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[“150719arewehappy.mp3”:]

*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 14)

July 14, 2015... Sisters and Brothers: There is not in this country (nor has there been in any other under 'class'...) 'democracy'. From its inception... decision-making for the aggregate – 'the people' as a collective – has been delegated to a narrow few. From its inception... there has been targeted repression... suppression of designated 'outsider' groups... And from its inception... there has been a saturation... a through-and-through... falseness defining it... a falseness nowhere more pronounced... than in the consciousness of its chief architects: those who wrote... protected... and carried forward its 'law'.

To the degree that the words of these 'Founders' have any import to we who were made subjects... subject to those who have seized the contested remains –

...that is to say... to the degree we too labor in their misconceptions – they apply to a people poised for flight... who must gather themselves – using them – as a clarion call to communion.

Are we happy... when we can't use our gifts as we see fit (we who harbor them and are the only ones who can determine their proper direction...) to help our Brothers and Sisters?

Are we happy... to feel helpless in the face of so much unnecessary hardship... all around us... and globally?

The state exists to command our energy... in order to create and maintain conditions of artificial scarcity... so to fulfill its aims for the further aggrandizement of its 'power'... it therefore must prevent our self-organizing... our organizing ourselves authentically... as this would manifest the abundance that we are. Do these petty... ignoble... unjustifiable... restraints on our ability to grow our gifts make us happy?

The only way we grow – and it is growing that makes us happy – individually and collectively... is by following our questions uncoerced... by asking and answering them together... as truth is truth collectively.

[“150719aglobalchallenge.mp3”:]

John Stuart Mill makes an important point relative to this (within... necessarily – given his submersion within it – a 'class' framework...):

There must, we know, be some paramount power in society; and that the majority should be that power, is, on the whole, right, not as being just in itself, but as being less unjust than any other footing on which the matter can be placed. But it is necessary that the institutions of society should make provision for keeping up, in some form or other, as a corrective to partial views, and a shelter for freedom of thought and individuality of character, a perpetual and standing opposition to the will of the majority. [I would add... particularly when that 'will' has been... per the counsel of Mill's teacher... Bentham... been constructed by the few... by means of 'traditional' 'Western' child-rearing... – P.S.] All countries which have long continued progressive, or been durably great, have been so because there has been an organized opposition to the ruling power, of whatever kind that power was [and 'organized resistance' when 'power' is global... must be global to be meaningful... this is our Good Three's point... – P.S.], – plebeians to patricians, clergy to kings, free-thinkers to clergy [so we see Mr. Mill has been paying attention... this is what 'power' does across the millennia... it strives to eliminate all opposition... – P.S.], kings to barons, commons to king and aristocracy. Almost all the greatest men who ever lived have formed part of such an opposition. Wherever some such quarrel has not been going on; wherever it has been terminated by the complete victory of one of the contending principles, and no new contest has taken the place of the old, – society has either hardened into... stationariness, or fallen into dissolution. A centre of resistance, round which all the moral and social elements which the ruling power views with disfavor may cluster themselves, and behind whose bulwarks they may find shelter from the attempts of that power to hunt them out of existence, is as necessary where the opinion of the

majority is sovereign, as where the ruling power is a hierarchy or an aristocracy. Where no such *point d'appui* exists, there the human race will inevitably degenerate... (John Stuart Mill, Essay on Bentham)

I particularly want to challenge those on the Left to accept the reality of the situation. There is no other way... but to accept this as a global challenge.

["150719issueofwork.mp3":]

A global 'class' system is by definition totalitarian – in being self-reflective... and as it is from the entire globe that it seeks to eliminate all opposition... Within its categories of thought... our bodies' truth doesn't exist... and so we cannot ask the tough questions – the needed ones that come (though we are generally unconscious of them...) when our bodies clash with 'the system' – they cannot rise to the level of our awareness.

Yet... this moment of transition we are in... is altogether fresh... a moment when original questions rise from that bed of suppression.

(We will be returning to this question of a coerced-work-system in this time of increasing disparity between that .0001% and everyone else... because... globally... the 'power'-guys cannot provide the jobs in sufficient numbers... and so they have to reframe this question of 'work' themselves... or be overwhelmed by 'the obvious'... which are the discussions we put out here... So they're very desperate to reclaim the initiative on the issue of 'work'... and... with that... the notion of 'decentralization'... and 'saving the planet' – all of this they want to massage into an integrated whole which leaves some need for them... when the reality is: there is no need for them. The need is for us to be unleashed so we can use our gifts freely – that's the need.)

["150719afreshmoment.mp3":]

Yet... this moment of transition we are in... is altogether fresh... a moment when original questions rise from that bed of suppression.

As we explore the suddenly emerging possibilities... with each others help... globally... using the technology to develop each other's thought more quickly... we are finally overcoming the millennia of conditioning – that has... indeed... come to occupy our heads like superstition – that told us to ignore our original questions and think only the thoughts that the state (in any of its myriad manifestations...) tells us to.

["150719newmentalframes.mp3":]

So... in Paul Goodman's language... 'the state' exists as a 'mass-superstition'... a centralization... suppression... and harnessing of human energy that dovetails perfectly (and of course intentionally so – by design...) with the mental frames of totalitarian ('Western') childrearing...

...that the question as to the state's 'utility' for achieving our freedom (as defined by us... not by 'power'... which will say it means 'safety' from the violence it creates...) was made unthinkable... evidences the complete suppression of all opposition... evidences that we have arrived at that state of degeneration (and to force fixed rigid constraints on our humanness *is* degeneration...) that Mill is here warning about.

We need to pursue our gifts... the pursuit of which... is ground zero for reverence... for 'reorganization'... for 'decentralization'... for leaving behind the 'class' mindset...

...and for working / sharing with our Brothers and Sisters...

For to work with our Sisters... and Brothers... we must have something to offer: our 'selves' to share... to mutually inspire... and model the future we are bringing into being.

It is a process... no doubt: to be... to bring... and to become... all happening at once – that's the excitement of it... of this moment... of listening again... to life.

It means the state will never again claim our allegiance... for we cannot honor life and 'it'...

...and our primary responsibility as life must ever be to life.

In this engagement with each other we are crafting new mental frames to replace the totalitarian mindset we have all been indoctrinated with... it is a process... in a sense... of self-birth... and this process *is* the pursuit of happiness... i.e. the pursuit of 'the true'... that which stands up to... conditioned falseness...

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["150719myriadwaves.mp3":]

But what should our lives be... rather than this harried... hurried... hustled... and harassed... chronic and increasing diminution of our possibilities... that we are coerced into accepting as our daily gruel... by the continuous suppression of this very alternative we ever strive to make?

We're going to be fleshing this out over the coming weeks... in exploring our concept of 'voice'.

Focusing on 'voice' is strategic in many senses... not least of which being... it's the best reply to 'power's belief that it eliminates dissent 'surgically'... by concentrating on those who speak... who've seen through the illusion of 'rule'... and use their recovered true selves to raise a call of resistance to their Brothers and Sisters. We have to multiply the numbers of people who... from within the shelter of... and energized by... their 'core selves' (the group)... are doing this.

What is 'anti-authoritarian' is a complicated... or rather deep... question which... now that we're reading Alice... we can see is the same question as (one which Giovanni Arrighi also asks in his follow-up article...): "what is 'antisystemic'?" The answer argued in these pages is not only that as we reframe / reclaim our 'inner'... the 'outer' manifestation shifts... but also that Arrighi is right to bring again to our attention Gramsci's concept of the 'passive revolution'... We've said that the role of the state is to *create* scarcity in order to force us to work...

(...this is exactly what Bentham said... – Sad to say... there is a good illustration of this being done currently to the Chinese people... in a cynical state-sponsored-copying of the 'lure-to-take-on-debt-so-to-impose-austerity / privatization / discipline' scam that we've all had imposed on us globally... But the global-state-statesmen don't want to rely on the 'debt-mechanism'... 'money-lever'... alone. This is why they're so obsessed with 'weather-control'... They've seen... most notably in Cuba... that if a people can feed itself... it can escape the Debt-Slavery-Motel called the 'Global Economy'... So... I'm sure their reasoning goes... to really achieve a global control... you have to keep exclusive hold... on the keys... to the Pantry... So you buy up arable land in Africa... Central and South America... reduce numbers in the Middle East... eliminate the powerful earth-connected... ensure the beat-down remainder are thoroughly quiescent... buy off the more privileged with nice-sounding rhetoric and cool toys...)

...This point was also made in a recent show in reference to Gramsci's 'passive revolution'... that unfolds and engulfs in "myriad waves concurrent..." The two points together suggest... that a 'state' cannot play that leadership role expressed by the words 'Piedmontese function' in our freedom-wave... not if we are to grow up as a global people...: It – that which springs to action – is only 'antisystemic'... when antisystemic by conscious intent... eschews all particularisms... is antisystemic in depth... is the result of 'inner' development... and sees long... within both inner and outer histories.

["150322thewave\_excerpt.mp3": "In the last show when we read together *Antisystemic Movements* (the February 22, 2015 show) our Good Three helped us see... essentially... that the 'debtor – creditor' relation exists to discipline 'labor' (that would be you and me...) – on whatever 'level' of collective grouping we imagine... or individually... our skins are scored... cut... by this weapon (because when we consider it... we are... all of us... at every moment... 'in debt' to the state – that is structurally ensured...) and that the 'role' of the 'debtor state' *is* to so degrade the conditions of life for 'its' people... as to make us 'willing' to serve as 'cheap'... and certainly as 'willing' 'labor'... such that the 'creatives' in the 'creditor-states' can play their 'role' of providing the 'knowledge'-products that strengthen the hand... increase the 'power'... of Plato's Tribesmen... They said... but I find I'm thinking something so I'll go ahead and say it: it is impossible to predict how that 'wave' which Gramsci is encouraging us to think about... how it starts to build... or where it starts to build... But perhaps it's with that word 'composition'... and beginning to meld our music together... in some way we haven't yet seen a way to..." (From the March 22, 2015 *Waking Up Radio* show.)]

...the 'passive revolution' concept is useful because that is how our thought develops... in “myriad waves concurrent...” once we bring ourselves into contiguous relation... side by side... in thought and action...

How will you know the pitch of that great bell  
Too large for you to stir? Let but a flute  
Play 'neath the fine-mixed metal: listen close  
Till the right note flows forth, a silvery rill:  
Then shall the huge bell tremble – then the mass  
With myriad waves concurrent shall respond  
In low soft unison.  
(George Eliot)

...It may very well be... that our right *as a people* to be happy... may be the right note.

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[“150719totalitarianintent.mp3”:]

But... the present moment... with Plato's Tribesmen sneaking in behind official political ideologies... globally... trying to hide their totalitarian intent... allows us to see into this metaphor more darkly... see a more sinister aspect (seeing from their perspective...)

“How do you know what's going on with 'the people?’” The French Revolution and its aftermath took the 'power'-aligned completely by surprise... They never wanted to find themselves in that position again...

...which is the point... I think... of this massive surveillance structure being set up globally: to have every move we make tracked electronically... every thought we think 'power'-sanctioned and guided...

So... can they? How clear are we-the-people that that's the point of it? Why are we not discussing it?

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[“150719itsaclasssystem.mp3”:]

Recent shows have also reached the conclusion that breaking through the paralysis of action in which we here in the U.S. are stuck involves several things all happening at once: jump-starting our thought process... facing early questions and fears... finding one's true 'self' / authentic voice... addressing the 'reproduction' issue – the fact that hidden-'power' must reproduce itself...

...the several aspects of which – this need of 'power' to reproduce itself – we can now see in much greater depth... with Alice Miller's lens: that when totalitarian child-rearing suppresses the development of our authentic 'self'... we come to adopt the 'will' of Authority as our own...

...this is one aspect... the beginning and basis of the next: 'power's ongoing assault on the development of our thought... the development of which is the key to our recovery of our authentic... our true... personalities...

But simultaneously it also must... quite literally... physically... reproduce itself as a megalomaniacal bunch of Plato's Tribesmen.

On the second assault-front... preventing the development of our thought... I recently read this... a recommendation to governments... on the 'necessary' suppression of blogs that could 'unsettle' 'society'... i.e. 'the people':

Blogs... represent a tremendous capacity for the masses to disseminate information, encouraging public participation and interest in politics and opinions which in many countries can be openly expressed without censorship, barriers, or editorial boards... Without oversight and checks, blogs can serve morally dubious intentions by those who aim to spread propaganda, radicalize readers or exacerbate antagonisms... Blogs can disrupt society, business, and government activities [well... I would certainly like to disrupt the activities of this government to target this blogger with its weapons... I just

had a new one unleashed on me at 4:30 this morning... a large... low-flying drone that roared across the sky when I was outside leaving seeds for the birds... after which the swelling in my head and chest took an hour to somewhat clear... – P.S.] [can] propagate anarchist messages... The question of oversight-free authorship remains the prevailing concern... Governments must combat bloggers engaging in deliberately radicalizing rhetoric, employing hate-speech, or engaging in criminal activity... (Nayef Al-Rodhan, “Free-Wheeling Web Commentary Challenges Media’s Traditional Power”, YaleGlobalOnline, in *Epoch Times*, May 14 – 20, 2015)

The assumptions of this piece are really interesting – its tacit acknowledgement of what our Good Three said: that the interstate system – and the men who run it – is where the authentic decision-making happens... its tacit admission both that 'the system' is global'... and by implication and definition... totalitarian...

...which means... for us... that... our theatre of action must be the world... must mean developing strategies (like the ongoing... rolling and escalating Global General Strike...) that unify us globally... as... legal systems of particular states – e.g. “freedom of speech”... or “the right of the people to pursue happiness”... are... by implication... irrelevant... to the statesmen.

All of this 'busy-planning-our-future' and 'guiding governments' is happening without the slightest response from us... without our having a shred of discussion about it...

In the July 13, 2014 *Waking Up Radio* show we discussed the 'Minerva Project'... Here's an excerpt from that show:

“140713science.mp3”: “...the “Pentagon-funded social science research programme partnering with universities up and down the United States (and around the world...) sponsoring academic research to track...” but also... I would argue (recalling our Bentham...) to get social scientists to develop the rationale (i.e. the language... – because they’ve got the law in place... right?... but they need the logic...) it’s for the propaganda campaign to justify... clamping down... as on its face it makes no sense: “why would you say someone for ‘peace and non-violence’ is a ‘terrorist?’”...) to develop the rationale for designating all political dissent as ‘terrorism’... in potential. So they are roping in social science (an old... time-tested tactic of ‘power’...) to... as Bentham schooled them... “claim the lexicon”... develop the language that would allow them to do what they want. “Scientists’-in-service-to-the-state”: putting their brains at the disposal of a totalitarian system... what other system would require them to do that? – ‘criminal doctors’ Miklos termed them... calling them the most dangerous agents of the state... are we beginning to see his point? No greater threat than ‘scientists’ with brains and hearts for sale.” [From the July 13, 2014 *Waking Up Radio* show.]

...and what is to my mind even scarier... given what we now see about 'power's need to reproduce itself cross-generationally... is the NSA crawling all over our children: “National Security Agency funds summer camp at UC Berkeley”: “...to teach high school students about cybersecurity... The camp, called CYBEAR, is part of a system of 43 camps funded by the NSA and the National Science Foundation to fill the 'very large' shortage of about 1 million cyber security workers in both government and industry...” (*The Daily Californian*, July 9, 2015)

...a single... uniform... global... system of class... it's a class system... let's please stop saying 'capitalism'...

[“150719govtgonerogue.mp3”:]

...because there is no reasonable rationale for claiming that the dissemination of “anarchist messages” is a 'terrorist' threat. In fact... the City of Berkeley is helping a bookstore stock-full of such messages (Revolution Books) relocate itself in a complex owned by the City adjacent to the UC-campus so that it could “have a more visible presence from the street...” (*The Daily Californian*, June 25, 2015) No... there is no available legal framework or 'logic' for the state to silence dissent... the state will have to rely on all those weapons it keeps secret.

And so... we see the implications: the closet-fascism eagerly waiting to make an open appearance... an opportune moment to begin to mobilize us... but we-the-people have not been adequately prepared yet... prepared to forget whatever meager (and routinely ignored by governments...) civil liberties we thought we possessed... prepared to turn against whoever the 'legitimate media' targets as threat... prepared to forget our humanness.

When a government says that it cannot... for the sake of 'its' preservation... reveal whether (identifying the specific means...) whether it has the means to kill or injure its citizens secretly... silently... invisibly... without there being any way for media or victims to expose this action... there can be no doubt it has become “destructive of life, liberty, and the pursuit of

happiness...” and it is our right to alter or abolish it. So... how many people have they tortured? How many of our brightest stars – in Gorky’s sense – have they robbed us of? Was Bruce Lee tortured? Bob? Ntozake? Nina? The capability exists... which means they are doing it. A consultation please... someone out there... is needed... I believe... with the American Civil Liberties Union as to this question (as they are on me like white on rice... and this is not a matter of ‘proof’... but rather ‘protection’ from government-gone-rogue...)

When it comes to ‘the state’s ability to destroy us in secret... undetected... it cannot claim a ‘national security’ exemption: our “life, liberty, and our pursuit of happiness” takes precedence.

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[“150719silencingthechild.mp3”:]

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

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... Thus, all exercises that teach children self-control, that make them patient and persevering, aid in the suppression of inclinations. 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. Repeat the exercise, making it more difficult each time, partly by lengthening the period of silence, partly by giving him cause to speak or by depriving him of something. Continue these exercises until you see that the child has attained a degree of skill therein. Then entrust him with secrets and see if he can be silent even then. If he reaches the point of being able to restrain his tongue, then he is also capable of other things, and the honor attained thereby will encourage him to undertake other tests. One such test is to go without certain things one loves. Children especially love the pleasures of the senses. One must occasionally test whether they can control themselves in this regard. Give them fine fruits and when they reach for them, put them to the test. Could you make someone a present of it? Proceed as I have just instructed in connection with keeping silent. Children love movement. They do not like to keep still. Train them here as well to learn self-control. Also put their bodies to the test insofar as their health permits: let them go hungry and thirsty, bear heat and cold, perform difficult labors, but see that this occurs with their acquiescence, force must not be applied or these exercises will lose their efficacy. I promise you that they will give children brave, persevering, and patient dispositions that will later be all the more efficient in suppressing evil inclinations. Let us take the case of a child who prattles, very often talking for no reason at all. This habit can be broken by the following exercise. After you have thoroughly 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.

[July 19, 2015 show ends here.]

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[WUR of July 26, 2015 begins here.]

["150726.mp3":]

We have to tie the two notions together: 'the abundant self' (manifested in 'voice')... and 'the pursuit of happiness as a people'...

The way in... is through passion... and longing... We long to have what happened explained: What happened to us... to that original person who got hammered flat and stuck into boxes that were pre-determined... Where did we go? We long to know... What price was paid... for what?... and why? And can we say 'no'? Can we refuse a deal unspoken... but forced upon us with every institution of a coerced-work-system... its constructed world that is self-reflective... The upshot of this is... we grew silent. – That's the world they want for us... that's the world they plan: Silence. (And in what they do to us is writ... a deep history of abandonment...)

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

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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. [No matter how much blood is spilled in the process... no matter the cost of so many souls lost... I've noticed in the tracking of me a broad public (USPS... AC Transit... PG&E... Berkeley Fire Department and Public Works... East Bay Paratransit... for instance – when I asked one firefighter why they were parked in that particular location with the truck's hazard lights flashing... he replied that they had been dispatched there...) - private (UPS... FedEx... Waste Management... Penske Truck Rental... [AT&T and Comcast go without saying...]) and lots of smaller businesses' vans or trucks...) a broad public – private partnership is going on... The level of coordination and cooperation across various government departments... and between public and private... the fact that so many people could be mobilized so instantly and easily (using the technology that we all created... and that we need to get free...) – this can be done simply because all humans under 'class' are subject to hierarchical organization... is due... most fundamentally... because a few were told... or told themselves... a story called 'Scarcity'. It goes like this: "There is not enough for all... only 'the best' deserve to be fed... only 'the best' deserve to be rewarded..." This is the Abandoned Child's story... who set off on a quest... to 'prove' the 'truth' of Scarcity... this story he was told... and to 'prove' himself deserving...

This is the only story we living under 'class' have ever been told – even 'Marxism' is but a version of it – it's never been discussed... all the 'disciplines' are based on it... because the entire scam by which 'power' rules depends on it... that to get free we must challenge it... I believe is obvious... – P.S.]

Similarly, self-control must be demanded from one's charge, and in order to learn it he must be made to practice it. Along with this as Stoy explains very nicely in his encyclopedia, goes teaching him to observe himself, but without spending time before the looking glass, so he will recognize those faults he must devote his energy to subduing. Then, too, certain accomplishments are expected of him. The boy must learn to go without, must learn to deny himself things, and must learn to

be silent when he is rebuked, to be patient when something disagreeable happens. he must learn to keep a secret, to break off in the midst of something pleasant.

Moreover, in the case of practicing self-control, fortitude is required only in the beginning. "Success breeds success" is a favorite adage of educators. "With each victory, the power of the will increases and weakness of will wanes until it is vanquished entirely... [Later Alice will quote Hitler saying something similar: "My pedagogy is hard. What is weak must be hammered away. In my fortresses of the Teutonic Order a young generation will grow up before which the world will tremble. I want the young to be violent, domineering, undismayed, cruel. The young must be all these things. They must be able to bear pain. There must be nothing weak or gentle about them. The free, splendid beast of prey must once again flash from their eyes. I want my young people strong and beautiful. That way I can create something new." I think in our good-heartedness we have missed the degree to which these behind-scenes 'power'-mad-few – and one gift of this quite surreal aftermath to my writing and speaking out about the quite obvious immorality of training us to see as 'normal' the commodification of our human energy... has been learning to what extent hidden-totalitarians... Plato's Tribesmen and perhaps subscribers to Hitler's philosophy... have been insinuating themselves throughout 'society'... keeping their secrets... playing their false parts... to fulfill the demands of their fathers... to realize Plato's vision... – P.S.]

... We have known boys to become so angry that they were beside themselves with rage, as the saying goes, and just a few years later have seen them become the amazed spectators of outbursts of rage in others, and we have heard them express their gratitude to those who trained them. [Enzyklopadie... quoted in Rutschky]

If this feeling of gratitude is to emerge, conditioning must begin at a very early age:

It is hard to go wrong if one bends a sapling in the direction in which it should grow, something that cannot be done in the case of an old oak...

The infant is fond of something he is playing with that amuses him. Look at him kindly, then smilingly and very calmly take it from him, with a light air, replace it immediately, without making him wait long, with another toy and pastime....

[How like its 'taming of a beast'... the contempt 'power' shows to its 'least'... is this training given... to its progeny... Contempt for one's own progeny exposes a deep self-hate... – P.S.]

... He will then forget the first object and eagerly accept the second. Frequent and early repetition of this procedure... will prove that the child is not so intractable as he is accused of being and as he would have been had he not been sensibly trained. He is not so likely to turn out to be headstrong with a familiar person who has won his confidence by means of love, play, and tender supervision. Initially, a child does not become agitated and refractory because something has been taken away from him or because his will has been thwarted but because he does not want to give up his amusement and endure boredom. The new diversion he is offered induces him to relinquish the one he had so strongly desired before. If he should show displeasure when an object he covets is withdrawn, should also cry and scream, then pay no heed nor seek to pacify the child by caressing him or by returning the object. Rather, continue your efforts to divert his attention to a new pastime. [F.S. Bock, *A Manual of the Art of Pedagogy for the Use of Christian Parents and Future Teachers of the Young*, 1789, quoted in Rutschky]

This advice reminds me of one of my patients, who was successfully conditioned at a very early age not to heed his hunger pangs; his attention was diverted from his hunger "solely by demonstrations of affection." A complicated set of compulsive symptoms concealing his deep feelings of insecurity later resulted from this early training. Naturally, this attempt to divert his attention was only one of many ways used to stifle his vitality; facial expressions and tone of voice are very popular and often unconsciously used methods too:

A very fine and worthy position is assumed by silent punishment or silent reproof, which expresses itself by a look or an appropriate gesture. Silence often has more force than many words and the eye more force than the mouth. It has been correctly pointed out that man uses his gaze to tame wild beasts; should it not therefore be easy for him to restrain all the bad and perverse instincts and impulses of a young mind? If we have nurtured and properly trained our children's sensitivity from the beginning, then a single glance will have more effect than a cane or switch on those children whose senses have not been dulled to gentler influences. "The eye discerns, the heart burns," should be our preferred motto in punishing. Let us assume that one of our children has told a lie but we are unable to prove it. When the family is together at the table or elsewhere, we happen to bring up the subject of people who tell lies, and with a sharp glance at the wrongdoer refer to the shameful, cowardly, and pernicious nature of lying. If he is still otherwise uncorrupted, he will sit there as if on hot coals and will lose his taste for untruthfulness. The silent, pedagogical rapport between us and him will grow stronger. – The right gestures are also

among the silent servants of child-rearing. A slight movement of the hand, shaking of the head, or shrugging of the shoulders can have a greater influence than many words. – In addition to silent reproof, we can also use verbal reproof. Here, too, there is not always a need for many high-flown words. *C'est le ton qui fait la musique*, and this applies to pedagogy as well. Anyone fortunate enough to possess a voice whose tone can convey the most diverse moods and emotions has received from Mother Nature a fortuitous means of meting out punishment. This can be observed even in very small children. Their faces light up when Mother or Father speaks to them in a kindly tone, their wailing mouths close when Father's grave and resonant voice enjoins them to be quiet. And when a certain tone of reproof is used to order an infant to drink, it will often obediently take the bottle it had pushed away but a short time ago.... The child does not yet understand enough, cannot yet read our feelings clearly enough to perceive that we are compelled to administer the pain of punishment only because we want what is best for him, only because of our good will. Our protestations of love would only strike him as hypocritical or contradictory. Even we adults do not always understand the biblical words, "For whom the Lord loveth, he correcteth." Only long years of experience and observation along with the belief that the salvation of the immortal soul takes precedence over all earthly values can give us a glimpse of the profound truth and wisdom of this verse. – Losing control of ourselves should not be a part of moral censure, which can still be emphatic and forceful without it; losing control only lessens respect and never shows us from our best side. However, one should not shy away from anger, from noble anger that arises from the depths of injured and outraged moral feelings. The less accustomed a child is to see lack of control in the adult and the less the adult's anger is accompanied by lack of control, the stronger will be the impact if there is finally thunder and lightning to clear the air. [A. Matthias, *How Shall We Rear Our Son Benjamin?*, 1902, quoted in Rutschky]

Can it ever occur to a small child that the need for thunder and lightning arises from the unconscious depths of the adult psyche and has nothing to do with his or her own psyche? The biblical quotation, "For whom the Lord loveth, he correcteth," implies that the adult shares in the divine omnipotence, and just as the truly devout person is not to question God's motives (see the Book of Genesis), so too the child is supposed to defer to the adult without asking for explanations:

One of the vile products of a misguided philanthropy is the idea that, in order to obey gladly, the child has to understand the reasons why an order is given and that blind obedience offends human dignity. Whoever presumes to spread these views in home or school forgets that our faith requires us adults to bow to the higher wisdom of Divine Providence and that human reason must never lose sight of this faith. He forgets that all of us here on earth live by faith alone, not by cogitation. Just as we must act with humble faith in the higher wisdom and unfathomable love of God, so the child should let his actions be guided by faith in the wisdom of his parents and teachers and should regard this as schooling in obedience toward the Heavenly Father. Anyone who alters these circumstances is flagrantly replacing faith with presumptuous doubt and at the same time overlooking the nature of the child and his need for faith. – I do not know how we can continue to speak of obedience once reasons are given. These are meant to convince the child, and, once convinced, he is not obeying us but merely the reasons we have given him. Respect for a higher intelligence is then replaced by a self-satisfied allegiance to his own cleverness. The adult who gives reasons for his orders opens up the field to argument and thus alters the relationship to his charge. The latter starts to negotiate, thereby placing himself on the same level as the adult; this equality is incompatible with the respect required for successful education. Anyone who believes he can win love only if he is obeyed as a result of explanations is sorely mistaken, for he fails to recognize the nature of the child and his need to submit to someone stronger than himself. If there is obedience in our hearts, a poet tells us, then love will not be far away. In the family it is usually weak mothers who follow the philanthropic principle, whereas the father demands unconditional obedience without wasting words. In return, it is the mother who is most tyrannized by her offspring and the father who enjoys their respect; for this reason, he is the head of the whole household and determines its atmosphere. [L. Kellner (1852), quoted in Rutschky]

Obedience appears to be the undisputed supreme principle of religious education as well. The word appears again and again in the Psalms and always in connection with the danger of loss of love if the sin of disobedience should be committed. Whoever finds this surprising "fails to recognize the nature of the child and his need to submit to someone stronger than himself."

The Bible is also cited to discourage the expression of natural maternal feelings, which are described as doting:

Is it not doting when the baby is coddled and pampered in every way from infancy? Instead of accustoming the baby from the very first day of his life on earth to discipline and regularity in his intake of nourishment and thereby laying the groundwork for moderation, patience, and human happiness, doting lets itself be guided by the infants's crying....

A doting love cannot be severe, cannot refuse anything...