ANTIUNIVERSITY of LONDON

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NEWSLETTER

1. Fees - people who registered before and paid in full may register for £5 instead of £8. Paid in full includes cash and/or goods and/or services.
2. New (second) session starts 6th May and goes on till the end of June. The third (summer) session will begin 1st July and go on till the last full week in August. The fourth session will begin the second full week in September, i.e., 9th September.
3. The Action Research Project on Racialism in Britain meets at 8.30 on Mondays at the Antiuniversity. New participants are welcome.
4. We apologise to Jakov Lind for misspelling his name. We also would like to bring your attention to the fact that Jakov Lind will be meeting with people on Tuesdays at 6.30, beginning 7th May, and not on Mondays as stated in the catalogue.
5. We also apologise for the delay in printing catalogues. Please note that a few other changes in schedule have been made. On the reverse side of this sheet is the correct schedule as of 3rd May.
6. We would like to mention once again the three meetings at the Antiuniversity -- listed in the catalogue -- to discuss the direction and purpose of antiuniversities in general and this one in particular.
7. A financial statement will be published in the next newsletter.
8. The Antiuniversity was created in December 1967 by an ad hoc committee who meet irregularly to co-ordinate the ongoing organisation and programme of the Antiuniversity. This committee includes

Asa Benveniste	Stuart Montgomery
Joseph Berke	Aubrey Raymond
David Cooper	Leon Redler
Allen Krebs	Morty Schatzman
Juliet Mitchell	Russell Stetler

The secretary of this committee and co-ordinator of the Antiuniversity is Allen Krebs; the treasurer is Joseph Berke. The Secretary of the Antiuniversity, responsible for regular work flow and responsible to this committee, is Susan Stetler. She can be telephoned for information weekdays from 3 to 9 p.m. Registrations can be accepted now.

9. This is the first of a fortnightly newsletter.
10. Welcome to all new participants in the Antiuniversity.

ANTIUN. MINUTES

Dialectics of Liberation

Institute of Phenomenological Studies

65A Belsize Park Gardens, London, N.W.3. 01-586-2320

14th November, 1967

Dear

This Thursday evening, 16th November, at 8.00.p.m. at the office of the Institute, 4, St. George's Terrace, N.W.1., there will be a meeting to discuss the founding of an Anti-University. The following are some ideas of mine which could provide the basis for discussion.

(1) That it be set up as an independent unit affiliated to the Institute.

(2) It would be especially concerned with maintaining a high level of scholarship and research. The faculty would be chosen from among a number of high calibre people in our network who manifest in their work the social critique and view point that we hold in common. Enclosed is a list of people who have been suggested as possible faculty members. Please feel free to add to it and kindly bring your own suggestions on Thursday night for discussion.

(3) The University should be financially self-sustaining and provide a reasonable income for the faculty.

(4) The University could itself become a framework for inviting individuals from abroad with whom we would like to converse and whom we think relevant to meet. The opportunity to teach at the University would provide reasonable financial support to those invited to London.

(5) The University itself can sponsor evening and weekend events such as lectures, seminars, discussions, extended meetings.

(6) The University itself can provide a focus and support for research in the Social Sciences, etc.

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(7) The relationship of the University to other aspects of the work of the Institute (or other Organisations with which the faculty is affiliated) should be discussed.

Yours sincerely,

Joseph Berke

A selection from FUNY's autumn syllabus

THEORY AND PRACTICE OF RADICAL SOCIAL MOVEMENTS

Problems of strategy and tactics of contemporary mass movements in the areas of civil rights, trade unions, community organisation, and peace. These movements will be examined in the light of alternate theories of social organisation. **Stanley Aronowitz**

MARXIAN ECONOMICS

A searchlight on the economic structure of our society; the nature of capitalist production and exploitation; the struggle between classes; the contradictions of capitalist production; economic crisis; growth of monopoly; drive to war; the nature of socialist production. **David Bernofsky**

MARXIST APPROACHES TO THE AVANT-GARDE ARTS

The diverse theoretical views: Marx, Lenin, Trotsky, Mao, Caudwell, Lukacs, Sartre, Berger, etc. The social and artistic bases of their theories. The views of some avant-gardists espousing Marxism: Myerhold, Mayakovsky, Brecht, Siqueiros, Adamov etc. Some key problems: Kafka, Surrealism, Burroughs, Abstract Expressionism, Pop Art, Happenings. **Lee Baxandall**

FILM WORKSHOP

The purpose here is to provide the student with an aesthetic and philosophic foundation as well as a technical and professional basis towards the production of films that will fulfill a redeeming function in the society of men: "not merely to render, but originally to create, through a living metaphor, the essence of contemporary reality, and project it into the future." The workshop will accordingly combine theoretical and practical training in the following disciplines: script-writing, directing, screen-acting, camera, sound and editing. A detailed syllabus available upon request. **Yves E. de Laurot**

THE SEARCH FOR AUTHENTIC SEXUAL EXPERIENCE

This search will consist of exploring the idea of a universal sexual drive; of examining religion, anthropology and psychology for more meaningful answers to man as a sexual being; of considering the various dimensions of adult sexuality, with emphasis on the relationship of potency to the capacity for orgasm, and for perceiving reality; of gaining insight into the meaning of sexual freedom; and of setting a foundation for a workable sexual ethos. **William Erwin**

LIFE IN MAINLAND CHINA TODAY

A view of a miracle. The transformation of a land of 750 million from a country of foreign concessions and starvation to a place of hope. Surveys the social dynamics, politico-philosophical ideals and culture of mainland China. **Brad Harrison**

RACISM, CASTE, AND CLASS IN AMERICAN SOCIETY

A historian-materialist analysis of the development of racial caste in American society. A general outline of American history through the Civil War from a black man's viewpoint. Topics to be emphasised include the African historical and cultural heritage of the Afro-American; race, class, caste; the unique structure of the American working class; class struggle during slavery; the capitalist basis of American slavery; the contradictions and crises of slavery; the Civil War, black people, and Lincoln. **Charles Johnson**

POLITICS AND PERSONALITY

What is the role of personality in a social revolution? What is the "radical" personality (ies?) like? Conservative, liberal, reactionary personalities. National, regional, local, individual character. Age and politics: the adolescent rebellion, the conflict of generations. Sex and politics. The pacifist personality. Millenarianism, evangelism, sectarianism and personality. The hero in history: saints and monsters. The Marxist, Anarchist, Capitalist theories of personality. War and personality. Personality control: education, brain washing, chemical and electronic methods. **Tull Kupferberg**

IMPERIALISM AND ANTI-IMPERIALISM: THE IDEOLOGICAL QUESTION IN VIETNAM

The course will consist of a critical examination of the two main ideological forces opposed in the Vietnam conflict (i.e. "Free World," imperialism, anti-communism, on the one hand; versus, "Socialist Camp," anti-imperialism, communism, on the other), as well as a consideration of the divergencies within these two main camps and the possibility of some third alternative, "third-world" ideology. The history of the Vietnam war(s) will be analysed, with particular attention to the strategy and tactics of American imperialism as revealed in US policy towards this region from the Second World War to the present.

Leonard P. Liggio and Russell Stetler, Jr.

NON-VIOLENT RESISTANCE

An inquiry into the theory, history and practice of non-violent resistance with special emphasis on the relationship of non-violence to the humanitarian world view and the use of non-violent resistance by movements to achieve peace, freedom and social justice. **Bradford Lyttle**

MOUSIKE (MOO-ZEE-KAY)

A workshop in the composition and performance of poetry, music, dance and theatre works embodying the anarchist principle of maximum freedom and initiative of all participants. The use of chance operations, indeterminacy, "silence" and "non-artistic" materials in such works will be explored actively and discussed. **Jackson Mac Low**

THE OLD LEFT AND THE NEW LEFT

A member of the Old Left will examine the similarities and the divisions between the older American Left and the youthful revival of radicalism. A course hopefully aimed at achieving some kind of reconciliation between the two seemingly antagonistic camps of American radicalism. **David McReynolds**

ANTI-AUTHORITARIAN ANTHROPOLOGY

A study into the origins of society and culture. This course will question the basis for our understanding of culture and probe into our animal heritage and our need to despise it. Many myths will be exploded, among them the illusion of a rational society. Included will be the roots of racism, religion, psychiatry, and philosophy and the power of acculturation and the effects such power has upon the great masses of people. **Barbara Schwartz**

ANARCHISTIC AND SYNERGETIC POLITICS

The synergetic vectors of modern science, e.g. cybernetics, semantics, game theory, gestalt psychology, multi-valued logics, will be related to anarchist theory. Also discussed will be: money as information, communication in capitalist and socialist games, self-correcting systems and self-aggravating systems. **Robert Anton Wilson**

Joseph Berke

The Free University of New York

In New York in recent months, a new university has come into being, created and developed by less than a dozen people, collectively the nucleus of its faculty and student body. The name of this university is the Free University of New York (FUNY). The immediate reason for its establishment is best explained by this statement which appears on page two of the Free University catalogue:

"The Free University of New York has been forged in response to the intellectual bankruptcy and spiritual emptiness of the American educational establishment. It will seek to develop the concepts necessary to comprehend the events of this century and the meaning of one's life within it, to examine artistic expression beyond the scope of the usual academy and to promote the social integrity and commitment from which scholars usually stand aloof.

"Passionate involvement, intellectual confrontation and the clash of ideas will be particularly encouraged because we believe a detached search for ideas and a dispassionate, objective position does not and never has existed.

"The Free University will consist of its intellectual participants. Students and teachers will meet on common ground to discuss the direction of the school and to develop curricula, course content, symposia, forums etc.

"The Free University of New York is necessary because, in our conception, American universities have been reduced to institutions of intellectual servitude. Students have been systematically dehumanised, deemed incompetent to regulate their own lives, sexually, politically and academically. They are treated like raw material to be processed for the university's clients - business, government, and military bureaucracies. Teachers, underpaid and constantly subject to investigation and purge, have been relegated to the position of servant-intellectuals, required, for regular promotion, to propagate points of view in harmony with the military and industrial leadership of our society.

"The American university has been emasculated. Its intellectual vigour, exuberance and excitement have been destroyed. What remains is a dispassionate and studied dullness, a facade of scholarly activity concealing an internal emptiness and cynicism, a dusty-dry search for permissible truth which pleases none but the administrator and the ambitious.

"In the very face of these circumstances and in recognition of the events of the last decade, protest has once again emerged on the college compuses of America. We welcome the protest: we feel the foundation of the Free University is part of it."

Earlier experiments

Several notable experiments in education have preceded FUNY. There was Black Mountain College in North Carolina and Emerson College in California. Unfortunately, these communities did not remain viable. Also, many people have been thinking along lines similar to those of the founders of FUNY. There are study groups at various universities which spontaneously and independently try to cope with the intellectual "gaps" today's university students have to put up with.

More important, there have been many examples of one or two people studying with particular scholars in a way that maintained the medieval tradition of education as a dialogue between two people - one with something to teach, the other with something to learn. These dyads are a form of spontaneous university, isolated, yet maintaining by its very existence the possibility of co-ordination and integration with others working along similar lines.

Finally, I should mention the existence of the San Francisco New School and the Detroit Artist's Workshop which preceded the Free University in organising courses on a small scale with both students and teachers involved in the decision making.

The first classes

The Free University of New York was planned and initiated by Alan Krebs, his wife, Sharon, and Jim Mellen in conjunction with James Weinstein, an historian, Staughton Lynd, historian and member of the faculty at Yale University, myself, a psychotherapist, and Gerald Long, a longshoreman, as well as several other people. Alan Krebs was an assistant professor of history at Adelphi University, New York, until he was fired for having travelled to Cuba without State Department authorisation in the summer of 1964. Jim Mellen teaches political science at Drew University. Sharon Krebs is a graduate student in Russian literature at Columbia University.

On their return from Cuba, the Krebs set about creating FUNY. I joined them in the spring of this year when much of the groundwork had been accomplished. Among the serious problems that had been dealt with was that of finances. From the beginning it was obvious that no independent existence for FUNY would be possible if the university were to be under obligation to some organisation or individuals for financial support.

The Free University had to be self-supporting. In order to accomplish this, the relatively large (for us) sums necessary as working capital were obtained from $30 loans (now gifts) from all prospective faculty members, and a large loan from a friend. This arrangement ensured our independence.

The Free University had to have a place to meet. Fortunately, Alan Krebs found a deserted loft building in an excellent location in New York City. The rent was reasonable and we proceeded to make the loft habitable. That was quite a job, for the loft had previously been used as a photographer's laboratory and was a wreck. It was touch and go whether the place would be ready by the time the University opened.

On the night of our "Meet the Faculty" party, people were still removing trash from the main room. Yet, the work got done and eventually one large meeting room, four small ones, a lounge and an office were hammered out.

For advertising, several of us went out in the wee hours of the morning and surreptitiously posted leaflets all over the city announcing the opening of FUNY. We also handed out leaflets at colleges, folk concerts, poetry readings etc. The number of delicatessens willing to take our 18 x 24 inch posters was quite amazing.

On Tuesday, July 6, the first classes met. For the first semester, 25 courses were offered. The criteria used for selecting FUNY's courses was whether the subject matter and the teacher were, as you might say, unique entities. Preference was given to those courses or people who could not appear at an "establishment" university. Attention had to be paid to the radical, educational and political position which the school was to assume.

In terms of the quality of courses offered, the number of students who attended classes, and the enthusiasm generated by members of the student-faculty body,

"The student class is potentially a major agitation group for social change." A Berkeley students' sit-down to prevent police from arresting a CORE worker. (Reproduced from a News and Letters pamphlet: "The Free Speech Movement and the Negro Revolution.")

the first semester was an extraordinary success. Although we had only managed three weeks advance publicity on the opening of the school, 210 students registered for courses, and, of these, over forty took more than one course. In addition, maybe one or two hundred people attended single meetings of a particular course.

A large number of the people in the faculty of FUNY are associated with radical politics, and some of our "lecturers" are the most "turned-on" artists in New York. Here are a few of the people who will be teaching at FUNY during the fall semester: Yves de Laurot (filmmaker, associated with the "engaged cinema"); Will Inman (poet, publisher of *Kauri*); Bradford Lyttle (San Francisco - Moscow Peace Walk leader, member of Committee for Non-violent Action); Jackson Mac Low (composer of "chance" music); David McReynolds (writer, member of War Resisters' League); Alex Prempeh (Black Nationalist leader); Dick Roberts (writer for *Militant*, member Socialist Worker's Party); Milt Rosen (chairman of Progressive Labour Party); Carolee Schneemann (artist and dancer, composer of "happenings"); and Peter Stafford (author of books on psychedelic drugs).

Spontaneous events

The Free University is an educational experiment at a gut level, an attempt to re-establish in a cohesive manner the dialogue that should characterise the exchange between student and scholar. Wherever such an exchange exists, there is a free university. What has to be done is to bring these small "university" sets into knowledge of each other and create the means whereby new sets can arise.

I personally would like to get away from the idea of a "course" taught in the traditional manner. Any teacher worth his salt can talk off the top of his head about what he is currently thinking or doing. One might say that a "course" should provide solely the opportunity for a person as student to occupy the same space as another person as scholar for a set amount of time in which a conversation about anything under the sun may take place. The catalogue for a free university might then consist only of a list of names and biographical information about each faculty member. From this, the students would decide which "meetings" they would like to attend.

"Meetings" are the essence of a free university. They can take place anywhere - in the scholar's home, if convenient - before any formal meeting place need be chosen. (Contrast this to the new University of Kent which was organised by first creating an administration, then putting up some very expensive buildings, and lastly choosing a faculty and student body.) This arrangement has very real advantages for it reduces the amount of money necessary to make the university viable to a minimum. It also diminishes the risk of having the university shut down by the establishment on the pretext of building violations etc. Classes can thus be seen as spontaneous events, occuring all over the city, in any nook or cranny of space, and at any time. In fact, in a sense this university is already happening in most major cities. It is a university that can function *all* the time.

Political radicalism

Just as important, the free university is by its very nature political - radically political. The free university is a dialectical event. As such, nothing more need happen for it to be challenged by the establishment at every turn. Good. The free university should respond vigorously. The society in which we live - Western Europe and the United States, in this case - is corrupt, decadent, immoral, unstable and insane. Ways must arise in which to deal with this fact at a political level. The free universities could act as levers for the change that must occur.

Especially in the United States, there is good evidence that the free university may act as such a lever. Political change occurs when major exploited classes come into consciousness of themselves as being exploited and seek to rectify this. As Paul Goodman points out, the student class in the United States is a major exploited class. As such, the student class is potentially a major agitation group for political change. Free universities could act as a centre for such political "coming to awareness."

Lastly, but perhaps most important, one must consider the possibility of a free university as a community. This was an essential aspect of Black Mountain College, Emerson College, the Detroit Artist's Workshop etc. It was a logical step in terms of people with similar "visions" coming into relationship with each other. In addition this could be a necessary step in order to withstand the pressures of the establishment. Also, a community can provide a continuity of experience for people who live together "outside the pale" of normal society.

Further, if the free universities can be formally established as political and communal events (they already exist informally) in many cities throughout the world, a very powerful means of dealing with the social necessities of our times will have come into existence.

On another level, one can seen the formation of a brotherhood, in the sense of the Jesuits, or of Castalia, Herman Hesse's "Magister Ludi" or Alex Trocchi's Project Sigma.

The time has come to formally establish a Free University of London. Those who would like to participate in this in any way, either in helping to establish it, becoming a member of the faculty or a student, or simply "being around," are invited to write to me c/o *Peace News*, stating your name, address, telephone number, and any comments you might have about FUL. I will contact you in the near future.

Psychotherapist and poet, Joseph Berke, was a faculty member of the Free University of New York. He lectured there on "the psychotic experience." At present he is working with Dr R. D. Laing on a community project for schizophrenics.

Jackie Lukes

The comprehensives teach-in

Jackie Lukes writes: The Oxford Union debating hall was the scene of a second teach-in on Saturday, October 16, but this time a brisk and nervous-looking housewife manned the door, and the subject was comprehensive schools. More precisely, the gathering was entitled "Comprehensive Education in Oxford" and the aim was to confront teachers, heads, parents and local politicians with each other and with the proposal to re-organise Oxford's schools on comprehensive lines.

For over seven hours, a congregation of 800 had paraded before them every representative of an interest at stake: a confident headmistress of a large girls' comprehensive, an ex-headmistress of an embittered grammar school, politicians and academic educationalists of every party, sincere Labour parents who could afford to face the dilemma between a "bad" secondary modern and a "good" independent school, equally sincere Tory parents who believed deeply in the importance of maintaining class divisions, the city's die-hard anti-comprehensive Chief Education Officer, an equally doctrinaire (Labour) Alderman on the Education Committee, and the head of a not-really-very-threatened direct grant school. Even Woodrow Wyatt appeared on the scene.

This teach-in tried hard to live up to its name. The arguments for amalgamating secondary modern and maintained grammar schools were trotted out, the varieties of tiered system were sifted, the innovations (wedge-shaped zones, sixth-form colleges, the abolition of O-levels) were produced for inspection and admired. Yet it was no accident that only Labour and Liberal speakers supported comprehensives, and that all the opponents were Conservatives. And after a patient and polite afternoon, the pent-up fears and hostility of the non-converted in the audience at last burst out.

It became clear that you cannot *persuade* people to give up a privileged position. In a way, a teach-in which touches people's profoundest concerns for their own and their children's position and status in life cannot but defeat its own aim: if consideration is for a moment given to the "loser's" wishes, and it is held that people should not be forced to do what they do not want to do, then what you are left with is not a learning and teaching situation but a fundamentally explosive clash - one which cannot be overcome by reason, at least in the short run.

This point emerged most clearly in a speech given by the head of Oxford's direct grant school. In a spirit of toleration he suggested that his school would be happy to co-exist with comprehensives: he believed in parity of esteem. If it is replied, he said, that the direct grant school will take the cream, why then this is to assume that only the rich have the brains (in his words). He also added that his school could easily survive on raised fees (and the government grant) if the local authority withdrew its support. This performance received prolonged applause from the same people who had sat through vivid and well-supported arguments on behalf of comprehensives from such speakers as Shirley Williams, John Vaizey and A. D. C. Peterson. *Teach*-in?

One example may serve to illustrate the manifold complexities of the problem. Far into the night, one mother stood up and cried out: "I have two children: one who went to a grammar school and one who went to a secondary modern. I was foolish. I believed in parity of esteem. Ever since, we have only been able to overcome psychological problems in the family with persistent loving care. I know that people still whisper behind my back: couldn't they afford to send him to an independent school? The secondary moderns are fine - but for whom? It's always someone else's child - never their own!"

At this another mother rose to her feet. She was a Conservative parliamentary candidate who earlier apologised for the delivery of her speech because she "had just been through three hectic days of social life, at the party conference, and felt, to put it mildly, a little jaded." Her response: "I wasn't going to say this, but you have forced me to: the independent schools exist for the benefit of the working classes! If you get rid of them you deny the poor the right to do without and save up so as to give their children the benefit of an education they never had."

Fundamentally, these confusions and the "co-existence" argument could arise because the advocates of comprehensives had *not* explicitly included public and direct grant schools in their range of discourse. All the arguments which they apply to maintained grammar schools of course apply to these schools too. Yet if the reasons given, for purposes of *persuasion*, are only "educational" (e.g. the wider range of subjects possible, economical sixth-forms, the abolition of inefficient selection at 11-plus and the possibility of easier transfer, comprehensives' success in keeping children on at school longer and the related need for more trained manpower) - then it is still open to a direct grant school head to except his own institution on the grounds that it will not impede any of this.

If on the other hand the strongest social grounds are taken, it must be admitted independent schools have to be included in any re-organisation of secondary education. The link between the class-structure and the schools, which both affect and perpetuate it, is what counts; and independent schools have long been at the apex of this hierarchy. No-one had the courage to say that if we really want one society we must start here; otherwise social divisions will remain and possibly become more entrenched. But we all know the "answer" to this: gradual reform is politically and financially more feasible than total. Is it preferable, though? Hopeless to resist one change for the better because you really want *more* - yet this is exactly the dilemma.

The Association for the Development of State Education is to be congratulated for staging their teach-in and for presenting the difficulties in an informed and thought-provoking way; one hopes that other local branches will do the same.

Jackie Lukes is a postgraduate student in educational sociology at Oxford.

Announcing the Fall Session of the

FREE UNIVERSITY OF NEW YORK

—BLACK LIBERATION—REVOLUTIONARY ART AND ETHICS—COMMUNITY ORGANIZATION—THE AMERICAN RADICAL TRADITION—CUBA AND CHINA — IMPERIALISM AND SOCIAL STRUCTURE

Robert Ante	Charles Johnson	Jackson MacLow	Barbara Schwartz
Stanley Aronowitz	Paul Krassner	Shane Mage	Irwin Schwartz
David Bernofsky	Allen Krebs	John McDermott	Martin J. Sklar
Yves de Laurot	Sharon Krebs	David McReynolds	Peter Stafford
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Paul Gershowitz	Al Lee	Dick Roberts	Sotere Torregian
Martin Glass	Leonard Liggio	James Robertson	Susan Warren
Brad Harrison	Albert Litewka	Milt Rosen	James Weinstein
Calvin Hicks	Gerald Long	Paul Ross	Robt. Anton Wilson
Will Inman	Bradford Lyttle	Carolee Schneemann	

REGISTRATION SEPT. 27—OCT. 1

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Antiuniversity of London
—An Introduction to Deinstitutionalisation

By Jakob Jakobsen

The Antiuniversity of London appears in many ways as a massive failure when looked at superficially. But whether it was a terminal failure or actually an experiment that did not succeed at its specific point in history depends on how you approach this historic anti-institution. The Antiuniversity raised an enormous amount of questions. In many ways that could be viewed as sufficient in itself, if the experimental nature of this project is well-understood. Experiments are by their nature open-minded trials based on hopes and assumptions. And the key is that there is no certainty about the outcome.

'We have to step out of Structure A to be able to see it. But one can't step out if there is nowhere to step to.' (Joseph Berke, *The Guardian*, 15.2.1968)

'Women, Hippies, youth groups, students and school children all question the institutions that have formed them, and try to erect their obverse: a collective commune to replace the bourgeois family; "free communications" and counter-media; anti-universities – all attack major ideological institutions of this society. The assaults are specified, localised and relevant. They bring the contradictions out into the open.' (Juliet Mitchell, *Woman's Estate*, Penguin, 1971, p.32)

Institutions are by definition conservative. That is in some respect implied in the word 'institution', which stems from the Latin word *institutio* meaning to set up, to establish. By 1400, 'institution' in French had assumed the meaning of something established, a system of government, a religious order. The term institution was gaining foothold with the secularisation of society in the early Renaissance, in parallel to the establishment of the first network of European universities. Institutions are not just bricks and mortar; they are part of 'collective phantasy systems', as the existentialist psychiatrist R.D. Laing puts it. Laing was himself involved in the Antiuniversity.

For the people around the Antiuniversity it was very much the conservatism and reactionary structures of the established universities that made them move towards setting it up. As written in the first catalogue of the Antiuniversity in February 1968:

> 'The Antiuniversity of London has been founded in response to the intellectual bankruptcy and spiritual emptiness of the educational establishment in both Britain and rest of the world.'

As one of its main movers, the American psychiatrist Dr Joseph Berke writes in April 1968 in a introductory text about the Antiuniversity:

> 'The schools and universities are dead. They must be destroyed and rebuilt in our own terms. These sentiments reflect the growing belief of students and teachers all over Europe and the United States as they strip aside the academic pretensions from their "institutions of higher learning" and see them for what they are – rigid training schools for the operation and expansion of reactionary government, business, and military bureaucracies.'

In many ways, such a position can be linked to the Situationists and their critique of the university in Strasbourg in the text 'Ten Days That Shook the University' which they issued in 1966. As one of the main forces behind the founding of the Antiuniversity Dr Joseph Berke was well aware of the Strasbourg text. Here the perspective is on the university's impact on the students, turning them into depoliticised and pacified subjects:

> 'Modern capitalism and its spectacle allot everyone a specific role in a general passivity. The student is no exception to the rule. He has a provisional part to play, a rehearsal for his final role as an element in market society as conservative as the rest. Being a student is a form of initiation. An initiation which echoes the rites of more primitive societies with bizarre precision. It goes on outside of history, cut off from social reality. The student leads a double life, poised between his present status and his future role. The two are absolutely separate and the journey from one to the other is a mechanical event "in the future". Meanwhile, he basks in a schizophrenic consciousness, withdrawing into his initiation group to hide from the future. Protected from history, the present is a mystic trance.' ('Strasbourg: Ten Days That Shook the University', in Joseph Berke, ed., *Counter Culture*, Peter Owen Limited, 1969)

The aim of the Antiuniversity was to open up education to a wider social reality, which was contrary to the inward-looking traditional university, an institution mainly occupied with its own survival as an institution within the given society. The critique of the university and the students it produces have to be seen within a context where especially the American universities were tightly linked to commercial interests and corporations that were underpinning nuclear armament and the ongoing war in Vietnam. Also to be considered was the general political atmosphere characterised by an institutionalised fear and repression of the Left and the civil rights movements. This political climate led to the Free University of New York, the forerunner of the Antiuniversity, becoming the object of a congressional hearing in the preparation of 'bills to make punishable assistance to enemies of the US in time of undeclared war' in 1966.

As a response to this 'collective phantasy system' the Antiuniversity sought

> 'To develop the concepts and form of experience necessary to comprehend the events of this century and the meaning of one's life within it, to examine artistic expression beyond the scope of the usual academy and to promote a position of social integrity and commitment from which scholars now stand aloof.'

As stated on the promotional material from the Antiuniversity no formal qualification was needed to get involved and no degrees would be awarded. These details bring the educational aims of the Antiuniversity into a different realm than the traditional university which aims to place the student into her future role in the market, as the Situationists pointed out. At the Antiuniversity the focus was experiential and experimental. This was not only in relation to society but also in relation to the institution itself, or anti-institution to be precise.

As stated in the Strasbourg text in a somehow enigmatic way, 'the abolition of alienation is only reached by the straight and narrow path of alienation itself'. This could mirror Joseph Berke's statement about the Antiuniversity: 'In the process of making an institution we deinstitutionalised ourselves'. This somehow underlines that the social relation inside the institution was going to be key in the experimental and demystifying process that was going to become the Antiuniversity of London.

Already at the opening of the Antiuniversity on February 12, 1968 discussions and antagonism between students, teachers and the Ad-Hoc Coordination Committee flared up, according to Harold Norse's report in the *International Times*. The problem was that the coordination committee had made arrangements with the BBC about coverage of the Antiuniversity. There were questions about whether a media organisation of the Establishment should be trusted as a way to promote the ideas around the project or whether this was a sell-out of the revolutionary aspirations to which the project was committed. The Ad-Hoc Coordination Committee was the group who had called for the first open meeting on setting up an antiuniversity in London in November 1967. It consisted of David Cooper, Leon Redler, Juliet Mitchell, Asa Benveniste, Stuart Montgomery, Russ Stetler, Morton Schatzman, Allen Krebs and Joseph Berke. Most of this group were either psychiatrists or psychoanalysts.

Another flash point was the fee and payment structure of the Antiuniversity, which was based on a membership structure with a fee per quarter of £8 and 10 shillings (50 pence) for every course. The course leaders/teachers were offered payment for their effort in running a course. This was based on the model of the Free University of New York after it opened on East 14th Street in the summer of 1965. Already on the first day of the life of the Antiuniversity, this structure caused various debates around pay and fees, as well as the traditional teacher and students structure that the Antiuniversity seemed to replicate.

The catalogue of the first quarter offered over 30 different courses with a very diverse field of topics as well as teachers. A group of teachers involved with the *New Left Review* was running various courses in political theory and revolutionary movements. Avant-garde artists such as John Latham and Cornelius Cardew were running courses consisting of collective and practical experimentation with making artistic work. A group of poets and writers such as John Keys and Lee Harwood offered (anti-)courses in poetry. The group of existential psychiatrists such as R.D. Laing, David Cooper, Leon Redler and Joseph Berke were running courses covering aspects of psychiatry and psychology viewed from a critical social perspective. Also covered were Black Power, experimental drugs, printmaking and underground media. Alexander Trocchi offered a course with the title Invisible Insurrection, referring to his key text of 1962 on the founding of a spontaneous university, which was one of the inspirations to the Antiuniversity. And the poet Ed Dorn just declared in his course blurb that he would 'be ready to talk to anyone who wants to talk to me'.

Free University of New York

WINTER CATALOG 1966

20 east 14 street : new york, n.y. 10003

or.5-7424

The Free University of New York has been forged in response to the intellectual bankruptcy and spiritual emptiness of the American educational establishment. It seeks to develop the concepts necessary to comprehend the events of this century and the meaning of one's own life within it, to examine artistic expression beyond the scope of the usual academy and to promote the social integrity and commitment from which scholars usually stand aloof.

Passionate involvement, intellectual confrontation and clash of ideas are particularly encouraged because we believe a de-

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Free University of New York

FALL CATALOG 1965

20 east 14 street : new york, n.y. 10003

or.5-7424

The Free University of New York has been forged in response to the intellectual bankruptcy and spiritual emptiness of the American educational establishment. It seeks to develop the concepts necessary to comprehend the events of this century and the meaning of one's own life within it, to examine artistic expression beyond the scope of the usual academy and to promote the social integrity and commitment from which scholars usually stand aloof.

Passionate involvement, intellectual confrontation and clash of ideas are particularly encouraged because we believe a de-

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tached search for ideas and a dispassionate, objective position do not and never have existed.

The Free University consists of its intellectual participants. Students and teachers meet on common ground to discuss the direction of the school and to develop curricula, course content, symposia, forums, etc.

The Free University of New York is necessary because, in our conception, American universities have been reduced to institutions of intellectual servitude. Students have been systematically dehumanized, deemed incompetent to regulate their own lives, sexually, politically and academically. They are treated like raw material to be processed for the university's clients—business, government and military bureaucracies. Teachers, underpaid and constantly subject to investigation and purge, have been relegated to the position of servant-intellectuals, required, for regular promotion, to propagate points of view in harmony with the military and industrial leadership of our society.

The American university has been emasculated. Its intellectual vigor, exuberance and excitement have been destroyed. What remains is a dispassionate and studied dullness, a facade of scholarly activity concealing an internal emptiness and cynicism, a dusty-dry search for permissible truth which pleases none but the administrator and the ambitious.

In the very face of these circumstances and in recognition of the events of the last decade, protest has once again emerged on the college campuses of America. We welcome the protest: we feel the foundation of the Free University is part of it.

REGISTRATION

Registration at the Free University takes place after consultation between the instructor and the student. For this purpose, one week is set aside for registration (January 24-28). During this time faculty members will each be available at the Free University one evening from 7:30 to 9:30 p.m. For classes scheduled to meet on Mondays the instructor will be present for consultation on Monday, January 24. For classes which meet on Tuesdays, Tuesday, January 25, and so forth.

The Free University gives no credit and grants no degrees. There are no admission requirements.

CALENDAR

Monday, January 24-Friday, January 28	Registration
Monday, January 31	First class meets

COURSE OFFERINGS FOR THE WINTER QUARTER

The following courses have been selected in consultation, dialogue and decision between the students and the faculty of the Free University. Classes will normally meet one evening each week for a 2½ hour period. The duration of the course and the length of class meetings may be altered by a decision taken jointly by the students and the instructor.

Courses are listed by instructor's surname—alphabetically.

THE COLD WAR IN TRANSITION—FROM EUROPE TO ASIA

The course includes analysis of the genesis and purposes of the Cold War; a review of its history through various international conflicts; the Soviet-American detente; the Sino-Soviet split; the Sino-Indian conflict; the Vietnam War; quo vadis America.

M.S. Arnoni

THEORY AND PRACTICE OF RADICAL SOCIAL MOVEMENTS

Problems of strategy and tactics of contemporary mass movements in the areas of civil rights, trade unions, community organization, and peace. These movements will be examined in the light of alternate theories of social organization.

Stanley Aronowitz

THE NEW AGE CONSCIOUSNESS AND VARIOUS PATHS TO ENLIGHTENMENT

Many disciplines exist which recognize a state called Nirvana, Enlightenment, etc., and a path towards it which enables one to answer the riddles of existence through the vision of a higher level of consciousness. Emphasis in this course will be upon: Transcendental Magic (Eliphas Levi, Aliester Crowley), Hubbard's Scientology, the American Indian Philosophy and Way of Living (the Native American Church and Peyotism), the Student Movements (particularly FSM at Berkeley). Also: the Discordian Society, Jarre's Pataphysics, Wilhelm Reich and Orgonomy, Gurdjieff's teachings, Cayce's readings, Rosicrucianism, the Great White Brotherhood, the tarot cards, the I Ching (Carl Jung's introduction).

Charlie (Brown) Artman

MARXIAN ECONOMICS, PART II

A searchlight on the economic structure of our society; the nature of capitalist production and exploitation; the struggle between classes; the contradictions of capitalist production; economic crises; growth of monopoly; drive to war; the nature of socialist production.

David Bernofsky

CINEMA DIRECTORS WORKSHOP

The purpose of this advanced workshop is to continue providing the student with an esthetic and philosophic foundation as well as a technical and professional basis toward the production of films that will fulfill a redeeming function in the society of men: "not merely to render, but originally to create, through a living metaphor, the essence of contemporary reality, and project it into the future." The Workshop will accordingly combine theoretical and practical training in the following disciplines: script-writing; directing; screen-acting; camera; sound and editing. Some of the practical work will parallel the methods and experience of the two foremost schools of film-making: the IDHEC in Paris, and the one in Lodz, Poland. Craftsmanship will be emphasized, so as to ensure that content seeks justice in form, which alone can raise experimentation to a truly creative act. The integrated training will be

The Antiuniversity opened its doors at 49 Rivington Street in Shoreditch, East London in a building owned by the Bertrand Russell Peace Foundation. Russ Stetler, one of the directors of the foundation, was himself on the Ad-Hoc Coordination Committee and this paved the way for reasonable rent and conditions. The Antiuniversity was sponsored by a loan from the Institute of Phenomenological Studies, which in many respects was also one of the main forces in setting up the project. The Institute of Phenomenological Studies had the previous year organised the Dialectics of Liberation Congress where the idea of setting up the Antiuniversity of London had first emerged. In the minutes of a meeting of the Ad-Hoc Coordination Committee of January 8, 1968 the building and the needed changes are described as follows:

> 'Building – […] Structure – basement – one large room to take up to 40 people. Ground floor – reception area for secretary and one large room to be used as loge – small snack facilities to be installed. First floor – three small rooms to be converted to one small and one large room by removing a partition. Remaining partition to be altered so as to soundproof the two rooms. Second floor – two moderately large rooms – take 20-25 people. Furniture – building comes with 13 desks, 37 small chairs, 2 bench chairs, once sofa. A minimum of 25 folding chairs to be purchased.'

It was emphasised that the Antiuniversity should be self-sustaining economically, hence the fee structure that was put in place from the outset. This organisational structure became a source of lengthy debates and the Antiuniversity's relation to the economic realm where it was situated was later to become crucial in relation to the project's limited financial success. It was underlined in one of the organisational papers that no-one should be excluded due to difficulties in covering the fees and a system of scholarships would be established.

The political scientist Allen Krebs and Joseph Berke were involved with setting up the Free University of New York in 1965. Berke moved to London that same year to take part in the therapeutic community and antihospital Kingsley Hall established in Bow in East London. Kingsley Hall was becoming the nexus of the radical movement of psychiatrists who challenged the hegemony of the institutional rationale in society that were confining and isolating so-called mentally ill patients in mental hospitals. The Scottish psychiatrist R.D. Laing was one of the initiators of Kingsley Hall and it was run together with David Cooper, Leon Redler, Berke and others. According to them this institutional separation was in its own right a part of the production of mental illness in society and they saw the source of the mental ill-health in the relation between the individual and the community surrounding and shaping it, be this the family or other societal institutions. Some call this movement the anti-psychiatry movement and the setting up of Kingsley Hall as a therapeutic community was an experiment in renegotiating and at times erasing the difference between patient and therapist.

Berke and Krebs brought the experiences and revolutionary ideas of Free University of New York and Kingsley Hall with them into the Antiuniversity.

The first catalogue was beautifully block printed on high quality paper made by the poet, publisher and printmaker Asa Benveniste. In the introduction it was stated that:

> 'We must destroy the bastardised meaning of 'student', 'teacher' and 'course' in order to regain the original meaning of teacher – one who passes on the tradition; student – one who learns how to learn; and course – the meeting where this takes place.'

Even though the traditional hierarchies were to be challenged in the Antiuniversity, many of the structures of the official university cast their shadow over the new anti-institution both in terms of economic relations and in terms of the Antiuniversity knowledge/power relations. This can be linked to one of the fathers of the Free University movement, Paul Goodman, who in his 1962 book *The Community of Scholars* excavated the initial ideas and aspirations behind the development of medieval universities. Here he maintains that teaching is a profession based on experience within a certain field of knowledge. Difference of experience were thus reflected in the initial structure of the Antiuniversity. At the Dialectics of Liberation Congress at the Roundhouse in Camden in 1967, Paul Goodman specifically criticised the breakdown of differences between teacher and student within the Free University movement that he found was undermining the profession of scholars. His main criticism of the established university system was that it was being taken over by administrators having economic and managerial interests that went counter to the interests of the 'community of scholars'. Although one of the main aims of the Antiuniversity was to open up the institution of the university to a wider social reality, the political focus of the place very much came to rest on the micro-politics of the institutional structure itself. But as an experiential and experimental project it was impossible to differentiate this from the wider reality that was conditioning the project socially, historically and economically.

Due to the publicity as well as the need for a meeting place of the counter-cultural scene in London more than 200 people signed up as members of the Antiuniversity for the first quarter. The courses were either weekly or bi-weekly and most of them took place in the evenings to make it possible for both students and teachers to attend after work. Attempts to recruit locally among workers were less successful and the relationship with the local community was tense. Due to the focus on Black Power, the attempt to involve communities of black people was more prosperous as many of the courses touched on civil rights and black culture.
Some of the courses, especially David Cooper's and R.D. Laing's, were very popular and quickly became fully booked. Other courses turned into more or less practical experiments in relation to the topic. Joseph Berke's course on the Anti-institution ended up with Berke leaving the room due to illness and the group of students taking over the meeting. Together with the students, John Latham turned the classroom into a big book sculpture and Cornelius Cardew refused to play for the students because he believed that they should produce their own music. This anticipated the work that he later did with the Scratch Orchestra. Other courses were more traditional lectures on political science and revolutionary theory. And some of the courses presented in the catalogue never happened.

The year at the Antiuniversity was divided into four quarters lasting eight weeks each. In the second catalogue a new course was introduced called the Counter University that was to focus on the development and operation of the Antiuniversity itself. As a natural consequence of the experiential and experimental nature of the anti-institution the first meeting of this Counter University group was called for at the beginning of May 1968 as an assembly for everybody involved with the Antiuniversity. The flyer had the heading 'You and the Anti-U' and continued the debate around the organisational questions already debated the first days at the Antiuniversity. It stated:

> 'These past four months have proved that an antiuniversity can survive – it can even grow. The question is in what directions? We feel it is necessary to depass our birth and commit ourselves to a new community development. Any organisation which wishes to be meaningful, not only to the world outside but more importantly, to its self, must re-examine itself at each step. To do otherwise is a symptom of death.'

The three main questions on the agenda were the student/teacher relationship, decision making powers within the organisation, and the level of communication and exchange between courses. The flyer eventually calls for an end to the distinctions between 'students', 'teachers' and 'administrators'. The Ad-Hoc Coordination Committee was still functioning as the formal decision making body and it had employed Allen Krebs and later Bob Cobbing as coordinator and Susan Stetler as secretary. There were voices challenging the authority and power of the administration. This was a part of the struggles around the development of the Antiuniversity, aiming at a move towards a more democratic structure. But there was also a movement from a formal to an increasingly informal structure. At the margin of the You and the Anti-U flyer small statements were written-in by hand: 'IS your teacher really necessary?', 'What about an anti-antiuniversity-university?', 'Who's going to do the dirty work?', and 'Pay the students, charge the teachers!'

In April, Peter Upwood, the caretaker of the snack bar in the lounge, had moved into the Antiuniversity, joined by a group of friends. This meant that the institution was turning into a commune. This was not explicitly decided or approved by anybody but it was welcomed as a part of the development. It also echoed education projects where living as a community was an integral part of the educational perspective, for example Black Mountain College in the US and the New Experimental College in Denmark. According to Roberta Elzey who wrote about the Antiuniversity in Berke's *Counter Culture* book, this first commune improved the atmosphere and the care of the space. It helped to deinstitutionalise the university and establish new and closer connections with the material everyday life of the learning environment. This new development catalysed a weekend workshop about the practicalities and ideals of organising a commune. Most of the communes around London came to the Antiuniversity at the end of April 1968 and shared experiences and political ideas around communal living and the possible structuring of the 'antifamily'.

The second term started May 6 and a new catalogue was published. This time the paper and printing quality were less delicate. The first catalogue offered 37 courses, while in the second the courses offered increased to 60. New teachers joined the faculty, for example the exiled German visual artist Gustav Metzger and Afro-Caribbean historian and writer C.L.R. James. Parallel to this increased range of courses, the Counter University group started meeting more frequently and pushed forward the aim of getting beyond the organisational structure of student, teacher and administrator. In this process the Ad-Hoc Coordination Committee once more came under attack as a reactionary force within the institutional framework of the Antiuniversity. In an article in the *International Times* Martin Segal describes the conflict in this way:

> 'The rebels were told, in effect, to go out and start a family of their own if they wanted "participatory democracy" and the like. The family had its setup and was not interested in the acting out of personalities put together by rubber bands and clips. It was not interested in boring meetings as the vehicle of decision making. It was not interested and that was final.'

The committee was criticised for lack of transparency and for organising meetings in secret. Segal describes the committee as 'them', the founding fathers trying to get the rebellious children to behave. The comparison of the institution of the family to the institution of the university was a thoughtful and forceful blow to the group of mainly psychiatrists who had set up the Antiuniversity. They could well accept the repressive and violent nature of the family as a cohesive institution within society and the parallels to the structuring and functioning of the institution of the official university. In this process Allen Krebs stepped down as administrator and the position was taken over by the poet Bob Cobbing who hadn't been a part of the coordination committee until then. This

also meant a more fundamental breaking down of the committee's managing role at the Antiuniversity and Martin Segal ends his text announcing these structural changes by stating that in the future 'the Antiuniversity is YOURS':

> 'Instead of acting as satellites to the stars in our social universe, phase II of the Anti-U is donating event space for everybody to act as stars.'

For a while the old and the new structure would run parallel, with a new catalogue being produced featuring a course arrangement as seen in the previous two catalogues while at the same time the old notion of the catalogue was 'being exploded'. The course structure should not be based on the 'names' of the course leader and in the future attending a course was going to mean 'considering oneself as one of the givers of the course'. One of the keys to break down the old structure was the process of shaping the range of courses that so far had been organised by the coordinator backed up by the coordinating committee.

This development led to the call for the 'Anti-U Course Creation Rally' at Hyde Park Corner on 21 July, 1968. A 'kip-in' weekend for organising the Rally was planned for the previous weekend where faculty and Antiuniversity members were invited to meet and organise future courses. A provisional course catalogue was produced but the flyer for the Rally announced that 'All decisions on the allocation of Anti-U space time will be made at this meeting.'

This 'explosion' of the course structure was accompanied by an 'explosion' of the fee and pay structure. Teachers and course leaders were no longer going to be paid for running a course and the faculty was called to contribute as the students has done so far. Due to the ongoing structural struggles, formal and informal, within the Antiuniversity many members had in fact stopped paying the fee after the first quarter which meant that the Antiuniversity was already unable to pay teachers in the second quarter. So the subsequent democratisation of the Antiuniversity also led to a less viable economic structure, but this should also be viewed in light of the resistance to the teacher-student structure that the contestation of the fee payment represented.

The £8 a term fee was abolished and a more voluntary pay structure was put in place. It was calculated that £5 a year was needed to cover rent and running costs, but it was also clear that 'some people can pay, some people can't'. But this less secure economic outlook already meant that a more decentralised Antiuniversity was needed. It began to utilise private flats for meeting places as an alternative to the cost-heavy setting in the building at 49 Rivington Street.

The first commune at the Antiuniversity came to an end in May and a new group of people moved in. A group that, according to Roberta Elzey, cared less about the Antiuniversity and this created some tension between the interests of commune and the university. This group was eventually replaced by a new group in July consisting mainly of people travelling through London just looking for a place to crash. This worsened the already tense atmosphere at the Rivington Street venue. As Sheila Rowbotham described it:

> 'Modelled on the American Free School and echoing the Dialectics of Liberation conference, the Antiuniversity had been set up by a curious alliance of anti-psychiatrists and members of the *New Left Review*. It aimed to "[...] do away with artificial splits and divisions between disciplines and art forms and between theory and action". Though these ideas, in a diluted form, were to percolate through the educational system over the next few years, in this radical enclave, in 1968, the dream was to be doomed. Life folded into learning too literally, turning the Antiuniversity into a dosshouse. The hope of a counter-institution was already sinking, [...] and the atmosphere was bleak and besieged.'

The breaking open of the institutional structure of the Antiuniversity and the advent of unrestricted experimentation with the organisational relations pushed out one of the last traces of the old structure as the sovereignty struggle at the Antiuniversity entered a new phase. The newly instated coordinator Bob Cobbing decided to step down from his post at the beginning of July 1968 due to organisational problems within the Antiuniversity. He wrote an open letter to Joe Berke with

a list of reasons for his withdrawal. At the top of the list was the precarious state of the Antiuniversity finances, not to mention the loss of a wage for the coordinating duties undertaken by Cobbing. Secondly, the new structure that originated with the Anti-U Course Creation Rally at Hyde Park Corner was unworkable from the point of view of coordination. And finally Cobbing's feeling of responsibility to the people offering courses in the preliminary catalogue made him express his concerns in this way: 'If the catalogue is now largely to be ignored, I must resign in protest'. So Cobbing made sure that the third and last catalogue was printed and distributed and eventually stepped down as coordinator before the start of the third quarter on 15 July, 1968. This meant in practice that the future Antiuniversity was going to be coordinated and maintained by the students since there were no attempts made to employ a new coordinator. There was no money and, for sure, no desire among the students at the Antiuniversity to maintain the hierarchical administrative structure that such a position implied.

The lack of funds somehow went hand in hand with the process of deinstitutionalisation of the Antiuniversity. There had already been suggestions to have a less centralised structure in terms of the physical space of the Antiuniversity and at the beginning of August the otherwise benevolent landlord of the building at 49 Rivington started to write formal letters asking the arrears for rent, electricity and telephone to be covered. Joe Berke negotiated an accord with the Bertrand Russell Peace Foundation and paid most of the arrears. After this the Antiuniversity had to leave the building and continue as a dispersed anti-institution using people's flats and pubs as settings for the educational activities. As the course structure as well as the quarter structure was abolished with 'courses starting all the time' according to needs and desires the deinstitutionalisation of the anti-institution had fulfilled its own logic. A number of courses and meetings carried on around London with Bill Mason's flat in Soho as the hub and postal address. Advertisements were placed in the *International Times* every week with a phone number stating that people can call for information on courses, seminars and meetings. The latest one I found was from the autumn of 1971. In light of the deinstitutionalised anti-institution, it can be said that the activities of the Antiuniversity were still going on when people met in self-organised ways and shared experiences, affects and knowledge. But the institution of the antiuniversity was slowly being erased.

The deinstitutionalising of the Antiuniversity was a process characterised by struggle and antagonism and at times too many egos, as both Leon Redler and Joe Berke have told me. The Antiuniversity was revolutionary but its character of an experiment embedded in an alien environment of capitalism made it impossible to shield the anti-institution from the social relations of the surrounding society, a condition of which Krebs and Berke were aware from the outset. This was pointed out at a workshop at University College London late in 1967 where one of the questions raised by them was: 'the scope or limitations of a "Free University", with particular reference to a critique of the New York Free U, both in content and organisation, set within an unchanged capitalist/bourgeois society.'

The Antiuniversity of London was a part of a broader movement of student protests in the late 1960s, not only in the UK but all over the world. The May rebellion in Paris was unfolding parallel to the development of the Antiuniversity and in London there had already been student protests and occupations of campuses, most notably of the London School of Economics (LSE) in 1967. The students confronted the hegemonies and ideologies of the university, which they considered to reflect those of society as a whole. According to the more syndicalist parts of the student movement this was the main site of contest – and the self-organised Free Universities were at best not harmful, but were not engaging in the social struggle in its right location: within the official universities and schools. Nevertheless, many people around the *New Left Review* who had taken part in the LSE protests did go on to offer courses at the Antiuniversity, teaching political theory and revolutionary practice, courses that most probably couldn't be found at official universities.

In May 1968 the students at the Hornsey Art School occupied their school protesting against the structural changes that management wanted to implement. This occupation lasted more than a month and mobilised and politicised the students within the institution that they wanted to defend. Yet the Antiuniversity, as well as Kingsley Hall, as autonomous organisations, questioned and set out to challenge the ideological nature of 'the institution'. This issue was given less attention in the more pragmatic and at times reformist struggles within official educational establishments. But the struggles unfolding through the autonomous anti-institutions and the struggles located within official schools and universities, were probably feeding into each other more than diverting energies and disrupting each other. Through their specific situations they created different experiences and communities.

A wide array of experiences of deinstitutionalising the Antiuniversity fed into other discourses of the counterculture and the New Left. For example, in terms of the Women's Liberation Movement the Antiuniversity was less wary of replicating the patriarchal structures of the surrounding society. Juliet Mitchell was part of the Ad-Hoc Coordination Committee until it was abolished and she ran courses 'on the position of women'. She went on to publish *Woman's Estate* in 1971 with a collection of essays on women's liberation written in the late 1960s. Here she writes her reflections on the contradictory process of the Antiuniversity:

> 'The new politics of all the youth movements extolled and rediscovered subjectivity, the relevance of emotionality and the need for personal freedom and respect for that of others. Subjectivity, emotionality, a "caring" for others had previously tended to be designated "feminine" qualities. Ironically the counter-culture expressed itself by giving prominence to values hitherto downgraded – "womanly" ones, "Make love not war" – the personal takes precedence – as it always had to do for women. "Togetherness" and "do your own thing" – fates to which women had long been condemned in the suffocation of the family and the isolation of the home – were now given a different meaning. That these female values were appropriated by male radicals initially gave women hope within these movements. But when they found even here, where their oppressed characteristics seemed to be the order of the day, they played a secondary (to be generous) role, righteous resentment was rampant.' (Mitchell, *Woman's Estate*, 1971, p.175)

The experimental and experiential way of consciousness raising that the deinstitutionalisation of the Antiuniversity catalysed through the difficult process that was initiated on February 12, 1968, was not a failure. But it was not unambiguous either.

Jakob Jakobsen is a visual artist and organiser based in London and Copenhagen

Images of the Antiuniversity of London from the BBC news spot about the place broadcasted in February, 1968 (Found on Youtube.com)

a unique gathering
to demystify human violence in all its forms
the social systems from which it emanates,
and to explore new forms of action

international CONGRESS DIALECTICS OF LIBERATION

R.D.Laing — Sat July 15th. 3pm.

Gregory Bateson — Mon July 17th. 10.30am.

S. Carmichael — Tues July 18th. 10.30.am.

Jules Henry — Wed July 19th. 10.30. am.

Erving Goffman — Thur July 20th. 10.30.am.

Paul Sweezy — Fri July 21st. 10.30.am.

Ernest Mandel — Mon July 24th. 10.30.am.

Paul Goodman — Tues July 25th. 10.30.am.

Lucien Goldmann — Wed July 26th. 10.30.am.

John Gerassi — Thur July 27th. 10.30.am.

Herbert Marcuse — Fri July 28th. 10.30am.

David Cooper — Sat July 29th. 3pm.

at the Roundhouse, Chalk Farm Rd. London N.W.1. 10/-per lecture (£4.15.0. entire series)

(Buses—68, 31, 24. Tube Chalk Farm.) 7/6 lecture students (£3.10.0. entire series)

Advance Tickets, Institute of Phenomenological Studies, the Roundhouse London

8 p.m. Saturday, July 22nd, 1967 **London**

Allen Ginsberg, Stokely Carmichael, R. D. Laing and others

Dialectics of Liberation Congress and Radical Education

By Martin Levy

‘The Dialectics Conference was an attempt to gain a meta-perspective about war and violence using, in particular, the tools and insights of psychoanlysis. The organizers hoped that their ideas would engage and interrelate with the views of the invited scholars, activists and participants at the Conference, and in an informal and non-academic format. To some extent this happened. But many of the discussions followed old patterns and cliches. Our goals were too high. We did not effect significant social change. But many micro social experiments, especially in psychiatry, have continued 50 years after the Dialectics took place.’
– Joseph Berke

The congress on the Dialectics of Liberation begins and ends with two words: radical education. Most commentators assume that it was inspired solely by anti-psychiatry. But, in fact, without Joe Berke’s interest in radical education there probably wouldn’t have been a congress in the first place, and without the congress there would not have been a London Antiuniversity

The purpose of this brief article is to look at what the phrase ‘radical education’ meant in the 1960s, and then to relate that concept to the congress.

The phrase ‘radical education’ was not often defined critically during the 1960s, though its meaning was pretty clear to those in favour of it. Briefly, it denoted a cluster of attitudes, positive as well as negative.

Radical educators were for anarchism or Marxism, for freedom of choice, for young people, for civil rights, for the Cuban Revolution, for avant-garde art, for the free expression of sexuality and for creativity and spontaneity. They were against capitalism, against bureaucracy, against authority, against an over-reliance on technology, against the Bomb, against the war in Vietnam, against grading, and against the established universities which they saw as lacking intellectual and social integrity.

Joe Berke’s involvement with radical education began at medical school in late 1962 or 1963, at the same time as he was writing poetry and hanging around with libertarian mad caps like Tuli Kupferberg and Allen Ginsberg. Like many students in those days, radicalised by injustice and poverty (not their own), he found his teachers (though not all of them) arrogant and authoritarian, and their teachings (though not all of them) either wrongheaded or just plain irrelevant.

His own speciality, psychiatry, was, he claims, taught as if it was a type of natural science, like chemistry or physics, with a labelling system, and with little attention paid to the ‘totality’ of patients’ experiences. Not surprisingly, therefore, he became particularly attracted to ideas coming from outside the higher educational mainstream, which seemed to offer meaningful alternatives.

Two major influences upon him at this time were the anarchist writers Paul Goodman and Alexander Trocchi, though there must have been many others besides, not least young people themselves who were becoming increasingly radical. In 1962, Goodman published a small book which was very influential indeed entitled *The Community of Scholars*. At the heart of Goodman’s book was the idea that the spread of an ‘administrative mentality’ amongst teachers and students was destroying American higher education, enforcing a ‘false harmony’ which fragmented and paralysed criticism.

This was Berke’s experience too. Goodman’s solution was for scholars and students to simply pack their bags and start their own universities. They had done this very successfully before, he noted, most particularly at Black Mountain College, in North Carolina, in 1933. And they could do it again. ‘[That] school lasted nearly twenty-five years and then, like a little magazine, folded. Its spirit survives.’

As for Trocchi, he influenced Berke via his Project Sigma, which consistent with his Situationist International past, was nothing less than an attempt to revolutionise contemporary existence. Like Berke, Trocchi was a friend of Laing, enrolling him and David Cooper and numerous other supporters in an ‘invisible insurrection of a million minds’, with the object of seizing the ‘grids of expression’, which is to say, the media and the other forms of mental production.

‘Invisible Insurrection of a Million Minds’ was the title of his Sigma Portfolio, No.2, of 1964. We know that Berke read that work for soon enough he set himself up as one of Trocchi’s New York representatives, and the two corresponded and met together in Trocchi’s native Glasgow. At the heart of Trocchi’s manifesto was the call for a ‘spontaneous university’. ‘The cultural possibilities of this movement are immense and the time is ripe,’ he wrote. ‘The world is awfully near the brink of disaster. [...] We should have no difficulty in recognising the spontaneous university as the possible detonator of the invisible insurrection.’

One of the first post-1950s free universities was the Free University of New York (FUNY), and Berke was involved with that too as an organiser and a teacher. There is a letter from him to Laing, written during the spring of 1965, in which he says ‘Am starting university in NY this summer’; as simple as that, with no supplementary explanation, but by which he undoubtedly refers to the founding of FUNY.

There is no questioning FUNY’s educational radicalism. In a manifesto, also of 1965, the authors write of the ‘intellectual bankruptcy and spiritual emptiness of the American educational establishment’ and of its ‘dispassionate and studied dullness’.

‘The Free University of New York is necessary because in our conception, American universities have been reduced to institutions of intellectual servitude. Students have been systematically dehumanised, deemed incompetent to regulate their own lives, sexually, politically and academically. They are treated

like raw material to be processed for the university's clients – business, government, and military bureaucracies. Teachers, underpaid and constantly subject to investigation and purge, have been relegated to the position of servant-intellectuals, required for regular promotion, to propagate points of view in harmony with the military and industrial leadership of our society.'

FUNY opened in a loft building close to the Lower East Side in early July, offering twenty-five courses, and enrolling two hundred and ten students. As Berke

wrote in an article for Britain's *Peace News*, during October 1965, 'Preference was given to those courses or people who could not appear at an "establishment" university. Attention had to be paid to [FUNY's] radical, educational and political position.'

When he moved to the UK during September 1965 to live at Kingsley Hall, Berke moved quickly to set up a London version, Free University of London (FUL), positing it too as a 'lever of change' which, combined with FUNY and other free universities, would counteract the West's 'corrupt, decadent, immoral, unstable and insane' civilisation. 'On another level, one can see the formation of a brotherhood, in the sense of the Jesuits or of Castalia, Herman Hesse's "Magister Ludi", or Alex Trocchi's Project Sigma', he added in the same *Peace News* article, thus continuing to draw on Trocchi's incantatory idea of a 'spontaneous university'.

FUL did not succeed, however. In Jeff Nuttal's words, it fell victim to the 'yawning gaps existing between the English Underground, the English left-wing liberals, and [Berke's] "professionally" defensive colleagues in the Philadelphia Foundation [sic].' This was a hit at Cooper and Laing and the other members of the Philadelphia Association, who refused at that time to go along with Berke's plan to use Kingsley Hall for his weekend lectures.

Nonetheless, a spark was lit, and when a year or so later, Berke came up with another, similar idea, Cooper and Laing jumped at the plan, seeing it as a further development of their anti-psychiatric interests. Berke began planning for the congress during the late spring or early summer of 1966, at about the same time as he moved out of Kingsley Hall and into his own flat facing Primrose Hill, a part of London which would thereafter have radical educational and anti-psychiatric associations. One of the first times we hear of it, is in a letter to Allen Ginsberg, in which he mentions the recent foundation of the Institute of Phenomenological Studies (IPS).

This was a curious body. Laing's son, Adrian, who knew Cooper very well, describes it in the life of his father as a 'sort of trading name' for the four founding 'organisers' of the congress (and when, on a recent occasion, I mentioned it to Berke, he laughed). It therefore seems not to have had much in the way of a tangible existence.

Nonetheless, it was and would remain the public face of the congress. When, for instance, Berke's American colleague Leon Redler wrote to Stokely Carmichael, the, increasingly radical, chairman of the Student Nonviolent Coordinating Committee (SNCC), in a letter of October 1966, inviting him to attend the congress, he mentioned it as representing an 'extension' of the foursome's work in 'seeking to demystify communication in families of schizophrenics, and in so doing to seek to liberate those imprisoned in such nexes'.

Berke carried forward FUNY's educational imperatives into the congress by marshalling a similar mixture of 'politicos' and 'culture wizards', the former 'SUPER-LEFT with a vengeance'. Many of the politicos were veterans of the May 2 Movement, which had been formed to spearhead students' fight against United States involvement in Vietnam, and they brought to the congress a fundamentalist and extremely aggressive anti-Americanism.

This was particularly evident in the presentations given by the anthropologist Jules Henry and the political scientist John Gerassi (himself a teacher at FUNY), but in fact it pervaded almost all of the congress, usually unmasked, but sometimes in the occluded form of 'anti-modernity'.

As the flyer for the congress, a joint effort by Berke, Cooper and Redler, puts it in a direct nod to Henry: 'In total context, culture is against us, education enslaves us, technology kills us. We must confront this. We must destroy our vested illusions as to who, what, where we are. We must combat our pretended ignorance as to what goes on and our consequent non-reaction to what we refuse to know[...] We shall meet in London on the basis of a wide range of expert knowledge. The dialectics of liberation begin with the clarification of our present condition.'

Violence and liberation from violence were the main topics at the congress, but these too were given a radical educational spin, as speaker after speaker, both from the platform and from the floor, drew their audiences around to the radical educationalists' New Left agenda. The discussion around Black Power was particularly contentious.

On the more positive side, like FUNY the congress too spilled out into houses and pubs, privileging spontaneity over regimentation, making education relevant and fun, and breaking down costly and unnecessary barriers between teachers and students. As Berke wrote of the event, some months after its completion: 'The [Roundhouse] was occupied 24+ hours a day for sixteen days by hordes of people meeting, talking, fucking, fighting, flipping, eating and doing nothing, but all trying to find some way to "make it" with each other and together seek ways out of what they saw to be a common predicament – the horrors of contemporary existence.'

Radical education began as a revolt against bureaucracy and the conformity of late 1950s and early 1960s universities. Students were treated with contempt by an ignorant and conservative technocratic 'elite', who viewed them as 'raw material to be processed for the university's clients – business, government, and military bureaucracies'. The very word 'education' was banalised. Universities were drained of their 'intellectual vigour'; 'exuberance and excitement' were destroyed. What remained was a 'dispassionate and studied dullness, a facade of scholarly activity concealing an internal emptiness and cynicism, a dusty-dry search for permissible truth' which pleased 'none but the administrator and the ambitious'.

Today, higher education is even more bureaucratised. Students are over-regulated and over-assessed. They are offered degrees, not the benefits of wisdom. Once again, they are to be fitted for an ever-more inhospitable workplace. The question therefore arises: Does radical education have anything to say to students today? If it has, it would not be the first time that recent history has thrown up a radical and exciting possibility.

Images of the Dialectics of Liberation from Peter Davis' film material of the congress

Martin Levy is a writer and researcher currently writing a book about Joe Berke and the Dialectics of Liberation Congress. He is based in the north of England.

P.T.O.

DIALECTICS OF LIBERATION

Schedule of Lectures

Sat	July 15	3 PM	R.D.Laing "Mediations between the individual and society"
Mon	July 17	10:30 AM	Gregory Bateson "Patterns, Names, and Transformations"
Tues	July 18	10:30 AM	Stokely Carmichael "Black Power"
Wed	July 19	10:30 AM	Jules Henry "Psychological and Social Preparation for War"
ThursJuly	20	10:30 AM	John Gerassi "Violence and Counterviolence: Dollars and Sense"
Fri	July 21	10:30 AM	Paul Sweezy "The Future of Capitalism"
Mon	July 24	10:30 AM	Ernest Mandel topic to be announced
Tues	July 25	10:30 AM	Paul Goodman "Objective Values"
Wed	July 26	10:30 AM	Lucien Goldmann "Critique et dogmatisme dans la creation litteraire" (In French)
ThursJuly	27	10:30 AM	Speaker and topic to be announced
Fri	July 28	10:30 AM	Herbert Marcuse "Liberation from the Affluent Society"
Sat	July 29	3 PM	David Cooper "Beyond Words"

Please note that the schedule has been revised. Note also that, as usual, many of the topics are inadequately described by the titles above.

Why have the organizers organized it?

antiuniversity of london
49 rivington street
shoreditch, e.c.2
739-6951

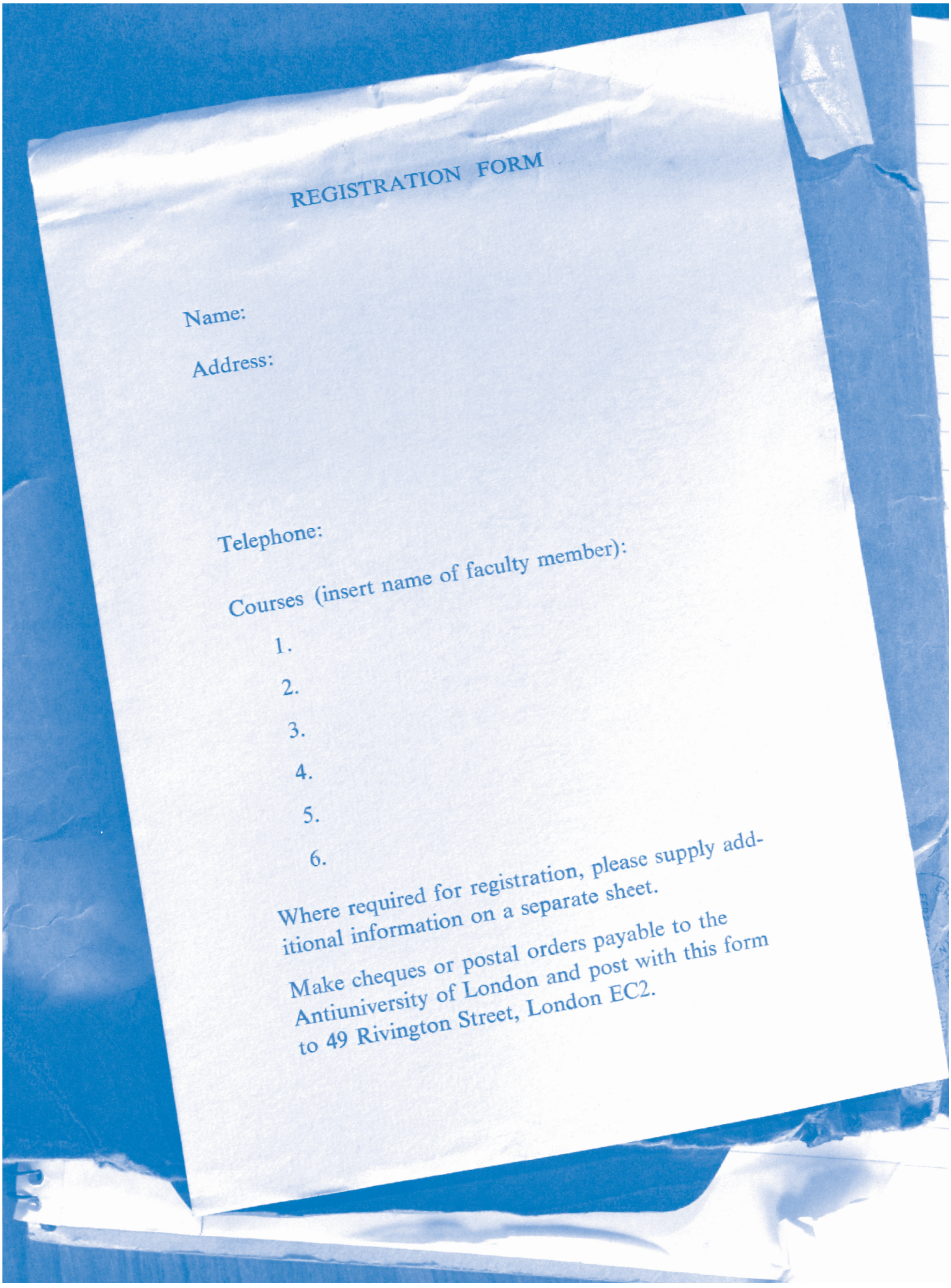
26 January

The antiuniversity of london invites you
for an evening at Rivington Street with
the whole faculty, on SATURDAY, 3rd FEB.
from 7 PM onwards.
Food and drink will be provided, and at
8 o'clock we shall have a general discus-
sion on the antiuniversity.
Hope you can come.

Doris Meibach,
for the antiuniversity.

The faculty, up to today, includes --

Steve Abrams,	Bob Cobbing,	Barry Flanagham
Roy Battersby,	David Cooper,	Lee Harwood,
Asa Benveniste,	John Cowley,	Calvin Hernton,
Joe berke,	Edward Dorm,	C.L.R. James,
Malcolm Caldwell	Steve Dworkin,	John Keys,
Cornelius Cardew,	Robin Blackburn,	Nicholas Krasso,
Noel Cobb,	Obi Egbuna,	Allan Krebs,
A. Jensen,	Ruth First,	Bruce Kucklick,


REGISTRATION FORM
Name:
Address:
Telephone:
Courses (insert name of faculty member):
1.
2.
3.
4.
5.
6.
Where required for registration, please supply additional information on a separate sheet.
Make cheques or postal orders payable to the Antiuniversity of London and post with this form to 49 Rivington Street, London EC2.

MEETING OF THE AD HOC COMMITTEE OF THE ANTI-UNIVERSITY OF LONDON

4 ST GEORGE'S TERRACE NW1 12 DECEMBER 1967 TUES 9 PM

IN ATTENDENCE: AL KREBS, JOE BEREE, DAVID COOPER, JULIET MITCHELL, LEON REDLER, STUART MONTGOMERY, MORTY SCHATZMAN, AUBREY RAYMOND

1. The following were agreed upon at the meeting on 7 December.

a. The school is to be called THE ANTI-UNIVERSITY OF LONDON
b. Opening date 12 February 1968
c. With the permission of the Bertrand Russell Peace Foundation, the school will use premises at 49 Rivington St.
d. Allen Krebs is organizing secretary
e. a sec will be hired on a part time basis from the beginning of January f. the school year will be divided into 4 quarters, each lasting about 8 weeks. "Courses", however, may be given biweekly or at the mutual convenience of the teacher and school. Courses will, otherwise, be weekly and each session last about 2½ hours. Courses will be preferably given in the evening between Sunday and Fridayinclusive. Two sessions per evening. Saturday night to be left open for special events. Courses may also be given during the day.
g. It shall be mentioned in the catalogue that the AntiUniversity is sponsored byt he Institute of Phenomenological Studies.

2. Suggestions for faculty were discussed. Each person to be invited - to be personally approached. List of teachers divided up as to which person of those present will contact the prospective faculty member. (list enclosed) Contacts to be made by next meetings, or maximally by 1 Jan. Prospective members to be asked to give a brief description of themselves and current work as well as points to which they will be addressing themselves at the school. Faculty to be asked not to give "courses" so much as to meet with group of interested people to present and discuss their current thoughts, work, etc.

3. Budget presented. Agreed to pay organizing sec £15/week rather than £10/week. Final item for publicity amended from £200 to £150.
Institute agrees to outright loan to antiu. of £350. Institute guarantees remainder of budget, contingent upon fund raising drive to raise the rest of the money and more. Money to be paid back to the Institute as soon as possible, minimally in 4 quarterly amounts each quarter of the year, 4 quarters.

4. Finances - Proceeds from fees, loans gifts , etc to be used as follows. Per each quarter, Administrative expenses to be deducted from the gross amount. of the remainder, hereby called the 'net' amount, 2/3 to be divided among the teachers, 1/3 to go into a contingency fund.
Fund raising compaign to be initiated.
Stuart Montgomery reported on his conversation with representative of GLC education authority. Money could possibly be advanced if courses to be offered are unique (not offered elsewhere) and school is a charity. Feeling was that this is a poor source for funds.

Since Dave Cooper is away, Juliet Mitchell will try to get in touch with Ruth First and Leon with Eg Luna, as soon as Leon gets back from the States.

3. The following UK publications and magazines to be contacted

18th January, 1968

Dear Paul Goodman,

Stemming from the discussions that took place at the Dialectics of Liberation Congress last summer, members of the Institute, together with others at the Congress, have founded what we call the Antiuniversity of London.

The purpose of the Antiuniversity is to provide a context for the original and radical scholars, artists and activists residing in London, as well as Europe, and America to communicate their work to young people and others outside the usual Institutional channels.

We have a building for the School opening the week of February 12th, 1968. Many of the people who will be "teaching" there, you met at the Congress. We are preparing a catalogue at the moment and I will send you one as soon as it is printed.

The School has been planned so that people who will be "teaching" will not be giving formal courses as such, but will spend an evening (2 or 3 hours) once a week or fortnight discussing their work.

We would be very pleased if you would consider joining the faculty of the School. The distances are very great between you and us, so that, of course, it would be impossible for you to be with us on a regular basis much as we would like it, however, it would be very good if you would consider joining the "Visiting Faculty". As a member of which, we would ask you if you were in London or the London vicinity, if you would be willing to spend a few hours meeting with people either formally or informally at the School. Naturally, if you were to be in London for any extended period of time, we would be very glad if you would join us on a regular basis. (Allmembers of the Visiting Faculty will be paid a commensurate fee for their work at the School).

Your expertise in understanding "what is going on in the World" would indeed be a great asset to the School.

The Antiuniversity sees itself as serving, not only the London area but all Western Europe and and the United States will be associated with similar centres which are now being initiated in other countries.

All of us here, would be very pleased if you would consider joining the Visiting Faculty and look forward to hearing from you.

Yours sincerely,

Joseph Berke, M.D.

Organising Secretary.

MEETING OF THE AD HOC COMMITTEE OF THE ANTIUNIVERSITY OF LONDON

49 RIVINGTON STREET, E.C.2. 8 JANUARY 1968 MONDAY 6:30

IN ATTENDENCE : AK, JHB, SM, MS, JM, AR, & Asa Benveniste, Noel Cobb, Axel Jensen, Peter Upwood, Roberta, Liz, Joan (friend of Noel) and Vivian

1. Minutes read and accepted.
2. Building - To use as soon as possible. Vietnam Solidarity Committee to be tactfully asked to vacate premises as of Jan 15. New lock to be put on door. Minimal work need be done to fix up building. Structure - basement - one large room to take up to 40 people. ground floor - reception area for secretary and one large room to be used as lounge - small snack facilities to be installed first floor- 3 small rooms to be converted to one small and one large room by removing a partition. remaining partition to be altered so as to soundproof the two rooms. Second floor- two moderately large rooms - take 20-25 people. Furnature - Building comes with 13 desks, 37 small chairs, 2 bench chairs, one sofa. A minimum of 25 folding chairs to be purchases. also extra large chairs, etc to make the lounge comfortable. Need electric heater - extra for reception and lounge. Other members of the Antiu. to be asked for donations in furnature, rugs etc.
3. Lounge, snack bar, maintenence - Peter Upwood
4. Secretary - to be hired as soon as possible Hours- 3to 7PMM at Rivington St. M-Fri
5. Publicity - IT - Stuart - small piece already in past issue full page next one
OZ - small piece next issue - JHB
Peace News - JHB - to do feature article
New Left Reveew - insert to be added to NLR ready within 2 weeks -AK
Melody Maker - add to be placed - AR £12 for 4" x 1"
Norway - Bob Priddy to be contaced by Noel and Axel
6. Catalogue - Asa Benveniste to print catalogue at cost. To be made up by JHB & AK by next meeting at latest for approval and send to printer, Asa also to do poster
7. Faculty - additional acceptances discussed - Cornelious Cardew - composer, Cedric Price - architect Noel Cobb psychologist Axel Jensen - writer David Mercer- playwright Alan Median - politcal scientist John Keys - poet (includes some that came in after the meeting)
8. Next meeting - Tuesday, 16 January 9 PM @ 49 Rivington Street EC2

John Latham: There should never have been an Antiuniversity

Flat Time House,
Peckham, June 2, 2003.

Jakob Jakobsen: *John, I would like to ask you about a very specific thing in your career as an artist. I saw your name in a prospectus from the Antiuniversity of London.*
John Latham: The which?
JJ: *The Anti –*
JL: Oh yes! The Antiuniversity. When was this?
JJ: *The late sixties, 1968-69*
JL: I just remember it. I went there once and I took a piece there which was quite an interesting piece. I left it there and didn't go back, and I have lost it. But the piece itself was a school demonstration model of life forms under a glass, and I had taken it to them – as it was an antiuniversity – so they would understand, that if one of the life forms was a little trunk of a book, which was burnt, that could also be part of the biological domain. Well, people may have seen it and they may not have, but that's how it came to be in the place where you found it. But it's very marginal to me.
JJ: *I read in the prospectus that you were meant to dissolvee a book in sulphuric acid there?*
JL: I didn't do it there, but I was in St Martins as a part time teacher. I had got there by dint of having seen the Department and being refused. I found an opportunity to talk to the Head of the Painting Department at St Martins, and he was so pleased to be talked to I suppose, that when I said the real problem is that I need a job. 'Oh, you can have a job', he said. So that got over the problem of not being able to teach. And I went into St Martins and I taught for about a year, and then I said 'Freddy, the key to all the new art is that the students should understand time, and I have an understanding of it and I would like to introduce it to St Martins'. And he said 'Oh, it is too complicated, you would muddle the students'. So he was turning me down on that occasion. And I thought, well that's very unprofessional of the Head of Department because time and timing is of the greatest importance to any artist, and if they don't understand the subtleties and the way that time carries dynamics, they will be just like everybody else.
JJ: *You had the event with the chewing of the book at St...*
JL: Yes, at St Martins.
JJ: *At St Martins and...*
JL: Yes, it was when I was turned down twice with the time. I presented just a piece of paper, like this [*waves a small piece of paper*], and the Principal, who I gave it to, took one look at it and said 'well um' – and he opened a drawer near the ceiling of a very high room – and slipped it in there. I said 'Freddy, you are not going to even read it'. 'No', he said 'it's lunch time anyway'. And it made me so mad that they should be so uninterested in so vital an idea as I had in my mind, and I thought that this is the vital idea of time and it is very very difficult to get across, but to be thrown out and told to be a carpenter... 'If you were a carpenter we could use you, but no you confuse everybody'. So I had then to organise this – a little jeu d'esprit, it's been called – this was to take a book out of the library... Barry Flanagan was a student there, and Barry was the one student who did understand what I was talking about. He would meet me in the Pub at lunch time and we would talk over a beer at lunch, and wouldn't see each other in the School because I was employed in the painting department and he was a budding student in the sculpture department, and it wasn't the thing for the two departments to have anything to say to each other. And I was trying to say look, the dimensional framework is simply misunderstood. Three dimensions of space is inert and it is purely for the business of measuring up the house, and the bits and pieces that go into the house and for going down the street, and getting round the world. Otherwise it is not what's going on. It doesn't show us what is going on. And that was the meat of what I wanted to put into the School. But it also again happened when I invited, Barry and I invited, a number of the members of the College to my place to a party, and the party was called Still and Chew. I knew what was going to happen. And they were presented with a book out of the library by Clement Greenberg called *Art and Culture,* I had picked it as one of the relevant titles to have them chew up. And they were asked to tear a page off, and chew it and put the residue in a little retort, not a retort, a flask. And the party came to an end. It was a cheerful enough occasion. And I had signed for this book in the library's register, and it took them six months to tell me that they wanted it back. And it was only then that I was able to get the distillation going, and took it back and presented it in a little phial – I had to even squirt the liquid in there. Anyway I said 'this is the book' and the librarian, of course, said 'well, if it turns up'. And I said 'it won't turn up, this is the composition it has now in this phial', and not being too baffled she just said, 'Oh well, I don't know why you students do such daft things, people want to read this book'. And I said, 'Yes, I was aware that was what they wanted to do, but it won't do them any good', and left the room. And she was left with the phial. And by the post in a couple of – the second post after I had done that, I got a little postcard saying 'I am sorry, I can't invite you to do any more teaching', signed the Head of the School. Well, I lost the job! That was the outcome.
JJ: *When did this take place?*
JL: The party took place, I think, in 1966. And I took it back in 1967 and got the dismissal in 1967. When all communication between myself and the Head of the – the senior staff had broken down – it wasn't that we weren't friends, he just wouldn't listen to what I had to say. And I had to do something that would be interesting, and not damaging anything. I've never damaged anything, but people say that I burn books and am liable to set fire to places. And I have set fire to little monumental towers of books. The arts authorities have taken a very dim view of what I was doing, and have not said honestly to me, 'look, you should not do this thing'; they have conspired to make sure that I don't get anywhere where I would need to go. So I have no employment.
JJ: *But there must be...*
JL: I have gone through all kinds of ways of getting work made, by getting into new situations which are stimulating enough to be able to make something.

JJ: *But this whole discussion about knowledge you are engaging in now... you are using books in a very physical way; your work is ruining books, by pouring sulphuric acid on them and burning them and chewing them. In what perspective is that to be understood? Do you think of this as a way of criticising the use of books and the use of knowledge?*
JL: I was really only concerned with the process. I had checked out how paper reduces to alcohol and sulphuric acid was the way that the lignum in the paper would reduce to sugar, and the sugar would then convert to alcohol. The only reason the acid came into it was that I should be able to get the alcohol from the sugar which resulted from it. It stimulated the students – the story – and I hadn't contrived the story. It happened, as stories do happen, by chance. Things happen that are unexpected, and they are a lot of fun if they are not very annoying... But there were certain people who were outraged by the attitude of a person who didn't treat a book with the greatest respect. And when I first had the idea to do it, I had the same sensation. I was looking for a flat, manageable, surface; the painting period that I had been through had come to an end and was exhausted. I had a piece of wavy material and I wanted to make that flat, as the first thing to do formally. And the book, sitting on the table, was a mysterious apparition to me. It was the right size and it had black marks in lines, and that was the key thing that made me say 'it's got to be done', because the other kind of black marks were done by constellatory means from the spray painter, and here is a white sheet which has become a volume and has time in count time. Count time is not

the same as musical, rhythmic and sound time, and the idea of time as event was gaining a lot of excitement in my nervous system, if only because it was sensible in art.
JJ: *In the way you were using books, the time in a book, in a text ... Is that the time you are erasing when you are burning or chewing?*
JL: Well, I never… I won't say never, but there were occasions when I nearly used a new book. But very, very rarely. Mostly, they are junk books thrown away for people just to pick out and put what would be a few pence towards. They'd throw them in the bin and they would be – the ones they thought were better – like 20p, and the others were only 5p. That was a source of my material. What I was looking at was one book fitting into another, indicating a world in which information of great complexity hits another, and the intersection between two worlds. Was as simple as that, it was the relationship in space. The metaphysical space between a book which has been simply put face down and put into plaster, so nobody would ever find it, but it had

the form of an organic development which had taken many many thousand of millions of years to arrive at perhaps. And the thought of the atemporal aspect of a book, not there to read, as an object, was very interesting compared to the act of reading it, and compared to the appearance of a constellatory black mark, in relation to a linear black mark which had hieroglyphics going across it. Wonderful. It was simply a fascinating – like Duchamp's objet trouvé… It was just like – there for me to do, without having bothered to have any skill about it at all, it fell together. All these things rolled into there, one thing after another, after another. And this is where we are at the moment, with that piece of construction going through the window, or apparently going through the window.

JJ: *I have been interested in this Antiuniversity, where you didn't do much obviously, but I see it linking to the kind of relationship you had with St Martins, and the way you exited there. And at the same time your engagement with books. This group of psychiatrists or anti-psychiatrists–*

JL: There was a writer called Alex Trocchi. Alex Trocchi came to my place, invited by a friend, and it wasn't a very fruitful meeting at all. I wasn't interested in what he was interested in. But he had written a kind of paper called 'The Insurrection of a Million Minds', and that he wanted me to join.

JJ: *But you worked with Alexander Trocchi on the Sigma project.*

JL: Sigma and Jeff Nuttall and myself did join up with the Philadelphia Trust and Ronnie Laing – the far out writer Ronnie Laing, with his Philadelphia Organisation, was it psychotherapy activity?... Alex Trocchi wanted to try and get us together and he had us all turn up in a house that you could hire in the Oxford region – you could hire it for the weekend, so that overnight you could have talks, and be relaxed enough to understand where the one type of activity would overlap with another. But it never happened. And what I did there, if I may tell you, what I did do there... you see it had to be a gesture, of the kind which would be arresting. I had a spray gun there, I had a book, and I had plaster. And in the early morning I made, on the wall of their room, a very large black mark, a black spray mark, with this book in the middle of it, and got in my car and left. And I only heard what they had found. They preserved the work for a long long time but they said they couldn't maintain it as a work after about 10 years – it had 10 years there before they took it down.

JJ: *And that was your involvement with Sigma?*

JL: That was my contribution to the way that Alex Trocchi was trying to get it together with the Philadelphia Trust and the psychoanalytic initiative. It was a Ronnie Laing initiative and an Alex Trocchi initiative, which had again got the intent to get a language together. And, I don't know, I just had the thought during the night that what I would do, would be to make my gesture, you would never get these worlds together, they are completely separate worlds which are talking at each other, and it's a nonsense.

JJ: *Ronnie Laing and Alexander Trocchi made*

courses at the Antiuniversity later on.

JL: Maybe they did. Maybe they did...

JJ: *But you don't remember it as very significant, the Antiuniversity...?*

JL: I am sure it was all connected. Yes. That was the little group of people who I knew and had remote sort of contact with. They mainly came – because I did think it was my books that appeared to them as anarchic and as probably a gesture of anti-something, and I had a very clear idea of what I had done, which was to introduce a highly cerebral idea which had no gesture about it at all. So time theory is on the diagram. The *Basic T-Diagram* behind me was made in 1992, it's a much later development. But it came off the fact that a painting, when rolled on the canvas, shows you two sides of the canvas and I had already made a two sided canvas, because pressing paint through the warp and weft of the texture of the canvas made a very interesting comparison, and I went on with it and the piece was preserved and it has been in an exhibition in Stuttgart, and in the Tate I think.

JJ: *There is only this one?*

JL: Just the one. This is a development from it. Now, I hope I can get this to go... [*turns on the Flat Time Roller*] And you see if we look at what is going on… in the roller you will see things start to change… and on the sides there are things going on… and the letters at the top are about the same as the letters here [*points at Basic T-Diagram*], and I find that each one is standing for a range of time frequencies. Well, the boundary between one and the next was something like 14 to 15 times what it had been before, and so that with 36 bands I had a very very big expanse of time, which would do for that range, which has got 10 to the minus 23 seconds as the time base of a quantum of action, as I thought of it at the time. Well, it is really the time it takes light to cross the diameter of a classical electron, and an electron doesn't have that kind of a diameter. Nevertheless they knew that it occupied the space, and you couldn't tell where its components were. It's an amazing discovery. Electricity. I don't understand it myself, but I can say that it establishes a position relative to light, and that was the important starting point of having that kind of spectrum line, where a very very short event had not applied to an enormously long event, and we were right in the middle of it and couldn't understand why. We never could work out what we were doing here, and we are still asking the same questions as we did from the very start of the idea of asking questions about anything. The language had it built into it apart from the… there were two functions for the language; one was to do business with – What are we in? What are the stellar? What are the stars? Of course they know there are planets moving. And that was where the mystery was for the ancients. My black marks are very interesting to the astronomer. Because it's not about his stellar universe, it's about a universe that goes on inside his head. Or it goes on independently of the head. We don't know. Memory may be nowhere near the head. It is picked up by the head and processed, but the information is everywhere. Our business as artists is to roll this thing through a very very badly diseased organism with enormous power to deal with – I am talking about the Bush-type power. George W. Bush knew that he could drop a bomb on that flask if necessary. If the thing is programmed he could come as close as that to obliterate it. And technology is doing that now. The satellites that we have are giving us too much power. And if we get too bumptious and too arrogant altogether outside of… beyond the pale, that's what will happen. And people are like that anyway.

JJ: *So in a way you are criticising knowledge.*

JL: Yes definitely, it's not knowledge you see. Knowledge isn't – what is served as knowledge; it is not adequately presented. It needs to be converted into Event Structure and what I am calling Flat Time. That is flat – that is a flat thing. [*points at Basic T-Diagram*] And flat time is all there, everything that you need to talk about is mappable, not flat. I know the computer would be able to do it. When it gets into computing one will be able to decide what time boundaries we are going to be able to – we want to look at, and perhaps pick up one from way out and bring that in. Computers are so phenomenal in what they can do. They are being more powerful every day.

JJ: *Just to finish and return to the Antiuniversity. Do you remember the place 49 Rivington Street?*

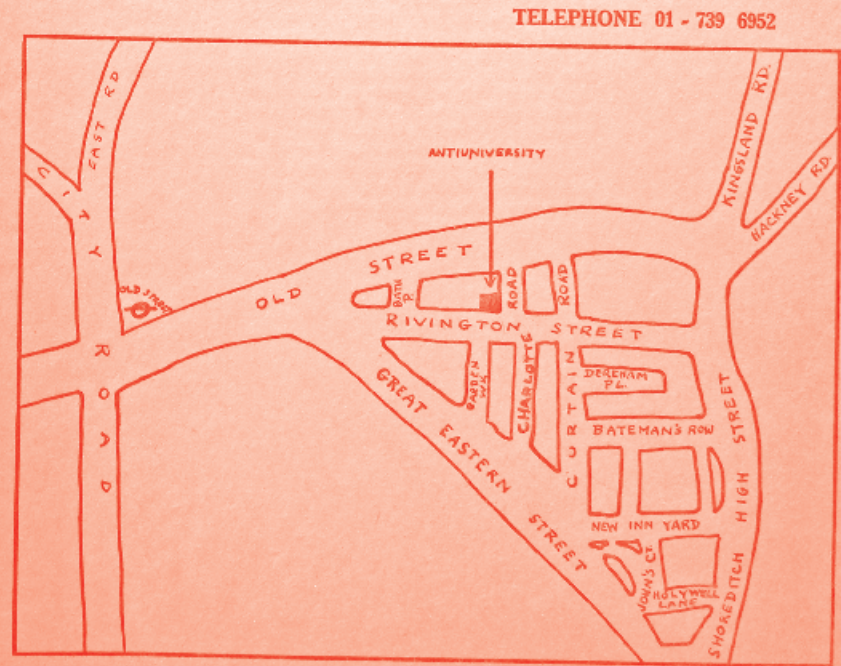
JL: I barely remember it at all. I remember – somebody I did know who went to it and came to my – my lecture, there was only one. I am sure I didn't give more than one, and I produced this demonstration piece for schools and it was... because it had a book in it, that would introduce them to something which was teaching in the orthodox way that here was the non-orthodox, which was a book which had been burnt. I was trying to get people to understand. What had happened was that we were talking and reflecting, and being intuitive and how we didn't understand intuition. All those things were developing in my mind and I wanted to – I thought that if people want to go to an antiuniversity I don't mind going in there and seeing whether they are listening, whether there is any use. But I came to the conclusion that I was wasting time as well. Like I kind of got my own act together sufficiently to be able to convey to them what had to be conveyed. And that was perhaps as much my fault as anybody else's. But it was too difficult a project. They should never had had an Antiuniversity.

Images of John Latham working in his studio from the BBC news spot on the Antiuniversity of London, broadcast in February, 1968 (found on Youtube.com)

catalogue

THE ANTIUNIVERSITY OF LONDON

THE ANTIUNIVERSITY OF LONDON
49 RIVINGTON STREET
LONDON, E.C.2
TELEPHONE 01 - 739 6952



The Antiuniversity of London has been founded in response to the intellectual bankruptcy and spiritual emptiness of the educational establishment both in Britain and the rest of the Western World. It seeks to develop the concepts and forms of experience necessary to comprehend the events of this century and the meaning of one's life within it, to examine artistic expression beyond the scope of the usual academy and to promote a position of social integrity and commitment from which scholars now stand aloof.
The Antiuniversity of London will be a meeting ground for discussion, discovery, rediscovery and revelation. It is intended as an on-going experiment in the development of consciousness and will be related to other revolutionary experiments in universities, communities, communes and direct action now taking place in Europe and America.

Participation in the Antiuniversity

We must destroy the bastardized meanings of ' student ', ' teacher ' and ' course ' in order to regain the original meaning of teacher — one who passes on the tradition; student — one who learns how to learn; and course — the meeting where this takes place. At the Antiuniversity many of the original and London as well as Europe, America and the third world will have a place to meet among themselves and others to discuss their ideas and work. The emphasis will be on a diversity of approach, but we shall work to unify widely disparate perspectives. Above all, we must do away with artificial splits and divisions between disciplines and art forms and between theory and action.
We raise no apriori barriers to membership in the Antiuniversity other than a desire to find out or relate ' what is going on '. We prefer those who have not yet succumbed to the streaming of the state educational system.
The Antiuniversity of London is not a university or a school. It gives no credits and grants no degrees. However, those who study full time under one or more faculty members may be given a letter from these people stating that said individual has sufficient expertise in a given subject to allow for ' higher ' study.

Calendar

The Antiuniversity will operate on a quarterly basis. Meetings will take place mostly during the evenings. There will be two sessions, roughly 6.30 - 8.30 and 8.30 - 10.30, Sunday to Friday inclusive. In addition, the Antiuniversity will be open in the afternoon, as needed.

Fees

The Antiuniversity will be self-supporting. We seek to sustain ourselves with low fees, low expenses and minimal administrative costs. Membership in the Antiuniversity is £8.0.0 per quarter. Attendance per course is 10/- without reference to the number of meetings involved.

Registration

Registration for courses will take place during a two-week period prior to the start of each quarter. In general, meetings will be small and people are advised to register early. However, people may register for courses at any time, admission at the discretion of students and teacher.

Amenities

The school has a lounge for use by all members. Snacks will be available at minimal cost. Hours : in the evening and as otherwise stated. There is also a pub opposite the Antiuniversity.

Courses : Spring Quarter

In these statements we have tried to destructure the usual lecture style/subject matter type description as much as possible. We feel that the people conducting the discussion are as important as the subject. We have asked the faculty to provide a few words which will serve to identify themselves and also pass on information about work with which they are currently involved and which they will present during the meetings.

FACULTY

STEVE ABRAMS
Advance Techniques of Turning-on
Psychologist. BA University of Chicago. Oxford 1960 - 67, Cambridge 1964-5. Has studied/worked in research in hypnosis, parapsychology (Duke University), Jungian psychology (in Zurich), and is travelling Fellow for Bollingen Foundation. Pavlovian psychology (in Leningrad), Hallucinogenic drugs.
Currently Director of SOMA, formulation for research on the scientific, social and moral aspects of psychotropic drug use and methods of altering consciousness generally.
He is writing two books, which he expects to publish this year : ' Infinity on Trial : The Psychological Study of LSD ' and ' Cannabis Indica : Ecstasy and Western Society ' (provisional title). He is presently engaged in experimental research on the psychology and pharmacology of cannabis.
Monday 6 - 8 once weekly

ROY BATTERSBY
'I make documentary films, mostly for television for the BBC. I've been interested in the fragmenting violent effects of our medicine, science and technology, whether we will survive our progress. I've worked in television for six years, in the theatre before that. Before that I was at University College, London, and the London School of Economics. I've also done some dramatized documentary. Perhaps television is a revolutionary instrument — as well as all the other things said about it. But I doubt it.'
Once a fortnight
Fortnightly Tuesday 6.30

ASA BENVENISTE
Typography and Poetry
Books, makes them at Trigram Press, words being not too far from the lowest order of communication. Has come to terms with language by confronting it typographically. Knows where ambiguities lie; concludes that precision is out of this world. Hopes for a one-man-one-alphabet society. Course given alternately with Stuart Montgomery.
Weekly Tuesday 6 - 8

JOSEPH BERKE
Anti-Institutions
Concerned with liberation within (and from) the repressive society where personal freedom only can be achieved by the fusion of inner and outer efforts of demystification and revolution. The need for 'counter' society. Emphasis on the theory and practice of anti-university, anti-hospital, anti-state, anti-theatre, anti-family (the commune), etc.
Physician, poet, founder member and teacher of the Free University of NY, member Kingsley Hall Community, organizing secretary — Dialectics of Liberation Congress.
Once a week Thursday 6.30

ROBIN BLACKBURN and NICHOLAS KRASSO
The Sociology of Revolution (Cuba)
Robin Blackburn and Anicholas Krasso are on the editorial board of the 'New Left Review'. With Alex Cockburn, Robin Blackburn edited 'The Incompatibles' (Penguin/New Left Review).
Weekly Wednesday 8.30

MALCOLM CALDWELL
'Several questions have engrossed my interest for more than twenty years now. Among these are the food-population balance in the world, the possibilities of peace and disarmament, and the theory and practice of socialism. The topics are clearly inter-related. I am by training an economist and political scientist, but have taught mainly in the fields of economic history, social history and sociology. But the topics as described above all shade off into fields in which also I have a deep and long-standing interest — into the psychology of sex and the family, the psychology of aggression, and the psychology of competition-cooperation, to take an example. Or, in another direction, my interests broaden out from the initial channels to embrace the socio-cultural contexts: the inter-relations of art, culture, society and social development.'
Weekly Wednesday 8.30

CORNELIUS CARDEW
Experimental Music
The course would involve students in playing and listening. 'I think many people swing towards and away from the experience of music without realizing its proximity. My aim would be to identify the experience and expand and prolong it. Speaking for myself, the concert hall is one of the less likely places to find a musical experience.'
Cornelius Cardew is one of England's leading composers. Also published articles on the theory of new music, like that of Stockhausen, Young and Feldman. Taught in America for a time, and is now Professor of Composition at the Royal Academy of Music, London.
Fortnightly Thursday 6.30 - 8.30

DAVID CAUTE
Literature and Commitment
A ten to twelve week investigation of the causes and effects of political commitment in the modern novel and drama. Topics will include: the meaning of commitment, the socialist tradition in the novel, the drama as social criticism, uses of Marxist literary criticism, the political implications of experimental and avant-garde writing. Discussions will follow from readings of specific authors such as Zola, Gorky, Jack London, Sholokhov, Mayakovsky, Brecht, Lukacs, Kafka, Malraux, Sartre, Robbe Grillet, Ibsen, Shaw, Arden. Members of the group will also be encouraged to write, committed or otherwise.
Weekly Monday 6.30

KEN COATES
Sociology. Expert on workers' control of industry. An editor of the 'International Socialist Journal'.

NOEL COBB and AXEL JENSEN
From Comic Books to the Dance of Shiva: Spiritual Amnesia and the Physiology of Self-estrangement
Cobb's background: Published books of poems. Editorial Board of 'Fire' Magazine. BA University of Michigan, 1959; Degree in Clinical Psychology, University of Oslo, 1968.
Jensen's background: Norwegian novelist, published in England, Germany, Italy and France. 'The Ringmasters Cross, Icarus, Line'.
Description of Course: A freewheeling succession of open-ended situations. Ongoing vibrations highly relevant. Exploration of Inner Space, de-conditioning of human robot, significance of psycho-chemicals, and the transformation of Western European Man.
Source Material: Artaud, Zimmer, Gurdjieff, W. Reich, K. Marx. Gnostic, Sufi and Tantric texts, autobiographical accounts of madness and ecstactic states of consciousness — Pop art and twentieth century prose.
Once a week: 8.30 - 10.30 Tuesday

BOB COBBING and ANNA LOCKWOOD
Sound Music into Poetry
Concrète and sound poetry. Bob Cobbing runs Books, Writer's Forum and the London Film Makers' Cooperative. Anna Lockwood composes concrète music. She recently gave the glass concerts at the Middle Earth.
Fortnightly Monday 8.30

DAVID COOPER
Will talk about Psychology and Politics, and how we might arrive at an integrated framework of understanding events on the individual and the mass scale.
Author of 'Psychiatry and Anti-Psychiatry' and (with R. D. Laing) 'Reason and Violence', and numerous papers and articles.
Well-known critic of alienated practice of conventional psychiatry. Originator of the 'experiment' in treating 'schizophrenics', called Villa 21.
David Cooper is Director of the Institute of Phenomenological Studies.
Once weekly at 8.30 Friday

JOHN COWLEY
Sociology of Guerrilla Warfare
Teacher and writer, presently lecturing in sociology and politics at the City University, London.
The discussion will include the pre-history as well as the essential character of guerrilla warfare as the revolutionary movement of our times. The primary focus will be Vietnam. The writings of Mao, Giap, Guevara, Debray, Trinquier and the US Marines handbook on guerrilla warfare will be the basic readings for the course.
Weekly Monday 6.30

JIM DINE
Will discuss why, having not painted for two years but done other things, he has begun to paint again.
To begin in March

EDWARD DORN
Poet
'If there's an Antiuniversity and if they have a place to meet that's reasonably warm I'll be there. And I'll be ready to talk to anyone who wants to talk to me.'
Fortnightly Saturday 3.00

STEVE DWOSKIN
Single lecture
Films to give you freedom, expressing attitudes of film making for an expressive media. Prize winner at Knokke Experimental Film Festival. Making films for five years. Best known films: 'Alone', 'Chinese Checkers'.

OBI EGBUNA
Black Power
Obi Egbuna is the leader of the UCPA — United Coloured People's Association.
Weekly Friday 8.30

RUTH FIRST
Ruth First is a South African journalist who took part in resistance political activities and was placed in solitary confinement after which she was obliged to leave the country. She has written on her experiences in a book, '117 Days'. She has also edited Mardetta's works. She is currently visiting West Africa and in the summer term will teach on contemporary African political problems.

BARRY FLANAGAN
Makes sculpture. Will lecture

STUART HALL
Communications

RICHARD HAMILTON
Will give a lecture.

LEE HARWOOD
One of the few English poets to commute to America. Wants to cross that barrier but admits the difficulty. Also concerned with Dadaism. Will link them all lecturing on poetry.
Friday 8.30

JIM HAYNES
Dialogues about Relevant and Irrelevant Matters.
Fortnightly Monday 6.30

CALVIN C. HERNTON
is thirty-four years old and was born in Chattanooga, Tennessee. He studied Sociology at Talladega College and Fisk University. After teaching sociology in the South for a number of years, he settled in New York and took up the business of writing. He has published over 100 poems and articles in national and international periodicals, magazines and anthologies, a book of verse and two books of a sociological or cultural nature. At present, he, along with Dr. Joseph Berke, is working on a study of the use and users of Marijuana/Hashish in Great Britain. His main concern in his writing and his life is to expose and help in the eradication of the forces that seem to compel human beings to destroy one another, not only on the blatant battle fields of war but also in the more subtle arenas of everyday contacts.
Once a week Tuesday 6.30 - 8.30

FRANCIS HUXLEY
Dragons
Anthropological inquiry into the nature of experience with some help from physiology and psychology.
Fellow St Catherine's College, Oxford. Did field work among Urubu Indians of Brazil, in Haiti and in a mental hospital in Canada.
Weekly Sunday 6.30

C. L. R. JAMES
Marxist historian, scholar and activist

JOHN KEYS
Poetry anti-course
To return to the poem out of stifling categories back into its own existence, as the poet intended, no matter what his language; that other prejudiced thing, from which as a complete linear event, has moved away from and left his record either in memory technique or on the written and/or printed pages of an extended exterior 'history' that most hitherto 'universities' (the most negative act of the Greek) have 'made up' the minds of any human organism unlucky enough to have innocently come within the web of (your smile) with
not what some poet said in a 'course', but what he said as a man or a woman about his or her condition that goes straight to the mind of the beholder, said it to you, and to me, and it continues to go out with more and more poets in the woods now, so perfectly recording all the insidious doings of the 'planet-as-a-category' people who attempt and do, wreck us inside and out
total anti-learning in anti-course of poem life.
Weekly Wednesday 8.30

ALLEN KREBS
Sociology and the World Revolution
The contributions, past and contemporary, toward understanding man's collective existence — with particular reference to the current scene of volcanic revolution. The ideas of Marx, Mao, Fannon, Trotsky, Lenin, C. Wright Mills, and Lin Piao will be discussed.
Sociologist, co-founder, Free University of New York; illegal travel to Cuba, 1964; fired from teaching position, 1965; subpoenaed before House Unamerican Activities Committee, 1966.
Thursdays 8.30 Weekly

BRUCE KUCKLICK
America: The Expansion of an Empire, 1860 to the Present
Scholar, candidate for doctorate in history at the University of Philadelphia.
The emergence of the US as the world's greatest empire and the ideas behind it.
Weekly Thursday 6.30

MICHAEL KUSTOW
Director of the Institute of Contemporary Arts, after four years with the Royal Shakespeare Theatre. Writer, organizer, theatre director. Grappling with the problems of running a modern centre of experimental art and inquiry situated in a Nash House in Carlton House Terrace, the Mall, opposite the Admiralty and half-a-mile from Buckingham Palace. How to run a place that has the freedom of an underground research and fun-lab, and yet radiates influence out into the system, by virtue of its very position? Will run a fortnightly talk-out on whatever problems (cash, ideology, media, structure, search for a creative group, collaborations between the artists, what sort of audience, avoidance of defunct avant-garde or neutralized culture, etc., etc., etc.) are keeping him awake currently.
Fortnightly 8.30

R. D. LAING
Psychology and Religion
Exposition of some descriptions of 'inner' space in Greek, Christian and Egyptian mythologies.
Monthly Four meetings commencing Friday, 15 March. 8.00

JOHN LATHAM
Sculptor and poet. Will lecture on Skoob and structure. 'Everything that happens is related to its context. The context of England is a very special scene, very distinct from America. It does not have the same kind of pressures at all. It is a meaningful unit from which to embark on this kind of specific research, and I think that the less contaminated it is with what has gone on in America, the more powerful it will be.'
Weekly Monday 6.30

JEROME LISS
Jerome Liss completed his medical studies and did psychiatric training in the United States. He is now living in London and working in the areas of psychotherapy and family therapy under the segis of the Philadelphia Association. He is interested in the wide range of implications of new approaches to psychotherapy, e.g. the increase of one's 'here-and-now' awareness through sensitivity training and Gestalt therapy; the use of groups for social confrontation; psychodrama and other techniques of 'imagination' to complete unfinished fantasies; the reformulation of 'goals' in psychotherapy in terms of enlarging one's awareness; exploring the possibilities of synthetic (e.g. imaginistic) types of communication rather than analytic forms, and so on.
Weekly Tuesday 8.30

CHARLES MAROWITZ
A Critical View of Criticism
What happens when you see a play, a film, ballet or opera? What happens when someone who has seen that performance reads what you have written? What is meant by value-judgement? What constitutes 'value'? Who delivers 'judgement'? Who threw the overalls in Mrs Murphy's chowder?
Charles Marowitz — theatre director.
Weekly Tuesday 6.30

HARVEY MATUSOW
Politics: The Inter-relationship between Crime, Government and Business
Would cover the relationships (mainly in the US) of organized crime in the political organizations (Democratic and Republican parties) to these political organizations and big business. Also McCarthyism as it still exists in the US, with special attention to the way it's used bringing pressure on anti-Vietnam protestors.
Harvey Matusow is 41, born in New York, a journalist and film-maker.
Weekly Friday 6.30

DAVID MERCER
Role of Drama in Relation to the Questioning and destruction of moribund social values.
Weekly Thursday 8.30

MILES
Underground Communication Theory
Founder of the Better Books paperback section, Indica Gallery and Indica Bookshop, and The International Times. Few people know this but started life as an art student.
Weekly Wednesday 3.00

JULIET MITCHELL
Lectures in English Literature and is on the editorial board of the 'New Left Review'. She has published articles and reviews on literary topics and on the position of women. She will give a fortnightly seminar on the position of women, discussing major socialist theories of their status in capitalist societies, and perspectives for their role in socialist revolutions. Also to examine what happened both in theoretical attitudes and actual practice in previous revolutions (China, Russia, Cuba, Algeria).
Fortnightly Friday 8.30

STUART MONTGOMERY
Typography and Poetry
Stuart Montgomery is a poet and runs Fulcrum Press for poets only. Working this course on visual language alternately with Asa Benveniste.
Weekly Tuesday 6 - 8

CARTOON ARCHETYPICAL SLOGAN THEATRE (CAST)
Cartoon Archetypical Slogan Theatre (Cast) (Director)
Investigation of possibilities of guerrilla-type cultural warfare, involving a study of advertising in capitalist society in an effort to determine the nature and role of socialist advertising in this context; and involving some sort of project to evolve strategies for an attack on our environment. All of CAST will be involved in this course.
Weekly Wednesday 6.00

HAROLD NORSE
Specialization is out; understanding is in.
Born New York City. BA Brooklyn College. MA New York University. Taught Humanities, Cooper Union, three years. Published four books of poetry from 1953 - 66. Forthcoming selected poems: Penguin Modern Poets, 1968. Left USA in 1953; has lived since then in Italy, France, Spain, Morocco, Germany, Switzerland, Greece and now England.
Fortnightly Tuesday 8.30

JEFF NUTTALL
Jeff Nuttall is Fat
Will lecture on (1) The Nature of Vision; (2) The Importance of Difficulty; (3) The Function of Failure.
His meetings will last one entire week-end.

Alexander Trocchi & Project Sigma

By Howard Slater

It runs contrary to Alexander Trocchi's notions to connect Project Sigma to him alone, as if it were his personal creation. This contagious attitude is prevalent in our society which grants the 'cultural worker' the mantle of 'privileged producer' who provides a cynical societal system with some form of conscience, whilst reinforcing an 'acquisitive nature' by being in 'possession' of his/her own output'. Trocchi and Sigma were not so naive as to overlook this parasitic process; the Sigmatic revolt was to adhere to principles of anonymity and hence subversion. Sigma itself was to avoid 'clear definition'. This problem of definition has given rise to a misrepresentation of the Sigma stance, at the expense of a clear understanding of the opening sentences of Trocchi's initial essay.

'As soon as it [revolt] is defined it has provoked the measures forits confinement.' ('A Revolutionary Proposal', *City Lights Journal,* No. 2, 1964, p.14)

Trocchi illustrates here an issue that has engrossed revolutionary groups: the question of organisation and the difficulty in popularising core theses. Arising from this, the Sigma writings also highlight problems pertaining to the role of intellectuals and artists in any movement for concrete change: the abstract procrastination of intellectuals and the danger of elitism in an artistic affirmation of individuality. Nevertheless it is clearly important to associate Trocchi with ideas and tactics fundamentally more far-reaching than the British literary 'underground' scene of the 1960s was capable of coping with. In an unpublished essay on the 'history' of Sigma, reluctantly written, Trocchi says:

'various individuals... have judged it to their advantage to break with Sigma and to exploit Sigmatic techniques for immediate personal gain... Almost inevitably, they felt bound to justify their lack of integrity, their obvious tactics were to identify Sigma with myself personally, plug the desperate dope-fiend with his head full of bats with vampire proclivities and Bob's yr uncle.' (*Sigma History*, undated manuscript, p.5)

Elsewhere in this manuscript Trocchi, almost writing to himself, says that it would lack integrity to respond to such smears with 'pitiless public exposure'. More saddening that this wrangling is the misfortune of having to talk of Project Sigma in terms of Trocchi the individual rather than as the invisible 'metacategorical' revolt of history that Trocchi related it to.

To date the only documentation on Project Sigma comes in the form of Jeff Nuttall's *Bomb Culture*, a book that deals largely in terms of personalities whilst avoiding coming to terms with more applicable tactics that would lead to a thorough negation of society. Nuttall reports Trocchi as saying,

'What this [Sigma] is all about is a complete rejection of *everything* outside that door.' (Jeff Nuttall, *Bomb Culture*, Paladin, 1970, p.210)

Throughout his book Project Sigma is distinctly linked to Trocchi the personality. Its demise is the fault of Trocchi the junkie. This mood is sketched by Nuttall when he chronicles the meeting at Braziers Park (25 July, 1964), where an expectant panel of sympathisers awaited Trocchi's inaugural address only to be kept waiting by Trocchi who had miscalculated the quantity of heroin he had taken the previous night. This to Nuttall signifies the beginning of the end. Despite Tom McGrath's attempts to 'fill- in' there seems to be little understanding of the phrase 'invisible insurrection', and no identification with it as a non-hierarchical statement.[1] In its place was substituted, once more, the philosophy of 'leaders'. In a lucid passage from his essay, an apt epithet to this meeting, Trocchi identifies himself as an egotist, extending this identification to all wo/men:

'What is to be feared is not wo/man's egotism but the common failure to recognize and accept it. For it must be accepted before it can, at least, in its more vulgar manifestations, be transcended.' (*Sigma History*, p.9)

This lack of awareness leads not only to a misunderstanding of Project Sigma but can be applied to revolutionary groups and those who identify with revolutionary theory: hypocrisy can flourish where unrealised egotism and competitiveness lie. Trocchi:

'The readiness with which competitive impulses shatter solidarity and render action fragmentary and ineffectual is most discouraging.'(*Sigma History*, p.10)

It would be counterproductive to attempt to sum up in few words the activity and plans of Project Sigma as piloted by Trocchi. Difficulties arise in actually ascertaining the extent to which some of the minor projects were developed; such knowledge lies in the hands of those who participated and they would be quick to point out that Sigma remained a blueprint. Unfulfilled as it was, Sigma can be seen as the 'underground' movement that showed greater potential than most that were operative in Britain in the 1960s. This potential can be partially located in the fact that Trocchi was acquainted with a variety of countercultural movements as well as with individuals working in a similar direction. Sigma's more popularist, non-selective attitude served to increase this potential by means of encouraging a wider breadth of engagement.

This scope shown by Project Sigma is related to its identification of definition as limiting and can be contrasted with some politically motivated groupings who, designating themselves as the 'elect' give rise to a disciple-like membership. From the outset Project Sigma was to recognise itself as an exponent of 'cultural revolt', an area where self-criticism and 'free'-thought are given greater room.

'So the cultural revolt must seize the grids of expression and the powerhouses of the mind. Intelligence must become more self-conscious, realise its own power, and, on a global scale, transcending functions that are no longer appropriate, dare to exercise it. History will not overthrow national governments; it will outflank them. The cultural revolt is the necessary underpinning, the passionate substructure of a new order of things.' ('A Revolutionary Proposal', *City Lights Journal,* No. 2, 1964, p.15)

I am in danger here of separating cultural from political revolt, when for our times the development of a global and psychologically repressive capital has meant that combinatory endeavours are crucial. The cultural revolt that Sigma adjoins itself to can be identified as being based in a broader criticism of society, one that takes into account subjective tendencies and 'conditions of living', finding primary orientation in a 'critique of everyday-life' and the drive towards autonomy and self-responsibility.

For Trocchi and Project Sigma the danger of a purely political revolt lies in the restrictive coming to grips 'with the prevailing level of the political process', an occurrence that hinders the pursuit of Sigma's intended 'coup de monde' becoming caught up as it would in a more traditional 'coup d'état'. Political revolt also suggests a number of anachronisms. Not least the view, in many 'Marxist' circles, that revolt must seize certain key positions under the illusion that 'power' is located centrally therein. Trocchi...

'We are sure of our own power as something which is to be realised, not seized... in ourselves... now...' ('General Informations Service', *Sigma Portfolio,* No. 5, 1964, p.8)

Trocchi rejects the confrontationist tactics of 'classical' theory in favour of more realistic methods in tune with contemporary developments that see a relocation of the 'terrain of struggle' away from the dominant 'workerist' base into society as a whole. The Sigmatic revolt was to be a ubiquitous 'outflanking' that would make wo/men themselves conscious of their conditions, eventually undermining the effectiveness of the institutions that have ossified around them. 'Men make their history themselves', quotes Trocchi, but he bypasses Marx and Engels whose adherents have since shown their intention to preserve 'inherited' structures. Trocchi:

'If you want to change things, to alter radically the relationship between wo/man and wo/man, between wo/men and society, you go a very strange way about it if you proceed in such a way that, directly or indirectly, you reaffirm the validity for now of institutions which are of the effective substructure of the status quo.' ('General Informations Service', *Sigma Portfolio,* No. 5, p.2)

An attitude such as this is not concerned with preparing for power, instead Trocchi's invisible insurrection aimed towards activating a collective involvement that would dissolve the circuitry of power, superceding present alienation by encouraging wo/men to 'become responsible for their own biographies'. Trocchi saw such a task as incompatible with the outmoded practices of the 'left' political parties and splinter groups whose awareness of differ-

ing levels of oppression was/is slight, their non-dogmatic interpretations rare.

In Trocchi's day this was not as apparent as it is now, thus Sigma must be recognised as belonging to that current of contestation whose critique can be placed on the 'vanguard'. Trocchi's acknowledgement of the idea that the creative impulse has placed people in direct conflict to the prevailing mode of organisation links up with the revolutionary drive towards concerted action as represented by 'wage-workers.' The 'avant-garde' concern over the division between 'art' and 'life', 'culture' and 'politics' leads it to adopt the same aims: the overcoming of social separation.

Sigma as part of the 'vanguard', at least by virtue of its theory, was uncompromising in its rejection of 'alien society' and astute in its recognition of official opposition as subsumed. For Sigma there can be no limits to the processes of change and development as long as there remains outlets for a variety of criticisms and in this respect Sigma echoes the desire for a truly human activity to be made possible beyond the boundaries of a reified reality intent on maintaining a repressive status quo. For Sigma, history is a perpetual state of incompletion.

'Sigma is a word referring to something which is quite independent of myself or of any other individual, and if we are correct in our historical analysis, we must regard it as having begun a long time ago.' ('General Informations Service', *Sigma Portfolio,* No. 5, 1964, p.1)

The choice of the word 'sigma,' a mathematical symbol denoting 'all' or 'the sum of' emphasises the Sigma attitude: the word's ambivalence and intriguing qualities make it unidentifiable with staid responses, complimentarily binding it to an anonymous movement that was to hopefully 'snowball' and progress through participation.

The most immediate tactic employed by Project Sigma was the creation of an 'International Index' – later referred to as 'pool cosmonaut', a phrase resulting from Trocchi's description of himself as a 'cosmonaut of inner-space.' The International Index was to serve as a tool to 'unite mind with mind', a means of channeling the dispersed energy of individuals into a reservoir of 'talent' and cognitive power that would fuel the insurrection that Sigma was attempting to instigate and nurture.

'It is the fact of the existence of this international pool of talent and its evident availability here and now that is the ground of our cautious optimism.' (*Sigma History*, undated manuscript, p.3)

In order to generate enthusiasm and outline basic themes an ongoing series of written works was issued under the title *Sigma Portfolio* (S.P.). Trocchi's initial essays, 'The Invisible Insurrection...' and 'Tactical Blueprint', appeared as S.P.2 and S.P.3 respectively and have often been printed together, identifiable as they are as 'the most comprehensive expression of the basic attitude underlying the whole Sigma experiment'.

Trocchi's other contributions to the Portfolio include S.P.5: 'General Informations Service', a further outlining of situation and tactics; S.P.4: 'Potlatch', an attempt to set up a non-elitist inter-personal log that would collect 'an international underground body of opinion beyond conventional limits'. ('Potlatch', S.P.4, 1964, p.1)

The Lettrist International, of which Trocchi was a member, issued an information bulletin of the same name from 1954–57. The Sigma 'Potlatch' can perhaps be taken together with S.P.1: 'The Moving Times', a broadsheet/poster featuring the writing of William Burroughs and issued in Tangiers. 'The Moving Times' was to have been displayed in underground stations but rejected as it was by London Transport, it was mainly flyposted in galleries and cafes. Both 'Potlatch' and 'The Moving Times' can be seen as lending practical weight to Trocchi's polemic against publishing, which he sees as soliciting only conditioned responses as opposed to the 'vital flow of informations' predicted for both 'The Moving Times' and 'Potlatch' whose ingredients would encourage greater engagement with their content as well as being free of the censorship of publishers. Sigma was to acquire its own printing-press to increase the issuing of Portfolio and the 'poster-perversions' of 'The Moving Times' and, linked to this, Trocchi stressed the need for a 'supply of important informations previously withheld from the public'.

Trocchi's other contribution to the Portfolio is 'Manifesto Situationiste', S.P.18, his own development of a tract issued by the Situationist International (1957-72)[2]. Trocchi was a member of this group until he withdrew in the early 1960s. In 1958 they issued the following statement on the Construction of Situations:

'The situation is thus made to be lived by its constructors. The role played by a passive or bit-part playing "public" must constantly diminish, while that played by those who cannot be called actors, but rather, in a new sense of the term "livers" must constantly increase.' ('Preliminary Problems in Constructing a Situation', *Situationist International Anthology*, Bureau of Public Secrets, 1981, p.43)

Trocchi makes this tactic malleable by connecting it to a foreseen rise in automation. This technological 'innovation' if correctly harnessed could, Trocchi believed, emancipate people from the necessity of production, heralding a redefinition of work and the release of what he calls 'Play Value'.

'Thus freed of all economic responsibilities, wo/man will have at his/her disposal a new plus value, incalculable in monetary terms, a plus value not computable according to the amount of salaried work... PLAY VALUE. What is becoming is "Homo-Ludens" in a life liberally constructed.'('Manifesto Situationiste', *Sigma Portfolio,* No. 18, 1964, p.2)

For Trocchi the construction of situations is tantamount to a 'serious game' that would 'raise the whole tenor of daily-living beyond the level of stock responses' ('Manifesto Situationiste', p.3), with situation-making as a context from which to gain an awareness of our social and psychic conditions. This ties in with Project Sigma being a promoter of 'play', urging others to be alive to the dangers of a 'leisure-time' that is as coerced as 'work-time'. It is the idea of play being able to create a tension between what is and what is possible that attracts Trocchi and Sigma, play and experimentation being a viable means from which to work on 'solutions' to manifold oppression independent of the 'conventional economic

framework'. A society that knew how to play would give rise to an idea of life as a journey of discovery, with individuals being able to take control over their own lives.

The Situationists, one of a number of post-war 'experimental' groupings, carried out their activities from a similar footing believing that life should be lived and 'frozen thought' suppressed. Their relevance to Trocchi and Sigma lies in mutual recognition of desired 'ends' with many instances of overlapping 'means', not least of which being the 'meta-categorical' approach. (We cannot discuss the theories of the Situationist International here as this would entail the introduction of a variety of individuals who, like Trocchi, were at one time connected to it. Simply 'defined' the SI could be seen as the convergence of 'avant-garde' practice with the post-war re-analysis of Marxist theory). In Trocchi's Manifesto Situationniste he recognises the need for a revolutionary solution to 'our infinitely complex age of crises', taking up the 'avant-garde's citing of the need for a collective concrete creativity involving the realisation of poetry in a poetry of acts. Dutch painter Constant, involved with the COBRA group and the SI, states in the magazine *Reflex*:

'...artistic creation finds itself at war with the existing culture, while simultaneously announcing a future culture. With this dual aspect, art has a revolutionary role in society.'[3]

Trocchi's 'cultural revolt' does not correspond to a creativity that is stultified by 'a civilisation that draws the line between life and art', but to a revitalised, direct and collective art that informs life. Thus Trocchi adds:

'Alongside the art of the individual, sigmatic culture wouldinspire the art of dialogue, the art of interaction.' ('Manifesto Situationiste', S.P.18, p.4)

This revitalisation of art implies a move into realms previously foreshadowed by 'Marxist' reliance on the 'political' and the pursuit of 'power'; now the urban, the environmental, the biological, the sexual spheres all react to broaden the goals and illustrate the depth of understanding needed to effect any successful change. The American poet Michael McClure contributed an essay entitled 'Revolt' to the Portfolio S.P.21, arguing here that revolt is a biological necessity:

'Revolt happens when the mind and body and almost voiceless tiny cries of the tissues rebel against the overlay of unnaturalities frozen into the nervous system.' (McClure, 'Revolt', *Sigma Portfolio,* No. 21, 1964, p.3)

Here revolt is not primarily linked to economic conditions and this divergence makes it clear that the predominance of any single issue over others acts to mutilate the attempts to alter the structures of society. In turn Trocchi draws our attention to urbanism, criticising architecture as a purely functional 'art-form' geared towards reinforcing conventional attitudes and behavior. The SI, the Lettrist International, COBRA and the International Movement for an Imaginist Bauhaus all worked at one time or another with architectural ideas; the SI calling for the building of a city that would attract dissidents of all countries. Trocchi's links with the continent would most likely be the inspiration for Sigma's plans to work in a similar direction; the Portfolio contains an outline of a collaboration between Joan Littlewood and Cedric Price for a 'consciously constructed environment', S.P.11, as well as details of Cedric Price's Fun City Project, featuring as S.P.31. Elsewhere Trocchi sees his Sigma Centre as providing space for spontaneous architecture.

As can perhaps be gathered it was Trocchi and Project Sigma's intention to realise a whole range of projects that could have made a dramatic effect upon the political and cultural life of western nations. This grandiose claim can be substantiated if we consider the prevailing mood of 1960s agitation as one of 'positive utopia.' The character of the May events in Paris testifies to this. Here the movement towards collective learning, 'self-management' and overt participation demonstrate again Sigma's position within a far more combative current. It shares with the Paris insurgents a pressing need for change; Trocchi repeatedly refers to 'getting

AUBREY RAYMOND
China
An investigation of the major social and political forces at work in China throughout the pre-revolutionary and post-revolutionary periods. Guest speakers and films; readings include Mao Tse-Tung : ' Selections '; Lin Piao : ' Long Live the Victory of the People's War '; William Hinton : ' Fanshen, a Documentary of Revolution in a Chinese Village '; Edgar Snow : ' Red Star Over China '; Franz Schurmann : ' Ideology and Organization in Communist China ' and Felix Greene : ' A Curtain of Ignorance '.
Aubrey Raymond is a student of China.
Weekly Monday 6.30

LEON REDLER
The Politics of Small Groups
Experience and behaviour of people in small groups will be studied with a view to elucidating their intelligibility in terms of what is going on and who is doing what to whom and why. Initially the primary focus will be the study of kinship and friendship groups — mainly families — of persons labelled ' schizophrenic '. Later participants will be asked to discuss their own families or other small groups or networks of which they are a part as a focus for study. Good possibilities for ' field work '.
American physician, psychotherapist, research fellow.
Fortnightly Thursday 8.30
(to alternate with course of M. Schatzman)

THEODORE ROSZAK
The Making of a Counter-Culture
' I am currently an associate professor of history and chairman of the History of Western Culture Programme at the California State College at Hayward. (I am on leave of absence from the school for this academic year.)
' During 1964 - 65 I edited " Peace News " (London).
' I have written on a variety of subjects for the " Nation ", " New Politics ", " Liberation ", " New American Review ", " Manas ", " the Correspondent ", " Ethics ", " War/Peace Report ", and the Occasional Papers of the Center for the Study of Democratic Institutions (Santa Barbara). I am the editor and a contributor to the book " The Dissenting Academy ", A Critique of the Learned Professions in America, which will be released early next year by Pantheon Books.
' I am presently preparing a study of the rising " counter-culture " appearing among the young in western society. I use the term counter-culture to describe a new psychic and intellectual constellation which diverges radically from the dominant cultural tradition and which aggressively challenges the mainstream.'
Weekly Tuesday 6 - 8

MORTON SCHATZMAN
Medical doctor, psychiatrist, some psycho-analytical training. Has been working in individual psycho-analytically oriented psychotherapy and family psychotherapy. Now involved in therapy and research into families in which at least one member has been labelled as ' mentally ill ' and in which no one has been so labelled.
Course to involve review of major concepts developed especially in research over past fifteen years on the politics of family life and to discuss the family as a counter-revolutionary force at the individual level and at the level of larger social contexts.
Once a fortnight Thursday 8.30

TONY SMYTHE
This course will concentrate on the practical, everyday problems of ordinary individuals who find themselves the victims of bureaucracy, discrimination, or the abuse of power by the authorities. Will also refer to respective merits and demerits of the authoritarian and libertarian approaches to social organization. A discussion of the defence of freedom will be extended into the more positive one concerning the individuals' rights to share in the direct control of his own environment.
Tony Smythe has worked in progressive education, international organization for conscientious objectors, and personnel management. He is now the general secretary for the National Council for Civil Liberties.
Fortnightly Sunday 6.30

RUSS STETLER
US activist, Director of the Bertrand Russell Peace Foundation, Deputy secretary general of the International War Crimes Tribunal.
Problems of Socialism in Contemporary Asia: an examination of the successes and failures of socialist movements in modern Asia with special emphasis on China, the Philippines, Indo-China, Malaysia, and Indonesia.
Weekly Thursday 6.30

ROMILLA THAPAR
Romilla Thapar is a Reader in Ancient Indian History at Delhi University, currently on sabbatical leave at Oxford and London. She will give three lectures in March and two in May and June on the evolution of ancient Indian culture in its historical outlines. She has written on various aspects of Ancient Indian history.

HARRY TREVOR
Artist

ALEX TROCCHI
The Invisible Insurrection
' I take it that the Antiuniversity is an experiment in relation to the urgencies of the invisible insurrection, that what we are consciously undertaking is an exploration of the tactics of a broad (r)evolt. Speaking personally, I am quite able to express lucidly and comprehensively the main features of this cultural transition and can describe in immaculate intellectual terms the spiritual attitudes and the new economic scaffolding which must be brought into play as the tactical bases of any possible evolution of man.'
Fortnightly Tuesday 8.30

JESSE WATKINS
Served many years at sea. Qualified master mariner. Built and operated factory for production of building materials. Practised art since early childhood. Has written and had published short stories of the sea. Done freelance journalism. Designed stage sets. Worked for past ten years as sculptor and exhibited widely in ' one-man ' and mixed exhibitions. Work in many private and public collections.
' To have any value an artist's work must be a product of his own existence — a new experience for other lonely monads. Producing work of art is a dive into the abyss of the forgotten. Far from the brain-washing, avarice, free, gleefully accepting aloneness. Thrusting to the surface with the unique thing. In my working I act this way. Sometimes the dive is deep and long. Often, cluttered with surface weed or fear, I cannot travel far. With experience I gain the capacity to explore and comprehend the nature and extent of the dimensions I now exist in. The sculpture I produce is expression of my adventure. A nudge, a quick recapitulation of what has happened. Intimations of further voyaging. Perhaps a seamark for the briefly lost.'
Weekly Wednesday 6.30

VISITING FACULTY

The following have agreed to meet with members of the Antiuniversity when they are in London, or when time and circumstance permit :

Kostas Axelos/Philosophy/Paris
William Burroughs/Writer/London
Stokely Carmichael/Student Non-violent Co-ordinating Committee/Atlanta, Georgia
Hans Enzensberger/Poet/Munich
Allen Ginsberg/Poet/New York City
Adrian Henri/Poet/Liverpool
Jules Henry/Anthropology/St Louis, Missouri
Satish Kumar/Ghandian Movement/India
Dionys Mascolo/Philosophy/Paris
Aage Neilson/New Experimental Theatre/Denmark
Cedric Price/Architect/London
Joseph Rosenstein/Mathematics/Minneapolis, Minnesota
Carolee Schneemann/Kinetic Theatre/New York City
Susan Sherman/Philosophy/New York City
Gary Snyder/Poet/Kyoto, Japan
Paul Sweezy/Economics/New York City
Irving Teitelbaum/Law/London
Simon Vinkenoog/Poet/Amsterdam

A course of Visuals will also take place during the spring session, at which visiting painters will give occasional lectures on subjects of their own choosing.

Special Events
A series of special lectures, forums and artistic events will be held on Saturday evenings at the Antiuniversity. These will be free to all members.
During the year, a number of specially invited faculty will give lectures and seminars over a period of one or two weeks. Members of the Antiuniversity will be notified of these lectures and events and invited to attend.

Research
There will be opportunities for members of the Antiuniversity to engage in ' action study ' and research on a wide variety of subjects in conjunction with the work of the faculty. Original studies and work will be published in one of the many magazines or journals with which the faculty is associated.

' Spontaneous University '
A small number of faculty and students will travel to other cities in England for a period of one or two weeks at various times during the year. The purpose of this is to create ' spontaneous universities ' in these supposedly outlying areas where people will have the opportunity to listen to, discuss, challenge and, in general, turn on to a multi-faceted analysis of what is going on.

A Counter-society
The Antiuniversity of London associates itself with the many Free Universities, Anti-Universities, Critical Universities, etc. that have sprung up in Europe and America during the past years, among many more to come. They include :

Artists' Workshop
Detroit, Michigan
USA

Critical University
Amsterdam, Holland

Critical University
Berlin, Germany

Free University of Berkeley
1703 Grove Street
Berkeley, California
USA

Free University of California
Los Angeles, California
USA

Free University of Minneapolis
Minneapolis, Minnesota
USA

Free University of Montreal
Montreal, Canada

Free University of New York
20 East 14th Street
New York, New York
USA

Free University of Palo Alto
Box 6691 S
Stanford, California
USA

Free University of Seattle
Seattle, Washington
USA

Free University of Washington
Washington D.C.
USA

Korculanska ljetna skola
Korcula Summer School
Filozofski Fakultet
Zagreb
UL. D. Salaja b.b.
Yugoslavia

New Left School
Los Angeles, California
USA

New Experimental College
Skyum Bjerge Pr. Hordum
Thy, Denmark

A complete list of addresses will be provided in the next catalogue. In the meanwhile, anyone wishing to contact or visit these Anti-Universities can get further information from the secretary.

Other Anti-Institutions
The Antiuniversity of London is in contact with antihospitals, communes, communities, etc. in London and elsewhere. We ally ourselves with these groups and seek to interdigitate our functions in confronting the stagnation and dehumanization of life in the West.

The Antiuniversity of London is sponsored by the Institute of Phenomenological Studies, London.

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SCHEDULE

Sunday
6.30 Francis Huxley
Tony Smythe*

Monday
6.30 Steve Abrams
John Cowley
Jim Haynes*
John Latham
Aubrey Raymond
Lewis Young
8.30 Davis Caute
Bob Cobbing
and Anna Luckwood*

Tuesday
6.30 Asa Benveniste
and Stuart Montgomery
Roy Battersby*
Calvin Hernton
Mike Kustow*
Charles Marowitz
Ted Roszak
8.30 Noel Cobb and Axel Jensen
Jerome Liss
Harold Norse*
Alex Trocchi*

Wednesday
3.00 Miles
6.30 CAST
Jesse Watkins
8.30 Robin Blackburn
and Nicholas Krasso
Malcolm Caldwell
John Keys

Thursday
6.30 Cornelius Cardew*
Bruce Kucklick
Russ Stetler
8.30 Joseph Berke
Allen Krebs
David Mercer
Leon Redler
and Morty Schatzman

Friday
6.30 Harvey Matusow
8.30 David Cooper
Obi Egbuna
Lee Harwood
R.D. Laing (monthly)
Juliet Mitchell*

Saturday
3.00 Ed Dorn*

*Fortnightly

WRITE FOR CATALOGUE OF SECOND QUARTER
AVAILABLE MID-APRIL

started before it's tragically too late', and his own urgency is communicated by his many plans for Sigma, plans that appear to develop from one another in rapid succession. One such plan, that unfortunately did not reach fruition in a Sigma guise, was the formation of a Sigma Centre or Spontaneous University, 'a non-specialised experimental school and creative workshop'. The Sigma Centre was to be characteristically multi-focal:

'A place, then, in London, to be found in the immediate future. From the beginning we shall regard it as our living-gallery-auditorium-happening situation where conferences and encounters can be undertaken, contact with the city made, and where some of our techniques, found objects, futiques and publications can be exhibited, it will be our window on the metropolis, a kind of general operations base for the whole project.' ('General Informations Service', *Sigma Portfolio,* No. 5, 1964, p.4)

The Sigma Centre was to be an instrumental component of the 'cultural revolt'. Others were foreseen to take root in other countries close to capital cities so as to exert a stronger influence by becoming focal-points of contestation. In his 'Invisible Insurrection...' Trocchi sees the Sigma Centre as developing more in relation to medieval universities where intellectual ebullience and innovation were encouraged, rather than to the universities of the day where a narrow view of learning is in operation. Trocchi:

'The universities have become factories for the production of degreed technicians.' ('Tactical Blueprint', *City Lights Journal,* No. 2, 1964, p.31)

It is worthwhile to note one or two of Trocchi's criticisms here: today's universities are inextricably linked to the social-political system that finances them. This system's view of itself as complete removes any trace of critical process from learning. This lack of critical process reinforces the dominant social relations. One such characteristic invested in by these social-relations is the 'competitive impulse' and Trocchi sees this as encouraging students to be 'clever tacticians' and hence perpetuating the domination of appearances.

In retaliation the Sigma Centres were to initiate a 'community-as-art-of-living', rejecting any academic encumbrances such as increases in staff and buildings in favour of the revitalisation of learning as a continual process of interaction between individuals. A fixed curriculum would be replaced by a loose 'form' arising out of the 'spontaneous generation of the group situation', where the sense of community that arises is as much a part of any intended educative aim. It was hoped that the dissolution of hierarchy by communalism would encourage a critical intelligence rather than an intelligence that operates with 'ulterior motives' in mind. This implies that the university established by Sigma would take on a 'laboratory' function where:

'conventional assumptions about reality and the constraints which they imply are no longer in operation.' ('Tactical Blueprint', p.33)

Contrary to many endeavours of this kind Trocchi and Sigma did not underestimate the influence of social-relations upon would-be participants, viewing it as imperative that these relations be combated before any future developments could take place:

'Within our hypothetical context many traditional historical problems will be recognised as artificial and contingent; simultaneously we shall realise our ability to outflank them by a new approach.' ('Tactical Blueprint', p.34)

Following on from this Sigma was to encourage people to 'discover what they themselves are about', an acknowledgement of widespread ignorance existing beneath a sheen of technical sophistication. Trocchi:

'We must do anything to attack the enemy at his base, within ourselves.' ('Potlatch', *Sigma Portfolio,* No. 4, 1964, p.4)

It is individuals, conditioned to respond and think in certain unquestioning ways that Sigma must reach. This is not to suggest that those working for Sigma were paragons radiating true consciousness; the meeting in Braziers Park illustrates an egotism in nucleus members surely generated by competitive impulses. R.D. Laing in his *Sigma Portfolio* contribution, 'The Present Situation', S.P.6, draws attention to his domination of social relations over the activities of wo/man citing Heidegger's phrase 'the worst has already happened' to illustrate the alienation and separation within society and the psychoanalytic tendency to exacerbate this condition through objectification of the 'human subject'. Laing's work with the Philadelphia Association and his attempts to establish a Therapeutic University for schizophrenics was greeted with enthusiasm from Trocchi, who also proffers the notion of individuals as being prevented from an understanding of themselves by the very networks they are dependent upon.

The Sigma Centre, then, was to have been as much an experiment in community and personal interaction as an antiuniversity. Michael de Freitas (Michael X), himself involved in Sigma, mentions in his autobiography the intention for Sigma 'members' to live in the Sigma Centre with their families. The Black Mountain College experiment (1933-52), acknowledged by Trocchi as an antecedent, was founded upon similar lines. A valuable connection between the two was provided by the poet Robert Creeley, himself a teacher/practitioner at Black Mountain, whose essay 'An American Sense' was number 26 in the Portfolio. This piece is largely concerned with the American poetry scene of the late 1950s, but draws wider conclusions than its subject suggests. Within his essay Creeley rallies against the insistence with which critics attach predominant importance to form, subjugating content to fixed patterns in a manner suggestive of a fear of possibility. This mode of literary criticism corresponds to the denial of experience, which is institutionalised in all sectors of society. Creeley includes the following from fellow poet Charles Olsen:

'We are still in the business of finding out how all action and thought have to be refounded.'[4]

The fossilisation of meaning and relationship reacted against here find similar expression throughout the Portfolio. A further reason for Trocchi's 'tentative optimism' stems from just this incidence of cultural groupings having an 'instinct with the same principles'. We have already mentioned the Lettrist and Situationist Internationals, others mentioned by Trocchi include Bertolt Brecht's theatre experiments and the Semantic City at Canissy in France. Still following the same theme it is interesting to note that S*igma Portfolio* number 28, was a printed circular from the Castalia Foundation, a group involving Timothy Leary. In an unpublished diagram that outlines possible outlets for Project Sigma, Trocchi makes reference to several British-based groupings that could feed into 'Pool Cosmonaut'. One of these was instigated by Joan Littlewood (see above) whose 'Leisuredome', as Trocchi calls it, relates to Sigma's attaching importance to ambiance and environmental possibilities:

'We can take care that the structural features of our Sigma Centre are geared toward and inspiring of the future as we imagine it.' ('Tactical Blueprint', p.33)

The aforementioned Therapeutic University was another such scheme that would provide 'talent and goodwill' to the Sigma Project. Trocchi was particularly keen to give an outlet to the views of anti-psychiatry within the project, partly for reasons of their approach to society: an angle with roots firmly latched onto beliefs in the 'interiorisation' of capitalist social relations. Trocchi's further intention to campaign for a liberalising of the drug-laws and to take steps towards redressing the hysteria that surrounds their use found support in anti-psychiatric circles with qualified doctors prepared to lend their discoveries to such a campaign. A letter, 'HM Government and the Psychedelic Situation' was to be sent to Jennie Lee MP, and a book, *Drugs and the Creative Process*, involving William Burroughs, R.D. Laing and Trocchi was to have been published by Heinemann.

This diagram also includes John Wesker's Centre 42 and John Calder's Writers Nights as other possibilities for reciprocity, despite the criticism meted out to them within the Sigma Portfolio: Centre 42 for its parochial qualities and the Writers Nights for, in the words of Marcus Field, their promotion of 'meaningless word games in the name of culture'. The Sigma Centre, indeed the whole project, was to tread a fine line between such legitimacy and a more uncompromising position. In his 'Invisible Insurrection...' Trocchi uses Centre 42 as a springboard into outlining a more fundamental approach than that shown by the 'insularity' of Wesker's views. Trocchi:

'Our university must become a community of mind whose vital function is to discover and articulate the functions of tomorrow, an association of free wo/men creating a fertile ambiance for new knowledge and understanding... the university must become a living model for society at large.' ('Tactical Blueprint', p.34)

The last phrase is important in relation to Sigma's aims and tactics, themselves, showing greater oppositional insights than both Wesker's and Calder's groupings. Here we see an example of Trocchi's subversive technique whereby Sigma would use society's own mechanisms against itself: the system's worship of 'individual genius' and 'innovatory talent' would be deflected in such a way as to attract society's attention to these individuals who would not be working for themselves, but autonomously as part of Sigma's 'community of mind'. The involvement of respected intellectuals would be one way of lending legitimacy to the work of Sigma and it was hoped that the Sigma Centre (re: Sigma) could attain a form of 'cultural monopoly' arising from an increasing number of artists, writers and intellectuals defecting to Sigma. This itself would force society to respond to a Sigma of such concentrated intellectual power, eventually leading to a position where the platform advocated by Sigma would provide startling contrasts to conventional 'autistic' society. Sigma's influence would be felt as a result of its attempt to 'discover and articulate the functions of tomorrow', for example, Trocchi's insistence on the arrival of 'leisure-society' as an area that the Project would be most suited to deal with.

[...]

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Howard Slater is a writer and volunteer play therapist based in London. His book Anomie/ Bonhomie *has recently been published by Mute Books.*

Images of the Sigma meeting at Braziers Park 1964 courtesy of Flat Time House.

1. See Tom McGrath's 'Remembering Alex Trocchi'; *Edinburgh Review,* No. 70, 1985.
2. For a more thorough account of the Situationist and Lettrist Internationals see Stewart Home, *The Assault on Culture: Utopian Currents from Lettrisme to Class War,* Aporia Press/ Unpopular Books, 1988.
3. Cited by Stewart Home, *op.cit.*, p.9.
4. Cited by Robert Creeley, 'An American Sense', *Sigma Portfolio,* No. 26,1964, p.3.

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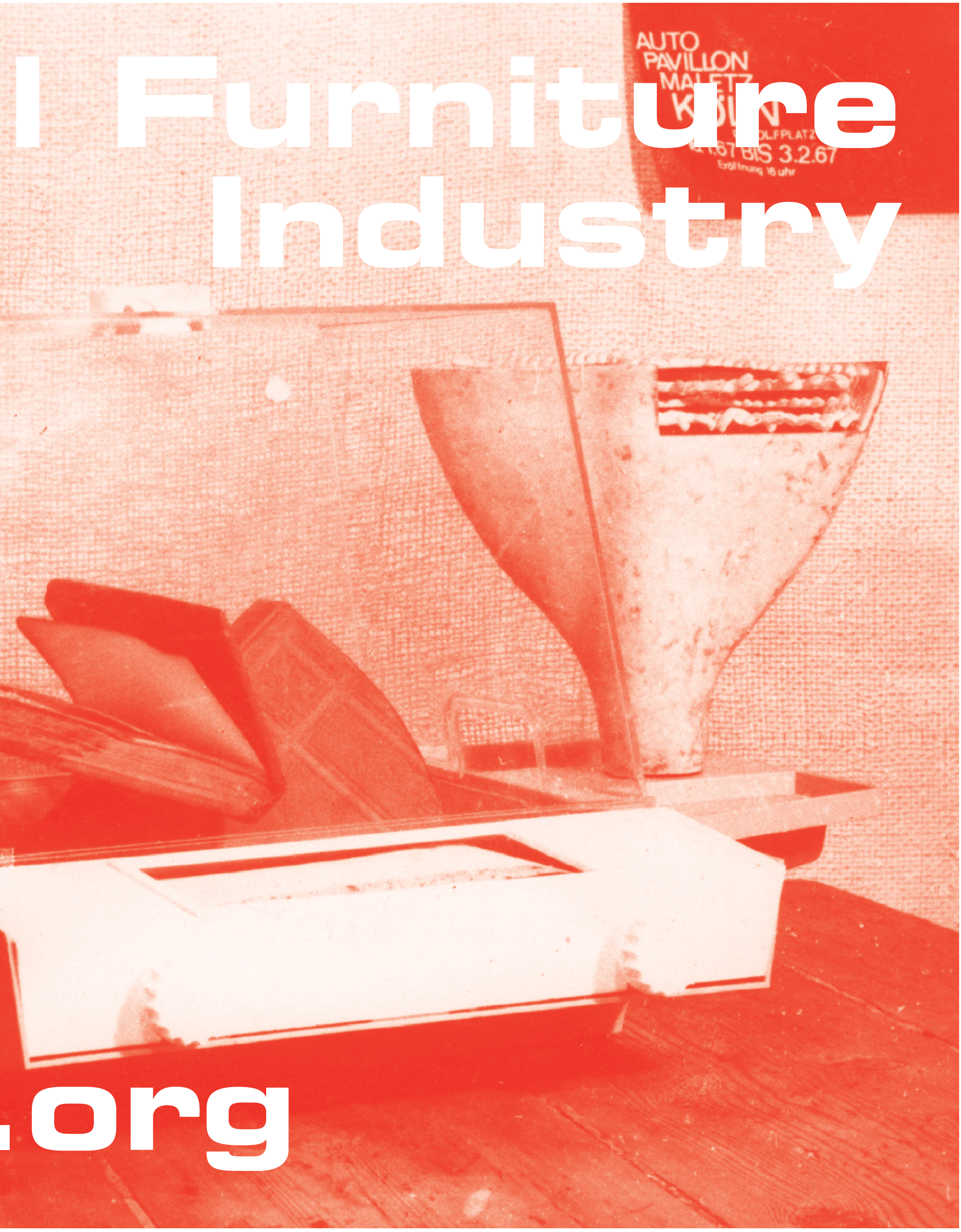

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THE ANTIUNIVERSITY OF LONDON

by Joseph H. Berke April 1968

The schools and universities are dead. They must be destroyed and rebuilt in our own terms. These sentiments reflect the growing belief of students and teachers all over Europe and the United States as they strip aside the academic pretensions from their 'institutions of higher learning' and see them for what they are — rigid, training schools for the operation and expansion of reactionary government, business, and military bureaucracies.

To action. Students and teachers have begun to found their own schools and universities. These known as FREE UNIVERSITIES, ANTI-UNIVERSITIES, CRITICAL UNIVERSITIES. All have begun within the past three years and have taken root in the United States(over 12), Canada, New Zealand, Germany, Italy (over 4), Holland, Yougoslavia, England, Spain, and Denmark. They criticise all existing social practices and institutions in their home countries, as well as the WEST, and for that matter, the entire WORLD. They are a home for an ever increasing 'underground' of radical and originals thinkers, activists, and artists.

These FREE UNIVERSITIES express the militant refusal of young people throughout the West to accept the destructive values and dogmas that are passed off as education. The FREE UNIVERSITIES are the vanguard of a large scale political resistence which in the West takes the form of CULTURAL GUERILLA WARFARE.

Most recently the ANTIUNIVERSITY OF LONDON has been founded. In operation four months, it has over 300 members, including 50 faculty. Meetings take place in a rented four storey building in a working class district of London.

The faculty includes many of those who attended the Cultural Congress of Havana in January: David Cooper speaks on 'Psychology and Politics' - how to study events in both individual and social terms. David Mercer relates 'The Role of Drama in Questioning and Destroying Moribund Social Values'. Robin Blackburn (with Nicholas Krasso) give a course on the 'Sociology of Revolution' - in essence, dealing with the CUBAN experience.

Others include Allen Krebs on 'World Revolution', Russ Stetler on 'Socialism in Asia', Leon Redler on the 'Psychology of the Family', Juliet Mitchell on 'The Role of Women in Capitalist Society', Cornelius Cardew on 'Experimental Music', Francis Huxley on 'Dragons', and myself on the 'Theory and Practice of Anti-Institutions' - including Free Universities, communes, anti-hospitals, and 'underground' communications media.

Although most anything can and is discussed at the ANTIUNIVERSITY, we give particular emphasis to material which could not otherwise have a public forum for either political or academic reasons. Moreover, we seek to demonstrate to young people the nature of class struggle and social conflict in their own terms. For example, in London , at present, this involves discussions about how and why the authorities supressive many of the activities which engage people, anything from psychoactive drugs to 'underground' communications media to demonstrations of solidarity with the heroic National Liberation Front of Vietnam.

At the ANTIUNIVERSITY we pay a lot of attention to the social structure of the place. We try to keep from becoming a mirror image of the fossilized institutions which we are attempting to replace. This is no easy matter. Fortunately, as the ANTIUNIVERSITY has developed, many of the students have begun to play an active part in keeping things running. Often they give seminars or lead discussions and arrange for special events. These take place on Saturday evenings and are open to non-members of the ANTIUNIVERSITY as well. Among such events have been poetry readings; a discussion of Black Power led by Obi Egbuna, leader of the United Coloured Peoples' Association, and himself a member of the faculty; a lecture by William Burroughs; and a meeting with students from the Critical University of Berlin, Germany.

A very exciting aspect of what happens at the ANTIUNIVERSITY is that people from all parts of the world who happen to be in London are constantly coming by to hold discussions, meetings which may last for an hour or extend over several days. Some of those who have agreed to meet with members of the ANTIUNIVERSITY when they are in London are part of our visiting faculty and include Stokely Carmichael, American revolutionary leader; C.L.R. James, distinguished historian and philosopher; Hans Enzensberger, German poet and writer, Allen Ginsberg, who is currently helping to organize a new political party of the youth in the United States called the 'Yippi's'; and Paul Sweezy, economist and editor of the Monthly Review.

In London the ANTIUNIVERSITY is the only university which students can attend without having first gone through the reified, class oriented British exam system. (Relevant to this is the fact that in England only 5% of the population ever attends university, while 7½% is admitted to mental hospital.)

The ANTIUNIVERSITY is the only place in the world where people can learn about the new work in ANTIPSYCHIATRY based on humanitarian and Marxist principles, including the non-treatment of 'schizophrenia'.

The ANTIUNIVERSITY has become an important meeting ground for members of the 'NEW LEFT' from all area of the world.

In just four months the ANTIUNIVERSITY OF LONDON has become a centre of revolutionary activity for all of Western Europe. What is discussed, planned, or put into practice, whether of political, cultural, or academic nature, has begun to reverberate in many quarters.

We do not relax. We have seen the need to link arms with kindred groups not only in the West, but particularly in and of the 'third world', and especially CUBA. We have begun to do so.

In this spirit the ANTIUNIVERSITY welcomes visitors from CUBA to come 'round and meet with us. We welcome you to send us your magazines and books. We welcome news of all revolutionary activities, in CUBA and everywhere. We, in turn, would be glad to send you news of our work. (Write, TEH ANTIUNIVERSITY OF LONDON, 49 Rivington St., London E.C.2.) We promise to continue and expand what we have begun, and in the spirit of CHE. VENCEREMOS.

CATALOGUE
OF SECOND QUARTER

ANTIUNIVERSITY of LONDON

49 RIVINGTON STREET
SHOREDITCH E.C.2
01-739 6952


ANTI
UNIVERSITY

HAROLD NORSE

Free University of Love

At its first faculty meeting on Rivington Street, the Anti-University got off to an anti-start. Within an hour the room, jammed with poets, painters, sculptors, publishers, novelists, psychoanalysts, sociologists, and just people, was a howling underground cell of clashing ideologies and aims. The atmosphere was highly charged with dissension and mounting confusion. What went wrong?

Discussion of procedural methods was vague. Nobody had any clearcut idea what the Anti-University was for. One of the co-ordinators, Allen Krebs, a left-wing political activist, threw the floor open for discussion. Joe Berke, another co-ordinator, stated that the general aim was to provide a meeting-place for teachers and students to conduct courses in a way that the orthodox university—structured as an instrument for a senile capitalism in its death throes—could not provide. On the other hand, Burke revealed that he had accepted an invitation, with Stuart Montgomery and Michael Kustow, on the Late Night Line-Up television program to explain what the school was about. Then the shit, as they say, hit the fan.

Charles Mairowitz coolly maintained, against rising opposition, that there was nothing wrong with using mass media, since they already exist as a means to gain publicity—especially since the student body, to date, numbered only 4 enrollments. How was the Anti-U to support itself, with rent and teachers to be paid? Criticism was then levelled against the co-ordinators for getting involved with TV before the ground was prepared in terms of some unity of opinion and purpose. Alex Trocchi raised the objection that he didn't want to see an Establishment-geared broadcast, run by experienced debaters who would subvert what he found vitally important to him, namely an uncompromising revolt against the Establishment. The Late Night Line Up could only misrepresent and control the program, taking control out of our hands. But I don't recall anyone voicing what I consider the main objection: if the anti-university exists to counter-act the corrupt orthodox university and the Establishment which it serves, i.e. the State, then how can it play footsie with an octopus whose publicity channels, based on state control of public opinion, manipulates the mass mind through deliberate cynical lies, subtle devices of persuasion, distortion and subliminal suggestion, all the standard techniques of propaganda aimed at

aimed at ignorance or mistrust or love. The quest for visions, kicks, experience, accumulation of knowledge, information money, the need for fame, success, "making it", are ego-oriented concerns that maintain the competitive society from which we think we are dropping out and tuning in.

In joining as a faculty member of the "Anti-University" I was under the impression that we would form a nucleus of teachers/students (no line of demarcation is valid) who could learn from one another how to create a revolution within our own minds, how to free ourselves from two-thousand years of self-annihilating behaviour. But as the evening wore on, it became clear that the doublethink tragi - comic paradox of gifted people caught by their own balls was only too evident. The feed-back from the collective to the individual and vice versa, same old shit, re-enacted time and again.

Towards the end of the verbal mishmash, Ronnie Laing pointed out that it was futile, as Adrian Henri had suggested, to pattern ourselves on aesthetic schools such as Black Mountain or the Bauhaus, or any group whose aims were centred around some aesthetic concern, but that we could form a kind of ashram (the word produced some wincing contorted expressions) where people could get together and groove, let themselves go, dissolve self-defeating hang-ups that could only inhibit the natural growth.

My own view is that here is an opportunity for a spontaneous experiment, who gives a crap about economic problems of student fees and teachers' pay. Let the students come free, or pay 2 quid, rather than 8, per quarter; let the teachers teach for nothing. Call it the Free School and, if necessary, let everybody come for free and find the backing somewhere else. There already exist non-profit-making co-operative groups that avoid exploitation by opportunis promoters.

If there is to be a new collectivity, based on a new praxis, not merely another catchword for selling buttons and badges, then we must learn what revolution and love are: for only a revolution based on love can succeed. We've got to realize—and time is against us—that groups and organisations fail because love has been sold out. What pragmatists, political activists, opportunists, hustlers, poets, artists, publishers, psychoanalysts, social welfare therapists and the hipples themselves don't fully seem to grasp is, simply that, living in a global nightmare like Hieroyntmus Bosch's Seven Deadly Sins and GARDEN OF DELIGHTS, we are all turned inside-out and hanging upside down, we have lost our original vision of totality of Being in some stale condition of fragmented consciousness where, no longer knowing who or what we are, pathetically estranged and alienated from ourselves, we cannot get back to any self-validating experience except by glimpses, chemically induced, of certain states of being that, within our cellular structure, exist as testimony of universal exists, here and now—the practical reality of your conditioned mind. Occultism, magic, esoteric teachings of the mysteries, repetition of mantras can become only another red herring nosing you off the track by producing the euphoric delusion that you are holy and I am holy when, actually, we behave towards one another like a packof pigs in a sty.

or cosmic consciousness. A Free School, founded on the principle that a revolution in the mind itself as a necessary condition for a changed value system is the only possible hope for the moribund human race, could really provide a focus for research into the Self.

When I say that the fact of LOVE is not fully grasped, I mean that, like the Establishment squares everywhere on this creepy planet, left right or centre, the so-called "underground" contains within itself (beneath the benevolent and iridescent facade of permissiveness) a kind of Establishment residue: prudery about love, fear of "deviant" love.

Studying the Bardo Thodol or the Popol Vuh, Ouspensky or Gurdjieff or Madame Blavatsky (inventor of the astral post office and circus equestrienne who rode to fame on a carny con, making people see what they wished to see), or the Vedas, the Secret Doctrines or Zen—none of these can do more than provide you with euphoric sell-outs unless you face the only reality that

A Free School should have teachers ready to explore the contradictions that keep us apart, that separate us from one another and from ourselves. "IT MAY BE LONG BEFORE THE LAW OF LOVE WILL BE RECOGNIZED IN INTERNATIONAL AFFAIRS. THE MACHINERIES OF GOVERNMENTS STAND BETWEEN AND HIDE THE HEARTS OF ONE PEOPLE FROM THOSE OF ANOTHER." (Gandhi) . . . Teachers should be able to show the "technics and tactics to bring down all governments," says Alex Trocchi.

Read the works of Krishnamurti, such as LIFE AHEAD, which deals with the whole problems of education, or THE FIRST AND LAST FREEDOM or COMMENTARIES ON LIVING, or any of the work by L Ron Hubbard such as CREATION OF HUMAN ABILITY(and perhaps we can get the Free School off the ground, and ourselves with it.

For a concise, accurate explanation of Scientology read also William Burroughs' article in MAYFAIR with THE NUDEST NEW BRITISH GIRL on the cover.

ALEXANDER TROCCHI

Idea of the Anti-U

Today's situation and the idea of the anti-university —

The "beats," the "hippies," the "flower people" . . . what you will. For the most part are very young; how could one expect them to have coherent vision of the future articulately to express it in detail? Society misses the point when it condemns their absolute rejection of conventional "solutions." Such solutions are geared to an archaic and question-begging set of traditional questions.

Intuitively, the best of the younger generation grasp this fact: that the various structural assumption in terms of which we mistakenly suppose we postulate questions with objectivity constitute the very kernel of what is rotten for 1968. "Boo!" they cry, and this cry, however incoherent, is the negative . . . the essential negative . . . aspect of what some of us think of as the invisible insurrection.

The positive aspect of this youthful attitude is reflected in the bright dress, in the search by what ever means for consciousness expansion in the sure knowledge that what the Victorians called "work" does not ennoble, and that even if it did, it would still be an anachronism. The young man on National Assistance asserts in his inarticulate way the necessity of leisure.

Traditionalists critics either fail or refuse to notice that the more critically positive predictions of what must happen if the human race is to survive have already been expressed . . . gradually, during the last century and that now, in 1968, it is possible for us to analyse in a highly civilised and sophisticated way the actual situation of man today, and to propose the tentative and pragmatic ..."anti- programme" necessary for his spiritual and and physical survival. The spate of "happenings" during the last decade or so, however vague and approximate they have been, are symtoms of the urgent need for a new approach.

I take it that the "anti-university" is an experiment in relation, to these urgencies, that what we are consciously undertaking is an exploration of the tactics of a broad cultural (r)evolt.

We began to arrive on flying saucers while granny was still alive, but we seem now to be multiplying through ordinary biological channels, out of those dark creature heats young chicks scarcely hide under their mini-skirts. Mothers of tomorrow, don't encourage your bright children to accept the yoke of jobbers. Everyone should know about anti-university where soon a million colleagues will be teaching from London to Basra to Kandahar.

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Alexander Trocchi will be at the anti-university, 49, Rivington Street, E.C.2., alternate Tuesdays at 8-30 p.m.

ROBERT TASHER

Dont enrol as a student, only as a teacher

Like some appaling etheric fog, commencement of the anti-university looms closer, promising death by boredom as the least of its individual threats. But let's get one thing straight right at the beginning. This is no anti- university with all that might suggest, throwing off shackles, and growing, growing into a new sanity in education. In fact it has nothing to do with re-education. What is about to be launched, Mr. Al Krebs has imported in his hip pocket from the States for our special English enlightenment is the underground literary institute . . . perhaps even the parent branch of our very own rotary club.

This might surprise Mr. Krebs because, though he apparently subscribes to a short-circuited vision and the most ludicrous of human self-mortifications, (the latter being politics and the former Marxism), he is both charming and sincere, and one imagines/deduces a follower, at least in part, of the American way: the way of direct action. What he evidently has not come across, or if he has, not recognised, is the English way; and the English way is a devious way. It is a way of consultation, or debate, of contacts and connections, of finances and cabals and interests; of parlours. It is not a way of action.

However I shall move on from the immediate emetic aspect of the anti-university, to the concept of alternative education . . . its desirability and feasability.

Tertiary education, and this is internationally the case, enables the recipient to produce and consume in a more sophisticated manner. Where primary education develops the art of basic waste, secondary polishes this up to vulgar waste; tertiary puts the student on the road to spectacular waste. This polishing process is accomplished by a hypnotism, the anaesthesia of words. Interminable lectures and seminars wash over the student; facts and theories are held up for his delectation. He is encouraged to develop opinions rather than his imagination to enlarge his technique rather than his repertoire. Making knowing and judging are feed to him as one rich pate, and he delivers up his liver like a strasburg goose on the altar of graduation. Then neatly sown together again with the letters B.A., B.Sc. he joins the ranks of the soldiers of consumption, fully educated, and God help him, fit for authority.

The University is an institution for generating new formulations of acceptable goals. Academies of reinterpretation rather than of retranslation; and certainly not for the discovery of new myths, texts and documents.

The Anti-University is just such an academy. It advertises courses: it postulates the teacher and the taught, or at best a discussion group with a mediator. Nor does it even promise us new subjects, one of its own lecturers expects it to deal with "the same old things using current Terminology". Instead of "The nature of divine flight" we are to get "Sociology of world revolution," "psychiatry of revolution" instead of "how to live off the welfare state;" "Underground communications theory" instead of "practical experimental living." We are promised courses on socialism and art, not individualism or celebration and we are not even going to be entertained. Another of the promised lecturers, (R. D.- Laing) has written, (Politics of Experience), "if I could tell you, I would let you know." Yet he is prepared to take part in yet another talking shop, whilst he experiences/knows that only experience is knowledge. In a real system of alternative education there is no place for the teacher only perhaps for the guide, the auditor who can put the individual in the way of experiencing for himself.

A real system of alternative education does not solely depend upon breaking down the teacher-pupil relationship. It requires, too, what I shall call here for the sake of greater confusion, total rejection of the old goals of education as practised now. For the 'alternatively educated' person will not only think differently; he will also act differently. Alternatively education, if it is to be practical, must involve — perhaps, must consist of— practical manifestations of activity on the ground of wonderment. It must be practical rather than theoretical, environmental rather than Kantian transcendental. It must not compromise. It must be a practical experiment in breathing, sweating, loving, growing, looking, building, sleeping; not a series of dissertations, which come to an end when all those involved have said all that they have to say; the end of talking is the beginning of alternative education.

Nevertheless the Anti- University is scheduled to commence on February the 12th and commence it will. Despite the fact that there is no such thing as 'teaching,' nor any such thing as 'social revolution,' it is going to 'teach' us about 'social revolution'. And because it would be a sad thing to see so much enthusiasm and energy go completely to waste a few practical suggestions for organisers and students follow.

Firstly the Anti-University should have its own anti-nursery, for tertiary education is adult education, and adults have children, and education is, of course, another cyclical process as the Jesuits well knew. Get the children and you have the adults.

At least supplement what we coyly call the Arts and Intellect with courses on the pratical uses of the present environment furniture. Teach us how to use the welfare state, how not to be its victims.

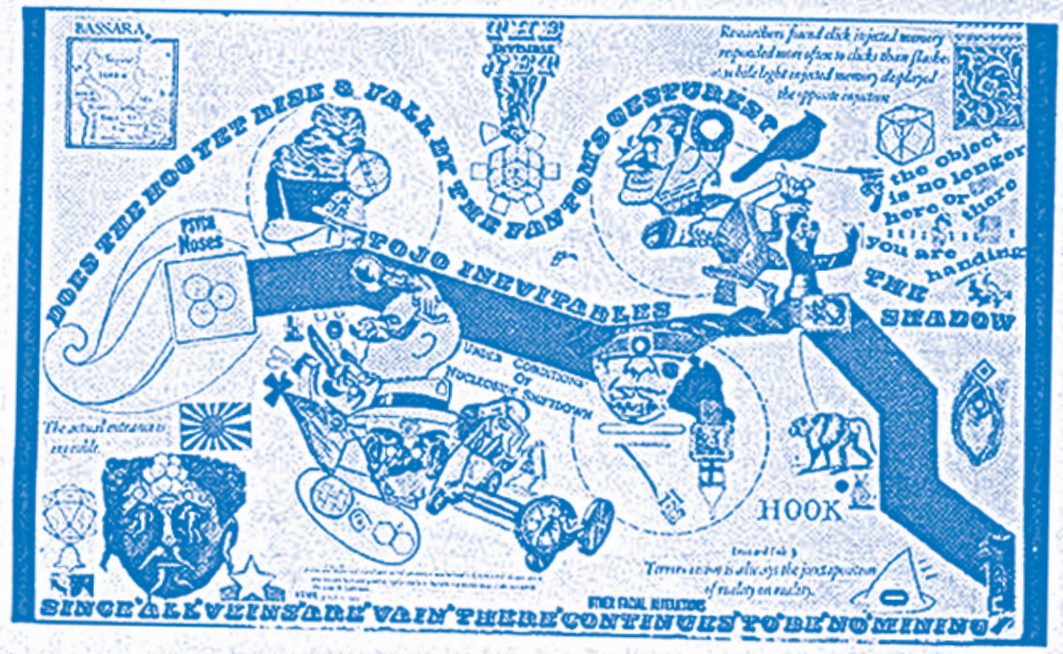
THREE VIEWS on the ANTI- UNIVERSITY

(others invited)

"One academy could bring back hope to their dead radioactive riot torn streets, to their contaminated overpopulated mismanaged planet. Are they going to give you that hope? If past performance is any indication they are not going to give you anything but bull shit.

"Whites and Blacks you have been sold out. If you want the world you could have in terms of discoveries and resources now in existence be prepared to fight for that world—to fight for that world in the streets."

William Burroughs,
MAYFAIR, DEC. 1967



JOSEPH BERKE: THINKING WITHOUT PRACTICE IS NOT USEFUL – IT'S DESTRUCTIVE

Highgate, North London
February 27 – May 5, 2012

Jakob Jakobsen: *I would like to ask a little bit about your life in New York in the early sixties. I read somewhere that you were a psychiatrist and a poet in New York in 1964. Maybe you could introduce who Joseph Berke was in 1964.*

Joseph Berke: I was trying to find out who Joseph Berke was. I'm still trying to find out who he is. I'm coming closer. But then, I was trained as a doctor, and I lived on the Lower East Side of New York, Manhattan. It was a very exciting time to be there, with a lot of writers and artists and people, on the Lower East Side of New York. So, for example, I was the neighbour of Allen Ginsberg, and we'd read poetry together in the Metro Cafe on 10th Street and 2nd Avenue. I was also for a while a doctor-in-residence at the Metro Cafe. So when anybody was sick, or had an infection, or was worried about something, they'd consult me in the back room of the cafe. And I remember helping one person who had some illness, or giving them some penicillin. I got paid for this with two bags of grass, marijuana. So the time of smoking dope, taking acid, and so forth, like that.

JJ: *Where were you educated as a doctor?*

JB: I was educated at the Albert Einstein College of Medicine in the Bronx in New York. So I eventually moved down from the Bronx, which is upper New York, into Lower Manhattan. First I had a small apartment on 27th Street. It was horrible. I had to walk up five flights of stairs, and there were cockroaches everywhere, you know? I would come in, and it was three rooms: a bedroom, a living room and a kitchen, and the bathtub was in the kitchen, and cockroaches were all over the kitchen.

JJ: *But how come you, as a doctor, got in touch with the more cultural scene, the Beatniks and so forth? I guess you as a doctor were meant to work within science...*

JB: I was always interested in social issues. So I organised a General Strike for Peace in New York in 1963. Marched from the upper Bronx to Lincoln Center, which is the centre in Manhattan. I think it's about 10 miles. I walked all the way, in my white robes, my stethoscope, everything like that. I was interested in social issues, and that's how you get to meet people who are also interested in social issues. This was organised with Julian Beck, from the Living Theater. So I got to meet people, like Carolee Schneeman, who's a great artist, who's still a great performing artist. And lots of poets and writers. My buddy in New York was also Calvin Hernton. Calvin was a sociologist and a poet, a great poet. He wrote a book called *Sex and Racism in America*. He originally came from southern America, Nashville, TN, I think. We would hang out in the Metro Cafe or bars around Avenue A, Avenue B. Tompkins Square Park is where there was a lot happening.

JJ: *And could you tell a little about what made you interested in education, and eventually made you involved in setting up the Free University of New York?*

JB: Well, I'm very well-educated. [*laughs*] I went to university, I went to Columbia College, from Columbia College I went to medical school. And I found that, technically, the education was brilliant, but they really bypassed social issues, and things which I wanted to learn about the world. So it was because of that that I teamed up with other people, or other people teamed up with me, and we first started the Free University of New York. I think it was in a loft on 14th Street. So, various issues about sexuality, racism, politics, economics, philosophy, seemed relevant. Also, the context of this was the Vietnam War. I was a conscientious objector in the Vietnam War. And by the time I came here I had to do alternative service. I was drafted. So I did alternative service at Kingsley Hall in London, which is the community which Laing established. That was accepted. I was at Kingsley Hall for two years. Well, more than that, but after two years, I finished my conscientious objector's service, and I applied for veterans' benefits, and they told me to piss off.

JJ: [*laughs*]

JB: And I was angry about that, since Kingsley Hall was like a battleground anyway, at least as hard as being in Vietnam.

JJ: *Just to return to the Free University of New York – Allen and Sharon Krebs, Jim Mellen, James Weinstein, Staughton Lynd, Gerald Long, and you were in the committee. Can you describe this founding committee, or the people, if you remember them?*

JB: I remember Allen and Sharon very well, and they were deeply committed people politically. Very left-wing, very angry over the Establishment. Sharon had a moment of fame during the 1968 Presidential convention in Chicago, when she entered into the convention hall naked, carrying the head of a pig on a plate. That stirred up things no end. She was very pretty too. Eventually Allen came to Kingsley Hall and lived in Kingsley Hall for quite a while.

JJ: *Where did you meet, or, this group, how was it brought together? Was it people from the political scene, or the cultural scene, or...?*

JB: It was a mixture. I mean, the political and the cultural scene mixed together. As I said, at that time, we were all Marxists, and wanted to change the system, and we were also scared about nuclear war. So that added an element to the whole thing.

JJ: *But how did the University work?*

JB: Well, we advertised locally. We put around leaflets everywhere, and we had courses in black culture, in racism, in sex in America, in America as a kind of capitalist bastion, on American militarism, and so forth. And then we would advertise, put posters up everywhere, and people would come. And we had a loft, and then we had rooms, so it lasted for a while. The main inspiration was Allen and Sharon Krebs. And they were passionately against the war in Vietnam, and passionately against the capitalist system. And passionately against oppression and racism. That was part of the founding ethos of it.

JJ: *I'm also thinking of the implications of setting up an institution like a university in New York at that time. Was it quite a significant step, in a way, to make a counter-institution like that? I'm just thinking, was it in terms of Black Mountain College, or Paul Goodman? What kind of inspirations fed into your taking part in forming this institution?*

JB: I wasn't too aware of Black Mountain College at the time. There was a place called Bard College, and other places which were more... more well-organised, really, than we were. I think we lasted – FUNY lasted – several years. And then it probably collapsed once Allen and Sharon came to Europe. They were the people who held it together. Some of the leading poets were there, and artists. It was also a place where people could meet, and exchange ideas, and hang out. The universities, the regular universities, were kind of very constricted and constricting. And here we were just trying to open things up, opening a place to have a discussion about what was relevant to us.

JJ: *What kind of values were embedded in the Free University?*

JB: Open enquiry, radical thinking, being able to experiment with ideas – stuff like that.

JJ: *The kind of community... I read somewhere, that more than 200 people signed up in the beginning. How was a day at the Free University? Could you describe the kind of dynamic, social dynamic, as far as you remember, of course.*

JB: You know, all those things are... you know, you have a place, you meet, you have coffee, you go out afterwards, then you go to a poetry reading, or go to a bar. The whole place, you know, it wasn't just one place, it was like the whole scene around there. So it was a whole generalised area that was taken over by discussions, and a lot of creative people.

You could consider the Metro Cafe as an extension of the Free University. The Metro Cafe had two readings every week. One on Monday, I think, and one on Thursday, or Wednesday, I forgot. Anyone who wanted to read poetry could read any poem that he wanted. Some were invited to read their poetry specifically, like Susan Sherman and Diane Markowski, Allen Ginsberg, Gregory Corso, Calvin Hernton, all the people there. These were very important poets, and still are. Not just run-of-the-mill people spouting out their words, these were very well-known people too. So that was great. And my great wish was to be able to be invited to read poetry there, though I never quite made it. There were several journals published. One was called *The Metro Cafe* and the other was called *Fuck You: a Journal of the Arts.*

That was a very important magazine for several years. Published by Tuli Kupferberg who lived across the street from me. A storefront. I always wanted to get published in *Fuck You.* A lot of libraries wouldn't carry it because at the time it was considered too scurrilous, or too outrageous a title to even have catalogued. So we were trying to be outrageous and different. This is the tail-end of the sixties, but you know, what came before it was an extremely oppressive atmosphere in America. That is what we were trying to confront, and overcome.

JJ: *After you left, do you know how long the Free University kept running?*

JB: I think it sort of broke apart when Allen and Sharon came to England. That happened after the Chicago Convention, 1968. Beatniks were early sixties, hippies were late sixties. And that was when Jerry Rubin and Abby Hoffman and others were doing their thing at the Chicago Convention. And there was also the Berkeley Free U. So all these things coalesced around the same time, and then split apart.

JJ: *Then you went on to London, as you described, and you went to Kingsley Hall. What did you know of Kingsley Hall, what had you heard about Kingsley Hall from when you were in the States?*

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NUMBER ONE

BLACK POWER

A Letter from Prison to my Black Brothers and Sisters

February 22, 1968.

Being a man is the continuing battle of one's life; one loses a bit of manhood with every stale compromise to the authority of any power in which one does not believe. No slave should die a natural death. There is a point where caution ends and cowardice begins. Every day I am in prison I will refuse both food and water.

My hunger is for the liberation of my people; my thirst is for the ending of oppression. I am a political prisoner, jailed for my belief that black people must be free. The government has taken a position true to its fascist nature. Those who they cannot convert, they must silence. This government has become the enemy of mankind.

Death can no longer alter our path to freedom. For our people, death has been the only known exit from slavery and oppression. We must open others. Our will to live must no longer supersede our will to fight, for our fighting will determine if our race shall live.

To desire freedom is not enough. We must move from resistance to aggression, from revolt to revolution. For every black death, there must be ten dead racist cops. For every Max Stanford and Huey Newton, there must be ten Detroits. And for every Orangeburg, there must be a Dienbienphu.

Brothers and Sisters, and all oppressed people, we must prepare ourselves both mentally and physically, for the major confrontation is yet to come. We must fight! It is the people who, in the final analysis, make and determine history, not leaders or systems. The laws to govern us must be made by us.

May the deaths of '68 signal the beginning of the end of this country. I do what I must out of love for my people. My will is to fight; resistance is not enough. Aggression is the order of the day.

Note to America!

America: If it takes my death to organise my people to revolt against you and to organise your jails to revolt against you, and to organise your troops to revolt against you, and to organise your children, your god, your poor, your country, and to organise mankind to rejoice in your destruction and ruin, then here is my life.

BUT MY SOUL BELONGS TO MY PEOPLE!

LASIME TUSHINDE MBILASHAKA!
WE SHALL CONQUER WITHOUT A DOUBT!

- Rap Brown.

Antiuniversity forum on
BLACK POWER Saturday, March 23, 7:30 p.m.
Speakers include David Cooper, Obi Egbuna, Allen Krebs, Leon Redler, Bro. Young.
Admission free to members of the Antiuniversity community.

JB: Oh, Kingsley Hall had just started. Kingsley Hall had started as a community in June, July 1965. So I arrived, I was there with Calvin. We came over on a boat called *The Happy Castle*. Eleven days coming from New York to Southampton. It was Calvin Hernton, his girlfriend Cathy, and John Keys. John Keys was also a very great poet who was part of the scene. And John Keys' girlfriend came over before him.

Calvin wrote a novel about the trip called *Scarecrow*. In the novel, I was 'Dr. Yaz' giving acid to everybody. He probably exaggerated a teeny bit about that.

We came to Kingsley Hall with all this New York energy pulsing through us. And we blew the whole social structure apart, because the people who had started it resented us very much. Particularly a man called Clancy Sigal, who was a novelist, who eventually wrote a novel about Kingsley Hall and Laing and so forth.

And then we got to Kingsley Hall, and there was a crisis, a near-crisis, about Mary Barnes. Mary Barnes was a 45-year old woman nurse, who decided the only way that she could un-twist herself was to go back and become a fetus, then grow up again. There was a big crisis, 'What would happen with Mary?' She had moved in right from the beginning. At first she lived in a box in the basement. A box by an English artist named John Latham. And she wouldn't go out of the box. She was peeing and shitting in the box and everything. Horrible smells.

So people had to decide what to do with her. And Laing thought that maybe she should be fed with a tube in there. And Aaron Esterson who was also a psychiatrist there said 'no, you can't do that, it's too dangerous'. So there was a lot of conflict about Mary. Eventually Laing asked Mary if it would be okay if she was fed with a baby bottle. And Mary reluctantly acquiesced to this. And then he said, 'Well, who's going to feed her?' And I said, 'I'll do it'. And that's how I got started.

JJ: *You were living together in Kingsley Hall. There was a community.*

JB: Yeah, the community was around Laing. There were several communities. The community around Laing when Laing was there – and when Laing wasn't there. Several of my friends from medical school joined me there, eventually came over. Leon, and Morty, and Jerome, they were all buddies from medical school. We had had a good group in medical school. Discussing social issues also. So this was like a forerunner of the Free University, and the Antiuniversity, it was our discussion group. Kingsley Hall was like a university in itself, like an antiuniversity. Because we had all sorts of courses there going on. Courses were run every fortnight, every two weeks, by *New Left Review* magazine, you had all the people from *New Left Review* there...

JJ: *What kind of courses were they?*

JB: Discussions about politics and economics and so forth.

JJ: *I found a letter where I guess you were inviting to a meeting in 1965 about setting up the Free University of London at Kingsley Hall. But I read, I think, somewhere, that your British colleagues didn't want a Free University within this kind of psychiatric environment. Do you recall that?*

JB: I think that Kingsley Hall was a free university. And there's all sorts of meetings and discussions going on, especially about organizing the Dialectics of Liberation conference.

JJ: *Education has been a thread through your whole life and career. How would you explain your concept of education?*

JB: Basically, wanting to know what's real. What's real? What makes the world tick? What makes the world go? What makes us go in the world? There's a world out there, and a world inside of me. So... I'm a micro-educationalist. Psychotherapy is a micro education. There's a macro education about what goes on out there. How to bring them together. That's like what Marcuse was talking about. That's what I tried to do with my book *The Tyranny of Malice*, or, malice through the looking-glass. Bringing together personal and social forces. That's how they become macro social forces.

JJ: *Coming from Kingsley Hall, what was the reason you wanted to make the Dialectics of Liberation Congress, if you had already a discussion going at Kingsley Hall?*

JB: Well, we had a discussion going at Kingsley Hall but it was a mini-discussion. We wanted a macro-discussion. We wanted a kind of World Congress. With all the great intellectuals from all over the world coming to discuss violence, destructivism, what we can do to change things. We thought that we were very – how would you say – we were chuffed with ourselves, full of ourselves. We thought, we knew through psychological means why a lot of these destructive forces were taking place. We wanted to share with people, all these opinions.

JJ: *But also 1967 was the Summer of Love, and I think it's quite significant that you made a congress on the nature of violence.*

JB: Because eventually love, love which was unrequited, love which is unexpressed, love which is stifled, turns into violence. And also love, of course, is the antidote to many destructive forces. Destructive forces – I'm talking about envy, greed, and jealousy. And I would add narcissism. Envy, greed and jealousy is what the Christians called seven deadly sins. Now certainly the seven deadly sins are also balanced by seven benevolent graces. The seven graces. But when the balance gets out of whack, not only do we get out of whack personally, but the whole culture gets out of whack. So you have too much envy, but not enough love. We have envy balanced by gratitude. So someone who's ungrateful, that's another way of expressing hatred. We have greed balanced by generosity, or jealousy balanced by compassion. We have jealousy go up, or compassion go down. Or greed go up, or generosity go down. Like that. So this is what I'm trying to work out. Beginning at that time at Kingsley Hall, then through Dialectics, and afterwards.

JJ: *At the Dialectics of Liberation, the kind of discussion there – of course it was primarily well-known people making presentations, people like Stokely Carmichael, and Marcuse, a whole series of cultural and political personalities. But I've always thought about it as a Congress where the most important things going on were the seminars and all the discussions...*

JB: That's right.

JJ: *Could you maybe tell a little bit about the nature of the event in terms of the socialising, the micro-relations?*

JB: Yes, I mean the Antiuniversity of London essentially began with the Dialectics of Liberation conference. That was the first event of the Antiuniversity, and the Antiuniversity was the second event of the Dialectics. So in the morning there were lectures by the main speakers, then there was lunch and discussions continued over in Primrose Hill and around the area and the pubs, the cafes. I think I mentioned last time that, amazingly, in London for two weeks it didn't rain. It was sunny for two weeks. That helped a lot.

Afterwards we broke into smaller groups, which were led by group leaders who were familiar with the topics. Maybe eight, ten groups. All over the Roundhouse, different parts, discussing what was going on. We were divided into Alphas, Betas and Gammas. Alphas were the main speakers, Betas the group leaders, and Gammas were the participants. And then the evenings, again, there were more informal discussions, where people were hanging around. People lived in the Roundhouse. A good friend of mine – I remember this very well – she lived in the Roundhouse for two weeks. Stayed there all the time.

And then the next day, there was another speaker and the whole thing continued again.

JJ: *Who became the seminar leaders?*

JB: People like myself, also Leon Redler and Morton Schatzman, other psychologists and psychiatrists and psychoanalysts. Some who were into Laing, and other people who were more familiar with Bateson's work and Cooper's work and others' work. And then we had political people like Stokely Carmichael. One of the people was Allen Krebs, who founded the Free University of New York. He was there. So it continued in that vein. People who had some expertise.

JJ: *How did you break down the specialisation between you? Or did you break it down?*

JB: We didn't break it down that much. It was mostly people who had some expertise in the main topic, and it wasn't broken down into political expertise, or this kind of expertise. Just a general familiarity with it. And the seminar groups were groups of about twenty.

JJ: *The quality of these discussions, could you describe it a little bit? What was the dynamic of the groups, or what ideals did you have for this kind of group-work?*

JB: I think it was mostly to help people to digest. Digest what was said in the main meeting, go over it again and again. So if someone didn't understand something, they would bring it up and then it would be batted around, 'what did this mean?' When Bateson talked about issues like the 'double bind', what is a double bind? How can we illustrate it? How can we apply it in terms of family dynamics, for example. So eventually the hope was that people would have some better idea of what was involved. When Carmichael talked about Black Power, well, what is Black Power? Did you have to be Black to have Black Power? Can you have White Power, or Yellow Power?

JJ: *But in relation to Black Power, there was a lot of friction and debate...*

JB: That's right, yeah. And a lot of people who contested the idea of Black Power. Is it true, or should they have Black Power, or are they just racists in reverse, stuff like that. The whole issue of racism and institutionalised racism. Such as we see, and it was just beginning to be discussed then, such as we saw in the police forces in England at the time. There was beginning to be a discussion about it. Now there's a big discussion about it.

JJ: *You yourself were hosting what was called the Anti-Institution seminar.*

JB: That's right. I was talking about the creation of the Free Universities, different kinds of... I don't know, I don't like the word 'anti-' so much, but... alternative televisions, alternative radio stations, alternative places where people could be helped if they had a breakdown instead of mental health facilities. Alternative publishing within the so-called underground press. All these things I was trying to bring together.

JJ: *Like the Antiuniversity...*

JB: Yes, the Antiuniversity. The Antiuniversity theoretically came from the Dialectics of Liberation. It was really an attempt to continue discussions that got started there. Discussions on all levels. Psychologically, sociologically, and every which way. And that lasted for about three years. We had a lot of the best intellectuals in London speaking there. So people came out of curiosity, out of fame. By then Laing was very famous, and became more famous. But it was, for a while, it was a good opportunity to broaden the discussion that had started at the Dialectics. You have to go to the grandchild generation

SCHEDULE OF CLASSES

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
2:30 classes						
			Miles (3pm)		Nuttall (18 May only)	Honig (from 10am all day 26 May only)
					ACTION	
6:30 classes						
*Cobbing/ Lockwood	Hernton	*Caldwell	Cardew (F)	Metzger (F)		Huxley (F)
Haynes (at the Arts Lab)	James Lind (May only)	CAST Elzey	Cowley/ Raymond/ Stetler	Cooper (7pm)		Smythe (?)
*Matusow	CURRENT EVENTS	Watkins	Hamilton (7:30pm 16 May only)	Mitchell (7pm) (F)		
Rustin (13 May)			Madian (?)			
Young						
8:30 classes						
Amoo-Gottfried (?)	Cobb (May only)	Abrams	Berke	Kumar (21 & 28 June only)	Adlard (1 June only)	COUNTER? UNIVERSITY (12 May, 2 June, 23June)
*Battersby (F)	First (?)	*Black-burn/ Krasso	*Dwoskin (23 May, 13 June only)	Laing (10 May 7 June only)		
Latham (13 May)	Liss	Keys	Krebs			
*Ono (at her home)	Norse (F)	Marowitz (F) (?)	Lowsiewkee	Rossdale (17 May, 7 June, 20June only)		
RACIALISM RESEARCH? ACTION	Trocchi (at home) (?)		Redler (F)			
			Schatzman (F) (16 May)	Thapar (?)		

All classes begin the week of May 6-12 unless a different starting date is indicated.
(F) means that a course metts fortnightly.
(?) means that the starting date is uncertain; students should contact the Antiuniversity secretary to confirm.
* means that the scheduling is not as indicated in the catalogue.

The following courses are yet to be scheduled. Dates will be announced in the future: Beck/Malina, Benveniste/Montgomery, Coates, Dine, Dorn, Egbuna(probably Friday evenings),Gibson.
Norman Fruchter's class has been postponed.
Alex Cockburn is unable to teach this quarter.

This schedule is accurate as of 3 May.
Further changes are not expected.

ANTIUN. MINUTES

The Anti-Hospital

By David Cooper

Schizophrenics occupy about two thirds of the beds in most mental hospitals and mental hospitals are nearly half the total hospital beds in the country. In most European countries about 1 per cent of the population go to hospitals at least once in their lifetime with the diagnosis schizophrenia and the Swiss psychiatrist E. Bleuler estimated that for every one schizophrenic in a hospital there are about ten "at large" in the community. If one takes note of recent research into the familial origin of schizophrenia (see Sanity, Madness and the Family by R. D. Laing and A. Esterson, Tavistock Publications, 1964) and its conclusion, that schizophrenia is not a disease in one person but rather a crazy way in which whole families function, then one realises the massive social problem presented by this disease or perhaps pseudo-disease. For the emerging view is that acute schizophrenia is not a disease process with as yet undetermined somatic or psychological causes, but rather that it is a microsocial crisis situation in which one member of a group, usually a family group, is elected by a process which is often violent and arbitrary to become the patient.

The implication for the psychiatric ward is that we must understand very clearly the nature of this sort of violence. We must understand how the patient-to-be becomes mystified by others and then progressively invalidated as an autonomous person. The invalidation must not be continued in the ward and staff must begin to refuse to enter into the traditional covert collusion with the patient's family. In the past this collusion has often meant that staff become implicated in a progressive violence that is perpetrated, in the name of treatment, against the labelled patient.

If the conventional psychiatric ward and hospital are in many ways opposite to those indicated by the nature of the schizophrenia problem, why not explore this contradiction by setting up in the heart of a mental hospital an experimental unit which ideologically would be in some sense an anti-hospital? It was agreed that we should do this at our hospital -- a large mental hospital of 2,300 patients just northwest of London.

After a year during which staff were selected and emotionally prepared, we commenced the unit in January 1962 with 19 male patients in what, until that time, had been the insulin coma ward. About two thirds of the patients had been diagnosed as schizophrenic and they were adolescent or young adult men. In the second year the unit expanded into a 30 bed ward. Both wards were close to the geographical center of the hospital.

We had one central conviction, founded on repeated unhappy experiences in conventional psychiatric admission wards, that before we have any chance of understanding what goes on in the patients the staff have to have at least some elementary awareness about what goes on in themselves. We therefore aimed to explore in our day to day work the whole range of preconceptions, prejudices and fantasies that staff have about each other and about the patients.

This is undoubtedly a major task. The psychiatric institution throughout its history has found it necessary to defend itself against the madness which it is supposed to contain -- disturbance, disintegration, violence, contamination. The staff defences, insofar as they are erected against illusory rather than real dangers, may be collectively termed institutional irrationality. What, then, is the reality of madness in the mental hospital and what is illusion? What are the defining limits of institutional irrationality?

It has long been recognized that a great deal of violent behavior in mental patients is a direct reaction to physical restraint. If any member of the public were to be seized by several burly men and thrust into a straightjacket for reasons which were obscure to him, and if his attempts to find an explanation were without avail, his natural reaction would be to struggle. We are no longer in the era of straightjackets and padded rooms are on the way out, but it is not so long ago that the writer saw a patient, kicking and screaming in a straightjacket, carried by several policemen into the observation ward: one had only to dismiss the policemen and remove the straightjacket to end the patient's violent reactions.

Today psychiatrists resort to "chemical restraint" -- sedatives and tranquillisers -- and to electroshock and bedrest. The effect of these less drastic measures, however, is much the same if they are used, as they often are, without any reasonable explanation. The expectation set up when a patient is given a large dose of tranquilliser is that there is danger in him which must be controlled. Patients who are very sensitive to such expectations often oblige by providing the violence -- at least until they are subdued by a larger dose of the same "treatment." This is not to say that disturbed patients should not be given tranquillisers but simply that there should be clarity in the mind of the doctor and of the patient about what is being done.

There rarely is. The meaning of this situation is only too often lost in the quasi-medical mystique of "illness" and "treatment." Why should one not, for instance, tell the patient: "I'm giving you this stuff called Largactil to quieten you down a bit so that we can get on with the rest of our job without feeling too anxious about what you are going to get up to next!"

One of the commonest staff fantasies in mental hospitals is that if patients are not coerced verbally or physically into getting out of bed at a certain hour in the morning they will stay in bed until they rot away. Behind this is staff anxiety over non-conformism with the time regulation and general control in their own lives. The patient is that frightening aspect of themselves that sometimes does not want to get out of bed in the morning and come to work. It is obviously true that if they succumbed to this temptation they would lose their jobs. It is also true that young schizophrenic patients will eventually leave hospitals and take jobs which they will have to attend punctually. But all this ignores the life historical significance of the "staying in bed problem." In the past the patient has probably depended entirely on his mother to get him up in the morning. Shortly prior to his admission he has often rebelled against this enforced dependence by what, for various reasons, is the only course available to him, namely staying in bed despite his mother's efforts to get him up. This "withdrawal" is often one of the "presenting symptoms" of schizophrenia.

In the hospital one can repeat the family pattern, that is to say gratify the patient's dependent needs by getting him up; this is really getting up FOR HIM. Or one can take the "risk" of leaving the decision to him in the hope that he will one day GET UP HIMSELF. In fact, after many heated discussions of this issue in the unit and a great deal of policy difference between the nursing shifts it was found that if the usual vigorous rousing procedures were abandoned and patients left to get up themselves they invariably did rise, even if in some cases they would spend most of the day in bed for several weeks. No one rotted away after all and the gain in personal autonomy seemed worthwhile.

We had begun to question the ancient

continued on page 18

By Jean V

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ANTI-HOSPITAL

Cont'd from page 10

myth that tells us that Satan makes work (destructiveness, masturbation, promiscuity) for idle hands, but were not certain about where we went from there. Work projects would at least form a group, make a happy ward family. But perhaps people had come to the hospital to get away from "happy families." Or rather they had been sent to the hospital to keep the family happy. We worked through a number of virile destructive jobs, knocking down an air raid shelter, breaking up an aero engine: these jobs it was felt would provide a "safe outlet" for "dangerous aggressive impulses." The jobs were done without enthusiasm and the staff soon began to realize their irrelevance to the real problems of anger. People had real reasons to be angry with real other people at home and in the hospital (this was not entirely reducible to projection). The aero engine was an innocent party.

There was a progressive blurring of role between nurses, doctor, occupational therapist and patients which brought into focus a number of disturbing and apparently paradoxical questions: for example, can patients "treat" other patients and can they even treat staff? Can staff realise quite frankly and acknowledge in the community their own areas of incapacity and "illness" and their need for "treatment?" If they did what would happen next and who would control it?

It was at this point that the most radical departure from conventional psychiatric work was initiated. If the staff rejected prescribed ideas about their function and if they did not quite know what to do next, why do anything? Why not withdraw from the whole field of hospital staff and patient expectation in terms of organizing patients into activity, supervising the ward domestic work and generally "treating patients." The staff group decided to limit their function to controlling the drug cupboard as was legally required (some of the more "overactive and impulsive" patients were on the tranquilliser Largactil) and to dealing with ward administrative issues involving other hospital departments over the telephone.

A necessary prelude to this major policy change was explanation to the nursing office and other hospital departments. The kitchen staff for instance were informed that if the aluminium food containers were returned unwashed they should leave them until they were cleaned. If people wanted to eat they would have to clean the containers. These decisions were made quite clear to everyone in the community meetings.

Despite these explanations and superficial acceptance of them, subsequent events were dramatic. In the first phase dirt accumulated higher and higher in the corridors. Dining room tables were covered with the previous day's unwashed plates. Signs of horror were evoked in visiting staff, in particular nursing officers on their twice daily rounds. Patients decided their own leave periods, getting out of bed, attendance at meetings. Staff were anxious throughout but particularly since no patients showed signs of organizing themselves to attend to these matters.

External administrative pressure on the ward staff rapidly mounted. The patients were divided in their response. A few began more nurse attention. Those less urgently dependent expressed some dis-satisfaction but at the same time made it clear that they appreciated the more authentic elements in the policy change.

Subsequent events must be seen in relation to the problem of doctor centredness in mental hospital ward administration. In conventional wards all but the most trivial decisions have to be either made by or blessed by the doctor. The doctor is invested and sometimes invests himself with magical powers of understanding and curing.

In the staff groups the level of dependency on the doctor is not much different from that in the staff-patient groups. The problem for nurses is to change their position from one in which they mediate the doctor-for-the-patient and the patient-for-the-doctor to one in which they involve themselves in relationships without the mediating or mediated "third." This shift of position is fantastically difficult. After two years of work centred largely on this issue we have barely shifted at all in the unit -- but we have shifted a little.

It was during the "experimental" phase of staff withdrawal that the staff group was able to make some advance.

The advance made by the staff group was frankly to recognize their anxiety as intolerable and, in the doctor's absence, to arrive at a group decision to reimpose some staff controls on what went on in the ward. It was decided to supervise eating and cleaning arrangements and to insist on attendance at community meetings and adherence to the rule that weekend leave was only granted from Saturday morning (after the community meeting) to Sunday night. It was decided that persistent offenders against these rules would have to choose between conforming to them or discharge from the unit. On my return I lent my confirmation to these decisions and in fact two patients who had blatantly broken the rules were shortly discharged (and in both cases this confrontation with a group reality led to consequences which were favorable).

This leads us on to the central problem of the psychiatric hospital of distinguishing between authentic and inauthentic authority. The "official" practice of psychiatry in this country, whatever progressive mantle it may don, aims only too often at enforcing conformism to the rigid, stereotyped dictates and needs of authority persons who refract on to the patient massified and alienated social expectations and hidden injunctions as to who and what he may be. The authority of the authority person is granted him by arbitrary social definition rather than on the basis of any real expertise he may possess. If staff have the courage to shift themselves from this false position they may discover real sources of authority in themselves. They may also discover such sources of authority in "the others" who are defined as their patients.

This begins to get disturbing -- particularly when the patients sometimes happen to be those who are clinically the most psychotic in the ward. One of the most memorable group meetings in the unit was dominated by an extremely fragmented patient who was just beginning a lengthy project of reintegration; all the staff and patients were lulled into a fascinated somnolence by his account of a "bizarre," imaginary world tour. We became a sort of collective infant at the breast of the mother-narrator. I made a formal comment in these terms but interpretation was not necessary. At a certain point indicated by the narrator everyone snapped themselves out of the fantasy awareness to find themselves on a more integrated level of group reality. And there was no doubt about who had led them there.

The need for a fully autonomous unit in which these things may happen is clear.

now. I'm a grandparent now, and I'm looking at all my grandchildren. They're going to open up the whole discussion again.

JJ: *How come you wanted to make an institution like that, in a context where you were critical of institutions?*

JB: We were all anarchists. And we... in the process of making an institution, we deinstitutionalised ourselves. I think that maybe we shouldn't have had a building, we should have had talks, going around all of London. Anyway, buildings are expensive.

JJ: *If you should define what an institution is, how would you do that?*

JB: Again, we're looking at words like 'institution'. One of the reasons that I don't like the word is because I think individual intentions get muddled and confused and hidden in an institution. Laing called this 'process'. While in a tribal gathering, maybe, or in a commune sometimes, individual actions and intentions are more clear. Laing called this 'praxis'. So any social structure where there's more praxis rather than process, when people know who's doing what to whom, is a breeding ground for wisdom. I was thinking of the story of Mozart and Salieri. Salieri (who is also a fine composer, but not quite up to Mozart's standards) slowly poisoned Mozart to death. It was done in such a way that Mozart never knew who was getting at him. If you really want to hurt someone, you do it through a social system where you start over here, and the knife is put in by someone over there, and you never knew where it came from.

JJ: *I'm of course also interested in the term 'anti-institution' – we could call it 'alternative' but 'anti' is quite a powerful term.*

JB: Yeah, what is the 'anti-' against? 'Anti-' meant anti-dehumanisation of the people who were involved in the activity. By dehumanisation I mean people who were in the power structure, the authority structure, like in the schools here. There was a teacher, and there were students, and the students just had to take in what the teacher said without questioning them. In our seminars, everything was open to question. Initially, in the Antiuniversity we had the question of how do you define a student, and how do you define a teacher? Some courses were very popular, so most participants were teachers in other courses. The teachers became students, and the students became teachers.

How do you pass on wisdom? In a normal institution or university, one of the functions is to pass on knowledge. But what we were trying to do was find a way to pass on wisdom. And that's much harder, that's much more elusive. That depends on relationships, that depends on the style of a person, the experience of a person.

So, in technological courses, how do you make a radio? It's knowledge, how to make a radio: you put this and this together, you've got a radio. So you have ten lectures on how to make a radio. But then how do you determine what should be broadcast? What should be broadcast and what shouldn't be broadcast? That's wisdom. So one of the discussions had to do with, really, wisdom. Also, a lot of the ideals of the Antiuniversity, had to do with making it easier for people to have access to knowledge. We have the Open University here, which is fine, most of the learning is done by yourself at home. Just like we were talking about in the Antiuniversity, well, we should have lots of Antiuniversities all over the country. Antiuniversities in a truck, things like that.

JJ: *So you saw an institution as a rigid structure...*

JB: Authority structure. But this is also... I had in mind the critique of Jules Henry, who wrote the book *Culture Against Man*: Schools keep children stupid; Hospitals kill off people, make them sick, and so forth. So that's why we talk about 'anti'. Trying to get to a place where if you couldn't do any good, you didn't do any harm.

JJ: *But also in the negativity of the 'anti-', there is a certain openness. You don't want to define a new structure, it's more experimental, you could say. If you negate the existing power structures without setting up a new...*

JB: Yeah. And we found out that that's impossible. As soon as you have group relations with people, you have a power structure. You have egos. You have people who are more dominant than others, and more outspoken than others. So as soon as you have that, then you have a power structure. Or people do more, people who are willing to attend more meetings. And then you have people who attack this, and say 'why should you be the secretary, why should you be in charge, making the decisions?' So if you want to spread the decision-making process, you have to have more meetings, and things take time. Eventually people get tired of this.

JJ: *But that was maybe also the conclusion of the anti-institution, in a way, that new structures will somehow appear that might be informal...*

JB: That's right, and people had to think about, well, how do you anti-anti-university, and so forth. How do you negate the negation.

JJ: *Just to return to the formation of the Antiuniversity,you established a committee to prepare the Antiuniversity with Leon Redler, Juliet Mitchell, Allen Krebs and others. Could you describe this committee? Because you were immediately coming out of the Congress, I think, the Antiuniversity was only started eight months later or something like that. So, what kind of discussions did you have in this committee?*

JB: Whom we would invite, how would we finance it, where it would be, what we would talk about, who would be teaching, how do we publicize it – much easier now than then, I mean, nowadays, it's easier through the internet and through Twitter, Facebook, things like that.

JJ: *But what did you do, then, somehow to publicize it?*

JB: Word of mouth, and then making posters and putting them around. So it takes time to do that. Nowadays, you can pretty much start an Antiuniversity in a week. Then, it took months.

JJ: *The building at Rivington Street, that was rented to you from the Bertrand Russell Foundation.*

JB: Yeah. It was just through the good graces of Ralph Steadman, I mean, that we got it.

JJ: *Did you get a cheap rent?*

JB: As I remember, yes. We very much hoped to reach out to working people, to working-class people. And black people, immigrant people. And, as I remember, working-class people weren't interested in it at all. They just wanted to stay at the pub. Some black people came, if they were interested in Stokely... But people intermingling in discussions about racism and this and that, together, I don't think took off.

JJ: *What about Juliet Mitchell on the committee?*

JB: She covered feminism. I think there weren't enough women involved, looking back at it. Certainly weren't enough women involved. We were all kind of male chauvinist pigs, you know. [*laughs*]

JJ: *So, could you describe, what is an Antiuniversity, as a matter of principle?*

JB: The Antiuniversity has several elements to it. One element is that it's concerned with wisdom, not just knowledge. The second element is what kind of knowledge it does involve. And the third element is that we were more like a community. So I got new experimental colleges, I got community. The Free University of New York was like a community. Much of the difference between institutions and anti-institutions was the communal aspect of it. Institutions are run by a power/authority structure – hierarchy of power. An attempt to negate this through more communal activities, more communal decision-making. This creates its own problems. Nonetheless, that's another aspect of it. The communitarian aspect of it. And also, the fourth aspect was, the ability to discuss subjects which are not open to intensive discussion elsewhere. Like Allen Krebs was talking about in New York. Where do you have a discussion, talk about, teach Marxism? Maoism? The work of various Black Power leaders? And so forth. Eventually this changed. American universities changed. But at the time, I think there were no courses in Marxism-Leninism. Most of the people involved in the Free University were very left-wing. Same thing in London, but less so.

One other aspect of it is extended discussions. Extended discussions, like, in the Free University we'd called it Saturday Night Invitations... Forums, that's what they called it. In the New Experimental College, they called it 'recreations'. Or 'tings'. A 'ting' was more a communal get-together, wasn't it?

JJ: *A communal assembly*

JB: Yeah, and maybe that was missing, in the end, from the university in London, there wasn't enough of this. When we'd established Kingsley Hall and then the Arbours Association, the Arbours Crisis Centre, we always tried to have bi-monthly meetings where someone spoke and a topic was discussed in depth and something like that.

JJ: *I guess the Antiuniversity also became a social space where people were hanging out.*

JB: That's right, yeah. And there were a lot of crazies there. When I mean 'crazies', I mean affectionately, and hostilely. The hostile crazies were those who argued about everything, that would attend the meetings, talk just because they wanted to hear themselves, and so forth. They were disruptive. Affectionately, because some people just came to talk and hang out; they were weird, but seemed to contribute to the general atmosphere of the place.

JJ: *How much drug-taking was taking place at the Antiuniversity?*

JB: A lot. Well, those were the sixties.

JJ: *What kind of drug-taking?*

JB: A lot of grass. And acid. I know in New York – we left New York when the communes were there, in large apartments. They were destroyed by amphetamines. Terrible. But grass is all right. Alcohol is difficult. Too much booze is no good either. Soft, mellow drugs. Ecstasy.

JJ: *Could you talk a little about the group of teachers – I got the first catalogue, or a photocopy of the first catalogue, that you produced. What kind of teachers, I guess, or what were they called, 'course leaders', or...?*

JB: Well, the teachers and course leaders... I mean, a lot of the teachers were people who either spoke at the Dialectics or had seminars at the Dialectics. Or friends of friends. At the Antiuniversity, for example, Laing and Cooper gave several classes. That was very well-attended because, also, you know, it's not just what they said, but their personalities came through. A lot of the people attending saw it as a chance to meet those people.

Otherwise, the people at the Antiuniversity were like Juliet Mitchell, or like Calvin Hernton or others, who were course leaders at the Dialectics. Calvin was very intellectual and a poet himself. He wrote the best poem about Kingsley Hall and Laing, which was wonderful.

JJ: *For example, Cornelius Cardew, the composer-musician, he made a course. What did, for example, music mean in the Antiuniversity? Do you remember it?*

JB: Well, it was an attempt to do something original and unique and different. There was also a course in printmaking, by Asa Benveniste. He was great. Trigram Press, I think he had. He was a brilliant typographer and poet. He had some sense of beautiful print on paper, and how you do that.

JJ: *So there was a more practical...*

JB: Yeah, yeah. Mixture of the practical and the experiential together. I mean, you could have practical courses like 'How to Make an Atomic Bomb'. We didn't do that. [*laughs*] 'How to Make a Hand Grenade'. That wasn't included either.

JJ: *I'm of course interested in this school where there were artists – like Cornelius Cardew, John Latham, Edward Dorn; a group of psychiatrists – you, Laing, Cooper, Redler and others; and then there were more political people. I'm just curious about the interaction, because you're bringing different languages, different perspectives, into the same anti-institution.*

JB: That's right, and the hope was that we would kind of teach each other and meet. Sometimes we did, most of the time we didn't. Many of us knew each other. I think that it also brought out big egos in this place. So Laing was a big ego. John Latham was a big ego.

JJ: *Also, you made a rather traditional structure, with courses every week or every second week in the afternoon, late afternoon, or in the evening...*

JB: Yeah, most people worked, that's why. And most people didn't get paid. So some people who needed money more got paid more, got paid something. But there wasn't a lot of money around. And for a long time it was a labour of love. But after a year or two, the labour of love wore thin. People wanted to get paid, people couldn't live on that. So that's how things begin to break down. You had to have a certain number of students to pay, to get money in, to pay the rent and that. And other people didn't pay anything at all.

Is your teacher really necessary?

What about an anti-Dictatorship University?

Can students teach teachers?

Y O U A N D T H E A N T I - U

Do we need bigger premises?

These past four months have proved than an anti-university can survive,---it can even grow. The question is in what directions?

Rent St. Pancreas Station or the Heath?

We feel it is necessary to depass our birth and commit ourselves to a new community development. Any organization which wishes to be meaningful, not only to the world outside but more importantly, to its self, must re-examine itself at each step. To do otherwise is a symptom of death.

At this juncture we find ourselves feeling strongly the possibilities for new growth:---

Who's going to do the Dirty Work?

an increase in direct contact, founded on something more than the present teacher/student role relationships;

an increase in the participation of all members in decision-making and planning;

an increase in communication and co-operation between classes, with an eye towards a more critical appraisal of the various courses.

Perhaps these developments cannot come about without real qualitative changes: an end to the distinctions between 'student', 'teacher', 'administration', and all that implies socially and financially.

Whither the Anti-U

Where's our money going?

These are some suggestions as to how the Anti-university can develop. No doubt there are many more. For this reason,

A G E N E R A L M E E T I N G

will be held on

S A T U R D A Y M A Y 11

A T 2 : 3 0

at the Anti-university

and the hall of Shoreditch Parish Church

What do we know of Shoreditch?

Course listings and goals without teachers?

ALL THOSE INTERESTED IN THE FUTURE OF THE

ANTI-UNIVERSITY ARE INVITED TO ATTEND.

Pay the students
Charge the teachers!

Is Anticoup possible?

Courses in bread pudding...

More cutbacks in the bread pud!

...ernational Times:Stuart Montgomery,4. OZ:Stuart Montgom...

antiuniversity of london
49 rivington street
shoreditch e c 2
739 6951

NEWSLETTER

*The Action Research Project on Racialism in Britain meets every Monday night at 8.30 p m. The participants have been tape-recording interviews with black and white children and adults in London, focussing on attitudes bearing on racialism.

People are needed, with portable tape-recorders if possible, for conducting further interviews; and, even more urgently, for transcribing the tapes (see Terry Leander, Bill Mason or Leon Redler). The Antiuniversity has granted the project a loan of £60 for equipment, tapes and travelling expenses. Publications and audio-visual material based on the project are planned. An initial report will appear in about a month.

*Weekend courses: weekend of June 29th/30th : Arts and Fakes of Living - conducted by William McLellan
weekend of July 13th/14th : Eroticism - conductd by Asa Benveniste and Stuart Montgomery, with Jeff Nuttall and Steve Dwoskin in attendance
details of times etc will be available later

*Counteruniversity meetings will in future be held on Fridays at 8.30. The next one will be held on Friday July 5th. These are general meetings of anyone interested to come along, to consider the progress of the Antiuniversity of London, to relate its development to other experiences in Free and Counter Universities, and to make recommendations for future projects and operation.

At the last Counteruniversity meeting on Friday, June 14th, it was recommended that, in order to break down the division between students and faculty, members of the faculty should no longer be automatically paid expenses in connection with their attendance or a fee for conducting a course. Rather should they be invited to contribute, in the same way as students, to the running costs of the Antiuniversity. This does not mean that anyone desperately needing expenses or even a fee should not be paid, but that these would be exceptions to the general rule. (Incidentally, our Treasurer reports that the Antiuniversity is not in a position, financially, to pay members of the faculty automatically this session.) Calculations seem to suggest that each member of the Antiuniversity needs to contribute about £5 every three months (£20 a year) in order for thefinances to be viable.

It was agreed also, that besides groups forming round a particular person and/or subject, as at present catalogued, that groups be encouraged to form at any time for study or action. If such groups need a specialist or leader, endeavour will be made to find one.

Whitehall

JJ: *In the Antiuniversity course catalogue introduction, it is written 'We must destroy the bastardised meaning of student, teacher and course in order to regain the original meaning of a "teacher": one who passes on a tradition; the "student": one who learns how to learn; and "course": the meeting where all this is taking place.' In a way you went into the project still with teachers, courses...*

JB: There was a lot of discussion about that, and afterwards people thought that they couldn't really eliminate the word 'student', because students are there to learn, and teachers are there to teach. But trying to deconstruct the terms, by the fact that some teachers became students in other courses, and some students became teachers of other courses. And also what bothered us was the method of teaching. Sometimes this didn't work due to the personality of the people involved. Some people are just ego freaks. [*laughs*] Or they're basically dominating personalities. But at the best of times, when people were open and willing to listen and discuss, well, that was fine. And how do you know when people are ego freaks? You don't.

JJ: *But I guess that's also why you don't like the role of the 'teacher' and the 'student', it's manifesting a certain power relation.*

JB: That's right, yeah. Real power shouldn't be based on a hierarchy of experience. For people in psychiatry, some of the best teachers are actually mental patients. And some of the worst students are psychiatrists.

JJ: *I have had the possibility to look into the papers of the Antiuniversity, and I could also see that after the first quarter, there was a call for a meeting where there was a critique of the fee structure and a critique of the payment to the teachers. Do you recollect that, or discussions about the structure coming from inside the Antiuniversity?*

JB: Well, there was a lot of talk about 'should we pay teachers?' We also had discussions about 'should we pay students to learn?' Nowadays it's become common. In impoverished areas you pay students, you pay kids to learn. In New York they have that now. Wasn't so common then.

Of course, who gets paid for what is part of an authority or power structure. But fortunately, or unfortunately, we didn't have to worry about that so much – we didn't have enough money to pay for anything.

JJ: *I'm interested in the whole experimental nature of the Antiuniversity and the anti-institution in the way you were opening up a discussion of everything.*

JB: The whole experimental nature is based on a discussion about relationships. I mean, it has to do with the communitarian nature of the experiment. And what we struggled with, it was not different from what various communes are struggling with, and what other groups struggle with in their own way. Which is, people trying to look at relationships, and learn from them. And not try to create a social structure based on individual hierarchy. It's quite difficult, as we discovered. We anti-anti'ed ourselves to death, you know. [*laughs*]

JJ: *But what I was also thinking, in terms of the concrete. At Rivington Street you met every second week, with your 'Anti-Institution' seminar. How many people were there? Do you remember anything, like images, situations?*

JB: I think about fifteen. We had lively discussions about ... That's a generalisation. I don't remember much the specific content of the discussions. I mean, after all, it was only 40 years ago.

JJ: *But what about your role as a teacher in this situation?*

JB: My role as a teacher was to be there, and to inspire, to communicate, to inform. To hold things together. That was part of my role as an organizer of the place. That was also my role in Kingsley Hall, and being involved with Kingsley Hall. I had to choose which one I wanted to focus on. Eventually I chose Kingsley Hall. And I think when I chose that a couple of years after the Antiuniversity had started, things began to close down. The same thing with Laing. When he left Kingsley Hall, it fell apart.

JJ: *One thing that I have read about in different places is that the Antiuniversity became a commune, or, people moved in and started to live in the building at Rivington Street.*

JB: Well, it works both ways, because Kingsley Hall was like an anti-university. We had lectures there, and talks, and seminars. That goes back to the original function of Kingsley Hall as a settlement house and a place of meeting, as a meeting house. Think that's how the Antiuniversity began in its sixties incarnation, pre-Dialectics of Liberation, at Kingsley Hall. And Kingsley Hall was like a commune. So I don't remember if Rivington Street became a commune, but you could say the commune became the Antiuniversity. [*laughs*]

JJ: *But I also understood it was not a problem, and I guess it's not against the idea of the university that people are living there.*

JB: No, not at all.

JJ: *But what did it mean, also at Kingsley Hall, and what could it have meant at Antiuniversity, that you lived there, and stayed and slept, and had an everyday inside the institution?*

JB: I think the word 'antiuniversity' is a bit dated now. It's not that we're 'antiuniversity', the question is what are we for? I think we're for wisdom. And how do you gain wisdom? One way is to live in a commune – and to understand the difficulty of relationships with people. Because it is difficult to be in a space which you're sharing with other people, especially with people like myself, who's an only child.

JJ: *So, in a way you understand that what you can learn, the wisdom, is also coming out of antagonism.*

JB: That's right, yeah. Coming out of antagonism, coming out of love, coming out of sharing.

JJ: *If you bring your whole existence within a framework like this, what does it do to your personality and psychology, living inside an institution?*

JB: Again, I don't like the word 'institution', I prefer the words 'social gathering place' or 'tribal gathering place' or 'tent'! 'Institution' reminds me of IBM. Or a kind of bureaucracy in government. I think two things can happen. It can make you more mellow, and more laid-back, more tolerant. Or the other way, you can get very hostile, angry, and poisonous. Both things happen. Depends on who's there, and your mood, and... it depends really on the degree of envy and jealousy and narcissism you carry with you.

JJ: *And what decides in what direction a community like that will go?*

JB: Well, some people would say the grace of god. Other people would say it depends on good luck. Other people would say it depends on the balance of good people you have in the tent, so to speak, in the tribal tent. If you have too many disruptive and destructive people, nothing's going to happen.

JJ: *You talked about therapy as being 'micro-social' and society being 'macro-social'. If you should compare therapy with education, teaching, how would you do that?*

JB: 'Therapy' is an over-used word. I think it refers to a different kind of engagement, where one's trying to heal another person's soul or relationships. Now, healing can take place educational-wise too, but usually isn't thought of that way. When I think healing does take place is when the teacher is enabled to convey wisdom.

JJ: *How would you define wisdom?*

JB: Being able to gain a meta-perspective on events. A kind of teaching which allows you to see that your own lone indescribable suffering is not alone. Not the only thing happening. Know when to fight, know when to smile.

JJ: *And something that can be learned?*

JB: I think so. Or it can be conveyed. You might not act on the knowledge, but it can be conveyed. I mean, I'm a good fighter as well. [*laughs*] But I have to know when to curb myself and when to smile. And when to shut up. So that wisdom also comes with silence. Sometimes you talk too much – one talks too much. It just muddles things. Silence is also very powerful.

JJ: *I also wanted to ask you regarding community, and formal and informal power structures inside a community. How does this relate to what you just said about praxis and process? How would you describe the power inside a small group?*

JB: It all depends on the people and the egos involved. Whether people want to subordinate their egos to a general good. It also depends on how many charismatic people you have in the group. Like Laing was very charismatic.

I've learned not to say too much. The space between words is very important. The space between letters. And I didn't know that at the time. There was a clash of egos. Everybody thought they were the most important person in the world. And what they were thinking, and what they were doing, was great and everybody else was subordinate, stupid.

So that was part of the problems of the Antiuniversity, and part of the problems of the people involved there. As a leader, one has to have a light touch, usually. A light touch, rather than being heavy-handed. So I think I contributed that too, the heavy-handed stuff. Contributed to the fact that the Antiuniversity didn't last too long. Two or three years.

JJ: *Didn't you have the hope that a positive process of self-organisation would evolve within the Antiuniversity?*

JB: I did have a hope. The hope was not realised. More happened in the group which I subsequently started, the Arbours Crisis Centre, which went on for close to forty years.

JJ: *After you moved out from Rivington Street... I found some newsletters describing how the courses carried on in private homes and pubs. How did that work?*

JB: I think it worked well informally. All you needed was organisational structure. A latticework, a container, that could keep it. When I founded the Arbours, within two or three years we started a training program. At first it was done very informally: lectures, seminars in people's homes. Eventually, this coalesced into a place, a building, where we continued. A more formal structure. The problem is when a formal structure becomes an institution, and gets over-solidified, over-reified.

I always like to live with a certain amount of chaos in my life. I'm comfortable with chaos. Other people fight chaos tooth and nail, and they don't like it. I like a bit of chaos, otherwise it becomes too solid, too entrenched.

JJ: *So, I guess that of course egos are also conditioned by a society that is alienating people. So it's hard to make an institution like that, embedded in a society that is destructive. You can't just get rid of the surrounding society.*

JB: You can't. The surroundings is our context, even if you live in a beautiful building in the country. You can kind of keep it at bay and keep it on a distance for a while, but there are always interfaces going on. I think Laing at one point tried to establish a commune in the countryside. He had a benefactor, a man who was wealthy, and bought a house in the country. [*laughs*] But eventually the intrigues and the conflicts and the difficulties came there too. Even though the house was nice, the man imported a chef, from a Tiki Tonga restaurant. [*laughs*] It would have been better if we'd actually cooked together. Actually one of the most important things you can do in a commune is to make bread. You have to take the dough and you go 'whack! whack! whack!' And that's really great for getting out aggression, and for exercise. I'd recommend making bread.

JJ: *It might also be what you call the 'micro-social' relations, having practical thimgs...*

JB: The practical things are very important. In the Antiuniversity, one thing that went wrong: too many intellectuals, too much thinking. Thinking without practice is not useful. It's destructive.

Joseph Berke is an individual and family psychotherapist who lives and works in North London. He is the author of many articles and books.

Image of Berke at the Dialectics of Liberation Congress by Peter Davis, 1967.

* Sensitivity Training Group - Ours is a time of social and personal alienation. The most grim paradox of urban culture is that as the population increases, individuals grow further apart. The object of SENSITIVITY TRAINING is to create an awareness which will assist in establishing closer and more frequent personal relationships. Roland A Krausen's Sensitivity Training Group has its first meeting on Monday July 1st at 8.30

*David Sladen's course on the later philosophy of Wittgenstein begins on Thursday 27th June at 6.30

*Satish Kumar will again be at the Antiuniversity this week. His subject is Revolution in Education and the time is Friday, 6.30

*Chamberlain 8.30 Tuesday 2nd July

*Catalogues for the period beginning July 15th (due out on June 15th) have not yet appeared. There is a chance that the Antiuniversity will be changing its address, so catalogues have been held up until a decision on this is known. All being well, catalogues will now be ready on July 1st.

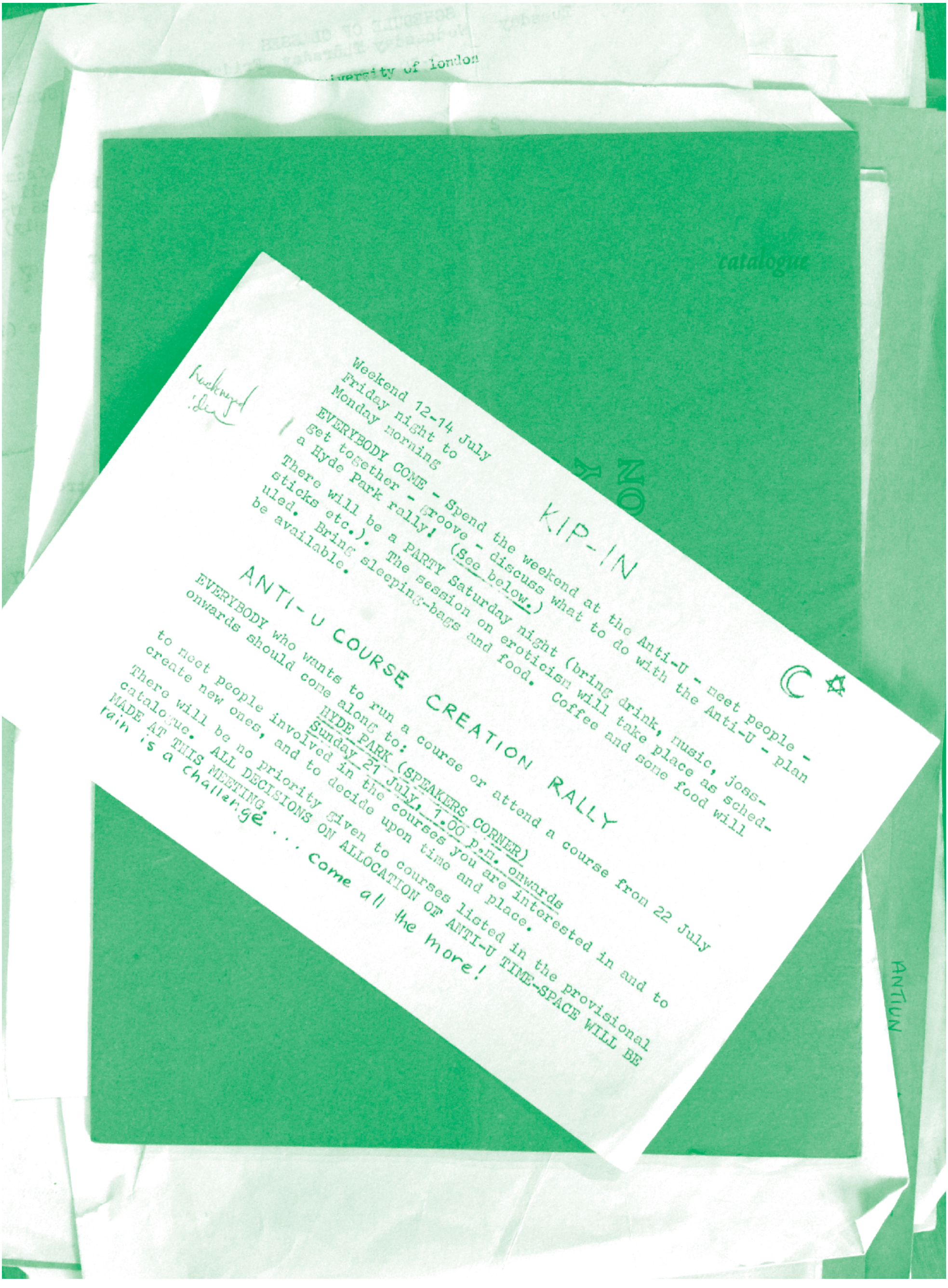
Up to now catalogues have been issued free. They will continue to be issued free to members, as also will the news letters and supplementary sheets of information. Non-members of the Antiuniversity who wish to receive catalogues will in future be asked to contribute five shillings a year, and for the news letters and supplementary sheets another ten shillings.

*Professor Barry Commoner, the scientist from Washington University in St Louis, who has made major contributions towards elucidating the onslaught of science and technology on ecological systems, is prepared to meet with people at the Antiuniversity. Date and time not yet known, but please enquire if you are interested.

*Ian Sutherland's practical painting course is due to begin at any time now. We would be glad to hear of anyone else interested in joining. Sutherland says: My first experience of enlightenment in relation to painting was the feeling that my eyes had been cleaned. There was some direct connection between my eyes and my conscious mind, and there was too much to draw and paint. Everything was visually beautiful. I pursued this state of consciousness until there was a connection between my unconscious mind and my conscious mind through painting. Now my painting takes me to states of awareness that I do not understand but that could be called joy.

*London Film-Makers Co-operative holds a general meeting at the Antiuniversity on Sunday June 30th at 3 p m. It is hoped that regular showings of underground films at the Antiuniversity may soon become a possibity.

*Items for the next news letter should be sent in soon.


catalogue
KIP-IN
Weekend 12-14 July
Friday night to
Monday morning
EVERYBODY COME - Spend the weekend at the Anti-U - meet people -
get together - groove - discuss what to do with the Anti-U - plan
a Hyde Park rally! (See below.)
There will be a PARTY Saturday night (bring drink, music, joss-
sticks etc.). The session on eroticism will take place as sched-
uled. Bring sleeping-bags and food. Coffee and some food will
be available.
ANTI-U COURSE CREATION RALLY
EVERYBODY who wants to run a course or attend a course from 22 July
onwards should come along to:
HYDE PARK (SPEAKERS CORNER)
Sunday 21 July, 1.00 p.m. onwards
to meet people involved in the courses you are interested in and to
create new ones, and to decide upon time and place.
There will be no priority given to courses listed in the provisional
catalogue. ALL DECISIONS ON ALLOCATION OF ANTI-U TIME-SPACE WILL BE
MADE AT THIS MEETING.
rain is a challenge . . . Come all the more!
ANTIUN

ANTI-U FOXTROT

TWO terms of the fox trot and people were getting bugged. But only some actively tried to make changes. The administrative opposition 'understandingly' countered, 'Why bother me? Dance what you want! I'm just the band leader,' and went on playing the fox trot, fox trot, fox trot.

And then it happened. Completely unexpectedly the administrative opposition was not. The regular, three-weekly meeting, that seemed doomed to be an administrative means of demoralizing the forces for major structural change, never turned from the atmosphere of complete sovereignty in the hands of the members present; not even when a key member of the upper administration entered. True. He took a seat in the outer circle, was distant from the microphone taping the meeting. But if the meeting had continuously evolved from the first one, his location, wherever that was, would have determined center. For the last dialogue was one between rebellious children and a stern, autocratic, though understanding, father supported by some remaining good sons.

That was the way it was for that was the way it was forced to be by the foundling father. The rebels were told, in effect, to go out and start a family of their own if they wanted 'participatory democracy' and the like. The family had its setup and was not interested in the acting out of personalities put together by rubber bands and clips. It was not interested in booring meetings as the vehicle of decision making. It was not interested and that was final.

But this time, there was a new representative of the administration; one who told us that the previous one had been sacked in a recent meeting of the 'thems'. We lost our father but we did not gain a strong brother. He participated as weakly as any other single voice, as any other wanderer in this experimental forest. The 'thems' upon whom we blamed everything no longer existed. The question of the finances, the question of the this and the that of the past no longer held allure. The rebels had no longer to debunk the 'thems' via the past screwups and the past inconsistencies. It became all 'WE' and that meant all interest in the future.

So here we are writing to tell you that the anti-university is YOURS. Those of us who played inside of it the opposition role are not interested in leadership now that that power possibility has sprung into reality. We're interested in grooving in all the wild dances this spinning earth confusedly throws off. We're not interested in prescribing a moral code of behaviour or a standard of excellence; that would land us into a narcissistic bag of grooving on only what our present selves deem worthy. So here we are asking you to come and crack our skulls open and warp our bodies till we can't recognize ourselves from one day to the next.

The old notion of catalogue of course is being exploded. Attending a course because of a 'name' is no longer the scene. Attending a course because of the course title, we would like to say, is no longer the scene. Attending a course and not considering oneself as one of the givers of the course is no longer the scene, we would like to say.

But we can't. Only you can talk for yourself. We're going to have a 2-day weekend get-together in Regents (or some other) Park July 6 or 7, so that in face-to-face contact we, as equal members, can personally commit ourselves to the creating of courses. Some of us will be interested in the standard teacher-student course groove and for them and us a big bulletin board will be there for people to sign up. (A provisional catalogue of such courses is also being prepared and will be available.) And all the scene grooves that spring existence there shall be accepted. Let a thousand flowers bloom.

And where is the money question in all this? The £8 fee per term is out. We know that. We have to finance the physical plant's rent, electricity and secretarial material wants. But this isn't going to be decided by fiat. This is one of the things that must be a wild, flower meeting product. Some people can't pay. Some people can. Some people need. This has to be settled. Private houses and rooms throughout London are needed. An internal newsletter to quicken the pace of change, to get ourselves off our new-found cushiony arses and onto more sensitive ones, is needed and that is the beginning of an appeal to those who interest themselves in such provocations. Action ideas are needed and will be needed continuously. We only want the anti-U to be a medium through which anybody with any thing can experience doing.

Instead of acting as satellites to the stars in our social universe, phase II of the anit-U is donating event space for everybody to act as stars.

Call and stop in!
Though the old term continues
in the old style
the new continous anti-term is
growing roots in the present.
FEED THEM!
Anti-University of London
49 Rivington St., Shoreditch
739 6951 Old Street Tube.

Martin Segal

Dear Joe,

I am resigning as Co-ordinator of the Antiuniversity as from Wednesday 10th July.

(1) by my calculations, the Antiuniversity no longer has money to pay a Co-ordinator

(2) the task of Co-ordinating takes and will take far more time than I can give to it

(3) the new arrangement by which courses will be formed at a rally in Hyde Park on July 21st seems to me to be largely unworkable; OK as an additional means of organising activities, but not as the sole means. I could not be responsible for Co-ordinating such a project

(4) I feel some sort of responsibility towards those who have at my instigation provided details for the catalogue of courses which they are prepared to give. If the catalogue is now largely to be ignored, I must resign in protest

(5) it seems to me that the present attitude to financing of the Antiuniversiy, decrying the initial arrangements of fees for membership and courses without putting forward any adequate alternative, gives the Antiuniversity
a very short expectation of life

(6) if some adequate alternative emerges and the project can continue, it seems to me desirable to place responsibility for the day to day working of the Antiuniversity - Co-ordinating, responsibility for repair, regulation and appearance of premises, even secretarial matters, in the hands of those who accept the hospitality of the Antiuniversity. I think one of these 'inhabitants' should be appointed Co-ordinator, and all should understand and accept their responsibilities to offset their privileges as guests of the building.

(7) I am perfectly ready to be proven wrong over matters (3) and (5) above. Indeed I hope I shall be. But if other people share my doubts, they should be prepared to act over the weekend of 12th to 14th July and ensure that their views are taken note of in the arrangements of the new session

Bob Cobbing

Joe Berke, copy to Stuart Montgomery etc etc

7th July 1968

antiuniversity of london
49 rivington street
shoreditch e c 2
739 6951

NEWSLETTER June 7th

*Richard Hamilton is to give his second talk on the work of Marcel Duchamp (with slides) in the basement at 7.30 on Thursday June 13th

*Satish Kumar - on world tour for the Gandhian Centenary will meet with members on Fridays June 21st and 28th at 6.30 to talk about Gandhi and Movement

*Ken Coates will give two lectures on Workers' Control on Tuesdays June 18th and July 3rd in room 3

THIS QUARTER WILL FINISH ON JULY 14TH. In future, no division into quarters will be made. The courses and meetings listed in the next catalogue, due out on June 15th, will reflect what is taking place or about to take place at the Antiuniversity at the time the catalogue is put together. NEW EVENTS, MEETINGS PROJECTS BEGIN ALL THE TIME. People come aroun' the Antiuniversity all the time without giving advance notice. NEWS of new things will be given in supplementary sheets as they happen. This will be sent to all members and should be considered as an extension to the catalogue.

AT THE LATEST OF THE three-weekly COUNTER UNIVERSITY SESSIONS held on June 3rd, two major proposals were made for changes in the organisation of the Antiuniversity
1 The formal distinction between student and teacher embodied in the present money relationships be dissolved by abolishing set student fees relying instead on a yearly membership fee plus voluntary contributions, and abolishing payment to faculty.
2 That a weekend get-together be held on July 6th/7th for the purpose of finding out through personal encounter who is interested in what projects, courses, activities and thus forming groups with or without teachers or leaders to meet at the antiuniversity or whereever else suits the people concerned.
In order to further debate these proposals and to make arrangements for the weekend get-together, a meeting of all interested students and faculty is called for Friday June 14th at 8.30 here at Rivington Street. Other subjects to be discussed include the finding of new larger more central premises, and the raising of funds to cover running costs.

RECENTLY the Treasurership of the Antiuniversity has been transferred toStuart Montgomery. Joe Berke presented accounts to the meeting of June 3rd. A copy is available with Stuart Montgomery for anyone interested to see.
Bob Cobbing has temporarily taken over the job of co-ordinator from Allen Krebs. Susan Stetler remains Secretary.

over

NEWSLETTER

1. Fees ... people who registered before and paid in ... Paid in full includes cash and/or goods ... till the end of June. ... the last

* John Chamberlain
American sculptor &
film-naker
doesn't know
hasn't any
couldn't, but
maybe night
have been
credited
with some
chaos transfer-
ed. I think.
Tuesday June 18th at
8.30 and thence
fortnightly

WEEKEND SEMINAR
29th -30th June
ARTS AND FAKES OF LIVING
A course of study led by Willian MacLellan

Faking living has now reached the new high
counterfeiting means of relationships -
cooking the books of response
This weekend course sets out to discover why
we mess up our lives /A weekend for those
prepared for two whole days of 24 hours in
which to

The Stuart Montgomery/Asa Benveniste
course on Eroticism- is the weekend
of 13th/14th July

*Malcoln Caldwell, because of a natter which is sub judice will be unable to continue to teach this term, but hopes to resume as soon as possible

*Carolee Schneemann A HAPPENING (previous works include the happenings "Meat Joy", "Snows", and "Water Light/Water Needle" Also referred to as action theatre, kinetic theatre or event theatre WILL MEET with people with a view to creating something that could be performed at the Antiuniversity itself INTENSIVE numbber of meetings for 1 month, 24th June to July 24th

BRIEF NOTES: Portable typewriter missing from Office. Anyone know its whereabouts?* Needed another bulletin board. Any offers? Speakers on the Antiuniversity needed to go to far towns to take part in conferences etc., for expenses or even for a fee. Any volunteers, please?

THE ANTIUNIVERSITY has been run up to now with as little organisation as possible. Some people feel we still have too much organisation; some that we have too little. It is good that such matters are being debated. An exchange of views is desirable. Short views on any natter relating to the functioning of the Antiuniversity could well be incorporated in future issues of this Newsletter. Longer views and Statements on What the Anti university is or should be or could be are invited and could be incorporated in the second issue of the magazine due out soon.

Newsletters are planned to appear at fairly frequent intervals, about every fortnight. Items for the next newsletter should therefore be sent to us fairly soon after the current one is received

Newsletter
Antiuniversity

...ternational Times:Stuart Montgomery,A. OZ:Stuart Montgomery...

The
Bertrand Russell Peace Foundation Ltd

Hon. President: the Earl Russell, OM, FRS
Hon. Vice-President: the Countess Russell

telephone: 01-930 4209, 4081
cables: Russfound London SW1

Directors: K Coates. C Farley. R Schoenman.* R Stetler.* (*USA)

3 & 4 SHAVERS PLACE. HAYMARKET. LONDON SW1. ENGLAND

25 June, 1968

Bob Cobbing Esq.
The Antiuniversity
49 Rivington Street
London, E.C.2

Dear Bob Cobbing,

Thank you for coming to see me last week and for your cheque for the arrears of rent on 49 Rivington Street, for which we gave you a receipt.

I shall try now to outline the outstanding difficulties as we see them.

In the first place there are certain arrears outstanding. To the best of my knowledge, these concern only the new coin box telephone; the original telephone; and the electricity. We have not yet received any bills for the coin box telephone, but I understand that they will be in the range of £4 for connection and £2.10.0 per quarter rental. I shall write to you further about this when I have further information. As to the telephone, the situation is that we are paying the entire rental for the old telephone equipment, but there is a sum of £10.5.6. outstanding for dialled units to February 14, 1968. There were no trunk calls or other extras through the operator in this period. We have not received a further bill yet. As to the electricity, the situation is that when we first arranged the rent, we calculated that the Antiuniversity would use electricity at the rate of £6.12.0. per week (approximately £80 per quarter). The outstanding electricity bill to June 4 is £195.18.0., and according to our previous calculation the Foundation should pay of this £132, leaving you to pay £63.18.0. I hope that you will agree that this is a fair procedure. I am summarising these amounts outstanding on an enclosed sheet, and shall be grateful if you could send a cheque for them as soon as possible. The usual letters concerning the rent for the remainder of June will be sent to you separately this week.

As you know, I suggest that the new telephone

The university anno 2012
– The student consumer and the Help Desk

The Common Room, Senate House, University College London, May 3, 2012

Jakob Jakobsen: *I hope this is just going to be an informal conversation. But of course it would be good if we could reflect on this kind of basic concept of the university under present conditions and also the role of the student, the role of the teacher or the scholar within the university structure. Maybe you could start with introducing yourselves and your place in the system, in the machinery.*

Marina Vishmidt: I'm Marina, I'm a PhD student at the School of Business and Management at Queen Mary, University of London. I don't teach. I'm finishing my PhD this autumn. My contact with the university has been somewhat minimal in these four years, particularly the last two, three years.

Danny Hayward: I'm Danny, I am a PhD student at Birkbeck College, in my second year. I too do not teach. I could perhaps offer a narrative why that is the case, since in principle I could; in fact, I am encouraged to. That is probably enough biography.

Jacob Bard-Rosenberg: I'm Jacob, I'm also a PhD at Birkbeck College, the department of English and Humanities, in my first year. I also don't teach.

JJ: *The reason I'm sitting here is because I am doing research into an alternative university called the Antiuniversity of London. It was an experimental university in the late sixties. This institution was set up by different players. But mainly people coming out of the anti-psychiatry movement, coming out from Kingsley Hall, and this whole movement that was critical of the function of institutions in society, especially in relation to mental illness. Then they moved on to make the Antiuniversity. Of course they looked at the institution, the institution of the university, and tried to re-negotiate that in relation to seeing the institution as a shaping machinery, in a way. So I think it would be interesting if you would like to, or could speculate, on how the university works today, or propose what can it be, what kind of structure is built into this present university that you work within.*

DH: It might serve to begin, then, by expanding on why I'm not teaching. Currently, at Birkbeck, PhD students are encouraged to teach. In the sector as a whole, PhD students, in fact, are required to teach if they wish to secure paid employment once they graduate. Until quite recently, students at Birkbeck were paid to take a ten-week training course, which they needed to take if they were to become Associate Tutors: adjunct staff within the faculty. However, recently Birkbeck brought its pay scale into line with most other English institutions by reducing the payment to PhD students who take the course from £400 to nothing. Birkbeck is able to do that, of course, because it has finally come to acknowledge what was manifest all along, or certainly for the last ten or fifteen years, which is that anyone who wishes to gain paid employment in the sector once they've graduated, must teach. Given that is the case, there's not much incentive for the institution to pay its students to undergo what they will in any case have to undergo – if they don't want to become merely waste product after they graduate.

I did enrol for the ten-week training course three months ago. Students, in order to pass it, needed only to demonstrate their attendance over the ten-week course. It feels slightly cloddish to have to admit that, having signed up for the course, I managed to attend only one of the sessions and then only three-quarters of it. But the session itself, or the content of it, gives some kind of aperture on the current status of 'training', that is to say, the inculcation of the skills that are required of people who wish to teach in British higher education.

The class was led, on the one occasion I did attend, by the head of the PhD Studies at the College, who very apologetically prefaced his discussion – and his preface extended well into the session – with an account of what has happened in UK higher education in the last three years, which was of course an advance to everyone there. But what needed to be explained to the students and aspirant teachers was that the restructuring of fee regimes in higher education, pushed through Parliament in the end of 2010, and due to be implemented at the beginning of the next academic year, had also changed the role of the teacher. So that students who were now training to become teachers at Birkbeck had a different position to students who underwent the same process even two or three years ago. And of course the bottom line here was that students who now undergo training will need to be much more alertly sensitised to consumer demand than they would previously have needed to be. 'Student demand', in this case, is defined as student preferences as they are expressed in various national surveys like the Student Satisfaction Survey, which is conducted by the Student Union.

It was difficult to sit through this for two hours, I found. Literally difficult, in the sense of physically uncomfortable, and painful even, so that I couldn't help but fidget and bite my tongue. Mostly because the apologetic administrator who was nominally taking the class was much more anxious about this than most of his students seemed to be. So that his whole demeanour, the disposition of his presentation, was designed as if in expectation of great furore, uproar, among students who would not submit to this egregious demand that, as teachers, they think in the first instance about consumer demand rather than about anything else, whether it be their relationship to the students as people or about the discipline to which they've committed and its material requirements. This disposition, then, proved to be oddly out-of-kilter with the atmosphere of the class, which was much more inordinately permissive. So, the majority of the students seemed almost surprised that anyone should need to apologize to them in advance about this new hue that their careers in higher education would acquire, should they be so lucky as to *get* careers in higher education, which of course, statistically, most of them are very unlikely to get.

Most students took the line that the situation has changed, the structure has been reformed, this was out of their hands, how could they in any case have hoped to prevent it, given that they are individuals and that since their careers are individual careers, and not collective careers after all, since who thinks about 'collective careers', their task was just to 'get on with it'. And so, having an exhausting and extended ethical debate about the positive and negative features of the reforms seemed to them to be redundant, superogatory, to be a waste of their time, in short, when what they ought to be speaking about is how they might best inculcate in themselves and internalize the attitudes which are required of them. There was a great passion for conformity in the room.

JB-R: It's probably worth reflecting briefly on the White Paper that came out. Sorry, not the White Paper, the Browne Report. That was a large report on British higher education, and one of the demands made within this document was for a sort of highly-structured national system of continuing professional development for people working as teachers within the sector. This is now a year and a half, two years later, being echoed by a demand by the National Union of Students. An article that went round in The Guardian three weeks ago, in which the National Union of Students are now demanding of all teachers within universities that they become part of a continuing professional development structure. The union of lecturers is very much against this. But as the union of lecturers and the National Union of Students are both ultimately controlled by the Labour Party, this is not an argument which will get anywhere, ever. This is more concerning than just initial training programs, but there is a very serious demand that structured employment within institutions is not improved by systems of continuing professional development but, rather, monitored and controlled by them.

JJ: *What does that mean, this professional development?*

JB-R: It means that you as an academic will, or your institution will, continually pay for you to go on centrally-run courses. And it may have impacts on, for example, inspections of teaching, on national standards in teaching. Which ultimately won't be to do with standards, they'll be to do with controlling anyone who doesn't want to do what the government decides is in the customer interest of students.

MV: It's very much framed in terms of student demand, framed in terms of emancipating the student to fulfil their potential as a student by being a consumer. But it's also very much a disciplining tool, a central disciplining tool, the National Student Survey. Obviously, well, maybe not 'obviously', but it's used by administration to re-structure both department-wide and individual teaching loads, administrative duties for instructors. Also, it's used to institute... for example, at Queen Mary, there's a complaints procedure which is being used to restructure the part of the Business school which is obviously inimical to the larger goals that the current administration has for the Business school.

So the various kinds of administrative devices and procedures which are associated with this consumer revolution as it's been implemented in the British university system in the last year or two are being fully wielded by management as disciplinary devices over instructors, over students, over administrative staff. As part, I guess, of the intensification of the auditing culture which is now located on the side of student satisfaction rather than, for example, the REF – the Research Excellence Framework, which has replaced the Research Assessment Exercise. So the point I was just making, in this very dilatory way, was how these kinds of surveys of student satisfaction are disciplinary instruments both for students and, maybe more clearly, for teaching staff. Because it's also used to allocate funding, the Student Survey, isn't it?

Overall, these developments seem indicative of the dictum putting students at the heart of the system, which is the main talking point incessantly quoted from the Browne Report by government officials involved with the restructuring of the universities and people in university governance. The dictum is about re-sitting a highly centralised, opaque, micro-managerial and intractable culture of governance onto the person of the imaginary student who is looking to get the best quality product for a justifiably increased fee. So just like the £9k fees are about displacing education subsidy from a direct to an indirect structure – hugely more expensive for the state in the short and long-run, unless the loans are sold off, which there is every chance they will be – student demand is an imaginary displacement of responsibility from management or the state, ultimately (or its funding bodies and quangos) to the student as the consumer of last (and first) resort. Which displacement is enforced by management and the state of course, in the best interests if the student. The student herself will be too busy negotiating her escalating levels of indebtedness to find her place at the system's heart.

JB-R: And there's a whole business of league tables, which is not straightforward because these league tables are not published by the government. They're published by privately-owned third parties, *The Guardian*, *The Times*... But yes, more and more, the National Student Survey is related to funding. British university funding is complicated as it stands anyway.

JJ: *But what kind of interest, if you should characterise it, what kind of interest is governing the university? You could say, on a general level, these kinds of changes that you are presenting here. What interest is that?*

JB-R: So this is something that's changed significantly in the last two years, and it differs between institutions. So you take, for example, Oxford and Cambridge, they don't really care. They've got lots of money, they don't have any problem attracting students. With the undergraduate education, the main change

which has happened is not in terms of how the institution's run. From the standpoint of the institution, it's not about how much the fees are, it's to do with the fact that core budget has been cut, core funding from the government, so the only way they can guarantee the continuance of their departments is by attracting students. Which, for the vast majority of universities, or departments, becomes more difficult. Their concern is 'can we get bums on seats this year, and how many jobs will it cost if we don't?'

This is a slightly older problem. I remember, I've worked as an administrator in the universities and going for job interviews. I was told 'if you're the administrator on this course, your job is not to administrate the course but rather to guarantee the conversion rate of first-contact applicants acceptance onto this course. Otherwise this course disappears, and you won't have a job any more'.

DH: That statistical figure is a condition of access to further funding. But the question about wider interests can be answered in connection to the issue of discipline. So students, who have now been transfigured into sovereign consumers, might appear to be exempted from, even the beneficiaries of, the process of discipline applied to university teachers. But still, plainly, that isn't the case insofar as the transfer of the fee burden to them means that they have to become endlessly more sensitive to their employment prospects after graduation. That sensitivity to employment prospects means that what gets presented as...

MV: Discipline gets mediated through the students. They become a channel for the discipline from government and financial institutions. So they experience discipline and they displace it.

DH: Sure. But the point is that students are controlled perfectly well by market demands, and it's not necessary to create a thousand institutions to regulate their behaviour in addition to the market.

MV: But it is. Those institutions will proliferate.

DH: Of course. But maybe they are more markedly present at the moment in the university sector in their function as means of disciplining teachers, academics.

MV: Yeah, it's an axiom of New Public Management that the more market discipline you introduce, the more oversight agencies you need to monitor quality.

DH: But the list of scheduled mediations will be something like market demand determines student demand; student demand is monitored, analysed and measured, and then is converted into norms which regulate the behaviour of tutors, academics, course administrators. All of the people who have a pedagogical or informational role in the reproduction of the university as a system in which people can learn. Market demand as a straightforward means of coercion is pretty well obfuscated by means of that chain of apparently only bureaucratic measuring institutions.

JB-R: It's also worth dwelling on the fact that ultimately there's no way that a student can behave to withdraw themselves from becoming this space where market demand enters the university. As a student, regardless of what they do, when they are a student, basically through their bank accounts they're forced into this position. And they're not in a position to say 'well, I'm not paying my fees'. This is not an option for them. Even the most antagonistic student, to be a student, is forced to introduce market demand.

JJ: *'Market demand' is like the labour market, like, future job possibilities, or...*

JB-R: Or buying commodities, which is close to what happens in universities now.

JJ: *But I guess it's qualifying you to have a certain kind of profession.*

MV: Well, education is the commodity that develops you as a commodity in the labour market. So it's the commodity which enhances the value of you as a future labour commodity. Or a present labour commodity in most cases now, especially now.

JJ: *So a student is not only a consumer but also a commodity within this system.*

MV: Yes, especially when the funding comes from the students.

DH: There's an ontology attached to this. The student becomes the bearer of his or her degree, which is what entitles him or her to compete for particular jobs. Of course, entitlement to compete is not an entitlement to get...

JB-R: [*laughs*]

DH: Even meaningful entry into competition requires significant initial outlay on the behalf of the student who wishes to enter that domain.

MV: US$ 50,000 at my old university.

DH: That vocabulary then mushrooms outwards so that students are bearers of degrees, but also, students with scholarships – insofar as they still exist, and their numbers are dwindling and will continue to dwindle – are students attached to research grants. This idea of the modularity of the total package of qualifications, so that the student becomes something like an empty subject who has qualifications plugged into her, is perhaps derived from the increasing modularity of course structures themselves, but they might just be coincident.

JB-R: But also from the standpoint of government, this is not a modularity of the empty student, but the modularity of the student's bank account. So the reason the government increases fees is that it believes it can increase returns based on the structure of employment. They don't need to 'plug in' degrees to students, they need to 'plug in' qualifications that allow for higher earnings into the student's bank account. The student is written out of this equation very early on: at the point of application, aged seventeen.

JJ: *What does it mean, that there's two parts of university – there's the teaching, bringing on a certain tradition of knowledge, a certain profession, but there's also the research...*

JB-R: Less and less.

JJ: *...you are, I guess, as PhDs, also doing research as part of your education. How would you differentiate those two activities?*

DH: So I suppose that first it would be appropriate to note that research, as an activity, will become increasingly a specialist preserve. That's always been the intention of the university reforms. That, currently, every academic institution at least wishes to present itself as a research institution, where academics are engaged in not only drilling their catechisms into the little jars that are assigned to them, but also live the life of the mind, and perform their autonomous research in the beautiful freedom of their unfilled time in their enclosed offices. But that model will become increasingly scarce as more and more institutions are deprived of access to research funding.

So, as research funding is reduced in its absolute amounts, and then is increasingly canalised to larger, more prestigious institutions which are better able to compete for that funding in free competition, other institutions, which previously have sought to promote research and which may have in the last few years attempted to specialize their research profile, will increasingly conduct no research at all. They will merely become institutions that employ, at the cheapest possible rate, academics who are willing – again, because of the structure of the market in which they operate – to do nothing but offer teaching services to students paying less for their degrees, which, in consequence, take less time, be more intensive, and be better integrated into the programmes of commercial vocationalisation. Which are right now being promoted very vigorously by companies via their representatives like the Confederation of British Industry.

JB-R: I'm thinking about the endpoint of this model, at least speculatively, which is what happens with music composers. If you're a music composer, writing mainly for orchestras, the way you make a living now is you write your piece of music and you enter it into competitions. And if you're lucky enough, your piece of music wins a prize, and you might get a performance out of it. This seems to be the endpoint of this restructuring of research, which is not that you get money then you do your research, but you do your research and then subsequently you can enter it into competitions which you might get reimbursed from. That would seem to be the endpoint of where this model might go in the future, miserably.

JJ: *Also, now like at UCL, at the Centre Court, you have this kind of architectonic spectacle, in a way, between Art, and Law, and Medicine, or Science, Law and Art facing each other in the architecture of the main court. And these kind of humanistic ideals within university education, how are they doing?*

JB-R: So I think there's another piece of architecture which is probably worth dwelling on, which is the Help Desk. Which is something which has been pioneered by Birkbeck College, and these structures...

DH: The last vestige of the universal.

JB-R: Well, absolutely. You now h ave a single help desk where any student can go to ask for any help with any problem. Probably not academic help.

I got an email this morning from a friend who's working at Middlesex, and they've just got an email from their management talking about the centralisation of administration. And they too are having a new Help Desk. But their administrative Help Desk is also going to answer all queries about the library and all academic resources that the university holds. So, you have this sort of transformation from what might have been the universal, interdisciplinary character of the university to the Customer Help Desk that can help with any of your problems but not really help academically. But it's somewhere to go if you have a problem, at least. [*laughs*]

JJ: *It's a quite nice metaphor, but it's in a way individualised completely – you ring or call as an individual to the Help Desk.*

JB-R: No, no, you don't ring or call, you queue for about two hours. [*laughs*]

DH: You can ring or phone but if you do so, you are inviting immediate eviction by the security forces, who also increasingly are generalised.

To answer the question about general education, or generalised education, simply, that model is so incontrovertibly toxic from the perspective of the new system of funding allocation based on consumer demand as a screen for employer demand that it is no longer much mentioned in the documentation which is produced by the defenders of the new funding regime. One of the reasons why they do not need to mention it is perhaps their most prominent antagonists, the vociferous defenders of the old system, were not exactly advocates for that idea either. It's difficult to see when, in the modern history of the British university, which I suppose might be dated to the foundation of UCL – the end of the 1820s – and the reorganisation of the syllabi at Oxford and Cambridge in the 1860s or 1870s – there has ever been a serious attention to this question of the necessity of a general education.

MV: It didn't have a liberal arts revolution, in other words.

DH: No.

JJ: *But I also wanted, in terms of that, to then see the struggle more in terms of trying to fight within the given university, or could there be a way out of this system. Studying for many years of your life. I'm just wondering where the struggle is located, where's the site of contestation.*

JB-R: One of the things about the structures, to make it more concrete, we might talk about the structure of the seminar. It seems very clear that the marketisation of education has had a hugely pacifying effect on the possibility of a seminar taking place in university now. Where once there might have been discussion, students have become totally submissive and passive with regard to authority or teachers in that setting. A seminar is no longer a place for debate and discussion, but rather a place where you can be given a bit of knowledge and go away. So the seminar has degenerated into a lecture almost always. This is the concrete experience of people across the arts and humanities, I don't know about elsewhere, over the last decade or so.

That doesn't mean that demanding a seminar might be a site of struggle, unfortunately.

JJ: *Is there a process of people setting up their own seminars?*

JB-R: I guess the sites of struggle are most apparent are struggles over space, over space within universities. Common rooms have disappeared. Staff rooms have disappeared. Any communal space that might have existed for the type of productive academic work that exists outside the possibility of regulation have disappeared. Where they haven't disappeared, they've become chain coffee shops in the university. But there is a struggle over space there, in the university.

DH: Colonised by the booking system.

JB-R: Yes.

DH: There's lots of space of course, all the time. But you don't have access to the booking system.

Hon. President: the Earl Russell, OM, FRS
Hon. Vice-President: the Countess Russell

The Bertrand Russell Peace Foundation Ltd

telephone: 01-930 4209, 4081
cables: Russfound London SW1

Directors: K Coates, C Farley, R Schoenman,* R Stetler,* (*USA)

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arrangements being made at Rivington Street be transferred directly to the name of the Antiuniversity, and likewise the electricity charges and the coin telephone box. The arrangements for this could go ahead as soon as we have your agreement. These alterations would require readjustments in the payments that you are making, but there should be no difficulty about these. We should like to arrange a new rental which would be exclusive, leaving you to pay directly for the electricity and telephone. At our original calculation, this would mean reducing the rent by £6.12.0. per week with respect to electricity. At the same time, however, we must make some arrangement which covers the fact that not only is the Foundation at present making a loss which it cannot afford on the rental of Rivington Street, but also we have not taken into account the depreciation of the premises. You advised me that the Antiuniversity is looking for alternative premises. In these circumstances we should agree upon a new lease under which you either agree to increase the rent to enable the Foundation to redecorate the premises when you leave them, or alternatively you agree to restore the premises to their original condition before the termination of the contract. Perhaps at the same time we should make it a condition that the lease can be terminated by three months notice on either side.

I hope to hear from you about all this at your earliest opportunity. With many thanks,

Yours sincerely,

Chris Farley

Chris Farley

Antiuniversity of London

It has been necessary to give up the premises at Rivington Street because of lack of funds, and until we have more money, courses and seminars are being held in members' homes and other places. Information about all meetings can be had by writing to 1, Sherwood Street, W1 or by telephoning Bill Mason at 01-289-0998.

The registration fee is now £5 a year starting in September and will admit members to all courses, but unless cards are shown a visitor's fee of 5/- will be charged. Notification of all public lectures sponsored by the Antiuniversity will be first sent to members who will be able to attend at half price. We hope to arrange that membership cards may be used to obtain the usual student discounts. Any member who has already paid for the summer session will be sent a year's membership.

A room will be rented in a pub for a general meeting and get together on the second Friday in September when future courses could be discussed. The time and place will be known by the last week in August - ring Bill Mason after that for details.

Courses now meeting are:

- Action Research Project on Racialism
- Roy Battersby / Leon Redler / Roger Gottlieb
  Time and Timelessness
- Bob Cobbing / Anna Lockwood
  Composing with Sound
- David Cooper's Seminar
- Roberta Elzey Berke
  On Finnegans Wake
- Guerilla Poetry Workshop

(...over)

COMMUNITY SERVICES

FREE!

THE NEIGHBOURHOOD SERVICE: 34 Tavistock Crescent, W11. PAR 9883. Daily 9.30am-11pm. Free legal advice for county & magistrates court proceedings, depressives & young addicts in need of help & advice as well as cases of acute distress, especially housing.

LAW SOCIETY (Legal Aid), 113 Chancery Lane, WC2. 242-1222.

LONDON WELFARE OFFICE FOR THE HOMELESS, 12 Northumberland Ave., WC2.

INTER-ACTION TRUST, 72 Chalk Farm Rd., NW1. 485-9224. Benefit performances. Inter-Action offers performances of its plays at Ambience to active community groups. Able to raise up to £50 a show. Woodwork & metal tools — available to groups doing community arts & crafts work with kids. Insurance requirements must be met. Other groups can earn bread by using machines on paying costs.

NATIONAL COUNCIL FOR CIVIL LIBERTIES, 4 Camden High St., NW1. EUS 2543. If you believe that the treatment you have received at the hands of the authorities is unjust, call them. Their finances are somewhat shaky so why not join for £2 per year?

OXFORD: BIT information service — 24 hour. Tel: 56535.

BIT is your information/assistance service. Tel: 229-8219 (24 hour service).

RELEASE: Call 603-8654 if you are busted for drugs. (24 hours). Release gives information and advice on arrests, drugs, rents, jobs, divorce, immigration, civil rights and any other problems. Drug file, research & reference library: up to date collection of books, medical papers & press cuttings on drugs etc. Also Sci-Fi etc. Books lent, books wanted. Call at 50a Princedale Rd., W11, or Tel: 229-7753. Office hours 10.30-5.30pm weekdays. Late nights to 10pm. Monday & Thursday for TV, coffee and legal service.

DIGGER medicine at Arts Lab: free & confidential service & advice for medical problems. 182 Drury Lane, WC2. Sundays around 9pm.

CITIZENS ADVICE BUREAU Head Office, 26 Bedford Sq., WC1. 636-4066. Offices are all over London and will give advice on almost any problem.

CENTRAL INFORMATION BUREAU: 16 Great Russel St., WC1. 580-0478. Advice about lodgings, social clubs, etc to all girls who are coming to work in London.

ANTI-UNIVERSITY OF LONDON, 1 Sherwood St., W1. Call Bill Mason (289-0998) – for information about courses, seminars & meetings.

FREE REICHIAN character analytic vegetotherapy for emotional disturbances for the genuinely poor. 874-6039. for details.

SEMINARS on drug use & abuse every Tues at St. Anne's Hse., 57 Dean St., W1. 8pm. Details from Rev. Ken Leech 437-5006.

DISCHARGED PRISONERS. The Goldbourne Centre provides accomodation at 92 Goldbourne Rd., W10, and for married people at 1 Rothwell St., Fulham, SW6.

LONDON PREGNANCY ADVISORY SERVICE 629-9575/6

CONSCIENCE & MILITARY SERVICE — The volunteer body for advice on the rights of conscientious objectors is the continuing committee of the C.B.C.O. ref. F.C., 6 Endsleigh Street, WC1.

DRAFT COUNSELLING SERVICE: Up tight with the draft — call support, 5 Caledonian Rd., N1. Now open Thursday nights only, 7.30pm-9.30pm. 24 hr. answering service. 278-1976.

LONDON SCHOOL OF NON-VIOLENCE in the crypt of St. Martins in the Fields, Trafalgar Sq. Monday: Non-violent politics with Satish Kumar. Tues: philosophy class with Jeffery Ash. Thurs: Guest speakers 6.30pm.

LONDON ARTS LAB

182 Drury Lane, WC2.

ALSO — now for an indefinite run. 'Grains in the West End', Swan plus Vicki plus Nemo. Evenings courtesy of the Joy Legion & Insect Trust. 'Chew Well Bob'. Regular. Drift Proud. Exeess. Risque Tout'.

FILMS

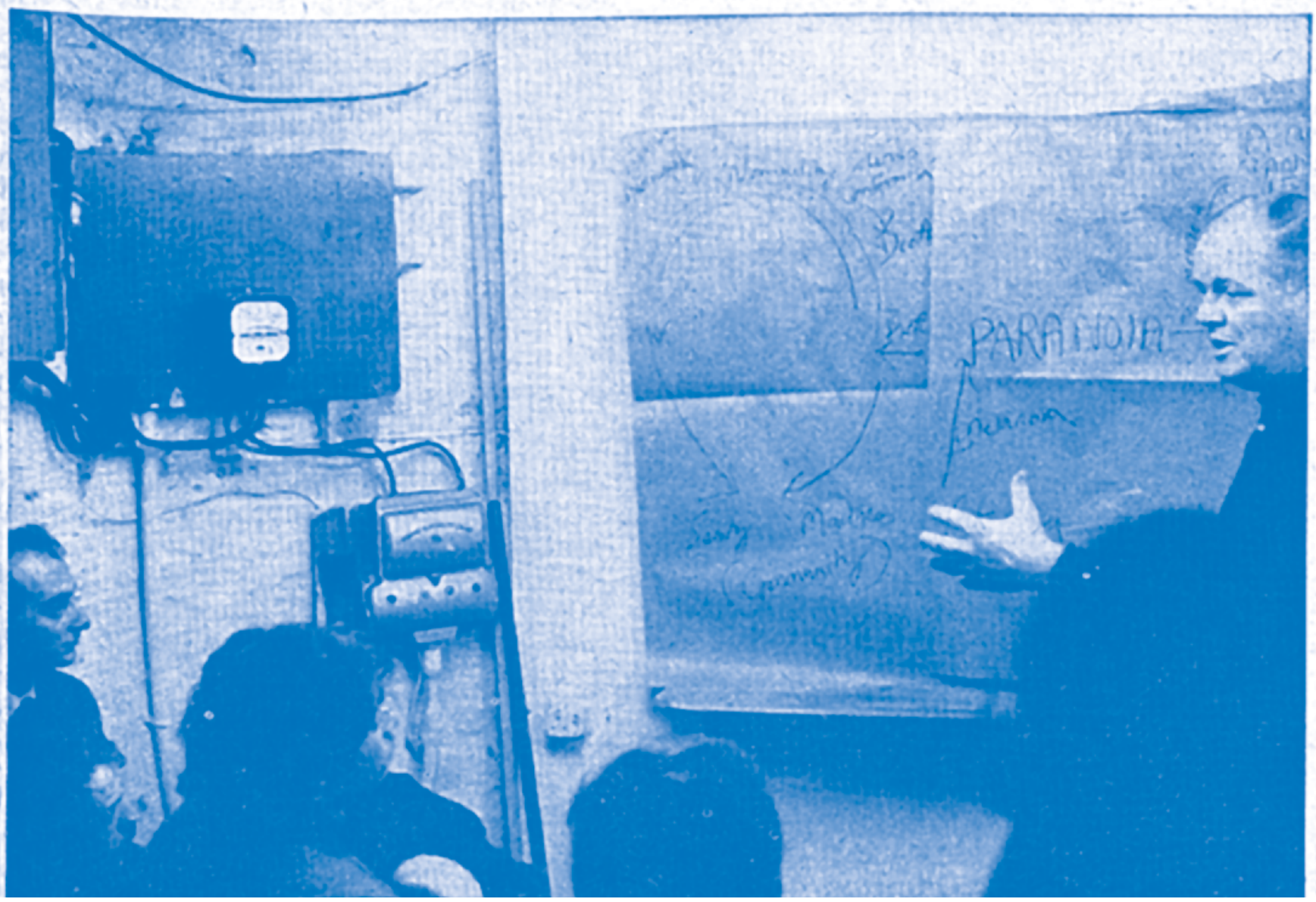
Mixture of underground (8mm & 16mm) classics; double screen screenings; junk film; erotic;

THE JEFF MOORE DANCE THEATRE COMPANY — Moving Being, have a short season at the Arts Lab perform performing a new work, 'Benediction'. Nightly 10.15. Tues-Sun, 5/-. One of the best & only new dance companies in London and shouldn't be missed.

MUSIC: Acoustic Musicians wanted. Electric People.

succeeds, we shall eventually count the antiuniversity.

Psychology lesson



JOHN HAYNES

Antiuniversity of London – Antihistory Tabloid
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