By Karen Wattel

American Freudians and British Marxists was the topic of the December 1 lecture of the MIT Course 20.2 Society, given by Dr. Martin Green. At present he is a lecturer at the University of Birmingham, England. He has been a professor at Wellesley College and taught at Tufts University from 1953 to 1965. He received his doctor's degree at the University of Michigan, making an analysis of the reputation of D. H. Lawrence in America. A native of London and a former pilot in the Royal Air Force, Dr. Green has also studied and taught in England, Wales, France, and Turkey.

Interest in Science

During his stay at Wellesley, he became interested in the relationships of science and humanities, and studied science subjects at MIT in his spare time. Mirror for Anglo-Saxons, a book comparing English and American cultures, was written during this time also.

His most recent book, published earlier this year, is The Problem of Boston, in which he traces the rise and fall of Boston as a world culture center. In his talk Thursday, he compared the post-Freudians to the post-Marxists as phases in American and British life, respectively. Living in both countries gave him personal background for the comparison. He considered the two movements mutually hostile.

No Party Connection

Both groups are not strict followers of all ideology embodied in the concepts, but are concerned with what they can make of the root implications. For example, the post-Marxists have no direct connection with the Communist Party, Russia or China. They feel that it is necessary to form a successful community, to define one's relations to other men. Then, the individual becomes universal.

The post-Freudians feel that representation of individual responsibility comes with the degeneration of community life and the personalization of individual life. For them, the essential function of art is to release man's sensuality. Where content is important to the post-Marxists, "the medium is the message" for the post-Freudians. They wish to do away with "stifling ethics." They trace all problems to roots in the human body.

Individuals and Society

Dr. Green accounted for some of these differences in that the countries have different histories of thought. In England there is a drive for the fruitful interaction between the individual and society. In America there is an emphasis on self-reliance. "Each movement," said Dr. Green, "is the antithesis of the other." He saw himself as driven from one set of truths and ideas to the other. The important question is what pattern others may make of the movements.

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