing account of the abuses done to women in the name of patriarchal religion and its ongoing effort to exterminate the Goddess in women and nature. It is through understanding the discourse of the master, what behaviour it breeds and how it reproduces itself through succeeding generations that we can come to understand how violence, repression, genocide and warfare can exist side by side and even be the product of religions whose ideals are based on the teachings of Jesus Christ which centred on love, love for all people, enemies and friends alike. In its outward manifestations the discourse of the master has made women its most frequent victim through the justification and application of religion. In Europe it has been Christianity, mainly Catholicism which inherited and indoctrinated people to the abuse and control of women. Since its adoption by Emperor Constantine as the official religion of the Roman Empire, Catholicism along with subsequent Protestant religions, has functioned as the official religion of European states providing the spiritual authority for the martial law imposed over empire. Women have been excluded from this power base, save for positions in the lowest ranks of the church. Though religious power has been steadily decreasing over Western societies today its secular modern manifestation can still be seen, all of them feeding into the discourse of the master. Examples of this are the split between spirit and nature, men and women, absolute good and absolute evil, everything into opposing and mutually excluding dualities; the idea that there is one truth; the



debasement of the material and the psychological imprint of the denial of inherent worth.

The Judeo-Christian religious traditions propound a hierarchy on a spiritual and psychic plane that justifies and reproduces power-relations that function in the hierarchies in every part of society. This is only to be expected of a religion adopted by the patriarchal Roman Empire. As Romans joined the Christian sect its customs, organisation and doctrine adjusted to appeal to its new members. Leonard Swindler uses his historical evidence to show that the early Christian Church was egalitarian in its treatment of men and women, that every Christian could function as a priest and the society they lived in resembled communes. However, by 400 AD the Christian Church had modelled itself more on the ideals of St. Paul than on Jesus and had incorporated much of the ideology of the Roman Empire. The Roman Empire was a patriarchal society in the strictest sense of the word, fathers literally having the right to grant life or death to their families. It was a society which grew to power and wealth because of the discipline of its soldiers, a warlike greedy people who forced the slavery and rape of conquered peoples. The Emperor ruled by "divine right" holding absolute power over his subjects (as later did the people). The first Emperor was a General, his system of governing a hierarchical organisation mimicing the organisation of his armies. The early church likewise adopted the male hierarchy as the model for the dispersion of power until its internal organisation replicated that of the Roman State, and its function became more that of control and oppression. Christianity came from a tradition of egalitarianism to a point where it handed out religion piecemeal to people on their knees.





The Office of Pope and ruler became one and the same using the sanction of divine right to act as autocrat and ruler, and with the spread of Christianity so too came the spread of patriarchal hierarchies.

PATRIARCHAL RELIGION HAS SERVED TO PERPETUATE ALL THESE DYNAMICS OF DELUSION [THE IDEOLOGIES WHICH BESTOW FALSE IDENTITIES UPON MEN AND WOMEN] NAMING THEM 'NATURAL' AND BESTOWING ITS SUPER-NATURAL BLESSINGS UPON THEM. THE SYSTEM HAS BEEN ADVERTISED AS 'ACCORDING TO DIVINE PLAN' "

(MARY KELLY, "BEYOND GOD THE FATHER, 1973, P. 11)

The Judeo-Christian tradition separates spirit from matter. Viewing the earth this way land becomes so much dead stuff, not sacred, indeed profane and made to be exploited. This is an example of the religious legacy left to us in the form of a common contemporary belief. This ideology has helped form what Starhawk refers to as the "self-haters five faces of the internalised king"; the Conqueror, treating the self and those around us as enemies to be destroyed, feared or demolished; the Orderer, imposing a rigid control on the self and the environment; the Master of Servants, demanding that we deny our own needs and desires to serve other ends; the Censor, keeping us isolated in silence; and the Judge offering to restore value to us in return for obedience and threatening is with further loss of value if we resist. We can see aspects of these in the dialogue in "*Gloria Patri*", the woman on the exercise machine thinks like the conqueror, and the orderer, the man thinks like the baseball deals with his own inner judge; the man becoming a father is silenced by the censor and so on. Western society may be more secular than before but still embodies the manifestations of the religion of "the One Time God" who knows all and judges all.



Patriarchal religions are obsessive about this "sacred books", and their "divine scriptures", written laws representing the male "word of God", which is another of the "logos". This feeds into present society where we are still ruled by inflexible written laws which get their justification from the "One True Text", constitution or rule book which is used to excuse any amount of oppression that functions within that law. The oldest writings in the world have tended to be religious texts. The first writings of the Old Testament however, occurred long after the beginnings of Judaism. They were written while the Jews lived in Canaan with the express purpose of overriding the prevailing religious faith of the times in the country which they inhabited, the religion of the Phoenician Astarte, the fire Goddess of the Canaanites which was threatening to subsume Jewish beliefs and culture. The first books were thus written from a defensive absolutist stance, asserting the power and authority of Jehovah, making people fear him as a way of perpetuating their traditions, writing down absolute rule so as no other doctrine could ever be considered and demolishing the Goddesses of their neighbours so as to make sure none of their own could be tempted to join the opposition. The first law of the ten commandments is "Thou shall not have any other Gods before me", clearly making out that this was likely to happen at the time.

With the written laws came intolerance, and a demand for unquestioning obedience, necessary qualities of a hierarchical power structure. Any argument can be dismissed as invalid by an organisation which sees it not in accordance with "the Holy Book". Today we still see the Bible used to justify oppression within our society. In America opponents of Equal Rights amendments cite "God's law", as the main reason why women should not have full legal equality (Noam Chomsky, *Necessary Illusions*, 1989, p. 137). God's laws are interpreted by the Pope or





whichever religious authority is the highest in whatever religious hierarchy people belong to. This leader tends to be more hesitant to speak out about God's laws in the case of war, many of which have been called "holy" when of benefit to the spreading of "God's word". A law once written becomes fixed and unlike a human being cannot change in consideration of different circumstances, it is unaware, inhuman and inflexible. Written laws serve to perpetuate systems they were written to serve, not to help people they exist to rule. In this society of domination and submission in order to suppress the resentment of their "inferiors" patriarchies justify their role through a pervasive ideology, and when that fails to mystify their subjects they resort to violence under the colour of the law.

The problem with many "liberating" movements in contemporary society is that they do not, most often, enact any change at the level of the discourse of the master. Often we simply seem an equally strict set of rules wrapped for the original. The Holy Bible may be rejected but the holy "*Das Capital*", "*Mein Kampf*" or "*The Second Sex*" might be adopted instead. Continually we see a mass of people in society rebelling in exactly the same way. The 1960's was an era which showed a contrast between two modes of mass conformity. People remained locked in a dualistic way of thinking which meant that even rebelling had a right and wrong to it. Today I see this same intolerance displayed in people I know who though believing in equal rights and freedom for all yet believe they have the right to dictate to others how they should bag their rubbish, what is right and wrong to eat, drink and wear and who will break no argument about these things because "they know they are absolutely right and can quote from texts to prove it".



The pattern of domination and submission is essential to hierarchies and to the discourse of the master. Laws and "holy" books are used to justify the domination of one over another. Absolute power can only be exercised when the person exercising it is seen to be absolutely right by others obeying. If one person is to be absolutely right however, then there must be an idea of what is absolutely wrong. The "holy" book in its form as the Bible sets out to demolish that which threatens the patriarchal order. The dualistic frame of mind insures that people may be destroyed who rebel against what is held as the ideal as they can be seen to be absolutely wrong or even the embodiment of evil. In dualistic thinking there is no middle ground, no shades of grey only what is right versus what is wrong.

The Judeo-Christian tradition has given us a dualistic view of the cosmos, a duality of spirit and matter. The spirit and things spiritual were all seen to be beyond and separate from matter. Heaven is skywards away from the earth. To be spiritual people had to ignore the physical in prayer. Physical reality distracted people from what was truly important, their immortal souls and the after-life. The body and physicality became associated with women, the soul, thinking with men. The body's association with pain, misery and sin, a shell occupied by the soul, like a prison paved the way for the body to be seen as profane, something to be despised, and women along with it.

Mary Daly discusses the story of the Fall of Adam and Eve in the Book of Genesis in the light of this association of woman with the body and with what is essentially evil in her book *"Beyond God the Father"*. She shows how the whole of Christianity is actually dependent on this story. Without this Fall, the original sin there would have been no need for redemption, no need for Christ's sacrifice. As Elizabeth Stanton writes,





TAKE THE SNAKE, THE FRUIT TREE AND THE WOMAN FROM THE TABLEAU AND WE HAVE NO FALL, NOR FROWNING JUDGE, NO INFERNO, NO EVERLASTING PUNISHMENT - HENCE NO NEED OF A SAVIOUR. THUS THE BOTOM FALLS OUT OF THE WHOLE CHRISTIAN THEOLOGY.

(LETTER TO "THE CRITIC", 1896 - CITED FROM "BEYOND GOD THE FATHER")

Eve herself was not the first wife of Adam but the second. According to earlier versions of the Old Testament Adam's first wife, Lillith was banished from the Garden of Eden for refusing to obey him. She then is supposed to have "copulated" with animals and "begat" nine hundred and ninety nine demons. So we have the first woman created made into a mother of demons. Mild mannered Eve still committed the sin of lust for the fruit of course and can be blamed for the Fall.

From the legends of Tiamat to Lillith to Pandora, from sea serpent to wicked witch, woman became the villain, the personification of evil. The dark painful side of life - death, destruction, violence, irreverence - all the things actually embodied typically in patriarchal male leaders, were projected onto women who became seen as gross, unclean, material, instinctual, sexual and inherently wicked.

YOU ARE THE DEVILS GATEWAY ... HOW EASILY YOU DESTROYED MAN, THE IMAGE OF GOD, BECASUE OF THE DEATH YOU BROUGHT UPON US, EVEN THE SON OF GOD HAD TO DIE.

(TERTULLIAN - QUOTED FROM "BEYOND GOD THE FATHER, P. 44)

ALL WITCHCRAFT COMES FROM CARNAL LUST WHICH IS IN WOMEN INSATIABLE.

(SPRENGER AND KRAMER - "MALLEAS MALEFICARUM")





Though the story of the Fall is not given serious weight in modern consciousness it still has left imbedded in the modern psyche a malignant image of the male-female relationship and the "nature" of women. The association of sexuality with filth and debasement and the defilement of the body still exists. Women are still associated with the body, the earth is still seen as so much dead matter to be dissected.

The symbols embodied on the shields of "*Gloria Patri*" are cut in two - half of one juxtaposed on half of another - cut in two like our psyche under patriarchy. Freire describes this phenomenon,

THE OPPRESSED SUFFER FROM THE DUALITY WHICH  
HAS ESTABLISHED ITSELF IN ITS INNERMOST BEING.  
THEY DISCOVER THAT WITHOUT FREEDOM THEY  
CANNOT LIVE AUTHENTICALLY. YET ALTHOUGH  
THEY DESIRE AUTHENTIC EXISTENCE, THEY FEAR IT.  
THEY ARE AT ONE AND THE SAME TIME  
THEMSELVES AND THE OPPRESSOR WHOSE  
CONSCIOUSNESS THEY HAVE INTERNALISED.

(FREIRE, "PEDAGOGY OF THE OPPRESSED, P. 32)

The oppressed do not grasp the fact that the oppressor, having invaded the victim's psyche now exists within themselves. The opposite also becomes true. In oppressing others the oppressor makes a victim out of the part of him/herself that identifies with the oppressed person. The inner war here described, dependent on dualistic thinking can easiest be seen when we look at the behaviour and thinking of soldiers at war.

Patriarchy is founded on the system of power-over that is exemplified in the workings of the hierarchical organisation of the army. The absolute obedience given by a soldier to his superiors is a result of a dualistic mind split. Under the logic of such patterns of thinking murder becomes



possible, as does rape, genocide and the famine and disease that comes in the wake of war when soldiers obey their rulers and perform as they have been trained to do. War reinforces the hierarchies and interior dualistic thinking which demolished the enemy (without or within) and reinforces the status quo. A society modelled on the power divisions of an army helps breed aggression and dualistic thinking which in turn helps to create wars. War is not an acceptance of patriarchal society but a symptom of it. The idea of glory that helps to keep soldiers fighting is also one which helps keep society in general taking over.

Rape has been an omnipresent aspect of warfare in all times. In the ancient world (and the not so ancient world) rape was the normal expected reward of a victorious army. It is part of the glory of victory, a sign of victory. The women were carried off to serve as slaves and concubines subject to their male captor, reproducing the male-female relationship typical of patriarchy where a man has complete or near-complete power over a woman. Homer's "Iliad" gives a clear picture of the psychology of plunder. It opens with the famous quarrel between Achilles and Agamemnon over their "prizes", the women they have captured. Achilles rails at Agamemnon :

YOU SHAMELESS SCHEMER! ALWAYS AIMING AT A  
PROFITABLE DEAL! HOW CAN YOU EXPECT ANY OF  
THE MEN TO GIVE YOU LOYAL SERVICE WHEN YOU  
SEND THEM ON A RAID OR INTO BATTLE? NOW  
COMES THE THREAT FROM YOU OF ALL PEOPLE TO  
ROB ME OF MY PRIZE, MY HARD EARNED PRIZE  
WHICH WAS A TRIBUTE FROM THE RANKS.

Women's bodies are synonymous with prizes, trophies, signs of glory, and here are the proving ground for mens rivalry. Part of the idea of glory is





the right to booty. Here Agamemnon's hold over his men was dependent on his fairness in its distribution. Fairness involves keeping the difference of rank and giving the nobles the "prize" women.

In recent times the man's rape of Moslem women in Yugoslavia was greeted with horror by the media, and with surprise, though only ten years previously as many as two hundred thousand Bengali women suffered similarly and were raped by West Pakistani soldiers. These Moslem women were abandoned by their husbands for having been touched by other men. Rape and war are manifestations of the same kind of thinking, a part of our culture as much as any other. In the "holy" Bible's Book of Numbers, Moses (he of the ten commandments fame) is described as being enraged with the army commander for having spared the lives of all the women after the campaign against Midion. He says,

SO KILL ALL THE MALE CHILDREN. KILL ALSO THE  
WOMEN WHO HAVE SLEPT WITH A MAN. SPARE  
THE LIVES OF ONLY YOUNG GIRLS WHO HAVE NOT  
SLEPT WITH A MAN AND TAKE THEM FOR  
YOURSELVES.

(NUMBERS 31:17-18)

The Bible is filled with examples of how women were treated as property whose rape or ill-treatment is only considered wrong if they get damaged or killed and only then because it is a loss or insult to their man. In the Book of Judges when a man offers his concubine to be raped instead of himself and she was raped until she died the text offers negative judgement on the men who did this rape because it was an offence against the man to whom she belonged. Committing the rape was not seen as a crime, doing such a thing without a man having volunteered the women freely was. As it was he had been forced to offer them himself or herself.



This is the background our culture comes from one, where glory means a reward of domination over other human beings, where rape is considered a normal enough occurrence, where power is strictly hierarchically distributed.

Mary Daly writing in "*Beyond God the Father*" links rape to genocide. She says,

IT SHOULD REQUIRE NO GREAT LEAP OF IMAGINATION TO PERCEIVE A DEEP RELATIONSHIP BETWEEN THE MENTALITY OF RAPE AND GENOCIDE. THE SOCIALISATION OF MALE SEXUAL VIOLENCE IN OUR CULTURE FORMS THE BASIS FOR CORPORATE AND MILITARY INTERESTS TO TRAIN A VICIOUS MILITARY FORCE.

(BEYOND GOD THE FATHER, 1973, P. 114)

Society trains soldiers to kill with impunity but acts surprised when genocide results, as though it were a new phenomenon and had no connection with everyday reality and everyday people. E. Ionesco wrote of this ,

THE WORLD OF THE CONCENTRATION CAMPS .... WAS NOT AN EXCEPTIONALLY MONSTEROUS SOCIETY. WHAT WE SAW THERE WAS THE IMAGE, AND IN A SENSE THE QUINTESSENCE, OF THE INFERNAL SOCIETY INTO WHICH WE ARE PLUNGED EVERY DAY.

(E. IONESCO IN NOVELLE REVUE FRANÇAISE, P. 118  
AS QUOTED BY MARY KELLY IN "BEYOND GOD THE  
FATHER" 1973, P. 118)

Rape, war and genocide are an expression of our culture, predictable as long as we can conceive of the distribution of power only in the patterns of the discourse of the master and having power-over a tribute to glory.



THE LOGICAL EXTENSION OF THE MENTALITY OF RAPE IS THE OBJECTIFICATION OF ALL WHO CAN BE CAST IN THE ROLE OF VICTIMS ... RAPE IS THE EXPRESSION OF GROUP THINK, AND GROUP THINK IS AT THE CORE OF RACIAL PREJUDICE WHOSE LOGICAL AND FINAL SOLUTION IS GENOCIDE.

(MARY KELLY, BEYOND GOD THE FATHER, 1973, P.  
118)





### CHAPTER THREE

#### GLORY IN THE ARMY AND THE EXERCISE MACHINE.

Strict hierarchies, power structures where those on the lowest rank of the power ladder have little value compared to those above, (and in the case of the army whose very lives are dispensable) crush any sense of self worth a person might have. Crushing a person's sense of inherent value is a vital part of perpetuating the hierarchical model of power relations and a large portion of a soldier's training is designed to do just that. Glory is offered as a conditional replacement and always involves domination, having power-over another. Our society takes over by making sure a sense of value must be gained or earned, doled out piecemeal by the authorities above in whose interest it is to maintain the status quo. In the army we see most clearly how this works and what it means for a person caught in the system.

The training of a soldier involves systematically crushing any sense of inherent worth or value the soldier may possess. Soldiers are treated with constant verbal and physical abuse in training. They are shouted at that they are worthless. They are ridiculed and punished for showing signs of "weakness" or "femininity". In the military academy all the relationships between cadets themselves and cadets and officers are strictly hierarchical, everyone is aware at all times of where they stand. Everyone knows that someone may be watching them in order to catch them out or put them down for some misdemeanor. Every aspect of a cadet's dress and behaviour is weighed and judged, inspected and regularly criticised. Any questioning of orders or slips in speech is punished so all must assert self-censorship. Violence that happens during this period is inflicted randomly and pain is a regular occurrence for cadets. A friend of mine who had been



in the navy described being dragged out of bed in the middle of the night and beaten up. Two American marines I know gave similar stories of being jumped on and beaten. If they whimpered or cried out in agony the beatings would be prolonged.

During training drills the greatest insult for a cadet would be to be called a girl. Admitting to pain or feelings of fear or weakness brought this upon them. Soldiers are taught to despise their own weaknesses, to hate the vulnerability of their bodies, to resent their own inner feelings. Every soldier is also expected to treat their inferiors with the same brutal treatment as they themselves received. My friend Carsten told me about the punishments that he dealt out to younger cadets while doing his military service. When I asked him why, (knowing how much he himself had hated receiving such treatment) had he done the same to others he replied he didn't see why they should get away with what he couldn't have when he started. Resenting his own humiliation, he inflicted it on others bringing who he could down to his level or below so he could feel more powerful than they. Carsten's comrades would have mocked him had they seen the cadets under him doing anything but grovelling to him. The only power soldiers feel, or at least are allowed to feel is power-over another human being. It is not enough just to be. Self worth gets beaten out of you, privilege is only earned, the rules are hard and fast and only conforming brings reward. Such a description could also be applied to other institutions or workplaces in society, or even family situations.

Klaus Theweleit writing in *"Male Fantasies"* describes the point where physical pain for a soldier becomes physical pleasure. This occurs when the extreme of exercise brings a rush of adrenalin and a feeling of power over the body. It is a joy in control that becomes addictive, especially to





someone taught to despise their own bodies. Making sure people do not highly value their bodies or themselves is a prerequisite for an organisation that asks its members to risk death for its goals and the promise of glory. Theweleit also describes sections from a young cadet's diocry where the boy feels a pleasure from the beatings not because he enjoys pain but because he at least then has some physical contact, and he is terribly lonely and isolated. I spoke once to a woman I met, about her time in prison. She told me of how she would aggravate and even attack the guards or fellow inmates till a fight erupted. She said it made her aware that she was still alive, that she still existed, At the bottom of a hierarchy people tend to feel valueless, like a nothing. When the only physical contact is violent, the only emotion expressible is anger, even this is better than no human connection at all.

Controlling people is a lot easier if the people don't value themselves. For soldiers obeying orders means undergoing sleep deprivation, ignoring pain, hunger and fear. Theweleit recounts how in German army academies in the 1930's young soldiers were worked till they fainted or blacked out, after which they received great praise and reward. Ignoring bodily feelings makes for a better soldier. Someone who valued their body would not enter a war. War desecrates the body. Soldiers are trained to violate the enemy's body and to risk violation. Soldiers struggle to be more than just their bodies, to be a part of the sleek troop-machine. Taking away the soldier's value of their bodies occurs simultaneously with offering them glory if they function as a successful part of thus superhuman whole which is the army, a very effective method of psychic control often emulated elsewhere. For a soldier to be identified with the body is to be vulnerable, to be one of the common-fodder, to be an object to be violated. The average soldier in a war, is a dead soldier, the piece of



meat that got blown apart. Violence committed on others proves a soldier's superior strength while feeding the terror of being within a weak body. In defence soldiers can project the image of glory, of being part of a greater super-human whole. To achieve this above the norm status (the norm being in a body-bag) soldiers fight hard to be superior to others.

In a culture of war the body cannot have inherent value but on the contrary must be risen above, must be conquered, conquer its own "base" nature and weakness. In "*Gloria Patri*" the woman on the exercise machine despises her body, her weak human flesh, sees her own body as her enemy. Her inner dialogue echoes the sound-bite on one of Mary Kelly's trophies, the one which says "... cut it off and kill it". "She wishes she could cut it off, cut off her sequacity and kill it" the shield says. Reading this I wondered if people really often thought so callously about their own bodies, but many women I have asked said they have thought exactly the same thing, that they wished they could cut off the fat. How soldiers feel about their bodies is not alien to our culture or exceptional. Susan Griffith considers this phenomenon as mandatory in a society such as ours.

TO BE MADE AN OBJECT IS ITSELF A HUMILIATION.  
TO BE MADE A THING IS TO BECOME A BEIGN  
WITHOUT A WILL .... BUT TO THIS DEGREDATION,  
THE REDUCTION OF A WHOLE BEING WITH A SOUL  
TO MERE MATTER, WE MUST ADD THE KNOWLEDGE  
THAT MATTER IS ITSELF DESPISED, AND HATED IN  
ITS VERY ESSENCE. WE READ FOR INSTANCE IN THE  
PHRASE "TO FEEL LIKE SHIT" THE QUINTESSENCE OF  
HUMILIATION. FOR IN THE PORNOGRAPHIC  
CULTURE HUMILIATION EMANATES FROM THE  
MATERIAL.

(SUSAN GRIFFITH, PORNOGRAPHY AND SILENCE,  
1981, P. 64.





When the body is devalued we are ourselves stripped of inherent worth for we are all bodies. Glory is dismembered value. This disembodied value is one we must work to achieve and fight to maintain. Glory is offered to us as a replacement of the sense of inherent worth which culture has stolen from us. Glory is only ever conditional value. Horses in a war gain glory by being exceptional, where all the rest are mentally or physically destroyed. In training, soldiers gain privilege only by gaining power over another individual. Comradeship is gained through being part of a group that together acts to gain glory to crush a common enemy, to survive. The goal of the group becomes all important fitting in, in the hope of being special, of earning glory by being exceptional and winning the praise of those above as well as a soldier's comrades. The alternative to not having glory, not having power-over another the soldier is returned to a state of no self-worth. Once self-worth is taken, a person then breaking the cycle of running after glory becomes almost impossible as life feeling as though one is worthless is close to unbearable. So soldiers and people are offered glory, the specialness, the set-apartness and superiority, the promise of feeling whole while being in fear of punishment of being less than nothing. Between the carrot and the stick we are caught in the discourse of the master.

What keeps soldiers fighting on, this also keeps people in society conforming. Glory even when gained is never enough, never quite all it promises to be. The lack that Lacan describes as being a part of the human condition after the development of the ego does not go away, and this is exploited by hierarchal situations where there is always a higher level to be achieved or maintained, always promises of fulfilment on a higher level. Wholeness is offered to us by society as a mythic tool of control. As Mary Kelly put it "falsely mesmerized by displays of power we're all





happless victims" (Mary Kelly, "*Gloria Patri*", 1992). We are mesmerized because we are seeking wholeness and get offered glory. Unfortunately for the people in Mary Kelly's "*Gloria Patri*", glory is not achieved and they are each made conscious of the lack.

The displays of power in "*Gloria Patri*" are in the shapes of the steel and chrome trophies topped with status and super-human men. No soldier or human being could be made of steel, but this is the soldier's fantasy, a perfectly invulnerable body, impenetrable and machine-like. Theweleit cites many examples of this idealised figure, portrayed in literature, in art especially during the Nazism in Germany, in American comic books and movies. He describes this figure as,

IMAGINARY MAN ... A PHYSICAL TYPE DEVOID OF DRIVES AND OF PSYCHE; HE HAS NO NEED OF EITHER SINCE ALL HIS INSTINCTUAL ENERGIES HAVE BEEN SMOOTHLY AND FRICTIONLESSLY TRANSFORMED INTO FUNCTIONS OF HIS STEEL BODY. THIS PASSAGE SEEMS TO ME TO CRYTALISE A TENDENCY THAT IS EVIDENT THROUGHOUT JÜNGER'S WRITING, A TENDENCY TOWARD THE UTOPIA OF THE BODY-MACHINE.

(KLAUS THEWELEIT "MALE FANTASIES", 1989, VII. 11, P. 155)

This steel figure can kill without emotion, exist without feeling. The soldier modelling himself after such a man of steel must subdue all that may reduce him to the mere human within and without. The soldier then achieves absolute dualistic thinking and considers himself as only subject, all others being beneath him, a subject disassociated from the mass of people, owing allegiance only to the military.



Foucault links the figures of steel and the ideal of the "military" with the dreams of perfect society by the philosophers and jurists of the eighteenth century,

ITS [THE PERFECT SOCIETY'S] FUNDAMENTAL REFERENCE WAS NOT TO THE STATE OF NATURE BUT TO THE METICULOUSLY SUBORDINATED COGS OF A MACHINE, NOT TO THE PRIMAL SOCIAL CONTEXT, BUT TO PERMANENT COERCIONS, NOT TO FUNDAMENTAL RIGHTS, BUT TO INDEFINITELY PROGRESSIVE FORMS OF TRAINING, NOT TO THE GENERAL WILL BUT TO AUTOMATIC DOCILITY.

(FOUCAULT, DISCIPLINE AND PUNISH, 1977, P. 169)

This era is also the one to which Foucault attributes the development of the individual. It is the era when imperialism really took off, imperialist control being dependent upon the efficiency and obedience of the imperial army, and keeping control depended on maintaining a stiff hierarchy where the invader held the native in complete contempt. The idea of the war machine shapes people after machines. What Mary Kelly shows us in her trophies are images of glory encouraging fantasies of soldiers to aspire to become a steel figure, a steel cog in a steel machine. To want this is to want to deny a soldier's own body, own will and desires and to kill in service of those who send him out to die. Ideals of absolute control and discipline are rewarded with glory in our societies anywhere there are hierarchies. "Busting our butts to get it right" is a quote Mary Kelly takes from a US soldier but it could be from any of the protagonists in her shield dialogues whose inner voices speak much in the same manner, seeking to have absolute power-over in the most mundane situations.





In our society, in Western society war is not an aberration but a symptom of a mode of thinking. Freud when giving a lecture on the atrocities of war (during World War I) said,

THINK OF THE VAST AMOUNT OF BRUTALITY, CRUELTY AND LIES WHICH ARE ABLE TO SPREAD OVER THE CIVILIZED WORLD. DO YOU THINK, DO YOU REALLY BELIEVE THAT A HANDFUL OF AMBITIOUS AND DELUDING MEN WITHOUT CONSCIENCE COULD HAVE SUCCEEDED IN UNLEASHING ALL THESE EVIL SPIRITS IF THEIR MILLIONS OF FOLLOWERS DID NOT SHARE THEIR GUILT? DO YOU VENTURE UNDER THE CIRCUMSTANCES TO BREAK A LANCE ON BEHALF OF THE EXCLUSION OF EVIL FROM THE MENTAL CONSTITUTION OF MANKIND?

(FREUD "THE CENSORSHIP OF DREAMS" FROM FREUD'S INTRODUCTORY LECTURES, 1917.

Strict hierarchies governed by absolute rules; constant judgements; advancement only through mindless servitude and self inflicted censorship function to produce a warlike population as surely as they produce soldiers willing to fight. During the Industrial Revolution factory systems were modelled after the army as the only example of how to organise and control large numbers of people. Any institution, factory or business in our society which uses hierarchical systems of power distribution will manifest the same controlling structures, including the promise of glory. These will accerbate or make manifest psychically the patterns of dualistic thinking attributable to soldiers in a system based on the denial of inherent self-worth. In sociology it is generally accepted that wars occur between countries which feel a need for a militia, there is a direct link between the attitudes and thinking of a people and the army it employs. Aggressivity is accerbated by many factors but it seems clear to



me that societies hung up on glory and seeking glory tend to have a large militia and vice versa. These are the countries which go to war.

IN GENERAL MILITARISED NATIONS TEND TO FIGHT  
OTHER MILITARISED NATIONS AND COUNTRIES  
THAT PREPARE FOR WAR TEND TO BECOME  
ENGAGED IN WAR.

(NAROLL 1966, BLAINEY 1973, WALLACE 1989)

Mary Kelly working in American society describes in "*Gloria Patri*" people divided within their own minds and obsessed with control and glory on a background of quotes from America soldiers. The similarity of language and thinking is obvious. A terrifying example of how ordinary people adapt themselves to the roles of persecutors without conscience (i.e. ideal soldiers) are the Milgram experiments conducted by Stanley Milgram in Yale, a sociologist investigating the behaviour of people towards authority. After World War II during the Nuremburg trials many of the Nazi officers accused of committing atrocities justified their actions by saying that they were only obeying orders. The experiment Milgram set up was to investigate how far people would go in obeying authority. The experiment involved a group of student volunteers who were told they would interview other students to investigate learning abilities. They were presented to a situation where they would question people who could not see them (behind a glass screen) but who they could see and hear. Incorrect answers to questions resulted in volunteers being told to give electric shocks of varying degrees to people behind the screen. The volunteers did not know that the people being interviewed were in fact actors and that no electric shock was being given. The dosage of electric shocks ranged from mild to lethal. As the interviewers continued the men parading behind the student volunteers in white coats told the students to increase the voltage until the correct answer was achieved. Fifty percent of the





volunteers obeyed and gave lethal doses to people when instructed. One when asked later why he had done this replied, "I figured , well this is an experiment, Yale knows what it is doing and if they think its alright, well, it is alright with me. They know more than I do" (Stanley Milgram *"Obedience to Authority"*, 1973).

The structure of the Concentration Camps built by the Nazi's were modelled on the layout of camps designed for the Hitler Youth Summer Camps which in turn were built based on the advice of Dr. Schreber whose methods of educating children were so much a part of the canon of everyday life in Germany that they were adopted into the state school system. His advice on educating children involved cures for masturbation which involved tying children's hands to the side of a bed; tools for posture control and behaviour improvement that resemble tools of torture such as a brace up the spine with a belt around the waist and the hair at the back of the neck to discourage slumping; a metal plate at the edge of a desk keeping the child from curling over his/her work; leather straps to tie a child to a bed to prevent poor sleeping posture. In his writing he stresses crushing a child's will, permitting no disobedience, suppressing everything in the child. In German boarding schools and work camps no one was permitted privacy. A teacher paroled through ranks of beds at night. Every moment of time was to be spent constructively, not playing, laughing or daydreaming or especially touching. Dr. Daniel Gottlieb Moritz Schreber's son was institutionalised for schizophrenia when he was just fifteen. A whole generation of young Germans were brought up according to his advice. From this point of view the Concentration Camps make a peculiar sort of sense to me. They had existed within the minds of the soldiers before they were ever built. This was their childhood schools and camps taken a step further. Jung wrote of the holocaust as a violent





eruption of unconscious forces in Nazi Germany. He saw the extreme dichotomising of good and evil in Western society as being extremely dangerous. Evil gets projected onto others. He observed on an everyday level that,

IT IS THE HIGHLY MORAL PEOPLE, UNAWARE OF  
THEIR OTHER SIDE WHO DEVELOP PECULIAR  
IRRITABLE AND HELLISH MOODS THAT MAKE THEM  
INSUPPORTABLE TO THEIR RELATIONS.

(JUNG "MAN AND HIS SYMBOLS", P. 47)



## CONCLUSION

Mary Kelly writing about the "demonic destructiveness" of the "super phallic society" says,

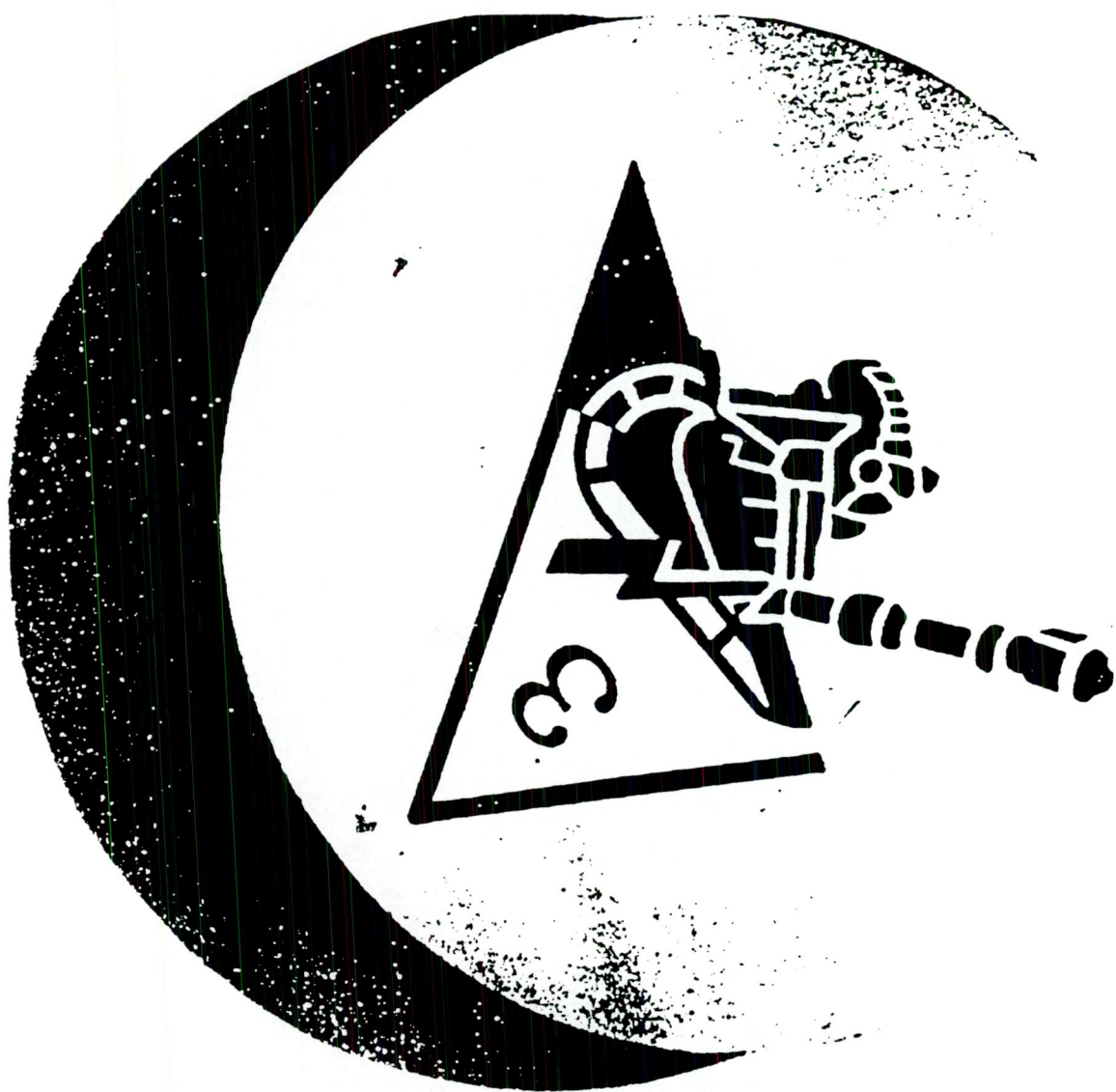
THE MACHISMO ETHOS THAT HAS THE HUMAN PSYCHE IN ITS GRIP CREATES A WEB OF PROJECTIONS, INTROJECTIONS, AND SELF-FULFILLING PROPHECIES. IT FOSTERS A BASIC ALIENATION WITHIN THE PSYCHE THAT IS THEN PROJECTED ONTO 'THE OTHER'. IT IS ESSENTIALLY DEMONIC IN THAT IT CUTS OFF THE POWER OF HUMAN BECOMING.

(MARY DALY, "BEYOND GOD THE FATHER", 1973)

In reading parts of the diary of Himmler I am struck by the fact that the greatest of atrocities were organised and engineered by a man who was dedicated to doing right, who was the perfect efficient bureaucrat dedicated to absolute good. But of course that is the problem. The notion that there is such a thing as absolute good and absolute evil and that everything can only be in one category or the other is the root of most crimes of genocide. The dualistic type of thinking that began for Himmler in his strict patriarchal family upbringing and continued later in the army fed his fantasies of glory and in spite of all that kept him from attaining it. In a society which robs us of self-worth and is modelled after the machine of war we are all running for glory over ourselves and other peoples bodies.

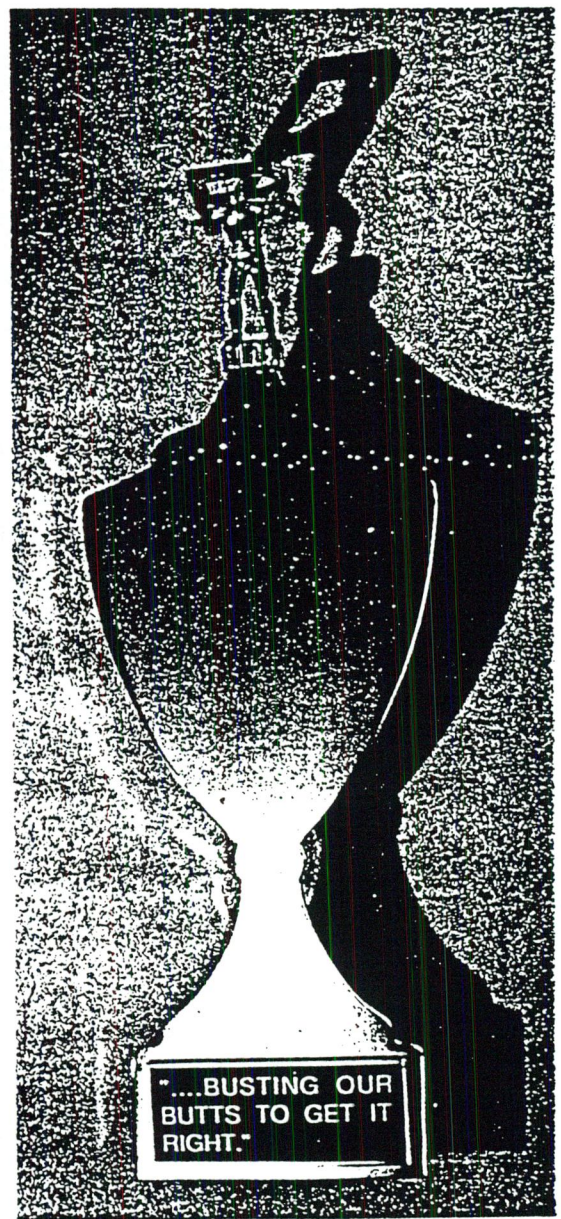
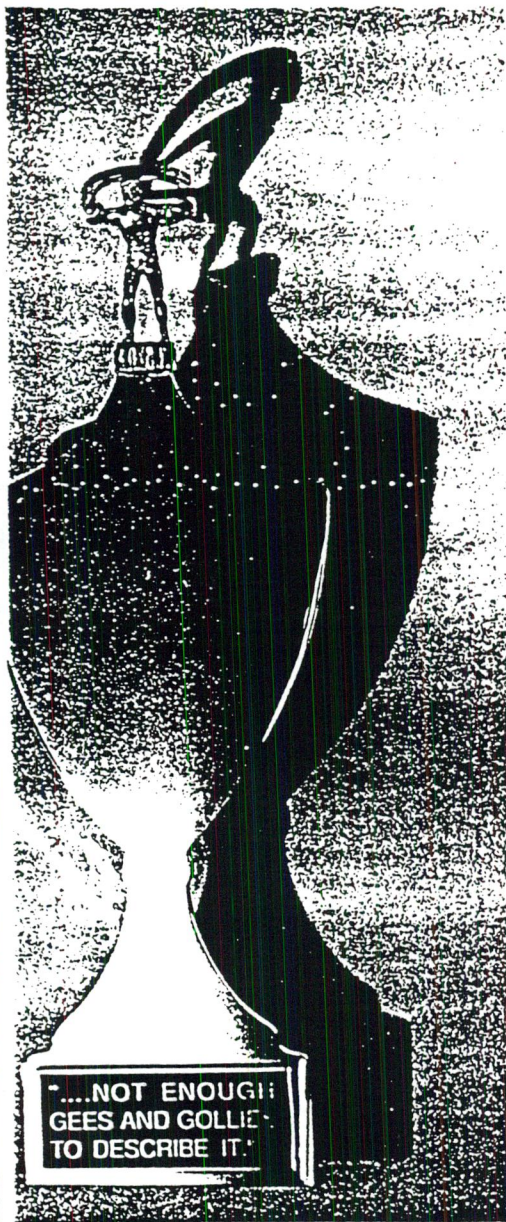
















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