

The dualism of the Outsider:- How human society creates polarity within nature.

Many of us believe ourselves to be “outsiders” in relation to society. Albert Camus coined the term from his famous book called “The Stranger” or “The Outsider” which depicts someone who is forced to realize the absurdity of the predicament of society and its rules and also the very construction of how the human being is taught and ways in which they are warped to see the world.

The feeling of this “being outside” what is going on *in* society is something that many, many writers and philosophers from the dawn of human culture have described. There always seem to be those who see things “differently” and as a result society rejects them or they feel estranged from the social “norms”.

For the person experiencing the nature of society’s cold-shoulder, be it due to racism, political or religious separatism, social “class”, being mentally or physically handicapped or any kind of disability, or even a genius, anything that makes one stand out as “different” from the general crowd, there is often a feeling of personal identity with this term “outsider”. There are so many possibilities of what could make a person feel inadequate. Social “norms” are often impossible ideals to live up to and are created by a very specific social group. The point is that to some degree everyone feels like an outsider... so what then is the outside or inside?

For there to be an outsider there has to be an “insider”, a person or people who have “got it right”, as far as society or the specific aspect of society that has rejected you is concerned. I’m sure in our own lives we can very clearly see the external appearance of those who “conform” to social norms and those who do not. The hippies, the travellers, those involved in alternative medicine, the activists, the environmentalists etc...all of these would clearly appear to be outsiders, as do those who wear certain clothes and act in certain ways, have tattoos and piercings and express themselves in a way that goes opposite the “norm”. These people are all classified from the exterior as being “outsiders” whereas the bankers, lawyers, suited professionals, even those with more manual jobs like builders, or skilled professionals and mechanics, these are all “legitimate”. They are not outside the normal ideology and so these people might be considered “insiders”, those that build society or conform. Rather than appearing to push against society, or trying to change anything and make a mockery of it, or indeed do anything with it, they are just in it and form it.

However this kind of ideology just sees the whole of expression as external and judges everything on external appearances. It is just as possible for the banker and the lawyer to feel they are “outsiders” as it is for the hippy-healer, there are no rules to what people feel. And of course there are many hippy-healers who don't feel outside at all but in fact see the fashion of “hippyness” to be making a come-back! The point is that the feeling of being an outsider or insider has no external value, it is an internally-based feeling.

The feeling of being the outsider goes along with the notion that somehow something is broken or that something is “wrong-with”, it is a collapse-based belief that society “has to go” and that people have “suffered enough”, and that it is only people who see this that form the group “outsiders”. There is also elitism in being an outsider. In a

way it is a “how tough have you had it...!” kind of hierarchy , sarcastically depicted in this Monty Python sketch:

<http://www.youtube.com/watch?v=Xe1a1wHxTyo>

The point is that the confines of social idealism squeeze a human being into a contortion that it's impossible to truly break free of. So either one considers oneself a victim of society, perhaps becoming a freedom-fighter against it, or the other approach is one sees that the society is correct, somehow working one's way up the ladder of so-called “success” from-rags-to-richs, to find ways of living up to social expectations. Either way, the ideology has not changed, it is still one of “society is correct” which is confirmation of wanting to be dominant and not feeling victimized. Basically the outsider is forced to realize they can't or won't walk the treadmill of society, the rat-race as outsiders call it, so they isolate themselves from it, forming their own way and walking another tread-mill of “opposition”!

However if we look at the nature of the child we can begin to see the reality. The infant might hear the words: “this is a dangerous man” when presented with a burglar. However the child is very happy to see this person, not recognizing anything except the nature of what it feels towards the energy of this person. Similarly: “this doctor is a good man” has no effect on the child, who will run at the sight of this person's energy simply because there is a feeling of fear evoked. Just like animal nature, the infant nature can see through the guise of what an adult clings onto: identity. Whether they cling onto being an insider or an outsider makes no difference to the nature of the child, who doesn't see any polarization. The child will like and dislike people from both camps, there will be a seeming randomness to its preferences for people, not based on any illusive identity but simply based on feel. The child's world is that of life, there is no psychology only physiology that is functioning.

The concept of the dominator state of the insider who is all about capitalist-socialist ideals, or the victimized state of the outsider who simply cannot be that person and so fights against it are in fact two sides of the same coin. One has a powerful ego in dominance the other has a powerful ego in being victimized. The child nature does not condone society, they are not interested and so see through the illusion. For the child, “society” doesn't exist, it's just energy happening. Also when the child sees the outsider in outsider-ville or the nature of a group of people who are against it all, the child sees through this also. There is no interest in either struggle.

The natural-state is beneath the psychological state, it is the background, whereas the insider and outsider are a polarization of each other. There is an in-acceptance of everything and a movement simply to what feels natural for the child. For the adult there is psychology and the identification with being inside or outside of a group.

U.G. Krishnamurti points out this difference when he answers a questioner who tries to equate his process of travelling the world with a possible connection to the movement of the so-called spiritual teacher J. Krishnamurti....:

Questioner: Every year you spend four months in America, four months in India and four months in Switzerland. That is dangerously close to the usual travel plans of J. Krishnamurti, isn't it? He covers an almost identical route year after year.

U.G.: I don't know why he is doing that. It is the weather that is responsible for my movements. When it is hot in India, I go to Switzerland. When it gets too cold in Switzerland, I move to California, then back to India again. This whole J. Krishnamurti thing no longer interests me.

U.G.'s responses are just as a child would respond. It is not political borders or motives or religion or ideologies or environmentalism that dictate his movements in the world, but simply about what his body wants, he goes where there is warmth, not too much heat or too much cold. This is not to suggest that everyone should do this, it's just to point out that nature doesn't arise from a notion, or a polarization of one stance in relation to another stance due to circumstances forming identities. We don't have to be either the insider or the outsider and the "middle way" is in fact not a way at all. But the centre of the two poles is actually free and also the background of both poles, like the pivot of a sea-saw, the pivot is connected to the very ground upon which the see-saw exists:-



As time goes on more and more people will likely find keeping up with social norms difficult and will feel embittered and irritated by society's ways and its attempts to control. There are likely to be internal conflicts in every country globally, even those which seem very stable. The reason for this is that the insiders have become super-elite and the number of those in poverty is increasing. Outsiders of all kinds are labelled by themselves or others, but when one doesn't take on the label then something unexpected happens... then there is no "being this" or "being that", there is just being. There is no identity, there is just what is happening. No victim-hood and no dominator.

The nature of the human being is always in a child state, there is never truly a state of an adult, that's the illusion. We look through the same space we did as a child, and just as a child rests when it runs out of energy, so in old age there is more rest as the child has by then been running around for 80-odd years, yet still the nature of the child-state remains. The ideology that we have to become adults and to form society and "put away childish-things", whether it be in ways that encourage or go around

tearing down society are both forms of identity which hve nothing to do with the natural state. The child nature just experiences the sensations, the ebb and flow of life, there's no right or wrong, good or bad, just preference/constitution and a moving-out or a drawing-in of the energy. The child state is playful and open, it has no interest in being better or worse, or in making anything out of its predicament, that's all there is.

The outsider self-image is no more than skin-deep. Society may crumble and be reformed and culture may be forgotten and reinstated or recycled, but the child has no interest in the formation of any identity, nor in the victim of society/ the outsider, nor the constructor of society/the dominator. When the illusion is seen through there is nowhere to get-to ideologically, but there may be plenty to be sensed and responded to spontaneously. The true "outsider" of dualism is inclusive and so cannot be "outside", but both inside-outside as one.

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