

emotional repression, rather than removing it. The way in which the behaviourist relates to his 'patient' - as an object to be manipulated and reconditioned, rather than a whole person in his own right - reinforces the authoritarian self-alienating social structure, from which the patient came, which he internalised at the core of his neurosis and emotional disturbance, the social structure which is *the real patient* for cure.

Just as on a personal level, the spontaneous sense of self can be regained only through a re-humanisation of relationships, to replace deprivation and the deadening of personality i.e. the alienated relationships which became the personal mode of existence, by a different internalized interpersonal system, so, on a social scale, one needs eventually to get rid of the whole structure and system of values which allow people to be exploited, conditioned and controlled by others i.e. the class system of the society as a whole.

References

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- 4.. This, of course, can fit perfectly the philosophy of a system which relates to people as 'deadened' objects, only suitable for market manipulation.
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Letters to the editor

Dear Vivian Milroy,

I have learned two lessons since I became involved in the growth movement, viz:

1. Critics are to varying degrees correct in their judgements;
2. If it is listened to criticism can be educative.

Adam Jukes and Laurence Collinson do not appear to relate to these lessons judging from their public reply to Yvonne Craig's letter (Self and Society Vol IV No.8) and I feel that their

case is defensive and the worse for it.

The central point which Yvonne makes is not new and I was not over surprised that it proved such a sensitive one as far as the ITA was concerned. I would be interested to hear other members' views on this subject.

Yours sincerely,

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