
[“150628littlemo.mp3”:]

Sisters and Brothers: As we said last week, we have to work together on this... and perhaps it was in this vein that a lyric came... a love letter. I've made a deal with the ancestors that if I'm given something from their creative gifts... that abundance... I put it out into the world, even when it's an embarrassment...

I was moved by a story my son told me about the alto sax player... Ben Ball... with Little Mo, who would come in and work with the students in his high school band... fifteen years ago. He gave my son his CD... which is how I came to hear “I Wanna See You” and wrote a lyric based on it.

If there is an established singer or band out there who can use this... (I know it's a stretch... at best...) use it to generate some 'thank-you' cash for Little Mo... please let me know... I'm very serious about this.

Open Letter to Little Mo: Is it OK to offer your piece to a better singer than me?

“IWannaSeeYou.mp3”: “I Wanna See You...” [Little Mo]

“150621IJustWantYou.mp3”: “I Just Want To See You...” [Consider this...]

[“150628claimingwhoweare.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 11)

June 22, 2015... Sisters and Brothers: What Alice will be explaining this week... is how 'power' creates the sadists needed to implement its ruthless 'rule' (I mean... you need whole armies of sadists willing to do the bidding of the puppet-masters if world-domination is the aim...) –

...she will say that they accomplish this through a child-rearing process that intentionally suppresses affect...

...a process which can usefully (for our purposes...) be viewed through the frame we used last week... from *Waking Up*... of three-phase-power...

In *Waking Up* the 'three phases' referred to are the ancestors... the earth... and each other... But those terms could as well be: 'mind' ('thought'... the ancestors...) 'body' ('longing'... the earth...) and 'spirit' ('feelings'... our empathic connectedness with each other... or affect... – and consider that when you suppress one [feelings...] you suppress the other [empathic connectedness...])

Alice views the mutilation of self both from the perspective of what it does to the individual – stealing from him or her the person they should have been (and I can speak to this... as I've been embarking on this process I more and more see that that is what I'm doing here... even though it is also the fact that I want to be part of this transition to freedom that is long overdue... thousands of years in the making... but now is the time... yes... I want to be part of that... but it's also my claiming my voice... so I'm very moved by that process... claiming the person we should have been... the person we are...) and she also looks at this process with a wide lens: that it's a set up for the fulfillment of totalitarian ambitions... which can lead to (and has led to) the callous annihilation of millions.

In our show a couple weeks ago... we listed some qualities of a planning space that would make it 'safe'... one of which was that we would... as best we could... unhitch our lives from the notion of 'time'... exercise our empathic-connectedness... and let the requirements of the global planning / soul-sufficiency process drive our actions...

'Unbound time' implies one's time is not owed to... owned by... someone else... – as is the case for the small child in the home... and we in the workplace.

A question for us to discuss: Do we think it's the case that 'owning oneself' is a necessary prerequisite to regaining who we were before 'class' staked its claim on our ass... sucked us into its requirements... while eliminating other options? And what does it mean to 'own oneself'... if not to be consciously seeking to base oneself in material and soul-sufficiency?... and thought developed communally...

...and how attain material and soul-sufficiency if not in the establishment of interconnected mutual aid relationships?

Always linking the three... within the frame 'three-phase-power'... means we avoid making material self-sufficiency 'the point' of our gathering... and locate soul-sufficiency centrally... along with the development of our thought communally... the initial task of which being the intermediate goal of establishing clear 'opposite operating premises' for our 'opposite' free society – premises thought-through in a systematic way... as we said last week... meaning that we see the ways in which our 'selves' get stolen across the system (i.e.... 'systematically'...) – a development of thought tied to action...

[“150628thoughtfrozenwithfear.mp3”:]

In the excerpts from the child-rearing pedagogues Alice provides... consider what it would feel like to be the child 'labored over' by these manipulative sadists... who were once themselves 'labored over'... consider what the experience of being 'labored over' tells the child about his or her 'time' (a.k.a. their lives...): that it is not their own... that they are owned by this person who can halt their thought process and numb all emotion but fear... in fact... halt their thought process *with* fear...

...and consider as well what turning us into functionaries (automatons) of a 'system' requires... It requires that we have no thought process... that we follow orders without question... that we have no 'will' of our own... Recall Alice's words:

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?

What this means... perhaps... for getting our true selves back... is that it requires recovering our thought process... restarting it... from where it got hijacked... with fear...

The lived pace of force is fast – 'power' wants us to obey orders without question... be as much like machines as possible... – but the pace of freedom (once we are living it...) slow... (I'm not talking about our response to the totalitarian threat today – that threat we are confronted with is enormous... which means we have no choice but to react... and create our alternative... apace... Alice is right... we have no choice but to fight back... on multiple fronts...) – as the process we're in defines what it requires of us...

...and if we are living the freedom we want to see... helping our Brothers and Sisters empathically to face that early fear that was so debilitating (without... perhaps... our recognizing it as such ...) we must consider that early experience: the sense that our time is not our own is deeply tied to the fear that we are on our own... because of the frowns and judgment from those we depend on most (for literal survival...) after which... we must then be ever-busy to 'prove' ourselves worthy. To then attempt to claim ourselves... with this worm eating... means to intervene in... and abolish that negative cycle...

So... if fear halts the thought process... how do we break the logjam of fear? Again... we consider the circumstances in which it was planted...

...translated into the language of feeling... that children know but we have lost... what would the judgment... the frowns... the endless lessons and examinations mean?... if not: “I'm not good enough... he doesn't love me...” And if whatever you did

was met with judgment... and you didn't know why (beyond "not being good enough" ...) and you were subject to... utterly dependent on... this ruthless Authority?...

...Samuel Butler is absolutely right... we'd be like that puppy with the shade that drops over his face... would this not set us up for a lifetime of trying to please?... of seeking 'the master's praise?... a perfect way of things for those who want to suck on our energy... to sculpt a world in their own image.

["150628falsevestment.mp3":]

We've been arguing both that 'class'... 'work'... is the critical missing piece in Alice's analysis... and that the necessary development of her gift therefore lies in its extension to the 'general population' (i.e. 'society'...) including... most importantly... the techniques she will be advocating for our confrontation with false authority and the reconstruction of our authentic selves with the gaining of new information...

We will be asking whether... if 'the will' of the parent (which... she explains... gets inserted into the child before he or she can develop his or her own 'will'... which means... among other things... that the child never becomes aware that this false transaction occurred...)

...whether – if 'the will' of the parent is exorcised by seeing him or her through a new frame – the same might hold true for the broader 'will' of 'power'... for which... after all... the parent serves but as deputy.

And we will be considering the implications of this insertion of the parent's 'will' for building an authentic (i.e. based in a process of the cultivation of 'soul-sufficiency...') global movement for generalized human freedom: considering that we must confront the tendency in us to attach ourselves to Authority... to 'power'... before we are conscious of it as a tendency... because it's our life-long training (under 'class'...) to do so...

...that... it's difficult to let go a sense of dependence on that which was installed so early in us...

...a dependence on it for all the power and agency ('will') we think we possess... not seeing that what we manifest in our unconscious attachment to 'power'... is not our 'will' at all... but its'...

...and that we have falsely (in the sense of self-betrayal...) vested in illegitimate Authority... our authentic... true... power...

You know... in this quite elaborate tracking (of me) operation... I've noticed three broad and over-lapping types of functionaries: sheepdogs-and-soldiers- (of the faith... true believers in the religion of Plato...) -in training... and the same across the age-spectrum; non-citizens; and the low-income... across race... across all 'power's categories for us...

...and it is from this latter group that I've received terse confirmations of this assessment of our present situation... staring in the face of a global totalitarianism: "They have all the power... they're gonna win anyway... so there's no point in trying to fight them..."

Now this is nonsense... we are 7 billion... they are ten thousand... we have the Internet... we have our global communications...

...but thinking it makes it so – this is the mentality they count on to fix us into statuses and roles they decide for us... across the globe... locking we billions into subject (read: 'slave'...) status – so our free future depends on addressing this question...

It is in using our authentic 'power' / voices that – increasingly as we do so – breaks this paralysis of action... in ourselves... and in our Brothers and Sisters...

...and... offers some measure of protection from death-abrupt-and-calculated made to look unplanned... an important reason for openness... for if we loudly proclaim our right to be a free human society... a free global humanity... proclaim our passion to achieve it... and that to as many people as possible... sudden death turns public attention to that message... and this they absolutely don't want (and my son can provide confirmation of where my heart lies... if it's needed...)

Ultimately of course... the only safety... is in numbers.

["150628sadistsaremade.mp3":]

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

...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., *Pädagogische 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 amendable, 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.]

[“150628torturoustechniques.mp3”:]

[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 amendable, 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:

[“150628punishment247.mp3”:]

Fortunate are those parents and teachers who have educated their children so wisely that their counsel is as forceful as a command [...Samuel Butler describes this well... I'm seriously thinking about ending the show early as I'm getting hit hard here... We must begin demanding of the Department (of the Navy) that develops these weapons (DARPA) to know exactly what they got... – P.S.]

[June 28, 2015 show ends here.]

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 Volker (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. An 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 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... 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.