
[“150705letthegoallead.mp3”:]

Good Lord it's been intense! The drones! The bombardment with EMF! The harassment! Do you think the fourth of July had anything to do with it?

Today's show: “Establishing a 'safe' place to plan and express our love: places for the cultivation of soul-sufficiency... which necessarily means: helping each other get 'big' – the process of reclaiming... sharing... and expanding our original 'selves'...” (Part 12)

June 30, 2015... Sisters and Brothers: It seems these 'power'-guys take it as a personal affront when we refuse to accept the constructed world they've made for us... like children furious that the plastic people that they carefully arranged about their nation-scapes suddenly developed a will of their own... stepped out of the scenes and began talking with each other... and ignoring them...

The 'solution' they generally rely on when confronted with this threat... is to send in the false folks with instructions to create havoc: create divisions and dissensions... interrupt the flow of the conversations... and try to herd us back into the artificial constructions...

Their world exists by our belief in it... depends entirely on their training us to accept it.

I've been thinking about what distinguishes the totalitarian child-rearing that the 'power'-guys and their devotees give themselves from that imposed on the rest of us... and... yes... they rear their children to rule... but even more fundamentally... and to a much higher degree than is true for the rest of us... they rear their children to be duplicitous. Implicitly (and perhaps outright if reframed...) falseness... performance... is elevated... as Bentham told us a few shows back... to the most highly revered 'skill'...

...and for us... as its targets... when it is wormed in among us... we who are committed to being honest (for who more honest than those who recognize the primary authority of the earth... and the earth in us... her infinite abundance...) most debilitating and distressing...

...because the whole millennia-long mess – calculated-falseness-made-systematic – is contained in the act: artificiality and irreverence being the core qualities of 'class' (with 'scarcity' – a fundamentally false notion when applied to the constructed world of 'class' – being its created mindset...)

We've been arguing that... while individually it's very difficult for our certainty (needed to overcome millennia of conditioning and begin organizing for our free future...) to survive the determined onslaught of the tactic of calculated-falseness... we cope with it in our planning spaces by relying on the strength of our planning design – commitment to the goal: letting the goal lead... asking the 'utility' of everything we do for realizing the goal of a free future...)

...and that a strong planning design includes... most importantly... a strong 'core self': building 'abundance' (based in individual 'self / soul-sufficiency...') into the form of the group.

[“150705soulsufficiencypiece.mp3”:]

“Attention must be given... we develop our capacity to listen... to encourage the earth to speak in our Brothers and Sisters...” was our 'point four' 'safety-element' for our planning spaces (discussed in the June 14, 2015 show...): the practical expression of the 'principle of reverence'... which... we will be arguing... demonstrates (is felt by the soul as...) 'abundance' – the soul's satiety being the most fundamental meaning of 'abundance'...

This is the opposite of what is practiced under 'class'... in which the eyes of subjects get trained 'up'... must ever... as Plato instructed potential (and actual... through his writings) rulers... must ever seek their masters'... “thought's absence” attendant upon the master's every wish...

A case can be made that the planning design to realize the goal of global freedom... based in soul-sufficiency – and... 'soul-sufficiency'... reclaiming our true voices... our true 'self'... has... arguably... been missing in the analysis and in the prescriptions of the official Left... for reasons that are not by accident... and we have to locate that piece centrally in our planning and action... to create the world we want...

["150705secrecyinkilling.mp3":]

(We have to demand accountability from the Department of the Navy for an accurate reporting of the EMF weaponry they have developed [with our tax dollars...] I really don't understand why the ACLU or some organization like that doesn't put two and two together: that if there are weapons that can kill people... or silence them by causing them enough physical distress that they disappear into the 'illness industry'... that 'power' would use that against dissent... This is so obvious... I cannot be the only one who sees that that is obvious... and there has to be an organization whose job it is to protect our civil liberties that takes a proactive stance... that says: “because 'the state' has these weapons... it is obvious that they would be used against dissent... That's what 'power' has done over the millennia... secrecy in killing is their wet-dream: to get rid of folks they want to get rid of with no repercussions...)

["150705comingtogether.mp3":]

(We have been divided from each other by the tactic of 'atomization'... and it has worked like a charm... and because of the atomization... it makes it very difficult to empathize with each other's dilemmas... and if we cannot empathize with each other's dilemmas... then we can't unify... it's a key puzzle piece to put in place...)

A case can be made that the planning design to realize the goal of global freedom... based in soul-sufficiency... cannot 'prove itself' unless the 'core self' (to use my son's language... i.e. 'the group'...) becomes the 'abundance'... and that the 'core self' cannot become the 'abundance' without incorporating the notion of 'three-phase-power' into the design...

A case can be made that it has been the continuous and increasing and increasingly systematic withdrawing of attention from successive generations of infants... under 'class'... that has stripped we-the-people-captives of our power...

'Attention given' equals not just time and affection returned to our lives... but its communal expression... our communal expression as 'a people'... as well – the *sine qua non* for challenging global-'power' – and I think we should consider this further next week (along with the right that we have here in the U.S. to... as a people... pursue happiness...)

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["150705stayingfocused.mp3":]

But “attention must be given” also means: “attention must be given to that which was hidden... buried... and neglected...” because it posed a threat to 'power' / 'Authority' – its manifestation in our parents... i.e. we must give attention to our early questions... fears... and suppressions – in our discussions and in our private reflections (journaling is highly recommended...)

...but it is precisely these fears that agents are instructed to stimulate... encourage... and manipulate in order to create dissension and discord... to ultimately de-rail the planning effort...

'Betrayal'... 'abandonment'... 'falseness'... 'duplicity'... fear that one is 'not good enough'... fear of being judged... fear that one is not loved: these are the 'legacy-issues' of childhood in a 'class' system... which 'power' is well aware of... and will direct its agents to stimulate accordingly...

...but if met with 'abundance' manifested by 'the group'... the 'core self' itself... can we not sooth ourselves to calm... particularly when we know what rides on it?

That we know the attempt to undermine is happening...

(...inevitably... and... again... this is the coerced-work system... it puts human energy on the market... available to the highest bidder... to... ultimately – as the highest bidder *will be* them-who-have-hoarded-the-resources-of-the-planet for this moment of intensifying resource-shortages brought about intentionally – bring in a permanent global totalitarian order for the benefit of these would-be 'masters' / 'gods'...

...to censure... implying thereby we locate blame in the functionaries themselves [and this reminder is for me mostly... I... more than anyone... need a 'core self'... But we can voice the suppressed thoughts to each other... not while in the job perhaps... but with our friends and relations... that... we're not here to be put on the market...] and that this locating blame on our Sisters and Brothers makes no sense – particularly as... their service to 'power' as buffers... creating yet another division... is included in their function ([...and to a degree this is every one of us... consider that we're always at each other's throats – when we're frustrated... when we're stressed... – who's nearest... this is something that we all do to each other... and we have to help each other not do it...]) – and we must guard against the temptation... and help each other stay focused...)

...that we know the attempt to destroy the group is happening... is a treasure beyond measure...

...it means that the objective of protecting the integrity of the 'core self' is key... and must be bought-into as clearly by those who participate as the goal of global human freedom itself...

...it means that the problem of intentional undermining of the group will have been discussed in advance... as well as ways to address it... and 'addressing it' is essentially a form of “outing 'power'”... as this tactic – sniping on the down-low – depends on staying hidden: i.e. depends on not being brought to the 'core self' to receive from its abundance... of love... attention... and the communal thought process which is always guided by 'heart'...

It's in this context of the group enduring over time that 'authenticity' as a political tactic becomes apparent... in which each participant recognizes that 'individual' emotional stabs are not surface... i.e. unimportant... but drive to 'the core'... and must be taken there... whatever it was that happened... to be soothed...

(...and to prevent this process from itself being manipulated... this possibility will have been discussed and the solution presented that the planning structure itself delimits this 'attention-to' process on a daily basis – as the 'three-phases' planning design structures our efforts to accomplish our goal... protects its forward momentum – while allowing it to be open-ended over time (into the future... such that it takes what it takes...))

Next week... and for some time to come... we'll be continuing this 'practical-politics' discussion.

["150705thebeautyandgoodnessofus.mp3":]

[Today's reading: we continue the chapter “Poisonous Pedagogy” in... Alice Miller's *For Your Own Good...* – P.S.]

Fortunate are those parents and teachers who have educated their children so wisely that their counsel is as forceful as a command, that they seldom have cause to mete out an actual punishment, and that even in these few cases such methods as withdrawing certain pleasant but dispensable things, banishing the children from one's presence, recounting their disobedience to persons whose approbation they desire, etc., are feared as the harshest punishment. Yet few parents are so fortunate. Most of them must occasionally resort to more severe measures. But if they want to instill genuine obedience in their children by so doing, both their means and words during the chastisement must be serious but not cruel or hostile. [The falseness... the calculated monitoring of the effect of one's demeanor... the Machiavellian manipulateness... – all of this... we can now see... with Alice's help... becomes the revenge the 'power'-bred-and-raised... unleash on us who have not been able to defend ourselves – because we didn't understand how or why it was happening. How defend ourselves except by not permitting this dynamic to remain hidden?... except by exposing such tactics by the contrast with our own? ... – P.S.]

One should be composed and serious, announce the punishment, carry it out, and say nothing more until the act is completed and the little transgressor is once again ready to accept counsel and commands....

If after the chastisement the pain lasts for a time, it is unnatural to forbid weeping and groaning at once. But if the chastised use these annoying sounds as a means of revenge, then the first step is to distract them by assigning little tasks or activities. If this does not help, it is permissible to forbid the weeping and to punish them if it persists, until it finally ceases after the new chastisement. [J. B. Basedow, *Methodenbuch für Vater und Mutter der Familien und Volker (Handbook for Fathers and Mothers of Families and Nations)*, 1773, quoted in Rutschky]

Crying as a natural reaction to pain is suppressed here by means of renewed beating. To suppress feelings, various techniques may be used:

Now let us see how exercises can aid in the complete suppression of affect. [...So when we look around at ourselves and think how robotic we are... too often... we have to appreciate the degree to which the conscious intention of 'statesmen' has been behind the achievement of that effect... – P.S.] Those who know the strength of deep-seated habit also know that self-control and perseverance are required in order to break it. Affects can be regarded in the same category as deep-rooted habits. The more persevering and patient one's disposition in general, the more efficient it is in specific cases in overcoming an inclination or bad habit. Thus, all exercises that teach children self-control... [This is a key objective of 'power'... that we be 'self-regulating... toward the realization of their vision... They know exactly what they want... and we have to catch up. But... once we start discussing it... I don't think it will take us long to come to agreement... We all want the same things: to have our lives back... to have time... to smell and breath with an earth that has not been messed with... to saturate ourselves in the beauty and goodness of us... We've been denied access to each other for far too long... – P.S.]

[“150705ouraffectisourself.mp3”:]

...Thus, all exercises that teach children self-control, that make them patient and persevering, aid in the suppression of inclinations. [Doesn't that just make you want to cry? Children raised under this regime are not supposed to want anything... Our 'affect'... our feelings... *is* our 'self'... It's taken me a lifetime to recover my 'self'... the certainty that I have the right to the feelings that I feel... – P.S.] For this reason, all exercises of this sort deserve special attention in the education of children and are to be regarded as one of its most important elements even though they are almost universally ignored.

There are many such exercises and they can be presented in such a way that children gladly submit to them; you need only know the correct manner of approaching the children and choose a time when they are in a good humor. A example of such an exercise is keeping silent. Ask a child: Do you think you could remain silent for a few hours sometime, without saying a word? Make it pleasurable for him to make the attempt, until he eventually passes the test. Afterwards spare nothing in persuading him that it is an accomplishment to practice such self-control.

[End of July 5, 2015 show.]

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explained his misbehavior to the child, say: "Now let us test whether you can stop prattling. I shall see how many times you speak today without thinking first." Then one pays careful heed to everything he says, and when he prattles, one makes clear that he is in error and makes note of how many times this has happened in one day. The following day, say to him: "Yesterday you prattled so and so many times. Now let us see how many times you will be in error today." And one continues in this manner. If the child still has any sense of honor and good instincts, he will be sure to forsake his error little by little in this way.

Along with these general exercises, one must also undertake special ones that are directly aimed at restraining affect, but these must not be tried until the above mentioned methods have first been used. A single example can stand for all the rest, because I must pull in my sails a little in order not to go on at too great length. Let us assume a child is vindictive and your methods have brought him to the point of being inclined to suppress this passion. After he has promised to do so, put him to the test in the following manner: tell him you intend to put his perseverance in controlling this passion to the test; admonish him to be on his guard and to be watchful for the first attacks of the enemy. Then secretly order someone to give the child an undeserved reproof when he is not expecting it so that you can see how he will behave. If he succeeds in self-control then you must praise his accomplishment and cause him to perceive as much as possible the satisfaction proceeding from self-control. Later, one must repeat the same test. If he cannot pass it, one must punish him lovingly and admonish him to behave better another time. One need not be severe with him. Where there are many children, one must hold up as examples to the others those who have done well in the test.

One must help the children as much as possible with these tests. One must teach them how to be on their guard. One must make them take as much pleasure as possible in the process so that they are not intimidated by the difficulties. For it should be mentioned that if the children do not take pleasure in these tests, all will be in vain. So much for the exercises. [Sulzer, quoted in Rutschky]

The results of this struggle against strong emotions are so disastrous because the suppression begins in infancy, i.e, before the child's self has had a chance to develop.

Another rule with very important consequences: Even the child's permissible desires should always be satisfied *only* if the child is in an amiable or at least calm mood but *never* while he is crying or behaving in an unruly fashion. First he must have regained his composure even if his previous behavior has been caused, for example, by his legitimate and periodic need to be fed – only then, after a brief pause, should one grant the child's wish. This interval is necessary because the child must not be given even the slightest impression that anything can be won by crying or by unruly behavior. On the contrary, the child perceives very quickly that he will reach his goal only by means of the opposite sort of behavior, by self-control (albeit still unconscious). A good, sound habit can be formed with incredible swiftness (as, on the other hand, can its contrary). Much will have been gained by this, for a good foundation has an infinite number of far-reaching consequences for the future. Here again, however, it is clear how infeasible are these and all similar principles – which must be regarded as of the utmost importance – if, as is usually the case, children of this age are entrusted almost exclusively to domestics, who rarely have the requisite understanding, at least in these matters.

The training just described will give the child a substantial head start in the art of waiting and will prepare him for another, more important one: the art of self-denial. After what has been said, it can be taken almost for granted that every impermissible desire, be it to the child's own disadvantage or not, must be met with an unflinching consistent and absolute refusal. Refusal alone, however, is not enough. One must at the same time see to it that the child accepts the refusal calmly; one must take care that this calm acceptance becomes a sound habit, if need be by making use of a harsh word, a threatening gesture, and the like. Be sure not to make any exceptions! – then this too will take place much more easily and quickly than one thinks possible. Every exception of course invalidates the rule, both prolonging the training and making it more difficult. – On the other hand, accede to the child's every permissible desire lovingly and gladly.

Only in this way can one aid the child in the salutary and indispensable process of learning to subordinate and control his will, to distinguish for himself the difference between what is permissible and what is not. This cannot be done by anxiously removing everything that arouses impermissible desires. The foundation for the requisite spiritual strength must be laid at an early age, and it – like every other kind of strength – can be increased only through practice. If one waits until later to begin, then success will be much more difficult to attain, and the child, who has had no preparation for this, will become bitter in his disposition.

A very good exercise in the art of self-denial, appropriate for this age, is to give the child frequent opportunity to learn to watch other people in his immediate vicinity eating and drinking without desiring the same for himself. [D. G. M. Schreber (1858), quoted in Rutschky]

Thus, the child is supposed to learn “self-renunciation” from the very beginning, to destroy as early as possible everything in himself that is not “pleasing to God”:

True love flows from the heart of God, the source and image of all fatherhood (Ephesians 3:15), is revealed and prefigured in the love of the Redeemer, and is engendered, nourished, and preserved in man by the Spirit of Christ. This love emanating from above purifies... and strengthens parental love. This hallowed love has as its primary goal the growth of the child's interior self, his spiritual life, his liberation from the power of the flesh, his elevation above the demands of the merely natural life of the senses,... Therefore, this love is concerned that the child learn at an early age to renounce, control, and master himself, that he not blindly follow the promptings of the flesh and the senses but rather the higher will and the promptings of the spirit. [Bentham applies to all cons-of-'class'. Here speaks Bentham to the deputies of the state... and of course to the statesmen: “always... always... control the definitions...” 'Spirit' for we earth-connected is our empathic-connectedness with all life... our ability to feel deeply... breathe deeply of that rich blend... all that the earth brings... the very thing Mr. Schmid would force children to renounce... – P.S.] This hallowed love can thus be severe even as it can be mild, can deny even as it can bestow... it also knows how to bring good by causing hurt... [Bentham and Hegel... all snuggled up close here... what did Hegel say?:

The History of the World is not the theatre of happiness. Periods of happiness are blank pages in it, for they are periods of harmony – periods when the antithesis is in abeyance... Society and the State are the very conditions in which Freedom is realized... The mutations which history presents have been long characterized... as an advance to something better, more perfect. The changes that take place in Nature... exhibit only a perpetually self-repeating cycle; in Nature there happens “nothing new under the sun,” and the multiform play of its phenomena so far induces a feeling of *ennui*; only in those changes which take place in the region of Spirit does anything new arise. This peculiarity in the world of mind has indicated in the case of man... a *real* capacity for change, and that for the better – an impulse of *perfectibility*... In actual existence Progress appears as an advancing from the imperfect to the more perfect...

...who benefits from a 'child-rearing' method in which children are convinced they are 'not good enough' as the earth made them... and must work ever-harder to become 'more perfect' and achieve recognition... if not those who see themselves as our puppet-masters?... and we as the energy to realize their schemes... 'prove' their belief in 'scarcity'?... – P.S.] “Thou shalt beat him [the child] with the rod, and shalt deliver his soul from hell” (Proverbs 23:14). With these words Solomon reveals to us that true love can also be severe... (K.A. Schmid, ed., *A Comprehensive Encyclopedia of Education and Instruction*, 1887, quoted in Rutschky]

It is a foregone conclusion exactly which feelings are good and valuable for the child (or the adult) and which are not; exuberance, actually a sign of strength, is assigned to the latter category and consequently attacked:

One of the traits in children that border on abnormality is exuberance, which can take many forms but usually begins with exceptionally agitated activity of the voluntary muscles, followed to a greater or lesser degree by other manifestations, should an aroused desire not be immediately satisfied. Children who are just beginning to learn to talk and whose dexterity is still limited to reaching for nearby objects need only be unable to grasp an object or not be allowed to keep it; if they have a tendency toward an excitable disposition, they will then start to scream and make unrestrained movements. Malice develops quite naturally to this child, for whom feelings are no longer subject to the general laws of pleasure and pain but have degenerated from their natural state to such an extent that the child not only loses all capacity for sympathy but evinces pleasure in the discomfort and pain of others. A child's ever-growing discomfort at the loss of the pleasure he would have had if his wishes had been granted eventually finds satisfaction only in revenge, i.e., in the comforting knowledge that his peers have been subjected to the same feeling of discomfort or pain. The more often the child experiences the comforting feeling of revenge, the more this becomes a need, which seeks satisfaction at every idle moment. In this stage, the child uses unruly behavior to inflict every possible unpleasantness, every conceivable annoyance, on others, only for the sake of alleviating the pain he feels because his wishes are not being fulfilled. This fault leads with logical consistency to the next; his fear of punishment awakens the need to tell lies, to be devious and deceitful, to use these stratagems that require only more practice in order to be successful. The irresistible desire to be malicious gradually develops in the same way, as does the penchant for stealing, kleptomania. Willfulness also appears as a secondary but no less serious consequence of the original fault...

...As in the case of all illnesses that are difficult to cure, so too, in the case of the psychic fault of exuberance, the greatest care must be devoted to prophylaxis, to prevention of the disorder. The best way for an education to reach this goal is by adhering unswervingly to the principle of shielding the child as much as possible from all influences that might stimulate feelings, be they pleasant or painful. (S. Landmann, ed., *On the Character Fault of Exuberance in Children*, 1896, quoted in Rutschky) [Clearly... the point of totalitarian child-rearing is to de-sensitize children to what their bodies say... – P.S.]

Significantly, cause and effect are confused here and what is attacked as a cause is something that the pedagogues have themselves brought about. This is the case not only in pedagogy but in psychiatry and criminology as well. Once “wickedness” has been produced in a child by suppressing vitality, any measure taken to stamp it out is justified:

...In school, discipline precedes the actual teaching. There is no sounder pedagogical axiom than the one that children must first be trained before they can be taught. There can be discipline without instruction... but no instruction without discipline.

We insist therefore that learning in and of itself is not discipline, is not a moral endeavor, but discipline is an essential part of learning.

This must be kept in mind when administering discipline. Discipline is, as stated above, not primarily words but deeds; if presented in words, it is not instruction but commands.

...It proceeds from this that discipline, as the Old Testament word indicates, is basically chastisement (*musar*). The perverse will, which to its own and others' detriment is not in command of itself, must be broken. Discipline is, as Schleiermacher puts it, life-inhibiting, is at the very least curtailment of vital activity insofar as the latter cannot develop as it wishes but is confined within specific limits and subjected to specific rules. Depending on the circumstances, however, it can also mean restraint; in other words, partial suppression of enjoyment, of the joy of living. This can be true even on a spiritual level: for example, the member of a church congregation can be deprived temporarily of the highest possible enjoyment, the enjoyment of Holy Communion, until he has regained his religious resolve. A consideration of the idea of punishment reveals that, in the task of education, healthy discipline must always include corporal punishment. Its early and firm but sparing application is the very basis of all genuine discipline because it is the power of the flesh that needs most to be broken...

Where human authorities are no longer capable of maintaining discipline, divine authority steps in forcibly and bows down both individuals and nations under the insufferable yoke of their own wickedness. [*Enzyklopadie*... quoted in Rutschky]

Schleiermacher's “inhibition of life” is openly avowed here and extolled as a virtue. But, like many moralists, the author overlooks the fact that warm and genuine feelings are unable to grow without the vital soil of “exuberance.”...

[Inclusion of “hidden 'power'” in Alice's analysis allows us to consider that 'the author' did not 'overlook' at all the fact that the methods advocated would eradicate warm and genuine feelings. As Alice has herself pointed out... the suppression of feelings is the point...

Alice... despite the very titles the pedagogues choose – “of families and nations”... e.g. – telling her as much... that these pedagogues have a larger agenda... misses the conscious intent behind this mis-education... – P.S.]

...Theologians and pedagogues who take a moral viewpoint must be especially inventive if they are not to resort to the rod, for charitable feelings do not grow easily in soil that has been dried out by early disciplining. Still, the possibility remains of “charitable feelings” based on duty and obedience, in other words: another case of hypocrisy.

In her book *Der Mann auf der Kanzel (The Man in the Pulpit)* (1979), Ruth Rehmann, herself a minister's daughter, describes the atmosphere in which ministers' children have sometimes had to grow up:

They are told that their values, by virtue of their nonmaterial nature, are superior to all tangible values. The possession of hidden values encourages conceit and self-righteousness, which quickly and imperceptibly blend in with the required humility. No one can undo this, not even they themselves. No matter what they do, they have to deal not only with their physical parents but with the omnipresent super-Father, whom they cannot offend without paying for it with a guilty conscience. It is less painful to give in, to “be a dear,,: One does not say “love” in these families, but rather “like” and “be a dear.” By avoiding use of the verb “love,” they take the sting away from Eros' arrow, bending it into a wedding ring and family ties. Warmth is prevented from becoming dangerous by being relegated to the home fire. Those who have warmed themselves by it will be cold ever after wherever they may be.

After telling her father's story from a daughter's perspective, Rehmann sums up her feelings with these words:

This is what makes me uneasy about the story: this particular kind of loneliness, which doesn't look like loneliness at all because it is surrounded by well-meaning people; it's only that the one who is lonely has no way of approaching them except from above by bending down as St. Martin bent down from his lofty steed to the poor beggar. This can be given a variety of names: to do good, to help, to give, to counsel, to comfort, to instruct, even to serve; this does not change the fact that above remains above and below below and that the one who is above cannot have others do good to him, counsel, comfort, or instruct him no matter how much he may be in need of this, for in this fixed constellation no reciprocity is possible – no matter how much love there is, there is not a spark of what we call solidarity., No misery is miserable enough to make such a person come down from the lofty steed of his humble conceit.

This may well be the particular kind of loneliness of a person who, in spite of his meticulous daily observance of God's word and commandments, could incur guilt without being aware of any guilt because the recognition of certain sins presupposes a knowledge based on seeing, hearing, and understanding, not on dialogues with one's own soul. Camillo Torres had to study sociology in addition to theology in order to understand the sufferings of his people and to act accordingly. The Church did not look with favor on this. The sins associated with wanting to know have always seemed more sinful to it than those of not wanting to know... [the Church as a manifestation of 'power' is shown in the ideology of 'class' it promotes...-- P.S.], and it has always considered those people more pleasing to God who have sought what is essential in the invisible and have ignored the visible as non-essential.

The pedagogue must also put a very early stop to the desire to know, so that the child does not become aware too early of what is being done to him.

Boy: Where do children come from, dear tutor?

Tutor: They grow in their mother's body. When they have gotten so large that there is no more room for them, the mother must push them out, something like what we do when we have eaten a lot and then go to the privy. But it hurts the mother very much.

Boy: And then the baby is born?

Tutor: Yes.

Boy: But how does the baby get into the mother's body?

Tutor: That we don't know; we only know that it grows there.

Boy: That's very strange.

Tutor: No, not at all. – Look at that whole forest that has grown over there. No one is surprised by this because everyone knows that trees grow out of the earth. In the same way, no reasonable person is surprised that a baby grows in its mother's body. For this has been so as long as people have been on earth.

Boy: And do midwives have to be there when a baby is born?

Tutor: Yes, because the mothers are in such pain that they can't take care of themselves all alone. Since not all women are so hardhearted and fearless that they can be around people who must undergo so much pain, there are women in every town who are paid to stay with the mothers until the pain has passed. They are like the women who prepare dead bodies for burial, washing the dead or undressing and dressing them are also tasks not to everyone's liking, which people therefore perform for money.

Boy: I would like to be there sometime when a baby is born.

Tutor: If you want an idea of the pain and distress mothers experience, you don't need to go and see a baby being born; one doesn't have that chance because mothers do not know themselves at what moment the pains will begin. Instead, I will take you to Dr. R. when he is about to amputate a patient's leg or remove a stone from someone's body. Those people wail and scream just like mothers giving birth....

Boy: My mother told me not long ago that the midwife can tell right away whether the baby is a boy or a girl. How does the midwife know?

Tutor: I will tell you. Boys are much more broad-shouldered and large-boned than girls; but primarily, boys' hands and feet are always broader and coarser than girls' hands and feet. For example, you need only look at the hand of your sister, who is nearly a year and a half older than you; your hand is much broader than hers, and your fingers are thicker and fleshier. That makes them look shorter too, although they are not. [J. Heusinger (1801), quoted in Rutschky]

Once the child's intelligence has been stultified by answers such as these, then he can easily be manipulated:

It is rarely useful and often harmful for you to give them [children] reasons why you are not granting their wishes. Even when you are willing to do what they desire, accustom them now and again to postponement, to being satisfied with just part of what they want, and to accepting gratefully a boon other than the one they requested. Divert a desire you must oppose, either through some activity or by satisfying a different one. In the midst of eating, drinking, or playing, tell them from time to time with friendly gravity to interrupt their enjoyment for a few minutes and undertake something different. Fulfill no request you have once denied. Seek to satisfy children with a frequent “perhaps.” You should grant this “perhaps,” however, only occasionally and not always, but when they repeat a request, having been forbidden to, you should never grant it. – If they have a distaste for certain foods, determine whether these foods are of common or rare variety. If the latter is the case, you need not take great pains to combat their aversion; in the former case, see if they would rather go hungry and thirsty for a time than eat that to which they have an aversion. When, after abstaining for a time, they do partake of nourishment again, mix the despised food with others without their knowledge; if it tastes good and agrees with them, use this fact to persuade them they have been in error. If vomiting or other harmful bodily symptoms result, say nothing, but see if secretly adding the food in question will help their bodies gradually become accustomed to it. If this is not possible, then your attempts to coerce them will be in vain. If you have discovered, however, that the reason for their aversion is a figment of their imagination, attempt to remedy this by making them go hungry for a considerable period or by other methods of coercion. This will be more difficult to accomplish if children see that their parents or those who take care of them show aversion to this and that food....

If parents or caretakers are unable to take medicine without grimacing or making woeful complaints, they must never let the children see this but rather must frequently pretend they are making use of these vile-tasting medicines that the children may have to take someday. These and other difficulties will usually be overcome if children become accustomed to perfect obedience. The greatest problems are presented by surgical operations. If only one is necessary, say not a word about it to young children ahead of time, but conceal all preparations, perform the operation in silence, and then say, My child, now you are cured; the pain will soon be gone. If more than one than one operation is required, then I have no general counsel to give as to whether an explanation should be given in advance or not, because the former may be advisable for some, the latter for others. – If children are afraid of the dark then we have only ourselves to blame. In their first weeks of life, especially when they are being fed during the night, we must occasionally extinguish the light. Once they have been spoiled, this condition must be cured little by little. The light is snuffed out; after a time it is reintroduced, then again after a longer time, finally after more than an hour. Meanwhile, there is cheerful conversation and the children are given something they like to eat. Now there is no light at all any more; now they are led by the hand through pitch-dark rooms; now they are sent into these same rooms to fetch something agreeable to them. But if parents and caregivers are frightened of the dark themselves, then I have no counsel for them except to use deception. [Basedow (1773), quoted in Rutschky]

Deception seems to be a universal method of control, even in pedagogy. Here too, as in the political sphere, ultimate victory is presented as “the successful resolution” of the conflict.