

could merely assist him in controlling that racist prejudice; *it could not remove it.*

As we have emphasized repeatedly in connection with the traditional best forms of psychoanalytical practice, (11) psychoanalysis as such inevitably fails to go beyond such limited achievements because it has failed to recognize and account for the fundamental features of human mental life, the creative processes. It is only the development of creative mental activity in a socially useful way which enables the individual to "grow" the quality of personal character he previously lacked, and in that way to positively overcome the cathexized infantile refuse he has carried forward into adulthood from his childhood circumstances.

Something related to that specific achievement occurs as the individual from backward cultural circumstances is assimilated into a modern industrial setting. It is not the assimilation of specific elements of learning that is decisive to this effect. It is *the process of progressing* from a culturally impoverished to a richer world outlook — *the process of progress itself* — which compels him to resort to his mental creative potentialities in a sustained and directed way. The result of such a process of assimilation is a significant diminution of the paranoid tendencies — **those same paranoid tendencies which cause the notorious wildness of the "drunken Indian."** It is not the primitive individual's genetic disposition which makes him pathetically susceptible to effects of alcohol in that way; it is the relative *paranoia* characteristic of the primitiveness of the culture in which he was matured.

On scientific grounds, therefore, it must be concluded that the confrontation aspects of the civil rights and other racial-issue movements have not contributed to diminishing racist prejudices anywhere as a "therapeutic" result of the confronting of the racist. *Exactly the opposite*; "attack therapy" confrontation by itself merely exacerbates paranoid fears. However, without actually contradicting a word of that, there is no doubt at all that apart from the confrontation, the civil rights movement as seen by southern white workers tended to alleviate racist prejudices to the extent that the civil rights fighter was seen as a person of enhanced human dignity, as a person awakened to new qualities of respect which the racially prejudiced person found an attractive quality of a potential ally.

Not overlooking the collateral ("self-respect") aspects of the civil rights movement itself, it was not the confrontation tactic but the objective improvements in the material cultural conditions of life in the southeastern states' industrial beltways which has substantially and predominantly eliminated Jim Crow as a *practiced* world outlook of white workers of that region. Moreover, confrontation per se (apart from the "self-respect" features) was directed not, effectively

or intentionally, to destroying racist prejudices, but to creating a circumstance in which the southeastern states could be forced to assume a major portion of the costs of the runaway plant drive.

The economies of pro-segregation movements of the 1960s and 1970s in the northern states (especially) bring us to the truth of the matter.

The Special Case of "Community Control"

The motive for the Rockefellers' 1960s promotion of pro-segregation corporatist counterinsurgency in the northern states' urban centers is identical with their motive for promotion of the integration confrontations in the southeastern states: to increase their role as a source of financiers' debt-service income at the expense of the incomes and social services of the populations in the targeted cities and states.

In the northern states, the Rockefeller brothers were confronted by two main oppositional forces blocking their attempts to reduce real wage incomes, undermine working conditions, and cut social services. The first was the organized labor movement, including its burgeoning public employees' complement. The second was the powerful urban political machines, whose ability to politically control and contain the labor movement depended upon the maintenance of established standards of employment and public service. The gist of the Rockefeller brothers' tactical solution to such problems was to create an alliance between "radicals" and lumpenized and semi-lumpenized urban populations around demands and campaigns directed to dividing and weakening both the municipal political machines and trade unions generally.

The broad municipal counterinsurgency tactic employed and deployed was to fragment city machines into a proliferation of smaller heteronomic units of arbitrarily redefined parochial special self-interest, each competing for an enhanced share of a shrinking total allocable real public revenue and real value of public services. In line with the Kheel-type brainwashing technique outlined above, the key to this tactic was defining attainment of "local community control" as the first and primary objective, and despoiling of targeted "competing" interests of the moment as the constant secondary objective.

The attack on the trade unions was either directly subsumed in the municipal counterinsurgency tactic, as in the case of the New York City teachers' union, or so closely, "algebraically" modelled on "community control" corporatist ideology and tactics that forces could be deployed from the first to the second without much intervening retooling of the dupes by their programmers. After the municipal unions themselves, the construction unions were the primary initial targets of the fascist lumpen movement.

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