
“GoingOutOfMyHead.mp3”: “Going Out of My Head...” [Sergio Mendes & Brasil '66]

[“150712standtogetheractivism.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 13)

July 6, 2015... Sisters and Brothers: Recently I wrote in my journal: Have I become less sensitive to the *feelings* that come from being forced to get up and 'go to work'? For someone who thinks about these issues almost exclusively... it took me a surprisingly long time to see that this was what was going on with my son one recent morning...

Force... coercion... dogs us... the theft of our lives makes us furious (although generally of that cause we are unconscious...) These are the real issues before us... ignored... uniformly... on the Left...

...but I also have to admit... it was rather disheartening for me... to see how easily we forget each other's dilemmas when we don't share them...

[Please consider in this regard the following excerpt from an earlier show which frames this question globally:

“150125nomoredivide.mp3”: “A key argument of these discussions is that ‘power’ triumphs over us by disconnecting us from our earth-given knowledge – and boy does that happen early... in a 'class'-system... – I am deeply concerned about our earth-connected Brothers and Sisters... because there is a push – it feels like an acceleration... 'power' has been rushing rushing to annihilate earth-connected peoples [from Day One...] and it's only gained speed... every year it gets faster and faster... this huge maw going for our Brothers and Sisters who harbor within them the heart... the knowledge... we need... We here in the U.S. are being encouraged to not see as our Brothers and Sisters folks who are being slotted into that 'Hard Work' category... and then being massaged and wooed with the notion that... “well... we need certain sectors to do this... and other sectors to do that... and you guys [in the privileged regions of the world-economy...] are going to have to do the 'brain work' and you're needed...” and that's seductive because everybody [has the need... under 'class'...] to see themselves as 'smart'... – being asked to do the 'thinking' for the whole globe... for everybody: “Help us figure out this 'global warming' thing...” – and I'm very concerned that we might get suckered into it... We have to always remember: Number One for our activism... before even global warming... is getting our lives back... standing with our Brothers and Sisters.... We need those discussions.” [From the January 25, 2015 *Waking Up Radio* show.]

...standing with our Brothers and Sisters across the false divisions is Number One in our activism... not just because there's a direct line between doing that and our free future... but because it's the right thing to do... it respects our inherent truth... the truth our bodies guide us to...

[“150712powerofavision.mp3”:]

In a sense... the transition to freedom we are in... may be described like this: creating the 'abundance' (of soul-sufficiency) that we need to maintain our forward trajectory... pushing past any obstacles 'power' puts in our path... This is 'practical politics'... and... within that... coping with falseness in its myriad manifestations across 'class'...

Everything about the world of 'class' is false... and we are hungering for 'the real'...

...and we've been making the case... that the chief difficulty we've faced... is the absence of an accurate picture... the real issues to be thought-through by us all... to enable us to embrace what our bodies have wanted all along...

In every generation of 'class' there are those who... once their thought starts out down that path of the truth... discover this... and say it: that there is a constructed political terrain on which 'power'... 'rule' encourages (or rather forces...) us to play (in recent times called the 'nation-state'...)

...and... there is the reality... that we are a single global humanity entitled to live our inherent freedom... a truth they will ever (while we remain unfree...) try to suppress... with every tool they possess. So there is a fundamental falseness at the core of a 'class' system... and each nation stages its particular version...

All the 'official' issues we've been fed... on the Left... are designed to keep us going in circles... bootless... reproducing – turning over to the next generation – the same illusions... The real issues... critical for us to address in order to break free from 'the system' (in us – which ends 'the system') are never even discussed: that our true selves were stolen from us when we were too young to resist... crushed before they had a chance to grow... because the central issue is 'class'... not 'capitalism'... because 'work'... controlling human energy... is the key issue for us to address... and that all other issues are subsidiary to this... that 'hierarchy' serves none of us... that 'power' hides behind scenes... uses false folks to infiltrate and deconstruct (from within...) our movements... that it has hidden (including EMF...) weapons that it uses extra-legally against 'its' citizens... both arbitrarily... and against dissent (and also as part of its 'world-sculpting' process [against people it considers 'redundant'... 'bad for business'... inconvenient... to use their deaths to threaten... whatever...]) that we are trained to be obedient... that we need to be with our children... and with each other... to prevent them... or us... from becoming servants of an ignoble project... that there is another way to organize ourselves... call it 'freedom'... call it 'decentralization'. (The only real [core] issue that the Left... on occasion... addresses is 'economic hardship'... but it's never framed real... and no authentic solution is ever offered.)

The following author begins his essay by... much as we have here... pointing out how 'power' maintains control over our huge numbers... despite themselves being a miniscule number... by ensuring that all social organizations are structured hierarchically. (Bentham explained this to 'power' exhaustively.) Then he tells this story:

["150712cooperationisorganization.mp3":]

[I like how he puts that: "the organization is how we cooperate..." and in a future show we're going to unpack that... I saw a good example of that when I was working as an electrician... – P.S.]

["150712decentralizationbyus.mp3":]

The principle of decentralism is that people are engaged in a function and the organization is how they cooperate. Authority is delegated away from the top as much as possible and there are many accommodating centers of policy-making and decision. Information is conveyed and discussed in face-to-face contacts between field and headquarters. Each person becomes increasingly aware of the whole operation and works at it in his own way according to his capacities. Groups arrange their own schedules. Historically, this system of voluntary association has yielded most of the values of civilization, but it is thought to be entirely unworkable under modern conditions and the very sound of it is strange. ['Power' is rushing to claim this notion of 'decentralization' right now... now that it sees that it can't hold the notion back as the technology itself forwards it... is designed that way... it's designed to empower 'decentralization'... 'Decentralization' is what we're meant to have... and it has to be designed by us... freely... – P.S.]

["150712electromagnet.mp3":]

[I have to put this out there... as I may have to end this show early (forgive the repetition...) the electromagnetic field weapon being used against me currently is different from whatever they were using on me at first (which I assumed was ultra-low frequency radiowaves...) and because the assault is so continuous... I can't get my face 'unswollen'... it feels like being in an electromagnet... feels and looks like my face has been pulled askew... I think we can safely say that we do not live in a 'democracy'... by whatever definition of it you prefer... – P.S.]

["150712themagicandthemystery.mp3":]

[The prescience bordering on mystery of the use of garlic to protect against the vampire: there is a lot of mystery in the world... I have learned in the course of my life... a lot of magic... that the mythic tales we are told are happening all around us and we just have to get on the path of the truth... start talking to each other... in order to compare notes to see the degree to which the magic and the mystery is all around us... – P.S.]

["150712powersuppressestruth.mp3":]

Now if, lecturing at a college, I happen to mention that some function of society which is highly centralized could be much decentralized without loss of efficiency, or perhaps with a gain in efficiency, at once the students want to talk about nothing else. This insistence of theirs used to surprise me... From their tone, it is clear that in this subject something is at stake for their existence. They feel trapped in the present system of society that allows them so little say or initiative, and that indeed is like the schooling that they have been enduring for twelve to sixteen years....

Naturally, at each college we go over much the same ground. The very sameness of the discussions is disheartening evidence that the centralist style exists as a mass-superstition, never before questioned in the students' minds. If I point to some commonplace defect of any centralized system, or one which leaps to the eye in the organization of their own college, I am regarded as a daring sage. No other method of organization was conceived as possible. (Paul Goodman, *People or Personnel*, 1963)

This was written a half-century ago... and provides us with... among innumerable such... a really good illustration of the degree to which 'power' suppresses the obvious truth... the truth each generation gravitates to... it suggests 'power's control... by granting or withholding funds... of what gets disseminated to us... while... to see its opposing vision become reality... it never stops... sculpting the world it wants.

["150712weneedeachother.mp3":]

'Politics'... we-the-people are trained to believe... is not about us growing up... our souls expanding beyond the condition of being 'managed' by so-called 'betters' (an expansion to do which we need each other...) but is rather an 'activity'... like 'voter registration drives'... or 'protesting'... something to do... like 'sports'... or going dancing... Challenging 'power's exclusive prerogative to rule over us... no longer comes up... we are 'the governed'... never encouraged to think... about what that word means – but that doesn't end the longing for freedom.

The problems that face us are big... and it's time we acknowledged that in the scope of our thinking-politically... instead of always being on the defensive... each 'issue' jealously guarding its crumbs...

Hierarchy serves none of us (commoners...) none of us like it and 'power' must pound us mightily to force us to accept it... but the questions never die... and not just... or simply... because the earth (in us) will ever rise...

We've been arguing... citing Bentham... that 'power' 'deputizes' the parent... authorizes... rather... compels... the parent to subject his or her children to its totalitarian regime...

...but that parent also harbored questions... which means she or he harbored dreams... suppressed but still pressing... as to why... they had to die.

The falseness of a 'class' system... the falseness all around us... is obvious... 'power' can't deny it... so it attempts to define it... as a problem of personal integrity... and... in the absence of a challenge from us... which it forestalls by controlling the media... too many of us tend to agree.

To realize the truth of our inherent abundance – our certainty of which 'power' steals from us (because 'power' knows that for us to see our abundance dispels our fear... in its multiple manifestations...) – requires a different form of organization from us: a *self-organization*... entirely free of coercion...

...and in violently suppressing this alternative... 'power' ensures that everything about our lives is dominated by 'lack of options'...

As children we inherit our parents' fears... but we also inherit their longing to be free... – it resides latently in us all... by virtue of being alive... waiting... to be revived.

["150712counterrevolution.mp3":]

It is our atomization – most fundamentally... disguised as lack of empathy – that has held us from our future.

Towards the end of *Antisystemic Movements*... our Good Three listed some challenges to global-'power's continued 'rule'... among which was a growing and spreading 'anti-authoritarianism' globally: the refusal of targeted groups to accept degraded status...

...but two decades or so later... one of them... Giovanni Arrighi... had this to say about that:

["150712truthtellers.mp3":]

[I was about to say that our Good Three underestimated 'hidden-power'... did not fully credit this 'world elite' they talked about... those ten thousand guys... but to say that trivializes the courage they displayed in getting out what they got out... even though it could not get out on a scale broad enough to reach we who need to be discussing it. It took courage... I have no doubt. And given what I now know about what they do to folks who tell the truth... I cannot help but wonder... as I said before: any death of a powerful person (and I mean inherently... self-created... powerful... not system-identified-'powerful'...) any death of a powerful person is suspect... and Terry Hopkins died too young... and I suspect Giovanni Arrighi did too... It is time for us to make this a safer thing to do: telling the truth... and to start saying and writing down that we want to be free as a global humanity... and that the way we achieve it is through the strategy of organizing on-going and continuously-building global General Strikes... a wave that overwhelms the existing global class-system... as we see the truth of it... as our bodies move toward it... we shift the discussion... and that can happen very fast... given the present technology... – P.S.]

More specifically, the neo-liberal counterrevolution did not just result in the destruction of the illusions of the older family of antisystemic movements as we pointed out. [And by 'neo-liberal' he's referring to the ultra-Right... but I think we can substitute 'the power-guys'... the 'global-state-statesmen'... and this counter-revolution is on-going... – P.S.] As we do not seem to have realized, it had also a profoundly corrupting and divisive impact on the 1968 family of antisystemic movements. In the North in general and in the US in particular, the corruption of antisystemic forces has primarily taken the form of an acritical acceptance of the benefits of financial expansion and of the conversion of dominant groups to the anti-authoritarian and anti-statist thrust of 1968. In the South, it has taken the form of an equally acritical acceptance of the neo-liberal or some other religious creed as a prop or a substitute for the discredited ideology and practice of national emancipation. In themselves these trajectories of corruption have divided and increasingly alienated from one another antisystemic forces within the South and between North and South. But underlying the division and mutual alienation of antisystemic forces was the success of the neo-liberal counterrevolution in shifting competitive pressures from North to South. Corruption and divisions have not prevented antisystemic forces from resisting with some success further advances of the counterrevolution--from Seattle, through the formation and consolidation of the Social Forum, to the anti-war movement of 2003. But it remains unclear whether this resistance can produce an agency capable of promoting change in the direction of a more egalitarian and democratic world (see Silver and Arrighi 2001).

["150712hiddenpowerfactor.mp3":]

There is a close resemblance between the “repression-accommodation” process through which successive hegemonic powers have increased the social inclusiveness of the world capitalist system [...i.e. creating the totalitarian system that Plato did not believe could ever happen... a 'problem' his devoted followers solved a couple millennia later... with the creation of the global economy... which... we're supposed to believe... matters more than our own physical bodies... we're supposed to defend that before ourselves... and that massive con has held us in check for too long... This is what Giovanni Arrighi means by saying that 'power' conned the Left into an “acritical acceptance of the benefits of financial expansion...” the notion that 'financial expansion' was going to solve all the problems of inequality (and I shouldn't say 'the Left' because the full Left never has a chance to speak... all we hear of what 'the Left' thinks is what has been cherry-picked and put over the airwaves... and in the media generally... so getting authentic / suppressed discussions going is something that we're going to have to do... We have to use the means we have... and then hopefully... down the road... we'll get the means we need...) – P.S.] and the “restoration-revolution” process that characterizes Gramsci's passive revolutions.... A proliferating literature on the crisis of national states and the formation of a transnational capitalist class and world proletariat implicitly or explicitly rules out both the need and the possibility of such a function. Some advocate

the formation of a purely class-based “world party”... These assessments of the present and future of antisystemic forces, like some of our own assessments in *Antisystemic Movements*, miss the significance of the US-led neo-liberal counterrevolution of the 1980's and 1990's in reflatting US world power through an accommodation of the anti-authoritarian and anti-statist aspirations of 1968 and a simultaneous repression of its egalitarian aspirations. The result of this new passive revolution has been a general crisis of dictatorships and a sharp increase in between-state and within-state inequality... The outcome largely depends on the kind of social conflicts that will emerge out of the growing inequality within countries and on the kind of regional order/disorder that will emerge out of these conflicts. Whatever the outcome, however, it is hard to believe that states will not actively intervene in the struggles not just in support of particular social groups but also as their substitutes, thereby exercising some kind of Piedmontese function [...a leadership role in the reorganization... – P.S.] “The key problem for putative antisystemic movements in the 1990's is the search for a new or renewed ideology, that is, a set of strategies that offers some reasonable prospect for fundamental social transformation.” (Arrighi et al 1992: 239) [From Giovanni Arrighi's “Hegemony and Antisystemic Movements” (2003)]

[“150712trackingagencies.mp3”:]

[It is the 'hierarchical organization' that is the problem... control the top-spot and you then have the whole organization under your thumb... – so... for instance... in noticing the clear and unmistakable use of the vehicles of certain public and private agencies in the tracking of my location... I'm assuming they got the top-spot covered... – P.S.]

[July 12, 2015 show ends here.]

What is 'anti-authoritarian' is a complicated... or rather deep... question which... now that we're reading Alice... we can see is the same question as (one which Giovanni Arrighi also asks in his follow-up article...): “what is 'antisystemic'?” The answer argued in these pages is not only that as we reframe / reclaim our 'inner'... the 'outer' manifestation shifts... but also that Arrighi is right to bring again to our attention Gramsci's concept of the 'passive revolution'... that it unfolds and engulfs in “myriad waves concurrent...” and that it's impossible to predict how or where that 'wave' starts to build:

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

...because that is how our thought develops... in “myriad waves concurrent...”

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

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

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

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

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

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

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

Blogs... represent a tremendous capacity for the masses to disseminate information, encouraging public participation and interest in politics and opinions which in many countries can be openly expressed without censorship, barriers, or editorial boards... Without oversight and checks, blogs can serve morally dubious intentions by those who aim to spread propaganda, radicalize readers or exacerbate antagonisms... Blogs can disrupt society, business, and government activities... [can] propagate anarchist messages... The question of oversight-free authorship remains the prevailing concern... Governments must combat bloggers engaging in deliberately radicalizing rhetoric, employing hate-speech, or engaging in criminal activity... (Nayef Al-Rodhan, "Free-Wheeling Web Commentary Challenges Media's Traditional Power", YaleGlobalOnline, in *Epoch Times*, May 14 – 20, 2015)

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

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

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

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

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

...and what is to my mind even scarier... given what we now see about 'power's need to reproduce itself cross-generationally... is the NSA crawling all over our children: "National Security Agency funds summer camp at UC Berkeley": "...to teach high school students about cybersecurity... The camp, called CYBEAR, is part of a system of 43 camps funded by the NSA and the

National Science Foundation to fill the 'very large' shortage of about 1 million cyber security workers in both government and industry..." (*The Daily Californian*, July 9, 2015)

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

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

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

["150712.mp3:"]

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

...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 been caused, for example, by his legitimate and periodic need to be fed – only then, after a brief pause, should one grant the child's wish. This interval is necessary because the child must not be given even the slightest impression that anything can be won by crying or by unruly behavior. On the contrary, the child perceives very quickly that he will reach his goal only by means of the opposite sort of behavior, by self-control (albeit still unconscious). A good, sound habit can be formed with incredible swiftness (as, on the other hand, can its contrary). Much will have been gained by this, for a good foundation has an infinite number of far-reaching consequences for the future. Here again, however, it is clear how infeasible are these and all similar principles – which must be regarded as of the utmost importance – if, as is usually the case, children of this age are entrusted almost exclusively to domestics, who rarely have the requisite understanding, at least in these matters.

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

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

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

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

True love flows from the heart of God, the source and image of all fatherhood (Ephesians 3:15), is revealed and prefigured in the love of the Redeemer, and is engendered, nourished, and preserved in man by the Spirit of Christ. This love emanating from above purifies... and strengthens parental love. This hallowed love has as its primary goal the growth of the child's interior self, his spiritual life, his liberation from the power of the flesh, his elevation above the demands of the merely natural

life of the senses,... Therefore, this love is concerned that the child learn at an early age to renounce, control, and master himself, that he not blindly follow the promptings of the flesh and the senses but rather the higher will and the promptings of the spirit. [Bentham applies to all cons-of-'class'. Here speaks Bentham to the deputies of the state... and of course to the statesmen: "always... always... control the definitions..." 'Spirit' for we earth-connected is our empathic-connectedness with all life... our ability to feel deeply... breathe deeply of that rich blend... all that the earth brings... the very thing Mr. Schmid would force children to renounce... – P.S.] This hallowed love can thus be severe even as it can be mild, can deny even as it can bestow... it also knows how to bring good by causing hurt... [Bentham and Hegel... all snuggled up close here... what did Hegel say?:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Boy: Where do children come from, dear tutor?

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

Boy: And then the baby is born?

Tutor: Yes.

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

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

Boy: That's very strange.

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

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

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

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

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

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

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

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

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

will be in vain. If you have discovered, however, that the reason for their aversion is a figment of their imagination, attempt to remedy this by making them go hungry for a considerable period or by other methods of coercion. This will be more difficult to accomplish if children see that their parents or those who take care of them show aversion to this and that food....

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

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

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

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

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

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

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

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

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