

Sexual Repression and Authoritarian Character Structure: How Do They Help Shape Our Conception of Extraterrestrials?

By Michael Mannion

It has been a century since the Freudian revolution began to reshape humanity's consciousness and self-consciousness. Although it is popular today to attack and dismiss Freud, on both justifiable and erroneous grounds, he made important contributions to our understanding of ourselves that remain valuable and useful.

Freud's demonstration that human sexuality is present from the beginning of life, and does not emerge suddenly at puberty, was a crucial scientific discovery that has altered radically our view of humanity. His further descriptions of the widespread repression and suppression of human sexuality, by most human societies and by most men and women, is also fundamental to comprehending who we are. Freud's later incorrect speculations on the origin of sexual repression, and its function in society and individuals, do not negate the value of his correct observation of the existence of these phenomena.

Freud's student, Wilhelm Reich, introduced a new way of looking at human beings 70-75 years ago in his books *Character Analysis*, *The Mass Psychology of Fascism* and *The Sexual Revolution: Toward a Self-Governing Character Structure*. Reich showed how our social institutions shape our individual character structures, and how men and women then recreate the social structures that shaped them. In this manner, the structure of society and the character structure of each person become identical.

According to Reich, the basic institutions of our society are anti-life, anti-sexual, anti-freedom and authoritarian. The striving for life, freedom, sexual gratification and self-governance inherent in each newborn comes into conflict with the family, state, religion, educational system and other major institutions of society into which the infant is born. A profound conflict ensues, in which the infant is restructured, away from the natural and toward the unnatural way of life that is now dominant. As a result, today, the average human being fears authority and life.

Most of the time, the infant—and later the child, adolescent and adult—adapts to society at great cost. Its natural life functions are suppressed and repressed. However, the conflict continues unseen throughout life. As a result, people's perceptions and actions are motivated often by unconscious repressed, contradictory emotions. And the psychological structure of the average person manifests these conflicting contradictions in irrational behavior, observed as the simultaneous desire for freedom and fear of freedom; as the yearning for sexual gratification and as the moralistic-pornographic distortion of sexuality that prevents gratification. There are many other such examples.

Parents, the beings who thwart the infant and child's natural sexual and biological expressions, in unconscious service to society, come to be seen by children as asexual. Adults later create and believe in similar images of their various authoritarian leaders (who

exist in democracies as well as in various forms of despotism, monarchy or dictatorship). Leaders, like parents, may also come to be seen as omnipotent, omniscient, *asexual* beings. The authoritarian family and parents; the authoritarian state and leaders; and the authoritarian character structure of the vast majority of people on earth, are all intimately and inextricably entwined in creating both the world we inhabit and our perceptions of it.

In the conflict with the outer world, each human being develops defenses against the attempts to thwart its natural life functions. Over time, these acquired, protective attitudes and postures become automatic and rigid. They outlast the conditions that create them and become a person's stereotypical way of being in the world. Reich called this attitudinal and muscular rigidity "armoring."

People mistakenly feel that this rigid way of being is who they really are. What they believe is their "personality" is actually the sum total of all their defenses. The true self, the original self, is buried beneath the layers of acquired defenses. In our culture, we glorify "individuality." However, the majority of the time, the "individuality" in question is nothing other than acquired defensive attitudes of the armored human being. The armoring is evident in the great variety of defensive behaviors people use in daily life.

In contrast, humans who have a natural, unarmored character structure appear more alike at first. Their individual differences are not as immediately apparent, as are the quirky traits of people with character armoring. We see this clearly in animals. For example, all Irish Setters seem alike at first. In general, they all behave in the same way. It is only after you get to know them that their specific, individual natures become evident. Every pet owner will confirm this.

Now, what does all of this have to do with human conceptions of extraterrestrial life forms? The existence of non-human intelligences, extraterrestrials to some, is denied by many, feared by some and welcomed by others. However, it is understood by none. Particularly enigmatic are the reports of encounters between human beings and these non-human intelligences. But two common aspects of these encounters are worth exploring:

1. Reports of extraterrestrials as being *asexual* and *lacking emotions*.
2. Reports of extraterrestrials as being *all the same, without individuality*.

In a large number of stories of human-ET encounters, the interactions cannot be described as a relationship of equals. The human being is almost always in the less powerful position. The human rarely initiates the contact; almost never has input into the nature of the interaction; and is usually unable to influence the course of events. This is not always the case but the majority of reports fall into this category.

The entities can usually read the minds of the human beings but the humans are not able to fathom the thoughts or emotions of the entities. The purpose of the interactions is almost never made clear to the people involved. The entities seem to be in total control. They

appear to be omnipotent and omniscient. They also are reported by many people to be asexual. In fact, many researchers state that it is this asexuality, this lack of emotion, that motivates the entities to study human sexuality and emotional response.

In addition, many humans who have had encounters with these beings say that they “all seem the same,” or that “they don't have emotions like we do.” Some describe the lack of individuality among the entities as being so marked that the beings appear to human mammals more like insect hive members than independent, unique persons.

Something significant stands out in the human descriptions of these entities: *the similarity between the powerless child's perception of its parents, and other authoritarian figures, and the powerless adult's perceptions of these enigmatic entities.* In both situations, the human children and adults view the more powerful beings as omniscient, omnipotent and asexual. Is this an accurate perception or a projection based on the acquired human fear of authority, which in turn is based on the crippling of the biosexual life energy function in people?

The humans who describe the entities as lacking “individuality” are most likely mistaking the complicated, defensive character structures of armored human beings for “individuality.” And they may be misinterpreting the apparent surface similarity of the unarmored character structures of the entities for a lack of “individuality.” The specifically individual qualities of the beings would only become obvious with greater contact over time.

Is it our own authoritarian, antisexual, anti-life character structures that block an accurate perception of the non-human intelligences who are now present in our world? Do our rigid, automatic character defenses prevent us from understanding the entities and, perhaps, even seeing them clearly, as they really are, with our own eyes?

For all we know, the entities may indeed be individuals who are deeply emotional, passionately sexual, and profoundly loving. But not in ways that we experience here on earth. These attributes may not be evident because of the nature of the reported encounters.

We have so little knowledge of ourselves, of one another, of life, nature, the cosmos. Is it any wonder that it is so difficult for us to comprehend the natural cosmic life forms that are apparently investigating life here on Earth? Our armoring keep us from feeling the streaming of life within our bodies. If we had the capacity to perceive the flow of life energy within ourselves, we would understand more of Life, and preserve and protect Life, in its infinite variations on our planet and beyond.

It may even be that the actions of the entities investigating our world involve, in part, the restructuring of human beings so that they are no longer cut off from feeling the intense streaming of life energy in their bodies; no longer cripple the sexual function (which is the life function per se) of their offspring at or soon after birth; and no longer go through life burdened with a rigid character structure and musculature, that make them feel alone and

lonely, isolated and emotionally dead, in an interconnected, vibrant universe infused and suffused with Life and other living beings who are searching and making contact with one another.

But that's another article!

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