

WUR of August 16th, 2015... “Embracing Global Goals, Scope and Action: Becoming Global Actors... Claiming the ‘All’” – Segue From *Antisystemic Movements...* To Alice (Dft 11)

“NeverLeaveYou.mp3”: “Never Leave You...” [Letta Mbulu]

[“150816platostheoryistotalitarian.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 18)

Sisters and Brothers: Totalitarians – the global-state-statesmen and those who give them their allegiance – believe that we need ‘hierarchy’ because hierarchy means “‘the best’ rise to the top... “and that – no matter whether by craft... ruthlessness... or trickery – the fact that these ‘best’ are on top ‘proves’ they are ‘the best’ to lead the rest...

Moreover... they believe that these ‘best’ can be bred... sculpted... by the hand of ‘Reason’...

This mindless belief of theirs... despite... despite their fear to face the true circumstances that shaped them... despite what Popper will tell us in a minute... despite Alice’s evidence that to suppress feelings... to eradicate exuberance... weakens the ‘constitution’... creates crippled souls... damaged spirits – and results in... dare we say it... degeneration...

... and by no stretch of the imagination can such sad folks be seen to represent anything but weakness... damage... –

...that these worshippers of Plato... of ‘power’... nonetheless believe themselves to be ‘the best’... is our best evidence... of thought’s atrophy in them. Let’s give thanks for Karl Popper... whose rich analysis has been suppressed:

The political principle that determines the education of the soul [in Plato’s theory...], namely, the preservation of the stability of the state, determines also that of the body. The aim is simply that of Sparta. While the Athenian citizen was educated to a general versatility, Plato demands that the ruling class shall be trained as a class of professional warriors, ready to strike against enemies from without or from within the state. Children of both sexes, we are told twice, must be taken on horseback within the sight of actual war; and provided it can be done safely, they must be brought into battle, and made to taste blood; just as one does with young hounds. The description of a modern writer, who characterizes contemporary totalitarian education as ‘an intensified and continual form of mobilization’, fits Plato’s whole system of education very well indeed.

This is an outline of Plato’s theory of the best or most ancient state, of the city which treats its human cattle exactly as a wise but hardened shepherd treats his sheep; not too cruelly, but with the proper contempt. (p. 54)

So far, we have seen that humanitarian ethics demands equalitarian and individualistic interpretations of justice; but we have not yet outlined the humanitarian [‘protectionist’] view of the state as such. On the other hand, we have seen that Plato’s theory of the state is totalitarian; but we have not yet explained the application of this theory to the ethics of the individual....

[What Alice is helping us to see... is that ‘the individual’ disappears under such a regime... I was particularly interested in these words of hers that we’ll be reading shortly: “If this treatment (the obedience training key to suppressing feelings...) is carried through consistently and early enough, he or she (the subject) will be able to feel a euphoric identification with a totalitarian regime...” – ...and that statement explains so much that has been confusing to us... – P.S.]

We see here that Plato recognizes only one ultimate standard, the interest of the state. Everything that furthers it is good and virtuous and just; everything that threatens it is bad and wicked and unjust. Actions that serve it are moral; actions

that endanger it, immoral. In other words, Plato's moral code is strictly utilitarian; it is a code of collectivist or political utilitarianism. The criterion of morality is the interest of the state. Morality is nothing but political hygiene. (p. 107)

["150816theyhavetolie.mp3":]

[From 'the ethics of the individual' we move... along dark paths of duplicity to... "preparing 'the leaders' of the future"... I say 'dark paths' as... it's hard to see those without a 'self' leading anything... but 'providing obedience without question'... yes... we see that... 'helping to incite others to accept... and cement tightly-in... totalitarianism'... yes... we see that... – P.S.]

["140615appearance2.mp3": "The institution which according to Plato has to look after the future leaders can be described as the educational department of the state. It is, from a purely political point of view, by far the most important institution within Plato's society. It holds the keys to power..." (From the June 15, 2014 *Waking Up Radio* show.)] (And our discussions of 'power's need to reproduce itself inter-generationally... and institutionalize its totalitarian 'vision'... shed light on why this is so... – P.S.)

Why is it that Plato does not wish his leaders to have originality or initiative? The answer, I think, is clear. He hates change and does not want to see that re-adjustments may become necessary. But this explanation of Plato's attitude does not go deep enough. In fact, we are faced here with a fundamental difficulty of the leader principle. The very idea of selecting or educating future leaders is self-contradictory. You may solve the problem, perhaps, to some degree in the field of bodily excellence. Physical initiative and bodily courage are perhaps not so hard to ascertain. But the secret of intellectual excellence is the spirit of criticism; it is intellectual independence. And this leads to difficulties which must prove insurmountable for any kind of authoritarianism. The authoritarian will in general select those who obey, who believe, who respond to his influence. But in doing so, he is bound to select mediocrities. For he excludes those who revolt, who doubt, who dare to resist his influence.... Of course, the authorities will always remain convinced of their ability to detect initiative. But what they mean by this is only a quick grasp of their intentions, and they will remain forever incapable of seeing the difference....

[Is this not an indictment of the whole notion of 'rule'... of 'the state'... because it requires obedience... deference to its will. It creates an educational system that fosters obedience. Let's think more about this... as Karl Popper [see our web page "Karl Popper on Authentic Education for Youth"...] never went so far as to say 'rule' itself is the problem... – P.S.]

We are led here, I believe, to a result of some importance, and to one which can be generalized. Institutions for the selection of the outstanding can hardly be devised. Institutional selection may work quite well for such purposes as Plato had in mind, namely for arresting change. But it will never work well if we demand more than that, for it will always tend to eliminate initiative and originality, and, more generally, qualities which are unusual and unexpected. This is not a criticism of political institutionalism. It only re-affirms what has been said before, that we should always prepare for the worst leaders, although we should try, of course to get the best. (p. 134 – 5)

[And... by the way... in case you were wondering how an education system that produces toadies is also supposed to produce *Il Duce*... Plato explains it (propping up his invented 'Socrates' to make the crap go down easy...) (...and this is not the historical 'Socrates'... this is an example of an on-going device of 'power' over the years... to take those it is threatened by and put words in their mouths... or proclaim a provenance to them that is untrue [e.g. with Shakespeare...]) or try to discredit them... as was done with Emily Dickinson... by saying they were not fully in possession of all their faculties... – they have to lie because they are sculpting a false reality for us to live in... in which we look at them in awe – and they have to shape the facts to fit that reality... and try to shape our belief system to fit that reality...) Plato explains it as a selection... or an anointment even... of someone recognized for his excellence in 'dialectics' (another word for which might be 'heartlessness'...) as well as in 'politics' (ditto):

"'Unless,' says Socrates, 'unless, in their cities, philosophers are vested with the might of kings, or those now called kings and oligarchs become genuine and fully qualified philosophers; and unless these two, political might and philosophy, are fused... there can be no rest; and the evil will not cease to be rampant in the cities – nor, I believe, in the race of man...'" (Popper quoting Plato... his *Republic*, 473c-e – to which Popper appends the note: "Note the opposition between (divine) *rest*, and the *evil*, i.e. change in the form of corruption, or degeneration." – P.S.)

It has been said, only too truly, that Plato was the inventor of both our secondary schools and our universities. I do not know a better argument for an optimistic view of mankind, no better proof of their indestructible love for truth and

decency, of their originality and stubbornness and health, than the fact that this devastating system of education has not utterly ruined them. (Karl Popper, *The Open Society and Its Enemies, Vol. 1: The Spell of Plato*, p. 136)

[He's being very modest there... because it's only due to folks like himself... that that's the case...]

["150816controlbydemoralization.mp3":]

August 13, 2015... Sisters and Brothers: Over the course of these discussions... we've argued that 'power's success in maintaining its 'rule' – domination over billions... despite themselves numbering in the mere thousands – is the best illustration of the power of a vision... that while they move steadily toward their goal... we have yet to coalesce into a global-humanity in possession of a cohesive vision that is the 'opposite' to 'power'-worship... to 'class'...

Put simply: 'centralization' is their goal... I believe that the opposite of this – de-centralization – is ours.

In our last few shows... we've viewed the concerted... organized pursuit of 'power's totalitarian vision from a different angle... and see a more significant consequence than simple demonstration of what single-mindedness of purpose can accomplish: the threat of 'thought's erosion in us all... in global-humanity as a whole... Could this then be 'power's 'vision'?... Does a totalitarian ethics demand 'thought's erosion...? Could that be its destination? They would certainly not say so... this is not what they tell their children... but is it so? And what... exactly... do they tell their children? They have to convince us and them... their offspring... that we are dangerous... that we are brutes... consumed by our passions... needing superior 'Reason' to govern us...

'Power' controls by means of demoralization... by always having the better of us... by always seeming to possess superiority in all things... the global-state-statesmen cannot be 'the strong' unless we are 'the weak'... Toward that end... it must create the conditions that lead to our demoralization... and nothing defeats us from within so well as violence... unless perhaps its having no purpose... being unwanted... deemed 'useless'... We've touched on this in other shows... For instance on March 3, 2013... we said that the ideology of 'the state'... of 'rule'... itself rests on two key cons: 'violence' is inherent in our nature'... and 'labor is our inevitable lot'...

["130303keycons.mp3": "Last week we said that the manual – mental divide... or rather our unconscious belief in the manual – mental divide... plugged into the 'citizen – barbarian' division – our belief in the necessity of 'the state'... or rather... the necessity of its physical infrastructure [today... with the benefit of Alice... I would say that our 'internal infrastructure' is even more determining... – P.S.] is the motive force that turns 'power's key coin of control: 'violence is inherent in our nature'... and 'labor is our inevitable lot'... This means... the force is double-edged... as we learned from Bentham...one end is in the physical world – the material constructs of the state – and the other... within... our internalization of discipline... Another name for this key myth is 'the necessity of rule'... which assumes and manifests the division between mental and manual labor... the key expression [of this division] for 'rule' being [in order to sustain its ideologies of 'division'... – P.S.] the division between 'citizen' and 'barbarian'... Now Bentham is certain that we must be driven... and... once 'power' got fully behind him... it made them incredibly effective... 'Coercion' for Bentham is a 'given'... in his moral universe... that there's no other way to *drive* 'the people' to 'happiness'... because of our 'class' position... or because of our alleged 'violence'... our 'passion'... and so... to be 'passionless'... in Bentham's world – dominated by centuries of tyrannical blood-letting by and of those who claimed the sword of 'rule' – was a virtue... equated with the rule of 'Reason'..." (From the March 3, 2013 *Waking Up Radio* show.)]

These key cons... these core propaganda-plants... therefore become... not just the substance of all the dramas – I mean... the terms of our lives established hierarchically by the 'power'-guys ensures that this is so – the substance of all the dramas played out in all media – 'news' and other entertainment – but also... inevitably... they become the substance of the 'private' dramas we enact... as we are "caged animals under stress"... and... as Bentham said... humans will believe a thing unquestioningly... if confirmed on all sides... if we hear no alternative stories to explain... in this case... the stress in our lives. Since the inception of 'class'... 'power' has manipulated the fact... that we are infinitely malleable.

In our July 12, 2015 show... Paul Goodman... after explaining how the structure of hierarchy allows the tiny few to control us effortlessly... describes the alternative structure of decentralization: "The principle of decentralism is that people are engaged in a function and the organization is how they cooperate. Authority is..." and here I'm taking issue with Paul Goodman... and would finish the sentence in this way: "Authority is generated multitudinously and distributed across the range of human activity... as Kropotkin says: "...the fullest development of individuality "will combine with the highest development of voluntary association in all its aspects, in all possible degrees, and for all possible purposes; an association that is always

changing, that bears in itself the elements of its own duration, that takes on the forms which best correspond at any given moment to the manifold strivings of all.”

“...The organization is how we cooperate...” is how Paul Goodman summarized this. We're going to be thinking more about that word 'organization'.

[“150816anethicalissue.mp3”:]

In last week's show (on August 9, 2015...) Bakunin (who foresaw that “the striving of the people for economic freedom, and material well-being...” could lead to the... “dictatorship and the concentration of all political and social powers in the State...”) told us that: “Nothing living and human can prosper without freedom, and a form of Socialism which would do away with freedom, or which would not recognize it as the sole creative principle and basis, would lead us directly into slavery and bestiality.”

I like that way of putting it: “freedom is the sole creative principle and basis of our society...” – not only because... in my experience... it is indisputably the case... but because stating the truth baldly like that... a truth that runs counter to all the propaganda we're (they hope...) being conditioned with... prompts many important discussions.

De-centralization' simply means our 'core-selves' are multitudinous... but all aligned... as we agree with Bakunin... with freedom as the 'sole creative principle'... and... as we are in transition... behind the guiding light of that goal... the goal to which all of our actions bend and which both clarifies and extends them... beyond their particular-ness – and which all come together in the planning and organization of our global actions. And by 'global action' I don't mean... e.g.... the 'labor movement' organizing an industry globally... I mean what our Good Three meant: that we need an alternative vision of a new global society based in... as Bakunin said... freedom – that's the discussion that we have to start having: we cannot... turn our backs... yet again... because we in the U.S. have a little bit more... on those that are being set up for the hard work... set up... to be wiped off the planet altogether... We have to do this hand-in-hand with all our Brothers and Sisters...

One way – 'power's way – leads to the atrophy of thought... the other... freedom... leads to its release and subsequent explosions of creativity. Which way do we want?

This world is illusion... these constructed social relations... created by the few to maintain 'rule'... existing by bloodshed... by the hoarding of means... and like coercion... by enormous energy-cost... on the one hand... and our loss of our vital-selves... on the other... loss of a world of our own creation... loss of security in our mutual relations... in our helping one another... All of us are forced to endure tremendous stress... when life is ground down to mere existence... when what we are – in reality – is abundance...

We are here on the planet... to share our human gifts... without force or coercion... to get there we simply need to talk about it.

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[“150816aworldfitforchildren.mp3”:]

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[“150816puppetsrevenge.mp3”:]

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[“150816moraltorture.mp3”:]

[Today's reading: we continue the chapter “Poisonous Pedagogy” in... Alice Miller's *For Your Own Good*... When we left off... we were hearing from some of the 'child-rearing pedagogues': their recommendations for the complete suppression of feelings in children... – P.S.]

[These poisonous 'exercises' that Alice has captured here... so that we might be aware... are still being done to children today... that this is in fact how the global-state-statesmen create (their corps of obedient followers...) that mindless submission of 'the will' of children... to Authority... to 'power'... to 'rule' – to the state... we have yet to face. It has been extremely effective for them... I am absolutely certain this continues to this day... I'm so grateful to Alice Miller for capturing and discussing this reality... which has been submerged... hidden... for too long... – P.S.]

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....

[What would a world-design be... if children were our highest priority?... Let's think about... discuss... this... please... because I know some folk read these exercises... this advice... and vibe with it a bit... because under the conditions of a 'class' system: the atomization we're all stuck in... the inability to express our communal nature... the inability to make a world that's full and 'big'... with the earth fully present moment to moment in our lives... with trees and beauty all around us... with our lives in our own possession again... our time... our lives... are our own...

...that we need to think about... that when we are not the ones creating the conditions for our lives... for our children... it sets us up to be in conflict with our children – and that's what we're seeing when we read these poisonous pedagogues: they are reflective of a stance of 'opposition against'... their children... and that this is in fact what the 'class' system does... it pits us against our children. So here is yet another ethical reason for starting these critical discussions (another thread in our ethical position [of opposition to the 'class' system...]) in addition to it being wrong to put ourselves... our energy... our unique human gifts... on the market; wrong to go along with hard...hand ...work assigned to some of our Brothers and Sisters by the tiny ten-thousand; for the tiny ten-thousand to hoard 'decision-making'... to make the decisions for seven billion; wrong to allow ocean death and ongoing earth-degradation; unacceptable... the atrophy of thought that happens under authoritarian systems (which 'class'... or 'rule'... is...); unacceptable... the degradation of our human-ness; wrong to leave for our children a devastated planet and a much worse position from which to try to deal with it – because the 'power'-guys will have figured out how to nullify the advantage of the Internet and instantaneous global communication...) – do we want our children to be free?... to we want to get on the same side with them?... do we want to stop turning them into servants of an ignoble project?

What would a world-design be... if children were our highest priority?... They show us with their smiles – let's start paying attention... let's welcome back the 'rule' of laughter... It is important for us to discuss the ways in which the structure of 'class' is abusive... and that the child experiences this abusiveness most intensely of all of us... – 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.... [So... they've discovered that we respond to different tones differently. That they literally have been turned into puppets explains why they literally want to turn us into puppets... explains the appeal for them of 'EMF' or microwave weapons... as they've discovered that different frequencies have different biological effects on their 'subjects' (there may be a connection here between their fondness for torture-via-use-of-low-frequency-wave and their early [suppressed] experience of torture-by-parental-voice – or not...) The manipulateness of this... and towards one's own children on top of it... is hideous... and... as an aside... I've been thinking about why the manipulative use of voice – when it does not express honest emotion – why that is so devastating to us as children... and what specifically our 'authentic voicings' – as a healing and organizing strategy – must be to strike a chord with such a 'child-in-adult' sub-consciously... – P.S.] 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 [...'the state'... – P.S.] without asking for explanations:

[The following paragraph (testimony) was inadvertently omitted from our reading:]

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]

[Our reading picks up here:]

["150816givingbirthtoabuse.mp3":]

Obedience appears to be the undisputed supreme principle of religious education as well. [This has been observed over and over... but never has there been a strategic response from the Left to C.L.R. James' point that "passive obedience is precisely the basis of [class] society..." I believe he uses the word 'bourgeois' rather than 'class'... but I think it's time we started naming the problem as 'class'... so that we can design strategies that are effective... – P.S.] 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.... [I recall a man from the U.S. who had visited Nepal report that in Nepal it's considered child abuse to let a baby cry... Places where children are loved and respected are in 'power's crosshairs... We must get our world back *tout suite*... and stop this on-going assault on our human-ness... Let's don't let it degrade further... Let's don't lose anymore of our most precious Brothers and Sisters who love their babies... We need their model... their knowledge... their help... – P.S.]

A doting love cannot be severe, cannot refuse anything, cannot say no for the child's own good; it can only say yes, to the child's detriment. It allows itself to be dominated by a blind desire to be kind, as if this were a natural instinct; it permits when it should forbid, is lenient when it should punish, is indulgent when it should be strict. A doting love lacks any clear idea of the goal of education; it is shortsighted. It wants to do right by the child but chooses the wrong methods. It is led astray by the emotions of the moment instead of being guided by composure and reflection. It allows itself to be misled by the child instead of leading him. It does not have any calm and genuine power of resistance and allows itself to be tyrannized by the child's contradictions, by his willfulness and defiance, or even by the pleas, flattery, and tears of the young tyrant. It is the opposite of true love, which does not shrink from punishment. The Bible says, "He who loves his son chastises him often with the rod, that he may be his joy when he grows up" (Sirach 30:1), and, "Pamper you child and he will be a terror for you, indulge him and he will bring you grief: (Sirach 30:9). [We must consider that what is preserved and promulgated by 'power'... by means of its institutions (established for that purpose) serves 'power'... – P.S.] Sometimes children raised dotingly are guilty of gross misbehavior towards their parents. [Always... children raised with violence in some way express that violence towards 'self' or others... – P.S.] [Matthias, quoted in Rutschky]

Parents fear this "misbehavior" so much that on occasion they feel thoroughly justified in using any means to prevent it. [I'm not sure whether Alice is being facetious here or not... for myself... I doubt very much that the reason stated is the real motive... which I take to be... loss of 'status'... loss of 'place'... within the community of similar such lost souls... souls stripped of substance when they were infants... – however... in retrospect... sitting back and pondering it a bit... I see her point... – P.S.] And for this purpose they have a rich palette of possibilities to choose from; prominent among them is the method of withdrawing love, which can take many forms. This is something no child can risk. [Seriously... survival depends... for the child in such a home as this... on securing even the most false... the most hypocritically-paraded 'love'... – P.S.]

[August 16, 2015 show ends here.]

The infant must perceive order and discipline before he becomes conscious of them, [I imagine what the infant 'perceives' in this ostentatious display of false-sanctity is very like what that puppy of Samuel Butler's did: nothing at all... but... rather... *felt* shock and confusion... – P.S.] so that he will proceed to the stage of awakening consciousness with good habits already formed and his imperious physical egoism under control....

Thus, the adult must instill obedience by the exercise of his power, this is done with a severe glance, a firm word, possibly by means of physical force (which curbs bad behavior although it is unable to produce good behavior) and by means of punishment. Punishment, however, need not primarily cause physical pain but can utilize withdrawal of kindness and of expressions of love, depending on the type or frequency of the disobedience. For example, for a more sensitive child who is being quarrelsome, this can mean removing him from his mother's lap, refusal of his father's hand or of the bedtime kiss, etc. Since the child's affection can be gained by expressions of love, this same affection can be made use of to make him more amenable to discipline. [We've pointed out that what Plato's Tribesmen do to us exposes their own sufferings unerringly... as infants. For instance... I've noticed they like to use what we love against us... just as their love for their parent was used against them... – P.S.]

... We have defined obedience as submission of the will to the legitimate will of another person....

The will of the adult must be a fortress, inaccessible to duplicity or defiance and granting admittance only when obedience knocks at the gates. [*Enzyklopadie...* quoted in Rutschky]

When still in diapers, the child learns to knock at the gates of love with “obedience,” and unfortunately often does not unlearn this ever after:

... Turning now to the second major point, how to instill obedience, we begin by showing how this can be done at a very early age. Pedagogy correctly points out that even a baby in diapers has a will of his own and is to be treated accordingly. [*Enzyklopadie...*]

If treatment of this sort is carried through consistently enough and early enough, then all the requirements will have been met to enable a citizen to live in a dictatorship without minding it; he or she will even be able to feel a euphoric identification with it, as happened in the Hitler period:

... for the health and vitality of a political commonwealth owe just as much to the flourishing of obedience to law and authority as to the prudent use of energy of its leaders. Likewise in the family, in all matters of child-rearing, the will that gives orders and the one that carries them out must not be regarded as antagonistic; they are both the organic expression of what is actually a single will. [*Enzyklopadie...*]

Just as in the symbiosis of the “diaper stage,” there is no separation here of subject and object. If the child learns to view corporal punishment as “a necessary measure” against “wrongdoers,” then as an adult he will attempt to protect himself from punishment by being obedient and will not hesitate to cooperate with the penal system. In a totalitarian state, which is a mirror of his upbringing, this citizen can also carry out any form of torture or persecution without having a guilty conscience. His “will” is completely identical with that of the government.

Now that we have seen how easy it is for intellectuals in a dictatorship to be corrupted, it would be a vestige of aristocratic snobbery to think that only “the uneducated masses” are susceptible to propaganda. Both Hitler and Stalin had a surprisingly large number of enthusiastic followers among intellectuals. Our capacity to resist has nothing to do with our intelligence but with the degree of access to our true self. Indeed, intelligence is capable of innumerable rationalizations when it comes to the matter of adaptation. Educators have always known this and have exploited it for their own purposes, as the following proverb suggests: “The clever person gives in, the stupid one balks.” For example, we read in a work on child raising by Grunewald (1899): “I have never yet found willfulness in an intellectually advanced or exceptionally gifted child” (quoted in Rutschky). [This is evidence... not of ‘giftedness’ in the child... but rather of the extent to which a child will... and so must... go... to capture the love of elusive parents... It is not lack of ‘intelligence’ that makes us balk... but rather a connection to an alternative allegiance... i.e., the earth... through our relations... – P.S.] Such a child can, in later life, exhibit extraordinary acuity in criticizing the ideologies of his opponents – and in puberty even the views by his own parents – because in these cases his intellectual powers can function without impairment. Only within a group – such as one consisting of adherents of an ideology or a theoretical school – that represents the early family situation will this person on occasion still display a naive submissiveness and uncritical attitude that completely belie his brilliance in other situations. Here, tragically, his early dependence upon tyrannical parents is preserved, a dependence that – in keeping with the program of “poisonous pedagogy” – goes undetected. This explains why Martin Heidegger, for example, who had no trouble in breaking with traditional philosophy and leaving behind the teachers of his adolescence, was not able to see the contradictions in Hitler’s ideology that should have been obvious to someone of his intelligence. He responded to this ideology with an infantile fascination and devotion that brooked no criticism.

In the tradition we are dealing with, it was considered obstinacy and was therefore frowned upon to have a will and mind of one’s own. It is easy to understand that an intelligent child [... unnecessary qualification... I’ve never met one who wasn’t... – P.S.] would want to escape the punishments devised for those possessing these traits and that he or she could do so without any difficulty. What the child didn’t realize was that escape came at a high price.