
“Sonnyboy.mp3”: “Sonnyboy...” [Hugh Masekela]

[“150621weneedtoworktogether.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 10) And we have to work together on this... you know two heads are better than one in figuring out dilemmas – particularly as ‘power’ has limitless heads arrayed against us... – because of the coerced-work-system – and perhaps it would be best while I still have a little brain left...

June 15, 2015... Sisters and Brothers: In a blog from a few years back... I wrote that... my whole life... every time the subject of freedom from a privatized ‘work-system’ arose (to which was usually attached the moniker ‘socialism’...) to be achieved by some intellectual elite in the Far-Away time of Never-Come... the question generally came up: “But who will do the ‘dirty work’?”

We are now in possession of a vantage... thanks to Alice – the vantage ‘Total Immersion Coercion’ – that allows us to view this question more authentically: i.e.... that whoever designs ‘the inner’ defines the society...

...and the ‘inner’ is defined in ‘child-rearing’...

We want a world that’s honest for the children... a world that is a flower for all of us to tend... that is what this is about... and when we trust our hearts... we get it.

Sisters and Brothers... our free future is a careful interweave of notes... a harmony...

...no matter not (yet) positive as sound...
...I hear that music... that voice...
...and am forever drawn...
...though I dare not weave – cat-like – between...
...I stand in awe...
...the future and the falconer is here...
...I wait I strain impatient...
...full of fear... and longing...
...to see to touch to hear...
...that music...
...is all for which I long...
...and dream...
...there is a need...
...for my simple song.

Kropotkin would have us never forget... that freedom answers best the problems of freedom... and I believe it speaks best no less... for the problems of its achievement...

...that if we allow our children (and we) to stay free... they (we) create the society in which ‘dirty work’ means as much to us... as to the swimming birds above us.

[“150621dustonmybrain.mp3”:]

In our September 15, 2013 show [included in the pdf: *Reclaiming Our Leadership: The Waking Up Radio Conversations*, Vol. 2]... we gave thanks for these words of William:

Bad is the world; and all will come to naught,
When such ill dealing must be *seen in thought*.
[‘observed but not referred to’]
(William Shakespeare, *Richard the Third*, III, vi)

...arguing that:

I am but voicing what we all know...
...so the illusion has been seen through...
When the magician’s trick has dissolved to truth...
...we will not long continue in our fetters...
...seeing the key to the mystery of our bound hands –
– commodification of our common treasure...
...taking from us... and earth...
...and listing it for ‘the market’ –
– removed the bindings...
...first from our minds...
...after which...
...flows the rest –
– our wholeness...

...but my current experience of being tracked and hounded... targeted for hidden ‘power...’ in plain sight... is forcing me to reevaluate... or rather ‘modify’... those words....

(‘This morning’... e.g.... actually 11:30 last night... when I ‘got up’... in my vehicle... parked unwisely on a very wide street with no traffic and small tree-cover... there were three cars pointing their headlights at me... three drones high in the sky arrayed around me... my face... knees... brain... swollen... chest congested... my whole body a’fire... I’d been beaten up bad... by the dutiful daughters and sons... of the coerced-work-system... and there was no way to fight back... so dispiriting... and infuriating... assault with intent – but ‘the peace’ was not disturbed... [This is actually a really bad example... as... this is my ‘every night’... and they’ve been trying to stay out of sight... these minions of the ‘power’-guys... only the wide expanse of sky exposed it... A much better example is the helicopter that followed me around and then to the house after I’d just left but turned back... overwhelmed by the extent of the vehicular traffic... in response to my heading out is what I’ve come to accept... It hovered... seeming to notice my son... who was just leaving too... and was looking up at it... and then sped off...]

Why am I going so far with this... in this context?... in the context of a decision-making before us... in the contest for the souls of our young ones? Because it is precisely those voices with certainty about the need for an earth-allegiance... instead of an allegiance to ‘the state’... that our youth will be told not to listen to.

I was saying recently to my son... that it’s quite a hideous technique... this use of secret technology to whittle away someone’s vitality... and eventually take away their life... silently...

...to know it’s happening but you can’t speak... because to do so would hurt your credibility... and so those who are besieged resort to expressing themselves poetically... do an awkward dance... and hope folks will understand...

Take this song... for instance:

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“FodderInHerWings.mp3”: “Fodder In Her Wings...” [Nina Simone]

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...from where I sit – not a public figure whose speech is limited – there’s absolutely no doubt Nina was targeted... and that the assault was relentless... and that she fought back as best she could... and that expressing what was happening... however obscurely... took tremendous courage: “dust on my brain” is a good description of what it feels like...

particularly when you consider that ear-ringing can sound like static electricity... and the mucus-build-up like extraneous stuff crawling around in your head.

But... obviously... I believe the time has come for speaking plainly (except when it comes to protecting those we love...) – and for no longer allowing those who speak for generalized human freedom to be isolated and killed...

...and... more and more I'm convinced... we're here to free ourselves... yes... but we're also here to set the record straight (you can tell Nina felt the same...) for the ancestors... and not just the ones we know of... but... as Karl Popper reminds us... all the anonymous dead... victims of this sick system.)

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“YouTookMyTeeth.mp3”: “You Took My Teeth...” [Nina Simone]

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“Blackbird.mp3”: “Blackbird...” [Nina Simone]

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[“150621wehavetobreakthesilence.mp3”:]

So... the finger-in-your-face blatant stepping-out-front-fascist tactics is helping me to see... that hidden 'power' doesn't care that we know it exists... in fact it struts its ascendance...

...it only cares that we not say it...

(...they are fully conscious... that we are effectively controlled by the 'simple' means of atomization... and by the universal hierarchical relation / world organization – from the tiny boxes we live in... to the nation-state-system – which ensures that the top spots are all in that pocket... on board with the project of keeping us herded... from heads-of-state... to heads of media outlets – it's not by happenstance that we never hear discussions... of the root of all political... social... and environmental 'problems'... in the selling off of our earth and ourselves... at the behest of the global-statesmen... We should think more about that 3-phase power issue (discussed in *Waking Up*...) in relation to claiming our future... Consider what... how much more... gets done when we unify ourselves under our own initiative... our own will...)

So 'power' trumpets its dominance... wants us to know it exists... and to be afraid of it... but... *not* to say this... and especially not to say this... to the children. (Which is why we adults have to break the silence... start saying that states are here to corral us... are ruthless against their own 'citizens'... particularly those who dissent... that the problem is the coerced-work system... and the 'nation-state-system' itself... that we don't need them... that we are here to live our gifts... and that together we are limitless...)

They know... that to snow the next generation... perpetuate... *ad infinitum*... the illusion... they must control what thoughts reach them... Our children are being poisoned by this system... we have to get them healthy information... From birth onward (under 'class'...) they (we) are told to be a 'role'... from the very beginning we're lied to... then sunk deeply in that lie as we live out the rest of our lives... and rarely can we fight our way out of it... So we need the opposite... a world in which we create ourselves according to our own inclinations... free from the pressure of necessity... a world in which we can be what we are... free of the compulsion to 'serve'... to be 'of use'... to a Tiny Few who pretend they 'rule'... while our true selves get subsumed. We need to help each other out of the trap... free our minds... and get our true selves back.

[“150621wewanttodevelopourthought.mp3”:]

We have to remember that... while we are turning around a huge global system... embedded for millennia... it's been running on sheer inertia... on *driven*... unconscious... energy... 'single-phasing'... is the analogy I used for this at the beginning of *Waking Up*... [when the thought process is continuously interrupted by orders it can't develop itself...]

...with no truly opposite operating premises... and by 'opposite operating premises' I mean really 'thought-through in a systematic way'... continuously fueled by concerted... intentional action... to which to expose our children and ourselves...

...and with which to engage our thought...

...and that... this... is what tips the balance toward health... life wants its thought engaged... death (a 'death-worshipping-system'...) freezes it... and ultimately kills it... kills the thought-process...

So it is... as we've said before... a matter of enough discussions of these opposite operating premises... disseminated broadly enough...

...enough minds engaged... using the expanded available means for sharing these ideas...

...enough people figuring out the small steps... small actions... that lead to big effects...

...and how to link these actions globally.

["150621destroyingthewill.mp3":]

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

It may be that I am trying to attain something with these texts that either is not possible at all or is completely superfluous. For as long as you are not allowed to see something, you have no choice but to overlook it, to misunderstand it, to protect yourself against it in one way or another. But if you have already perceived it for yourself, then you don't need me to tell you about it. Although this observation is correct, I still do not want to give up the attempt, for it strikes me as worthwhile, even though at the moment only a few readers may profit from these excerpts.

I believe the quotations I have chosen will reveal methods that have been used to train children not to become aware of what was being done to them – not only "certain children" but more or less *all* of us (and our parents and forebears). I use the word *reveal* here although there was nothing secretive about these writings; they were widely distributed and went through numerous editions. We of the present generation can learn something from them that concerns us personally and was still hidden from our parents. Reading them, we may have the feeling of getting to the bottom of a mystery, of discovering something new but at the same time familiar that until now has simultaneously clouded and determined our lives. This was my own experience when I read Rutschky's book about the phenomenon of "poisonous pedagogy." Suddenly I became more keenly aware of its many traces in psychoanalytic theories, in politics, and in the countless compulsions of everyday life.

Those concerned with raising children have always had great trouble dealing with "obstinacy," willfulness, defiance, and the exuberant character of children's emotions. They are repeatedly reminded that they cannot begin to teach obedience too soon. The following passage by J. Sulzer, written in 1748, will serve as an illustration of this:

[I've been struggling with the reading Alice has given us to do... with putting such thoughts on my tongue... despite knowing she is right... that we must face the lies with which so many young people... i.e.... all of us... to some degree... were 'conditioned'... that we must understand the full extent of the challenge we are confronted with... In what follows I am particularly interested... given what we earlier said... about the importance of three-phase-power – as applied to humans (under 'class'...) – for healing this mess... and tending our delicate flower called 'the earth': we said that we must allow our children to 'unify themselves' under their own initiative... their own (self-) will... I mean imagine... making that term the ultimate indictment of a child... imagine hurling it as an epithet at any creature except the human (under 'class'...)]

Given the sad obsession with 'rule' of the 'power'-guys... their insistence on monopolization of decision-making... is it any wonder they honed in on this – shattering our wholeness – destroying our ability to challenge them?... These guys are all Cronus'... fearful of losing the chance of being elevated to 'Ultimate Authority' over all the rest of us'... – P.S.]

As far as willfulness is concerned, this expresses itself as a natural recourse in tenderest childhood as soon as children are able to make their desire for something known by means of gestures. They see something they want but cannot have, they become

angry, cry, and flail about. Or they are given something that does not please them; they fling it aside and begin to cry. These are dangerous faults that hinder their entire education and encourage undesirable qualities in children. If willfulness and wickedness are not driven out, it is impossible to give a child a good education. The moment these flaws appear in a child, it is high time to resist this evil so that it does not become ingrained through habit and the children do not become thoroughly depraved.

Therefore, I advise all those whose concern is the education of children to make it their main occupation to drive out willfulness and wickedness and to persist until they have reached their goal. As I have remarked above, it is impossible to reason with young children;...

[You hear this still today: "children cannot be reasoned with..." Of course this is covert propaganda... this elevation of 'power's key con to the status of a god... Remember when Alice said that she could foresee a day when "...we will regard our children not as creatures to manipulate or to change but rather as messengers from a world we once deeply knew, but which we have long since forgotten, who can reveal to us more about the true secrets of life, and also our own lives, than our parents were ever able to. We do not need to be told whether to be strict or permissive with our children. What we do need is to have respect for their needs, their feelings, and their individuality, as well as for our own." – This is the way out of 'class'... and into our free future... – P.S.]

["150621methodicalbeatdown.mp3":]

...thus, willfulness must be driven out in a methodical manner, and there is no other recourse for this purpose than to show children one is serious. If one gives in to their willfulness once, the second time it will be more pronounced and more difficult to drive out. Once children have learned that anger and tears will win them their own way, they will not fail to use the same methods again. They will finally become the masters of their parents and of their nursemaids and will have a bad, willful, and unbearable disposition with which they will trouble and torment their parents ever after as the well-earned reward for the "good" upbringing they were given. But if parents are fortunate enough to drive out willfulness from the very beginning by means of scolding and the rod, they will have obedient, docile, and good children whom they can later provide with a good education. If a good basis for education is to be established, then one must not cease toiling until one sees that all willfulness is gone, for there is absolutely no place for it. Let no one make the mistake of thinking he will be able to obtain any good results before he has eliminated these two major faults. He will toil in vain. This is where the foundation first must be laid.

These, then, are the two most important matters one must attend to in the child's first year. When he is over a year old, and is beginning to understand and speak somewhat, one must concentrate on other things as well, yet always with the understanding that willfulness must be the main target of all our toils until it is completely abolished. It is always our main purpose to make children into righteous, virtuous persons, and parents should be ever mindful of this when they regard their children so that they will miss no opportunity to labor over them. They must also keep very fresh in their minds the outline or image of a mind disposed to virtue, as described above, so that they know what is to be undertaken. [This is straight-up Plato... only the 'form' matters... life must be beaten and molded to conform to 'the idea' in the mind of the totalitarian... – P.S.] The first and foremost matter to be attended to is implanting in children a love of order; this is the first step we require in the way of virtue. In the first three years, however, this – like all things one undertakes with children – can come about only in a quite mechanical way. Everything must follow the rules of orderliness. Food and drink, clothing, sleep, and indeed the child's entire little household must be orderly and must never be altered in the least to accommodate their willfulness or whims so that they may learn in earliest childhood to submit strictly to the rules of orderliness. The order one insists upon has an indisputable influence on their minds, and if children become accustomed to orderliness at a very early age, they will suppose thereafter that this is completely natural because they no longer realize that it has been artfully instilled in them. If, out of indulgence, one alters the order of the child's little household as often as his whim shall dictate, then he will come to think that orderliness is not of great importance but must always yield to our whim. Such a false assumption would cause widespread damage to the moral life, as may easily be deduced from what I have said above about order. When children are of an age to be reasoned with, one must take every opportunity to present order to them as something sacred and inviolable. If they want to have something that offends against order, then one should say to them: my dear child, this is impossible; this offends against order, which must never be breached, and so on....

["150621childrenlosewhotheywouldhavebeen.mp3":]

The second major matter to which one must dedicate oneself beginning with the second and third year is a strict obedience to parents and superiors and a trusting acceptance of all they do. These qualities are not only absolutely necessary for the success of the child's education, but they have a very strong influence on education in general. They are so essential because they

impart to the mind orderliness per se and a spirit of submission to the laws. A child who is used to obeying his parents will also willingly submit to the laws and rules of reason once he is on his own and his own master, since he is already accustomed not to act in accordance with his own will. Obedience is so important that all education is actually nothing other than learning how to obey. It is a generally recognized principle that persons of high estate who are destined to rule whole nations must learn the art of governance by way of first learning obedience. *Qui nescit obedire, nescit imperare*: the reason for this is that obedience teaches a person to be zealous in observing the law, which is the first quality of a ruler. Thus, after one has driven out willfulness as a result of one's first labors with children, the chief goal of one's further labors must be obedience. It is not very easy, however, to implant obedience in children. It is quite natural for the child's soul to want to have a will of its own, and things that are not done correctly in the first two years will be difficult to rectify thereafter. One of the advantages of these early years is that then force and compulsion can be used. Over the years, children forget everything that happened to them in early childhood. If their wills can be broken at this time, they will never remember afterwards that they had a will, and for this very reason the severity that is required will not have any serious consequences.

Just as soon as children develop awareness, it is essential to demonstrate to them by word and deed that they must submit to the will of their parents. Obedience requires children to (1) willingly do as they are told, (2) willingly refrain from doing what is forbidden, and (3) accept the rules made for their sake. [J. Sulzer, *Versuch von der Erziehung und Unterweisung der Kinder* (An Essay on the Education and Instruction of Children), 1748, quoted in Rutschky]

It is astonishing that this pedagogue had so much psychological insight over two hundred years ago. It is in fact true that over the years children forget everything that happened to them in early childhood; “they will never remember afterwards that they had a will” – to be sure. But, unfortunately, the rest of the sentence, “the severity that is required will not have any serious consequences,” is *not* true.

The opposite is the case: throughout their professional lives, lawyers, politicians, psychiatrists, physicians, and prison guards must deal with these serious consequences, usually without knowing their cause. The psychoanalytical process takes years to work its cautious way back to the roots of the trouble, but when successful, it does in fact bring release from symptoms.

Lay persons repeatedly raise the objection that there are people who had a demonstrably difficult childhood without becoming neurotic, whereas others, who grew up in apparently favorable circumstances, become mentally ill. This is supposed to be proof of an innate predisposition and thus a refutation of the importance of parental influence.

The Sulzer passage helps us to understand how this error can (and is meant to?) arise on all levels of society. Neuroses and psychoses are not direct consequences of actual frustrations but the expression of repressed traumata. If primary emphasis is placed upon raising children so that they are not aware of what is being done to them or what is being taken from them, of what they are losing in the process, of who they otherwise would have been and who they actually are, and if this is begun early enough, then as adults, regardless of their intelligence, they will later look upon the will of another person as if it were their own. How can they know that their own will was broken since they were never allowed to express it? Yet something one is not aware of can still make one ill. If, on the other hand, children experience hunger, air raids, and the loss of their home, for instance, but in such a way that they feel they are being taken seriously and respected as individuals by their parents, then they will not become ill as a result of these actual traumata. There is even a chance for them to remember these experiences (because they have had the support of devoted attachment figures) and thus enrich their inner world.

[“150621thestateisacronus.mp3”:]

The next passage, by J.G. Kruger, reveals why it was (and still is) so important to pedagogues to combat “obstinacy” vigorously:

It is my view that one should never strike children for offenses they commit out of weakness. The only vice deserving of blows is obstinacy. It is therefore wrong to strike children at their lessons, it is wrong to strike them for falling down, it is wrong to strike them for crying; but it is right and proper to strike them for all of these transgressions and for even more trivial ones if they have committed them out of wickedness. If your son does not want to learn because it is your will, if he cries with the intent of defying you, if he does harm in order to offend you, in short, if he insists on having his own way:

Then whip him well till he cries so:
Oh no, Papa, oh no!

Such disobedience amounts to a declaration of war against you. Your son is trying to usurp your authority,...

[Here is a good expression of Bentham's point: that the parent is the manifestation in the home of the state... the parent is the state... and the state is a Cronus... requires that 'its' children be crippled... stripped of 'will' ... of authentic selves... so the 'master's will can be inserted in them... that was Bentham's whole reason-to-be: defining 'the logic of the will' that you then insert in the children... – P.S.]

...and you are justified in answering force with force in order to insure his respect, without which you will be unable to train him. The blows you administer should not be merely playful ones but should convince him that you are his master. Therefore, you must not desist until he does what he previously refused out of wickedness to do. If you do not pay heed to this, you will have engaged him in a battle that will cause his wicked heart to swell with triumph and him to make the firm resolve to continue disregarding your blows so that he need not submit to his parents' domination. If, however, he has seen that he is vanquished the first time and has been obliged to humble himself before you, this will rob him of his courage to rebel anew. But you must pay especial heed that in chastising him you not allow yourself to be overcome with anger. For the child will be sharp-witted enough to perceive your weakness and regard as a result of anger what he should deem a meting out of justice. If you are unable to practice moderation in this regard, then yield the execution of the chastisement to another, but be sure to impress upon the person not to desist until the child has fulfilled his father's will and comes to beg you for forgiveness. You should not withhold your forgiveness entirely, as Locke justly observes, but should make it somewhat difficult of attainment and not show your complete approbation again until he has made good his previous transgression by total obedience and has proven that he is determined to be a faithful subject of his parents. If children are educated with befitting prudence at a young age, then surely it will very rarely be necessary to resort to such forceful measures; this can hardly be avoided, however, if one takes children in to be reared after they have already developed a will of their own. But sometimes, especially when they are of a proud nature, one can, even in the case of serious transgressions, dispense with beatings if one makes them, for example, go barefoot and hungry and serve at table or otherwise inflicts pain upon them where it hurts. [*Gedanken von der Erziehung der Kinder (Some Thoughts on the Education of Children)*, 1752, quoted in Rutschky]

Here, everything is still stated openly; in modern books on child-rearing the authors carefully mask their emphasis on the importance of gaining control over the child. Over the years a sophisticated repertory of arguments was developed to prove the necessity of corporal punishment for the child's own good. In the eighteenth century, however, one still spoke freely of "usurping authority," of "faithful subjects," etc., and this language reveals the sad truth, which unfortunately still holds today. For parents' motives are the same today as they were then: in beating their children, they are struggling to regain the power they once lost to their own parents. For the first time, they see the vulnerability of their own earliest years, which they are unable to recall, reflected in their children (cf. Sulzer). Only now, when someone weaker than they is involved, do they finally fight back, often quite fiercely. There are countless rationalizations, still used today, to justify their behavior. Although parents *always* mistreat their children for psychological reasons, i.e., because of their own needs, there is a basic assumption in our society that this treatment is good for children. Last but not least, the pains that are taken to defend this line of reasoning betray its dubious nature. The arguments used contradict every psychological insight we have gained, yet they are passed on from generation to generation.

There must be an explanation for this that has deep emotional roots in all of us [under 'class'... – P.S.]. It is unlikely that someone could proclaim "truths" that are counter to physical laws for very long (for example, that it is healthy for children to run around in bathing suits in winter and in fur coats in summer) without appearing ridiculous. But it is perfectly normal to speak of the necessity of striking and humiliating children and robbing them of their autonomy, at the same time using such high-sounding words as *chastising*, *upbringing*, and *guiding onto the right path*. The excerpts from *Schwarze Pädagogik* which follow indicate how much a parent's hidden, unrecognized needs stand to profit from such an ideology. This also explains the great resistance to accepting and integrating the indisputable body of knowledge about psychological principles that has been built up in recent decades.

There are many good books available describing the harmful and cruel aspects of traditional methods of child-rearing (by Ekkehard von Braunmühl, Lloyd de Mause, Katharina Rutschky, Morton Schatzman, and Katharina Zimmer, to mention a few). Why has all this information brought about so little change in the attitudes of the public at large?...

[But add the fact that 'power' acts clandestinely to maintain this way of things... that 'all' (for them...) depends on capturing and controlling human energy... on convincing us that we are 'workers'... and the puzzle is solved... We're going to be continuing to think through the ways in which this process of stripping us of 'self'... is captured in equivalencies across 'the system'... globally... and how reclaiming our true self *is* regaining three-phase-power... – P.S.]

[June 21, 2015 show ends here.]

...I used to try to address the numerous individual reasons for problems resulting from child-rearing, but I now believe that there is a universal [to 'class'... – P.S.] psychological phenomenon involved here that must be brought to light: namely the way the adult [under 'class'... – P.S.] exercises power over the child, a use of power that can go undetected and unpunished like no other. Seen superficially, it is not in the best interest of any of us to expose this universal mechanism, for who is willing to relinquish either the opportunity to discharge pent-up affect or the rationalizations that enable us to keep a clear conscience? Nevertheless, making these undercurrents of our behavior known is crucial for the sake of future generations. The easier it becomes by means of technology to destroy human life with the touch of a button, the more important it is for the public to understand how it can be possible for someone to want to extinguish the lives of millions of human beings. Beatings, which are only one form of mistreatment, are *always* degrading, because the child not only is unable to defend him- or herself but is also supposed to show gratitude and respect to the parents in return. And along with corporal punishment there is a whole gamut of ingenious measures applied “for the child's own good” which are difficult for a child to comprehend and which for that very reason often have devastating effects in later life. What is our reaction, when we, as adults, try to empathize with the child raised according to the methods recommended by Villaume:

If a child is caught in the act, then it isn't difficult to coax a confession from him. It would be very easy to say to him, so-and-so saw you do this or that. I prefer to take a detour, however, and there are a variety of them.

You have questioned the child about his peaked appearance. You have even gotten him to confess to certain aches and pains that you describe to him. I would then continue:

“You see, my child, that I am aware of your present ailments; I have even enumerated them. You see, then, that I know about your condition. I know even more: I know how you are going to suffer in the future, and I'll tell you about it. Listen. Your face will shrivel, your hair will turn brown; your hands will tremble, your face will be covered with pustules; your eyes will grow dim, your memory weak, your brain dull. You will lose all your good spirits, you won't be able to sleep, and you'll lose your appetite, etc.”

It is hard to find a child who will not be dismayed by this. To continue:

“Now I am going to tell you something else. Pay attention! Do you know what the cause of all your suffering is? You may not know, but I do. You have brought it on yourself! – I am going to tell you what it is you do in secret...”

A child would have to be extremely obdurate if he did not make a tearful confession.

Here is another path to the truth! I am taking this passage from the *Pedagogical Discourses*:

I called Heinrich to me... [...much later in this agonizing interchange... – P.S.] “Heinrich, there must be another reason; your face betrays it. You are becoming more upset. Be honest, Heinrich; by being honest, you make yourself pleasing in the sight of God, our Heavenly Father, and all men.”

H: “Oh, dear – ” (He began to cry loudly and was so pitiable that tears came to my own eyes – he perceived this, grasped my hand, and kissed it passionately.)

“Well, Heinrich, why are you crying?”

H: “Oh, dear.”

“Shall I spare you your confusion? Is it not true that you have done what that unfortunate lad did?”

H: “Oh, dear! Yes.”

This second method is perhaps preferable to the first if one is dealing with children of a gentle, sensitive character. There is something severe about the first one in the way it almost assaults the child. [1787, quoted in Rutschky]

Feelings of resentment and rage over this devious form of manipulation cannot surface in the child here because he does not see through the subterfuge. At the most, he will experience feelings of anxiety, shame, insecurity, and helplessness, which may soon be

forgotten, especially when the child finds a victim of his own. Villaume, like other pedagogues, takes pains that his methods remain undetected:

One must observe the child closely but in such a way that he does not notice, otherwise he will be secretive and suspicious, and there will be no way of reaching him. Since a sense of shame will always impel the child to try to conceal this sin, we are not dealing with an easy matter here....

The conscious use of humiliation (whose function is to satisfy the *parents'* needs) destroys the child's self-confidence, making him or her insecure and inhibited; nevertheless, this approach is considered beneficial:

It goes without saying that pedagogues themselves not infrequently awaken and help to swell a child's conceit by foolishly emphasizing his merits, since they are often merely large children themselves and are filled with the same conceit.... It is then important to eliminate this conceit.... Hold up to a talented lad the examples of living or historical figures who possess far more splendid talent than his and who have used their talent to accomplish admirable deeds; or hold up as examples those lacking in any especially brilliant mental powers who have nevertheless achieved far more by means of a sustained iron discipline than has a frivolous talent – here too, of course, without explicit reference to your charge, who will of his own accord make the comparison privately. Finally, it will be useful to call to mind the dubious and transitory nature of merely material things by occasionally pointing out appropriate illustrations of this: the sight of a youthful corpse or the report of the collapse of a commercial house has a more humbling effect than often repeated warnings and censure. [K.G. Hergang, ed., *Padagogische Realenzyklopadie (Encyclopedia of Pedagogy)*, 1851, quoted in Rutschky]

Feigning friendliness helps even more to conceal this type of cruel treatment:

When I once asked a schoolmaster how he had been able to bring it about that the children obeyed him without being whipped, he replied: I attempt to persuade my pupils by my entire demeanor that I mean well by them, and I demonstrate to them through example and illustration that it is to their disadvantage if they do not obey me. Further, I reward the one who is the most amenable, the most obedient, the most diligent in his lessons by preferring him over the others... [...these are tactics as old as 'class' itself... as we saw in our reading of Xenophon... applied in that instance to 'slaves' and 'laborers'... – P.S.]

[Continuing:] Feigning friendliness helps even more to conceal this type of cruel treatment:

When I once asked a schoolmaster how he had been able to bring it about that the children obeyed him without being whipped, he replied: I attempt to persuade my pupils by my entire demeanor that I mean well by them, and I demonstrate to them through example and illustration that it is to their disadvantage if they do not obey me. Further, I reward the one who is the most amenable, the most obedient, the most diligent in his lessons by preferring him over the others; I call on him the most, I permit him to read his composition before the class, I let him do the necessary writing on the blackboard. This way I awaken the children's zeal so that each wishes to excel, to be preferred. When one of them then upon occasion does something that deserves punishment, I reduce his status in the class, I don't call on him, I don't let him read aloud, I act as though he were not there. This distresses the children so much that those who are punished weep copious tears. If there is upon occasion someone who cannot be educated by such gentle means, then, to be sure, I must whip him, however, for the execution thereof I first make such lengthy preparations that he is more affected by them than by the lashes themselves. I do not whip him at that moment when he earns the punishment but postpone it until the following day or the day thereafter. This provides me with two advantages: first, my blood cools down in the meantime, and I have leisure to consider how best to go about the matter; later, the little delinquent will feel the punishment tenfold more sharply because he has had to devote constant thought to it.

When the day of reckoning arrives, directly after the morning prayer I make a pathetic address to all the children and tell them this is a very sad day for me since the disobedience of one of my dear pupils has imposed on me the necessity of whipping him. The tears begin to flow, not only his who is to be chastised but also those of his fellow pupils. After this lecture is over, I bid the children be seated and I begin the lesson. Not until school is over do I have the little sinner step forward; I then pronounce my verdict and ask him if he knows what he has done to deserve it. After he has given a proper answer, I administer the lashes in the presence of all the children, turn then to the spectators and tell them it is my heartfelt desire that this may be the last time I am constrained to whip a child. [C. G. Salzman (1796), quoted in Rutschky]

For purposes of self-protection, it is only the adult's friendly manner that remains in the child's memory, accompanied by a predictable submissiveness on the part of “the little transgressor” and the loss of his capacity for spontaneous feeling:

Fortunate are those parents and teachers who have educated their children so wisely that their counsel is as forceful as a command, that they seldom have cause to mete out an actual punishment, and that even in these few cases such methods as withdrawing certain pleasant but dispensable things, banishing the children from one's presence, recounting their disobedience to persons whose approbation they desire, etc., are feared as the harshest punishment. Yet few parents are so fortunate. Most of them must occasionally resort to more severe measures. But if they want to instill genuine obedience in their children by so doing, both their means and words during the chastisement must be serious but not cruel or hostile.

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

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

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

Now let us see how exercises can aid in the complete suppression of affect. Those who know the strength of deep-seated habit also know that self-control and perseverance are required in order to break it. Affects can be regarded in the same category as deep-rooted habits. The more persevering and patient one's disposition in general, the more efficient it is in specific cases in overcoming an inclination or bad habit. Thus, all exercises that teach children self-control, 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.

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 not 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 unfailingly 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...