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[“150726whatwewant.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 15)

July 20, 2015... Sisters and Brothers: We have to tie these two notions together: 'the abundant self'... manifested in 'voice' – speaking both metaphorically... in terms of all artistic expression... and literally... in terms of speaking authentically – and 'the pursuit of happiness as a people'...

The way in... is through passion... and longing... We long to have what happened explained: What happened to us... to that original person who got hammered flat and stuck into boxes that were pre-determined... Where did we go? We long to know... What price was paid... for what?... and why? And can we say 'no'? Can we refuse a deal unspoken... but forced upon us with every institution of a coerced-work-system... its constructed world that is self-reflective... The upshot of this is... we grew silent. – That's the world they want for us... that's the world they plan: Silence. (And in what they do to us is writ... a deep history of abandonment...)

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We've said that their – Plato's Tribe's – treatment of us is an unerring guide to what happened to them... when they were infants: cruelty was paraded as benevolence (and insecurity rules when the child cannot distinguish the false from the true...) their bodies were put at the disposal of the heartless... duplicitousness infused every part of this... disconnection from their bodies was structurally ensured... they were taught only to value their Master's 'word'... which... they were told... like a faithful star led the way... explained why they must obey... explained how tumultuous feelings (made so by their parents...) could be tamed... explained why misery must be embraced... so to realize their Master's dream... one day...

...and to make certain no warmth could ever invade and undo... no tenderness ever threaten to sooth... the theft of their voices imposed an effective silence on truth –

And as “organized 'power'” – Plato's Tribesmen – came to dominate... this false 'knowledge' has infiltrated our 'everyday'... and we find that we ourselves have been made... into 'power's drones and clones... into softer versions of them... that carry their traits within...

But is there an alternative? What should our lives be instead?

Historically when we've attempted to answer this question... that very training... that false 'knowledge' (because never exposed as 'false...') shaped inevitably and irredeemably our reply... necessarily we leaned to technical solutions... eagerly we leapt to call it 'science'... obediently deferred to 'experts' and their formulas... and unconsciously reproduced the central 'class' divide.

And while each of us possessing the necessary technology with its associated knowledges is important (as Paul Goodman said: “Each person becomes increasingly aware of the whole operation and works at it in his own way according to his capacities...”

– and in this Kropotkin will serve as guide:

We maintain that in the interests of both science and industry, as well as of society as a whole, every human being, without distinction of birth, ought to receive such an education as would enable him, or her, to combine a thorough knowledge of science with a thorough knowledge of handicraft. We fully recognize the necessity of specialization of knowledge, but we maintain that specialization must follow general education, and that general education must be given in science and handicraft alike. To the division of society into brain workers and manual workers we oppose the combination of both kinds of activities; and instead of 'technical education', which means the maintenance of the present division between brain work and manual work, we advocate the *education integrale*, or complete education, which means

the disappearance of that pernicious distinction. [By 'handicraft' Kropotkin is referring to the work of physically reproducing our lives... proposing the following as method for both broad areas of knowledge: "Through the eyes and the hand to the brain' – this is the true principle of economy of time in teaching..."] [Petr Kropotkin, *Fields, Factories and Workshops Tomorrow*, written around 1889; this edition is edited by Colin Ward] –

[It is long past time that we made that title: *Fields, Factories and Workshops ... Today...* all of us want the same things for all of us: peace... harmony... love... good fellowship – this has been our fantasy for thousands and thousands of years... and it has only been the active undermining of a tiny few that has kept that reality from us....]

["150726directhumancontact.mp3":]

[Lewis Mumford had this to say about *Fields, Factories and Workshops...* some of the insights of which we'll be exploring in future shows (what follows is quoted in Colin Ward's *Introduction...*):

“Almost half a century in advance of contemporary economic and technical opinion, he had grasped the fact that the flexibility and adaptability of electric communication and electric power, along with the possibilities of intensive biodynamic farming, had laid the foundations for a more decentralized urban development in small units, responsive to direct human contact, and enjoying both urban and rural advantages....

“Kropotkin realized that the new means of rapid transit and communication, coupled with the transmission of electric power in a network, rather than a one-dimensional line, made the small community on a par in essential technical facilities with the over-congested city. By the same token, rural occupations once isolated and below the economic and cultural level of the city could have the advantage of scientific intelligence, group organization, and animated activities, originally a big city monopoly; and with this the hard and fast division between urban and rural, between industrial worker and farm worker, would break down too. Kropotkin understood these implications before the invention of the motor car, the radio, the phone – though each of these inventions further confirmed his penetrating diagnosis by equalizing advantages between the central metropolis and the once peripheral and utterly dependent small communities. With the small unit as a base, he saw the opportunity for a more responsible and responsive local life, with greater scope for the human agents who were neglected and frustrated by mass organizations.” (Lewis Mumford, *The City in History*)

[Kropotkin saw – and not he alone... Nikola Tesla being his most notable peer... contemporary compadre... in this – that the accumulation / concentration of resources (in earth terms... the separation of us from our earth and each other...) makes no sense by any rational criteria... is... in fact... highly irrational... and only persists because those who have done the dis-appropriation... and the hoarding... and have conned us into accepting it (and Alice Miller is showing us how this acceptance became systematic...) along with the key division of 'class': the notion that 'brain' must be removed from 'hand'... – have organized and planned (both up front [at first... as with Bentham...] and behind scenes...) to keep this nonsensical-irrational-costly-sick-system afloat on a sea of misery... the most basic practical-political result of this being: we-the-people... in being kept divided... are kept impotent... trapped in tenuous... insecure subsistence... precariously perched on an unstable (because irrational and opposed to our nature as human beings...) base – and on that fundamentally unstable base... all the insane 'superstructure' teeters... needing but our touch of good fellowship... of good-plain-commoner sense... once we are discussing it... to be reshaped into what we need...

In some respects... it's quite amazing that they've gotten us to accept what we don't want... that such a powerful force as 'the earth-in-us' could have been kept... for so long... in harness... – P.S.]

...we must... to preserve our free future... warily approach any division between 'mind' and 'hand'... as that gradually-de-trenching-but-still-within-us 'class' training leaps to serve an 'outer'... to avoid the fear of an empty 'inner'...

It is our ('power'-designed...) mis-understanding and mis-education about what this constructed world of 'class' is... how it got made... and how it's reproduced... that has been the chief means of keeping us from seeing... how to get free.

What I'm realizing – something I sorta knew – is that we can't be fully alive unless we know what's (truly) going on in the world we're born into – in terms of its motive forces... the real factors shaping it... so to authentically engage with it (when we don't / can't... or when we're prevented... we... on some level... start to lose interest in... the whole misanthropic operation... the mindless competition – we feel the breath of sadistic 'puppet-masters'... on our necks...)

...and that to the degree we accept the lies of Plato's Tribesmen... to the degree that we have not achieved any independence of thought... we mistake their 'will' for our own...

When Plato's Uncle Critias waxed poetic about the 'cleverness' of one of his unknown predecessor-'ruler-statesmen' in inventing 'the gods' – with which to con 'the people' – he's helping us to see the primary function of 'class-based' mythologies: to keep us from wanting to know.

From the cautionary tale of the Sirens... to Adam and Eve... 'power' wants to keep its secrets... as they enable them to seem omnipotent...

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[“150726theheartside.mp3”:]

It is not knowledge of the 'technical' side of how to 'de-centralize' (i.e. 'detach' from... and disperse...) global-'power' that we lack... it is understanding of the 'heart' side: of how our hearts were bound – bound-up in the trauma of that early loss... of 'self'... of 'voice'... imposed by global-state-statesmen (and we'll be exploring how each reflects the other... in upcoming shows.)

And... to cement us to our loss... rob us of our voices... and seal us in a sense of powerlessness... the suppression of feelings was causally-linked with the notion of 'the triumph of science' (a 'science' as conquered and denuded of life as institutionalized religion...) – a 'science' necessary... we're told... to secure our survival... This is the protection scheme – global-'power'- style – in another of its guises: the statesmen create the problems... then tell us that only they can solve them.

The 'power'-guys know what they want... to pacify us they call it 'progress'... or 'development' – what it means in practice is removing the earth from us... and vice versa... and then... after ensuring we have no means for securing independence... they fit us for their chains.

But seeing that is not enough to escape the trap... we have to want our souls [our voices...] back – we have to want to know... how they were stolen.

Further... it cannot be emphasized enough... that our recovered voices align with our 'core voice'... our 'core self' – because we are communal – that we represent... for 'the all of it'...

And I trust... that before the solid unity that we are is visible in action... we are actual in spirit... and must ever keep that unity before us... ever in our eyes.

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[“150726gotothesource.mp3”:]

[“130519chinafable.mp3”: “An ancient Chinese fable... This is entirely a fable of class...” (From the May 19, 2013 *Waking Up Radio* show.)]

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

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[This is a long neglected point... insight... that we have to sit with... I think... in order to absorb the degree to which we have been subjugated... the fact that we have been kept from seeing the obvious... that... on the official 'Left' no one has pointed out that this mindset of 'rule'... 'supremacy'... has to be reproduced... it's quite obvious when you think about it... the 'power'-guys reproduce the mindset that keeps us enslaved... and we are many... they are few... How come we haven't been discussing the fact that stopping the flow of misanthropic youth who serve as 'power's troops is the obvious solution?... We have to stop the flow of misanthropic children... ready to reproduce a sick... 'class'... system... – P.S.]

[To paraphrase Langston Hughes: "What happens to a voice silenced?" Does it collapse into a black hole?... a freezing vortex of cold?... that sucks in the fire of life... bitter-seeking to smother... the sound of others' laughter?

The 'power'-aligned and defined believe they can freeze our warm hearts in a spirit-sense... and if all their cons fail... they have planned and use... weapons against us... to implement... a literal interpretation...

To welcome back our voices from the deep-freeze where they languish... we must re-ignite our longing to know... facing our common history (under 'class'...) of abandonment...

In what follows speaks 'poisonous pedagogy'... the ideological justification for the inculcation in our children of a totalitarian mindset... preparing the ground of their psyches... to accept that seed: – P.S.]

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. [Clearly... the parent perceives the child as 'the enemy'... because that child possesses the fire of life... which is a direct threat to the parent's whole set... of carefully crafted illusions... threatens the notion that his goal is noble... and so his loss (of affection... attention... acceptance...) legitimate... – P.S.] 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. [Boy is that ever true. In a previous show when we talked about the subjugation of the Chinese people... and we were reading excerpts from the book *Red, Inc.*... and because we were considering Mao's *Little Red Book*... we read this fable in it about "the old man and the mountain"... and in commenting on it I said that I imagined Kissinger (who wrote a book on China...) salivated over that story... which has this as the moral [in Kissinger's frame]: "we may not be able to institute the *Republic* ourselves... but... we can get our progeny to do it... and they can get their progeny to do it... this is the gift of heartlessness that keeps on giving... until we see what is happening... this is the point of our understanding... and our voicing that to each other... starting the conversations with each other... We can intervene in this... once we see it... So... yes indeed Mr. Schreber... it does... it did... have far-reaching consequences into the future... much to our sorrow... – P.S.] 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.

["150726hegelonhappiness.mp3":]

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 ['death' of self... soul... and voice... more like... – P.S.], 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'?... And that is a deep... deep belief *of theirs* that they then grafted onto us... which we will have to scrape off of us... as we begin to connect with each other and see... our abundance... – 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]

[“150726bodiesspeaktrue.mp3”:]

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... Bodies speak true... and must be silenced for 'power' to rule... – 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.]

[During the show... in our reading we skipped over Ruth Rehmann's testimony and went directly to the interchange between the 'Boy' and his 'Tutor'... – 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.

[Our reading resumes here:]

[“150726voiceiscore.mp3”:]

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 [This applies to all of us... broadly... across 'class'... This is why Kropotkin's 'complete education' was never implemented... – P.S.]:

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...

[Small children... because they're honest... will show you in play what's up for them... so it's very important that you let them direct it... that you become that lump of clay they shape as they see fit... as they need it...

...I learned this with my grandson... Nanji... when he was two... or almost three... he would show me whatever he was trying to figure out...

...I suspect that's one of the main reasons I got shut out of his life... as I also strongly suspect his mother did not get with my son by accident... although I'm certain Nanji was an 'accident'... as they say...

Anyway... when we were playing he would hand me a desired object and say... “do you want this?...” and I would reply “Yes! ...” and he would say... “You can't have it... you can have this instead...” and so I would react 'authentically'... I'd cry and say “No!... I want the other one...” and he would be firm: “No... you can't have it... you can have this instead...” and then I would voice an honest reaction to that abusiveness... I would never accept a substitute...

Our voices get stolen... we lose our light... our way in the world...

Voice is central...

Voice is core... We'll be exploring this notion more in upcoming shows... – P.S.]

[July 26, 2015 show ends here.]

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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 it is 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....

[How like its 'taming of a beast'... the contempt 'power' shows to its 'least'... is this training given... to its progeny... Contempt for one's own progeny exposes a deep self-hate... – P.S.]

...He will then forget the first object and eagerly accept the second. Frequent and early repetition of this procedure... will prove that the child is not so intractable as he is accused of being and as he would have been had he not been sensibly trained. He is not so likely to turn out to be headstrong with a familiar person who has won his confidence by means of love, play, and tender supervision. Initially, a child does not become agitated and refractory because something has been taken away from him or because his will has been thwarted but because he does not want to give up his amusement and endure boredom. The new diversion he is offered induces him to relinquish the one he had so strongly desired before. If he should show displeasure when an object he covets is withdrawn, should also cry and scream, then pay no heed nor seek to pacify the child by caressing him or by returning the object. Rather, continue your efforts to divert his attention to a new pastime. [F.S. Bock, *A Manual of the Art of Pedagogy for the Use of Christian Parents and Future Teachers of the Young*, 1789, quoted in Rutschky]

This advice reminds me of one of my patients, who was successfully conditioned at a very early age not to heed his hunger pangs; his attention was diverted from his hunger “solely by demonstrations of affection.” A complicated set of compulsive symptoms concealing his deep feelings of insecurity later resulted from this early training. Naturally, this attempt to divert his attention was only one of many ways used to stifle his vitality; facial expressions and tone of voice are very popular and often unconsciously used methods too:

A very fine and worthy position is assumed by silent punishment or silent reproof, which expresses itself by a look or an appropriate gesture. Silence often has more force than many words and the eye more force than the mouth. It has been correctly pointed out that man uses his gaze to tame wild beasts; should it not therefore be easy for him to restrain all the bad and perverse instincts and impulses of a young mind? If we have nurtured and properly trained our children's sensitivity from the beginning, then a single glance will have more effect than a cane or switch on those children whose senses have not been dulled to gentler influences. “The eye discerns, the heart burns,” should be our preferred motto in punishing. Let us assume that one of our children has told a lie but we are unable to prove it. When the family is together at the table or elsewhere, we happen to bring up the subject of people who tell lies, and with a sharp glance at the wrongdoer refer to the shameful, cowardly, and pernicious nature of lying. If he is still otherwise uncorrupted, he will sit there as if on hot coals and will lose his taste for untruthfulness. The silent, pedagogical rapport between us and him will grow stronger. – The right gestures are also among the silent servants of child-rearing. A slight movement of the hand, shaking of the head, or shrugging of the shoulders can have a greater influence than many words. – In addition to silent reproof, we can also use verbal reproof. Here, too, there is not always a need for many high-flown words. *C'est le ton qui fait la musique*, and this applies to pedagogy as well. Anyone fortunate enough to possess a voice whose tone can convey the most diverse moods and emotions has received from Mother Nature a fortuitous means of meting out punishment. This can be observed even in very small children. Their faces light up when Mother or Father speaks to them in a kindly tone, their wailing mouths close when Father's grave and resonant voice enjoins them to be quiet. And when a certain tone of reproof is used to order an infant to drink, it will often obediently take the bottle it had pushed away but a short time ago.... The child does not yet understand enough, cannot yet read our feelings clearly enough to perceive that we are compelled to administer the pain of punishment only because we want what is best for him, only because of our good will. Our protestations of love would only strike him as hypocritical or contradictory. Even we adults do not always understand the biblical words, “For whom the Lord loveth, he correcteth.” Only long years of experience and observation along with the belief that the salvation of the immortal soul takes precedence over all earthly values can give us a glimpse of the profound truth and wisdom of this verse. – Losing control of ourselves should not be a part of moral censure, which can still be emphatic and forceful without it; losing control only lessens respect and never shows us from our best side. However, one should not shy away from anger, from noble anger that arises from the depths of injured and outraged moral feelings. The less accustomed a child is to see lack of control in the adult and the less the adult's anger is accompanied by lack of control, the stronger will be the impact if there is finally thunder and lightning to clear the air. [A. Matthias, *How Shall We Rear Our Son Benjamin?*, 1902, quoted in Rutschky]

Can it ever occur to a small child that the need for thunder and lightning arises from the unconscious depths of the adult psyche and has nothing to do with his or her own psyche? The biblical quotation, “For whom the Lord loveth, he correcteth,” implies that the adult shares in the divine omnipotence, and just as the truly devout person is not to question God's motives (see the Book of Genesis), so too the child is supposed to defer to the adult without asking for explanations:

One of the vile products of a misguided philanthropy is the idea that, in order to obey gladly, the child has to understand the reasons why an order is given and that blind obedience offends human dignity. Whoever presumes to spread these views in home or school forgets that our faith requires us adults to bow to the higher wisdom of Divine Providence and that human reason must never lose sight of this faith. He forgets that all of us here on earth live by faith alone, not by cogitation. Just as we must act with humble faith in the higher wisdom and unfathomable love of God, so the child should let his actions be guided by faith in the wisdom of his parents and teachers and should regard this as schooling in obedience toward the Heavenly Father. Anyone who alters these circumstances is flagrantly replacing faith with presumptuous doubt and at the same time overlooking the nature of the child and his need for faith. – I do not know how we can continue to speak of obedience once reasons are given. These are meant to convince the child, and, once convinced, he is not obeying us but merely the reasons we have given him. Respect for a higher intelligence is then replaced by a self-satisfied allegiance to his own cleverness. The adult who gives reasons for his orders opens up the field to argument and thus alters the relationship to his charge. The latter starts to negotiate, thereby placing himself on the same level as the adult; this equality is incompatible with the respect required for successful education. Anyone who believes he can win love only if he is obeyed as a result of explanations is sorely mistaken, for he fails to recognize the nature of the child and his need to submit to someone stronger than himself. If there is obedience in our hearts, a poet tells us, then love will not be far away. In the family it is usually weak mothers who follow the philanthropic principle, whereas the father demands unconditional obedience without wasting words. In return, it is the mother who is most tyrannized by her offspring and the father who enjoys their respect; for this reason, he is the head of the whole household and determines its atmosphere. [L. Kellner (1852), quoted in Rutschky]

Obedience appears to be the undisputed supreme principle of religious education as well. The word appears again and again in the Psalms and always in connection with the danger of loss of love if the sin of disobedience should be committed. Whoever finds this surprising “fails to recognize the nature of the child and his need to submit to someone stronger than himself.”

The Bible is also cited to discourage the expression of natural maternal feelings, which are described as doting:

Is it not doting when the baby is coddled and pampered in every way from infancy? Instead of accustoming the baby from the very first day of his life on earth to discipline and regularity in his intake of nourishment and thereby laying the groundwork for moderation, patience, and human happiness, doting lets itself be guided by the infants's crying...

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

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

The infant must perceive order and discipline before he becomes conscious of them, [I imagine what the infant 'perceives' in this ostentatious display of false-sanctity is very like what that puppy of Samuel Butler's did: nothing at all... but... rather... *felt* shock and confusion... – P.S.]