

WUR of May 24<sup>th</sup>, 2015... “Embracing Global Goals, Scope and Action: Becoming Global Actors... Claiming the ‘All’” – Segue From *Antisystemic Movements...* To Alice (Final)

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“WhyNot.mp3”: “Why Not?...” [The Manhattan Transfer]

“P.S.ILoveYou.mp3”: “P.S. I Love You...” [Billie Holiday]

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[“150524demagnetize.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 6)

I mentioned in a post to the ‘Blog’ page of ‘the Nascence’ this week that I’m beginning to think that the round-the-clock EMF assault on me – including... most recently (on May 4, 2015 around 2:30 AM... two hours earlier... coming home... I saw two helicopters flying fast at right angles to each other... over the neighborhood...) one that required me to flee the house fast because of the intense chest pain and ear-ringing – is about keeping their investment in their EMF weapons safe...

(...and... by the way... if ‘they’ – ‘global-’power’ – operating in all states irrespective of official political ideology – daily simply kill whoever they want to – and in the case of the US... silently and without detection – then quite obviously these political ideologies are plays we enact for them... for their amusement...

How many people have they done this to... and will... if we don’t reclaim our human energy now?)

...but even in that case... of bucks riding... it’s about preventing de-legitimization – the strategic first step... toward which we’re aimed... to break the mind-lock of ‘the system’...

...as their (‘rule’s) legitimacy in our eyes is... for ‘power’... the whole game... without it their core of ‘rule’ de-magnetizes...

...and discussions – may they proliferate – of freeing captive human energy deeply de-magnetize.

That core of belief in the legitimacy of ‘rule’... of ‘Authority’... starts with we parents.

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[“150524actingout.mp3”:]

May 19, 2015... Sisters and Brothers: We’ve said that we succeed as we see it... see the story that has been done to us... and intervene in it with consciousness. “All difficulties are but easy when they are known...” said our William...

...and we said that we are embarking on a process of healing ‘the species’ through the arts... ‘the arts’ in the sense of ‘growing the soul’... of ‘granting permission’ for the ‘true self’... to speak...

What is this process we’re engaged in more specifically... we’re asking this week... How do we sort all the threads of its tapestry?

What are the relations between ‘voice’... and frozen feelings... and the development of our thought... exposure to new thoughts... and the opening of the heart?... the development of ‘empathy’...

And while this is not our purpose... this process heals our tormentors... no less than ourselves...

In what they do to us... the global-state-statesmen unerringly reveal what was done to them...

...they were turned into the puppets of their fathers...

...and in our subjection to the hardships they impose... we have had to bear witness...

...to a massive... millennia-long... 'acting out'...

...and it falls on us... to become the 'emphatic partner'... those strong enough and in possession of an accurate certainty...

...to help them... in the very reclaiming of our world... discover their true selves.

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Alice Miller makes an important point (among innumerable such...) in *Prisoners of Childhood* that might help us understand the connection between the freezing of feelings (keeping in mind that feelings freeze in reaction to a shock...) and the freezing of thought:

For a time this woman, who was normally capable of expressing herself so clearly, described everything in such an extraordinarily complicated and precipitate way that I had no chance of understanding it all, probably much like her parents earlier.... My patient now could hardly recognize me any more, although I had not changed. In this way she rediscovered with me her own childhood. A child, too, can never grasp the fact that the same mother who cooks so well, is so concerned about his cough, and helps so kindly with his homework, in some circumstances has no more feeling than a wall for his hidden inner world. (*Prisoners of Childhood*, p. 83)

Does thought freeze in the shock of that initial trauma?

In *Waking Up* I wrote that... fundamentally... we are creatures that like to figure things out... and to make things...

...and that children are "figuring things out' made manifest..." are "dogged in their determination to find (or create their own) answers..." and that unresolved questions get carried infinitely forward.

It is a shock... requiring deep (unconscious) pondering... to realize that one's true feelings don't matter. 'Thought' gets stuck there... at those thoughts that we can't figure out: the clear demonstration... across 'class' society... but most particularly in those we most need... that only 'power' matters... that "might makes right..."

Why?... our unconscious ponders... "why do my feelings not matter?"... "why are they not acknowledged?"... "why does she not love me?"...

...our unconscious ponders... as does that of 'power's' issuance's no less than that of our own...

...and while we are left to steep in that brew of confusion... across the generations... *ad infinitum*...

...'power' takes in hand its replacements ...and says: "Do not pass 'go'... proceed directly... to Plato..."

"...Father of Fathers... Paterfamilias... Ultimate Authority... provides this answer:

"To possess the Knowledge... provide the guidance... rule the 'lessers'... and manifest 'pure Logic'..."

...and suddenly... to the next-up-'ruler'-designates... it all makes sense... everything fits...

...the riddle is solved... the answer given...

...dressed in false robes of ancient wisdom...

...posed as 'benevolence'...

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How do all the threads that we need to see interweave as we embark on a globally-focused project of getting free: we have to consider the inter-relations between "developing 'thought'..." unlocking frozen feelings... and 'empathy.'

["150524empathicconnectedness.mp3":]

What starts the ice floes melting... those deeply-buried frozen feelings? Last week Alice suggested it was new information:

On a recent trip to America I encountered many people, especially women, who have discovered the power of their knowledge. They do not shrink from pointing out the poisonous nature of false information, even though it has been well concealed for millennia behind sacrosanct and well-meaning pedagogical labels. The conversations I had in the United States gave support to my own experience that courage can be just as infectious as fear. And if we are courageous enough to face the truth, the world will change, for the power of that "poisonous pedagogy" which has dominated us for so long has been dependent upon our fear, our confusion, and our childish credulity; once it is exposed to the light of truth, it will inevitably disappear. ("Preface to the American Edition", *For Your Own Good*)

...new information provided not to the adult who has come to be... but to the small child who was never seen:

What most needs to be understood is his compulsion to repeat, and the state of affairs behind it to which this compulsion bears witness. All this no doubt is the result of social pressures, and these do not have their effect on his psyche through abstract knowledge but are anchored in his earliest affective experience with his mother. His problems cannot be solved with *words*, but only through *experience*, not merely corrective experience as an adult but, above all, through a reliving of his early fear of his beloved mother's contempt and his subsequent feelings of indignation and sadness. Mere words, however skilled the interpretation, will leave the split from which he suffers unchanged or even deepened.

One can therefore hardly free a patient from the cruelty of his introjects by showing him how the absurdity, exploitation, and perversity of society causes our neuroses and perversions, however true this may be.... Things we can see through do not make us sick; they may arouse our indignation, anger, sadness, or feelings of impotence. What makes us sick are those things we cannot see through, society's constraints that we have absorbed through our mother's eyes – eyes and an attitude from which no reading or learning can free us....

Political action can be fed by the unconscious anger of children who have been so misused, imprisoned, exploited, cramped, and drilled. This anger can be partially discharged in fighting our institutions, without having to give up the idealization of one's own mother, as one knew her in one's childhood. The old dependency can then be shifted to a new object. If, however, disillusionment and the resultant mourning can be lived through in analysis, then social and political disengagement do not usually follow, but the patient's actions are freed from the compulsion to repeat.

The inner necessity to constantly build up new illusions and denials, in order to avoid the experience of our own reality, disappears once this reality has been faced and experienced. (Alice Miller, *Prisoners of Childhood*, p. 99 – 101)

How do we merge... or juxtapose... new information about the 'micro' and the 'macro'... the personal and the political... the 'inner' and the 'outer'...

...such that the heart is not just opened... but committed to engage in action... i.e. is connected to all human-ness?

Or perhaps the better question is... how exactly does the heart open?... what is that process?

How did it close?

We could describe our communal nature as a capacity for empathic connectedness... but if we can't form a mutually-empathic connection with our 'mother' (in Alice's sense...) we can't form it with others... our capacity for empathic connectedness gets stunted... we cease to believe in it... we have no model for it... except of course with the earth... and the earth in us.

[Today's reading: the second ('original') 'Preface' of... and the chapter "Poisonous Pedagogy" in... Alice Miller's *For Your Own Good*... – P.S.]

[“150524encodedexperience.mp3”:]

We turn now to the 'Preface to the Original Edition' of... and then the chapter “Poisonous Pedagogy” in... Alice Miller's *For Your Own Good...* – P.S.]

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“*Preface to the Original Edition*”

The most psychoanalysis is able to do – according to a typical reproach – is help a privileged minority, and only to a very limited extent at that. This is certainly a legitimate complaint as long as the benefits derived from analysis remain the exclusive property of a privileged few. But this need not be the case.

The reactions to my first book, *Prisoners of Childhood: The Drama of the Gifted Child and the Search for the True Self...*

[I don't like that word 'gifted' – it's a tool of 'rule' – (as if we aren't all in possession of unique gifts...) What she's pointing out... or at least one aspect of what she's pointing out... is that problems of 'voice'... authentic 'voice'... 'historically' tended to reside in... was more often a malady of... those 'power' intentionally privileges... – P.S.]

...convinced me that resistance to what I have to say is no greater outside the psychoanalytic community than among members of the profession – in fact, the younger generation of the lay public shows perhaps even more openness to my ideas than do my professional colleagues. Reflecting on this, I realized how essential it is to make the insights gained from analysis of a few available to the public at large rather than hide these insights away on dusty library shelves. Thus, I decided to devote the next several years of my life to writing.

I am primarily interested in describing everyday situations occurring outside the psychoanalytic setting that can, however, be more fully understood if viewed from a psychoanalytic perspective. This does not mean applying a ready-made theory to society, for I believe I can truly understand a person only if I hear and feel what he or she is saying to me without hiding or barricading myself behind theories. Depth psychology practiced both on others and on ourselves provides us as analysts with insights into the human psyche that accompany us everywhere in life, sharpening our sensitivity outside as well as inside the consulting room.

[We have been arguing that hidden-'power' is a key missing piece from Alice's essential insights into how the base mindset of 'class' (and totalitarianism...) – 'obedience' – gets established in the larger society by means of its inculcation into the next generation through us... the parents...

...rooting the dynamics she sees within the 'class' system – which she does by implication when she (in her later 'American Preface') refers to the *millennia* of 'poisonous pedagogy' that it now falls on us to overcome – avoids the 'power'-sanctioned and so pervasive problem (for our honoring our solidarity...) of universalizing 'class'-specific patterns... – P.S.]

On the other hand, the general public is still far from realizing that our earliest experiences unflinchingly affect society as a whole; that psychoses, drug addiction, and criminality are encoded expressions of these experiences. This fact is usually either disputed or accepted only on a strictly intellectual level. Since the intellect fails to influence the area of the emotions, the practical world (of politics, law, or psychiatry) continues to be dominated by medieval concepts characterized by the outward projection of evil. Can a book help to bring about knowledge of an emotional nature? I do not know the answer, but the hope that my writings will set an inner process in motion at least for some readers seems reason enough to make the attempt.

[“150524thechildintheadult.mp3”:]

Although the numerous letters I received from readers of *Prisoners of Childhood* were of the utmost interest to me. I was unable to answer them all personally. Hence this book. My inability to reply directly to my readers was partly due to other demands on my time, but I also soon realized that when it comes to presenting my thoughts and experiences of recent years I must go into a great deal of detail, for there is no body of existing literature I can refer to. From the professional questions of my colleagues and the general human questions of those affected by the problems I described (which are not to be understood as mutually exclusive), two distinct issues emerged: the extent to which my interpretation of the nature of early childhood deviates from the psychoanalytic drive theory [Footnote: The author prefers to have Freud's word *Trieb* translated as “drive” instead of “instinct” (the choice of Strachey, Freud's official English translator), which she considers misleading. – Translators Hildegard and Hunter Hannum], and the need to distinguish more clearly between feelings of guilt and of sorrow. Related to the latter issue is the urgent and frequently

asked question raised by concerned parents: Is there still something we can do for our children once we have realized to what degree we are victims of the repetition compulsion?

Since I do not believe in the effectiveness of giving prescriptions and advice, at least when unconscious behavior is involved, I do not consider it my task to admonish parents to treat their child in ways that are impossible for them. Instead, I see it as my role to convey relevant information of a vivid and emotional nature to the child in the adult. As long as this child within is not allowed to become aware of what happened to him or her, a part of his or her emotional life will remain frozen, and sensitivity to the humiliations of childhood will therefore be dulled.

All appeals to love, solidarity, and compassion will be useless if this crucial prerequisite of sympathy and understanding is missing.

This fact has special implications for trained psychologists, because without empathy they cannot apply their professional knowledge in a beneficial way, regardless of how much time they devote to their patients. The same is true for parents; even if they are highly educated and have sufficient time at their disposal, they are helpless when it comes to understanding their child so long as they must keep the sufferings of their own childhood at an emotional distance. On the other hand, it is possible for a working mother, for example, to grasp her child's situation immediately, provided she has the necessary inner openness and freedom.

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["150524poisonousped.mp3":]

Thus, I see it as my task to sensitize the general public to the sufferings of early childhood. Addressing the child in my adult readers, I attempt to accomplish this in two different ways. In the first section of the present work I describe "poisonous pedagogy," the methods of child-rearing practiced when our parents and grandparents were growing up. It is possible that many readers will respond to my first chapter with feelings of anger and rage, which can turn out to have a very therapeutic effect. In the second part I recount the childhoods of a drug addict, a political leader, and a murderer of young boys, all of whom were subjected to severe humiliation and mistreatment as children. In two cases in particular, I draw upon their own accounts of their childhoods and later fate, trying to bring the reader to listen to their shattering testimony with my analytic ear. All three histories bear witness to the devastating role of child-rearing, its destruction of vitality, its danger for society. Even in psychoanalysis, especially in its theory of drives, we find traces of traditional pedagogy, I first planned to devote a chapter to this theme, but its scope forced me to make it the subject of another work, soon to appear [*Thou Shalt Not Be Aware*]. There I stress the distinctions between my ideas and specific psychoanalytic theories and models more clearly than in my previous writings.

This book is a product of my inner dialogue with the readers of *Prisoners of Childhood: The Drama of the Gifted Child* and is to be understood as a continuation of that work. It is possible to read it without knowing the earlier book, but if the subjects discussed here evoke feelings of guilt in the reader rather than of sadness, then it would be advisable to read the earlier work as well. It is important and helpful always to keep in mind in reading my present work that when I speak of parents and children I do not mean specific persons but rather certain conditions, situations, or questions of relative status that concern us all, because all parents were once children and most of those who are children today will one day be parents themselves....

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["150524hiddencruelty.mp3":]

*How Child-Rearing Crushes Spontaneous Feelings: Glimpses of a Revered Tradition*

*"Poisonous Pedagogy"*

Introduction:

Anyone who has ever been a mother or father and is at all honest knows from experience how difficult it can be for parents to accept certain aspects of their children.

[To statements from Academe about what 'humans' are we must always add the qualifier... "under 'class'" ... The 'non-class society'... both that of some indigenous peoples... and certainly the one we must invent all together globally... is a completely different animal... – P.S.]

It is especially painful to have to admit this if we really love our child and want to respect his or her individuality yet are unable to do so. Intellectual knowledge is no guarantee of understanding and tolerance. If it was never possible for us to relive on a conscious level the rejection we experienced in our own childhood and to work it through, then we in turn will pass this rejection on to our children. A merely intellectual knowledge of the laws of child development does not protect us from irritation or anger if our child's behavior does not correspond to our expectations or needs or if – even worse – it should pose a threat to our defense mechanisms.

[The challenge for us to begin thinking through... is how to begin doing this – “reliving on a conscious level the rejection we experienced in our own childhood and to work it through...” – on a society-wide scale... as we gain access to new information... and as we therefore begin to give ourselves new messages... tell ourselves new stories. We'll be considering that the feelings of anger and sadness that we repressed as children... anger and sadness at our psychic and physical abandonment by parents turned over to a coerced-work system... parents trapped in the dilemma of simple survival on an abundant earth – that those feelings provide the source for our anger and sadness at the broader injustices of the world... the source for our love for... and determination to defend... our fellows trapped in this injustice... – P.S.]

It is very different for children: they have no previous history standing in their way, and their tolerance for their parents knows no bounds. The love a child has for his or her parents ensures that their conscious or unconscious acts of mental cruelty will go undetected. Descriptions of what can be done to children without fear of reprisal are readily available in recent works dealing with the history of childhood (cf., for example, Philippe Aries, Lloyd de Mause, Morton Schatzman, and Ray E. Helfer and C. Henry Kempe).

The former practice of physically maiming, exploiting, and abusing children [under 'class'... – P.S.] seems to have been gradually replaced in modern times by a form of mental cruelty that is masked by the honorific term *child-rearing*. Since training in many cultures begins in infancy during the initial symbiotic relationship between mother and child, this early conditioning makes it virtually impossible for the child to discover what is actually happening to him. The child's dependence on his or her parents' love also makes it impossible in later years to recognize these traumatizations, which often remain hidden behind the early idealization of the parents for the rest of the child's life.

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[“150524willfulness.mp3”:]

In the mid-nineteenth century a man named Schreber, the father of a paranoid patient described by Freud, wrote a series of books on child-rearing. They were so popular in Germany that some of them went through forty printings and were translated into several languages. In these works it is stressed again and again that children should start being trained as soon as possible, even as early as their fifth month of life, if the soil is to be “kept free of harmful weeds.” I have encountered similar views in parents' letters and diaries, which provide the outsider with a clear indication of the underlying causes of the serious illnesses that developed in their children, who were later to become my patients. But initially, these patients of mine were unable to derive much benefit from these diaries and had to undergo long and deep analysis before they could begin to see the truth in them. First they had to become detached from their parents and develop their own individuality. [...a process likely incorporated into what we're thinking of as 'soul sufficiency'... developing one's own individuality... – P.S.]

The conviction that parents are always right and that every act of cruelty, whether conscious or unconscious, is an expression of their love is so deeply rooted in human beings [under 'class'... – P.S.] because it is based on the process of internalization that takes place during the first months of life – in other words, during the period preceding separation from the primary care giver.

Two passages from Dr. Schreber's advice to parents, written in 1858, will illustrate the method of raising children prevalent at the time:

The little ones' displays of temper as indicated by screaming or crying without cause should be regarded as the first test of your spiritual and pedagogical principles.... Once you have established that nothing is really wrong, that the child is not ill, distressed, or in pain, then you can rest assured that the screaming is nothing more than an outburst of temper, a whim, the first appearance of willfulness. Now you should no longer simply wait for it to pass as you did in the beginning but should proceed in a somewhat more positive way: by quickly diverting its attention, by stern words, threatening gestures, rapping on the bed... or if none of this helps, by appropriately mild corporal admonitions repeated persistently at brief intervals until the child quiets down or falls asleep....

This procedure will be necessary only once or at most twice, and then you will be *master* of the child *forever*. From now on, a glance, a word, a single threatening gesture will be sufficient to control the child. Remember that this will be of the greatest benefit to your child since it will spare him many hours of agitation inimicable to his successful growth, freeing him from all those inner torments that can, moreover, very easily lead to a proliferation of pernicious character traits that will become increasingly difficult to conquer. (Quoted in Morton Schatzman, *Soul Murder*)

["150524themother.mp3":]

Dr. Schreber doesn't realize that what he is in fact attempting to curb in children are his own impulses, and there is no doubt in his mind that he is recommending the exercise of power purely for the child's own good:

If parents are consistent in this, they will soon be rewarded by the emergence of that desirable situation in which the child will be controlled almost entirely by a parental glance alone.

Children raised in this way frequently do not notice, even at an advanced age, when someone is taking advantage of them as long as the person uses a "friendly" tone of voice.

[Miklos Nyiszli... in *Auschwitz: A Doctor's Eyewitness Account*... shows us to what degree 'power' understands this... and applies this awareness – of the ease with which it can manipulate us... once our psyches have been undermined by control tactics such as these. Recall his observation that every lie from the officers was conveyed with smiles... and 'sincere' reassurances... – P.S.]

I have often been asked why I refer mostly to mothers and so seldom to fathers in *Prisoners of Childhood: The Drama of the Gifted Child*. I designate the most important care giver in the child's first year of life as the "mother." This does not necessarily have to be the biological mother or even a woman. In *Prisoners of Childhood* I took pains to point out that looks expressing disapproval and rejection that are directed at the infant can contribute to the development of severe disturbances, including perversions and compulsion neuroses, in the adult. In the Schreber family it was not the mother who "controlled" her two infant sons with "glances," it was the father. (Both sons later suffered from mental illness accompanied by delusions of persecution.) In the last decades, however, there has been an increasing number of fathers who have assumed positive maternal functions and have been able to give their child tenderness and warmth and to empathize with his or her needs. In contrast to the era of the patriarchal family, we now find ourselves in a phase of healthy experimentation with sex roles, and this being the case, I have difficulty speaking about the "social roles" of the father or mother without resorting to outdated normative categories. I can only state that every small child needs an empathic and not a "controlling" human being (whether it be father or mother) as care giver.

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["150524themirror.mp3":]

An enormous amount can be done to a child in the first two years: he or she can be molded, dominated, taught good habits, scolded, and punished – without any repercussions for the person raising the child and without the child taking revenge. The child will overcome the serious consequences of the injustice he has suffered only if he succeeds in defending himself, i.e. if he is allowed to express his pain and anger. If he is prevented from reacting in his own way because the parents cannot tolerate his reactions (crying, sadness, rage) and forbid them by means of looks or other pedagogical methods, then the child will learn to be silent. This silence is a sign of the effectiveness of the pedagogical principles applied, but at the same time it is a danger signal pointing to future pathological development. If there is absolutely no possibility of reacting appropriately to hurt, humiliation, and coercion, then these experiences cannot be integrated into the personality; the feelings they evoke are repressed, and the need to articulate them remains unsatisfied, without any hope of being fulfilled. It is this lack of hope of ever being able to express repressed traumata by means of relevant feelings that most often causes severe psychological problems. We already know that neuroses are a result of repression, not of events themselves. I shall try to demonstrate that neuroses are not the only tragic consequences of repression.

Because this process does not begin in adulthood but in the very first days of life as a result of the efforts of often well-meaning parents, in later life the individual cannot get to the roots of this repression without help. It is as though someone has had stamped on his back a mark that he will never be able to see without a mirror. One of the functions of psychotherapy is to provide the mirror.

[I would encourage us all to hear her words about healing creatively... and with a broad sense... that of recovering lost bits as we acquire new information... which can happen both individually... and in a mutual process of sharing...]

“Be not too tame neither, but let your own discretion be your tutor. Suit the action to the word, the word to the action, with this special observance, that you o'erstep not the modesty of nature; for anything so overdone is from [alien to] the purpose of playing, whose end, both at the first and now, was and is to hold, as 'twere, the mirror up to nature, to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure [stamp].”  
(*Hamlet*, III: 2)

What is the action?... love... establishing an authentic love-connection...

...i.e... we help each other do this... – P.S.]

[“150524waytoheal.mp3”:]

It is true that psychoanalysis is still a process of the few, and its therapeutic achievements are often questioned. But having witnessed in case after case the forces that are set free when the results of child-rearing are counteracted; having seen how these forces would otherwise have to be mobilized on all fronts to destroy vital spontaneity in oneself and in others because this quality has been regarded as bad and threatening from an early age, I want to communicate to society something of what I have learned in the analytic process. Society has a right to know, to the extent that this is at all possible, what actually takes place in the analytic setting; for what comes to light there is not only the private affair of a few ill or disturbed people; it concerns us all.

[And of course in our process... we will be framing... and emphasizing... somewhat differently... as it is 'class'-society that is ill (a fact she stresses as well...) – P.S.]

#### *Breeding Grounds of Hatred: Guides to Child-rearing From Two Centuries*

For a long time I asked myself how I could go about giving a vivid and not purely intellectual portrayal of what is done to many children in their earliest days and the consequences this has for society. How could I best tell others, I often wondered, what it is people have discovered concerning the beginning of their life after having gone through a lengthy and laborious process of reconstruction? In addition to the difficulty involved in presenting this material, there is the old dilemma: on the one hand, there is my pledge of professional secrecy; on the other, my conviction that principles are at work here that ought not to remain the special knowledge of a few insiders. Furthermore, I am aware of the resistance on the part of the reader who has not been in analysis of the guilt feelings that arise when cruel treatment is discussed and the way to mourning still remains blocked. What, then, should be done with this sad fund of knowledge?

We are so used to perceiving everything we hear in terms of moralizing rules and regulations that sometimes even pure information may be interpreted as a reproach and thus cannot be absorbed at all. We justifiably resist new exhortations if moral demands were frequently imposed upon us at too young an age. Love of one's neighbor, altruism, willingness to sacrifice – how splendid these words sound and yet what cruelty can lie hidden in them simply because they are forced upon a child at a time when the prerequisites for altruism cannot possibly be present....

[Moreover... coercion violates the natural process by which we learn... – P.S.]

...Coercion often nips the development of these prerequisites in the bud and what then remains is a lifelong condition of strain. This is like soil too hard for anything to grow in, and the only hope at all of forcibly producing the love demanded of one as a child lies in the upbringing given one's own children, from whom one then demands love in the same merciless fashion.

For this reason, it is my intention to refrain from all moralizing. I definitely do not want to say someone ought or ought not to do this or that (for example, ought not to hate), for I consider maxims of this sort to be useless. Rather, I see it as my task to expose the roots of hatred, which only a few people seem to recognize, and to search for the explanation of why there are so few of these people.

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