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RECLAIMING MASCULINITY  
PRESENTED TO THE WASHINGTON ETHICAL SOCIETY  
OCTOBER 3, 1982

OPENING WORDS

The opening words are by Herb Goldberg: "Women at least know they're oppressed. Men have heard for as long as they can remember that it's a man's world and that they are the privileged sex. What they often discover too late is that their privileges include the right to live lives of mounting frustration, weariness and loneliness, and to die earlier than their female counterparts."

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"For American men are raised by parents, conditioned by society, and often encouraged by women to play the role of lover, husband, parent, breadwinner, strong and silent man, whose impossible demands psychically cripple and eventually physically kill him."

*-Herb Goldberg*

ADDRESS

"Reclaiming Masculinity"-- ever since I announced my title, I've been teased by women. "Don, I didn't know you lost your masculinity. Where'd you lose it? In the back seat of a car?" I've heard ~~those~~ <sup>that</sup> more

1 than once. But today I want to talk to the men. I  
2 thought only about men when writing this, stories about  
3 men, and ~~I'm talking to men~~. I'm sure a lot of this  
4 fits for women, but ~~I don't know about that~~. I'm  
5 talking to the men.

6 I chose this subject because for some reason  
7 over the last four or five months I've seen a lot of  
8 articles about men and women. Actually, every one of  
9 them was done by a woman<sup>a</sup>, ~~but~~ I read these articles, and  
10 one of them particularly grabbed me, ~~and that~~ an  
11 interview with Robert Ely ~~was done~~ <sup>in which</sup> he refers ~~in there~~  
12 to a Grimm fairy tale, ~~which, because of my teachings in~~  
13 ~~the Sunday school, I have been interested in in the last~~  
14 ~~couple of years. He refers to a Grimm fairy tale that's~~  
15 about a wild man, and he says it's a very good allegory  
16 for a boy becoming a man.

17 So I look<sup>ed</sup> it up and I read it and read it and  
18 read it a number of times, ~~and~~ I'm very struck with what  
19 a wonderful allegory it is. ~~So~~ Today I want to use it  
20 as a framework <sup>by</sup> and ~~I want to~~ <sup>ing</sup> tell the story, describ<sup>ing</sup>  
21 the characters in it.

22 There are four major male characters we're  
23 going to get to know. The first ~~one~~ is the brave  
24 knight; ~~he~~ he is an ideally integrated, pure man.  
25 Then there's a gardener; ~~he's~~ a disciplined and

1 creative man. Then there's the child prince; He's a  
2 sensitive and caring man. And then there's the wild  
3 man; He's primitive and he's passionate.

4 ~~Now~~ my thesis is that men, each of us, are  
5 challenged to integrate these arch<sup>e</sup>types, and that every  
6 day of our lives, every year, we are in situations that  
7 confront us <sup>with</sup> ~~and we have to make~~ a choice. ~~and~~ It is the  
8 nature of <sup>the</sup> ~~these~~ decisions that we make that determine  
9 which of these aspects of ourselves come out <sup>are</sup>  
10 elicited <sup>and</sup> how those aspects of ourselves relate to  
11 each other. Do they have a balanced relationship, or is  
12 one kept way back out of sight? But the choices ~~that we~~  
13 ~~have~~ are always here. They're here today and they're  
14 here tomorrow. And any part of our masculinity <sup>ity</sup> that we  
15 may have left out in previous choices, we can always  
16 grab back ~~and~~ ~~at~~ at any moment, ~~that's in front of us.~~

17 Now as I see it, brave knights among us are  
18 rare. And if I have a subthesis here, it's that <sup>at this time</sup> it is  
19 particularly the wild man ~~at this time~~ that we have to  
20 bring into a more appropriate role. <sup>B</sup> But that's what the  
21 fable's about, so let <sup>us</sup> me start the fable.

22 The story begins, of course, long ago and far  
23 away in a kingdom that is much like most kingdoms of the  
24 period. In the middle was a castle with a courtyard  
25

1 and the town's around it and there's some farmland and  
2 then a forest. ~~And~~ Each week the hunters of the king  
3 would go into the forest and hunt game and bring it  
4 back, not only for the royal table but for the whole  
5 town.

6 But one week, the hunters didn't return. And  
7 the second week, a second group of hunters went out and  
8 they didn't return. And then again a third week, the  
9 same thing happened. No hunters returned. So the king  
10 began to fear for all of his hunters, for his people,  
11 for the children and lovers who played in the woods, for  
12 the witches that gathered herbs. ~~And~~ he said, "No one is  
13 allowed in the woods anymore. I decree that they are  
14 too dangerous and it's forbidden to travel in the woods."

15 The people learned to live without the meat,  
16 the game, enjoying the woods, the herbs. And it was a  
17 sadder time.

18 Now how does this kingdom, as it's described,  
19 relate to us? Everyone of us, I think, every  
20 generation, every civilization, faces a similar dilemma  
21 as this kingdom <sup>--</sup> surrounded by the dangerous unknown,  
22 the dangerous unknown <sup>that</sup> ~~is~~ actually contains a lot of  
23 bounty <sup>and</sup> wealth. But unless we want to face some risks  
24 and go into that unknown, we're not going to get  
25 anything out of it.

1 Certainly the ancient Greek merchants of  
2 Athens faced the unknown when they had to cross the  
3 Mediterranean to visit Italy, Spain, Africa, Egypt and  
4 Persia and the <sup>if</sup> strange people and cultures. They must  
5 have had that feeling. Or the Europeans <sup>when they eat</sup> crossing the  
6 Atlantic to the <sup>M</sup> Americas, and the Americans <sup>when they moved</sup> ~~moving~~ west.

7 But we also have it today. We have now ~~maybe~~  
8 not ~~any~~ physical spaces, but some <sup>equally</sup> dangerous territory  
9 -- how to bring world peace, <sup>how to</sup> solve world hunger. These  
10 are dangerous territories to go in. <sup>to</sup> ~~But even~~ More  
11 personally, we each in our lives have some dangerous  
12 territory. It could be our family. It could be the  
13 workplace. Some kind of unknown ~~that we don't know about~~  
14 that we need to move into or else be victim to. What  
15 kind of pleasures do we perhaps deny ourselves? A  
16 commitment to a love relationship? Or do we deny some  
17 pleasure in our sex life that could be there ~~that's~~ <sup>but</sup>  
18 ~~isn't~~ <sup>isn't</sup> Or a family that's supportive and nourishing, or a  
19 workplace that's enjoyable and eliciting <sup>s</sup> ~~a~~ a lot of  
20 creativity from us?

21 Now we can avoid the dangers in these  
22 situations and the bounty that might come from moving into  
23 <sup>them</sup> ~~in~~, or we can be creative, transforming agents who  
24 change the way we are at our workplace or in our family  
25 or ~~how we are~~ in bed.

1 ~~Now~~ This idea of ~~this~~ <sup>a</sup> transforming personality  
2 is a philosophic<sup>al</sup> theme that runs through Ethical Culture  
3 thinking for the last 100 years. You constantly see<sup>e</sup>  
4 strains of it. <sup>One</sup> ~~the~~ idea behind it is that the ultimate  
5 effect of all of the little decisions that we make in  
6 our ~~life~~ <sup>lives</sup>, and the big ones too, the ultimate effect of  
7 how we use our time, our resources, what we want, what  
8 we get, what we do, how we are with people -- the  
9 ultimate effect of all of that is to create a  
10 personality in ourselves. You know, the personality in  
11 some way is the sum total of all we choose, or the kind  
12 of person that chooses this kind of thing.

13 So the ultimate product of the workplace and  
14 family, the ultimate purpose, is the kind of people  
15 we're becoming. ~~well~~ <sup>idea</sup> The ~~story~~ of ~~the~~ choices becomes  
16 even more clear if I go back to the story, which I will.

17 One day a brave knight <sup>came</sup> ~~comes~~ to the kingdom  
18 and heard the story. He <sup>was</sup> ~~is~~ much moved by the plight of  
19 these people. ~~so~~ He <sup>went</sup> ~~went~~ to the king and <sup>said</sup> ~~says~~, "I'd  
20 like to explore the forest and find out what's in  
21 there." The king said, "I'm afraid you'll never  
22 return. I can't allow it." The knight <sup>said</sup> ~~says~~, "I'll take  
23 the risk; you don't have to be afraid for me."

24 So the knight and his dog <sup>went</sup> ~~go~~ into the woods,  
25 and the game <sup>was</sup> ~~is~~ plentiful now. It <sup>d</sup> ~~hasn't~~ been hunted



1 for a while. And the dog <sup>was</sup> ~~is~~ having a great time chasing  
2 the game. ~~all over~~ All of a sudden, though, he <sup>came</sup> ~~comes~~ to  
3 a pool and he <sup>couldn't</sup> ~~can't~~ go any further. ~~As the man watched~~  
4 The dog <sup>was</sup> ~~is~~ barking across the pool, around the edges of  
5 the pool, and as the <sup>light</sup> ~~man~~ watched, to his horror, a big  
6 hairy, powerful arm reached <sup>bed</sup> ~~d~~ out, grab<sup>ed</sup> his dog, and  
7 pull<sup>ed</sup> it under the water.

8 What <sup>was</sup> ~~is~~ the man to do? What would you do?

9 It's incredible. An arm comes out of the water and  
10 drowns my dog! That's incredible! What are you going  
11 to do? You run like hell back to the king and say,  
12 "You're right. That's no place for people to be!"

13 Now how many times in my life do I actually do  
14 that? That there's some authority ~~that~~ I don't want to  
15 ~~have to~~ face or some relationship I'm afraid I'm going  
16 to <sup>be</sup> ~~get~~ engulfed in if I commit myself to it. There are  
17 tasks I don't want to take on because <sup>they</sup> ~~it~~ will cause too  
18 much work for me and I'm probably going to fail in the  
19 end and I don't want to feel bad. There are people I  
20 just don't think I can make it with.

21 So there are a lot of those "Let's get out of  
22 the woods" <sup>(?)</sup> "It's not a safe place" <sup>(?)</sup> and "Let's run" <sup>situations.</sup>  
23 But there's also the reaction to jump in the pool, swim  
24 to the middle, dive down, wrestle that arm, get the dog  
25 back and swim ashore! Before and after all the wars,

1 you get these people, these macho heroes who ~~are~~ are  
2 eulogized. But ~~think~~ in the long run, ~~because~~ that  
3 kind of reaction <sup>mostly</sup> leads to getting drowned with your dog.  
4 Or ~~the~~ <sup>you</sup> can stand on the bank, beat ~~your~~ <sup>your</sup> breast  
5 hysterically, <sup>and shout,</sup> "What a world we live in! You ~~can~~ go in  
6 the woods anymore and they drown your dog! What a  
7 world! I hate it! It shouldn't be this way!"  
8 Hysterical.

9 Or you can deny your feelings. "You know,  
10 it's lucky it was the dog and not me. Damned dog."

11 Now the brave knight doesn't do any of these  
12 things. He returns to town; he gathers up all the men  
13 he can get to help him; he arms them with buckets and  
14 ropes and they go back to the pool. <sup>bucket</sup> One <sup>at</sup> a time, they  
15 ~~bucket~~ <sup>haul</sup> out the water out of this pool. And before long,  
16 they begin to see a large, wild, hairy, primitive man.  
17 So they wrap the ropes around him and they lead him back  
18 to town.

19 Now this is the last time we're going to see  
20 <sup>a</sup> ~~the~~ brave knight until the end of the story when we see  
21 another one, so I just want to say something about him  
22 as we say goodbye here. First of all, he's  
23 compassionate and he has some courage. He dares to  
24 penetrate the forest and look and find this pool. He's  
25 willing to get into the pool and find out what's in it.

1 And I think that relatively few of us really like to  
2 look ~~at~~<sup>at</sup> the unconscious that's in us. Do you ever catch  
3 yourself doing this? Sometimes I'm suddenly aware <sup>;</sup> "Hey,  
4 I'm in the middle of a thought or a fantasy and it is  
5 outrageous; it's violent, it's ucky, it's awful." And  
6 then another thought says, "Kill that, get it out, stop  
7 thinking that. Isn't it awful that I thought that!  
8 Imagine that; it just crept up on me!"

9 That's a completely different relationship  
10 with the pool. That's not exactly ~~bucketing~~<sup>bailing</sup> it out to  
11 see what's in there. ~~was~~<sup>The knight</sup> did that, and that takes  
12 courage.

13 ~~But he also~~ Besides having this passionate  
14 will to do something, he ~~had~~<sup>also</sup> ~~a lot of~~ reason and  
15 discipline. I mean, ~~he~~<sup>(bail)</sup> ~~got~~ it out! He went to get  
16 help. It took planning and preparation, and ~~was~~<sup>activity</sup>  
17 ~~that's crazy bucketing it out~~ ~~And it takes that kind~~  
18 ~~of~~ patience, ~~I think~~ but he had all that. That's what  
19 made him a brave knight.

20 Meanwhile, the king decreed that an iron cage  
21 ~~was~~<sup>would</sup> be built in the middle of a court, and the wild man  
22 ~~was~~<sup>would</sup> be put inside the iron cage. And there ~~was~~<sup>would</sup> only  
23 be one key made, and he personally ~~was~~<sup>was</sup> going to hide it.  
24 And people ~~can~~<sup>could</sup> go back in the woods again. But if  
25 anybody open~~s~~<sup>ed</sup> the cage, the penalty ~~was~~<sup>was</sup> death.

Who ~~was~~<sup>was</sup> this wild man <sup>in the</sup> cage? Well, I can feel



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him inside sometimes. <sup>Can</sup> ~~do~~<sup>you</sup>? The women are saying  
 yes. What is this? Well, maybe I <sup>am</sup> ~~am~~ talking to the  
 women. Okay, you know that wild man caged inside?  
 Well, in me, he's angry, he's self-indulgent and <sup>he's</sup>  
 sexually insatiable. He'd just love to be turned loose  
 and destroy all of that fancy fine web of my life.

Remember W. C. Fields in "The Millicaire?" He  
 buys all those jalopies and he looks for roadhogs and  
 doubleparkers and then rams them with his car? Can you  
 consider rebelling from your daily routine? Sleeping  
 late? Going to the supermarket, filling you<sup>r</sup> ~~up~~ cart, and  
 then go<sup>ing</sup> ~~ing~~ right by the cashier's line to the parking lot?  
 Can you imagine feeling aroused and just grabbing  
 whatever woman appeals to you? ~~I mean~~ <sup>What</sup> would life  
 be like if we lived it that way? It ~~was~~ <sup>would</sup> be a wreck, a  
 wreck! You've got to be kidding. It would be a wreck!  
 Your friends would ostracize you. Your wife would sue  
 you. Your boss would fire you. You'd be put in jail.  
 I can't live like that.

The wild man's masculinity right now is caged  
 by a lot of condemnation. <sup>It's</sup> ~~being~~ blamed for wars like  
 Vietnam, the popular mythology, and the nuclear arms  
 race. ~~It's~~ <sup>It's</sup> associated with redneck discrimination  
 against ~~Blacks~~. It's depicted as pig-like chauv<sup>a</sup> ~~anism~~  
 that uses and abuses women as sex objects or servants or



1 me my ball back." "Not until you open the cage, kid," says  
2 the wild man.

3 He runs home. The next day he comes back and  
4 he says, "I really want my ball. That's my favorite  
5 golden ball. I need my golden ball. Would you give me  
6 my ball back?" ~~He~~ "OPEN THE DOOR!" is the reply.

7 ~~Well~~ On the third day, the king goes on a  
8 hunting trip out of town and the boy goes to the cage  
9 and he says, "Listen, I can't open it. I don't even  
10 have the key. I don't even know where it is." So the  
11 wild man says, "That's easy. I know where it is, and  
12 I'll tell you, and it's going to be very easy to get it."

13 Now where do you suppose the king hid the  
14 key? Maybe in the wine cellar, <sup>or</sup> in the attic, <sup>maybe</sup> or he gave  
15 it to a palace guard ~~to keep~~ to keep. No. The  
16 wild man says, "The queen, your mother, has the key.  
17 It's kept in her bed beneath her pillow." Um,  
18 Freudian. This was long before Freud, you know.

19 ~~Now~~ Let's take a break here and explore the  
20 persona of the child prince. Let's see if we can  
21 recognize him. Now he lives within a realm, the kingdom  
22 of his mother and father, the king and queen. ~~Now~~ He is  
23 very safe and very provided for, as long as he pleases  
24 the king and queen, his mother and father.

25 ~~Now~~ The only real difficulty he has in life is  
if they're displeased, because he doesn't have any trade

1 or discipline of his own. He's not really autonomous, he  
2 ~~usually~~ depends on them and this environment they set up.  
3 His father, though, is often busy ~~by~~ being the king, and  
4 so he spends much more time with his mother, who becomes  
5 his special protector within the realm, even sometimes  
6 to his father, who doesn't know him quite so well.

7 ~~usually~~ Robert Bly, the poet ~~that~~ I mentioned  
8 before, comments that one of the greatest losses of the  
9 Industrial Revolution is the relationship between father  
10 and son. <sup>He says</sup> ~~His comment about it is~~ that through most of  
11 human history, economy and politics and all continues  
12 because of the apprenticeship that the son would <sup>serve</sup> ~~learn~~  
13 <sup>with</sup> ~~from~~ the father, and therefore the son would spend a lot  
14 of time with the father, and would experience firsthand  
15 what it is to be a man as well as a carpenter or  
16 shepherd or whatever, ~~else, but what it is to be a man:~~  
17 ~~Now~~ <sup>also</sup> The man would <sup>also</sup> have some self-conscious experience of  
18 being aware that there's someone out there repeating,  
19 replicating who I am, and <sup>he</sup> would become therefore more  
20 conscious of his own <sup>sense of</sup> ~~what-it-is-to-be-a-man.~~ ~~and~~ Today  
21 the women tell the boys how to be a man, and ~~therefore~~  
22 the child prince sees masculinity <sup>it's</sup> ~~more than~~  
23 mostly <sup>from</sup> from a feminine perspective on masculinity. Now  
24 that in itself is an interesting topic, and let me just  
25 go into it a little bit.

1 If I were going to think about what a feminine  
2 perspective on masculinity would be, how it would be  
3 skewed, it would be that one important difference -- you  
4 see, I think, a lot of the psychic issues <sup>would be</sup> similar,  
5 but there's a <sup>in</sup> balance difference. ~~But~~ one important  
6 difference is the fact that most men are physically  
7 bigger and stronger, and whereas the woman likes that  
8 strength (<sup>like</sup> -- ~~the~~ opening jars --) ~~likes the strength~~ when  
9 it defends her and works for her, <sup>she</sup> ~~she~~ has some fear when  
10 that strength is turned against her. ~~So therefore~~ the  
11 wild man becomes particularly dangerous. So we take  
12 particular care, not necessarily to bury <sup>or</sup> ~~hide~~ the  
13 wild man, although that probably happens, too, but at  
14 least to harness the wild man. ~~at least to harness the~~  
15 ~~wild man.~~

16 Okay. The child prince persona <sup>in</sup> men, I  
17 think, has been on the rise. It's benefitted from ~~the~~  
18 ~~think~~ very good nurturing by mothers, <sup>a</sup> good attitude  
19 about it, <sup>and from</sup> ~~the~~ feminist movement. ~~all~~ <sup>all</sup> of  
20 the judgments we've come up with recently against the  
21 wild man I think <sup>have</sup> supported the child prince. It's  
22 acceptable today in a <sup>large</sup> ~~part~~ part of middle-class  
23 America <sup>---</sup> ~~it is acceptable today~~ to  
24 feel needy and to cry in a woman's arms and still feel  
25 your manhood. It's acceptable to be tender and care for



1 an infant and still feel yourself to be a man. And  
2 it's acceptable to do housework and to take the bottom  
3 position in a conjugal bed and still feel your manhood.

4 Now if you do these things, <sup>you may think</sup> ~~it may seem~~ -- "Of  
5 course!" But I would maintain that the first time, <sup>it happens</sup> ~~that~~  
6 there is a certain amount of fear and self-doubt to go  
7 through. Am I on the bottom here because I'm not really  
8 a man? I mean, if I were a man I'd be on the top,  
9 wouldn't I? What if somebody saw me on the bottom?

10 So there is that barrier to move through, and  
11 ~~it~~ it took a lot of courage to let the child prince have  
12 its place and space.

13 My thesis here calls for something even more.  
14 It's a new integration, a unity for this child <sup>f</sup>prince, a  
15 return of that golden ball. Now notice that the golden  
16 ball is not held by some wise old guru. Nor is it held  
17 by some beautiful, benevolent Jesus. This wild man,  
18 fresh from the muddy depths of the primitive unconscious,  
19 is holding the golden ball. Now what <sup>is</sup> ~~is~~ the golden ball?

20 It's very common in fairy tales, <sup>as</sup> ~~for~~ those of  
21 you who are Grimm readers, <sup>KNOW</sup> to have children, boys and  
22 girls, playing with golden balls. You remember the frog  
23 prince <sup>where it</sup> ~~which~~ the princess drops the golden ball down a well,  
24 <sup>where it</sup> ~~which~~ is retrieved by a frog with whom she has to  
25 negotiate something. Similar pattern.

1                   The golden ball symbolizes) In these fairy  
2 tales, the unity of personality that seems fairly  
3 spontaneous in children. But as their scope broadens  
4 beyond age 8 or 9 or 10, before puberty, they lose their  
5 "golden balls"; They lose the unity of personality. ~~and~~  
6 One of the basic ideas here is that one of the forces  
7 ~~that are~~ in us, that moves us through life, is seeking to  
8 get that unity of personality back as an adult.

9                   Let's return to our story. *The wild man has*  
10 ball and the boy wants to get it back. Now the boy has  
11 some choices here. He can abandon his golden ball  
12 altogether and just live without it, <sup>---</sup> stay a child  
13 prince, forgetting the wild man, just remembering that  
14 he's there but he's caged in the middle of the courtyard  
15 and he's got my ball. "So what? I don't need it  
16 anymore." Or he could present the whole problem to the  
17 king and say, "This guy has my golden ball, would you send  
18 your guards in there to get my ball back?"

19                   If he takes either of these <sup>courses</sup> ~~cases~~, he will  
20 stay within the kingdom. He will not make choices that  
21 create autonomy for himself, but will spend his life  
22 dependent upon authority, dependent upon someone else to  
23 create an environment, unable to transform it or change  
24 it, not <sup>be</sup> autonomous from it.

25                   Or he could go instead to his mother and he

1 could ask his mother for the key. Now she would  
2 probably say, "Don't be silly. Your father gave me the  
3 key to hide it. Now come over here and give me a kiss  
4 and go out and play."

5 ~~Now~~ The young child loves his mother. He  
6 likes kisses from his mother. He likes to hold her, to  
7 be held, but he does so now at the expense of his wild  
8 man, for if, as he's holding and being held, he begins  
9 to feel within him a sexual appetite while he's holding  
10 his mother, that's unacceptable. That's the wild man  
11 who's caged.

12 And so the only way ~~we~~<sup>he</sup> can live in this realm  
13 is for the child to keep sex and love separate. ~~So~~ If  
14 he stays in the realm and takes for himself a wife, we  
15 will be little surprised if soon after marriage he loses  
16 his ardor. ~~But~~ what's happened is the major woman in his  
17 life, which was his mother, has become the major woman<sup>a</sup>  
18 in his life, which is his wife, and love and sex are  
19 separate.

20 This week I read a study that showed that men  
21 at age 40 spend more time shaving than making love. I  
22 don't know what it means and if it fits here at all, but  
23 I thought of it.

24 If you're going to stay in the realm, the wild  
25 man is going to stay caged. This child, realizing that

1 his father is away -- after all, he doesn't have any  
2 real autonomy at this point -- ~~realizing his father is~~  
3 ~~away~~ <sup>room</sup> he steals into his mother's ~~bed~~ and takes the key  
4 from beneath her pillow. He returns and unlocks the  
5 wild man, who begins to beat it out of town.

6 ~~well~~ <sup>A</sup> Again, the boy has some choices. He can  
7 continue to be a good boy. He has his ball. He can  
8 say, "I don't know what happened. I don't know how he  
9 got out. Maybe there was a second key." He could deny  
10 the wild man ever existed, and then he could grow up  
11 like the rest of us, becoming ministers and  
12 professionals and living our lives making believe, that  
13 there is no wild man -- "there's just us masks here."

14 But our child prince doesn't do that. He  
15 calls out to the wild man, "Don't go away! Come back  
16 for me. I can't stay here now. I don't want to stay."  
17 So the wild man picks him up, puts him on his shoulders  
18 and they go off into the forest together.

19 Now the boy is going to live in the wilderness  
20 with his wild man. ~~now~~ <sup>we</sup> We can imagine what the child  
21 prince's new life is like by looking at adolescence in  
22 virtually any period, so let's choose our own. His  
23 energies ~~now~~ have been directed for a long time, through  
24 his whole latency period, ~~his energies have been locked~~  
25 <sup>at</sup> ~~into~~ pleasing Momma. Now he's searching for

1 his own instinctive urges. <sup>The</sup> Wild man is free because  
2 he's got nothing to lose. He sows his wild oats.

3 Adolescence, more than any other age, is  
4 wildness. It's got the highest auto accident rate<sup>T</sup>, the  
5 highest unemployment rate<sup>T</sup>, the highest drug abuse  
6 rate<sup>T</sup>, the highest crime rate, the highest tendency  
7 towards violence and vandalism, the highest amount of  
8 unwanted, unmarried pregnancies.

9 The young prince, however, doesn't make it in  
10 the wild. He's used to a life where everything is  
11 provided and defined for him. Here he's alone. He  
12 cares for no one, but no one cares for him. Wildness  
13 for wildness' sake is not enough for him. He wants  
14 more. Freedom for freedom's sake isn't enough.

15 The wild man is also very dissatisfied with  
16 this child prince. He says, "I want you out of the  
17 woods. You have to go out into the world and discover  
18 the meaning of poverty. Now I know you have a very good  
19 heart. You mean well. So if you're ever in great need,  
20 call upon me. And I have great power, far greater power  
21 than you imagine. And I have wealth in abundance. Call  
22 on me."

23 So the boy goes out into the world. He  
24 experiences his own poverty as he walks on the road. He  
25 now has his inner, wild urges, but he has no idea how

1 the world works. He has no sense of purpose in his  
2 life. He has no sense of himself beyond his impulses.  
3 He has no food, shelter or home, and he has no loved  
4 one. He is truly poor.

5 He wanders until he comes to a great city, but  
6 having no trade or discipline, he finds no work. But at  
7 the palace itself, the royal attendants notice a certain  
8 beauty in him. They're very attracted to him. So they  
9 get him a job as a helper to the gardener. For the next  
10 few years this young gardener's helper digs and hoes and  
11 plants and waters and harvests. He learns the ways of  
12 nature and the discipline *f* to harmonize his life with  
13 the natural forces, and thereby reap its bounty.

14 One day, as he's hoeing in his garden, the  
15 princess is standing on the balcony of her bedroom and  
16 she sees this very appealing young man beneath her. And  
17 she yells out, "Gardener, bring me a bouquet of wild  
18 flowers." So he picks the wild flowers and he climbs up  
19 to her bedroom. *Now* When he arrives, she grabs hold of  
20 his cap, wanting to get a better look at him, and pulls  
21 it off. He struggles to put the cap back on, but as he  
22 does, she presses into his palm a handful of ducats.  
23 *Now* If you remember, that's the old European golden  
24 coins. But if you check a dictionary, it also has a  
25 slang meaning. It means admission ticket.

1                   So he takes his handful of ducats -- these  
2                   tales are incredible -- he takes his handful of ducats  
3                   and he goes back to the garden and he gives them away to  
4                   the gardener's children to play with. Well, the next  
5                   day she calls for another bouquet of wild flowers. He  
6                   goes up but he holds on to his hat. But she, in the  
7                   struggle, manages to put another handful of ducats in  
8                   his palm and he again gives them away to the gardener's  
9                   children.

10                   On the third day, the same thing happens  
11                   again, but he hangs on to his hat and he doesn't get the  
12                   ducats and he escapes.

13                   Now I want to ask you <sup>men</sup>, WHY? Here you're  
14                   a gardener, right, and this princess looks down with  
15                   admiration upon you and you say, I don't want your  
16                   golden favors, honey. Why?

17                   Perhaps he has become a meek gardener and he  
18                   lacks ~~the~~ sufficient self-esteem to believe that a  
19                   princess could truly love him. Or perhaps he has become  
20                   so concerned with his work and all the fruits that it  
21                   bears for him that he doesn't want to give the same  
22                   amount of attention to love and romance. Or perhaps he  
23                   has become wiser. Maybe he knows that to accept the  
24                   princess's favors, he would belong to her <sup>^</sup> that even as  
25                   her husband, in the position he would get, being married

1 to the princess, his self-esteem ~~even~~ would depend on  
2 her favor. Had he not already stolen the key from  
3 beneath his mother's pillow? Hadn't he already released  
4 the wild man and abandoned a similar kind of engulfment?

5 ~~Now~~ I'd like to ask you, maybe in your life,  
6 or friends you've met <sup>if</sup> have you ever known people who  
7 build a relationship, a marriage, <sup>that</sup> ~~it~~ seems to go on  
8 fairly stable, and all of a sudden some wild thing  
9 happens, and they run off with someone else. ~~Now~~ Have  
10 you ever looked them up ten years later? How many of us  
11 do in fact accept a free ticket and go <sup>right</sup> back into the  
12 same kind of engulfment? But not our young prince!

13 Now not too long after this episode with the  
14 princess, this kingdom was invaded. The king assembled  
15 all of his knights. And as they ~~was~~ <sup>were</sup> standing in the  
16 courtyard, mounted, with the people of the town around,  
17 he ~~gives~~ <sup>gave</sup> a speech to the knights. He ~~says~~ <sup>said</sup>, "My enemies  
18 are very powerful and they lead a mighty army. I do not  
19 know if we will be able to conquer them."

20 From the crowd, the <sup>young</sup> gardener yell<sup>ed</sup> out, "I  
21 will go, too. Give me a horse." The knights laugh<sup>ed</sup> and  
22 they ~~said~~ <sup>said</sup>, "Right, there's a horse we left in the barn for  
23 you." And they all charge<sup>d</sup> out of town to the woods.

24 So he ~~went~~ <sup>went</sup> to the barn and he lead<sup>d</sup> the horse  
25



1 out, and it ~~was~~ <sup>was a</sup> lame horse that ~~can~~ <sup>could</sup> only walk on  
2 three legs. But he mount~~ed~~ <sup>ed</sup> the horse and ~~his~~ <sup>ed</sup> head off  
3 down the road into the forest. ~~He~~ <sup>got</sup> out in the  
4 forest and ~~he~~ <sup>ed down</sup> looks ~~beneath~~ him to the valley below and  
5 the battle ~~is~~ <sup>was</sup> being waged. ~~And~~ <sup>had</sup> many of the knights ~~have~~  
6 already fallen, his own knights. And the rest ~~are~~ <sup>were</sup> sure  
7 to surrender.

8 So he call~~s~~ <sup>ed</sup> out to the wild man, and the wild  
9 man suddenly ~~is~~ <sup>was</sup> there. "What do you want?", he sa~~y~~ <sup>id</sup>.  
10 And the boys ~~said~~ <sup>said</sup>, "I want to save the kingdom and the  
11 king. I want a strong horse to go to war."

12 Out of the wood~~s~~ <sup>s</sup> at that moment ~~comes~~ <sup>came</sup> a groom,  
13 ~~and the groom is~~ leading a fiery charger, and carrying  
14 ~~in his hand, holding it out,~~ a gleaming sword. And as ~~he~~ <sup>the</sup>  
15 ~~boy~~ <sup>ed</sup> mount~~ed~~ <sup>ed</sup> his horse, he look~~s~~ <sup>ed</sup> behind him and there ~~is~~ <sup>was</sup> a  
16 troop of armed, mounted warriors, each one with a shield  
17 and a sword. And he ~~leads~~ <sup>led</sup> them with his sword high,  
18 racing down the side of ~~the~~ <sup>the</sup> hill, charging at the  
19 battle scene.

20 Well, the enemy knights ~~see~~ <sup>saw</sup> him coming and  
21 they turn ~~and they~~ <sup>ed</sup> ran. But he chased ~~them~~ <sup>a</sup> them down and he  
22 whack~~s~~ <sup>ed</sup> and ~~kill~~ <sup>ed</sup> them until there ~~wasn't~~ <sup>wasn't</sup> one alive.

23 The king and his knights return~~d~~ <sup>ed</sup> to his castle,  
24 and at the gate, the princess ~~is~~ <sup>was</sup> there to meet her  
25 father. She ~~said~~ <sup>said</sup>, "What a wonderful victory you've



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won." The father <sup>said</sup> ~~says~~, "I've won? I haven't won. Some  
brave knight, a stranger, someone I never even saw  
before, <sup>Came</sup> ~~came~~ swooping down out of the woods and killed <sup>ed</sup>  
them all."

Well, the next day he <sup>held</sup> ~~holds~~ his court in his  
throne room and he call<sup>ed</sup> for the brave knight to be  
brought before him. As he march<sup>ed</sup> into court, the  
princess <sup>saw</sup> ~~saw~~ him and she recogniz<sup>ed</sup> him at once. She  
<sup>said</sup> ~~says~~, "This is no big knight strange<sup>ed</sup>. This stranger is  
our gardener." The king <sup>was</sup> ~~is~~ amazed and <sup>said</sup> ~~says~~, "No one who  
can do deeds like that is a gardener. There must be  
something I can do, some gift that I can give you."

"Yes", he answered, "indeed there is. Give me  
your daughter to be my wife." The maiden laugh<sup>ed</sup>. "This  
gardener does not beat around the bush", she <sup>said</sup> ~~says~~.  
Direct quote. "But I saw long ago that he was no  
gardener's boy<sup>ed</sup>." She <sup>went</sup> ~~went~~ to his side and kiss<sup>ed</sup> him.

Now our young prince has really grown.  
Clearly he has retained his desire from childhood to  
belong, to love, to be united. But from his life as a  
gardener he has learned self-discipline and how to use  
his creative powers. And from his life as a wild man,  
he has found strength and courage that was just beneath  
his conscious self. And as a knight, he's gained a  
sense of purpose, which serves him as he serves it by

1 integrating his wild man, using it not as a violent  
2 brute force that disrupts his life with wanton  
3 appetites, but in a forceful, purposeful action, taken  
4 not with rashness or insensitivity to its consequences,  
5 but with purpose and compassion.

6 ~~The~~ wedding feast was attended ~~by~~ by his  
7 father and his mother, who felt incredible joy, as  
8 parents do, for they'd long given up hope of ever seeing  
9 their son again. ~~and~~ As they were all at this feast  
10 celebrating, however, the great doors of the dining hall  
11 flew open, and with trumpets, a messenger <sup>(came)</sup> ~~came~~ from a  
12 nearby kingdom. And he <sup>said</sup> ~~says~~, "A great peril threatens  
13 our realm. All our hunters have been killed, lost in  
14 the forest. Unless some brave knight can be found to  
15 explore the forest, the kingdom will be strangled by  
16 fear."

17 The bridegroom <sup>stood</sup> ~~stands~~ at his seat and of  
18 course, volunteers <sup>ed</sup> to go. For now he <sup>was</sup> ~~is~~ ready to  
19 penetrate the depths, bucket by bucket by bucket, and  
20 see what <sup>was</sup> ~~lies~~ <sup>lies</sup> beneath in the pool. He has the child  
21 prince's ability to care, to belong, and he <sup>has</sup> ~~must~~ the  
22 gardener's common sense and discipline, and the wild  
23 man's strength and courage. This brave knight has  
24 claimed his full masculinity.

1 CLOSING WORDS

2 ~~The closing words are by Herb Goldberg again.~~

3 "Today millions of males are killing themselves by being  
4 men. You can save yourself. Stop idolizing or  
5 denigrating your father, and learn to respect him as he  
6 is. Recognize the suicidal success syndrome, and escape  
7 it. Realize that occasional impotence can be an attempt  
8 to save your sexual life. Escape the many binds of  
9 masculine role-playing that damn you if you do and damn  
10 you if you don't. Become aware of your real needs and  
11 desires and get back in touch with your body. Meet and  
12 mate with a liberated woman as her equal, not as her  
13 guilty servant or hostile enemy. Take forceful action  
14 with great compassion and equal resolve. Have male  
15 friends again. Dance with them a male dance. Enjoy  
16 your masculine energy.

17 --Herb Goldberg  
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