

WUR of August 9th, 2015... “Embracing Global Goals, Scope and Action: Becoming Global Actors... Claiming the ‘All’” – Segue From *Antisystemic Movements...* To Alice (Dft 11)

[“150809rulesthoughterosion.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 17)

August 4, 2015... Sisters and Brothers: On some level... don't we all want to face the truth with our lives?... want to know what are the true motive forces shaping our lives... our world?

Even the 'power'-guys?

Last week we said that the most significant implication of the fact that we're stuck in a story called 'class'... is the atrophy of thought – certainly in those would-be 'gods'... the global-state-statesmen... but also in us... to the degree that we let them lead... and that without an authentic 'self'... thought can't develop.

And in another recent show... John Stuart Mill corroborated this... saying that any society which disallows dissent inevitably descends to debasement...

...and we've discussed how the 'class'-system... which impresses a single pattern of thought across all social institutions... is necessarily totalitarian [see the quote from Lester Crocker near the beginning of *Unpacking Democracy...*]

Today we'll look at another aspect of this... essential weakness of constitution in the 'leaders'... which has infected the body of 'the people'... with its 'atrophy of thought': the dismantlement of the authentic... of truth itself... as 'power' suppresses all but what legitimates its existence... while feeding us for 'history'... a story that is its invention.

When humans have no access to the actual circumstances that shape them... thought erodes... not just in us... because we're given our thought by the 'rulers'... but even more profoundly in them... because even in their most private musings... they cannot look truthfully at their beginnings... which makes them incapable of honest introspection... of sincere self-examination.

And it is into the hands of these most-emotionally-stunted-few that we have conveyed our children and youth... the dearest hopes of our lives... the health of the planet... all the priceless gifts the earth has given us. (In an early blog I wrote that in many ways the word that started me down this path of speaking out about the unethical practice of putting our unique... earth-given... gifts... on the market... was 'waste' – we'll be examining in more depth this aspect of the horror of 'class' as we discuss Kropotkin's meaning when he says how 'economical' is freedom.)

Where would we be... without Alice?

[“150809differencebookmakes.mp3”:]

Alice is just so chillingly important – when I encounter one of these brave souls that we... in this moment... literally can not do without – William Shakespeare (who helps us understand that the problem is 'class'...) Petr Kropotkin...

(...and I include Petr despite his use of such words as 'civilized' and 'savages'... reproducing the very mindset he's trying to smash... in his abolishment of the distinction between 'mind' and 'hand'... And it is not fair to say... that he was a product of his day... though obviously so... others of his day were fortunate to not be misled in that respect – only that... he was himself a product of 'class'... and of the geographic segregation... and systematic atomization... that made a truly global-vantage difficult to attain...)

...Kropotkin (whose voracious and fertile mind captured all the rich conditions which furthered the planting of decentralization (what... in *Waking Up*... I thought of as 'distributed generation'... a different way of saying the same thing... or at least... definitely complementary...) allowing us to ... finally... pursue happiness – as a people... because we cannot pursue happiness as a people without the land... our conditions of existence...) Karl Popper (so critical on so many levels...) Miklos Nyiszli (ditto... but let me add... he shows us in 'power's m.o. their desperate need to keep their killing secret... and provides that necessary reminder that there are physical traces of these things... these weapons they're using: iron in bodily fluids... swelling throughout the body... e.g... that we need to be documenting... [this is one of the things that really stood out for me in our reading of his *Auschwitz*: his very careful documentation of their killing methods...]) Martin Luther King (who demonstrated the power of 'public voicing'... in... or along with... a global-frame – took 'the word' to the pulpit-in-the-streets... and did so globally...) and Terence K. Hopkins (to represent for our Good Three... who did attain and push forward unrelentingly that truly global-vantage... that we need to get free...) Martin Bernal (his *Black Athena*... that exposes the facts behind the invented 'classical heritage' that the would-be gods use to convince their children they harbor an 'historic mission'... In a sense... this book is the link between Karl Popper and Alice...)

...I recall one of my early questions as I started writing *Waking Up*: “what difference does a book make?”...

Now I understand the question better... thanks to Alice (and Karl... with his exegesis of Plato... who first pulled 'power's coat to this... along with his Uncle Critias...) that the thoughts we think... are everything...

...we are indeed 'creatures of illusion'... as Virginia Woolf said so succinctly...

The entire 'class'-system... is like one big exhibit... of the 'Stockholm Syndrome'... in which coercion... and abuse-made-systematic... and identification with 'the Master'... and the sacrifice of our children... are so normalized... they don't exist – so far as being noticed in speech goes...

...we live in insanity as if it's not... but this myopia comes at tremendous cost.

[“150809taskofsocialists.mp3”:]

In our 'voicings' of suppressed thoughts – our putting out into the world... using whatever form of self-expression we are moved to use ... thoughts that have been... with intent... kept hidden from we-the-people... by the 'power'-guys... the global-state-statesmen – both 'outer' and 'inner' expressions are reflected...

...that is... both the 'public' (collective) and 'private' (individual) forms of suppressed (necessarily-) political speech – recognizing that that distinction blurs in a totalitarian system: everything under this system of 'class' is necessarily political because the world is crafted to keep us from seeing our containment – are needed to be returned to us... for our thought's development... as a people...

It's generally in the expressions from the 'artists' (a concept which... as George Sand suggested... will make little sense once our lives are once again in our own possession...) that we find the understanding of this unity of 'outer' and 'inner'...

Here's a notable exception (and we're learning that the 'social anarchists' in general were the notable exceptions...) and a telling example of suppressed speech... from our July 28, 2013 show... telling in its being completely ignored on 'the (official) Left': the gift of his words... anticipating Alice... and therefore their power to set us on the right path... lost to us for several generations (I say “lost to us” even though I know that the 'official Left' is not representative of us... we who consider ourselves progressives... because we don't have a movement representing it and therefore there's no way to 'institutionalize' [to use a word I don't like – if anybody can give me a less mechanical alternative I'd be grateful... something that means “to plant in our psyches... in our souls... in some organic way... that it continues on... across the generations...]):

[“130728tendernessfor.mp3”:]

“130728tendernessfor.mp3”: So what would the authentic conversations about ‘race... about ‘socialism’ be?... the ones that do lead to a true road?... They would... as Gustav Landauer told us... [Gustav Landauer] defined as the task of the socialists and their movement: “to loosen the hardening of hearts so that what lies buried may rise to the surface: so that what truly lives yet now seems dead may emerge and grow light.” (quoted in Erich Fromm's *The Sane Society*...) as Fry

told us... as Alice Miller told us... as all the ancestors who see that we must be the opposite of what we have been made to be... under 'class'... have said... ..they must lead to tenderness. What else but this could our future be... if its opposed to the frozen misery of centuries... breaking... now... finally... at long last.” (From the July 28, 2013 *Waking Up Radio* show.)

[Gustav Landauer] defined as the task of the socialists and their movement: “to loosen the hardening of hearts so that what lies buried may rise to the surface: so that what truly lives yet now seems dead may emerge and grow light.” (quoted in Erich Fromm’s *The Sane Society*)

[The July 28, 2013 show is also included in the pdf: “Reclaiming Our Leadership... Our Stolen Gifts... to Establish a Future Based on Distributed Generation (Vol. 1)”]

[“150809powerguyslietochildren.mp3”:]

There is a complete consonance... between Gustav Landauer and Alice. What if... in those decades of horror since... since he put out that challenge... 'tenderness' had absorbed the Left... rather than 'power's agenda of raping the planet ('production'... 'development'... 'growth'... and 'progress' – of course always their definitions... as they are in the driver's seat...)

It might be useful to consider the political significance of 'tenderness' in light of the Hitler quote we read last week:

“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 [...and of course these guys see tenderness... love... as 'weak' – their mistake... – P.S.] 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.” [All those children sacrificed on the altar of this man's misguided notions... – P.S.]

We must consider in more depth the lies the 'power'-guys tell their children... as part of our strategy... for getting free...

“What would an “authentic road to 'socialism' be?”... we asked in that show two years ago... a question which... after having read *Antisystemic Movements*... and a bit of Kropotkin... and now Alice... can be seen in an even richer context.

But did we really need to go through that process of analysis... proceeding methodically... step by step... in order to establish that what we've been told is the only other option to uncontrolled 'power' – this variously defined but usually 'statist' concept of 'socialism' – isn't?... that... rather... we simply need to flesh out... globally... our picture of 'freedom'...

...or have critical thoughts for establishing our freedom been suppressed? (...and... granted... we needed Nikola Tesla... i.e. our global vantage...)

For instance... consider this from Erich Fromm's *The Sane Society*:

Russia was the exact opposite of Germany [in 1917...] She was industrially the most backward of all the European great powers, just emerging from a semifeudal state, even though her industrial sector in itself was highly developed and centralized. The sudden collapse of the Czarist system had created a vacuum, so that Lenin, disbanding the only other force which could have filled this vacuum, the Constituent Assembly, hoped to be able to jump directly from the semifeudal phase into that of an industrialized socialist system. However, Lenin's policy was not a product of the moment, it was the logical consequence of his political thinking, conceived many years before the outbreak of the Russian revolution. He, like Marx, believed in the historic mission of the working class to emancipate society, but he had little faith in the will and ability of the working class to achieve this aim spontaneously....

[Is this not extraordinary... as we stop now to ponder it (it reminds me of Mao saying that he had “20 million at his beck and call...”) – and here let's not forget what Karl Popper tagged this: he called this phenomenon 'historicist'... to which we appended the shorthand: “thought leading reality...” i.e. we have been along for the ride... while these 'power'-guys... these 'power'-hungry 'historicists'... determined to be 'world-historic'... or else to just sink their 'thought' in that which is... use us as the raw material for “creating something new...” as Hitler said.

...let's let Popper speak for himself... – P.S.]:

[“150809dualisminmarx.mp3”:]

“There is a well-known passage in *Capital*, where Marx says that 'in Hegel's writing, dialectics stands on its head; one must turn it the right way up again...' Its tendency is clear. Marx wished to show that the 'head', i.e. human thought, is not itself the basis of human life but rather a kind of superstructure, on a physical basis. A similar tendency is expressed in the passage: 'The ideal is nothing other than the material when it has been transposed and translated inside the human head.' But it has not, perhaps, been sufficiently recognized that these passages do not exhibit a radical form of materialism; rather, they indicate a certain leaning towards a dualism of body and mind. It is, so to speak, a practical dualism. Although, theoretically, mind was to Marx apparently only another form (or another aspect, or perhaps an epi-phenomenon) of matter, in practice it is different from matter, since it is *another* form of it. The passages quoted indicate that although our feet have to be kept, as it were, on the firm ground of the material world, our heads – and Marx thought highly of human heads – are concerned with thoughts or ideas. In my opinion, Marxism and its influence cannot be appreciated unless we recognize this dualism.

[...the Left that says it represents for we-the-people has been sadly remiss in not following up on this point of Popper's... as... were it thoroughly discussed... clarity around it could help unify us... given the large number of sincere Marxist-Socialists around the globe who could... and should... be providing leadership on the question of whether it is a rank-rooted 'science'... or 'ethics' – the ethical stance of our inherent human freedom... and our freedom alone... as we will hear Bakunin say... that must be “the sole creative principle and basis...” of our global human society...]

...a large number of Marxist-Socialists who could... and should... be providing leadership to the path that can... in fact... end the system of 'class'...

...using some of the strategies that we've been identifying in our analysis of how 'power' reproduces itself... and this one is key: it reproduces itself by using that strategy we've been calling 'the Pied Piper'... by drawing those youth of heart down useless paths of dissent... when we should all be working together on this...

And there's another sense in which these mistaken notions of Marx... or perhaps mistaken interpretations of Marx – the degree to which these mistaken interpretations reinforce the key underpinnings of 'power'... of 'class'... in not being discussed among us – and it's not by accident that this aspect of Marxism has not been elucidated in Academia... along with the sense – and our Good Three did try to push this discussion forward – that we do need a new strategy... – P.S.]

[“150809tendernesspath.mp3”:]

“Marx loved freedom, real freedom (not Hegel's 'real freedom'). And as far as I am able to see he followed Hegel's famous equation of freedom with spirit, in so far as he believed that we can be free only as spiritual beings. At the same time he recognized in practice (as a practical dualist) that we are spirit *and* flesh, and, realistically enough, that the flesh is the fundamental one of these two.... But although he recognized that the material world and its necessities are fundamental, he did not feel any love for the 'kingdom of necessity', as he called a society which is in bondage to its material needs...”

[...interrupting Popper for a moment... I cannot see anything to dispute in this... do you agree with it?... this 'Marx-assessment'?... that there is this fundamental dualism in Marx... and the fact of its existence... to my mind... works against the stance of 'tenderness'... calls instead (potentially... and historically did...) for a stance of ruthless suppression of anything that (potentially...) interferes with the task of 'conquering' 'necessity'... which necessarily means an over-valuation of the so-called 'economy'... 'production'... (and ultimately...) 'development'... Fromm calls the opposite mindset “faith in man...” – we've been calling it “longing for each other...” which is also “trusting the earth...”:
“Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; [the earth] feedeth them: how much more are ye better than the fowls?” (St. Luke 12, 24) Continuing with Popper... – P.S.]:

“...He cherished the spiritual world, the 'kingdom of freedom', and the spiritual side of 'human nature', as much as any Christian dualist; and in his writings there are even traces of hatred and contempt for the material....

“...With Hegel he identifies the realm of freedom with that of man's mental life. But he recognizes that we are not purely spiritual beings; that we are not fully free, nor capable of ever achieving full freedom, unable as we shall always be to

emancipate ourselves entirely from the necessities of our metabolism, and thus from productive toil. All we can achieve is to improve upon the exhausting and undignified conditions of labour, to make them more worthy of man, to equalize them, and to reduce drudgery to such an extent that *all of us can be free for some part of our lives*. This, I believe, is the central idea of Marx's 'view of life'; central also in so far as it seems to me to be the most influential of his doctrines. (*The Open Society and Its Enemies*, Vol. 2, p. 102 – 104)

Remember Thomas Dekker (1575 – 1641): “Work apace, apace, apace, apace; Honest labour bears a lovely face; then Hey nonny-nonny – Hey nonny nonny!” (We could do a whole show on that “Hey nonny nonny!”)

[“150809solecreativeprinciple.mp3”:]

[How does a 'state' – all states being fragments of that global 'centralizing' energy... the totalitarian mindset... recognized by many on the Left but never called out as an organized presence... those I dub 'Plato's Tribesmen'... who place an 'Idea'... be it 'Perfection'... or 'History'... far above living things – how does a 'state' know... who must be silenced... who harassed... who weeded out... who offered cash... to protect its *raison d'etre*? How does it know what messages support it... and which threaten... that it can allow Marx... but not Kropotkin?

...unless it has a clear notion where its headed... i.e. a vision... which... to find success must be kept hidden... because all depends on keeping the people penned-in...

(...and... as we learned from Alice... 'secrecy' is a key 'teaching'... instilled in 'power's offspring: “A example of such an exercise is keeping silent. Ask a child: Do you think you could remain silent for a few hours sometime, without saying a word?... 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...”

[Quoted in the July 19, 2015 show.]

...free from the annoyance of the people's scrutiny...

Obviously... being worshippers of Plato... they must have an 'original' to which to make us bend... “for our own good...”

...and on the flip... what is not a threat? How does it know what thought to let live... by offering encouragement... by bestowing largess... and then letting ego do the rest...

Put generally... I would say: thought that enables us to figure out their existence (Karl Popper and Martin Bernal come to mind...) and thought that allows us to get 'big'... psychically... such that we become free of any sense of dependence on 'them' (i.e.... on 'the state'... put generally...) Returning to Erich Fromm... – P.S.]:

...Only if the working class was led, so he thought, by a small well-disciplined group of professional revolutionaries, only if it was forced by this group to execute the laws of history, as Lenin saw them, could the revolution succeed and be prevented from ending up in a new version of a class society. The crucial point in Lenin's position was the fact that he had no faith in the spontaneous action of the workers and peasants – and he had no faith in them *because he had no faith in man*... Faith in *mankind* without faith in *man* is either insincere or, if sincere, it leads to the very results which we see in the tragic history of the Inquisition, Robespierre's terror and Lenin's dictatorship. Many democratic socialist and socialist revolutionaries saw the dangers in Lenin's concept; nobody saw it more clearly than Rosa Luxemburg. She warned that the choice to be made was between *democratism* and *bureaucratism*, and the development in Russia proved the correctness of her prediction. While an ardent and uncompromising critic of Capitalism, she was a person with an unshakable and profound faith in man. When she and Gustav Landauer were murdered by the soldiers of the German counter-revolution, the humanistic tradition of faith in man was meant to be killed with them. It was this lack of faith in man which made it possible for the authoritarian systems to conquer man, leading him on to have faith in an idol rather than in himself. (p. 238 – 239)

Nobody has seen the danger which has come to pass under Stalinism more clearly than Proudhon, in the middle of the nineteenth century... Proudhon's thinking is based on an ethical concept in which self-respect is the first maxim of ethics. From self-respect follows respect of one's neighbor as the second maxim of morality. This concern with the inner change

in man as the basis of a new social order was expressed by Proudhon in a letter, saying, “The Old World is in a process of dissolution... one can change it only by the *integral revolution in the ideas and in the hearts...*”

The same awareness of the dangers of centralization, and the same belief in the productive powers of man, although mixed with a romantic glorification of destruction, is to be found in the writings of Michael Bakunin; in a letter of 1868 he says: “The great teacher of us all, Proudhon, said that the unhappiest combination which might occur, could be that Socialism should unite itself to Absolutism; the striving of the people for economic freedom, and material well-being, through dictatorship and the concentration of all political and social powers in the State. May the future protect us from the favours of despotism; but may it preserve us from the unhappy consequences and stultifications of indoctrinated, or State Socialism.... Nothing living and human can prosper without freedom, and a form of Socialism which would do away with freedom, or which would not recognize it as the sole creative principle and basis, would lead us directly into slavery and bestiality.”

Fifty years after Proudhon's letter to Marx, Peter Kropotkin summed up his idea of Socialism in the statement that the fullest development of individuality “will combine with the highest development of voluntary association in all its aspects, in all possible degrees, and for all possible purposes; an association that is always changing, that bears in itself the elements of its own duration, that takes on the forms which best correspond at any given moment to the manifold strivings of all.” Kropotkin, like many of his socialist predecessors stressed the inherent tendencies for co-operation and mutual help present in man and in the animal kingdom. (p. 251 - 252)

[Now that is not a definition of 'socialism' that we ever hear... which suggests to me we should abandon the word... and call what Kropotkin sees: 'our freedom.' (And I'm thinking we should add Erich Fromm's *The Sane Society* to our group of necessary books for this moment of decision... visioning... and transition... – P.S.)

[“150809blackathena.mp3”:]

I keep struggling with the question of how to adequately convey the risk we face...

We have placed ourselves in the hands of a damaged-few who believe they must eradicate tenderness...

You doubt this? Even with all the totalitarians across the political spectrum... and the poisoned pedagogues of 'class' across the generations... telling us this? If you doubt... you doubt because the facts that support it have been suppressed.

How did Bakunin... in the mid-nineteenth century... know there was a totalitarian reality growing?... that would only deepen its hold?...

...because those engaged with the political speech of the day could not help but see it... particularly one as attuned to encroachments on freedom as he... Consider the following from Martin Bernal's *Black Athena: The Afroasiatic Roots of Classical Civilization, Volume 1: The Fabrication of Ancient Greece 1785 – 1985*.

[In the last decades of the nineteenth century...] Scholars who, for various reasons, wanted to avoid giving credit to the Phoenicians [“Phoenicia: Cities along a strip of coast stretching from the present-day Lebanon to Northern Israel, the most famous of which were Byblos, Tyre and Sidon. The name Phoenicia refers to this region throughout Antiquity. However, it generally indicates the greatest period in the cities' history between 1100 and 750 BC. The Phoenician 'language' was like Hebrew, a dialect of Canaanite. The alphabet is often referred to as a Phoenician invention. It may well have originated in the region, but it was developed long before the Phoenician period...”] began to attribute irreducible Semitic elements in Greek and other European cultures to the Assyrians and Babylonians. Even here, however, there was the problem that the normal route of transmission would be by sea, through Phoenicia – or at least North Syria. Indeed, from the late 19th century there has been a tendency to attribute Oriental influences on Greece to Anatolia, whose 'Asiatic' populations were not Semitic-speaking... For instance, the British Classicist and historian P. Walcot, whose important work *Hesiod and the Near East* was published in 1966, devotes his first chapter to the Hittites, and his second to the Babylonians; however, neither of these – in striking contrast to the Egyptians and Phoenicians – are mentioned in Antiquity as sources of Greek mythology and religion.... (p. 365)

[The chapter in *Black Athena* “The Final Solution of the Phoenician Problem, 1885 – 1945”] is concerned with the consolidation of the Aryan Model and the denial of both Egyptian and Phoenician influence on the formation of Greece. The denial of Phoenician influence is clearly related to the strong anti-Semitism of the period, and in particular to its two climaxes or paroxysms – in the 1880s and 90s and the 1920s and 30s. The first of these followed the mass migration of East European Jews into Western Europe and crystallized around the Dreyfus Affair; the second came after the critical role of Jews in international Communism and the Russian Revolution and during the economic crises of the 1920s and 30s.... (p. 367)

From the 1880s onwards the intellectual atmosphere of Europe was transformed by the triumph of racial anti-Semitism in Germany and Austria, and its sharp rise elsewhere.... They were used as a scapegoat for the sufferings of the urban workers, in building up an identification of the urban workers and the peasants with the capitalists and landowners against these 'aliens'. Anti-Semitism also gained from the secularization and loss of faith after the late 1850s, and the success of other types of racism.

The surge of racism was linked to imperialism and the sense of national solidarity built up in the metropolitan countries against the barbarous non-European 'natives'.... (p. 370)

[One of the “Extreme Aryan” Classicists, the German Julius Beloch...] taught at [Rome's] university for fifty years, from 1879 – 1929... regarded himself as a failure condemned to exile. He appears to have been kept out of German academic life by the great German historian of Rome, Mommsen. Another reason for Beloch's inability to find a satisfactory position in Germany was that he was suspected, rightly or wrongly, of being Jewish. [We're familiar with that dynamic... from the shows in which we listened to Alice's analysis of Hitler... – P.S.] Despite – or more probably because of – this suspicion, he was not only a passionate German nationalist but also a virulent anti-Semite.... (p. 373)

It was solely in France – with its post-1870 suspicion of German Aryanism – and among republicans – with their hatred of Catholic Royalist anti-Semitism – [that challenges to 'Extreme Aryan Classicism' could be found...] There was a strong tradition of secular and socially radical individualism in both the French and Swiss Jura which made it the model for the 'big three' social anarchists, Proudhon, Bakunin and Kropotkin. (p. 381)

Is it not time to synthesize and advance the gifts... of our 'Big Three' social anarchists... using Rosa's energy and fearlessness... and our own tenderness... to accomplish it?

[“150809handsontheworld.mp3”:]

[We didn't get to our reading in this show. The following comment on it will be returned to next week... – P.S.]

“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...”

[What does this tell the child... if not... “I will give you your assignments... tell you what to think about...”

...with the reminder implied: “I am in charge... ever-watching... ever-monitoring... ever-managing...” (a perfect set-up of the child... for the state...)

...further: when our children try to claim some fragment of the world they live in... and are prevented... find their active questing mind denied... and so they cry... what are they telling us really?... they are telling us what we told them... only without the affect... with feeling stripped... that is... “this world is not for you... you are for 'it'... to one day be used... as 'it' sees fit...”

Our children need to get their hands on the world they are here to become skilled in... so they can help their Brothers and Sisters... – P.S.]

[August 9, 2015 show ends here.]

["150816.mp3":]

[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.]

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....

[What does this tell the child... if not... "I will give you your assignments... tell you what to think about..."]

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Our children need to get their hands on the world they are here to become skilled in... so they can help their Brothers and Sisters... – 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... for the child in such a home as this... 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.]