

# Best regards syndicals

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Staff Cttee meeting...



This majority-minority division... is it good for staff?

Staff doesn't matter... It is a matter of power!

*Dates with the European History*

The Fouchet Plan 1961-1962

The Davignon report &

the European Political Cooperation 1969

The empty chair crisis - 1965

The Luxembourg compromise - 1966

« ...when vital interests of one or more countries are at stake members of the Council will endeavour to reach solutions that can be adopted by all while respecting their mutual interests. »

## GROUP DYNAMICS : Kinds of Power :

A guide to Its Intelligent Uses

In this book, James Hillman invites us into deep thinking—and deep feeling—about power. Power is something we seek or, more frequently, deny. Its shadow then comes back to haunt us. Many of us doing Men's Work like to think we are finding ways to transcend the fixation for power (competition, domination, control, reward) and for the material goods that show that we have manifested power—that we are a "success."

That type of thinking is inherent in the mythos of masculinity that we were taught as boys, and which we now seek to reject as we seek new ways of defining what it is to be a man, to work with our brothers as colleagues in spirit rather than as competitors.

We resist authority. "I have too much of that at work: nobody in my small group is going to tell me what to do or how to do it." But the work is incomplete. In the sacred chambers of our inner work—in our small groups, in our monthly gatherings, in the workings of Seattle M.E.N.—the shadow side of power emerges and we find ourselves in conflict over issues of control.

Hillman would remind us that our view of power is narrow and limited. We equate power only with strength. We deny we want "power" for ourselves, and resist efforts at leadership as efforts to assert power over us. A minute's reflection will show us that this view is limited. For example, Robert Greenleaf demonstrates a more benign and generative expression of power in his concept of "servant leadership." Robert Moore and Douglas Gillette point out that the duty of the sacred King (as opposed to the tyrant) is to use his power to protect his subjects and encourage each to manifest his or her maximum potential for the greater good of all.

Hillman invites us to contemplate twenty different forms or expressions of power (e.g., control, office-holding, prestige, exhibitionism, ambition, reputation, influence, resistance, leadership, persuasion, charisma, decisiveness, fearfulness and more subtle styles of power) in order to reconsider our own reactions to, and resistance to, power.

He has three purposes in this book. The first is to move us beyond simplistic notions of power, such as "money is power," "knowledge is power," or as Chairman Mao said, "political power grows out of the barrel of a gun." Second, he hopes to differentiate the bundle of ideas that constitute the baggage behind the word "power." Third, he hopes to extend the concept of power beyond the political and material world into the regions of feeling, intellect and spirit that reach beyond the exercise of power by the human will. As poet W. H. Auden observes, "We are lived by powers we pretend to understand."

Mr. Hillman hopes to make the book "empowering." He succeeds on all three counts. In the process, he challenges us to reconsider simplistic notions of growth (expansion can be cancerous, and personal growth is cyclical, not linear), efficiency (the concentration camps were super-efficient at exterminating and disposing of humans), and maintenance and services (vital functions wrongly conceived of as demeaning). I would love to give more examples of the depth of his refreshing insights, but the task is difficult. Every third or fourth page of my copy of the book is flagged. His chapter on Myths of Power—Power of Myths is particularly enlightening. I urge you to get the book and find out for yourself. It will change your thinking. <http://www.menweb.org>



MEN / WOMEN : Anima, Animus

Courses of "masculine morality" in Beijing

China still surprises for his pragmatism. I just read the article by Giampaolo Visetti "The education of the father in China" (*La Repubblica*, January 6, 2016) about the first courses of "masculine morality" held in Beijing, intended to make the Chinese men good parents and husbands

The course teaches men how to take care for their children and not to mistreat their wives, questioning some of the basic assumptions of the Confucian ethics, which for centuries considered the female gender inferior and submitted to men. The courses of "masculine morality" want to curb culturally authorized abuses against women, in a historical context in which the way of treating the female gender is becoming a focal parameter to observe different cultures.

The change of the internal sensibility, the Westernization of China and the requests coming from a globalized world require this gigantic, complex and contradictory country to think of itself in new ways. One example is the repeal of the one-child policy: on the one hand 36-year ban allowed an effective birth control, but on the other created a gender imbalance. Selective abortion against girls actually led to a surplus of males and the consequent difficulty for them to find a wife.

Without going into the details of political considerations that have prompted the Chinese authorities to give a change to their customs and traditions and pointing out that in China the status of women has seen historical periods during which there was equality with men - think, for example, the period of the Shang Dynasty and the latest cultural revolution of Mao - I want to focus on courses of "masculine morality" considering them from a psychological standpoint.

In the years of the one-child policy, the mothers and a strongly male-oriented society like the Chinese one have taught their sons to be 'little emperors', often without awareness of the emotional toll of this choice. A problematic aspect, among the many accompanying cultural imbalance between the sexes, is linked to the inevitable conflict between the demands of the mother and the need for freedom of the child.

One example is the story of a young talented boy whose artistic attitude do not match with the cultural expectations in which mother and son are trapped. The young man got symptoms and depression and cannot follow his desires because of a paralyzing sense of guilt. At the same time he cannot free himself from the dynamics of dependence / independence that bind him to his real mother and to his internalized image of her. How difficult will be for this guy to question on the one side the Confucian morals that wants him as an obedient son, and on the other to give up the privileged role of 'little emperor' that asks him not to become fully himself?

The courses of "masculine morality" go certainly in the direction of improving the condition of the real Chinese woman - and this is a very good news - but could also become in the short and long run a good tool to reflect on those gender roles, culturally imposed, that deprive both men and women of the opportunity to fully become themselves, mortifying at the same time the dynamics of desire in both of them. <http://martatibaldi.blogspot.it/>