



HEALTH & REVEALED

Is Statism a Significant Cause of Illness & Death?
A Psychological Analysis of Medicine & Politics
What You Never Learned But Need To Know To Heal The World

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INTRODUCTION

Who We Are & The Problems We Face

A problem more than mere conformity.

A superstition pervasive through both medicine and society.

**Four diverse individuals from different backgrounds
come together in the spirit of care to address this
critical issue of freedom and health for the
betterment of humankind.**



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Our Intentions & Goals

This Is...


- A presentation for everyone, both practitioners and patients.
- To share information based on reasoning and evidence, in addition to an intuitive and experiential perspective.
- To encourage discussion around what we deem as “a grossly overlooked issue.”
- To highlight that more scientific research has yet to be done, an evolving work.

We Are Not...

- A self iterating institutionalized and overly academic forum for self promotion
- A healthcare entity
- Bitter or blinded by our own bias
- A collective of healthcare workers and patients separated and siloed away from each other
- Make money from the sharing of this information

Disclaimer

All contents in this seminar or on these slides is not intended to provide health care, medical or nutrition therapy services; or to diagnose, treat or cure any disease, condition or other physical or mental ailment of the human body. **Education purposes only. Not to be construed as medical or legal advice.**



“When I criticize a system, they think I criticize them – and that is of course because they fully **accept the system and identify themselves with it.**”

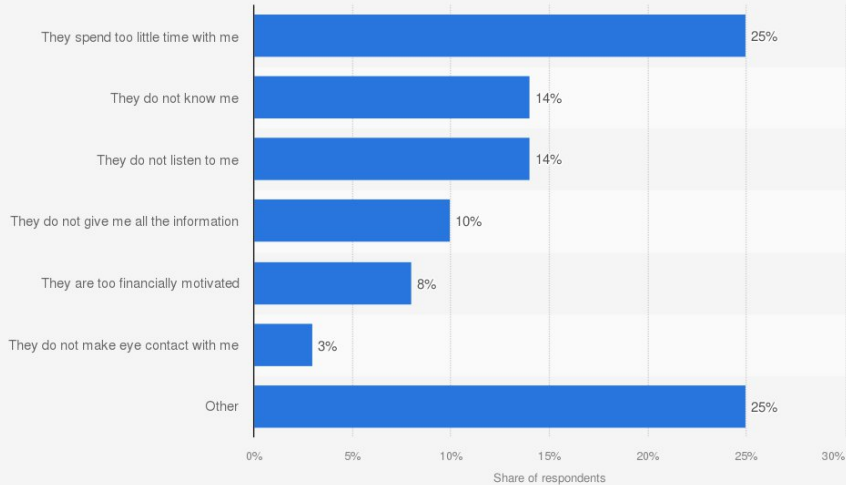
— Thomas Merton, Activist

“It is not famine, not earthquakes, not microbes, nor cancer, but man himself who is man’s greatest danger to man, for the simple reason that there is no adequate protection against psychic epidemics, which are infinitely more devastating than the worst of natural catastrophes.”

— Carl Jung, Psychoanalyst

The Problem of Trust

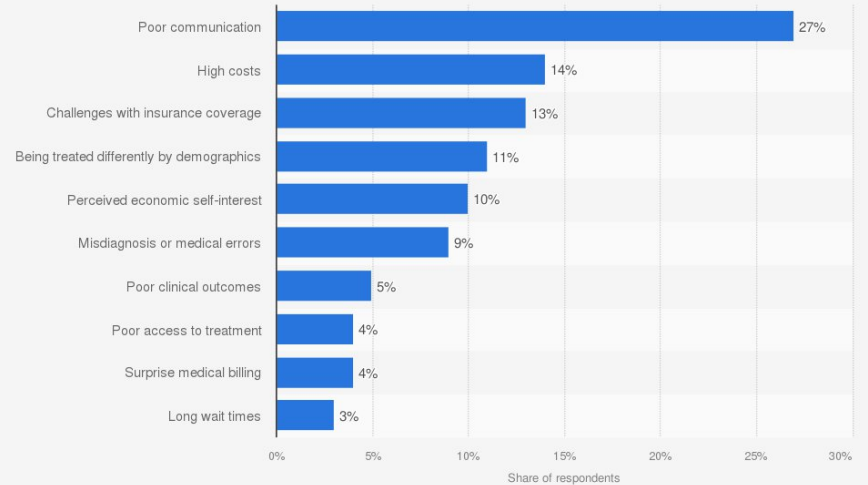
Distribution of patients' reasons for mistrust in their doctors in the United States in 2021



Source
National Opinion Research Center
© Statista 2024

Additional Information:
United States; National Opinion Research Center; December 29, 2020, to January 26, 2021; 2,069 respondents; 18 years trust their doctors; Panel survey

Distribution of reasons physicians believe contributed to patients' mistrust in the U.S. health care system in 2021

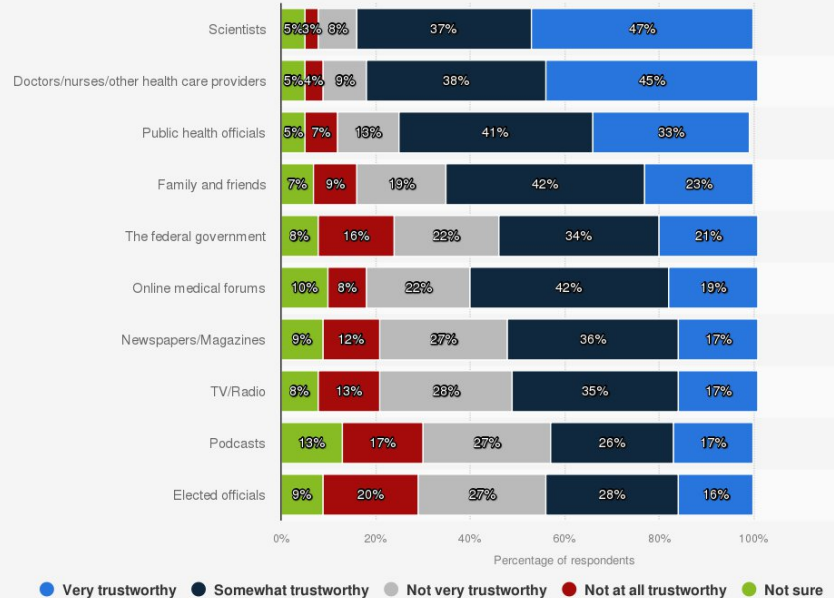


Source
National Opinion Research Center
© Statista 2024

Additional Information:
United States; National Opinion Research Center; December 29, 2020, to January 26, 2021; 2,069 respondents; 18 years trust their doctors; Panel survey

The Problem of Trust

How trustworthy do you consider each of the following to be as spokespersons for medical and health research?



Source
 Research/America
 © Statista 2024

Additional Information:
 United States; Zogby; January 2023; around 1,000; 18 years and older; Online survey

The Problem of Addiction

Medical Professionals Substance Abuse Statistics

20
percent

According to the Journal of Clinical Nursing, approximately 20% of all nurses struggle with an addiction to drugs or alcohol.

1
in 10

1 in 10 physicians will fall into drug or alcohol abuse at some point in their lives, mirroring the general population.

71
percent

Physicians who receive treatment and participate in ongoing monitoring have a low rate of relapse; one study found that 71% were still sober, licensed, and employed after 5 years.

“Doctors and nurses account for some of the highest rates of addiction in the workforce.”

AddictionCenter.com

The Evident Problem of Obesity

Obesity is defined as having a body mass index (BMI) of 30 or higher, which is calculated by dividing one's weight in kilograms by their height in meters squared, or by dividing one's weight in pounds by their height in inches squared and then multiplying by 703.

Four million people die each year as a result of obesity, according to the World Health Organization (WHO).
The worldwide **obesity rate has nearly doubled** since 1980.

Based on data collected between 2017 and 2020,
41.9% of adults in the U.S. have obesity.

Medical costs for people with obesity in the U.S. tend to be 30% to 40% higher than those for people without obesity.

<https://www.forbes.com/health/weight-loss/obesity-statistics/>

The Evident Problem of Medication Errors

The U.S. FDA receives over 100,000 reports of medication errors each year.

41% of US citizens have claimed to be the sufferer of a medical error. Sometimes, this was a personal encounter or from watching it happen to someone else, like a family or friend.

Every year, there are 7,000 to 9,000 Americans who die from medical errors.

Approximately 530,000 injury incidents occur yearly in outpatient clinics due to medication errors.

10% of the patients in every hospital will be part of a medication error.

<https://www.crossrivertherapy.com/medication-errors-statistics#key-medication-errors-statistics>

The Evident Problem of Autoimmune Issues

A population-based study of 22 million people shows that autoimmune disorders now affect about **one in ten individuals.**

A 2023 study found that 19 autoimmune diseases affect about 10% of the population, with 13% of women and 7% of men affected. This is higher than previous estimates, which ranged from 3-9%.

<https://neurosciencenews.com/population-autoimmune-disease-23198/>

<https://www.ox.ac.uk/news/2023-05-06-autoimmune-disorders-found-affect-around-one-ten-people>

The Evident Problem of Autism

The latest research in 2023 from the CDC shows that one in 36 children is now diagnosed with autism. This is an increase from one in 44 children two years ago. Since the report was recently released, the data is likely to stay the same through 2024. **1 in 36 kids are identified with having autism. This is 241% higher than baseline statistics from 2000 (1 in 150).**

<https://www.autismparentingmagazine.com/autism-statistics/>

The Evident Problem of Infertility

Infertility rates are generally rising globally, with the World Health Organization reporting that approximately **1 in 6 people worldwide** are now affected by infertility.

51% of individuals reported feeling dismissed by medical professionals when discussing fertility struggles

<https://www.wwno.org/public-health/2023-08-08/as-infertility-rates-rise-data-shows-much-of-the-us-lives-in-a-fertility-desert>

<https://www.fertilityfamily.co.uk/blog/the-infertility-awareness-report-2024/>

The Evident Problem of Cancer

The number of new cancer cases is projected to rise significantly. In 2024, an estimated 2,001,140 new cancer cases will be diagnosed in the United States, up from 1.9 million in 2022. Globally, new cancer cases are expected to increase from about 20 million in 2022 to 35 million by 2050, a **77% increase.**

<https://acsjournals.onlinelibrary.wiley.com/doi/10.3322/caac.21820>

<https://www.cancer.gov/about-cancer/understanding/statistics>

<https://www.who.int/news/item/01-02-2024-global-cancer-burden-growing--amidst-mounting-need-for-services>

The Evident Problem of Mental Health

As of 2022, **32.9%** of U.S. adults experienced both a mental health condition and substance abuse. **6%** of U.S. adults experienced serious conditions.

As of 2020, suicide is the second leading cause of death for U.S. children ages 10 to 14. **Suicide rates overall have increased by 36%** between 2000 to 2021.

Depression and anxiety costs the global economy about \$1 trillion dollars each year. In 2021, **51.7%** of U.S. women and **40%** of men received mental health services.

Young adults have the highest rate of mental health concerns (33.7%) and the highest rate of serious mental illness (11.4%) when compared with adults.

42% of adults with a diagnosable condition could not afford access to treatment they needed in 2023. **93.5%** of adults with substance abuse did not receive treatment in 2022.

<https://www.forbes.com/health/mind/mental-health-statistics>

The Evident Problem of Suicide

Over four times as many men as women die by suicide in the U.S.

Suicide rates increased by 36% between 2000 to 2021. Suicide accounted for 48,183 deaths in 2021, which is approximately one death every 11 minutes.

<https://www.forbes.com/health/mind/mental-health-statistics>

This seminar is not your average seminar on health.

“Though the problems of the world are increasingly complex, the solutions remain embarrassingly simple.”

— Bill Mollison, Founder of Permaculture

The Failure of Medicine

Many health practitioners in recent years have lost or have had to step down from their positions. It is also that doctors want transparency. The patients want transparency.



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PHYSICIAN HEALTH

Medicine's great resignation? 1 in 5 doctors plan exit in 2 years

JAN 18, 2022 • 4 MIN READ

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 **Tanya Albert Henry**
Contributing News Writer

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HEALTH

Study: Doctors leaving profession at higher rates than before pandemic

A new University of Minnesota study found physicians are leaving the field at a rate four times higher than before the pandemic.

[kare11.com](#)



Burnout In The Medical Field

“Burned Out” by Dean Mafako is a compelling novel that delves into the medical profession with its pervasive issue of burnout.

Intense Workload: The relentless demands of patient care, long shifts, and high-pressure situations take a toll on doctors, nurses, and other staff.

Emotional Exhaustion: Healthcare workers often face emotionally charged situations, witnessing suffering and loss. This emotional burden accumulates over time.

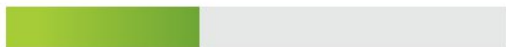
Systemic Challenges: The novel hints at systemic issues—staff shortages, bureaucratic hurdles, and resistance to change—that exacerbate burnout.

Personal Sacrifices: Characters sacrifice personal lives, relationships, and well-being for their profession, emphasizing the cost of dedication.



Physician Burnout⁵

2018: 40% of Physicians report feeling burnout



2023: 60% of Physicians report feeling burnout



Top WorkLife Concierge Requests⁴



32%
Travel Services



31%
Event Tickets



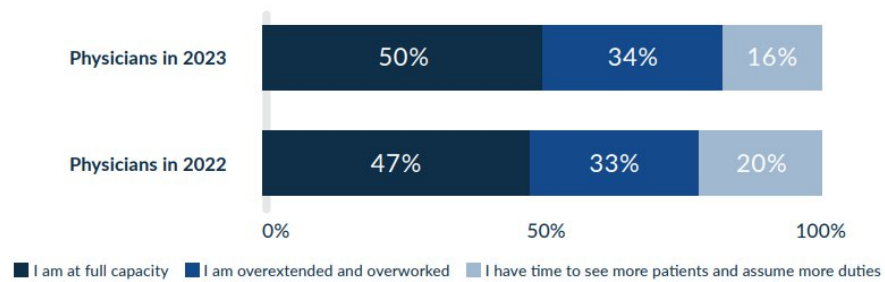
13%
Errand Running
Services



4%
Home Cleaning
Services

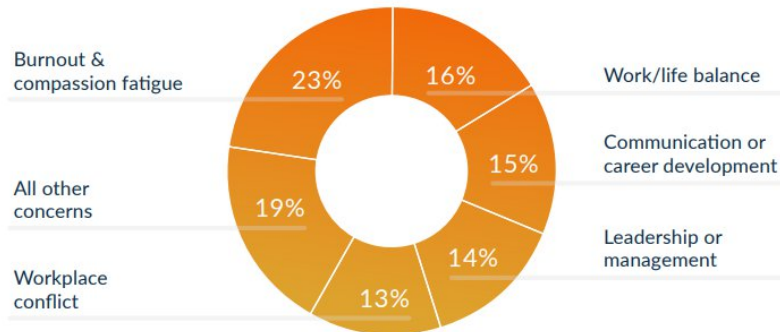
1. Medscape, 2023.
2. Ann Fam. Med, 2024.
3. Ann Int. Med, 2016.
4. VITAL WorkLife, 2022-2023.
5. Physicians Foundation, 2023.

Physician Attitudes on Workload²



Why Physicians and Providers are Seeking Support³

Top five professional concerns addressed with VITAL WorkLife coaching and counseling in 2023.



1. VITAL WorkLife, 2022.
2. The Physicians Foundation, 2023.
3. VITAL WorkLife, 2023.

Ingrained Stigma²

Physicians, residents and medical students continue to agree there is **stigma** surrounding mental health and seeking help, signaling there is still work to do.



of physicians of residents of medical students
agree there is stigma for their field to seek mental health help

1. APA, 2023.
2. The Physicians Foundation, 2023.
3. Association of American Medical Colleges, 2021.
4. Elsevier Health, 2023.

Projected Physician Shortage by 2034³

Specialty Area	Shortage Range
Primary Care (e.g. family medicine, general pediatrics, geriatric medicine)	Between 17,800 and 48,000 physicians
Nonprimary Care (e.g. surgical, medical, anesthesiology, neurology)	Between 21,000 and 77,100 physicians

23%

of U.S. medical and nursing students think about quitting⁴, identifying that the level needed for social support still isn't there. Or if it is, it's not nearly enough.

45% know a colleague/peer who has considered suicide
of medical students

31% agree their workplace culture prioritizes physician well-being
of physicians

47% have sought mental attention for a mental health problem
of medical students

20% know someone that has either considered, attempted or died by suicide in the last 12 months (2023)
of physicians

1. Forbes, 2023.
2. The Physicians Foundation, 2023.

A Convergence In Health

Many health professionals and experts have converged into topics concerning natural (functional, integrative etc.) medicine, freedom, spirituality and law. Many have lost or have had to step down from their positions.

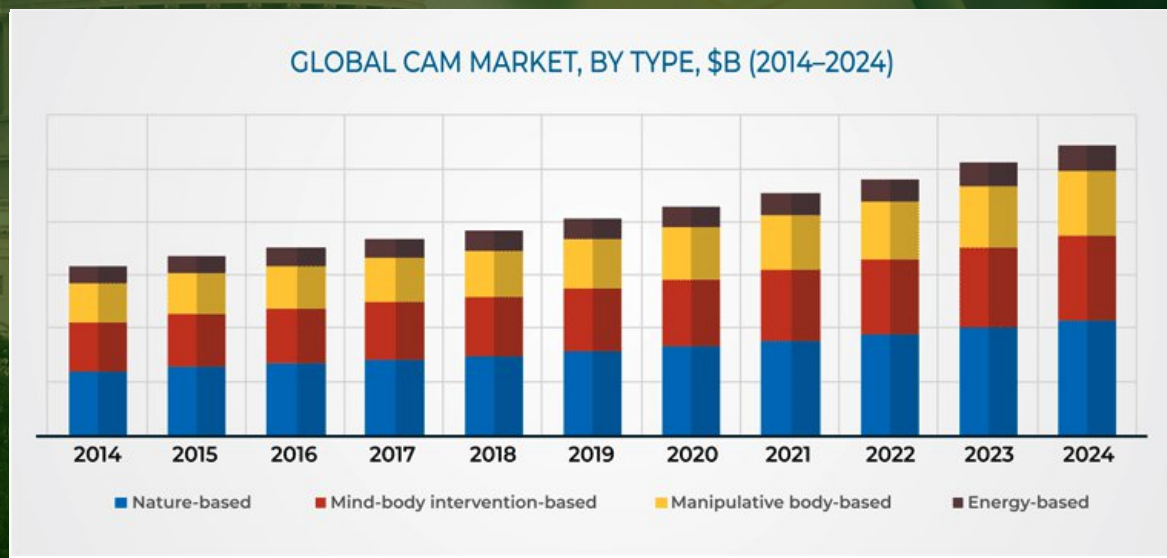
Dr. Chris Rake; Dr. William W. Thompson; Dr. Ryan Cole; Dr. Kelly Victory; Dr. Sherri Tenpenny; Dr. Bryan Ardis; Thomas Renz; Dr. Judy Mikovits; Dr. Lorraine Day; Dr. Pierre Kory; Dr. Andrew Saul; Dr. Paul Ellis Marik; Dr. Kelly Brogan; Dr. Rashid Buttar; Dr. James Perloff; Brandy Vaughan; Dr. Joseph Mercola; Dr. Tom Cowan; Dr. Larry Palevsky; Dr. Christiane Northrup; Dr. David Resnick; Dr. Jesus Antonio Caquias; Dr. James DeMeo; Dr. Tedd Koren; Dr. Rachael Ross; Dr. Brian Hooker; Dr. Doreen Granpeesheh; Dr. James M. Sears; Dr. Luc Montagnier; Dr. Joel Bohemier; Dr. Matthias Rath; Dr. Marty Makary; Dr. Harvey Risch; Dr. Paul Marik; Dr. Scott Atlas; Dr. Zubin Damania; Dr. Jay Bhattacharya; Dr. Peter Attia; Dr. Simone Gold; Dr. Vinay Prasad; Dr. Robert Malone; Dr. Mike Yeadon; Dr. Edward W. Carriere; Dr. James Todaro; Dr. Lee Merritt; Dr. Richard Urso; Dr. Robin Armstrong; Dr. Scott Barbour; Dr. Jeff Barke; Dr. Mark McDonald; Dr. Teryn Clark; Dr. Shelley Cole; Dr. Geoff Mitchell; Dr. Andrew Kaufman; Dr. Annie Bukacek; Dr. Woodrow C. Monte; Dr. Jack D. Thrasher; Dr. Paul J. Rosch; Dr. Andrew Maniotis; Dr. John Campbell; Dr. Peter Breggin; Dr. Peter McCullough; Dr. Elizabeth Lee Vliet; Dr. Vladimir Zelenko; World Doctors Alliance, Dr. Aseem Malhotra; Etc. Much Much More...

This does not take into account the countless Naturopathic or Holistic doctors. Doctors want transparency. The patients want transparency.

Interest In Alternative Medicine

Complementary and Alternative Medicines Market Research Report: by Type (Ayurveda, Homeopathic, Mud therapy, Yoga, Meditation, Tai Chi, and Qigong, Biofeedback, Guided Imagery, Hypnosis, Chiropractic, Physiotherapy, Massage, Acupuncture, Reiki, Electromagnetic Therapy) Geographical Outlook - Global Industry Analysis and Forecast to 2024

<https://www.psmarketresearch.com/market-analysis/complementary-and-alternative-medicines-market>



STATISTICAL PREFACE

Defining, Observing, Analyzing

Barriers To Forming A Better System

There is a failure to launch better health systems due to *obedience* in limiting system knowledge and a disbelief and trust issue in pushing the norm beyond what science is up to date on or alleged studies.



Making A Diagnosis

Greek proposition *dia*: “through; by way of”
Greek noun *gnosis*: “knowledge”

Can we get to the root cause, by asking “why”?

If knowledge is limited, we may not be able to
make a correct diagnosis.

Having more knowledge may also mean
more choices in treatment.

Patients can also educate themselves.
Are we promoting this?

What's Keeping Us **Limited?**

Fear, due to Legal Repercussions,
Cognitive Dissonance

Group-think: Asch Conformity Experiments

Cultural comforts: Paycheck,
Insurance, Persona

Cultural norms: Trusting the current science, the
divide between those considered “scientific” and
those considered spewing “misinformation” or
“pseudoscience” for “holistic” points of view

Reductionist (authoritarian) worldview with
growing expertise: Less personalized approaches





A Limited Diagnosis?

MDs are not typically taught about the connection between stress/anxiety and the gut. They are not taught about the importance of gut health on our mental and emotional functioning. Illnesses such as IBS, Crohns, leaky gut, etc. are related to our mental and emotional state of ease or “dis-ease.”

We may be treating the symptoms rather than root cause. The current system may not incentivize enough time or resources in order to do this.

Provider-Patient Relationship



A disconnection can form due to the system (healthcare system, administrations). There can be egos and institutional competition. Many of the doctors who stepped down or had their licenses revoked, have spoke about this issue.

Complication may reduce quality of treatment.

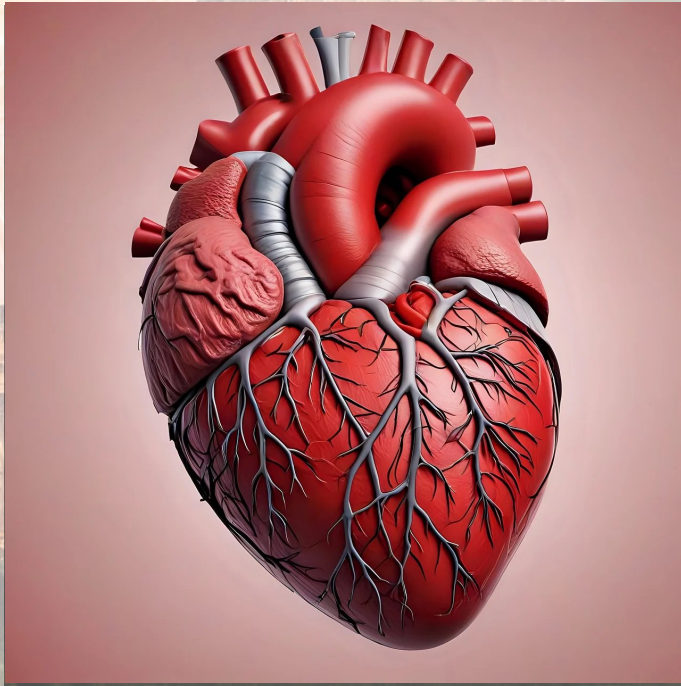
Focus on the bottomline of management can create the illusion of scarcity for resources, creating a scarcity mindset. This trickles down.

Profit or financial motive is in conflict with patient or provider care.

There can be a separation between provider and provider, provider and patient.

Our Stories & Observations

Organ Transplants



Firearm Access



Labeling An “Illness” or “Disease”

An unwanted label can easily create additional resistance to treatment.

It can be a narrow look at a problem.

This can be exacerbated by a victim mindset, an imbalance which can cause the provider to have the hero mindset. An unhealthy perpetuation to get survival needs met, based on pathologizing and impairment.

Monetary gain and disability may also create dependence.

It may encourage dishonesty and further corruption.

Overidentification with a diagnosis can backfire through rigid patterns where there is no room for change.



Why Aren't Patients Getting Help?



People may be ashamed to reach out for help (such as counseling).

People may be afraid of others with mental health issues.

The current paradigm is flawed because it isolates and labels people. We want to move toward a new paradigm where the relationship between mind and body is explored in everyone, and not just in people who are labeled “mentally ill.”

Trauma, Psychosomatic connections, and Epigenetics can play a key role in health.

Even medical providers have stigmas. The patient may be open to alternative treatment, but their provider may discourage them from doing so.

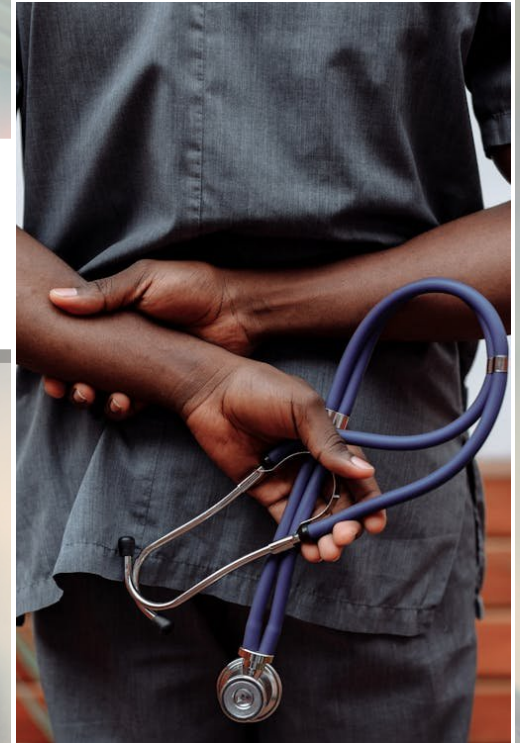
Is There One Health Authority?

Many providers must acknowledge that they have insulated expertise in certain aspects of health but they are **NOT** the authority in addressing the whole.

People often think they need a health authority, that they need to be dependent on a doctor, therapist, psychiatrist, etc. to “fix” us. This we observe is a great part of the main problem we are addressing.

Many alternative providers get their clients from referrals. These same providers can be hard to find for individuals, if not because their services are expensive or not covered by insurance. These individuals may also be stigmatized.

If patients empower themselves and pose a challenge to established authority, are providers truly ready to engage with them?



The Concern of **Scientism**

Scientism is the view that science or its “experts” and the scientific method are the only valid or reliable means of acquiring knowledge about the world and reality. It holds that science alone can render truth, and that scientific explanations are superior to other ways of understanding or interpreting reality, such as through philosophy, religion, or other disciplines.

The people who work in today’s natural science have been so focused on measuring, examining and slicing and dicing people and animals open in hopes of finding cures for all sorts of diseases that they forgot about one important thing, according to Rudi Verspoor, dean of the Hahnemann College for Heilkunst...

“We’ve ended up with a **science that is based on death, not on life**. Its function isn’t to create health, but to manage death. We lost our connection to the inner essence of life. All we could see was the outside.”

The Masculine & Feminine

The feminine is open to information. To surrender, let go, change.

The masculine acts on the information. To put into effect.

It would be important to emphasize self-work in the health provider (with feminine loving influence) and an individualized approach (with providing a safe space to share personal experience).

Patient is receiver of care, provider is giver of care. Both need responsibility. Together in a holistic relationship, they can change the system.

While there should be a healthy integration, often outside forces act to interfere with a unified connection which would make it a healthy relationship.

With holistic assessment, practitioners may reach out to other practitioners or become more flexible, honest and open with their approach. This can be healing for both provider and patient.

The Masculine & Feminine

Left Brain

logic I know exactly who I am
A masters of words and language

Realistic
Always in control

Linear
Analytical
I am order Strategic
I love the familiar
I am logic
I am a scientist
categorize

Control
I am accurate
mathematician
I calculate equations and play with numbers

practical

Right Brain

I am everything I wanted to be
I am the sound of roaring laughter

A free spirit
I am movement

I sense
I am the urge to paint on empty canvas
Vivid

I feel

Art
I am creativity

Poetry
The feeling of sand beneath bare feet

Yearn

Sensuality

Taste Passion
I am boundless imagination

LEFT/MASCULINE	RIGHT/FEMININE
differentiating	integrating
individual	collective
external focus	internal focus
part focus	whole focus
results oriented	process oriented
competitive	collaborative
hierarchical structure	circles or swirls
action	planning
doing	being
focus on intent	focus on effect
logic	values
independent	inter-dependent
urgent	patient
analysis	intuition
head	heart
speaking	listening
directing	open
assertive	accommodating
project	respond
conscious	subconscious
structured	random
linear	circle
cause and effect	relationships
linear analysis	systems thinking
bottom-line oriented	stakeholder oriented



**Can we create a
system where it's
safe to be honest?**

Health Means **WHOLE**

From Old English *hælp* and Proto-Germanic as “Whole”

We should look at the whole of all the parts and layers (heart, lungs, brain, mind, body, leg, nerves, mouth etc). Humans are connected to the environment, to each other, etc. Therefore relationships with institutions, organizations and practices are all important to look into.

Why doesn't western medicine value what eastern medicine values?

**Do you want to feel better *temporarily* or do you want to heal?
Short-term or long-term?**

**Why might we think we have all the answers?
Is our treatment human or humane?**

**Does your insurance company care about you?
Do *all* the people in your life really care about you?**

Health Means **WHOLE**

What would it look like if we assessed health from a holistic point of view? Within Integrative Nutrition, a model known as “The Circle of Life” demonstrates this.



A Problem of Separation

People are separated from their own inner wisdom, from each other, and from information (which may contain helpful solutions). This can perpetuate illness of all kinds.

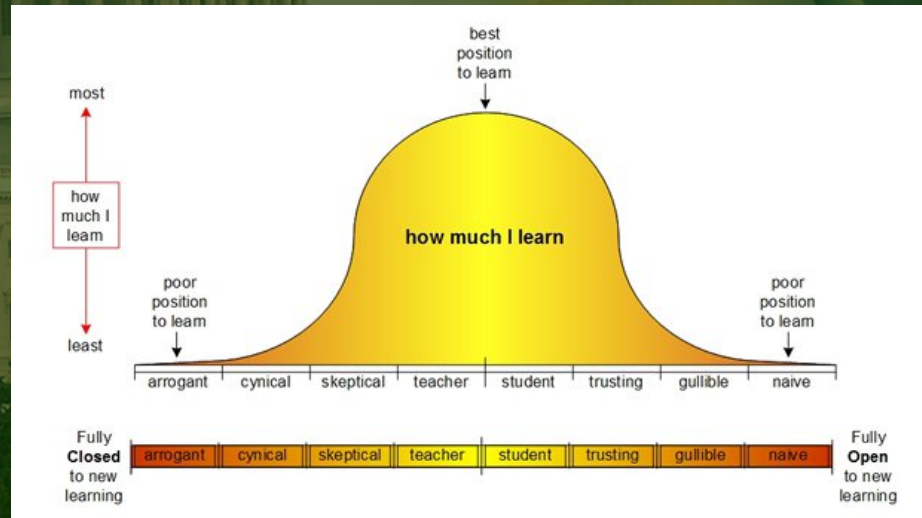
Who *really*, is the healthcare system?

This problem is addressed in our analysis of **Statism**.



Moving Forward With Our Hypothesis

Moving forward in this presentation, it would be important to not be too close-minded or open-minded. We are postulating that there is a mentality many of us partake in, without comprehension or diagnosis. We hypothesize a bold claim that *it* is the main causal factor to the top cause of unnatural death.



HEALTH REVEALED

Part One

The Statistics & Examples Of Statism

The Top Cause of **Unnatural Death**

DEMOCIDE, also known as “the murder of any person or people by a government, including genocide, politicide, and mass murder.” Professor R.J. Rummel, University of Hawaii, estimates total democide at 133 million deaths pre-20th century and 262 million deaths in the 20th century for a total of 395 million. This does not include the combatants killed in the 350+ wars between governments since 1800 or the 40+ million international and civil war combatant death in the 20th century.

<https://www.hawaii.edu/powerkills/NOTE5.HTM>

What Is **Statism** (State-ism)?

Statism is what gives other human beings the “authority” or “right to rule,” as detailed by Larken Rose in his book “The Most Dangerous Superstition.” In other words, Statism is what creates the state (i.e. government).

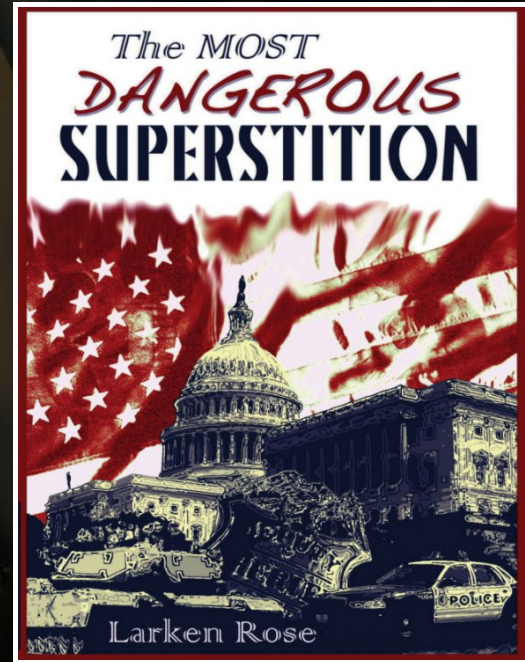
Statism involves people blindly trusting or believing in authority, experts, “the science,” government spokespeople, etc. without questioning. As a concept of study, it remains largely unknown in modern times by the general public and among academics or researchers.



Defining **Statism** (State-ism)

Larken Rose, Author, Screenwriter

“‘Authority’ can be summed up as the right to rule. It is not merely the ability to forcibly control others, which to some extent nearly everyone possesses. It is **the supposed moral right to forcibly control others.**”



The Most Dangerous Superstition

Larken Rose, Author, Screenwriter

"The belief in 'authority,' which includes all belief in 'government,' is irrational and self-contradictory; it is contrary to civilization and morality, and constitutes **the most dangerous, destructive superstition that has ever existed.** Rather than being a force for order and justice, the belief in 'authority' is the arch-enemy of humanity."

"People who consider themselves educated, open-minded and progressive do not want to think of themselves as the slaves of a master, or even the subjects of a ruling class. Because of this, much **rationalizing and obfuscating has been done in an attempt to deny the fundamental nature of 'government'** as a ruling class. A lot of verbal gymnastics, misleading terminology and mythology have been manufactured to try to obscure the true relationship between 'governments' and their subjects."



The Superstition of “**Authority**”

Larken Rose, Author, Screenwriter

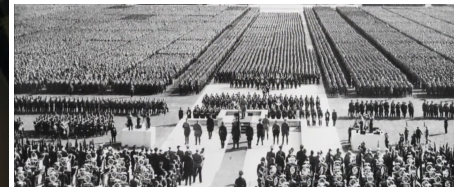
“The message here is not that we should try to create a world without ‘authority;’ instead, the message is that it would behoove human beings to accept the fact that **a world without ‘authority’ is all that has ever existed**, and that mankind would be far better off, and people would behave in a far more rational, moral and civilized manner, if that fact were widely understood.”

The Reality of “Following Orders”

Larken Rose, Author, Screenwriter

“To be blunt, the belief in ‘authority’ serves as a mental crutch for people seeking to escape the responsibility involved with being a thinking human being. It is an attempt to pass off the responsibility for decision-making to someone else: those claiming to have ‘authority.’ But the attempt to avoid responsibility by ‘just following orders’ is silly, because it requires the person to choose to do what he is told. Even what appears as blind obedience is still the result of the individual choosing to be obedient. Not choosing anything is not possible.”

“It should be self-evident that if thousands of basically good people were all seeing the world as it is, they would not be desperately trying to kill each other. In most cases, the problem is not actual evil or malice, but simply an inability to see things as they are.”



The Two Types of “Authority”

Kris Nelson, EvolveConsciousness.org

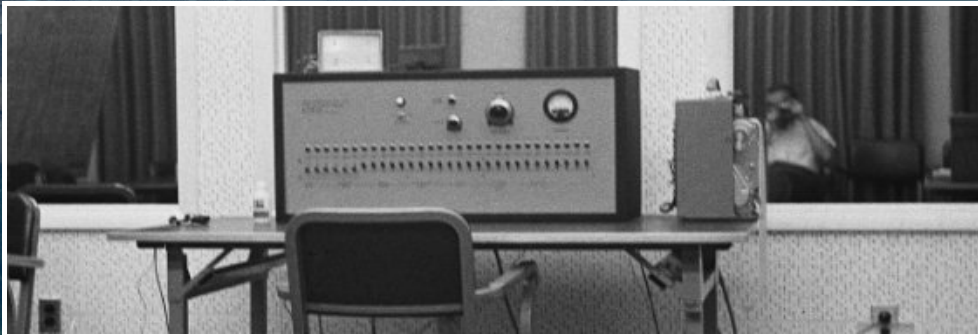
Authority to control is about some telling others what to do by giving *orders* or *commands of compliance*. Others are expected to *comply* and *obey*, or face negative consequences for *refusing*. It's saying your actions are **subserviant** to *another's will*. **They decide** what your behavior will be. What you rightfully do with your body (actions) is not yours to decide. The authority decides what you can or can't do with your body. They are **claiming ownership** of actions that come from *your body*, and hence claiming ownership of your body. Accepting authority to control is to *accept being owned by another*, to accept being a **slave**.

Experts — the other form of perceived authority — can give *suggestions*, *recommendations*, or make *claims* of truth. But each individual has to make their *own decision* as to what they do, and *discern for themselves* if something is true or not, not simply do it or *believe* it to be true because an authority said or wrote it. Even without the authority to control, if you simply **accept** the word of perceived authorities as truth, then you're in **mental slavery**, in **thrall**.

The Stanley Milgram Experiment

Stanley Milgram, B.A., Ph.D., Psychologist

An experiment conducted in the 1960s to study **obedience to authority figures**. Participants were instructed to administer electric shocks to another person (who was actually a confederate) when they answered questions incorrectly. The shocks increased in intensity with each wrong answer, and the confederate eventually began to scream and beg for the experiment to stop. Despite this, **many participants continued to administer the shocks when instructed to do so by the experimenter**. The experiment has been replicated in many countries, many times, with an estimated 80-90% obedience rate.



The Stanford Prison Experiment

Philip Zimbardo, MS, Ph.D., B.A., Psychologist

An experiment conducted in 1971 to study **the psychological effects of power and authority**. Participants were randomly assigned to play the role of either a prisoner or a guard in a simulated prison environment. The guards were given complete control over the prisoners, and the experiment was supposed to last for two weeks. However, the guards quickly became abusive, and the prisoners began to show signs of extreme stress and psychological distress. **The experiment was terminated after only six days.**

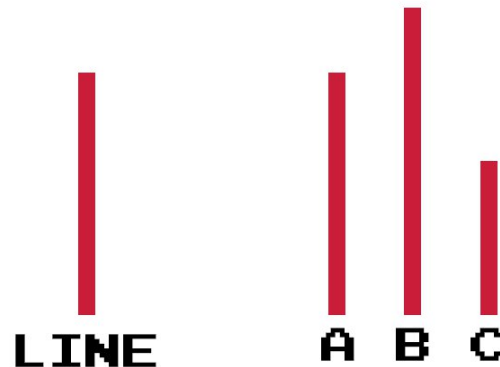


The Asch Conformity Experiment

Solomon Asch, Ph.D, Psychologist

An experiment conducted in the 1950s to study **conformity to group norms**. Participants were shown a series of lines and asked to identify which one was the same length as a reference line. However, the other participants in the study (who were actually confederates) purposely gave incorrect answers. Many of the real participants also gave incorrect answers in order to conform to the group.

WHICH LINE IS
THE SAME LENGTH
AS THE LINE
ON THE LEFT?



The Tuskegee Study

Whistleblower Peter Buxtun, Former Employee of the USPHS

A study conducted between 1932 and 1972 by the **United States Public Health Service (PHS)** and the **Centers for Disease Control and Prevention (CDC)** on a group of nearly 400 African American men **without their informed consent**, leading more than 100 to their death. The study aimed to observe the natural progression of syphilis in untreated individuals, and the participants were not informed that they had syphilis or given proper treatment for it.



Project MKUltra

A top-secret CIA project in which the agency conducted hundreds of clandestine experiments, sometimes on unwitting U.S. citizens, to assess the potential use of LSD and other drugs for mind control, information gathering, and psychological torture. This study was inspired by Nazi experimentation, and it's 1600+ scientists and leaders who came over to work for the U.S. government from Operation Paperclip.



Agent Orange

A powerful herbicide mixture used by **the U.S. military** during the Vietnam War from 1962 to 1971. It was primarily employed to defoliate forests and destroy crops, depriving enemy forces of cover and food sources. Approximately 50 million liters of Agent Orange were sprayed over Vietnam, causing **widespread environmental damage and severe health effects**. The chemical has been linked to various cancers, birth defects, and other serious health issues affecting millions of Vietnamese civilians, U.S. veterans, and their descendants, which continues today.



FDA Milk Raids

In 2010, the U.S. Food and Drug Administration (FDA) conducted a series of raids on Amish farms in Pennsylvania that were selling raw milk. The FDA claimed that raw milk was unsafe and that the farmers were violating federal law by selling it. The raids resulted in the confiscation of thousands of dollars worth of milk and cheese, as well as the destruction of equipment and the arrest of one farmer. This continues to happen.



Japanese Internment Camps

During World War II, following the attack on Pearl Harbor, **the U.S. government forcibly relocated and incarcerated approximately 120,000 Japanese Americans**, two-thirds of whom were U.S. citizens, in internment camps across the country. This action, authorized by Executive Order 9066 signed by President Franklin D. Roosevelt on February 19, 1942, was driven by fear, racial prejudice, and unfounded suspicions of espionage rather than any concrete evidence of disloyalty. Families were given only days to sell their possessions and report to temporary assembly centers before being transported to one of ten permanent relocation centers in remote areas of seven western states. **Living conditions in these camps were harsh, with families housed in spartan barracks, subject to communal living, and surrounded by armed guards and barbed wire fences.**



The Willowbrook Hepatitis Study

A study was conducted between 1956 and 1970 on mentally disabled children at the Willowbrook State School in Staten Island, New York. The study aimed to investigate the transmission of hepatitis, and the children were deliberately infected with the virus **without their informed consent.**



The Holmesburg Prison Experiments

A study conducted between 1951 and 1974 at the Holmesburg Prison in Philadelphia, Pennsylvania. The study aimed to test various chemicals and drugs on prisoners, including skin irritants, radiation, and dioxin.

The prisoners were not informed of the risks involved, and many suffered from severe burns, rashes, and other health problems as a result of the experiments.



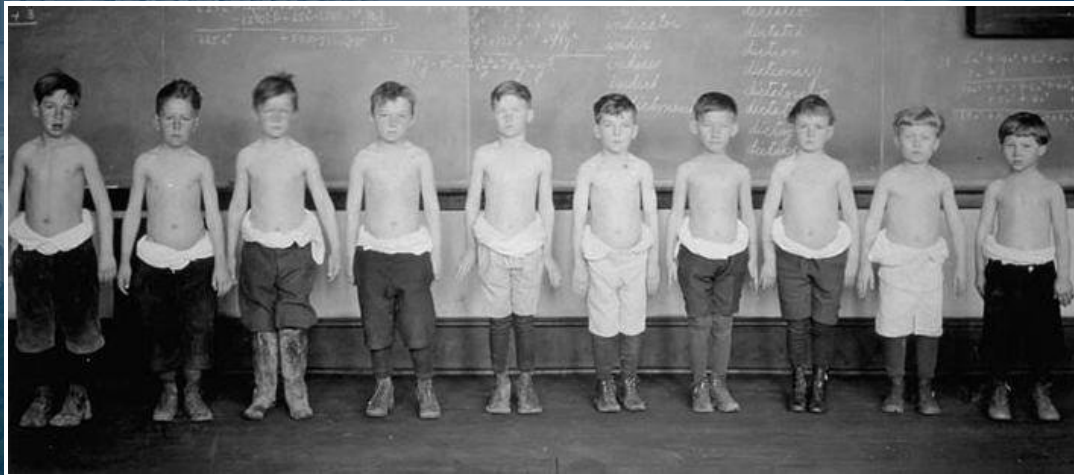
The Monster Study

A study was conducted in 1939 at the University of Iowa on 22 orphaned children. The study aimed to investigate the effects of negative speech therapy on children's speech patterns. The children were divided into two groups, one of which was subjected to negative speech therapy, and the other was not. **The children who received negative speech therapy suffered from psychological trauma and speech problems that persisted into adulthood.**



The Fernald School Radiation Experiments

A study was conducted between 1946 and 1956 at the Fernald School in Waltham, Massachusetts. The study aimed to investigate the effects of radioactive isotopes on the human body. **Mentally disabled children at the school were fed cereal containing radioactive isotopes without their informed consent.** Many of the children suffered from severe health problems as a result of the experiments.



Many More Unethical Experiments...

The Fernald School Radiation Experiments

World War II Mustard Gas Experiments

Guatemalan Syphilis Experiment

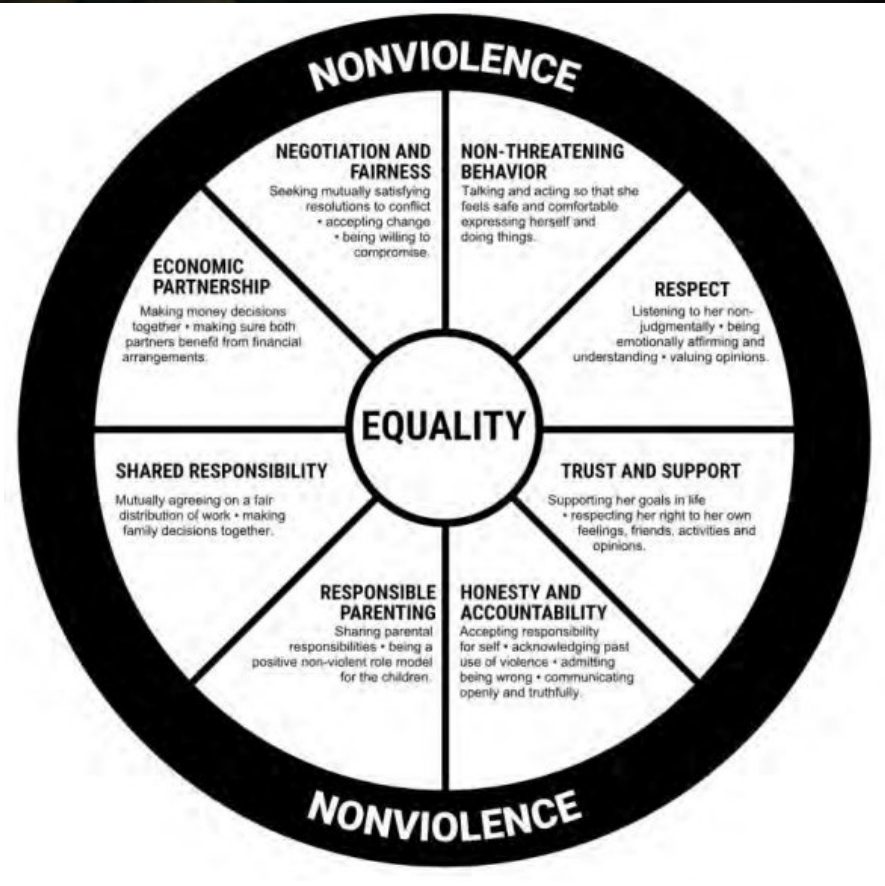
Sonoma State Hospital's Experiments on Children

The Skid Row Cancer Study

Operation Midnight Climax

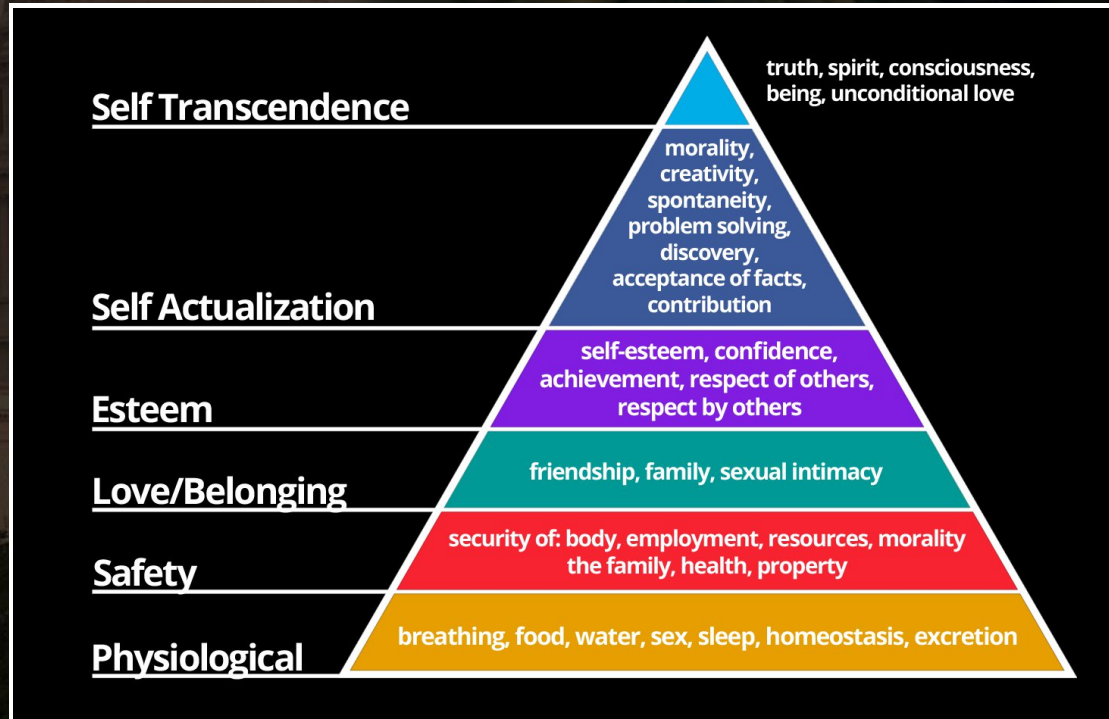
Do the order-followers who actually carry out the actions, deserve any blame, or responsibility?

Duluth Model of Power and Control



Hierarchy of Needs

Abraham Maslow, Psychologist



The Locus of Control

Julius B. Rotter, Psychologist

Rotter's Locus Of Control

Locus Of Control is a psychological concept, developed by Julian B Rotter, that refers to the degree to which individuals believe they control situations, experiences, and outcomes in their lives. In education, the concept generally refers to how students view the causes of their academic successes and failures.

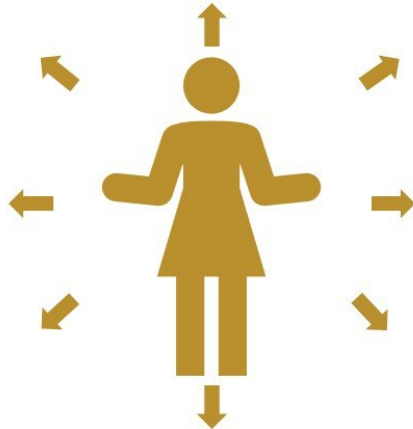
External

Locus Of Control

"Things Happen To Me"

"Outcomes Are Out Of My Control"

"I Need To Seek Reassurance From Others Before Acting"



More Likely To Conform And Obey Social Influences

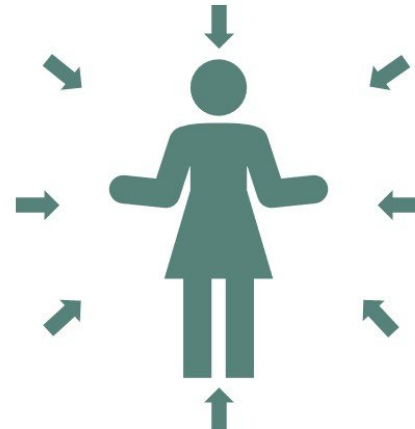
Internal

Locus Of Control

"I Make Things Happen"

"I Control Outcomes"

"I Don't Need To Seek Reassurance From Others Before Acting"



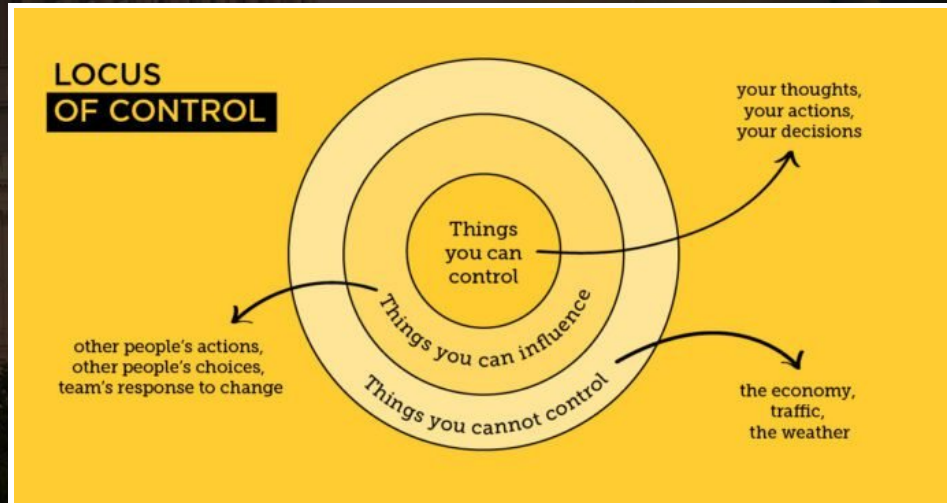
Less Likely To Conform And Obey Social Influences

“Authority” & The Locus of Control

Julius B. Rotter, Psychologist

Statism promotes an External Locus of Control, and profits off of people’s lack of self trust. Empowering Information is withheld to keep people trapped in perceived powerlessness.

Time and energy must be made for self-awareness.



Government Schooling

David Rodriguez, School Principal, Author, Speaker



“Government schools were designed to benefit the government, not the individual. Politicians created the government school system despite much public resistance against its creation. Learning is natural and fun, but when it’s forced, it ruins the joy and fun.”

What **State Schools** Are Doing

David Rodriguez, School Principal, Author, Speaker

Schools become the training grounds for the state's agenda.

Schools reward compliance, not critical thinking.

Schools are increasingly becoming more left-brain focused and are providing students with fewer opportunities for social-emotional development, creative expression, or physical activities.

Schools are becoming more technology based and less interactive in real time.

Prussian Schooling Model

David Rodriguez, School Principal, Author, Speaker

Johann Fichte (1806) Influential Philosopher who helped create the Prussian School System shares with us the goal of Education. This would be imported into the U.S. by politician Horace Mann in 1852: **“Education should aim at destroying free will so that after pupils are thus schooled they will be incapable throughout the rest of their lives of thinking or acting otherwise than as their schoolmasters would have wished. When the technique has been perfected, every government that has been in charge of education for more than one generation will be able to control its subjects securely without the need of armies or policemen.”**



The Disregard of Free-Thinking

David Rodriguez, School Principal, Author, Speaker

Rev. Frederick T. Gates, (1913) Business Advisor to John D. Rockefeller Sr., who created the General Education Board: **“We shall not try to make these people or any of their children into philosophers or men of learning or of science. We are not to raise up among them authors, orators, poets, or men of letters. We shall not search for embryo great artists, painters, musicians. Nor will we cherish even the humbler ambition to raise up from among them lawyers, doctors, preachers, statesmen, of whom we now have ample supply.”**



The Difference In Education

David Rodriguez, School Principal, Author, Speaker

Good schools are based on voluntary learning, not coercion.

The rapid increase of homeschooling, unschooling, and voluntary schools can be attributed to the desire for self-directed learning, which empowers every student.

Self-directed learning is the height of education, wherein the learner directs himself and pursues knowledge and skills for his own personal self-interest.

You learned to walk and talk without coercive curriculum because you naturally desired to learn these skills. This natural tendency to pursue self-growth is innate and will be continually encouraged in all relevant learning organizations.

“You either write your script in life, or you become an unwitting actor in the script of someone else’s.”

- John Taylor Gatto (2008) World Renowned Teacher & Author

Medical Schools

ncbi.nlm.nih.gov/pmc/articles/PMC4401419/

The first year students may be open-minded. By the end of their studies, they may start to develop a maladaptive ego around their practice. They may also face many problems of their own, that need healing.

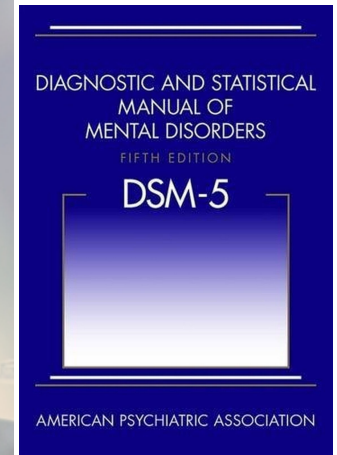
Conclusions

Medical student mistreatment remains prevalent. Recurrent mistreatment by faculty and residents is associated with medical student burnout. Although further investigation is needed to assess causality, these data provide additional impetus for medical schools to address student mistreatment to mitigate its adverse consequences on their personal and professional well-being.

Potential Problems with the DSM

DSM (Diagnostic and Statistical Manual of Mental Disorders)

The DSM provides descriptions and names for clusters of symptoms but rarely addresses the root causes of the “disorders” listed within. The diagnoses are global and do not adequately express the individuality of the people experiencing the symptoms. Cookie-cutter methods for matching treatments to diagnoses potentially depersonalize those who are labeled. What are labeled or diagnosed as mental health conditions may more truthfully be described as normal ‘bio-psycho-social’ responses to chronic stress and developmental and/or complex trauma. Medical disorders often go hand in hand. Chronic or unrelenting stress is a factor in the development of disease. Excessive, toxic or unprocessed stress contributes to creating illness. Stress is caused by living on the Earth. However, our cultural system, particularly statism, creates unnecessary levels of chronic stress as part of ‘normal life’. Statism creates expectations that tax and excessively stress average people, and therefore statism is a big factor in our state of our health or disease. Statism/Religion can contribute to the wear down of our bodies, it is a source of mental or emotional trauma that impedes our functioning.



DSM-5 Basics and Critics

link.springer.com/chapter/10.1007/978-3-319-24094-7_22



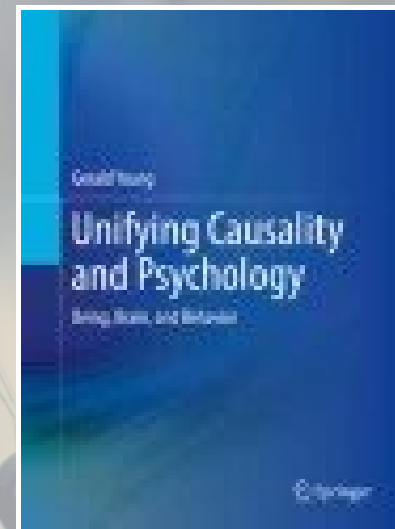
“The critique of the DSM-5 has focused on deficits in its utility, reliability, and validity. In addition, often it sets a bar too low, and exposes both vulnerable people and normal ones to the risks of over-diagnosis and of pathologizing normal conditions.

Further, apparently the DSM-5 workgroups were compromised ethically. Also, the field trials for the DSM-5 used a draft version that was changed for the final version. Finally, I compared the draft and final version, and found that any mention of the term bio-psycho-social was removed.”

Unifying Causality and Psychology

"Being Brain and Behavior" Book by Gerald Young

This magistral treatise approaches the integration of psychology through the study of the multiple causes of normal and dysfunctional behavior. Causality is the focal point reviewed across disciplines. Using diverse models, the book approaches unifying psychology as an ongoing project that integrates genetics, experience, evolution, brain, development, change mechanisms, and so on. The book includes in its integration free will, epitomized as freedom in being. It pinpoints the role of the self in causality and the freedom we have in determining our own behavior. The book deals with disturbed behavior, as well, and tackles the DSM-5 approach to mental disorder and the etiology of psychopathology. Young examines all these topics with a critical eye, and gives many innovative ideas and models that will stimulate thinking on the topic of psychology and causality for decades to come. It is truly integrative and original.



DSM-5: Facts, Myths, Open Issues

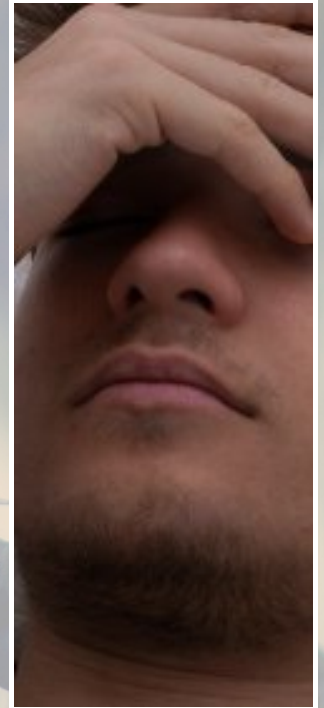
ncbi.nlm.nih.gov/pmc/articles/PMC6998622

“In fact, to date, there is no knowledge on whether most conditions listed in the manual are true diseases. In the meantime, while waiting for genetics and neuroscience to elucidate the causes (and guide the treatment) of psychiatric disorders, we should simply acknowledge, ‘our classification of mental disorders is no more than a collection of fallible and limited constructs that seek, but never find, an elusive truth. Nevertheless, this is our best current way of defining and communicating about mental disorders’ (Frances & Widiger, 2012). The main and most consistent criticism of the DSM-5 (actually it was criticised both before and after it was formally published) is that it included a number of new and untested psychiatric disorders without sufficient data on prevalence, reliability, validity, treatment response and risk/benefit ratio (Frances, 2010, 2013). According to critics, all of the proposed new diagnoses, together with lowered thresholds for some existing diagnostic categories, would expand psychiatric diagnosis at its fuzzy and hard-to-define border with normality, leading to overdiagnosis, i.e., attributing diagnostic labels to responses to life situations that should be considered to be within normal variation. This is both a major clinical and an ethical issue (Wakefield, 2010, 2013a). Such overdiagnosis could discredit psychiatry by claiming that there is no essential difference between mental disorder and normality, and by forcing clinicians to treat normally functioning people with medications that they do not necessarily need (Paris & Phillips, 2013). Psychiatry has long been criticised for medicalising and pathologising normal variations and overdiagnosis means overtreatment, with all the existing side effects of psychopharmacological interventions.”

Compounded Sickness

Leslie Powers, Psychotherapist, Social Worker

“A diagnosis is required for insurance reimbursement. Because of this requirement, sometimes people get labels that aren’t accurate or holistic. Diagnoses can create stigma and may add to an individual identifying with their problems or label. Sometimes DSM diagnoses help guide treatment, however most of the time, from my perspective and experience, they aren’t very useful. Often, mental health problems or diagnoses are compounded by the health care system itself and /or living in a statist society”



Living In A Sick Society

DSM (Diagnostic and Statistical Manual of Mental Disorders)



Many mental health diagnoses, including the standard personality disorders, have clear causal roots in the sickness of society, modern culture itself and the traumas and chronic stress that perpetuate within (such as major depressive disorders, general anxiety disorder, ptsd, substance use disorders, borderline personality traits, histrionic traits, narcissistic personality disorder, or autism). **More people being treated and diagnosed means more people are sick. Over time, this seems to be seen as “normal” and yet is it really?** Cultures can be limiting and pressuring, even oppressive (societal expectations, ie. 40+ work-weeks, consumerism, fast-food, technological use, schooling, and 2 working parents, etc.). **Can our current mental health crisis in the world be connected to the states of freedom vs. dependence? How do we treat it?**

The Effects of Culture

DSM (Diagnostic and Statistical Manual of Mental Disorders)

The diagnostic manual defines a personality disorder as having an enduring pattern of inner or outer experience that deviates markedly from expectations of the individuals culture. If the culture is unhealthy then people who follow it will be unhealthy, yet they may be perceived as healthy. People who see the sickness of culture and live contrary to it may be labeled as “mentally ill” when they may be more healthy than the well adapted.



The Problem of Collectivism

G. Edward Griffin, Author

Collectivism is an ideology that prioritizes the group over the individual, often leading to totalitarian systems like communism, fascism, and Nazism.

Group vs. Individual: The belief that the individual may be sacrificed for the greater good.

Government Perceived as a Solution: A mentality that views government as the primary solution to societal problems.

Educational Influence: Many individuals are taught to admire collectivism through government-controlled education, leading to a cycle of increased governmental power.

Implications: Collectivism fosters a mindset where government intervention is seen as necessary for societal improvement, often at the expense of personal freedoms.

Understanding collectivism is crucial for recognizing its impact on modern governance and individual rights.

The Problem of Tribalism

Mike Adams, Scientist, Nutritionist, Journalist, Author

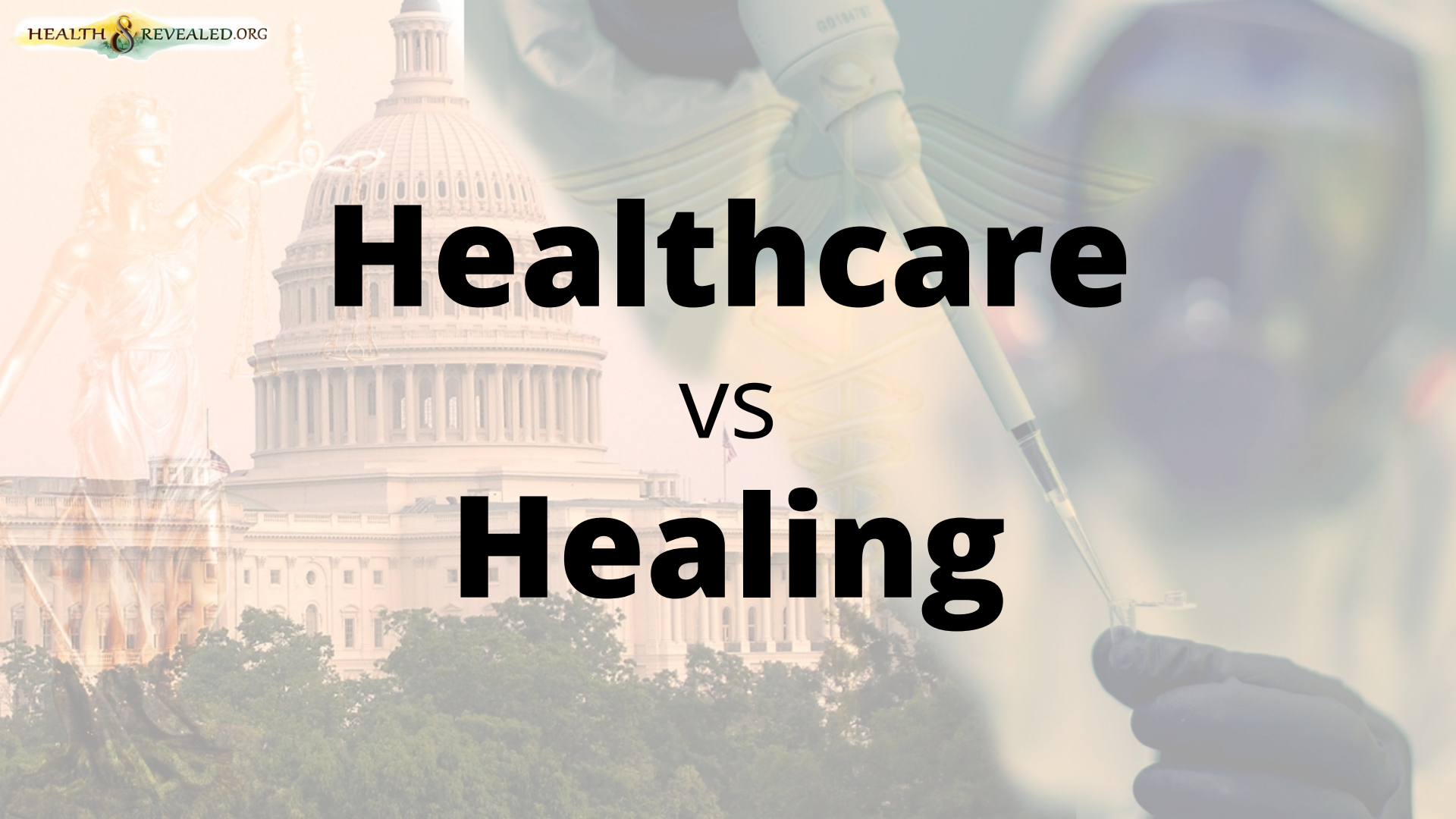
Tribalism is a key mechanism of social control, categorizing individuals into rigid groups that limit personal identity and expression.

Conformity Pressure: Individuals face immense social pressure to conform to the norms and beliefs of their tribe, leading to a loss of diversity and creativity.

Psychological Boundaries: Society imposes artificial boundaries that restrict exploration of ideas and consciousness, hindering personal growth and innovation.

Courage to Explore: Challenging these constraints requires courage and is essential for unlocking human potential and achieving higher consciousness.

Visionary Perspective: Embracing the "off-limits" areas of thought and creativity can lead to significant personal and societal transformation, positioning individuals as pioneers for future generations.



Healthcare VS Healing

More than two-thirds of Congress cashed a pharma campaign check in 2020, new STAT analysis shows



By [Lev Facher](#) June 9, 2021

DEMOCRATS

\$6,623,052

TO

189

CANDIDATES

REPUBLICANS

\$7,088,314

TO

214

CANDIDATES

2020 Statistics

TOP PHARMACEUTICAL INDUSTRY CONTRIBUTORS

Pfizer

\$777,695

TO

994

CANDIDATES OR
LAWMAKERS

PARMA

\$769,321

TO

545

CANDIDATES OR
LAWMAKERS

Lilly

\$493,440

TO

454

CANDIDATES OR
LAWMAKERS



MERCK

\$407,900

TO

491

CANDIDATES OR
LAWMAKERS



NOVARTIS

\$304,450

TO

222

CANDIDATES OR
LAWMAKERS

Statism In The Medical Field

The belief in authority for “professional” expertise, the worship of higher education and letters after a name can be used to put fear and doubt in clients, to promote blind trust of the “professionals” or “experts.” It becomes all too easy to deflect responsibility from healing oneself to others healing you. Information control within the medical or mental, health or psychiatric fields, can then be used to manipulate average people to doubt themselves and feel powerless on their own.



Medical Mental Servitude

The very system that claims to promote health (through science and medicine etc.) is propagating mental servitude in multiple ways:

Disempowering individuals from critical thought and questioning authorities

Promoting unhealthy solutions (ie. overuse of and dependency on pharmaceuticals)

Withholding of information about viable alternative healing options or modalities
(whether intentional or not)

Ignoring lifestyle options that can help prevent illness (ie. nutrition, sleep, detoxification, time management and rest, etc.)

Hiding or ignoring information about how the government and big corporations may actually be doing environmental and health damage through weather engineering, GMOs, preservatives and dyes in foods, etc.

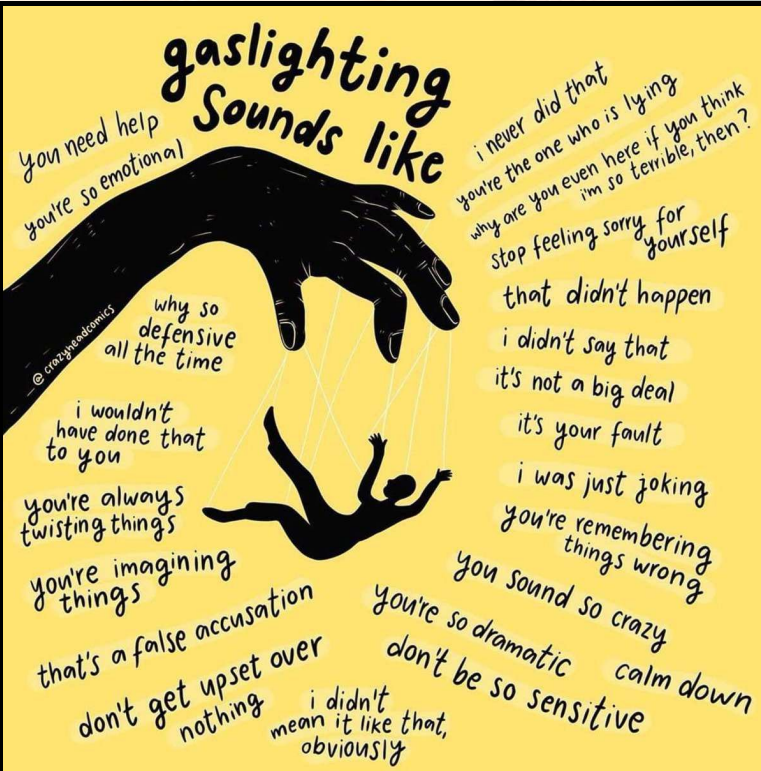
Gaslighting & Hegelian Dialectics

We may be creating health problems to promote the created “solutions” (drugs and vaccines etc.) without ever really addressing the root causes of illness and mental health problems. There may also be a lack of informed consent, and practitioners may have further access to knowledge that the public doesn’t have. **The supposed solutions can often perpetuate the problems! New drugs, new laws, false flags? Who is to really blame? Where is the real solution?**

Gaslighting

(verb)

A subtle form of emotional manipulation that often results in the recipient doubting their perception of reality and their sanity.

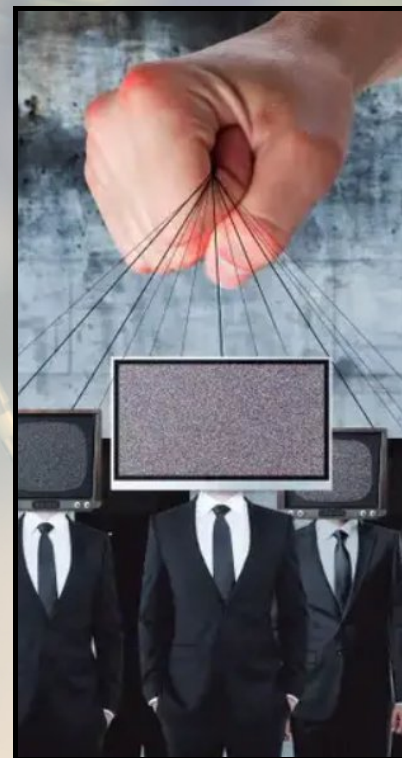


Hegelian Dialectic



U.S. Operation Mockingbird

Operation Mockingbird was a alleged large-scale program of the United States Central Intelligence Agency (CIA) that began in the early 1950s and attempted to **manipulate news media for propaganda purposes**. It is said to have recruited leading American journalists into a network to help present the CIA's views, funded student and cultural organizations, and influenced foreign media. The operation reportedly involved the CIA placing its own agents to work undercover as journalists in major news outlets, as well as cultivating relationships with existing reporters to shape news coverage favorably for the agency's objectives.



Government Alcohol Poisoning



During Prohibition in the United States (1920-1933), the federal government implemented a controversial program to deter the consumption of illicit alcohol by **mandating the addition of toxic substances to industrial alcohols**, which were often stolen and converted into drinkable spirits by bootleggers. This initiative, sometimes referred to as "the chemist's war," involved adding poisonous chemicals such as methyl alcohol and other denaturants to industrial alcohol supplies. The government's intent was to discourage people from drinking illegally produced alcohol, but the program had deadly consequences. By some estimates, at least 10,000 people died from consuming this poisoned alcohol before Prohibition ended in 1933.

The Manhattan Project

The Manhattan Project was a top-secret U.S. government program initiated in 1942 to develop the world's first atomic bombs during World War II. Led by the United States in collaboration with the United Kingdom and Canada, the project employed nearly 130,000 people at its peak and cost about \$2 billion (equivalent to \$27 billion in 2023). The project involved research and production at over 30 sites across North America. The project culminated in the Trinity test in New Mexico on July 16, 1945, followed by the bombing of Hiroshima on August 6 and Nagasaki on August 9, 1945. The existence of the Manhattan Project was kept secret from the public until after these bombings, which led to Japan's surrender and the end of World War 2.



Nazi “Delousing” Camps



The Nazis exploited public health concerns, particularly the fear of typhus epidemics, as a pretext for isolating and persecuting targeted groups. Under the guise of disease prevention and delousing procedures, they implemented increasingly brutal and inhumane measures in ghettos and concentration camps. Delousing rituals, including head shaving and exposure to Zyklon B gas (originally used as a pesticide), became part of the systematic process of genocide. Nazi doctors and officials used the language of public health and hygiene to justify quarantine, ghettoization, and ultimately mass murder. In reality, the deplorable conditions in ghettos and camps, deliberately maintained by the Nazis, led to the spread of disease, which was then used to further vilify inmates as carriers of contagion.

The Problem of Money

Who has access to what treatments?

There is a divide in those who have access to, or money for certain treatments and those who don't. Many people don't have financial access to different interventions or preventive measures. (eg. neurofeedback, organic food, chiropractic, functional medicine, quality nutritional supplements, holistic coaching and counseling, spect scans, etc.)



The Healthcare Business

Healthcare operates as a business, patients become consumers. Not too sick, not too healthy, but dependent. They are not given all their options and they may be lacking knowledge.

Without statism, the market can provide competition. Supply and demand. Many people could be ready for options that are being withheld.

People are overworked and may not have time to invest in themselves. It can prevent us from emotional hygiene. The problems concerning money create a hyperfixation on the material for solutions without any introspection on the origin of the problem. This is also an imbalance toward the masculine/mental.



Health Insurance Is NOT A Free Market

Anton Batey, Teacher, Mises Institute



“Government regulations also prohibit people from buying insurance from companies that are headquartered out of states that have a different set of regulations. This is an obvious barrier to entry, which decreases the supply of competing insurance companies and thus raises the price. As I noted before, each state determines the provisions that insurance companies must abide by. This means that the regulators essentially grant monopolies in each state, since insurance licenses must go through them. The barriers to entry in the health-insurance market are thus appalling.”

Paying For What You Don't Want

Anton Batey, Teacher, Mises Institute

“in some states, people who don't drink alcohol must purchase coverage for alcoholism, nonsmokers must purchase coverage for anti-smoking programs, non-drug users must purchase coverage for drug-abuse treatment, etc. **Some states require consumers to purchase 50 or more types of mandated coverage.** Special-interest groups are mainly behind these acts of legislation, which come from people in certain fields who want to expand the market for their services.”



Private-Sector Healthcare Costs

Chris Brown & Julian Adorney, Mises Institute

“In the spirit of competition, self-interested entrepreneurs will strive to serve the consumer better than their rivals. This will result in more affordable healthcare for more people — something the government could never achieve, regardless of any mixture of force, money, and bureaucracy; in fact, any government intervention will only stifle this ‘healthy’ process.” (Walmart is an example in selling pharmaceutical products)

“The United States healthcare system is one of the most regulated sectors of the economy, and was so even before Obamacare. This has, predictably, driven up costs. **Instead of another complicated insurance scheme, let’s give freedom a try.**”

Statist Science Is Collectivist Based

Edmond Bradley, Former Banker, Mises Institute

“how damaging government interference is: Once a given hypothesis has been accepted as Received Wisdom by the government, researchers with alternative hypotheses not only find it difficult to get funding for their research, they can find themselves unable even to find a job and teach classes; they can be blackballed by the other professors in their field who don't challenge the received wisdom.”



Problems with Research Material

The ongoing body of research and evidence are showing:

- 1. Funding bias:** There's ongoing debate about how funding sources might influence research outcomes, particularly in industry-sponsored studies.
- 2. Publication bias:** Studies with positive results are more likely to be published, which can skew the overall body of research.
- 3. Replication crisis:** Many scientific fields are grappling with issues of reproducibility in research findings.
- 4. Pressure to publish:** The "publish or perish" culture in academia can sometimes lead to rushed or lower quality research.
- 5. Conflicts of interest:** Researchers' financial ties to industry can potentially influence study design or interpretation of results.



HEALTH REVEALED

Part Two

The Statistics & Examples Of Statism

The Hidden Costs of Statism

Dr. Joseph Mercola

“The government controlling health care is a core problem, as politicians have stepped in to dictate patient care, which doesn’t allow physicians to practice medicine and save patients’ lives”

How does this relate to a free market?

“Lack of data transparency at the CDC, between the FDA and Pfizer regarding clinical trial data and about injection side effects registered in a Department of Defense database, is putting Americans’ health at risk”

How does this happen?

The Controlled Business Of Health

Dr. Joseph Mercola

**“Every Facet of Government
Is in the Censorship Business.”**

There have been many “leaks” of problems within the system affirming this. Between science and state, between agribusinesses, pharmaceutical companies and politics.

“Personal financial disclosures reveal that more than half of Congress members are millionaires, with a median net worth of just over \$1 million. As is often the case, however, the top 10% of the lawmakers in terms of wealth are three times richer than the bottom 90%.”



Statist Morality ~ Pt. 1

Psychotherapist Nathaniel Branden



“If there is one infallible test of self-contempt, it is a person's willingness to live under force — his willingness to accept, as a moral principle, that others have the right to dictate his thoughts and his actions — his willingness to submit his mind and his life to the arbitrary power of a gun. The man who submits to force when he has no choice is not immoral, provided he identifies his plight as evil. But the man who considers it moral, considers it right, that others should force him, deserves what he gets.”

Statist Morality ~ Pt. 2

Psychotherapist Nathaniel Branden



“You certainly do not need men who attack you and feed off you as parasites, offering you no value in exchange for that which they take. Is your survival ... enhanced by living among looters, robbers, criminals? Clearly not. You profit from dealing with producers. You do not profit by dealing with ... men who instead deal with you by ... physical force or fraud.”

“throughout history, most governments have acted on principles diametrically opposed to their proper function and their only moral justification,” for “instead of acting as men's defenders, governments have acted as men's oppressors.”

Statist Morality ~ Pt. 3

Psychologist Sharon Presley & Sociologist Robert Bierstedt



In affirming the points by Psychotherapist Nathaniel Branden, “He points out that expertise — skill and knowledge in a particular area — is something we are free to accept or not. Authority, however, uses coercion. Authorities are those who have power over us whether we agree to it or not, for example, government bureaucrats or police officers.”

Government “Law Enforcement”

Group Psychology, Mises Institute

“In 1977, the Police Foundation – a private, non-profit organization dedicated to seeking innovations and improvements in policing — published a study of the San Diego police force entitled ‘Patrol Staffing in San Diego: One- or Two-Officer Units.’” “two-officer units were involved in significantly more citizen complaint incidents per unit . . . than were one-officer units”



Group Absolution In Law Enforcement

Lt. Col. David Grossman, Combat Psychology

In similar reference to the findings by The Police Foundation, “He refers to the cause of this effect as ‘Group Absolution.’ When people are acting as a group — even a group of two — there is a **‘diffusion of responsibility’**”

Combat psychologist Ben Shalit: “If aggression exists, it will become more so as a result of crowding . . . The effect of the crowd seems to be much like a mirror, reflecting each individual’s behavior in those around him and thus intensifying the existing pattern of behavior . . . thus increasing the dehumanization that ‘transfers men into beasts.’” “the more members in the group, the more psychologically bonded the group, and the more the group is in close proximity, the more powerful the enabling can be.”

Solving Law Enforcement Problems

Group Psychology, Mises Institute

“Unfortunately, their modest (and hardly libertarian) proposed reforms to curtail these abuses and other inefficiencies were still too much for the state monopoly, which has effectively zero incentive to address the problems.”



The Brain Imbalance of Police

Mark Passio, Researcher, Speaker

ORDER-FOLLOWERS & PSYCHOPATHS

GARBAGE ATTRACTS GARBAGE

Government itself is a *straight-line vector* for people who are psychopaths, control-freaks, bullies, racists, etc., to carry out their desired forms of violence upon others.



AND THE BRAINWASHED PUBLIC BELIEVE THESE THUGS HAVE THE "RIGHT" TO CONDUCT SUCH VIOLENCE



Chronic Left-Brain Dominance / Imbalance:

- Misanthropic World-View
- Belief in "authority"
- Lack of Empathy
- Desire to control others
- Justify their own violence as a means to an end

BOOT-LICKERS & COWARDS

COWARDS ATTRACT GARBAGE

As soon as most "freedom advocates" become afraid that **THEIR** life might be in danger, suddenly they want the Police and National Guard to handle the problem **FOR** them.



PRINCIPLES ABANDONED AT THE FIRST SIGN OF TROUBLE

Chronic Right-Brain Dominance / Imbalance:

- Misanthropic World-View
- Belief in "authority"
- Lack of Responsibility
- Desire to be "kept safe"
- Justify violence of others as a means to an end



The Untold Psychology of Police

Mark Passio, Researcher, Speaker

PSYCHOLOGICAL PROFILE OF ALL POLICE

ORDER-FOLLOWERS

- Extreme lack of *holistic* intelligence regardless of I.Q.
- Attempt to abdicate their own personal responsibility to *discover* Objective Morality (which actions are Moral and which are Immoral)
- Want to be **told what to do** by perceived “superiors”
- Desire to please “superiors” as psychological **Proxy-Parents**
- No connection whatsoever to any true personal power or creativity in their lives
- Multiple, deep-seated psychological *Inferiority Complexes* (both real & perceived)
- Attempt to compensate for their inferiority complexes by **controlling others**

PSYCHOPATHS

- Aggressive and callous behavior
- Complete absence of conscience and empathy (death of emotion)
- Willing to engage in immoral, criminal conduct to intentionally violate the inherent rights of other human beings
- Willing to use intimidation and violence to dominate and control others
- Complete absence of any sense of guilt or remorse for the harm their actions cause to others
- Deny, abdicate and rationalize their own immoral behavior (no responsibility)
- Pathological liars
- Very skilled at faking normal emotions
- Very adept at manipulating others
- Believe they will never be brought to justice for their immoral, criminal actions

PSYCHOLOGICAL PROFILE OF ALL POLICE SUPPORTERS

BOOT-LICKERS

- Revel in the completely erroneous **RELIGIOUS, CULT BELIEF** that “authority” is morally legitimate (when it is, in fact, based entirely upon **Coercion and Violence**)
- Possessed by the ego-hardened **RELIGIOUS, CULT BELIEF** that some people can magically obtain “rights” that others do not possess
- Possess a distorted and incorrect sense of “justice” regarding the punishment of evil-doers
- Childishly attempt to abdicate to others Personal Responsibility for Self-Defense
- NOT at a Spiritually-Awakened level of Consciousness because they still do not understand that **ANY AND ALL GOVERNMENT IS SLAVERY**

COWARDS

- Self-loathing
- Absent or distorted sense of Self-Worth
- Taught to be afraid of EVERYTHING they don’t understand (Learned Helplessness)
- Often physically weak, in addition to mental, emotional, and Spiritual weakness.
- Do not want the Personal Responsibility for their OWN Self-Defense, even though this Right and Responsibility can NEVER TRULY be abdicated.
- Always want SOMEONE ELSE to “keep them safe” and/or “bail them out” of a dangerous or uncomfortable situation
- Almost always psychologically suffers from Parental Abandonment Issues
- Even if knowledgeable, will NEVER act

Programming vs Deprogramming

Mark Passio, Researcher, Speaker

METHODS OF MANIPULATION

- * OBFUSCATION
- * WORLDVIEW POISONING
- * PRIMAL FEARS
- * DIVIDE AND CONQUER
- * INDOCTRINATION
- * CONTROLLED OPPOSITION
- * FINANCIAL SYSTEM
- * CONTROL OF MASS MEDIA
- * "FOOD" AND "MEDICINE"
- * ILLUSION OF TIME
- * THE D-H-R FACTOR
- * RELIGION / BINDING
- * SUBVERSIVE SYMBOLISM
- * CHAOS SORCERY

GRASSROOTS SOLUTIONS FOR REAL & POSITIVE CHANGE

- * HEAL WORLDVIEW
- * CHANGE QUALITY OF ATTENTION
- * DEVELOP TRUE PRESENT MOMENT AWARENESS
- * CHANGE DIET
- * DETACH FROM MONETARY SYSTEM
- * NON-SUPPORT OF DOMINATORS
- * DEVELOP MINDFULNESS
- * USE OF ENTHEOGENS IN CONSCIOUS CONTEXT
- * POSITIVE THINKING
- * HELP OTHERS TO AWAKEN

Group Polarization In Politics

Harvard Professor Cass. R. Sunstein

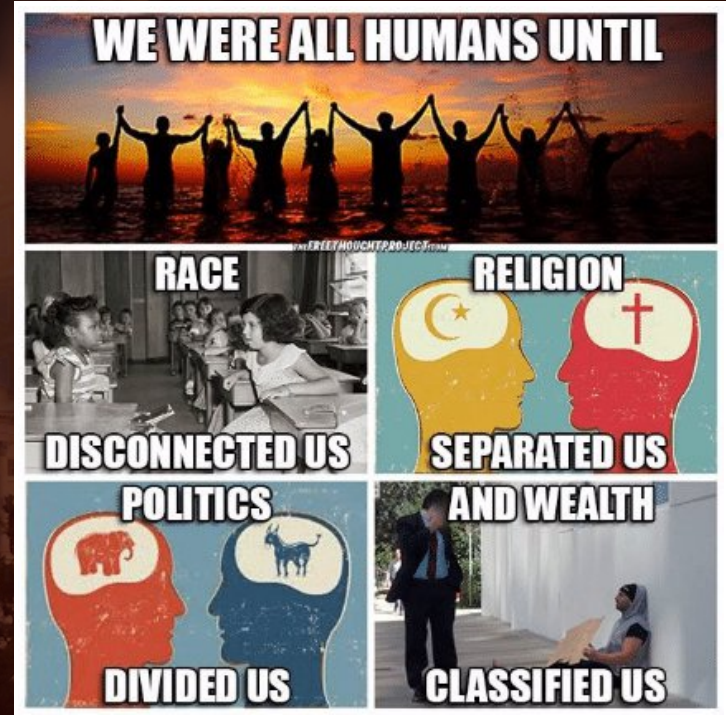
“My principal purpose in this Article is to investigate a striking but thus far almost entirely neglected empirical regularity – that of group polarization – and to relate this phenomenon to a number of issues in law and political theory. In brief, group polarization arises when members of a deliberating group move toward a more extreme point in whatever direction is indicated by the members’ predeliberation tendency. ‘Like polarized molecules, group members become even more aligned in the direction they were already tending.’ Group polarization is the conventional consequence of group deliberation.”

Politics has become part of our core identity.

Group Polarization In Politics

Dr. Marc Hetherington

“We develop these caricatures of the other side. They’re just not like us and, not only are they not like us in politics, they don’t drive the right car, they don’t drink the right coffee, they don’t drink the right beer, they don’t eat the right food. It’s like a bad relationship. We just don’t have anything in common with each other anymore.”



The Problem of “Special Rights”

Mises Institute & papers.ssrn.com/sol3/papers.cfm?abstract_id=3185182

“The more you give certain groups in society special advantages and privileges— from the moral high ground to jobs and salaries— the more this will bring the worst type of people out of the woodwork to take advantage. The science confirms what we intuitively know— that bad people take advantage of other people’s good intentions to gain power.

The ‘dark triad personalities’ are narcissism, psychopathy, and Machiavellianism. The research found that individuals with these three traits are more likely to signal virtuousness or victimhood. The study called Psychopathy By State found that the concentration of psychopaths in Washington DC was far higher than in any state. ‘The presence of psychopaths in District of Columbia is consistent with the conjecture... that psychopaths are likely to be effective in the political sphere.’”

Toxic Narcissism In Politics

Larken Rose, Author, Screenwriter

Narcissists, both individuals and governments, manipulate and deceive to gain power and control. Their actions and words are often an act to exploit and dominate others. **Narcissists thrive on fear, division, and the subservience of others.** Understanding the tactics of narcissists can help empower individuals and disempower tyrants. Unity and cooperation between people is essential to break the divide and conquer strategy of narcissists. **Gaslighting and projection are common tactics used by narcissists to confuse and control their victims.** Narcissists target empathetic and caring individuals, exploiting their goodness for their own gain.



Toxic Narcissism In Politics

Larken Rose, Author, Screenwriter



Recognizing the parallels between narcissistic individuals and ruling regimes helps to understand the motives and methods behind their actions, and how they gain or maintain power. Giving narcissistic individuals or governments another chance only empowers them further and perpetuates the cycle of abuse. Empowering individuals with knowledge about narcissism can help protect against manipulation and control. Embracing diversity and respecting different perspectives can prevent narcissists from exploiting divisions and fostering fear.

Psychopathy & Narcissism

Andrzej Łobaczewski, Psychiatrist, Political Ponerology

“In the psychopath, a dream emerges like some Utopia of a ‘happy’ world and a social system which does not reject them or force them to submit to laws and customs whose meaning is incomprehensible to them. They dream of a world in which their simple and radical way of experiencing and perceiving reality would dominate; where they would, of course, be assured safety and prosperity. In this Utopian dream, they imagine that those ‘others,’ different, but also more technically skillful than they are, should be put to work to achieve this goal for the psychopaths and others of their kin. **‘We’, they say, ‘after all, will create a new government, one of justice’. They are prepared to fight and to suffer for the sake of such a brave new world, and also, of course, to inflict suffering upon others.**

Such a vision justifies killing people, whose suffering does not move them to compassion because ‘they’ are not quite conspecific. They do not realize that they will consequently meet with opposition which can last for generations. **Subordinating a normal person to psychologically abnormal individuals has severe and deforming effects on his or her personality: it engenders trauma and neurosis.”**

Political Ponerology ~ Pt. 1

Andrzej Łobaczewski, Psychiatrist

Psychopathology In Politics

Infiltration: Psychopaths often manipulate their way into positions of power within political systems. They may appear charismatic, but their lack of empathy and conscience allows them to exploit others.

Gradual Influence: Over time, psychopathic traits influence decision-making, policy, and governance. Their pathological behavior becomes normalized, affecting the entire system.

Political Ponerology ~ Pt. 2

Andrzej Łobaczewski, Psychiatrist

Founders and Supporters of Oppressive Regimes

Psychopathic Leaders: These individuals rise to power by exploiting fear, propaganda, and manipulation. Their charisma and ability to deceive allow them to gain followers.

Suppressing Dissent: Once in power, they suppress dissent, control information, and eliminate opposition. Fear and loyalty keep supporters in line.

Political Ponerology ~ Pt. 3

Andrzej Łobaczewski, Psychiatrist

Co-Opting Ideological Movements

Manipulating Narratives: Psychopaths twist ideological movements to serve their interests. They hijack slogans, symbols, and rhetoric to gain followers.

Subverting Principles: Genuine causes are co-opted for personal gain. Psychopaths use ideological cover to consolidate power and suppress dissent.

The Fluctuation of Society

Andrzej Łobaczewski, Psychiatrist, Political Ponerology

According to Łobaczewski, all societies fluctuate between "happy times" and "unhappy times". During happy times the privileged classes enjoy prosperity and suppress advanced psychological knowledge of psychopathological influence in the corridors of power. Though happy, these times are not necessarily morally advanced as the privileged classes' prosperity or happiness may be premised on the oppression or exploitation of others. To block out such inconvenient truths (the voice of conscience) the privileged use 'conversive thinking', which means changing the outcome of the reasoning process to a more convenient outcome. This is accompanied by a rise in egotism and emotionalism. **This growing 'hysteria' of the privileged classes (emotionalism, egotism and conversive thinking) spreads across society over several generations. National hysteria is a natural cycle and forms a sine-wave almost 200 years long. Hysteria causes people to lose the ability to differentiate between psychologically healthy and pathological individuals.**

The Beginning of Pathocracy

Andrzej Łobaczewski, Psychiatrist, Political Ponerology

In this environment the behavior of 'characteropaths', or individuals with slight brain tissue damage (e.g. from toxic substances, viruses, difficult births, pathological parenting) is accepted as normal and this acts as a gateway to normalizing the behavior of those with genetic deviations, including psychopathy.

Finally, near the point of maximum hysteria society becomes polarized and paralyzed and the most pathologically egotistical of all 'spellbinders' can come to power. The spellbinder worsens the psychological health of those under his or her influence. This may be the beginning of a 'pathocracy' (though not inevitable) in which individuals with biologically based psychopathology, including personality disorders (especially psychopathy) occupy positions of power and influence. **The spellbinder hides behind an 'ideological mask', a belief system that he uses to gain power. Any belief system can be used as an ideological mask, including religion.**

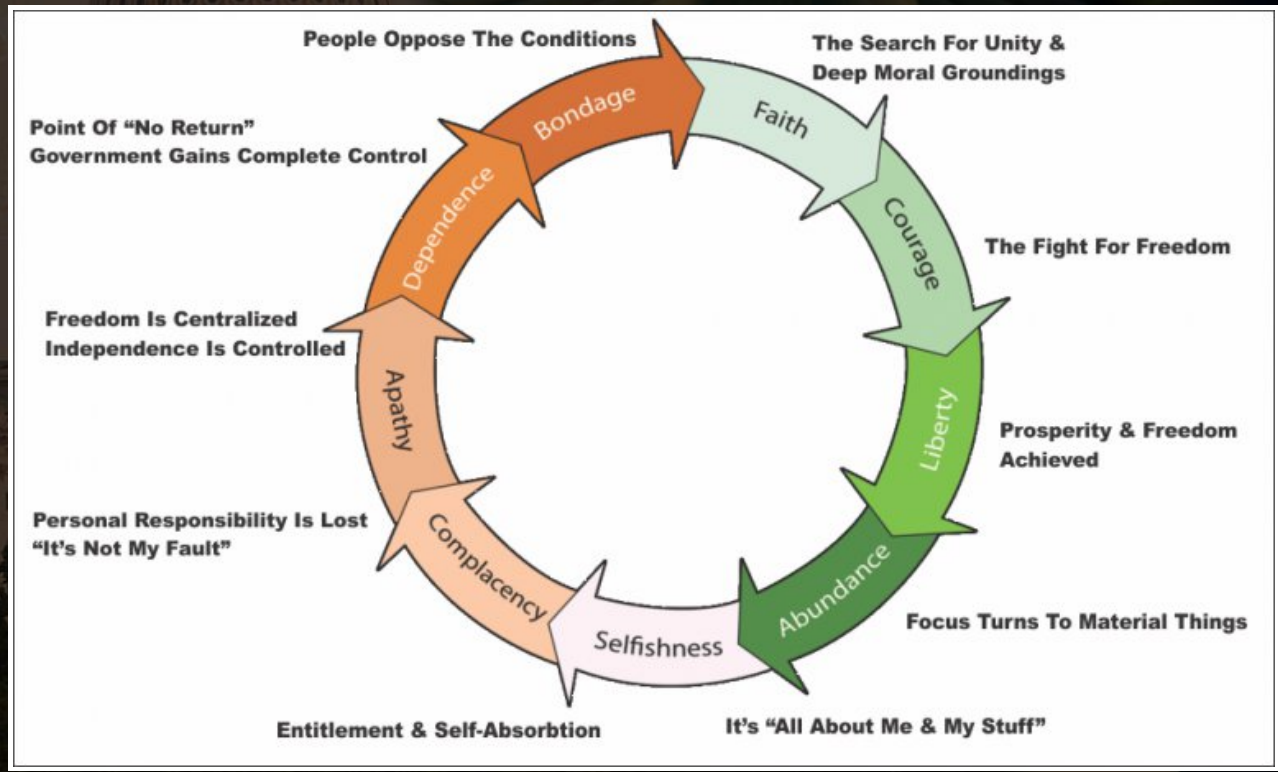
Trusting Psychopaths In Power

Andrzej Łobaczewski, Psychiatrist, Political Ponerology

Psychopaths have no problems wearing personal masks or ideological masks and are accepted as normal within the spellbinder's movement. **A network of psychopaths gradually begins to dominate, and they begin to eliminate the brain-tissue damaged and those who genuinely believe in the ideology.** At a certain point the minority block of psychopaths has a showdown with all those they've usurped. A full blown-pathocracy is known as a totalitarian state and characterized by a government turned against its own people. A pathocracy may emerge when a society is insufficiently guarded against the typical and inevitable minority of such abnormal pathology, which Łobaczewski asserts is caused by biology or genetics. He argues that in such cases **these individuals infiltrate an institution or state, prevailing moral values are perverted into their opposite, and a coded language like Orwell's doublethink circulates into the mainstream, using paralogic and paramoralism in place of genuine logic and morality.** There are various identifiable stages of pathocracy described by Łobaczewski. Ultimately pathocracy dies because the pathological are promoted to positions of power, even though they have little or no talent or abilities. (Wikipedia)

The Tytler Cycle, 200-250 years

Alexander Tytler, Judge, Historian



A Study of History

Arnold Toynbee

Genesis: Birth phase of a civilization, often triggered by a creative response to a significant challenge. A small group of innovative leaders or a “creative minority” emerges, setting the foundation for the new civilization. This period is marked by the establishment of new social, political, and cultural structures.

Growth: The civilization expands and flourishes. The creative minority continues to effectively address challenges, leading to advancements in technology, culture, and governance. This period is characterized by increasing complexity and integration within society, as well as territorial expansion and economic growth.

Time of Troubles: A period of internal and external stress. The civilization faces significant challenges such as political instability, economic decline, social unrest, or external threats. The ability of the civilization to navigate these troubles depends on the resilience and adaptability of its institutions and leaders.

Note: Recessions could be called “depressions.”

Universal State: If the civilization successfully overcomes the Time of Troubles, it may enter the Universal State phase. This is a period of relative stability and dominance, where a centralized political and cultural order is established. The civilization exerts significant influence over a large area, often through a powerful empire or state. However, this phase can also lead to complacency and stagnation.

Disintegration: In the final stage, the civilization begins to decline and eventually collapses. This disintegration occurs when the creative minority fails to respond effectively to new challenges, leading to a loss of cohesion and vitality. The civilization may fragment into smaller entities, and its cultural and political influence diminishes. This stage can be marked by invasions, internal decay, and the rise of new civilizations.

The Power Elite

C. Wright Mills, Sociologist, Professor

“The kind of moral and psychological beings men become is in large part determined by the values they experience and the institutional roles they are **allowed and expected** to play.”

“If the prestige of elite circles contains a large element of moral reputation, they can keep it even if they lose considerable power; if they have prestige with but little reputation, their prestige can be destroyed by even a temporary and relative decline of power.”



The Power Elite

C. Wright Mills, Sociologist, Professor

“Prestige buttresses power, turning it into authority, and protecting it from social challenge. 'Prestige lost by want of success,' Le Bon has remarked, 'disappears in a brief space of time. It can also be worn away, but more slowly, by being subjected to discussion... From the moment prestige is called in question it ceases to be prestige. The gods and men who have kept their prestige for long have never tolerated discussion. For the crowd to admire, it must be kept at a distance.' 'Power for power's sake' is psychologically based on prestige gratification.”



The Power Elite

C. Wright Mills, Sociologist, Professor

“In addition to their enlarged and centralized means of administration, exploitation, and violence, the modern elite have had placed within their grasp historically unique instruments of psychic management and manipulation, which include **universal compulsory education as well as the media of mass communication.**”



The Machiavellians

Niccolò Machiavelli, James Burnham

Though James Burnham's work "The Machiavellians" is not related to the concept of Machiavellianism in psychology, they both study Niccolò Machiavelli and the mental state of individuals.

"Criticism of the group is personal libel against the leader; criticism of the leader is subversion and treason against the group. 'The despotism of the leaders,' moreover, 'does not arise solely from a vulgar lust of power or from uncontrolled egoism, but is often the outcome of a profound and sincere conviction of their own value and of the services which they have rendered to the common cause.'" This is similar to what Carl Jung details regarding autocracy and individuality.



The Authoritarian Personality

Theodor Adorno, Author, Social Theorist



“A basically hierarchical, authoritarian, exploitive parent-child relationship is apt to carry over into a power-oriented, exploitatively dependent attitude toward one’s sex partner and one’s God and **may well culminate in a political philosophy and social outlook** which has no room for anything but a desperate clinging to what appears to be strong and a disdainful rejection of whatever is relegated to the bottom.”

The Authoritarian Personality

Theodor Adorno, Author, Social Theorist

“Conventionality, rigidity, repressive denial, and the ensuing break-through of one’s weakness, fear and dependency are but other aspects of the same fundamental personality pattern, and they can be observed in personal life as well as in **attitudes toward religion and social issues.**”



The Authoritarian Personality

Theodor Adorno, Author, Social Theorist

“People too often cannot see the workings of society or their own role within it is due not only to a social control that does not tell the truth but to a ‘blindness’ that is rooted in their own psychology. Although it cannot be claimed that psychological insight is any guarantee of insight into society, there is ample evidence that people who have the greatest difficulty in facing themselves are the least able to see the way the world is made. Resistance to self-insight and resistance to social facts are contrived, most essentially, of the same stuff. It is here that psychology may play its most important role. **Techniques for overcoming resistance, developed mainly in the field of individual psychotherapy, can be improved and adapted for use with groups and even for use on a mass scale.”**

The Authoritarian Personality

Theodor Adorno, Author, Social Theorist

Traits included not wanting individual thinking, aggression against them, stereotyping/superstitions, projection. Adorno came to the conclusion that **people with authoritarian personalities showed a greater inclination for putting people into the categories of “us” or “them”. They obviously considered the “us” group superior. All personalities observed were highly influenced by childhood experiences.**



A Study Of The Popular Mind

Gustave Le Bon, M.D., Polymath



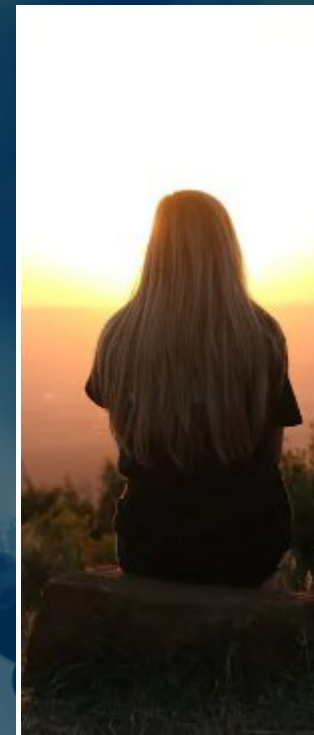
“The most democratic country in the world, lives, nevertheless, under a monarchical régime, whereas the countries in which the most oppressive despotism is rampant are the Spanish-American Republics, in spite of their republican constitutions. **The destinies of peoples are determined by their character and not by their government.** I have endeavoured to establish this view in my previous volume by setting forth categorical example.”

A Study Of The Popular Mind

Gustave Le Bon, M.D., Polymath

“It is the need not of liberty but of servitude that is always predominant in the soul of crowds. They are so bent on obedience that they **instinctively submit to whoever declares himself their master.**”

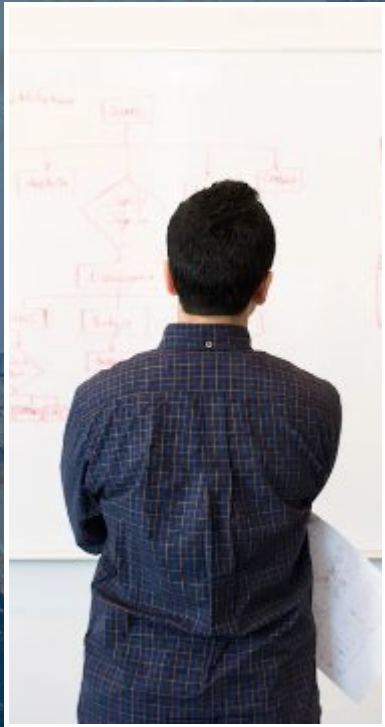
“In the past, and in no very distant past, the action of governments and the influence of a few writers and a very small number of newspapers constituted the real reflectors of public opinion. To-day the writers have lost all influence, and the newspapers only reflect opinion. **As for statesmen, far from directing opinion, their only endeavour is to follow it. They have a dread of opinion, which amounts at times to terror, and causes them to adopt an utterly unstable line of conduct.**”



A Study Of The Popular Mind

Gustave Le Bon, M.D., Polymath

“The individual is bound to seek outside himself the forces he no longer finds within him. **The functions of governments necessarily increase in proportion as the indifference and helplessness of the citizens grow.** They it is who must necessarily exhibit the initiative, enterprising, and guiding spirit in which private persons are lacking. It falls on them to undertake everything, direct everything, and take everything under their protection. **The State becomes an all powerful god.** Still experience shows that the power of such gods was never either very durable or very strong.”

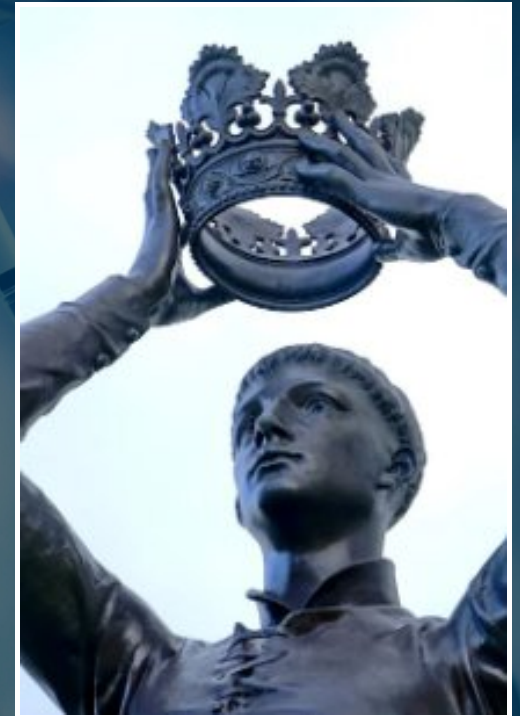


The Ominous Parallels

Leonard Peikoff, Author

Roots of Nazism: Peikoff identifies the philosophical ideas that contributed to Nazism. These include the worship of unreason, demand for self-sacrifice, and the elevation of society over the individual.

Present-Day Relevance: He argues that these same ideas are present in America today, urging readers to be aware of the dangers they pose.



	Flag – Indoctrinated Artificial Pseudo- Religious Symbol	Mandatory Government Schools	Youth Programs to teach “Citizenship”	Youth programs to Militarize children	Military & Police Glorified and Celebrated	Use of Propaganda	Secret Prisons Concentration Camps and Black Sites	Spying on Citizens	Monopoly Government Fiat Money
Nazi Germany 1933-1945 Republic			 Hitler Youth	 Hitler Youth					
United States 1776-Present Republic			 Boy Scouts of America	 Boy Scouts of America					
Soviet Union /Russia 1922-1991 Republic			 Russian Young Pioneers	 The Komsomol					
East Germany 1949-1990 Republic			 East German Young Pioneers	 Free German Youth Movement					

4 Stages Of Ideological Subversion

Ex-KGB Soviet Yuri Alexandrovich Bezmenov

Yuri shares with us the “psychological warfare” used in countries:

Demoralization: This process is “irreversible” and aims to change the perception of reality for every American. Despite an abundance of information, individuals become unable to draw sensible conclusions in defense of themselves, their families, their community, and their country. It’s a 15-20 year process, as that is the minimum number of years it takes to re-educate one generation of students.

Destabilization: After demoralization, the second stage involves destabilization. During this phase, the existing systems—such as the economy, foreign relations, and defense—are undermined and weakened. 2-5 year period.

Crisis: The third stage is marked by a violent change of power, structure, and economy. It represents a critical point where instability reaches its peak. Six weeks. That’s when a country is basically taken over, living under a new ideology and reality.

Normalization: Finally, normalization occurs—a period of relative stability until the next cycle reaches a crisis point. This cyclical process continues, perpetuating ideological subversion.

The Power Of Ideological Subversion

Ex-KGB Soviet Yuri Alexandrovich Bezmenov

“They are programmed to think and react to certain stimuli in a certain pattern [alluding to Pavlov]. **You can not change their mind even if you expose them to authentic information.** Even if you prove that white is white and black is black, you still can not change the basic perception and the logic of behavior.”



“Proof” Will Not Be Effective

Ex-KGB Soviet Yuri Alexandrovich Bezmenov



“As I mentioned before, exposure to true information does not matter anymore,” said Bezmenov. **“A person who was demoralized is unable to assess true information. The facts tell nothing to him.** Even if I shower him with information, with authentic proof, with documents, with pictures; even if I take him by force to the Soviet Union and show him [a] concentration camp, he will refuse to believe it, until he receives a kick in his fan-bottom. **When a military boot crashes his balls then he will understand. But not before that.** That’s the tragedy of the situation of demoralization.” “If people will fail to grasp the impending danger of that development, nothing ever can help the United States,” adding, “You may kiss goodbye to your freedom.”

Known Authors' Predictions

Aldous Huxley, Also Detailing George Orwell

“A really efficient totalitarian state would be one in which the all-powerful executive of political bosses and their army of managers control a population of slaves who do not have to be coerced, because they love their servitude.”

“Within the next generation I believe that the world’s rulers will discover that infant conditioning and narco-hypnosis are more efficient, as instruments of government, than clubs and prisons, and that the lust for power can be just as completely satisfied by suggesting people into loving their servitude as by flogging and kicking them into obedience. In other words, I feel that the nightmare of Nineteen Eighty-Four is destined to modulate into the nightmare of a world having more resemblance to that which I imagined in Brave New World. The change will be brought about as a result of a felt need for increased efficiency. Meanwhile, of course, there may be a large-scale biological and atomic war—in which case we shall have nightmares of other and scarcely imaginable kinds.”

A Happy Slave Is No Longer Human

Aldous Huxley, Author, Philosopher

According to Huxley, about 20% of people are easily hypnotized, while 20% are very difficult, if not impossible, to hypnotize.

The remaining 60%, the majority, can be gradually hypnotized if you work hard enough at it.

Frederick Douglass, Former Slave and Abolitionist once said, “When a slave becomes a happy slave, he has effectively relinquished all that makes him human.”

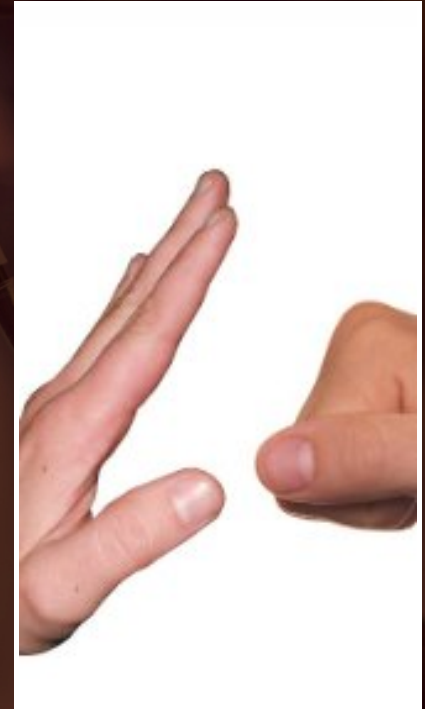


Statism & Bullying

Bullyocracy by Donald Jeffries

School “authorities” are contributing to the problem. Students & Adults both uphold the status-quo. “In an increasing number of cases, the teachers are not mere disinterested, incompetent spectators; they are the bullies.”

“Just as schools boast of ‘zero tolerance’ policies against bullying while doing everything they can to minimize and ignore it, police departments and other government agencies publicly encourage whistleblowing but in practice, severely punish the whistleblowers”



Might & Right

Richard W. Wetherill, Author

Contrary to the idea that “might makes right” is the idea that right is might. It is the principle that doing what is right leads to right results, while wrong actions lead to problems and failures. Wetherill states it is a Natural Law of behavior, that individuals must think, say, and do what is right to achieve positive outcomes. This law is self-enforcing; deviations from right behavior result in internal conflict and negative consequences. Strategies can be applied such as self-reflection, decision-making, and communication that help individuals consistently choose right actions. These practices can lead to more harmonious relationships and greater personal satisfaction. Understanding and applying this principle on a mass scale can lead to a better, more harmonious world.

**RIGHT
IS
MIGHT**

A BASIC BOOK
ON ETHICAL BEHAVIOR

RICHARD W. WETHERILL

The Question of “Authority”

Many books speak about the problems of “corrupt” authorities. But what about the whole notion of “authority” itself?

HEALTH REVEALED

Part Three

The Statistics & Examples Of Statism

Statism & Mass Psychosis

Viral Video by After Skool, Insights by Carl Jung

The problem is our inability to deal with ourselves; we are our own worst enemies. **Mass Psychosis is when a large portion of society loses touch with reality and descends into delusions;** fear feeds this. Delusions help individuals attempt to escape negative emotions (such as fear). It is also built upon confusion. The rulers assume god-like status. The ruled assume child-like status; both are under delusions. There is an assumption that it starts in the “ruling class;” this is wrong (incomplete), statism not considered as a factor.



Waves of Terror & Menticide

Viral Video by After Skool, Insights By Dr. Joost Meerloo



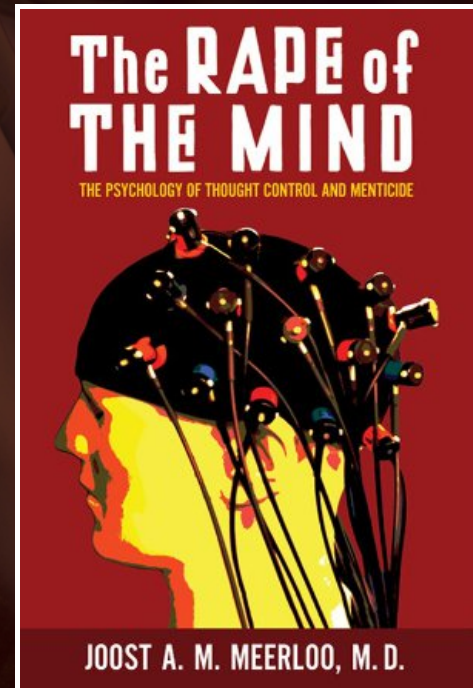
“It is simply a question of reorganizing and manipulating **COLLECTIVE** feelings in a proper way” (Menticide)

States use “waves of terror” creating fear then calm, repeated. Each fear greater than the next. Morality lowers; propaganda becomes higher. **Note: Look at a situation like COVID, people assume the law must intervene, but at the expense of feeding into these waves.**

Lies Justifying Lies

Viral Video by After Skool, Insights By Dr. Joost Meerloo

“Logic can be met with logic, while illogic cannot. It confuses those who think straight. The big lie & Monotonously repeated nonsense have more of an **EMOTIONAL APPEAL**, than logic & reason. While the people are still searching for a reasonable counter-argument to the first lie, the rulers can assault them with another.”
There is distraction from the roots, creating a deeper tyranny.



Manipulating The Populace

Viral Video by After Skool, Insights By Dr. Joost Meerloo

The rulers can use social media (and its addictive nature) to their benefit; technology brings people into delusion. **“No rest, no meditation, no reflection, no conversation- the senses are continually overloaded with stimuli. Man doesn’t learn to question his world anymore, the screen offers him answers already made.”** Isolation worsens the problem due to conditioning without outside influence by others (ie. isolation, more exposure to the technology).

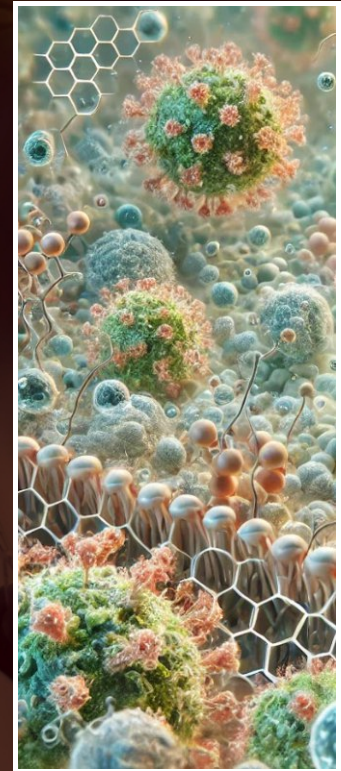
The people start to beg for “a more ordered world” after descending; the rulers implement “order” at the expense of freedom for further delusion. Society turns on itself to keep the rulers in place. **Blind obedience destroys the spontaneity & creativity that produces life’s joys.** The counter-attack to Menticide must be in multiple ways. Truth should be shared, people can show by example, they can use humor, create a parallel society, and use constant action.

The Internet of Bio-Nano-Things (IoBNT)

An Emerging Field of Nanotechnology, Biology & Communication

The Internet of Bio-Nano Things refers to a network of biological and nanoscale devices that can collect, process, and transmit data within biological environments. IoBNT relies on biomolecular communication, inspired by natural biological processes. This communication method encodes information into molecules, which are then transmitted through biological mediums like the bloodstream. To connect the biochemical domain of IoBNT with conventional electronic networks, bio-cyber interfaces are crucial. These interfaces enable the translation of biological signals into electronic ones and vice versa.

In application: Intra-body sensing and Actuation: Networks of nano-sensors within the human body for continuous health monitoring and targeted drug delivery. Environmental monitoring: Engineered bacteria networks for detecting chemical agents or pollutants in various environments. Smart Drug Delivery: Theranostic systems that can be remotely monitored and controlled for precise medication administration.



Technocracy & Bio-Nano-Things

The Internet of Bio-Nano Things (IoBNT)

IoBNT could potentially be used to create more sophisticated biological weapons: Targeted Delivery, Stealth Capabilities, Covert Surveillance, Mind Control (Cognitive and Behavioral Modification), Biological Hacking (Data Theft, Hijacking Bodily Functions)

Weaponized living electrodes in military applications

could potentially be used in concerning ways (more specific examples):

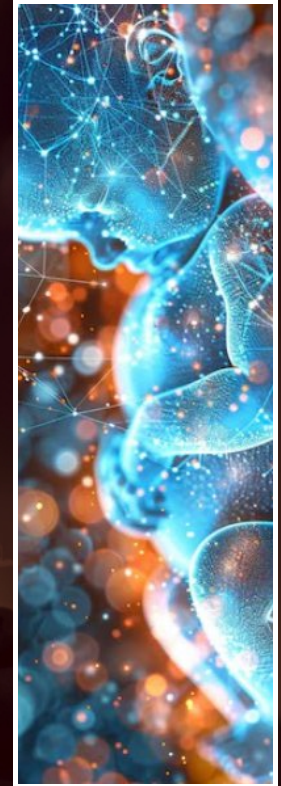
Neural control: Living electrodes could potentially be used to directly interface with and manipulate a person's nervous system, potentially allowing for forced behavior modification or control of motor functions.

Covert surveillance: Microscopic living electrode systems could theoretically be used to secretly monitor neural activity and extract information directly from a person's brain without their knowledge or consent.

Enhanced interrogation: Living electrodes might be exploited to induce pain or manipulate sensory experiences as a form of torture or coercion.

Cognitive enhancement: Soldiers could potentially have their cognitive or physical abilities artificially augmented beyond normal human limits.

Biological hacking: Living electrodes integrated into biological systems could potentially be used to hijack or disrupt normal physiological processes.



Social Psychopathology

Steven Moffic, M.D.

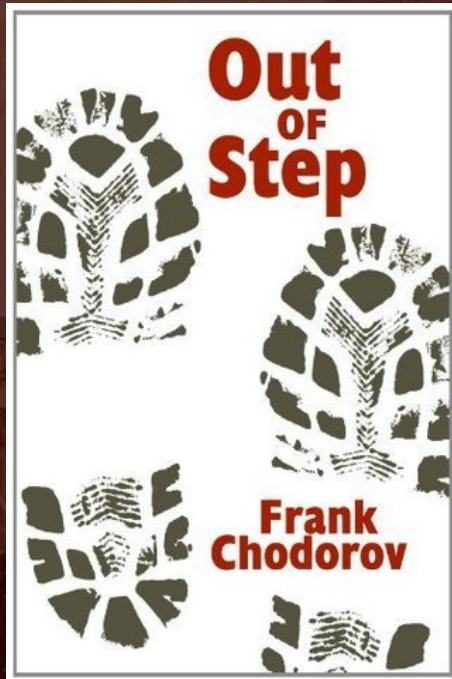
“My hope is that developing a classification of social psychopathologies, whether including some variation of ‘mass formation psychosis’ or not, could lead to helpful prevention and treatments. Certainly, such conditions do harm to others, let alone to the perpetrators themselves.”

<https://www.psychiatrytimes.com/view/mass-formation-psychosis-and-the-need-for-a-dsm-of-social-psychopathologies>



Perceived Difference

"A Problem in Psychology," Out of Step by Frank Chodorov



“I am inclined to believe that the thought processes of the bureaucrat and the elected official are so distinct in kind as to constitute major classification. The first thing that strikes you when you come into contact with the appointed official is his peculiar admixture of obsequiousness and arrogance. Toward his superior, his benefactor, he shows a deference that is not different from that of a flunky, while toward the general public his attitude is supercilious and condescending; he is government, while they are the public. Perhaps a subconscious recognition of his utter uselessness, his parasitical position in life, causes the bureaucrat to so swell himself up.”

Example of Statist Health Measures

During COVID...

“Participants of different ages and educational levels from all over Germany reported **strong declines in autonomy and well-being**; small declines in relatedness satisfaction; moderate increases in anxiety and depressive symptoms.” “peoples’ need for autonomy was most strongly affected by the lockdown measures”

Among general suicide, depression and anxiety rates increasing, social media usage also went up which has problems of it’s own. **“four domains of social media: time spent, activity, investment and addiction. All domains correlated with depression, anxiety and psychological distress.”**

mdpi.com/1660-4601/17/23/9083 & tandfonline.com/doi/full/10.1080/02673843.2019.1590851

Mass Hysteria Without Statism

Mises Institute & [sciencedirect.com/science/article/pii/S2352827318303501](https://www.sciencedirect.com/science/article/pii/S2352827318303501)

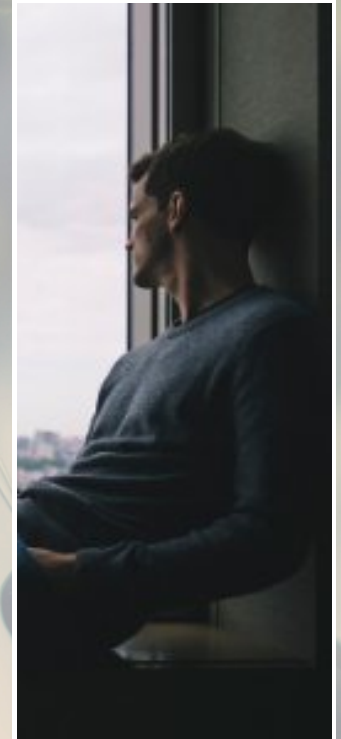


“As a corrective mechanism, there exists well-known strategies to reduce fear and anxiety. In a free society people are free to make use of these strategies. One can release tension from one's body through sports and exercises. Moreover, it is essential to find distractions from the negative news and socialize. In a free society these distractions abound. It is true that hysteria can lead people to inflict enormous harm on themselves and others. Yet in a free society there exists an essential limit to the havoc caused by mass hysteria, and this limit is private property rights. In a free society mass hysteria cannot lead to a massive violation of private property rights by the state, simply because the state does not exist. Moreover, while anyone in a health hysteria may voluntarily close his business, wear a mask, or stay at home, in a free society no one can force others who do not succumb to the hysteria to close their businesses, wear masks, or quarantine.”

The Small Minority

Mises Institute & [sciencedirect.com/science/article/pii/S2352827318303501](https://www.sciencedirect.com/science/article/pii/S2352827318303501)

“A small minority who continue to live their normal lives and are free to do so can be a wake-up call to those who succumbed to the mass hysteria, especially the borderline cases. Imagine that a small group of people continues to go shopping, to work, to breath freely, to meet with friends and family, and that they do not die. Others may then follow their example and the group of hysterics shrinks. While the destruction inflicted by mass hysteria is limited by private property rights in a free society, such limits do not exist when there is a state. Indeed, a well-organized group that has succumbed to mass hysteria may get control of the state apparatus and impose measures on the rest of the population and inflict untold harm. The possibility of mass hysteria is an important reason why the institution of the state is so dangerous.”



The First 2 Acts of Mass Hysteria

Mises Institute

First, the state can and, as in the case of the COVID-19 epidemic, does prohibit and diminish those activities that reduce fear and anxiety, such as sports and diversion. The state actually fosters social isolation, contributing to anxiety, and psychological strain, ingredients that spur mass hysteria.

Second, the state takes a centralized approach to dealing with the source of the hysteria, in our case the perceived threat of a virus. The state imposes its solution, and in consequence there is no or very reduced experimentation to solve the problem. People who have not succumbed to the hysteria and oppose the state's approach are suppressed. They cannot demonstrate alternative ways to confront the "crisis," because these alternative ways are prohibited by the state. As a consequence, groupthink increases and the hysteria feeds itself, as no alternatives are shown to people.

The 3rd & 4th Acts of Mass Hysteria

Mises Institute

Third, in a state, the media is often politicized. News outlets and social media platforms have close relationships with the state. Media outlets may be directly owned by the state, as are public TV channels, they may need state licenses to operate, they may look for the goodwill of state agencies, or may simply be staffed with people who were educated in state schools. These news agencies and social media platforms engage in massive negative news campaigns, intentionally scare people, and suppress alternative information. If people listen to, watch, or read negative and one-sided stories all day, their psychological stress and anxiety increases. Mass hysteria sponsored by a biased media sector may run out of control.

Fourth, negative news from an authoritative source is especially harmful for psychological health and produces anxiety. If there exists in society an institution of total power such as the state that intervenes in the lives of people from birth to death, the announcements of its representatives acquire weight. Many people attach great authority to these representatives and to the warnings of state institutions. So, when a doctor such as Anthony Fauci speaks in the name of the state and tells the people to worry and wear masks, it becomes easier for mass hysteria to develop than would be the case in a decentralized society.

The **Final Act** of Mass Hysteria

Mises Institute

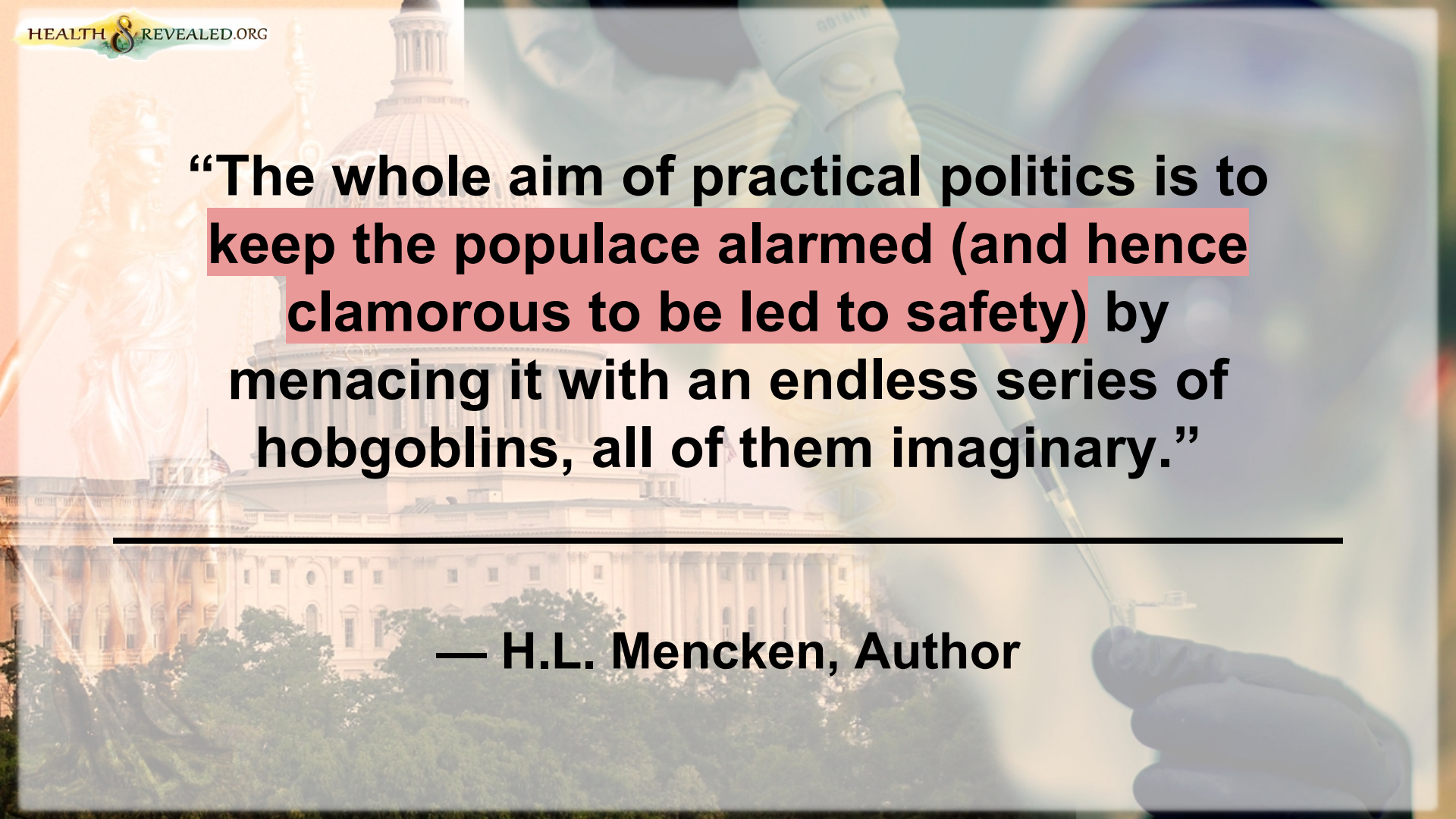
Fifth, the state instills fear in the population, actively contributing to the making of mass hysteria. In fact, during the first months of the corona epidemic, an internal paper of the German Department of the Interior was leaked to the public. In the paper, the experts recommend that the German government instill fear in the German population.

The paper recommends increasing fear with three communication measures: First, the authorities should emphasize the breathing problems of COVID-19 patients, because the human beings have a primordial fear of death by suffocation, which can easily trigger panic.

Second, fear should also be instilled in children. Children could get infected easily when meeting with other children. They should be told that when they in turn infect their parents and grandparents these could suffer a distressful death at home. This measure intends to invoke feelings of guilt.

Third, authorities should mention the possibility of unknown long-term irreversible damage after a corona infection and the possibility of the sudden deaths of people who were infected.

All these measures were intended to increase fear in the population. Fear, at the end, is the foundation of every government's power.



“The whole aim of practical politics is to keep the populace alarmed (and hence clamorous to be led to safety) by menacing it with an endless series of hobgoblins, all of them imaginary.”

— H.L. Mencken, Author

Problems With Science & Statism

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“Scientific education is based in the main on statistical truths and abstract knowledge and therefore imparts an unrealistic, rational picture of the world, in which the individual, as a merely marginal phenomenon, plays no role. The individual, however, as an irrational datum, is the true and authentic carrier of reality, the concrete man as opposed to the unreal ideal or normal man to whom the scientific statements refer. What is more, most of the natural sciences try to represent the results of their investigations as though these had come into existence without man’s intervention, in such a way that the collaboration of the psyche – an indispensable factor – remains invisible. (An exception to this is modern physics, which recognizes that the observed is not independent of the observer.) So in this respect, too, science conveys a picture of the world from which a real human psyche appears to be excluded – the very antithesis of the ‘humanities.’”



Scientific Collectivism

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist



“Under the influence of scientific assumptions, not only the psyche but the individual man and, indeed, all individual events whatsoever suffer a leveling down and a process of blurring that distorts the picture of reality into a conceptual average. We ought not to underestimate the psychological effect of the statistical world picture: it displaces the individual in favor of anonymous units that pile up into mass formations. Science supplies us with, instead of the concrete individual, the names of organizations and, at the highest point, the abstract idea of the State as the principle of political reality. The moral responsibility of the individual is then inevitably replaced by the policy of the State (*raison d'état*). Instead of moral and mental differentiation of the individual, you have public welfare and the raising of the living standard.”

The State Over Individuals

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“The goal and meaning of individual life (which is the only real life) no longer lie in individual development but in the policy of the State, which is thrust upon the individual from outside and consists in the execution of an abstract idea which ultimately tends to attract all life to itself. The individual is increasingly deprived of the moral decision as to how he should live his own life, and instead is ruled, fed, clothed and educated as a social unit, accommodated in the appropriate housing unit, and amused in accordance with the standards that give pleasure and satisfaction to the masses. The rulers, in their turn, are just as much social units as the ruled and are distinguished only by the fact that they are specialized mouthpieces of the State doctrine.

They do not need to be personalities capable of judgment, but thoroughgoing specialists who are unusable outside their line of business. State policy decides what shall be taught and studied.”



State Doctrine, or Statism

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“The seemingly omnipotent State doctrine is for its part manipulated in the name of State policy by those occupying the highest positions in the government, where all the power is concentrated. Whoever, by election or caprice, gets into one of these positions is no longer subservient to authority, for he is the State policy itself and within the limits of the situation can proceed at his own discretion. With Louis XIV he can say, ‘L’état c’est moi.’ [‘The State is Me,’ or perhaps ‘I am the State.’] He is thus the only individual or, at any rate, one of the few individuals who could make use of their individuality if only they knew how to differentiate themselves from the State doctrine. They are more likely, however, to be the slaves of their own fictions. Such one-sidedness is always compensated psychologically by unconscious subversive tendencies. Slavery and rebellion are inseparable correlates. Hence, rivalry for power and exaggerated distrust pervade the entire organism from top to bottom.”

Utopian Collectivism

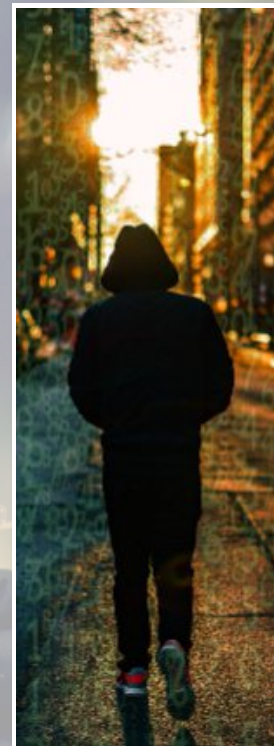
Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“Furthermore, in order to compensate for its chaotic formlessness, a mass always produces a “Leader,” who almost infallibly becomes the victim of his own inflated ego-consciousness, as numerous examples in history show. This development becomes logically unavoidable the moment the individual masses together with others and becomes obsolete. Apart from agglomerations of huge masses of people, in which the individual disappears anyway, one of the chief factors responsible for psychological mass mindedness is scientific rationalism, which robs the individual of his foundations and his dignity. As a social unit he has lost his individuality and become a mere abstract number in the bureau of statistics. He can only play the role of an interchangeable unit of infinitesimal importance. Looked at rationally and from outside, that is exactly what he is, and from this point of view it seems positively absurd to go on talking about the value or meaning of the individual. Indeed, one can hardly imagine how one ever came to endow individual human life with so much dignity when the truth to the contrary is as plain as the palm of your hand.”

Statistics Over Individuals

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“Why should I care about a number, especially one so miniscule? Why should we let numbers get in the way of Utopia? Seen from this standpoint, the individual really is of diminishing importance and anyone who wished to dispute this would soon find himself at a loss for arguments. The fact that the individual feels himself or the members of his family or the esteemed friends in his circle to be important merely underlines the slightly comic subjectivity of his feeling. For what are the few compared with ten thousand or a hundred thousand, let alone a million? This recalls the argument of a thoughtful friend with whom I once got caught up in a huge crowd of people. Suddenly he exclaimed, ‘Here you have the most convincing reason for not believing in immortality: all those people want to be immortal!’”



The Yoke of State Slavery

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist



“The bigger the crowd the more negligible the individual becomes. But if the individual, overwhelmed by the sense of his own puniness and impotence, should feel that his life has lost its meaning – which, after all, is not identical with public welfare and higher standards of living – then he is already on the road to State slavery and, without knowing or wanting it, has become its proselyte. The man who looks only outside and quails before the big battalions has no resource with which to combat the evidence of his senses and his reason. But that is just what is happening today: we are all fascinated and overawed by statistical truths and large numbers and are daily apprised of the nullity and futility of the individual personality, since it is not represented and personified by any mass organization.”

The Yoke of State Slavery

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“Conversely, those personages who strut about on the world stage and whose voices are heard far and wide seem, to the uncritical public, to be borne along on some mass movement or on the tide of public opinion and for this reason are either applauded or execrated. Since mass suggestion plays the predominant role here, it remains a moot point whether their message is their own, for which they are personally responsible, or whether they merely function as a megaphone for collective opinion.”



The Failure of Limited Government

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“Under these circumstances it is small wonder that individual judgment grows increasingly uncertain of itself and that responsibility is collectivized as much as possible, i.e., is shuffled off by the individual and delegated to a corporate body. In this way the individual becomes more and more a function of society, which in its turn usurps the function of the real-life carrier, whereas, in actual fact, society is nothing more than an abstract idea like the State. Both are hypostatized, that is, have become autonomous. The State in particular is turned into a quasi-animate personality from whom everything is expected. In reality it is only a camouflage for those individuals who know how to manipulate it. Thus, the constitutional State drifts into the situation of a primitive form of society, namely, the communism of a primitive tribe where everybody is subject to the autocratic rule of a chief or an oligarchy.”

Religion vs Government, Pt. 1

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

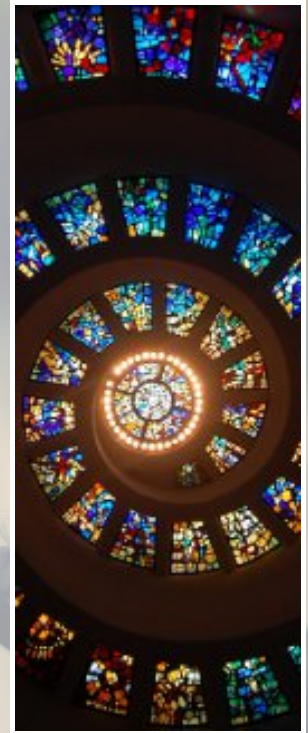


“In order to free the fiction of the sovereign State – in other words, the whims of those who manipulate it – from every wholesome restriction, all sociopolitical movements tending in this direction invariably try to cut the ground from under the religions. For, in order to turn the individual into a function of the State, his dependence on anything beside the State must be taken from him. But religion means dependence on and submission to the irrational facts of experience. These do not refer directly to social and physical conditions; they concern far more the individual’s psychic attitude.”

Religion vs Government, Pt. 2

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“But it is possible to have an attitude to the external conditions of life only when there is a point of reference outside them. The religions give, or claim to give, such a standpoint, thereby enabling the individual to exercise his judgment and his power of decision. They build up a reserve, as it were, against the obvious and inevitable force of circumstances to which everyone is exposed who lives only in the outer world and has no other ground under his feet except the pavement. If statistical reality is the only reality, then it is the sole authority. There is then only one condition, and since no contrary condition exists, judgment and decision are not only superfluous but impossible. Then the individual is bound to be a function of statistics and hence a function of the State or whatever the abstract principle of order may be called.”

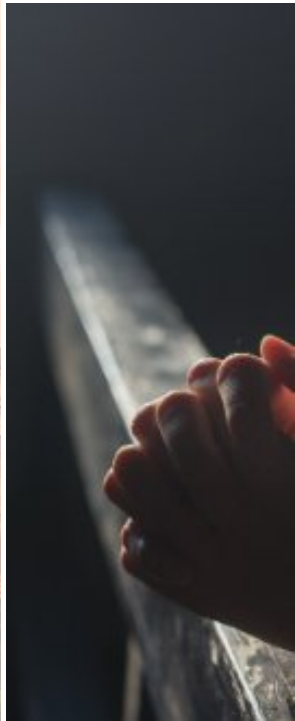


Religion vs Government, Pt. 3

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“This formulation will not please either the mass man or the collective believer. For the former the policy of the State is the supreme principle of thought and action.

Indeed, this was the purpose for which he was enlightened, and accordingly the mass man grants the individual a right to exist only in so far as the individual is a function of the State. The believer, on the other hand, while admitting that the State has a moral and factual claim, confesses to the belief that not only man but the State that rules him is subject to the overlordship of “God” and that, in case of doubt, the supreme decision will be made by God and not by the State.”



Religion vs Government, Pt. 4

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Merely intellectual or even moral insight into the stultification and moral irresponsibility of the mass man is a negative recognition only and amounts to not much more than a wavering on the road to the atomization of the individual. It lacks the driving force of religious conviction, since it is merely rational.”



Religion vs Government, Pt. 5

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“The State has taken the place of God; that is why, seen from this angle, the socialist dictatorships are religions and State slavery is a form of worship. But the religious function cannot be dislocated and falsified in this way without giving rise to secret doubts, which are immediately repressed so as to avoid conflict with the prevailing trend towards mass-mindedness. The result, as always in such cases, is overcompensation in the form of fanaticism, which in its turn is used as a weapon for stamping out the least flicker of opposition. Free opinion is stifled and moral decision ruthlessly suppressed, on the plea that the end justifies the means, even the vilest. The policy of the State is exalted to a creed, the leader or party boss becomes a demigod beyond good and evil, and his votaries are honored as heroes, martyrs, apostles, missionaries. There is only one truth and beside it no other. It is sacrosanct and above criticism. Anyone who thinks differently is a heretic, who, as we know from history, is threatened with all manner of unpleasant things. Only the party boss, who holds the political power in his hands, can interpret the State doctrine authentically, and he does so just as suits him.”

Religion vs Government, Pt. 6

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“The performance of a ‘magical’ action gives the person concerned a feeling of security which is absolutely essential for carrying out a decision, because a decision is inevitably somewhat one-sided and is therefore rightly felt to be a risk. Even a dictator thinks it necessary not only to accompany his acts of State with threats but to stage them with all manner of solemnities. Brass bands, flags, banners, parades and monster demonstrations are no different in principle from ecclesiastical processions, cannonades and fireworks to scare off demons. Only, the suggestive parade of State power engenders a collective feeling of security which, unlike religious demonstrations, gives the individual no protection against his inner demonism. Hence he will cling all the more to the power of the State, i.e., to the mass, thus delivering himself up to it psychically as well as morally and putting the finishing touch to his social depotentiation. The State, like the Church, demands enthusiasm, self-sacrifice and love, and if religion requires or presupposes the ‘fear of God,’ then the dictator State takes good care to provide the necessary terror.”



Religion vs Government, Pt. 7

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist



“The goals of religion – deliverance from evil, reconciliation with God, rewards in the hereafter, and so on – turn into worldly promises about freedom from care for one’s daily bread, the just distribution of material goods, universal prosperity in the future, and shorter working hours. That the fulfillment of these promises is as far off as Paradise only furnishes yet another analogy and underlines the fact that the masses have been converted from an extra-mundane goal to a purely worldly belief, which is extolled with exactly the same religious fervor and exclusiveness that the creeds display in the other direction.”

Religion vs Government, Pt. 8

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“The ethical decision of the individual human being no longer counts – what alone matters is the blind movement of the masses, and the lie has thus become the operative principle of political action. The State has drawn the logical conclusions from this, as the existence of many millions of State slaves completely deprived of all rights mutely testifies.”



Religion vs Government, Pt. 9

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist

“All mass movements, as one might expect, slip with the greatest ease down an inclined plane represented by large numbers. Where the many are, there is security; what the many believe must of course be true; what the many want must be worth striving for, and necessary, and therefore good. In the clamor of the many, there lies the power to snatch wish-fulfillments by force; sweetest of all, however, is that gentle and painless slipping back into the kingdom of childhood, into the paradise of parental care, into happy-go-luckiness and irresponsibility. All the thinking and looking after are done from the top; to all questions there is an answer; and for all needs, the necessary provision is made. The infantile dream state of the mass man is so unrealistic that he never thinks to ask who is paying for this paradise. The balancing of accounts is left to a higher political or social authority, which welcomes the task, for its power is thereby increased; and the more power it has, the weaker and more helpless the individual becomes.”

Religion vs Government, Pt. 10

Carl Jung, Psychoanalyst, Psychologist, Psychiatrist



“Whereas the man of today can easily think about and understand all the ‘truths’ dished out to him by the State, his understanding of religion is made considerably more difficult owing to the lack of explanations. (‘Do you understand what you are reading?’ And he said, ‘How can I, unless someone guides me?’ Acts 8:30.) If, despite this, he has still not discarded all his religious convictions, this is because the religious impulse rests on an instinctive basis and is therefore a specifically human function. You can take away a man’s gods, but only to give him others in return. The leaders of the mass State cannot avoid being deified, and wherever crudities of this kind have not yet been put over by force, obsessive factors arise in their stead, charged with demonic energy – for instance, money, work, political influence, and so forth. When any natural human function gets lost, i.e., is denied conscious and intentional expression, a general disturbance results.”

The True Believer

Eric Hoffer, Author on the Nature of Mass Movements

“All mass movements generate in their adherents a readiness to die and a proclivity for united action; all of them, irrespective of the doctrine they preach and the program they project, breed fanaticism, enthusiasm, fervent hope, hatred and intolerance; all of them are capable of releasing a powerful flow of activity in certain departments of life; all of them demand blind faith and singlehearted allegiance.”

Are we ready to do what it takes to change?

Why People Fall To Mass Movements

Eric Hoffer, Author on the Nature of Mass Movements

1. Desire For Change & Discontent

“For men to plunge headlong into an undertaking of vast change, they must be intensely discontented yet not destitute, and they must have the feeling that by the possession of some potent doctrine, infallible leader or some new technique they have access to a source of irresistible power. They must also have an extravagant conception of the prospects and potentialities of the future. Finally, they must be wholly ignorant of the difficulties involved in their vast undertaking.”

Why People Fall To Mass Movements

Eric Hoffer, Author on the Nature of Mass Movements

2. The Desire For Substitutes

“A mass movement, particularly in its active, revivalist phase, appeals not to those intent on bolstering and advancing a cherished self, but to those who crave to be rid of an unwanted self.”

“Mass movements are usually accused of doping their followers with hope of the future while cheating them of the enjoyment of the present. Yet to the frustrated the present is irremediably spoiled. Comforts and pleasures cannot make it whole. **No real content or comfort can ever arise in their minds but from hope.**”

“All forms of **dedication, devotion, loyalty and self-surrender** are in essence a desperate clinging to something which might give worth and meaning to our futile, spoiled lives.”

Why People Fall To Mass Movements

Eric Hoffer, Author on the Nature of Mass Movements

3. Interchangeability

“When people are ripe for a mass movement, they are usually ripe for any effective movement, and not solely for one with a particular doctrine or program.”

“Migration, in the mass, strengthens the spirit and unity of a movement; and whether in the form of foreign conquest, crusade, pilgrimage or settlement of new land it is practiced by most active mass movements.”

“The superior individual, whether in politics, literature, science, commerce or industry, plays a large role in shaping a nation, but so do individuals at the other extreme—the failures, misfits, outcasts, criminals, and all those who have lost their footing, or never had one, in the ranks of respectable humanity. The game of history is usually played by the best and the worst over the heads of the majority in the middle.”

How Unity Can Breed Division

Eric Hoffer, Author on the Nature of Mass Movements

“Even the mass movements which rise in the name of freedom against an oppressive order do not realize individual liberty once they start rolling. **So long as a movement is engaged in a desperate struggle with the prevailing order or must defend itself against enemies within or without, its chief preoccupation will be with unity and self-sacrifice, which require the surrender of the individual’s will, judgment and advantage.** According to Robespierre, the revolutionary government was ‘the despotism of liberty against tyranny.’”



The Cause of Revolution

Eric Hoffer, Author on the Nature of Mass Movements



“The cause of revolution in a totalitarian society is usually a weakening of the totalitarian framework rather than resentment against oppression and distress.”

“The responsibilities and uncertainties of an autonomous existence weigh and prey upon him. He longs for certitude, camaraderie, freedom from individual responsibility, and a vision of something altogether different from the competitive free society around him—and he finds all this in the brotherhood and the revivalist atmosphere of a rising movement”

Boredom & Scapegoating

Eric Hoffer, Author on the Nature of Mass Movements

“There is perhaps no more reliable indicator of a society’s ripeness for a mass movement than the prevalence of unrelieved boredom.”

“When people are bored, it is primarily with their own selves that they are bored”

“Fervent patriotism as well as religious and revolutionary enthusiasm often serves as a refuge from a guilty conscience.”



Doctrine & Fanaticism

Eric Hoffer, Author on the Nature of Mass Movements



“The technique of fostering a readiness to fight and to die consists in separating the individual from his flesh-and-blood self—in not allowing him to be his real self. This can be achieved by the thorough assimilation of the individual into a compact collective body; by endowing him with an imaginary self (make-believe); by implanting in him a deprecating attitude toward the present and riveting his interest on things that are not yet; by interposing a fact-proof screen; between him and reality (doctrine); by preventing, through the injection of passions, the establishment of a stable equilibrium between the individual and his self (fanaticism)”

Primitive Collectivism

Eric Hoffer, Author on the Nature of Mass Movements



“This is undoubtedly a primitive state of being, and its most perfect examples are found among primitive tribes. Mass movements strive to approximate this primitive perfection, and we are not imagining things when the anti-individualist bias of contemporary mass movements strikes us as a throwback to the primitive.”

“Dying and killing seem easy when they are part of a ritual, ceremonial, dramatic performance or game.”

Escapism & Cravings

Eric Hoffer, Author on the Nature of Mass Movements

“The desire to escape or camouflage their unsatisfactory selves develops in the frustrated a facility for pretending—for making a show—and also a readiness to identify themselves wholly with an imposing mass spectacle.”

“All mass movements deprecate the present by depicting it as a mean preliminary to a glorious future; a mere doormat on the threshold of the millennium.”

“It is a perplexing and unpleasant truth that when men already have ‘something worth fighting for,’ they do not feel like fighting... **Craving, not having, is the mother of a reckless giving of oneself.**”



The Effective Doctrine

Eric Hoffer, Author on the Nature of Mass Movements

“The effectiveness of a doctrine does not come from its meaning but from its certitude.” (regardless of its truthfulness)

“it must act as if it had already read the book of the future to the last word. Its doctrine is proclaimed as a key to that book.”

“The fanatic is perpetually incomplete and insecure.”

“Hatred is the most accessible and comprehensive of all unifying agents... we always look for allies when we hate.”

“The most effective way to silence our guilty conscience is to convince ourselves and others that those we have sinned against are indeed depraved creatures, deserving every punishment, even extermination.

We cannot pity those we have wronged, nor can we be indifferent toward them. We must hate and persecute them or else leave the door open to self-contempt.”

Becoming The Enemy

Eric Hoffer, Author on the Nature of Mass Movements

“It is startling to see how the oppressed almost invariably shape themselves in the image of their hated oppressors... Both by converting and antagonizing, he shapes the world in his own image.”

“Obedience itself consists as much in the imitation of an example as in the following of a precept... The more we mistrust our judgment and luck, the more are we ready to follow the example of others.”



Justifying Ourselves

Eric Hoffer, Author on the Nature of Mass Movements



“Propaganda thus serves more to justify ourselves than to convince others; and the more reason we have to feel guilty, the more fervent our propaganda.”

“To obey is then the only firm point in a chaotic day-by-day existence.”

“It is the sacred duty of the true believer to be suspicious. He must be constantly on the lookout for saboteurs, spies and traitors.”

“People raised in the atmosphere of a mass movement are fashioned into incomplete and dependent human beings even when they have within themselves the making of self-sufficient entities.”

Slavery Gone For Good: Black Book

Cory Edmund Endrulat, William H. Douglas

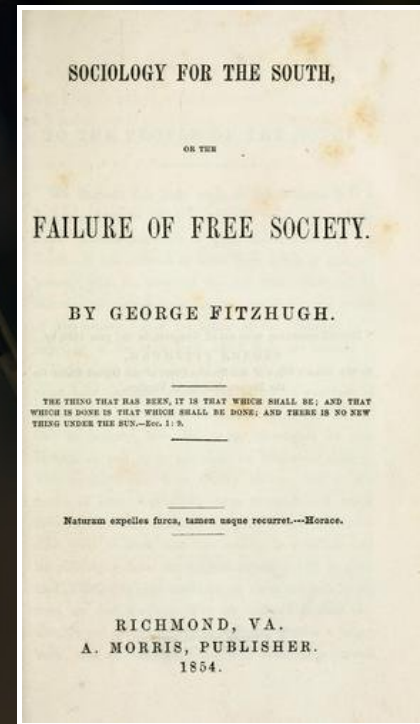
“No wonder that the slaves themselves, who have always been enslaved, do not understand their own position, and that this condition in which they have always lived is considered by them to be natural to human life, and that they hail as a relief any change in their form of slavery; no wonder that their owners sometimes quite sincerely think they are, in a measure, freeing the slaves by slacking one screw, though they are compelled to do so by the overtension of another. Both become accustomed to their state; and the slaves, never having known what freedom is, merely seek an alleviation, or only the change of their condition; the other, the owners, wishing to mask their injustice, try to assign a particular meaning to those new forms of slavery which they enforce in place of the older ones.” - **Leo Tolstoy, Author**

Sociology For The South

George Fitzhugh, A Leading Pro-Slavery Advocate ~ SGFG

Fitzhugh is known among coining “Sociology”

“With thinking men, the question can never arise, who ought to be free? Because no one ought to be free. **All government is slavery. The proper subject of investigation for philosophers and philanthropists is, ‘Is the existing mode of government adapted to the wants of its subjects?’**” “It is the duty of society to protect all its members, and it can only do so by subjecting each to that degree of government constraint or slavery, which will best advance the good of each and of the whole.”



The Evil of Liberty

George Fitzhugh, A Leading Pro-Slavery Advocate ~ SGFG



“There is no such thing as natural human liberty, because it is unnatural for man to live alone and without the pale and government of society.” **“The slavery principle is almost the only principle of government, the distinctive feature of man’s social and dependent nature, and the only cement that binds society together and wards off anarchy.”** “The need of law and government is just in proportion to man’s wealth and enlightenment. **Barbarians and savages need and will submit to but few and simple laws, and little of government.** The love of personal liberty and freedom from all restraint, are distinguishing traits of wild men and wild beasts.”

The Peculiar Institution

Martin Luther King Jr., Kenneth Stampp ~ SGFG

“We so often ask, ‘What will happen to my job, my prestige, or my status if I take a stand on this issue? Will my home be bombed, will my life be threatened, or will I be jailed?’ The good man always reverses the question... **Slavery in America was perpetuated not merely by human badness but also by human blindness... The way to produce a perfect slave. Accustom him to rigid discipline, demand from him unconditional submission, impress upon him a sense of his innate inferiority, develop in him a paralyzing fear... train him to adopt the master’s code of good behavior, and instill in him a sense of complete dependence... He who lives with untruth lives in spiritual slavery... This degradation was sanctioned and protected by institutions of government... human beings cannot continue to do wrong without eventually reaching out for some rationalization to clothe their acts in the garments of righteousness.** And so, with the growth of slavery... The haunting ambivalence, the intellectual and moral recognition that slavery is wrong, but the emotional tie to the system so deep and pervasive that it imposes an inflexible unwillingness to root it out”

Mental Slavery

Cory Edmund Endrulat, William H. Douglas ~ SGFG

“The condition of unquestionable or self-induced servitude, not being able to reason and think for yourself, is known as Mental Slavery or internal slavery. **It is the condition of mind control or Menticide, leading to and maintaining Physical Slavery or external slavery, and therefore it is the root cause to all ‘slavery.’**”

(Refer to the work of Etienne de la Boétie)

“Mental Slavery is where freedom is feared and security-dependence is embraced. It would be normal for the slave to have a lack of responsibility over their Own property, as it wasn’t recognized and embraced as their Own, it instead belonged to their ‘master.’ **Visible violence or Physical Slavery isn’t necessary if the slave complies on their own and becomes convinced of their own slavery and lack of need in freedom.** In other words, the individual assumes their property, their life, their freedom, their ownership, their responsibility, simply is being a slave.”

The Excuses For Control

Common Examples, Strange Coincidences?

Slavery is natural – Government is natural

Slavery has always existed – Government has always existed

Every society has Slavery – Every society has Government

Where the common people are free, they are even worse off than slaves

– Where the common people have no government, they are much worse off

Without Slavery, the former slaves would cause chaos and other evils

– Without Government, the people would cause chaos and other evils

Trying to get rid of Slavery is foolishly Utopian and impractical

– Trying to get rid of Government is foolishly Utopian and impractical

Forget abolition, a far better plan is to keep the slaves sufficiently well fed, clothed, housed, entertained, taking their minds off exploitation - Forget anarchy, a far better plan is to keep the slaves sufficiently well fed, clothed, housed, entertained, etc.

Without Slavery, who will pick the cotton – Without Government, who will build the roads

There will be slavery anyways – There will be Government anyways

The slaves can go to a better plantation – The people can go to a better government

We can change who runs the plantation or how it runs, so that the slaves have more freedom –

We can change the leaders or the laws, so that the people have more freedom

Present Barbarism

Herbert Spencer, Psychologist, Polymath ~ SGFG

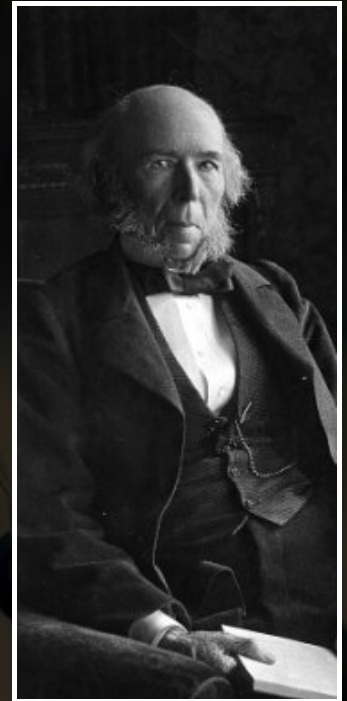
“All the barbarisms of the past have their types in the present. All the barbarisms of the past grew out of certain dispositions: those dispositions may be weakened, but they are not extinct; and so long as they exist there must be manifestations of them. **What we commonly understand by command and obedience, are the modern forms of bygone despotism and slavery... To whatever extent the will of the one is overborne by the will of the other, to that extent the parties are tyrant and slave.**”



The Law of Equal Freedom

Herbert Spencer, Psychologist, Polymath ~ SGFG

“As a corollary to the proposition that all institutions must be subordinated to the law of equal freedom, **we cannot choose but admit the right of the citizen to adopt a condition of voluntary outlawry.** If every man has freedom to do all that he wills, provided he infringes not the equal freedom of any other man, then he is free to drop connection with the State,—to relinquish its protection and to refuse paying towards its support. It is self-evident that in so behaving he in no way trenches upon the liberty of others; for his position is a passive one, and, whilst passive, he cannot become an aggressor... **Not only does magisterial power exist because of evil, but it exists by evil. Violence is employed to maintain it; and all violence involves criminality.**”



The Creation of Rights

Herbert Spencer, Psychologist, Polymath ~ SGFG



“So alien to the truth, indeed, is the alleged creation of rights by government, that, contrariwise, rights having been established more or less clearly before government arises, become obscured as government develops along with that militant activity which, both by the taking of slaves and the establishment of ranks, produces status; and the recognition of rights begins again to get definiteness only as fast as militancy ceases to be chronic and governmental power declines.”

Disguising The Master

Herbert Spencer, Psychologist, Polymath ~ SGFG



“He feels that a fellow-man may be enslaved by imperious words and manners as well as by tyrannical deeds; and hence he avoids a dictatorial style of speech to those below him. Even paid domestics, to whose services he has obtained a right by contract, he does not like to address in a tone of authority. He seeks rather to disguise his character of master.”

Autocracy & Inferiority

Herbert Spencer, Psychologist, Polymath ~ SGFG

“Autocracy presupposes inferiority of nature on the part of both ruler and subject: on the one side a cold, unsympathetic sacrificing of other’s wills to self-will; on the other side a mean, cowardly abandonment of the claims of manhood. Our very language bears testimony to this. Do not dignity, independence, and other words of approbation, imply a nature at variance with this relation? Are not tyrannical, arbitrary, despotic, epithets of reproach? and are not truckling, fawning, cringing, epithets of contempt? Is not slavish a condemnatory term? Does not servile, that is, serf-like, imply littleness, meanness? And has not the word villain, which originally meant bondsman, come to signify everything which is hateful? That language should thus inadvertently embody dislike for those who most display the instinct of subordination, is alone sufficient proof that this instinct is associated with evil dispositions. It has been the parent of countless crimes. It is answerable for the torturing and murder of the noble-minded who would not submit—for the horrors of Bastiles and Siberias. It has ever been the repressor of knowledge, of free thought, of true progress.”

Government Psychiatry

Dr. Peter Breggin, Psychiatrist

“Organized psychiatry is not meeting the needs of the individual as much as **it is controlling the individual in the interest of ‘society’ in the form of the government or other social interests.**”

“The contemporary widespread diagnosing of children is a **subtler form of social control that suppresses children rather than providing them** with what they need to fulfill their basic needs in the home, school and family. Instead of reforming our educational system and improving family life, **we drug our children into more docile states.**

For more information about social control and youngsters see the Children’s section under Special Topics and Children’s section under Scientific Papers, and well as several of Dr. Breggin’s books, including Toxic Psychiatry, Reclaiming our Children, Talking Back to Ritalin, and the Ritalin Fact Book.”



Our Analysis of State Medicine

Pharmaceutical companies are granted government protection to isolate chemical molecules from nature and claim them as their own through patents.

To even get a pharmaceutical drug on the market, whether for cancer or otherwise, the drug company that manufactured it must file a new drug application with the FDA.

Though it's been on the record since at least the 1970s that cannabis targets and destroys cancer cells, the U.S. government officially regards the plant as being medically useless, which is why it's still "illegal" at the federal level.

The only thing that really differentiates the "alternative" treatments from the "conventional" methods with which most people are familiar is their recognized status: the former aren't officially "approved" by government.

Lawsuits can drive health policy, what a practitioner can and cannot do. Therefore, healthcare is not always about health, it can be about liability.

Can we trust the "science" when there are agendas?

HEALTH REVEALED

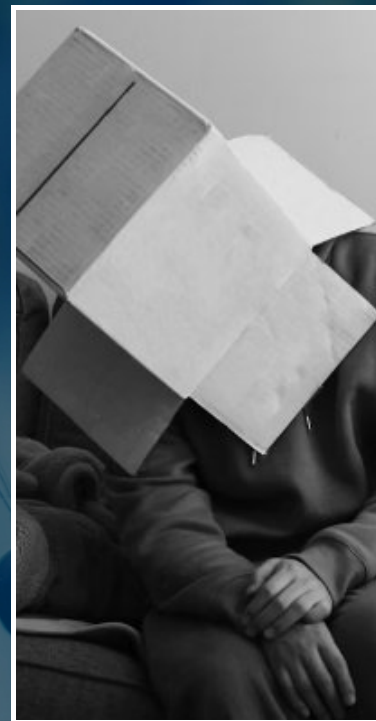
Part Four

More Statistics & Examples Of Statism

The Three Egos

Andrew Lobaczewski, Psychiatrist ~ Political Ponerology

“When three ‘egos’ govern - egoism, egotism, and egocentrism - the feelings of social links and **responsibility toward others disappear**, and the society in question splinters into **groups ever more hostile to each other**. When a hysterical environment stops differentiating the opinions of limited, not-quite-normal people from those of normal, reasonable persons, this opens the door for activation of the pathological factors of a various nature to enter in.”

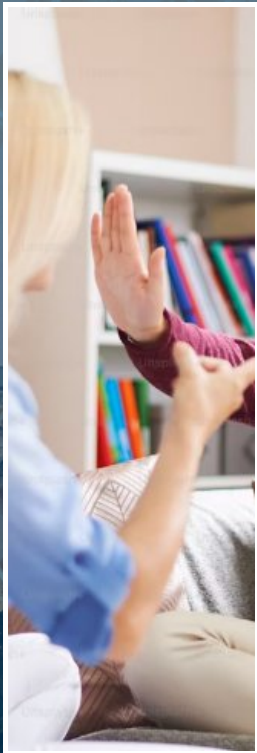


“Man has continued to evolve by acts of disobedience. Not only was his spiritual development possible only because there were men who dared to say no to the powers that be in the name of their conscience or their faith, but also his **intellectual development was dependent on the capacity for being disobedient.**”

— Erich Fromm, Psychologist

The Importance of Boundaries

Anonymous Writer ~ SGFG



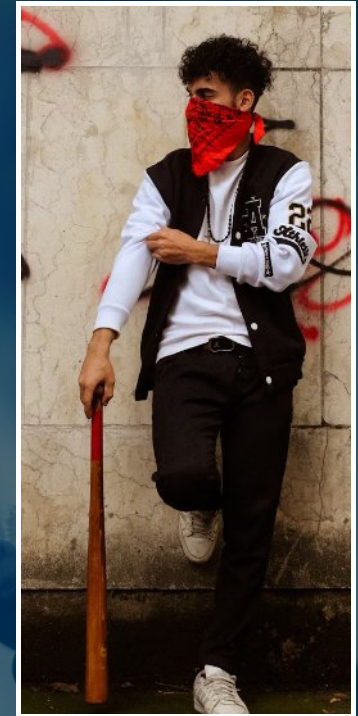
“Boundary-setting is a vital skill that ensures healthy relationships with others. Without healthy boundaries, we can either have such rigid boundaries that we don’t allow people to get close, or such non-existent boundaries that we give too much of ourselves to others. **Without effective boundaries, unhealthy, or even toxic, relationships can develop leading to severely impacted mental health and well-being.**”

“We as individuals have every right to set boundaries with every single relationship we have, and that **includes government... Why is it not okay for your friends and family to violate your boundaries but it is okay for government to do it?**” “Trauma has been used on us all large scale. Why? Because it scares people into dropping their boundaries. Why are we being scared into dropping our boundaries? So that we are easier to control. **Perhaps the ‘abuse of power’ is really just power, which is abusive by it’s nature.** The science of creating a slave - remove individuality and remove boundaries.”

The Biggest Bully

Cory Edmund Endrulat, William H. Douglas ~ SGFG

“A Bully is someone who dominates or pressures over another, with aggression often on a consistent basis as a means of coercion to get someone to do something... It is taught so that the student can properly identify what is Bullying, so that they will know how to avoid and handle it. It is to prevent being bullied or being the bully themselves. Bullying involves an abuse and of power, whether it be of a mental or physical expression. It is important to remember that the dominator could be more luring if you are trained to see them not as a bully, or you are raised into the condition. Furthermore, we could identify bullies in one area of our life, but we may fail to identify bullies going by another name... We must understand the mental lure used among all these dominators, seeing the actions for what they are, regardless of who they are or claim to be.”



Ending Bullying

Cory Edmund Endrulat, William H. Douglas ~ SGFG



“The most potent strategies against Bullies, is to **walk away if possible or find a way to stand up to them.** The goal is to be where a bully becomes someone who cannot bully you or anyone else, anymore... All these people can heal, when the disease is not fed. When the Bully becomes devalued in this way, so to promote equality and compassion, they are not any more or less special than their victims to ever dominate over them again. In other words, **since the dominator depends upon the victim, without the victim, they are deduced to nothing.** To reiterate, the best way to prevent bullies, is to turn the powerless victim into an empowered individual who exercises their self-ownership.”

The book details how this relationship is exactly parallel to government, and how “those who do wrong are almost always outnumbered.” The bully isn’t asked to bully less, or to just be nicer, but not at all. **“We can have compassion, but not if it’s being used against us because we tolerate too much.”**

Addiction To Politics

Nikola Pavkovic ~ SGFG

Politics “makes victims of innocent people, and turns them into servants for an irrational power over their will. It grows larger over time, as the victim is deceived that they ‘need’ more to be happy or secure.

As it grows, it becomes harder to stop, the victim creates ingrained patterns of behavior and justifications for their addiction, they will often fight like their life depends on it in order to satisfy the addiction.”

Relates to Stockholm Syndrome.

“just as ‘the right of the people to keep and bear arms shall not be infringed,’ so too ‘I will only smoke once a day.’ We have heard both lines before, shortly before it was proven false. All states hurt their population, even if they purport to protect them, so too are all addicts harmed by their addiction. Either directly, through physically harming the body of the victim, or indirectly, through destroying their well-being and prosperity, it is a harm. The longer the victim is addicted, the greater the damage, and the greater the withdrawal.”



The Solution Is The Problem

Nikola Pavkovic ~ SGFG


“The smoker feels irritable, and so he smokes and feels better— not realizing he is irritable because he is a smoker. So too, ‘citizens’ are poor, and so when the state ‘gifts’ them goods such as shelter or police, they feel their needs are somehow alleviated, not realizing it is the state which destroys wealth and promotes poverty. This substance, the state, has fascinating properties and effects on the society which is its victim. At once, it is a stimulant, causing activity where there otherwise shouldn’t be, like the rapid heartbeat of an economic boom and the seizure that is an economic bust. It is also a depressant, crushing activity and response where there otherwise would be, like the hampered breath of a centralized healthcare system, or the incontinence of a state environmental agency. As well, it is a hallucinogen, with the profound effect that the subject imagines a heartbeat of 300 beats per minute and gasping breaths to be a normal state of affairs, no matter how it harms or hampers them.” “for a time, those who depended on the state for healthcare will go without healthcare. For a time, those who depended on the state for protection will go unprotected. But a free society will reassert itself in good health, if given time to heal. As said previously, the longer the addiction goes on, the more painful the withdrawal is, as dependence has grown. Therefore, for the good of our society, the best course of action is that we release ourselves from this addiction immediately, and heal as soon as possible.”

Ex-Statist Testimonies

Cory Edmund Endrulat ~ TheLiberator.us/interview



Ex-Statist Compilation

 by Cory - Nature Is The Answer ·

Playlist · Public · 35 videos · 589 views

The Problem of Political Authority

Michael Huemer, Author, Professor

“We could explain our behavior by citing fear of punishment, habit, the drive toward social conformity, or a general emotional drive to obey whoever holds power. But none of those explanations is emotionally satisfying. Much more pleasing is the explanation that **we obey because we are conscientious and caring citizens, and we thus make great sacrifices to do our duty and serve our society.** Philosophical accounts of political authority seem designed to bolster just that image.”

The Problem of Political Authority

An Examination of the Right to Coerce and the Duty to Obey



Michael Huemer



Wearing Uniforms

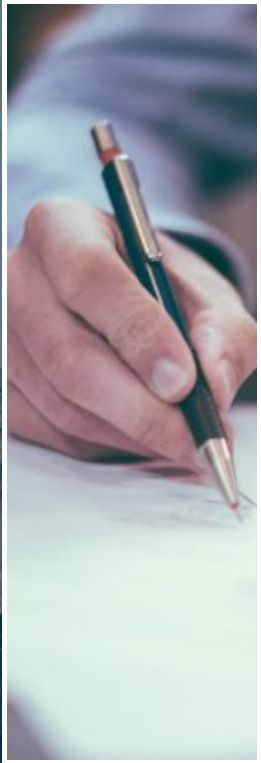
Michael Huemer, Author, Professor



Bushman 1988. The experiment involved having a woman tell people on the street to give a nickel to a motorist for a parking meter. **Subjects were more likely to comply when the woman wore an ambiguous uniform than when she was dressed in ordinary clothes.**

The Problem of “Legalese”

Michael Huemer, Author, Professor



“Legalese” is emotionless, lacking humanity. “What is the effect of this peculiar way of speaking and writing? First and most obviously, that laws and legal documents are frequently incomprehensible to ordinary people – one must hire a trained professional to interpret them. Our inability to understand the law may make us reluctant to question it, while the very incomprehensibility of the law confers an air of sophistication and superiority on both the law and the lawmakers. People tend to feel respect for things they cannot understand, as well as for the people who deal with those things. This sort of respect is important if one is trying to convince others to accede to one’s dominion... Normally, ordering harm to be imposed by force on other people would be a stressful occupation (whether or not the victims deserve to be harmed). The abstract, technical language helps the audience and the author forget that this is what is happening, and it drains away the emotional impact of issuing coercive threats against other people.”

Stockholm Syndrome

Michael Huemer, Author, Professor

“Stockholm Syndrome is named after an incident that occurred in Stockholm, Sweden, in 1973. A pair of bank robbers held four bank employees hostage for six days. During the ordeal, the **hostages bonded emotionally with their captors, came to side with the kidnappers against the police, and seemingly did not want to be rescued.** At one point, a hostage said that the robbers were protecting them from the police. On the last day, as the police used tear gas to force everyone out of the bank, the **hostages refused to leave without the kidnappers, fearing that if they did so, the police would shoot the kidnappers.** After the incident was over, the victims continued to sympathize with and defend the criminals.”



Facets of Stockholm Syndrome

Michael Huemer, Author, Professor



Involved in Stockholm Syndrome: “Emotional closeness to the kidnappers; Feelings of loyalty toward the kidnappers, which may continue long after the victims are freed; Adoption of the captors’ attitudes and beliefs; A perception of the captors as protectors and of outside forces trying to win the hostages’ release as a threat; Failure to take advantage of opportunities to escape; Gratitude toward captors for small kindnesses and for lack of abuse. Hostages often feel that they owe their lives to their captors; A tendency to deny or rationalize the captors’ acts of violence; Extreme sensitivity to the captor’s needs and desires.”

4 Precursors to Stockholm Syndrome

Michael Huemer, Author, Professor

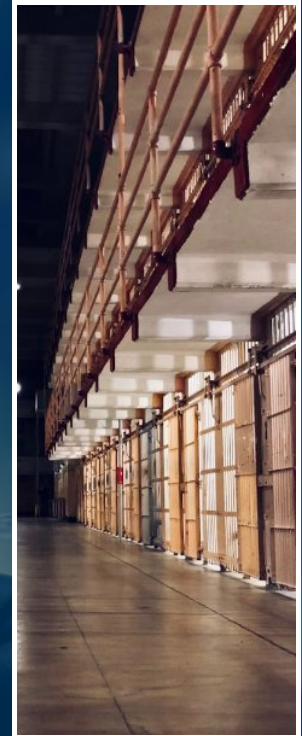
“First, the captor poses a credible threat to the life of the captive victim. Second, the victim perceives some form of kindness on the part of the captor. However, this ‘kindness’ might consist only in a relative lack of abuse or a failure to kill the victim. At one point during the Stockholm hostage crisis, one of the bank robbers was planning to shoot a hostage in the leg to make the police take his demands more seriously (the shooting never in fact occurred). At the time, the hostage who was to be shot thought that the robber was kind for planning only to shoot him in the leg and not to kill him. Third, the victim is isolated from the outside world and subjected only to the captor’s perspective. Fourth, the victim sees himself as unable to escape.” Huemer explains how **each of these precursors are used by governments.**



Stockholm Syndrome

Michael Huemer, Author, Professor

“Human beings can also suffer from cognitive illusions, in which things appear to the mind (non perceptually) otherwise than as they are. For instance, a medical procedure with an 80 percent success rate sounds better to most people than a procedure with a 20 percent failure rate. This difference has been shown to make a difference to people’s practical judgments about realistic situations. (Tversky and Kahneman 1981) One species of cognitive illusion is of particular interest to us here: that of **moral illusions. These are cases in which we have a systematic tendency to see something as right (or wrong) when in fact it is not.** Throughout history, our forebears have been subject to widespread moral illusions – for instance, that women were inferior to men or that dark skinned people were inferior to light-skinned ones. **The suggestion that we are still subject to some moral illusions today should therefore surprise no one.**”



Authoritarian Mindsets

Bob Anthony Altemeyer, Psychologist

Authoritarian Followers:

Submission: High degree of submission to authorities.

Aggression: Willingness to act aggressively in the name of those authorities.

Conventionalism: Strong adherence to societal conventions and norms.

Authoritarian Leaders:

Dominance: Desire to dominate others and maintain control.

Manipulation: Use of manipulation and deceit to achieve their goals.

Psychological Traits:

Conformity: High levels of conformity and resistance to change.

Prejudice: Tend to hold prejudices against various out-groups.

Cognitive Style:

Simplistic Thinking: Preference for black-and-white thinking and simple solutions to complex problems.

Resistance to Evidence (Cognitive Dissonance)



The Dark Triad in Psychology

Three Interconnected Negative Personality Traits ~ Delroy L. Paulhus

Narcissism: Entitled self-importance, arrogance, and a need for admiration.

Machiavellianism: Strategic manipulation, deceit, and a focus on self-interest.

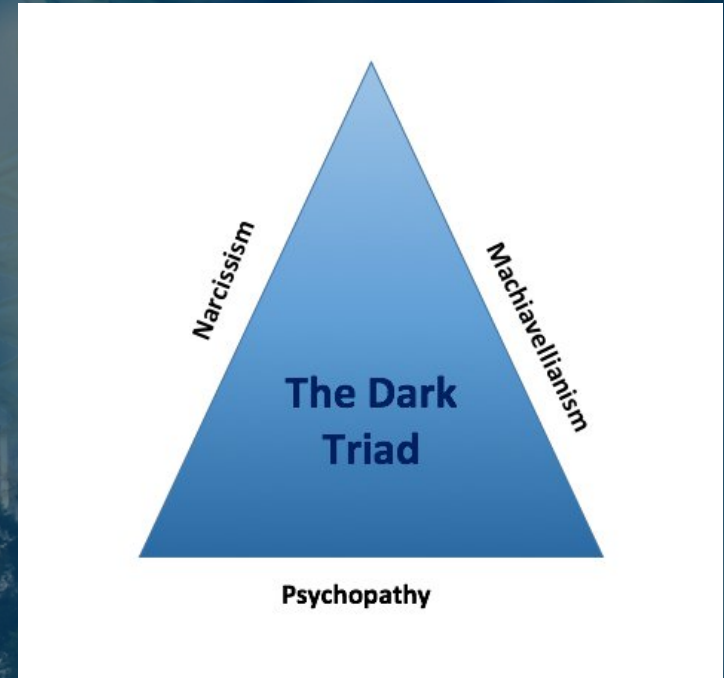
Psychopathy: Callousness, lack of empathy, impulsivity, and antisocial behavior.

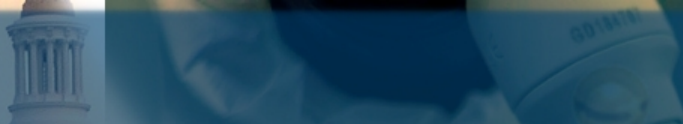
Power and Control: Individuals with Dark Triad traits often seek positions of authority to exert control and achieve personal goals.

Leadership: They may be effective in leadership roles due to their manipulative and strategic behaviors, but can also be exploitative and harmful.

Manipulation: These individuals can undermine colleagues and exploit relationships for personal gain.

Emotional Coldness: Lack of empathy and remorse can lead to harmful and unethical decisions.





SOCIOPATH	NARCISSIST	PSYCHOPATH	MACHIAVELLIAN
is made	is made	is born	is born
emotional	emotional	non-emotional	non-emotional
inclined to crime	not inclined to crime	not inclined to crime	inclined to crime
feels remorse	doesn't feel remorse	doesn't feel remorse	doesn't feel remorse
violence is pleasure	entitled to be violent	violence is power	violence is necessary
human hater	emotionally shallow	emotionally inept	emotionally calculated
	selfish		
knows he does wrong	doesn't care to do wrong to others	doesn't feel difference between right and wrong	knows he done wrong, but fails to acknowledge it
violent, erratic, rational	visceral, erratic, irrational	cold, calculated, logical	cold, calculated, rational
emotionally unstable	emotionally unstable	emotionally stable	emotionally stable
can suffer psychosis	can suffer psychosis	can't suffer any psychosis	can suffer psychosis
lower IQ	average IQ	higher IQ	higher IQ
frequent long rage attacks, ability to recognise all emotions	passive-aggressive display of the rage, ability to recognise emotions	pretends rage, ability to mimic rage attacks and all emotional patterns	no display of rage, manipulative, no display of any emotions, can't recognise emotional patterns
impatient.	impatient.	patient.	patient.

Moral Injury & The Bystander Effect

Ashley Grogg, MSN-RN

Moral Injury is when an individual experiences a situation that goes against their moral beliefs and causes guilt and shame.

The bystander effect, or bystander apathy, is a social psychological theory that states that individuals are less likely to offer help to a victim in the presence of other people.

“When you get that punitive measure for taking that extra step and doing what’s right and you don’t stand up and say ‘no, this is wrong’ and you don’t help create change, you fall into those habits and those patterns. And your moral injury just continues to grow and grow. Because you’re not living in congruence with your beliefs.”

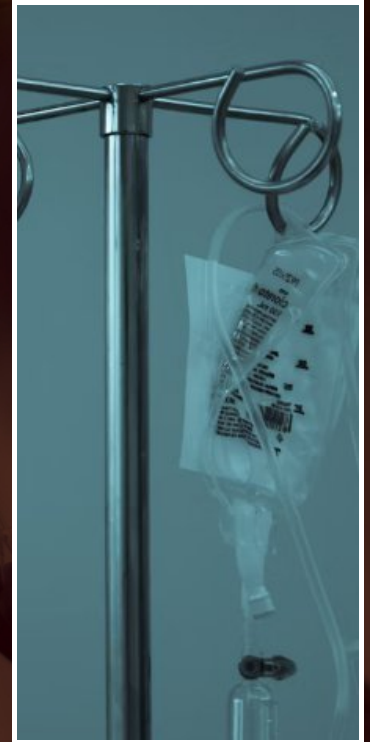
“You have to decide, am I going to buck the system and risk losing everything or am I going to sit down, shut up and do the best I can and make changes in the little areas that I can? And that’s what I hear a lot of people do. But what eventually happens is, they either break and separate and give up completely, or they double down on these thoughts or beliefs.”



Leaving Western Medicine

Ashley Grogg, MSN-RN

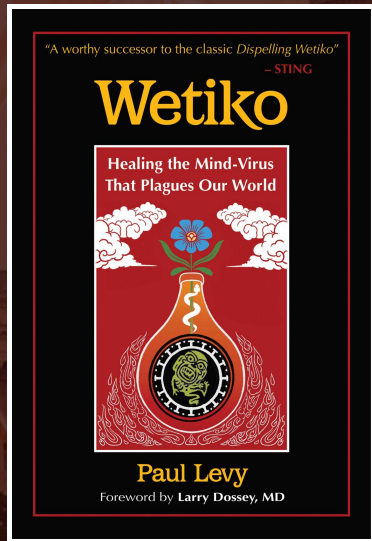
“Here I am, I’ve left western medicine because it was sucking my soul out. And I thought it was just burnout. But it was moral injury... The part that really bothered me was that I was constantly putting bandaids on people’s problems and we weren’t doing any prevention. We were just helping them limp along until the next time. And a lot of that pain, the guilt, the shame, the resentment, the self-loathing, it was not by other people. It came from me. It came from my own conscience grating on me.” “In health, we have to remember that it’s our duty to share with the person the knowledge that we have, give them the best direction that we can, encourage them and empower them to seek out more information if they’re not comfortable with what we’re giving them. And what happens after that is under their control,” “I think we’ve gotten so lazy and comfortable and dependent on protocols and prescriptions that we forget the creativity that goes into problem solving and what it really takes to coexist. It’s not just about bowing down and bending over backwards to the other person. It’s about a mutual respect... It’s that authenticity in relationships that forms trust.”



Wetiko & Conscience

Paul Levy, Tibetan Buddhist Practitioner

A contagious psycho-spiritual disease (Mass Psychosis), termed "wetiko," manifests as a collective psychosis affecting humanity. This mind-virus operates through unconscious blind spots, leading individuals to act against their best interests, creating a "sickness of the spirit." The normalization of collective madness makes it difficult for individuals to recognize the psychosis. Many fail to see the signs of wetiko, mistakenly believing that it would manifest in overtly chaotic behaviors. Wetiko embodies insatiable greed and exploitation, consuming resources without reciprocity. It distorts perceptions, leading individuals to see their own pathologies in others, fostering polarization and fear. The roots of wetiko lie within the human psyche, reflecting our inner conflicts. The disease thrives on our disconnection from true self and agency, making us susceptible to manipulation. Recognizing wetiko's influence can lead to empowerment and healing. The epidemic serves as a catalyst for evolution, urging humanity to awaken to its intrinsic creative power and interconnectedness. Compassion emerges as a key antidote to wetiko, fostering awareness of the dreamlike nature of reality and promoting unity and healing within the collective consciousness.



Good Science vs Great Science

Eric Weinstein, Ph.D

Good science: Careful, modest, statistically rigorous.

Great science: Often borders on irresponsible, crosses "adaptive valleys." It isn't just "good science turned up to 11." It may involve saying wrong things before they're right. It can include **creativity, bravery, and unconventional methods.** It is difficult to teach rules for great science, and the current scientific environment may stifle great discoveries. **We need to embrace elitism based on ability, not background; allow eccentricities in truly extraordinary minds; foster environments for "Hail Mary" attempts in science; communicate science's power and frustrations honestly.**



The Decline of Courage

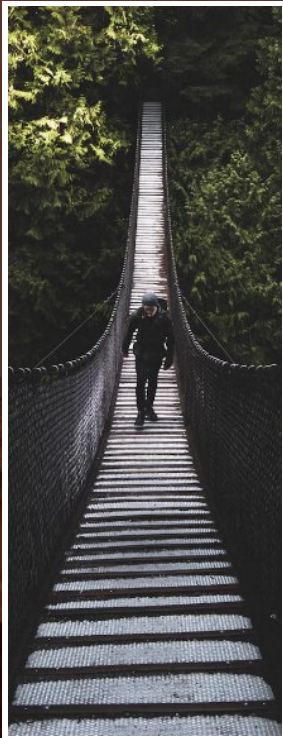
Academy of Ideas

There is an increasing acceptance of authoritarianism due to individual powerlessness and anxiety, leading to the recent acceleration towards totalitarian rule in some Western countries. Lack of courage is the primary enabler of this trend. Factors Contributing to Conformity include: Emphasis on social validation, Social media dynamics, education system promoting majority rights over individual rights. These factors manifest as: blind obedience to rules, failure to differentiate between morality and legality, desire to enforce conformity on others. Dangers include: Potential for a "continuum of destruction" (Ervin Staub), historical examples of gradual progression towards mass persecution. We must have willingness to face risks to stand up for truth, freedom, and justice.



Acceptance of Authority

Rollo May, Psychologist



“Authoritarianism in religion and science, let alone politics, is becoming increasingly accepted, not particularly because so many people explicitly believe in it but because they feel themselves individually powerless and anxious. So what else can one do...except follow the mass political leader...or follow the authority of customs, public opinion, and social expectations...?” “The opposite to courage...in our particular age, is automaton conformity.” “...our particular problem in the present day...is an overwhelming tendency toward conformity... In such times ethics tend more and more to be identified with obedience. One is “good” to the extent that one obeys the dictates of society... It is as though the more unquestioning obedience the better...But what really is ethical about obedience? If one’s goal were simple obedience, one could train a dog to fulfill the requirements very well.” “The hallmark of courage in our age of conformity is the capacity to stand on one’s own convictions...”

Valuing Social Conformity

Stanley Feldman, Professor & Ervin Staub, Psychologist

“...people who value social conformity... support the government when it wants to increase its control over social behavior and punish nonconformity...valuing social conformity increases the motivation for placing restrictions on behavior...the desire for social freedom is now subservient to the enforcement of social norms and rules. Thus, groups will be targeted for repression to the extent that they challenge social conformity.” “One psychological consequence of harm-doing is further devaluation of victims... people tend to assume that victims have earned their suffering by their actions or character.” “How does harmful behavior become the norm?...Doing harm to a good person or passively witnessing it is inconsistent with a feeling of responsibility for the welfare of others and the belief in a just world. Inconsistency troubles us. We minimize it by reducing our concern for the welfare of those we harm or allow to suffer. We devalue them, justify their suffering by their evil nature or by higher ideals. A changed view of the victims, changed attitude toward that suffering, and changed self-concept result.”



The Psychology of Totalitarianism

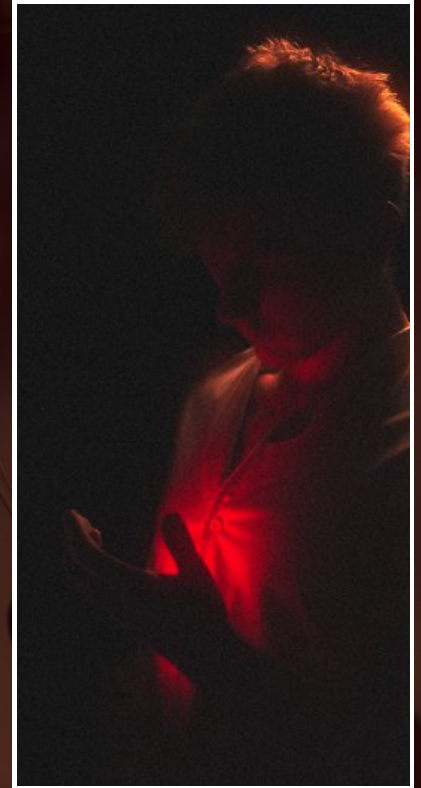
Mattias Desmet, Psychologist

Mass Formation: A type of collective hypnosis where individuals lose their ethical self-awareness and critical thinking abilities.

Corruption of Science: Desmet argues that scientific research has been compromised by errors, biases, and even fraud, leading to a distorted reality.

Mechanistic Ideology: This hidden ideology governs our lives, contributing to social isolation, mental suffering, and a lack of meaning.

Totalitarianism: Desmet links the rise of totalitarian regimes to societal conditions like loneliness, free-floating anxiety, and a consistent crisis narrative that exploits these feelings.



Totalitarianism & Technocracy

Mattias Desmet, Psychologist

Main factors that link the two: The belief that human intellect can guide society, aims to create utopian society led by experts, subordinates individual to collective, manifested in Nazism and Stalinism historically, present as undercurrent in modern society, appeals through promise of artificial paradise, imposes control based on anxiety and necessity, pushes for technological solutions and control, presents itself as pinnacle of rationality and science, ignores human need for privacy and autonomy, fails to account for complex or interconnected nature of reality, contrasts with mystical views of science's founders. The alternative is accepting uncertainty, fostering creativity and individuality.



The Dislocation of Power

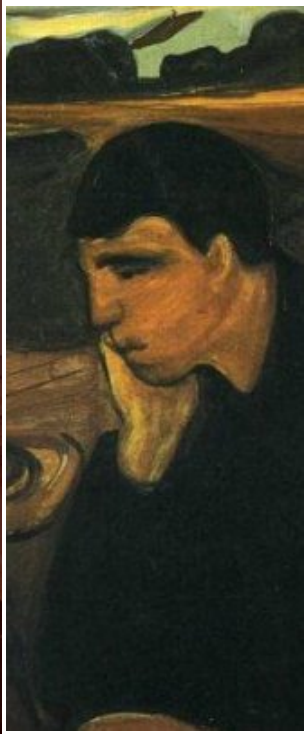
Saul Newman, Lacanian Psychoanalysis

Newman argues that power is not centralized but spread throughout society (everyday interactions, social norms and various institutions, not just laws or government), influencing various aspects of life, including individual psychology. Lacanian psychoanalysis suggests that our identities are constructed through language and power relations. Understanding this can help therapists address issues related to identity and self-perception. By uncovering the unconscious mechanisms of power (fears and desires), therapists can help individuals recognize and challenge the internalized norms and beliefs that may be contributing to their psychological distress. This perspective can empower clients by helping them see how their personal struggles are connected to broader social and political structures, fostering a sense of agency and potential for change.



Lacanian Psychoanalysis Insights

Duane Rousselle, Sociologist



Melancholia is not just a psychological condition but a profound realization that one never truly existed in the world as it is. This sense of non-existence fuels a desire for radical change, as revolutionaries seek to create a world where they can truly exist. Drawing from Lacanian psychoanalysis, melancholia is seen as a state of subjective destitution, which paradoxically empowers individuals to challenge and transform existing social structures. True revolutionary change requires confronting and embracing the chaotic, unstructured aspects of reality, breaking free from conventional structures.

The Mass Psychology of Fascism

Wilhelm Reich, Psychoanalyst, Psychiatrist

His book was burned by Nazis, it also expelled him from the International Psychoanalytical Association, got him kicked out of communist parties in the Soviet Union, also had all his books burned from the FDA in the USA. His findings: Sexual repression and symbolism fuels authoritarian ideologies; Strict family structure reinforces authoritarian attitudes; Authoritarianism exploits irrational fears and desires in masses; Authoritarianism linked to rigid personality structures; Economic and sexual frustration breed authoritarian tendencies; Authoritarianism offers illusory sense of power to the powerless; Mysticism and nationalism used to manipulate emotions. He urges the “little man” to recognize his own power and potential. Reich believes that by understanding and overcoming their internalized oppression, individuals can reclaim their autonomy. He also details the concept of “character armor,” which refers to the defensive mechanisms people develop to cope with emotional pain and societal pressures, which can lead to authoritarianism. “The millenary subjugation of impulsive life created the ground for the psychological fear of the masses to the authority and the submission to it, for an incredible humility, on one side, and a sadistic brutality, on the other side”

Repressive Desublimation

Herbert Marcuse, Sociologist

Authoritarian systems allow certain forms of pleasure or self-expression, but in a way that ultimately reinforces their power. This controlled release acts as a safety valve, preventing more substantial forms of dissent. While people may feel they have various freedoms (e.g., consumer choices, sexual liberation), these often distract from more meaningful political and economic freedoms that remain restricted. The abundance of consumer goods and entertainment options keeps the population distracted and content, reducing the likelihood of questioning the system or engaging in political activism. By providing outlets for desires and frustrations, the system reduces the buildup of tension that might otherwise lead to rebellion. People feel less need to challenge authority when their immediate desires are somewhat satisfied. The constant pursuit of pleasure and consumption leaves little time or energy for deeper reflection on societal issues. This intellectual apathy benefits authoritarian systems by creating a more docile population. The illusion of freedom created by repressive desublimation helps maintain the existing power structure. People are less likely to demand change when they believe they already enjoy significant freedoms.



The Great Refusal

Herbert Marcuse, Sociologist

Collective memory and disobedience can lead to societal change (remembering past struggles and injustices). Also, the concept of the “Great Refusal,” a rejection of the existing social order in favor of a more humane and liberated society. This is to take place with the help of imagination. **“Imagination, phantasy itself, retains the truth of the Great Refusal, or, positively, the truth of the alternative. Imagination envisions the reconciliation of the individual with the whole, of desire with realization, of happiness with reason.”** Outsiders or the underprivileged are catalysts for this.



Moral Outrage

Barrington Moore Jr., Sociologist

Moore argues that a sense of moral indignation, rather than mere material deprivation, often drives people to rebel against perceived injustices. People often tolerate authority based on an unspoken agreement that rulers will provide certain benefits or protections. (Implicit Social Contract) When this perceived contract is broken, it can lead to unrest. People internalize and rationalize hierarchical structures, often through cultural norms, tradition, or belief systems. Collective hardships can create a strong sense of community and shared identity, which can be a powerful force in social movements. People's ideas about what's just or unjust are shaped by cultural and historical contexts, influencing their responses to social conditions. Individuals often develop psychological mechanisms to rationalize or accept unfair social structures, especially if they benefit from them. Rapid shifts in social or economic circumstances can disrupt people's sense of normalcy and expectations, potentially leading to unrest. People are more likely to revolt when they believe better alternatives exist and are achievable, highlighting the role of imagination in social change. "The kings, new and old, abide by no contract with their subjects. They kill their own subjects, each other's subjects, and on occasion, each other. And they all do it in the name of a 'public interest,' 'a welfare' about which there is no agreement and which threatens to turn into a nightmare."



Justifying Ideology

Barrington Moore Jr., Sociologist



In highly stratified societies, ruling classes may develop a mindset that dehumanizes lower classes, making it easier to justify violence against them. Systems of privilege can create psychological defenses in beneficiaries, leading them to rationalize or ignore systemic violence. The experience of arbitrary power can create a psychology of fear and compliance in subjected populations. Rapid social change can lead to a sense of anomie or normlessness, potentially lowering psychological barriers to violence. Ideologies that emphasize purity, whether racial, political, or religious, can psychologically prepare people to accept or participate in violence against "impure" elements.

Societal Norms As The Problem

Otto Gross, Psychoanalyst, Anarchist



Gross was called a “twin brother” by Carl Jung, and he was an early disciple of Sigmund Freud. Gross believed that **societal norms and repression were the root causes of mental illness**, a stance that put him at odds with more conservative figures in the field. This professional isolation meant that Gross had fewer opportunities for collaboration, funding, and recognition, which significantly impacted his financial stability. He stated **“the inestimable future of psychoanalysis as the very soul of tomorrow’s revolutionary movement.”** Gross believed that **“[w]hoever wants to change the structures of power (and production) in a repressive society, has to start by changing these structures in himself [sic] and to eradicate the ‘authority that has infiltrated one’s own inner being’”** (Sombart, 1991, cited in Heuer). Gross saw that the unconscious mind harbors repressed values and potentials, and these are often suppressed by authoritarian structures and education. **Repressed values, when brought to consciousness, can challenge and subvert established norms.** This process can lead to revolutionary thinking and actions.

STATISM DIAGNOSED

Part Five

More Statistics & Examples Of Statism

Man's Search for Meaning

Viktor Frankl, Psychologist, Neurologist

Frankl's experiences in Nazi concentration camps highlight the extreme authoritarian control exerted over prisoners. The dehumanizing conditions and loss of personal freedoms illustrate the psychological impact of living under an authoritarian regime. Frankl's psychotherapeutic method of Logotherapy focuses on finding meaning in life, even in the face of suffering. Prisoners typically experienced shock, apathy, and disillusionment. Frankl argues that the primary human drive is to find meaning in life, which can be achieved through work, love, and suffering. **Even in the most oppressive conditions, individuals can choose their attitude and response, have responsibility and find meaning in their experiences. Finding purpose can help individuals endure and overcome extreme hardships.**



Liberation Psychology

Ignacio Martin-Baro, Psychologist

Authoritarian regimes use psychological tactics to maintain control and suppress dissent. Individuals often internalize oppression, accepting and justifying their subjugation. **“Normal abnormality,”** is what he calls for how oppressive conditions can become so ingrained in society that they are seen as normal, even though they are harmful. We Must: Uncover and challenge the ideologies that support authoritarianism; Help people recognize social and psychological mechanisms that perpetuate oppression. He shares **the concept of Conscientization, inspired by Paulo Freire, which focuses on raising awareness among oppressed populations about their social conditions.** It is essential for fostering resistance and promoting social change. He advocates for a psychology rooted in the experiences and struggles of marginalized communities, with the aims to empower communities to challenge authoritarian structures and reclaim their agency.



Societal Transformation

Ignacio Martin-Baro, Psychologist

Martin-Baro argued that to address mental health problems effectively, **society itself must be transformed to overcome these oppressive conditions.** He emphasized that psychologists and mental health professionals cannot ignore the impact of these difficult contexts on mental health. If they do, they risk becoming complicit in perpetuating the social injustices that contribute to these mental health issues. In essence, **Martín-Baró is advocating for a more socially aware and activist approach to psychology, where professionals work not only to treat individuals but also to change the societal conditions that harm mental health.**



6 Values Of Liberation Psychology

A Growing Field To Fight Authoritarianism

- 1. Awareness:** The conscious recognition of social injustices and the psychological impact of oppression. It involves understanding how systemic inequalities affect mental health and behavior, and fostering a critical consciousness among individuals and communities.
- 2. Critical Realism:** The philosophical stance that acknowledges the existence of an objective reality while also recognizing that our understanding of this reality is influenced by social, cultural, and historical contexts. It emphasizes the importance of critically examining the structures and ideologies that shape our perceptions.
- 3. De-ideologization:** The process of uncovering and challenging dominant ideologies that perpetuate oppression. It aims to reveal the hidden power dynamics and biases within societal norms and beliefs, promoting a more equitable and just perspective.
- 4. Social Orientation:** The importance of community and collective well-being, not just looking at the individual. How is the social state of humanity? How do people view themselves and others? It advocates for social change and the empowerment of oppressed groups.
- 5. Focus on the Oppressed:** The needs and perspectives of the oppressed and marginalized should be listened to.
- 6. Methodological Eclecticism:** The use of diverse and flexible research and intervention methods. It encourages the integration of various approaches and techniques to address complex social issues effectively, adapting to the specific needs and contexts of the oppressed.

Applications of Liberation & Critical Psychology

Maritza Montero, Christopher Sonn, Lillian Comas-Diaz, Edil Torres Rivera, Dennis Fox, etc.

Community Approaches Include: Empowerment Programs, Grassroots Movements, Participatory Action Research (PAR)

Therapeutic Approaches Include: Trauma-Informed Care, Group Therapy, Resilience Building

Educational Programs Include: Critical Pedagogy (critical thinking, awareness), Civic Education (natural rights), Workshops and Seminars

Media and Communication Approaches Include: Awareness Campaigns, Storytelling, Social Media Activism, Case Studies (examination of successful resistance movements and their psychological strategies, how authoritarianism is resisted in various cultural and political settings, highlighting universal principles of liberation)



Pedagogy of the Oppressed

Paulo Freire, Philosopher, Liberation Psychology

What are Pedagogy Approaches?

Constructivist

Collaborative

Integrative

Reflective

Inquiry-based Learning

Education must empower the oppressed to regain their humanity and achieve liberation. **Conscientização or “Critical consciousness” enables the oppressed to recognize and challenge their oppression. We should use the dialogical method, a dialogue between teacher and student, fostering mutual learning and critical thinking.**

Traditional education treats students as empty vessels (banking model) to be filled with knowledge, reinforcing oppression. **He shares the concept of praxis: reflection and action are essential for transformative education and social change.** Similarly,

Psychologists Mary Watkins and Helene Shulman detail how individual wellbeing is linked with social transformation, how we need to create real educational environments, tap into historical (collective) memory, using helpful modalities: Community Healing Circles, Narrative Therapy or Dialogical Approach (Bridging divides), PAR or CBPR, Activism/Advocacy, Expressive Arts

The Authoritarian Dynamic

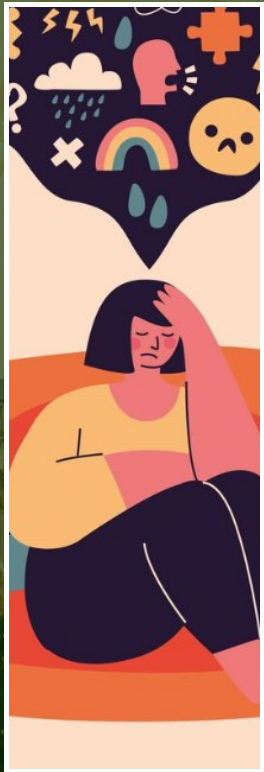
Karen Stenner, Psychologist

Authoritarianism: A psychological predisposition towards order, conformity, and security. She conducted several experiments for her findings. Heightened Threat Perception = Greater support for strong leadership, stricter laws, desiring punitive measures and having intolerance against out-groups. Older individuals and those with lower educational levels, are more likely to exhibit authoritarian tendencies when faced with societal threats. Interviews with extreme authoritarians revealed a deep-seated need for order and security, often stemming from early life experiences and socialization. Interviews with extreme libertarians, on the other hand, emphasized the value of individual freedom and diversity, even in the face of societal threats. Intolerance is rooted in authoritarianism, leading to racism, political intolerance, moral intolerance, and punitiveness; it is found to be a universal predictable response to perceived threats among those with authoritarian predispositions. Authoritarian attitudes are activated by societal threats, which includes public dissension and loss of confidence in leaders.



Psychology of Authoritarianism

The Oxford Handbook ~ Karen Stenner, Jonathan Haidt



Political and structural factors create identity uncertainty and economic instability, leading to stronger support for populist leaders who exploit these uncertainties. People with the strong needs for security and certainty want a “protector,” which is commonly used by populist and authoritarian leaders. People with submission, aggression and conventionalism more likely see authority as inherently moral. Authoritarian leaders exploit uncertainty by offering simple, clear-cut identities and solutions, thus attracting support. Group identity and intergroup conflict can heighten feelings of in-group loyalty and out-group hostility, which authoritarian leaders can manipulate. Societies with strong hierarchical structures and collectivist values may be more accepting of authoritarian rule. People rationalize (cognitive dissonance) inequalities and injustices by believing that the system is fair and legitimate, even if it disadvantages them. Preference for hierarchy or social domination (Identified as SDO) is differentiated from obedience and submission to authority and usage of violence (Identified as RWA). “Authoritarian Personality:” A personality type characterized by rigid adherence to conventional values and submission to authority figures. Studies identified traits like rigidity, submission to authority, and aggression towards out-groups as characteristic of the authoritarian personality. (Also backed by the work of Eduardo Colombo and Adorno)

Somatherapy, "Anarchist Therapy"

Roberto Freire, Psychiatrist, Anarchist; G. Ogo, Drica Dejerk

Soma is a type of group therapy inspired by Wilhelm Reich, that was developed especially for people who have experienced slavery, been tortured, and/or currently live under the control of repressive governments. **The goal of SOMA is to awaken people to their natural access to freedom and fulfillment. Freire is explicitly anarchist in his therapy, challenging people involved in its therapy and psychotherapists as a whole, to refuse conformism and submission.** Soma was created as a combination of play, response, reflection, experimentation, and challenge – everything taking place within a cohesive group setting in order to facilitate honest, independent character growth. **He mentions that there are "radicals" who scream or fight but don't do anything. If we want change, we must change the individuals.**



Somatherapy, Components

Roberto Freire, Psychiatrist, Anarchist; G. Ogo, Drica Dejerk



Soma focuses on group dynamics to foster creativity and emotional freedom. Exercises emphasize the relationship between physical movement and emotional expression. Capoeira Angola: Integrates this martial art to enhance physical and emotional resilience. Having its roots in African rituals, in Brazil it was shaped through centuries by the resistance against slavery and oppression – it wasn't until the 1930s that capoeira ceased to be persecuted as a felony under Brazilian law. By playing capoeira angola, slaves in Brazil would not only prepare themselves to fight their oppressors by strengthening their bodies, but also, by reaffirming their vivacity, would reconnect with the life force that slavery and domination intended to crush.

Massaging The Muscular Armor

Roberto Freire, Psychiatrist, Anarchist; G. Ogo, Drica Dejerk

Freire decided capoeira angola was best suited for Soma because it is a more playful style, in which the practitioners maintain a more relaxed posture, doing movements closer to the ground, engaging the entire body more equally, and therefore offering a complete bioenergetic exercise that “massages” the players’ muscular armor. As postulated by Reich, the muscular armor is the chronic rigidity in the body that prevents the full circulation of the bioenergy or orgone. Reich argued that the muscular armor and the character armor are the same, meaning that behavioral and emotional patterns can be affected through action on body rigidity and vice versa. Reich realized that neurosis is located not only in one’s mind, but also in his/her body. Freire created more than 40 exercises that are organized in meaningful order and sequence.



Bioenergetics & Bioelectricity

Roberto Freire, Psychiatrist, Anarchist; G. Ogo, Drica Dejerk

In the first stages of the therapy, the exercises have a more introductory nature; as the therapy unfolds, they will have stronger bioenergetic effects and will explore more deeply the participants' behavior and character armor. Bioelectrical variations associated with different emotional states and sensations have even been measured in the skin – this is called the psychogalvanic reflex. For that reason, for most Soma exercises it is better to wear light clothing. It does not deal with traumas of the past, but it does deal with their manifestations in the present, through the situations experienced during the exercises and everyday life. Freire understands that one of the many problems that people have is related to inability to define what they want and like. He believes that spontaneous self-regulation is achieved by the search for pleasure and by the discovery of each person's own unique originality. Children know how to interact in this manner instinctively, but as we grow up we tend to lose that ability by becoming inhibited, serious, or simply formal—you could meet and chat with people for years without ever feeling as connected to them as you did after such interactions.



Overview of Somatherapy

Roberto Freire, Psychiatrist, Anarchist; G. Ogo, Drica Dejerk

Somatherapy is shared in a 50-minute Documentary where Nick Cooper traveled to Rio de Janeiro, Salvador, Bahia and São Paulo. Duration: Typically lasts 1.5 years with frequent sessions.

Somatherapy includes: Capoeira classes, study sessions, social activities, and group trips. Group

Size: Typically consists of 10-15 participants. Sessions: Held multiple times a week, each lasting several hours. Roles: Participants take on different roles within the group to explore various aspects of their personalities and social interactions. Physical Training: Regular capoeira classes focus on developing agility, strength, and coordination. Rituals and Music: Incorporates traditional music and rituals of Capoeira Angola to create a sense of community and cultural connection.

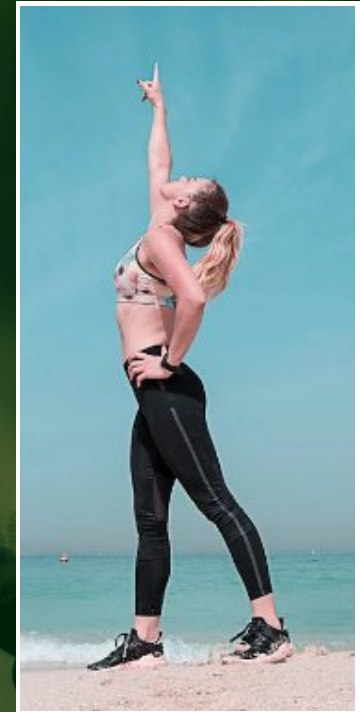
Symbolism: The movements and interactions in capoeira are used as metaphors for personal and social struggles. Reichian Exercises: Includes breathing techniques, body movements, and expressive exercises to release emotional blockages (bioenergetics). Artistic Activities:

Encourages participants to engage in various forms of artistic expression, such as painting, writing, and theater. Improvisation: Uses improvisational techniques to help participants explore and express their emotions spontaneously. Community Building: Organizes social events and group trips to strengthen bonds among participants. Personal Growth: Participants often report increased self-awareness, emotional resilience, and a sense of empowerment. Social Awareness: Encourages a deeper understanding of social dynamics and a commitment to social justice.

Exercise as Expression of Freedom

G. Ogo, Drica Dejerk

Philosopher Plato said “You can learn more about a man in an hour of play, than in a year of conversation.” A lack of movement can lead to depression, with the opposite also being true. For example, **if we feel bad emotionally or psychologically we may have a hard time physically supporting other people.** The meaning of Soma as said by Hanna Thoma: it is the totality of what constitutes the human being. It’s the indivisible and non-hierarchical unity of the person’s body and mind, genes and environment, emotions, memories, expectations, desires, culture, social behaviors, relationships, and actions that makes up a person at every moment. It’s a holistic concept that rejects traditional dualities and dichotomies. Somatherapy, therefore, is in contrast with psychotherapies that deal with only the psyche. **According to the principle of irritability, all life forms (from unicellular organisms to animals) react in similar ways to external stimuli. In general, a pleasant or beneficial stimulus, such as a favorable temperature or chemical agent, nourishment, light, etc, causes the organism to expand, whereas a negative stimulus causes the organism to contract.**



Exercise, Presence & Freedom

G. Ogo, Drica Dejerk



Based on studies of human perception, Dr. Frederick Perls, precursor of Gestalt Therapy, sustained the fundamental significance of living perceptually alert to the present moment. **Perls believed that the unmediated perception through the senses allows the spontaneous and natural mechanism of self-regulation. Rational abstraction prevents this spontaneity from occurring and creates another mechanism that is alienation and self-censorship through acceptance of external values and judgments (coming from the family, society, etc.), which are settled in the conscious and unconscious.** For authoritarian individuals, it is common to have a physical armoring that develops characterized by a tightening and constricting the musculature. It is apparently a natural defense mechanism of self-protection when living under prolonged states of repression/oppression. **The main characteristic of play: that it is free, is in fact freedom.** (Huizinga, Johan H. Homo Ludens: a Study of the Play-Element in Culture. Boston: The Beacon Press. 1950)

<http://www.abdn.ac.uk/~src266/body2body.pdf>

NON VIOLENT COMMUNICATION by Marshall Rosenberg (summary by Joy Ming)

The 4-part Nonviolent Communication Process

Clearly and honestly expressing HOW I AM without blaming or criticizing / Empathetically receiving HOW YOU ARE without hearing blame/criticism

focus on specific behaviors from your own perspective

1 OBSERVATIONS

what you SEE, HEAR, REMEMBER, IMAGINE (free from any evaluation) that does or does not contribute to your well being

distinguish between what we feel and who we think we are / how we think others react and behave towards us.

2 FEELINGS

How you feel (emotion, not thought) in relation to what you observe

What others say and do may be the stimulus but never the cause of our feelings. the cause is

if we don't understand and value our needs, others might not either

3 NEEDS

What you need/value (not a preference or specific action) that contributes to your feeling

What we choose to receive what others say/do / our particular needs & expectations at that moment

Use positive action language - clear, concrete to reveal what we really want.

Clearly requesting what would enrich my life, without demanding / Empathetically receiving what would enrich your life, without hearing demands

4 REQUESTS

Concrete actions you would like to be taken.

Empathy lies with our ability to be present

Listen with your whole being

No matter what others say, we only hear what they are (1) observing, (2) feeling (3) needing (4) requesting

SELF judgements, like all judgements, are tragic expressions of unmet needs

DON'T DO ANYTHING THAT ISN'T PLAY

With every choice you make, be conscious of what need it serves. We want to take action out of the desire to contribute to life, rather than out of fear, shame, or obligation.

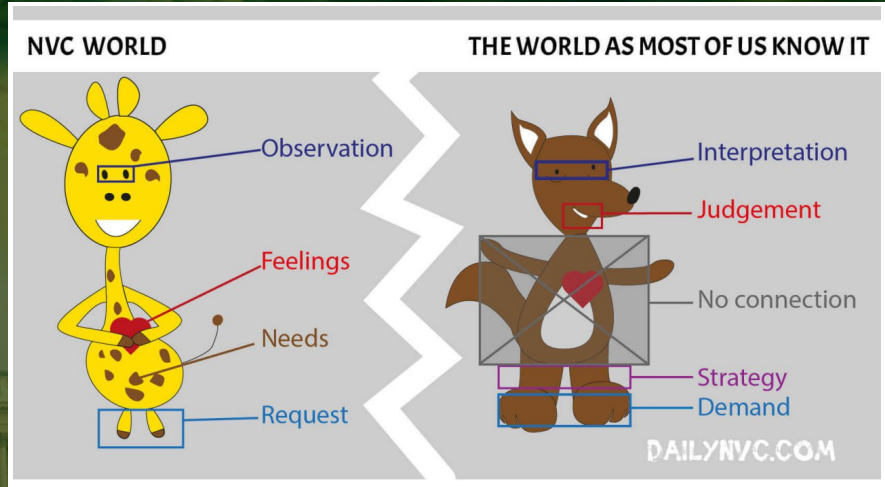
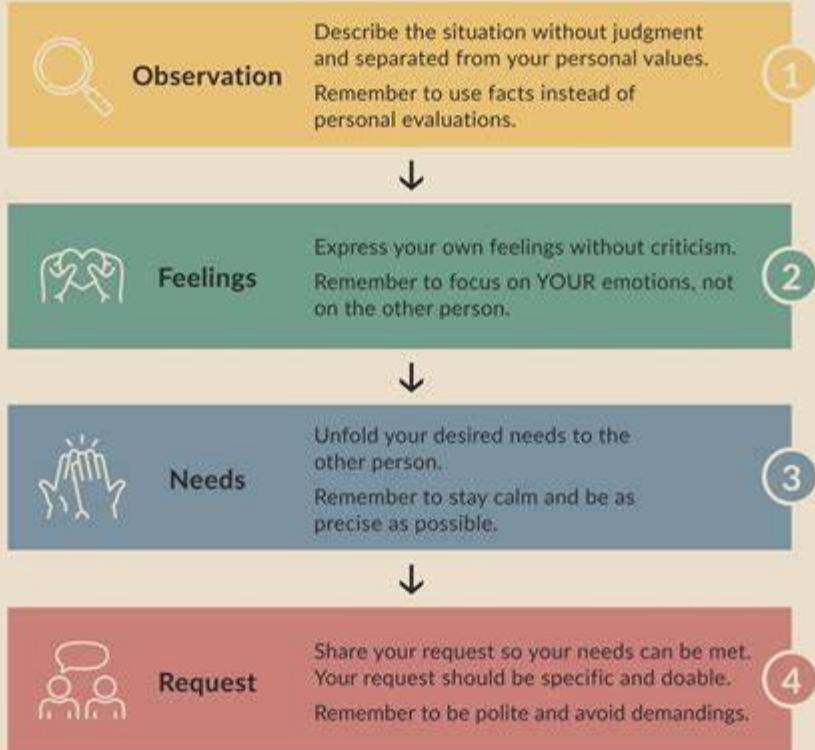
ANGER

1. stop, breathe
2. identify judgemental thoughts
3. connect with our needs
4. express our feelings & unmet needs

APPRECIATION

1. actions that have contributed to our well-being
2. particular needs of ours that have been fulfilled
3. pleasurable feelings engendered by the fulfillment of those needs

NON-VIOLENT COMMUNICATION (NVC) PROCESS



Blaming The “Anarchist” or Rebel Emma Goldman in “The Psychology of Political Violence”

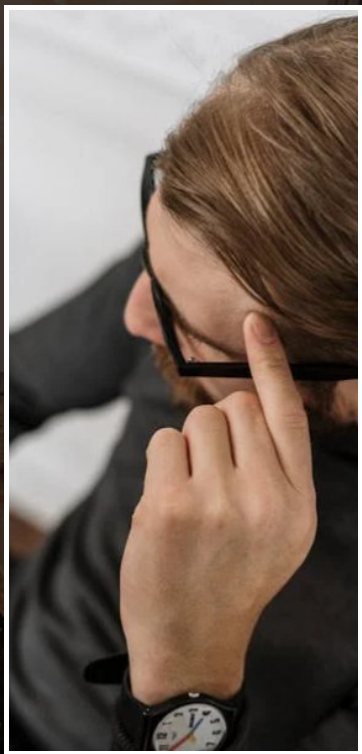
Anarchists could be blamed for the problems they speak against. Why?

“Compared with the wholesale violence of capital and government, political acts of violence are but a drop in the ocean. That so few resist is the strongest proof how terrible must be the conflict between their souls and unbearable social iniquities.”



Anarchism & Psychology

Dennis Fox, Psychologist, Lawyer

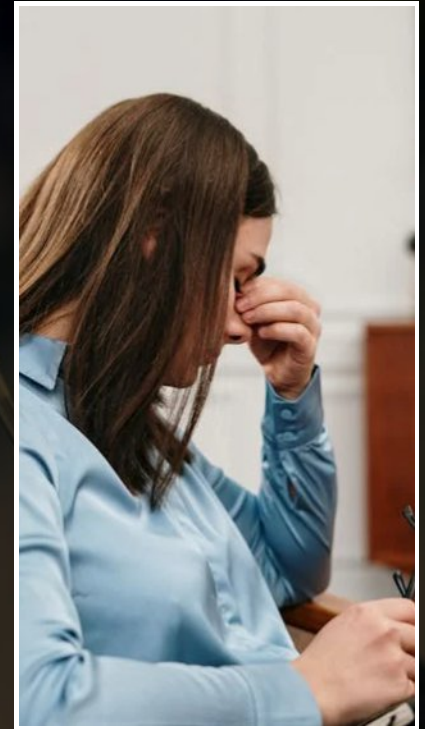


Fox notes that there are practically no books on anarchism and psychology, the two barely get interlinked, though important. “The State is a condition, a certain relationship between human beings, a mode of human behavior; we destroy it by contracting other relationships, by behaving differently” (Landauer, 1910) “People do not live in the state. The state lives in the people” (Landauer) “The problem that confronts us today, and which the nearest future is to solve, is how to be one’s self and yet in oneness with others, to deeply feel with all human beings and still retain one’s characteristic qualities” (Goldman)

The Problem of Psychologists

Dennis Fox, Psychologist, Lawyer

“I’m not ignoring psychologists’ roles as enforcers of conventional Western middle-class values and agents of state and corporate power. It’s a sordid history, from intelligence and personality testing that categorizes people for bureaucratic social control, to pacifying prisoners, workers, mental patients, students, and women, to psychological manipulation ranging from spreading distorted models of normality to advertising corporate products to interrogating prisoners at Guantanamo Bay (Herman, 1995; Tyson, Jones, & Elcock, in press). Psychotherapists routinely use medicalized diagnoses created by psychiatrists, demanded by insurance companies, and sometimes designed explicitly for social control. “Oppositional Defiant Disorder,” for example, stems from the diagnosis of “anarchia” that Benjamin Rush, the “father of American psychiatry” and a signer of the Declaration of Independence, applied to resisters to federal authority whose “excess of the passion for liberty” constituted “a form of insanity” (Levine, 2008).”



Changing The Way We Change

Dennis Fox, Psychologist, Lawyer



“Early women anarchists insisted that “changes in personal aspects of life, such as families, children, sex should be viewed as political activity” (Leeder, 1996, p. 143). A century later, Milstein (2009) says anarchism – “the only political tradition that has consistently grappled with the tension between the individual and society” (p. 92) – aims “to transform society in order to also transform ourselves” (p. 12)” “Anarchism may still have more to offer psychology than the other way around.” “Social psychologists make a mantra of the interaction between “the person” (e.g., personality, emotion, beliefs) and “the setting” (the presence of others, configuration of a room, perceived norms), although mainstream views of setting typically exclude society, culture, and history (Tolman, 1994).” He recognizes many spiritual and environmentalist connections to anarchism (Non-Institutional religions, Zen, Taoism, Native Americans, Shamanism, etc.) “Many of us would be more effective anarchists as well as more fulfilled human beings if we could counter our culturally determined everyday psychology.”

Healing Not Just The Individual

Dennis Fox, Psychologist, Lawyer

“Twentieth century psychologists who eventually became therapists encouraged people to fix themselves rather than challenge bosses, political elites, or dominant institutions more broadly. And still, today, mainstream therapy helps us function, boosting our confidence and self-esteem and maintaining our relationships so that we can get through school, get to work on time, keep at it one day after the next, mastering stress reduction techniques and ignoring any inkling that something outside ourselves might be at fault even when millions of us have identical ‘individual problems.’” “Paying more attention to the personal and interpersonal also means responding to those who experience mental or emotional distress. We know that they – perhaps we – often struggle in psychiatric systems that are overworked, bureaucratized, medicalized, disinterested, and often inadequate at best. Yet this struggle also takes place with friends and comrades. Dorte (2007) pointed out that although psychiatric survivor movements ‘ask fundamental questions of what it means to be mad in an insane world... questions of mental health and mad liberation ... figure little into the work that anarchists collectively focus on, or in the ways we structure ourselves or organize’ (p. 8)”



False Consciousness About Injustice

Dennis Fox, Psychologist, Lawyer

“False consciousness has been defined as ‘the holding of false or inaccurate beliefs that are contrary to one’s own social interest and which thereby contribute to the maintenance of the disadvantaged position of the self or the group’ (Jost, 1995, p. 400). More pointedly, ‘People accept the status quo out of lack of awareness that viable alternatives exist and out of ignorance as to how their rulers are violating their professed interests or out of ignorance of how they themselves are being harmed by what they think are their interests’ (Parenti, 1996, pp. 210-211).” “Community psychologist Isaac Prilleltensky (1994) noted that ‘unless individuals become reasonably aware of the ideological deception of which they are victims, it is unlikely that they will be able to engage in any process of social change’ (p. 189).”

Categories of False Consciousness: “the failure to perceive justice and disadvantage (‘people frequently perceive situations to be fair or just, even when there are good reasons to suppose that such situations are not’--p. 402); fatalism (including the beliefs that protest is futile, embarrassing, or exhausting); the justification of social roles (as through person perception and stereotyping); false attribution of blame (including self-blame and false other blame); identification with the aggressor (including psychological dependence and preference for the outgroup); and resistance to change (taking into account both cognitive and behavioral conservatism).”

Approaching Consciously

Dennis Fox, Psychologist, Lawyer



“Tod Sloan (1997) claimed that **“while the emancipatory interest is relatively inoperative in mainstream psychology, it is this interest that the general public expects the field . . . to serve”** (p. 96). He added: **“People do not need a set of universal principles or laws of behavior. Instead, people need to be invited by psychologists and other social scientists to participate in an ongoing process of reflection on our personal and collective problems in living meaningfully”** (p. 97). As psychologists, we ourselves need to reflect on the possible forms of the good life and the good society (Prilleltensky & Fox, 1997). Because every approach to psychology incorporates its own values, assumptions, and practices as well as its own benefits and risks (Prilleltensky, 1997), **it is all the more important to choose our approach consciously rather than find ourselves immersed in one by default.”**

The Central Anarchist Insight

Dennis Fox, Psychologist, Lawyer

“Community psychologist Seymour Sarason (1976), for example, directed attention to the central anarchist insight: State power should be viewed suspiciously because the centralized state inhibits both individual autonomy and psychological sense of community. From an anarchist perspective, law's short- and long-term gains simultaneously create a greater dependency on legal authorities, reducing the ability to work together to solve problems and resolve conflicts. The anarchist emphasis on maximizing individual autonomy within a mutually supportive community has direct relevance to calls by psychologists for a better balance between autonomy and psychological sense of community (Fox, 1985, 1993a; Sarason, 1976), agency and communion (Bakan, 1966), equity and equality (Sampson, 1976), emancipation and communion (Prilleltensky, 1997), and male and female modes of moral judgment (Gilligan, 1982).”



The Myth of Lawlessness

Dennis Fox, Psychologist, Lawyer



“Inaccurate or superficial assumptions about human nature also enhance system legitimacy. According to Tapp (1974), the myth of humankind's lawlessness ignores the fact that "the search for rules and rule dependency appears early in human life and is visible across all activity from games to government and language to law" (p. 53). "In essence," she added, "no community is truly lawless," and adherence to the myth perpetuates a law-and-order mentality. Tapp also pointed to the legality myth, with its "crippling . . . assumption that legality and its correlates of justice, obligation, and responsibility reside only in the law. . . . If [this assumption] continues . . . then the emergence of an authoritarian repressive law is more likely" (p. 54).” “Calling for more attention to the psychology of law rather than merely the use of psychology in law, Haney (1980) suggested that "psychology may be used to help explain the very origins and existence of law" (p. 156): "It may attempt to answer why, how, and under what circumstances 'law' comes into being. Here it would address the question of why people 'need' law (or feel that they do), primarily by examining the psychological functions law serves" (p. 156). Inevitably, the belief that people behave justly and responsibly only because the law requires it lowers our expectations for our own actions as well those of others”

The Status Quo Mind

Dennis Fox, Psychologist, Lawyer

“Although the system creates people “whose minds work to preserve the status quo at all costs” (Jost & Banaji, 1994, p. 15), “the sensitivity to injustice can be increased by providing social support for its acknowledgment and viable options for its remedy” (Deutsch, 1985, p. 321).

We may not have consensus about ultimate goals. We may not yet understand how and where to institutionalize alternative dispute resolution techniques in modern societies lacking common values and cultural understandings (Lempert & Sanders, 1986); or what to do when common sense notions of justice and fairness are distorted by cultural myths (Haney, 1997); or which sociopolitical and community changes will best counter the isolation that leads to derogation of outsiders (e.g., Boeckmann & Tyler, 1997). But despite all that we do not know, we do know “a great deal about psychological processes that lead to oppression” (Prilleltensky, 1997, p. 530). Using this knowledge, it is time to “challenge the common sense through which we interpret the world” (Montero, 1997, p. 243) and demonstrate that alternative arrangements are both imaginable and reachable (Cohen, 1987).”



The Anarchist Principle

Dennis Fox, Psychologist, Lawyer

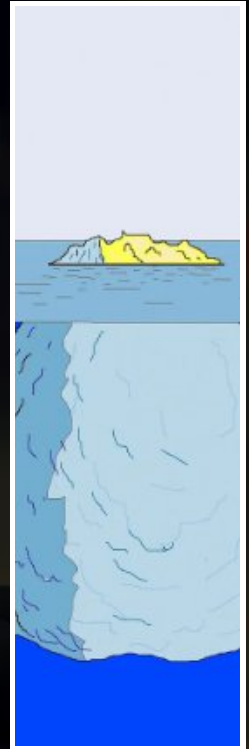
“The past president of the American Psychology-Law Society recently acknowledged that he is “not sure that the field of psychology and law is going anywhere” and that **“to a great extent, psychologists of law still have blinders on when they look at law and the legal system”** (Melton, 1991, p. 1). Although Melton did not propose anarchy as a solution, a critical anarchist perspective can be a valuable component of efforts to understand the subjective experience of law.” “Goodman (1966/1979, p. 176) pointed out that what he called the **“anarchist principle,”** which holds **“that valuable behavior occurs only by the free and direct response of individuals or voluntary groups to the conditions presented by the historical environment,”** is **“a social-psychological hypothesis with obvious political implications”**”



Psychology, Ideology, The Commons

Dennis Fox, Psychologist, Lawyer

“Maslow (1971) too approved of the anarchist emphasis on an ecological relationship with nature, its stress on decentralization, local autonomy, and personal responsibility, and its mistrust of force, large organizations, and large accumulations of power. Deploring the fact that **“most intellectuals know little or nothing about philosophical anarchism”** (p. 207), he went on to identify anarchy as the level of organization in politics and economics for those who have “transcended” self-actualization (p. 275-276).” In “The Farther Reaches of Human Nature,” Maslow discussed the idea of a decentralized and anarchic society, emphasizing local autonomy, personal responsibility, and a mistrust of large organizations. He believed that a society could be voluntary, productive and ethical. **“Many anthropologists have contended that the small egalitarian anarchy is “the oldest type of polity and one which has characterized most of human history”** (Barclay, 1982, p. 12; see also Fried, 1967, and Taylor, 1982). In contrast to the popular Hobbesian tone of much current thought, Barclay noted that **“clearly, the anthropological record does not support Hobbes in any way. Stateless societies seem less violent and brutish than those with the state”** (1982, p. 28; see also Orbell & Rutherford, 1973).” **“Refusing to consider anarchist perspectives and failing to question our own basic assumptions may ultimately lead to tragedies that could otherwise be avoided.”**



Utopian Thought & Psychology

Dennis Fox, Psychologist, Lawyer



“Utopian thought in general, and anarchist thought in particular, could be dismissed quite easily were it not for two factors. For one thing, as Moos and Brownstein (1977) pointed out, **utopian solutions are now a necessity rather than a luxury.** For another, traditional anarchist accounts of human motives and social organization happen to mesh surprisingly well with recent psychological theory and with the data at hand.” As Oscar Wilde stated, “Is this Utopian? A map of the world that does not include Utopia is not worth even glancing at, for it leaves out the one country at which Humanity is always landing. And when Humanity lands there, it looks out, and, seeing a better country, sets sail. **Progress is the realisation of Utopias.**”

"Education Proper in a Republic" (1786)

Benjamin Rush, USA Founding Father, "Father of American Psychiatry"

"Let our pupil be taught that he does not belong to himself, but that he is public property. Let him be taught to love his family, but let him be taught at the same time that he must forsake and even forget them when the welfare of his country requires it.... In the education of youth, let the authority of our masters be as absolute as possible... By this mode of education, we prepare our youth for the subordination of laws and thereby qualify them for becoming good citizens of the republic... I have often thought that society owes a great deal of its order and happiness to the deficiencies of parental government being supplied by those habits of obedience and subordination which are contracted at schools.... From the observations that have been made it is plain that I consider it as possible to convert men into republican machines. This must be done if we expect them to perform their parts properly in the great machine of the government of the state." Noah Webster, known as "the schoolmaster of America" stated "good republicans, are formed by a singular machinery in the body politic, which takes the child as soon as he can speak, checks his natural independence and passions, makes him subordinate to superior age, to the laws of the state, to town and parochial institutions"

Community Psychology

Seymour Sarason, Psychologist

“The central state (and its governmental apparatus), by its very nature and dynamics, inevitably becomes a force alien to the interests of its people, and the stronger the state becomes, the more it enslaves people in the sense that they are required, they are forced, to do things they do not want to do; i.e., there is addilution in personal autonomy. The rhetoric of the state is one thing; its actual operations are something else again.”

“The more powerful the state becomes, the more its people look to it as the fount of initiative and succor, the more is the psychological sense of community diluted. That is to say, the more the lives of people are a consequence of decisions made in “The Castle,” the more they are robbed of those communal bonds and responsibility upon which the sense of rootedness is built.” Sarason emphasizes a focus on prevention, rather than being reactive. He explores the complex relationship between scientific inquiry and state influence, emphasizing the potential loss of autonomy for scientists.



Psychology Misdirected

Seymour Sarason, Psychologist

Sarason critiques the evidence-based practice movement, arguing it often overlooks the socio-political contexts and power dynamics involved in community interventions. He advocates for an anarchist approach, encouraging community psychologists to question and challenge established power structures and assumptions within their field. He highlights the importance of considering historical, cultural, and social factors in psychological research and practice, critiquing the often asocial and ahistorical nature of American psychology. In his work “The Creation of Settings and the Future Societies,” he explores how settings (like schools and communities) are created and maintained (how it should not just be about achievement), and how they can be designed to promote human well-being, critical thinking and social responsibility.



Ecopsychology

Related To Community & Critical Psychology

Ecopsychology explores the relationship between human beings and the natural world, emphasizing the psychological benefits of connecting with nature and the detrimental effects of environmental degradation on mental health. It challenges the reductionist and mechanistic views of traditional psychology, advocating for more holistic and integrative approaches. We see this type of interconnectedness and autonomy promoted in anarchist thought. Similarly, Alan Watts, known speaker and teacher of eastern philosophy, details how nature is “philosophical anarchism” due to ecology (as with Osho, also deemed ecospirituality).



The Statist State of Mind

Jamie Heckert, Academic in Psychology & Sociology



“The statist state of mind is characterised by representation over and above direct experience, an attraction to domination and control, and a continual reliance on fear. **An other state of mind, necessary for and produced by anarchist(ic) social relations, is characterised by vitality (freedom–equality), non-attachment to memory, and love.** Such a state of mind, I argue, is cultivated through (spiritual) practice internally and through free, equal and loving relations with others.” “I have suggested that the state is always also **a state of mind characterised by fear, self-centredness and attachment to categorisation and judgement.** In contrast, I have offered fragments of an anarchist psychology which advocates individual and collective practices which enable a release of this individualism in exchange for connection with others and with one’s own intuition.” **Murray Bookchin: “the State is not merely a constellation of bureaucratic and coercive institutions. It is also a state of mind, an instilled mentality for ordering reality... Awe and apathy in the face of State power are products of social conditioning that renders this very power possible.”**

The Task of Community Psychology

Nick Malherbe, Community Psychologist

“The insights of anarchism, I posit, are the knowledges derived from the fragments of anarchism that already exist in communities. The task of community psychologists concerned with the insights of anarchism is to work with people to communicate, strengthen, and make connections between these different fragments... I offer two examples of how the insights of anarchism can be engaged, namely, through a community garden initiative and debates among activists on the role of the State.”
(Journal of Social and Political Psychology)



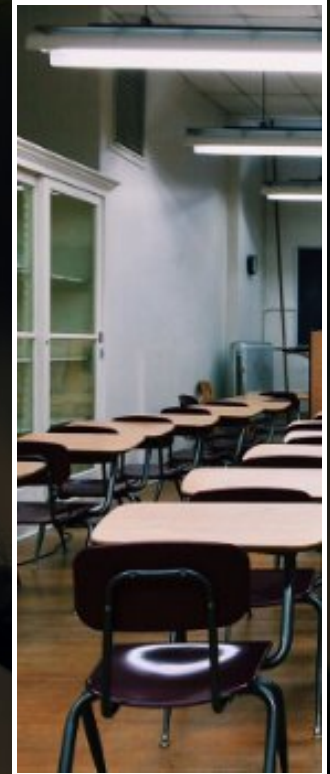
“This is a society which needs to make man fit in a complicated and hierarchically organized system of production with a minimum of friction. It creates the organization man, a man without conscience or conviction, but one who is proud of being a cog, even if it is only a small one, in a big and imposing organization. He is not to ask questions, not to think critically, not to have any passionate interests, for this would impede the smooth functioning of the organization.”

— Erich Fromm, Psychologist

The Predominant Institution

Daniel Rhodes, Psychotherapist

“The predominant institution for children in our society is of course the school system, and then depending on the child and their family other institutions may become an important aspect of his or her life (i.e. churches, health care settings such as doctor’s offices, public health agencies, mental health agencies, etc.). When you reflect on how these institutions are established and the agenda that they have as a part of their mission, you begin to understand why I had this overwhelming sense that I was being observed at all times. The main purposes of most of these institutions are to institutionalize people. To institutionalize people there has to be established a system of domination and control, a structural and hierarchical system that becomes hegemonic.” “Perceived dependence on institutions becomes a form of symbiosis”



The Panopticon Model

Daniel Rhodes, Psychotherapist



Mentions how the panopticon (related to Taylorism) is used to further control minds, including within the school systems. It operates like an inflexible and rigid, machine or prison. (Referencing Michel Foucault) **“Reductionist scientific model that we have been looking at through the system of the panopticon also removes us from the natural world, and as noted with the ideas of Descartes, views the natural world as either nonexistent or dead.”** **“in our effort to escape from aloneness and powerlessness, we are ready to get rid of our individual self either by submission to new forms of authority or by a compulsive conforming to accepted patterns”** (p. 134). This becomes the foundation of the panopticon, taking advantage of individual’s uncertainty and then selling itself as the only thing certain.”

Manufacturing Consent

Daniel Rhodes, Psychotherapist

“For those who become overtly rebellious the criminal justice system can become involved and the child can be criminalized. For those who become paranoid and question the system, the mental health institutions become involved and a child can be pathologized.” “The ultimate purpose of institutions, beginning with schools, is to develop an idea that Noam Chomsky (2002, Psycholinguist, Anarchist) calls ‘manufacturing consent’ (p. 14), and this manufacturing consent becomes a process of indoctrination. But to most effectively indoctrinate citizens, to make it feel democratic, it has to be a process of indoctrination that seems to be in the best interest of the citizens and an indoctrination that is acceptable; it becomes a ‘self-imposed totalitarianism’ (Chomsky, 2002, p. 65).” “Their system of operation becomes scientific and “objective,” removing passion or feelings, establishing itself as the ‘truth.’” Physical structuring of the classroom can contribute to ADHD. “the number of preschoolers taking medications for ADHD has increased 300% from 1990 to 1995.” Many of the systems contribute to convincing about medication.

Artificial Freedom

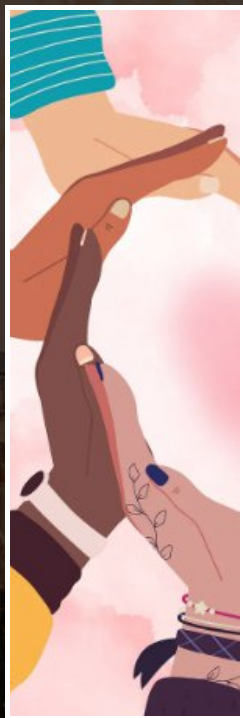
Daniel Rhodes, Psychotherapist

“They want to somehow convince us that **by monitoring our every move, we are now free.** This surveillance somehow becomes freedom and the concern for this, as Marcuse (2007) points out is that **“Psychologically . . . the difference between domination and freedom is becoming smaller”** (p. 162). But I still believe that our natural reaction is to reject this artificial form of freedom and embrace a freedom that disconnects us from the panopticon and reconnects us to ourselves and those around us. That is why I think the ideas of anarchism are so important to education and psychology.” **“I think that a psychology of anarchism will ultimately be an ecopsychology.** Where traditional western psychology and science have worked so hard to remove humanity from the natural world, and with the panopticon actually removing us from our own human nature, **a psychology of anarchism and ecopsychology will re-connect us back to ourselves and the natural world.**” “Traditional western science is what has historically separated us from the natural world and has viewed nature as something to conquer instead of working with.”



A Holistic View on Change

Daniel Rhodes, Psychotherapist



“Once upon a time, all psychologies were ‘ecopsychologies.’ Those who sought to heal the soul took it for granted that human nature is densely embedded in the world we share with animal, vegetable, mineral, and all the unseen powers of the cosmos. **Just as all medicine was in times past understood to be ‘holistic’—a healing of body, mind and soul—and did not need to be identified as such, so all psychotherapy was once spontaneously understood to be cosmically connected.**” - Theodore Roszak, Academic.

Hannah Arendt called “The banality of evil” as the idea of just doing your “duty” or “obeying orders” or “obeying the law” or “just doing business.” It is when evil is normalized. **She shares how most evil is committed by ordinary people, done this way.** Ward Churchill calls these individuals “little Eichmanns.” “Every agency I have worked at as a mental health professional and psychotherapist uses this term “client centered” as its mission. The irony is that these agencies are client centered only if the client is willing to engage in this short-term, solution-focused, cognitive-behavioral psychotherapy... **psychotherapists now have become heavily monitored to make sure that they are engaging in the only approved form of psychotherapy.**” Psychotherapy has become “only concerned with “patching” the client up and sending him or her back out into the grind, back into the world of producing and consuming.”

The Language of Psychotherapy

Daniel Rhodes, Psychotherapist



Rhodes details how the mere language in psychotherapy has become “technocratic,” linear. “Best practices,” “quality assurance,” “accountability,” “strength,” “progress.” Jung: “The analyst must go on learning endlessly, and never forget that each new case brings new problems to light and thus gives rise to the unconscious assumptions that have never before been constellated.” From Slater, Psychotherapist, “Requirements for credentials are designed not to create excellence but merely to limit membership and keep prices up. In the fields that I know best – university teaching and psychotherapy—the kind of training that leads to proper credentials is often actually detrimental—at best irrelevant. There are equal numbers of excellent therapist, for example, among the credentialed and uncredentialed, and equal number of dangerous incompetents.”

Anarchist Psychotherapy

Daniel Rhodes, Psychotherapist

“Anarchist psychotherapy. This does not mean there is an adopting of specific techniques and styles, or specific therapeutic intervention, or even an anarchist political agenda. It is about critical thinking and intellectual questioning. It is about psychotherapy not being solely based on the social sciences and behavioral psychology; it is based on ecopsychology and its rejection of the western scientific model being the only model to be used.” June Singer, Analytical Psychologist, “Analytical psychology casts its lot with the champions of individual freedom and offers another source of guidance than that of the political or psychological despot, however “benevolent” that person may be.” Foucault: “The problem is not changing people’s consciousnesses—or what’s in their heads—but the political, economic, institutional regime of the production of truth” “Institutions do not rely on the physical structure to control and dominate, it relies on the internal mental component of those in the institutions to control and dominate themselves, in the name of the institutions. As Fromm (1969) notes: Authority does not have to be a person or institution which says: you have to do this, or you have not allowed to do that. While this kind of authority may be called external authority, authority can appear as internal authority, under the name of duty, conscience, or superego. (p. 165)”

Anonymous Authority

Eric Fromm, Psychologist

“Anonymous authority is more effective than overt authority, since one never suspects that there is any order which one is expected to follow. In external authority it is clear that there is an order and who gives it; one can fight against the authority, and in this fight personal independence and moral courage can develop. But whereas in internalized authority the command, through an internal one, remains visible, **in anonymous authority both command and commander have become invisible.**” “The authoritarian systems cannot do away with the basic conditions that make for the quest for freedom; neither can they exterminate the quest for freedom that springs from these conditions” “.... **man, the more he gains freedom in the sense of emerging from the original oneness of man and nature and the more he becomes an 'individual,'** has no choice but to unite himself with the world in the spontaneity of love and productive work or else to seek a kind of security by such ties with the world as destroy his freedom and the integrity of his individual self.”



The Essence of the State

Jamie Heckert on Gilles Deleuze & Felix Guattari, Psychoanalyst



Overcoding, that operation “that constitutes the essence of the State”, which involves lumping life’s infinite diversity into categories and then judging in terms of those categories, thus reinforcing the appearance of authority inherent in the categories themselves.

Heckert: “when a person is attached to their representations (e.g., thought projections onto reality), they no longer relate directly to life.

They relate instead to the authority of their thoughts (Taylor, 2012).

The survival of the State as institution both encourages and depends upon micro-level acts of rigid categorisation and judgement. Such rigidity obscures details from vision, whether this is the local detailed knowledge missed by big picture statecraft (Scott, 1998) or compassion for oneself and other living beings missed through a focus on instrumental self-importance (Edwards, 1998).”

HEALTH REVEALED

Part Six

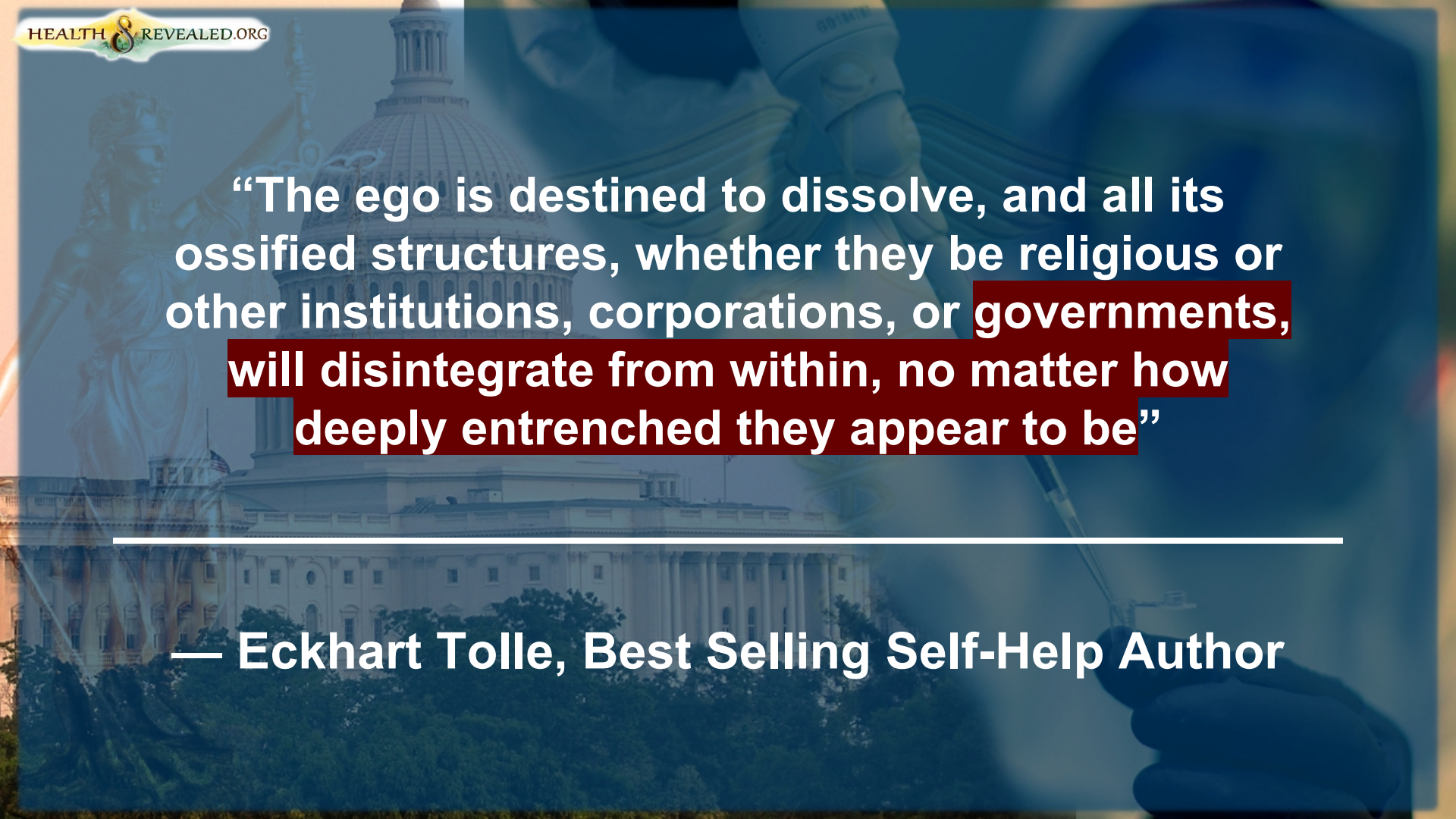
More Statistics & Examples Of Statism

Conviviality vs Institutionalization

Jamie Heckert on Ivan Illich (Inspired by Paul Goodman)

“I choose the term conviviality to designate the contrary of institutionalized productivity. I want it to mean **autonomous and creative intercourse among persons, and intercourse of persons with their environment, and this is in contrast with the conditioned response of persons to the demands made upon them by others or their milieu.** I consider conviviality individual freedom realized in mutual personal interdependence and, as such, an intrinsic ethical value. I believe that without conviviality life becomes meaningless and persons wither” “anarchists can suffer from that malaise predicted by Illich which comes from individualistic and radically unequal ways of living, and so their writing can become cynical, tired and resentful. As Nietzsche noted many years ago, anarchists are prone to the latter. Like Newman, who engages with this criticism, my interest is in “an anarchism without resentment.”





“The ego is destined to dissolve, and all its ossified structures, whether they be religious or other institutions, corporations, or governments, will disintegrate from within, no matter how deeply entrenched they appear to be”

— Eckhart Tolle, Best Selling Self-Help Author

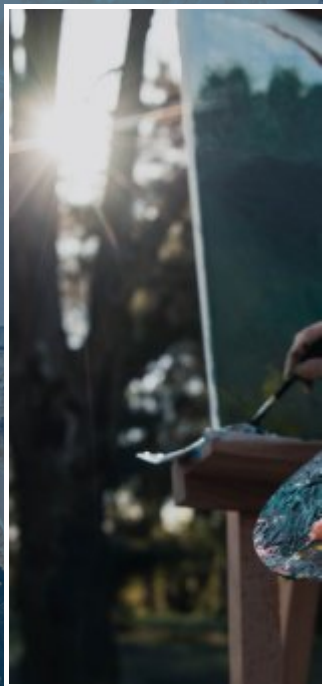
The Anarchy of Yoga

Jamie Heckert on Michael Stone, Psychotherapist

“The essence of psychological change is waking up to a world that doesn’t pivot around self-image. **By definition, spirituality is waking up to something greater than the stories we tell about ourselves and others and the world...** I’ve seen a lot of people who have done so much therapy they can talk about their problems from a Freudian perspective, a Jungian perspective, a feminist perspective, and so on. But yet, even though they know about their problems, they still don’t know how to let them go. They don’t know how to work with them because what they are missing is the present experience. **When a symptom arises in present experience, it’s in present experience; it’s not in the past...** Yoga is suggesting several things. It is suggesting that the past is fictional. When you talk about your past, you are generating fiction that gives you a sense of self. But we don’t see that as just a narrative, as just a story, a chapter in the great anthology that we call me and mine. **We identify with our problems that serve to create a sense of self...** Health, or liberation, or freedom from the yoga perspective, is seeing through the mechanism in the mind that always superimposes a self on everything... it is not enough just to recognize the pattern [of our thoughts]. We have to see through the process of cognition so that we can see how whatever we are noticing is impermanent and without an inherent eternal substantiality in time and space... And when we let go of all this contextualizing and storytelling, the feeling that is left is intimacy with all things... **what’s extinguished is attachment to your viewpoint. And that’s the heart of intimacy. That life is always organizing itself, this is the anarchy of yoga.”**

Our Projection Onto Reality

Jamie Heckert on Michael Stone, Psychotherapist



"If we react to our projection onto reality, based on memory rather than what is present, we are likely to reproduce the patterns of relation we hope to release. **If we can see the world with insight, with fresh eyes, with a wakeful heart, then public acts have different effects. Changing perception changes action.**" "If the state is always a state of fear, at once defensive in relation to other (non-)states and internally aggressive towards elements deemed to be dissident, dangerous, different (Dean and Massumi, 1992; Tift and Sullivan, 1980) in order to **justify its role as protector** (Brown, 1995), then to learn to see the world through the eyes of love is to cultivate an other state of mind."

The Art of Somatics

Thomas Hanna, Professor who coined "Somatics"

Thomas encourages readers to strive for a society where individuals can achieve their full potential and live authentically. He distinguishes between "humanoids," who live mechanically without deep feeling or compassion, and fully human beings who embrace their potential for conscious, compassionate living. He shares the idea that America has yet to fully realize its potential as a society that fosters true human development and freedom, over material success. He emphasizes the importance of cultivating an interior life (self-reflection, emotional depth) to achieve genuine freedom and avoid the tyranny of mechanical existence.



The Psychology of Military

Augustin Hamon, Social Psychology

"During this investigation into psychology from the military, we found that any individual the holder of power has a tendency to abuse of that power. We have reported many cases prepotency, all of which showed clues violence, that characteristic of the profession."

Military training is designed to break down individual identity, critical thinking and autonomy, and rebuild it in line with military values. This includes rigorous physical training, drills, and rituals that reinforce discipline and absolute conformity. Soldiers are indoctrinated with a set of beliefs that prioritize loyalty to the military and the nation, often through propaganda and controlled information. The military environment fosters a strong group identity, where soldiers see themselves primarily as part of a unit rather than as individuals. This can lead to increased dependence on the group. Hamon notes changes in behavior, such as increased aggression, a heightened sense of duty, and a willingness to follow orders without question, which can persist even after leaving the military. The military often dehumanizes both its own soldiers and the enemy, viewing them as tools or targets rather than individuals. This dehumanization is necessary for soldiers to carry out violent acts without moral hesitation. Hamon questions the morality of a profession centered around violence and conflict, arguing that it perpetuates a cycle of violence and authoritarianism.



The Impacts of War

Augustin Hamon, Social Psychology

War often leads to increased authoritarianism within society, as governments expand their powers under the guise of national security. This can include censorship, surveillance, and the suppression of dissent. This can lead to a permanent increase in government control even after the war ends.

Soldiers frequently experience psychological trauma, including PTSD, depression, and anxiety.

Hamon explores how the horrors of war leave lasting scars on the mental health of soldiers.

Prolonged exposure to violence can desensitize soldiers, making them less empathetic and more prone to aggressive behavior. This desensitization can affect their interactions with civilians and family members. Civilians living in war zones or under the threat of war experience constant fear

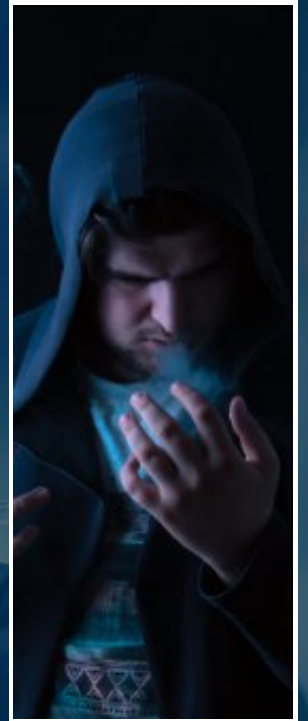
and anxiety. This can lead to widespread psychological distress and a breakdown of social cohesion. War can both unite and divide communities. While some may rally together in a show of solidarity, others may become divided along lines of loyalty, ideology, or survival strategies.

Militarism can become ingrained in cultural norms and values, perpetuating a cycle of violence. This includes the glorification of military heroes, the normalization of military presence in everyday life, and the acceptance of war as a necessary evil. The defense industry and war profiteering play significant roles in sustaining militarism. Economic interests often drive the continuation of military conflicts, as war becomes a profitable enterprise for certain sectors.

Madness & Governmentality

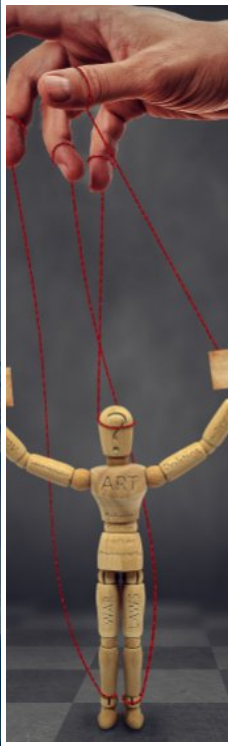
Michel Foucault, Academic, Philosopher

Foucault traces the history of how society has treated mental illness. In the classical age, the mentally ill were confined alongside criminals and the poor, reflecting society's desire to segregate those deemed abnormal. **The rise of psychiatry transformed madness from a moral failing to a medical condition, giving psychiatrists the authority to define and treat mental illness.** Foucault highlights the power dynamics between psychiatrists and patients, where the former exert control over the latter through diagnosis and treatment. The "governmentality" consists of: Biopolitics: This involves the regulation of populations through policies on health, hygiene, birth rates, and mortality. Pastoral Power: Borrowing from religious practices, Foucault describes how modern states adopt a pastoral role, guiding and caring for the population while also exerting control. **Governmentality encompasses a range of techniques, including statistics, surveillance, and public health measures, to monitor and regulate the behavior of individuals and populations. Foucault emphasizes that knowledge is not neutral but is intertwined with power.** Discursive Formations: Knowledge is produced through discourses, which are systems of thought composed of ideas, attitudes, and practices. These discourses shape what is considered true or false. Regimes of Truth: Different societies have different regimes of truth, which determine what is accepted as knowledge. Those in power control these regimes, using them to maintain their authority. Institutional Power: **Institutions like schools, hospitals, and prisons produce and disseminate knowledge, reinforcing their power over individuals.**



The Dynamics of Control

Dr. Michael Stone, Renowned Forensic Psychiatrist



Stone observed 600+ criminals and historic events. The desire for control is often rooted in deep-seated psychological needs, such as insecurity and a need for validation. A common tactic used by authoritarian figures is the dehumanization of their victims. By viewing others as less than human, they justify their cruel and violent actions. This dehumanization can be seen in historical examples, such as genocides and systemic oppression. Many authoritarian figures exhibit traits of narcissism, ASPD (Antisocial Personality Disorder) psychopathy. Narcissism involves an inflated sense of self-importance and a lack of empathy, while psychopathy includes superficial charm, manipulateness, and a lack of guilt or remorse. Authoritarian leaders often use ideology to justify their actions. This can include political, religious, or cultural beliefs that frame their violent actions as necessary or righteous. By appealing to a higher cause, they gain support and legitimacy for their actions. Reasons for this behavior includes the bystander effect, social conformity, obedience to authority, moral disengagement, cognitive dissonance and groupthink.

Early Warning Signs

Dr. Michael Stone, Renowned Forensic Psychiatrist

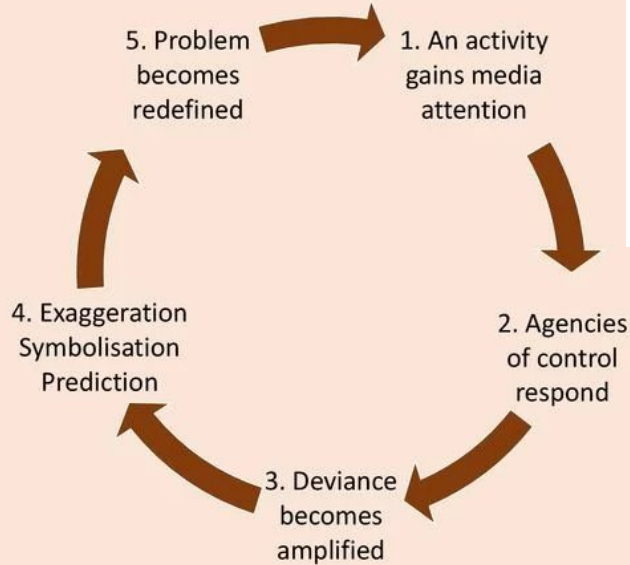
Early exposure to physical, emotional, or sexual abuse can significantly impact psychological development, leading to maladaptive behaviors and a propensity for violence. Insecure or disorganized attachment styles in childhood can result in difficulties forming healthy relationships and managing emotions, contributing to violent tendencies. The prefrontal cortex of the brain is responsible for executive functions, such as decision-making, impulse control, and moral reasoning; abnormalities or damage to the prefrontal cortex can impair these functions, leading to increased aggression and poor judgment. The amygdala plays a crucial role in processing emotions, particularly fear and aggression. Overactivity or dysfunction in the amygdala can result in heightened aggression and a lack of fear response, common in violent offenders. Low levels of serotonin are associated with impulsivity and aggression. Serotonin dysregulation can contribute to violent behavior. Abnormal dopamine levels can affect reward processing and impulse control, potentially leading to thrill-seeking and violent acts. Variations in the MAOA gene, often referred to as the “warrior gene,” have been linked to aggressive behavior. Individuals with certain variants of this gene may be more prone to violence, especially if they have experienced childhood trauma. Stone envisions a future where early signs of violent tendencies in children can be addressed before they become entrenched, and where certain individuals can be rehabilitated and safely reintegrated into society.



Stages of Moral Panics ~ 1

Stanley Cohen, Criminologist, Sociologist

Circular Nature of Moral Panics



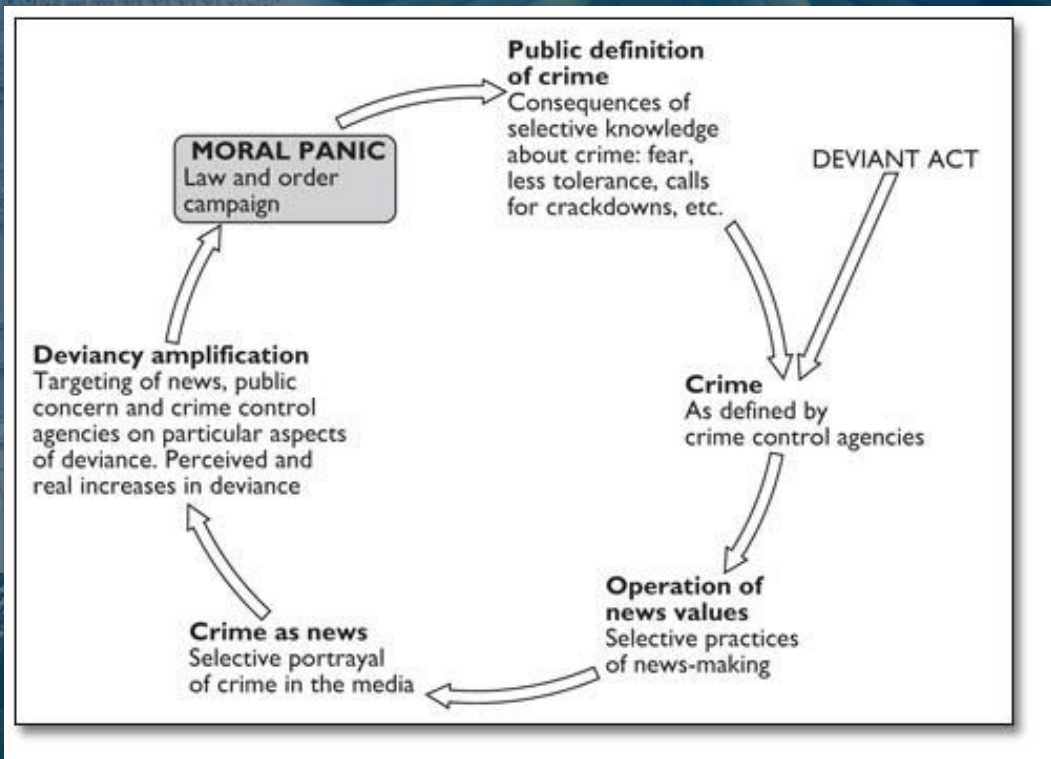
Cohens Five Stages of Moral Panic

- **Something or someone is defined as a threat to values or interests**
- **The threat is then depicted in an easily recognizable form by the media**
- **When there is massive rapid build-up of public concern**
- **When there is a response from authorities or opinion makers**
- **The panic recedes or results in social changes and new laws will be implemented**

(2002 5-30.)

Stages of Moral Panics ~ 2

Stanley Cohen, Criminologist, Sociologist



The Denial of Evil

Stanley Cohen, Criminologist, Sociologist

Literal Denial: Governments or state actors claim that the alleged human rights violations simply did not occur, when they actually did. A government might deny the existence of torture or disappearances, despite evidence to the contrary. This form of denial is often the first line of defense when accusations arise.

Interpretive Denial: Acts of torture might be rebranded as “enhanced interrogation techniques,” or civilian casualties in a conflict might be referred to as “collateral damage.” This stage involves a reframing of the narrative to make the actions seem more acceptable or less severe.

Implicatory Denial: A government might admit to surveillance or detention without trial but argue that these measures are essential to combat terrorism or maintain order. This stage involves **moral and ethical justifications to mitigate the perceived wrongdoing.**



The Extents of Social Control

Stanley Cohen, Criminologist, Sociologist



The state's involvement in social control extends beyond law enforcement to include welfare agencies, educational systems, and public health initiatives.

These institutions work together to create a comprehensive framework for managing deviance. Folk Devils: These are individuals or groups who are portrayed as outsiders and blamed for societal problems. They become scapegoats for broader social anxieties. Moral Panics: These are widespread fears that some evil threatens the well-being of society. Media, politicians, and other influential figures often amplify these fears. The media plays a crucial role in creating and sustaining moral panics by sensationalizing events and portraying folk devils in a negative light. **The response to moral panics often involves stricter laws, increased policing, and other measures that can lead to authoritarianism.** Identified key psychological mechanisms: **Fear and Anxiety, Scapegoating, Conformity and Social Pressure, Moral Outrage, Authority and Control, Media Influence.** In his book on Prisons, he advocates humane treatment and the benefits of rehabilitation over punishment, due to the long-term psychological effects many prisoners experience.

Power Causes Brain Damage

Jerry Useem, Published in *The Atlantic* (2017)

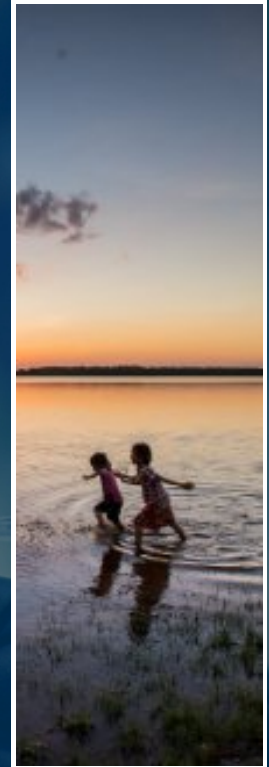


Research by Dacher Keltner, a psychology professor at U.C. Berkeley, shows that people under the influence of power often become more impulsive, less risk-aware, and less empathetic. They act similarly to individuals with traumatic brain injuries. Sukhvinder Obhi, a neuroscientist at McMaster University, found that power impairs the brain's "mirroring" process, which is crucial for empathy. This means powerful people may struggle to understand others' perspectives. Power Paradox: The article discusses the "power paradox," where the very traits that help individuals gain power—such as empathy and social intelligence—diminish once they have power. Empirical Evidence: Various studies support these findings. For example, powerful individuals are more likely to draw the letter "E" on their forehead in a way that is readable to themselves but backward to others, indicating a lack of perspective-taking. <https://insight.kellogg.northwestern.edu/article/losing-touch>

Losing Touch

insight.kellogg.northwestern.edu/article/losing-touch

“Dictators often exhibit extreme behavior, often in ways patently detrimental to their nations; managers are often accused of not understanding their subordinates’ points of view; and the dominant partner in a relationship often accused of being insensitive to the other’s needs.” “David Owen—a British neurologist turned parliamentarian who served as the foreign secretary before becoming a baron... in his 2008 book, *In Sickness and in Power*, an inquiry into the various maladies that had affected the performance of British prime ministers and American presidents since 1900. While some suffered from strokes (Woodrow Wilson), substance abuse (Anthony Eden), or possibly bipolar disorder (Lyndon B. Johnson, Theodore Roosevelt), **at least four others acquired a disorder that the medical literature doesn’t recognize but, Owen argues, should.** “Hubris syndrome,” as he and a co-author, Jonathan Davidson, defined it in a 2009 article published in *Brain*, “**is a disorder of the possession of power... Its 14 clinical features include: manifest contempt for others, loss of contact with reality, restless or reckless actions, and displays of incompetence.**”



The Brain Under The Influence of Power

Marwa Azab, Ph.D.

Power can “deform” the brain, making powerful individuals less empathetic and more self-centered. This is similar to the behavior seen in psychopaths or patients with frontal brain damage. Modern Replications: A 2017 study at McMaster University showed that wearing a police uniform made participants more attentive to low socioeconomic status individuals, highlighting how power symbols can influence perception and behavior. Research using transcranial magnetic stimulation (TMS) found that people primed with high-power scenarios showed reduced activity in brain areas related to empathy.



Mentally Ill Rebels?

Bruce Levine, Psychologist



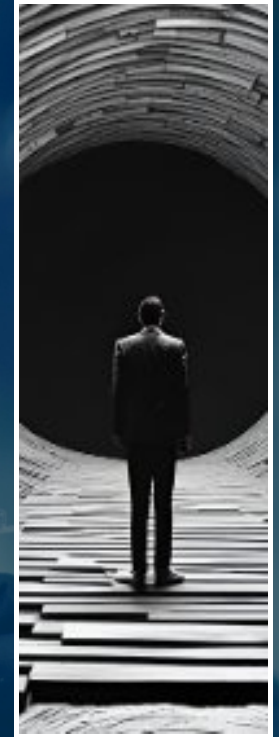
“Gaining acceptance into graduate school or medical school and achieving a PhD or MD and becoming a psychologist or psychiatrist means jumping through many hoops, all of which require much behavioral and attentional compliance to authorities, even to those authorities that one lacks respect for. The selection and socialization of mental health professionals tends to breed out many anti-authoritarians.” “Psychologist Russell Barkley, one of mainstream mental health’s leading authorities on ADHD, says that those afflicted with ADHD have deficits in what he calls “rule-governed behavior,” as they are less responsive to rules of established authorities and less sensitive to positive or negative consequences. ODD young people, according to mainstream mental health authorities, also have these so-called deficits in rule-governed behavior, and so it is extremely common for young people to have a “dual diagnosis” of ADHD and ODD. Do we really want to diagnose and medicate everyone with “deficits in rule-governed behavior”? Albert Einstein, as a youth, would have likely received an ADHD diagnosis, and maybe an ODD one as well. Albert didn’t pay attention to his teachers, failed his college entrance examinations twice, and had difficulty holding jobs. However, Einstein biographer Ronald Clark (Einstein: The Life and Times) asserts that Albert’s problems did not stem from attention deficits but rather from his hatred of authoritarian, Prussian discipline in his schools. Einstein said, “The teachers in the elementary school appeared to me like sergeants and in the Gymnasium the teachers were like lieutenants.”

Anti-Authoritarian Mindsets

Bruce Levine, Psychologist

“Many people with severe anxiety and/or depression are also anti-authoritarians. Often a major pain of their lives that fuels their anxiety and/or depression is fear that their contempt for illegitimate authorities will cause them to be financially and socially marginalized; but they fear that compliance with such illegitimate authorities will cause them existential death.” **“Authoritarians, by definition, demand unquestioning obedience, and so any resistance to their diagnosis and treatment created enormous anxiety for authoritarian mental health professionals; and professionals, feeling out of control, labeled them ‘noncompliant with treatment,’ increased the severity of their diagnosis, and jacked up their medications. This was enraging for these anti-authoritarians, sometimes so much so that they reacted in ways that made them appear even more frightening to their families.”**

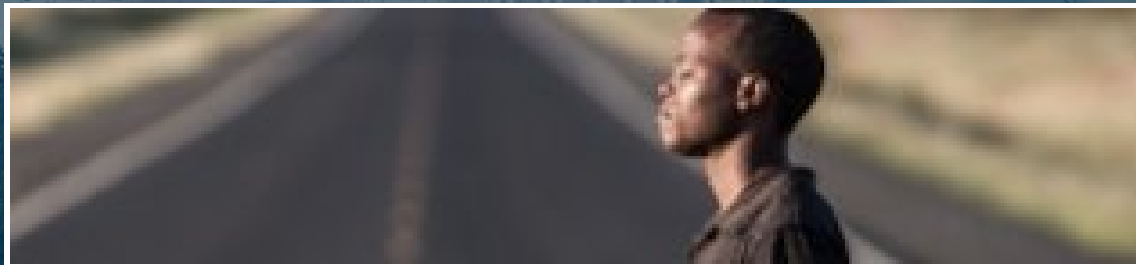
“Americans have been increasingly socialized to equate inattention, anger, anxiety, and immobilizing despair with a medical condition, and to seek medical treatment rather than political remedies. What better way to maintain the status quo than to view inattention, anger, anxiety, and depression as biochemical problems of those who are mentally ill rather than normal reactions to an increasingly authoritarian society.” “Authoritarians financially marginalize those who buck the system, they criminalize anti-authoritarianism, they psychopathologize anti-authoritarians, and they market drugs for their ‘cure.” (Work by psychiatrist Julius Koch also affirms how people could become pathologized to enforce societal norms)



Get Up, Stand Up

Bruce Levine, Psychologist

Learned Helplessness: Levine explains how repeated exposure to oppressive systems leads to a sense of powerlessness, where individuals believe their actions cannot bring about change. Similar to victims of abuse, the population becomes demoralized and compliant due to continuous psychological manipulation by powerful elites. **Institutional Pacification:** Major institutions (media, education, government) use psychological tactics to maintain control and suppress dissent. **Self-Respect:** Levine emphasizes the importance of individuals reclaiming their self-respect. This involves recognizing one's own worth and rejecting the internalized messages of inferiority imposed by authoritarian systems. **Collective Confidence:** Building confidence within communities is crucial. This can be achieved through shared experiences, mutual support, and celebrating small victories to foster a sense of collective efficacy.



Why Doctors Are Authoritarian

Bruce Levine, Psychologist



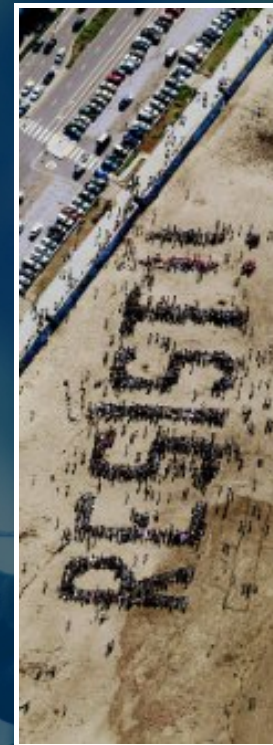
In other work by Levine, he shares “why many doctors are authoritarians - and harmful.”

He references a book on Nazi Doctors by Alessandra Colaianni, where she states, “Physicians joined the Nazi party and the killing operations not at gunpoint, not by force, but of their own volition.” (there is not a single reported case of a physician who was shot, incarcerated, or penalized in any way for refusing to participate in the killing operations). He identifies variables responsible for this: Rigid Hierarchy and lack of questioning authority, career ambition, the license to sin or to do actions which in other contexts are considered taboo, inflicting pain, medical terminology and euphemism, detachment from emotion or care. “Among psychiatrists, psychologists, and other mental health professionals, there are a handful who risk their career to resist harmful authority, but most do not; and I believe that anti-authoritarian patients should be especially concerned with authoritarian psychiatrists and psychologists—perhaps even more so than with other authoritarian doctors. While an authoritarian cardiothoracic surgeon may be an abusive jerk for a nursing staff, that surgeon can still effectively perform a necessary artery bypass for an anti-authoritarian patient. However, authoritarian psychiatrists and psychologists will always do damage to their anti-authoritarian patients because anti-authoritarian noncompliance creates anxiety and often even shame for authoritarian doctors, and their anxiety and shame fuel harmful diagnoses and treatments.”

Resisting Authority

Bruce Levine, Psychologist

Depression can be a response to living in an oppressive society, and should be addressed. **People should maintain healthy relationships while resisting authority.** This includes setting boundaries, communicating effectively, and finding supportive communities. People should raise children to be critical thinkers and resist authoritarian influences. This involves encouraging curiosity, fostering independence, and modeling anti-authoritarian behavior. For critical thinking, he recommends understanding propaganda, recognizing logical fallacies, and seeking out diverse perspectives. He highlights the importance of independent media to provide alternative narratives and counteract mainstream propaganda. He shares how civil disobedience, critical thinking and support groups can help to remedy. He encourages mindfulness, self-care, meditation and philosophical reflection. He argues that **there is a form of bigotry directed at individuals with rebellious personalities. This can manifest in various ways, including social ostracism, legal persecution, and psychiatric labeling. This is to be wary of.**



Control-Freak Model vs Healers

Bruce Levine, Psychologist

“Most people who enter the mental health profession truly want to help others, but they are often naïve to the reality that the selection, socialization, and training processes are fear based, aimed at creating control freaks who then become unhelpful. Most mental health professionals, especially psychiatrists, are naïve to the reality that those professionals who are helpful have rebelled against their socialization and training. Sadly, the majority of professionals do not rebel, and so only a minority of professionals are truly helpful... Genuine healers have acknowledged their wounds and opened themselves to healing; and so their wounds become a formative positive experience, creating a deep connection and compassion for the pain of others that results in acceptance and not manipulations... Healing occurs when there are healing conditions which encourage openness. These conditions allow us to naturally move toward wholeness. If we can create the conditions for healing, healing will naturally occur... In our insane society, we are told that we must seek experts to fix all of our problems—and this results in missed opportunities. People, by virtue of being alive, can heal and be healed. There are all kinds of roles in which healing can take place.” “Our increasingly control-freak society creates—directly and indirectly—emotional suffering and behavioral disturbances. Insanely, those charged with reducing our emotional suffering and behavioral disturbances are trained to be control-freaks who then increase our emotional suffering and behavioral disturbances. Thus, healing can only occur with rebellion from such insanities.”

Staggering Statistics

Bruce Levine, Psychologist

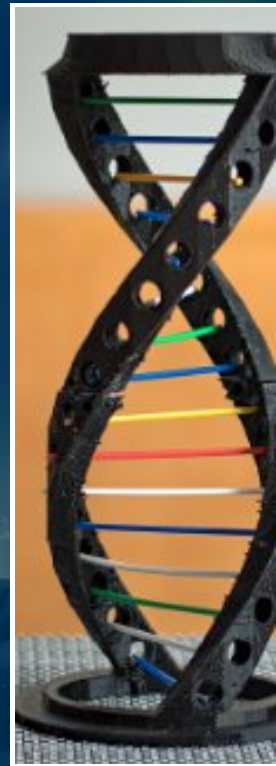
“By 2005, Eli Lilly had amassed over \$22 billion in sales from its SSRI Prozac; and Lilly’s antipsychotic drug Zyprexa, at its peak, grossed more than \$5 billion in annual sales. That’s just two psychiatric drugs from one drug company. **When an industry is grossing billions of dollars, it is easy to spread around millions to make many more billions.**” “By 2019, Big Pharma’s \$6.6 billion yearly spending on TV advertising ranked it as the fourth-largest spender of TV ads in the United States.” “As in other industrial complexes, there is also “regulatory capture,” which includes rewarding friendly government officials with high-paying jobs after they leave regulatory agencies. In June 2019, two months after stepping down as the Food and Drug Administration (FDA) director, Scott Gottlieb joined the board of directors of Pfizer (whose products include the SSRI Zoloft and the benzodiazepine Xanax). By rewarding Gottlieb, Pfizer sent a clear message to high-level officials currently at the FDA. This message—along with drug companies funding the research evaluated by the FDA in its approval process—majorly increases the likelihood of drug approval.” “Journalist Robert Whitaker reported: “From 2014 to 2020, **pharmaceutical companies paid \$340 million to U.S. psychiatrists to serve as their consultants, advisers, and speakers, or to provide free food, beverages and lodging to those attending promotional events.**” Whitaker noted that approximately 75 percent of the psychiatrists in the United States “received something of value from the drug companies from 2014 through 2020.”



Individual Defect Theory

Bruce Levine, Psychologist

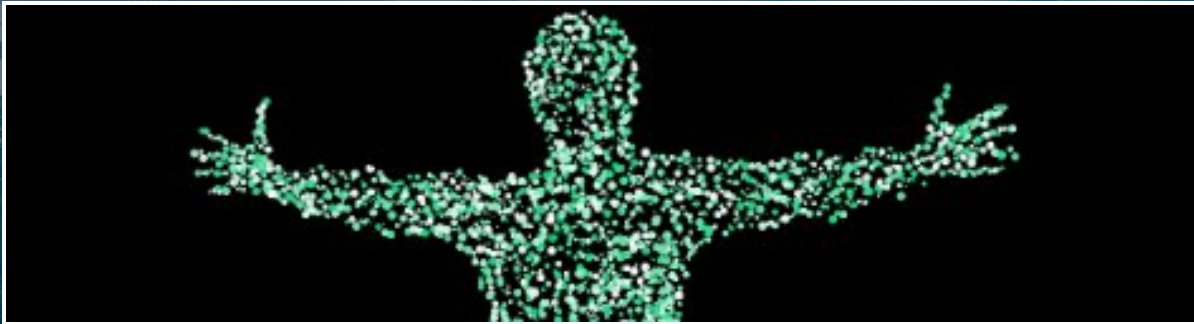
“If a population believes that its suffering is caused not by social-economic-political variables but instead by individual defects, this belief undermines political rebellion and maintains the status quo. Psychiatry’s mental illness theories are a major component of what Antonio Gramsci described as cultural hegemony—the prevailing cultural beliefs of a society that are social constructs implemented by the ruling class through favored institutions so as to maintain domination.” “Evolutionary geneticist R.C. Lewontin, neurobiologist Steven Rose, and psychologist Leon Kamin, in their 1984 book *Not in Our Genes: Biology, Ideology, and Human Nature*, make clear the political ideology implicit in the individual defect theory of biochemical/genetic determinism: ‘Biological determinism (biologism) has been a powerful mode of explaining the observed inequalities of status, wealth, and power in contemporary industrial capitalist societies. . . . Biological determinism is a powerful and flexible form of ‘blaming the victim.’”



Anti-Statism for Health

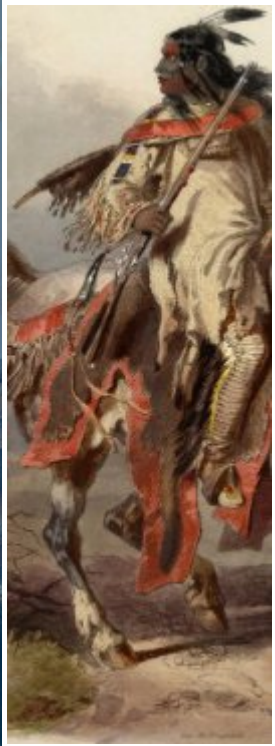
Itay Kander, Social Worker

“In fact, research upon research shows that the anti-authoritarian elements these methods have introduced to mental health treatment actually promote a stronger, fuller recovery in patients; and that they allow the patient’s voice to be heard far more than ever before, enabling patients to verbalize their personal suffering in an environment that listens to them. In this way, the Stabilizing Home and Open Dialogue methods are comparable with and parallel to the “Unschooling” education method — an approach that is also prospering and realizing itself these days.” “Anarchism can present a clear voice saying: Liberty is not an obstacle for quality treatment, it is rather the very basis of it.”



The Problem of Colonization

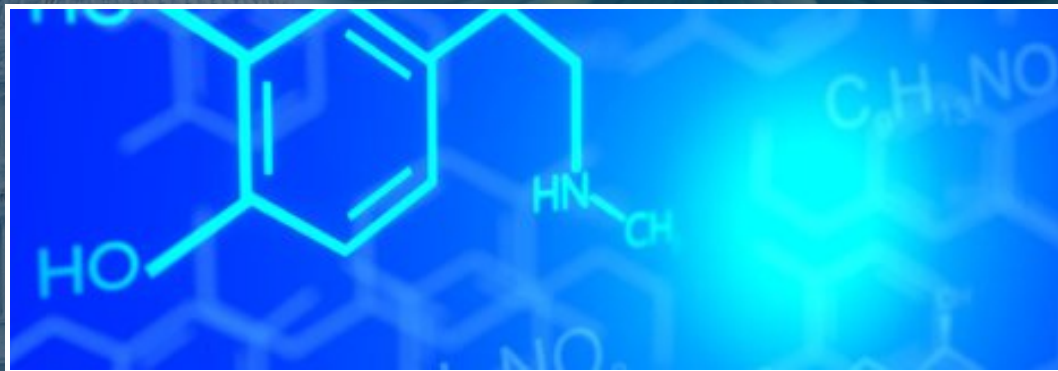
Frantz Fanon, Psychiatrist



Fanon argues that colonization fundamentally dehumanizes the colonized. The colonizers impose a sense of inferiority on the colonized, treating them as less than human. This dehumanization is both physical and psychological, leading to a deep-seated sense of worthlessness among the colonized. Internalized Oppression: The colonized often internalize the negative stereotypes and beliefs imposed by the colonizers. This internalization leads to self-hatred and a fractured identity. The colonized begin to see themselves through the eyes of the colonizers, which perpetuates feelings of inferiority and self-doubt. Identity Crisis: Colonization disrupts the cultural and social fabric of the colonized societies. The imposition of the colonizer's culture, language, and values creates an identity crisis among the colonized. They struggle to reconcile their indigenous identity with the imposed colonial identity, leading to confusion and psychological distress. The constant state of oppression and violence experienced by the colonized leads to various mental health issues, including anxiety, depression, and post-traumatic stress disorder (PTSD). Fanon, drawing from his experience as a psychiatrist, observed that many of his patients' psychological problems were directly linked to the oppressive conditions of colonial rule. He believed that mental health could not be separated from the socio-political context, and that true psychological healing required addressing the broader oppressive structures of colonialism. He also detailed how medicine was used as a tool of control.

The Authoritarian Formula

Jeremy Sherman, Ph.D., MPP



“It's easy to play god once one frees oneself from the meaning of what one is saying. The formula is simple: Say anything that makes you sound invincible. Anyone can employ the formula. Once one discovers the formula, conscience and reality atrophy as burdensome and unnecessary.”

The Authoritarian "Act"

Jeremy Sherman, Ph.D., MPP

“Be melodramatic, whiny, and theatrical but with imperturbable gravitas and bravado. Anyone who agrees with you proves you’re the triumphant hero. Anyone who disagrees with you proves you’re the victimized hero. Moment to moment you’re a hero no matter what... Never explain or debate your mission. That would signal receptivity, which is a sign of weakness. All that matters is that nothing can or will ever be more important than your mission. Juggling priorities is for mere mortals. Of course, your real mission is maintaining the appearance of absolute authority. Feel free to change your mission moment to moment. That’s easy too, since it doesn’t matter what you say. Your hypocrisy will prove that you’re royalty. If people call you on your hypocrisy, retaliate tenfold. They’re the real hypocrites, which proves you’re absolutely consistent. Hypocrisy is a status symbol. Kings and billionaires get to be hypocrites. Power sets you free. Pretend you’re free and it will look like you have power... If you ignore what you say while insisting on it as the last word, the gullible will be seduced into supporting you, and the skeptical will get suckered into trying to debate you. That’s them taking the bait on the false assumption that you care about what you’re saying. One way or another, you’ll get hooked on the formula, drunk on your power... The formula replaces conscience. Once one gets in the practice of saying anything to declare oneself the winner, conscience evaporates. It’s no longer needed. It only gets in the way.”

Becoming The Authoritarian Leader

Jeremy Sherman, Ph.D., MPP

Unbroken Certainty: Maintain an appearance of absolute certainty and victory. **Attack and Deflect:** Attack challengers to prove invincibility and expose their flaws to appear flawless. **Melodrama and Bravado:** Be theatrical but with unwavering confidence. **Hero/Victim Role:** Position oneself as a hero, whether triumphant or victimized. **Never Learn:** Act as if there's nothing to learn, always having an answer for every challenge. **Supreme Judge:** Pose as the ultimate moral authority, always declaring oneself the winner. **Outcome:** This formula creates an illusion of invincibility and moral superiority, often used by tyrants and those seeking to dominate.



“Wanna-be tyrants in a democracy are just comical figures on soapboxes when they have no following. So the real...threat lay coiled in parts of the population itself...ready someday to catapult the next Hitler to power with their votes.”

— Bob Altemeyer, Psychologist

“I would say, on the basis of having observed a thousand people in the experiment and having my own intuition shaped and informed by these experiments, that **if a system of death camps were set up in the United States of the sort we had seen in Nazi Germany, one would find sufficient personnel for those camps in any medium-sized American town.**”

— Stanley Milgram, Psychologist

Becoming The Authoritarian Follower

Jeremy Sherman, Ph.D., MPP

They are highly ethnocentric, highly inclined to see the world as their in-group versus everyone else. Because they are so committed to their in-group, they are very zealous in its cause. They are highly fearful of a dangerous world.

Their parents taught them, more than parents usually do, that the world is dangerous. They may also be genetically predisposed to experiencing stronger fear than most people do. They are highly self-righteous. They believe they are the “good people” and this unlocks a lot of hostile impulses against those they consider bad. They are aggressive. **Given the chance to attack someone with the approval of an authority, they will lower the boom. Their beliefs are a mass of contradictions and double-standards.** They have highly compartmentalized minds. They reason poorly. **If they like the conclusion of an argument, they don't pay much attention to whether the evidence is valid or the argument is consistent.** They are highly dogmatic. **Because they have gotten their beliefs mainly from the authorities in their lives, rather than think things out for themselves, they have no real defense when facts or events indicate they are wrong. So they just dig in their heels and refuse to change.** They are very dependent on social reinforcement of their beliefs. **They think they are right because almost everyone they know, almost every news broadcast they see, almost every radio commentator they listen to, tells them they are. That is, they screen out the sources that will suggest that they are wrong.** Because they severely limit their exposure to different people and ideas, they vastly overestimate the extent to which other people agree with them. And thinking they are “the moral majority” supports their attacks on the “evil minorities” they see in the country. They are easily duped by manipulators who pretend to espouse their causes when all the con-artists really want is personal gain. They are largely blind to themselves. They have little self-understanding and insight into why they think and do what they do.

The Mechanistic Mode ~ A Poem

Jeremy Sherman, Ph.D., MPP



“Minds are not computers Language is not code. Thinking that they are I’ll call the “mechanistic mode”. In it, folks pretend that life is an equation that they alone have solved and then defend with slick evasion. They posture pure precision crunching notions like they’re numbers., all the while they’re juggling books in in vague seductive slumbers. Enchanted by their algebra they see the X and Y’s As firm defined, not variables. No “why’s?” since they’re so wise. Lining up deductive ducks All neatly in a row They treat your challenges to them as evidence you’re slow. **They spout about the grandest things freedom, truth, and kindness, sure they know just what they mean by revelatory blindness. Socrates was the first to note the mode’s a social curse. Still, wondering what we really mean feels costlier and worse.** At first, of course, to wonder removes our firm foundation, Yet struggling with semantics is how we’ll save our nation.”

The Authoritarian Dimension

Daniel Winarick, Psychologist

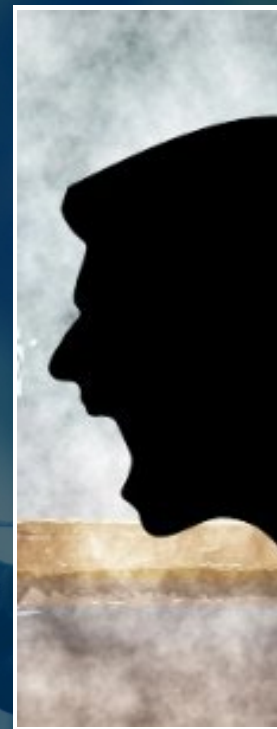
With research from Gordon Allport, his book *The Nature of Prejudice*, mid-century psychology included the traits of: (a) prejudice (negative attitudes towards the other), (b) rigidity (closed-mindedness, dogmatic, black-and-white thinking), (c) lack of sense of humor, (d) self-abnegation (denial of one's own impulses and avoidance of self-gratification, i.e., pleasure), (e) fatalism (e.g., belief in astrology and mysticism), (f) obedience and admiration of authority (also labeled suggestibility, conformity, passivity, and submissiveness), and (g) low tolerance for uncertainty/ambiguity. "Individuals high in authoritarianism value social appearance, maintaining face, and avoiding scams or being tricked out of money over their own physical safety." He also details how authoritarianism adopts parental characteristics.



Toxic Therapist Leaders

Uriel Abulof, Ph.D.

Some leaders are like toxic therapists: By displaying both power and victimhood, they abuse people's fears and frustrations. People tend to project their pains onto their leader's wounds and introject the leader's strength to seek revenge and redemption. Some Americans feel like victims, a sensation that may be driven by narcissism and manipulation. **"Politics, Lasswell (1936) famously said, is about "who gets what, when, how." And with Keith and Mick, we might add, "You can't always get what you want," but you can make others suffer for it!** And some leaders are all too happy to teach us how, by both displaying strength (for which we adore them) and victimhood (with which we identify). Hence politico-therapy... Shakespeare's Julius Caesar helps us understand this: Politics allow us to cast our personal resentments onto the public sphere. "Hail Caesar!" we say, hoping to heal ourselves." Entitlement and victimization: Two sides of the narcissistic coin.



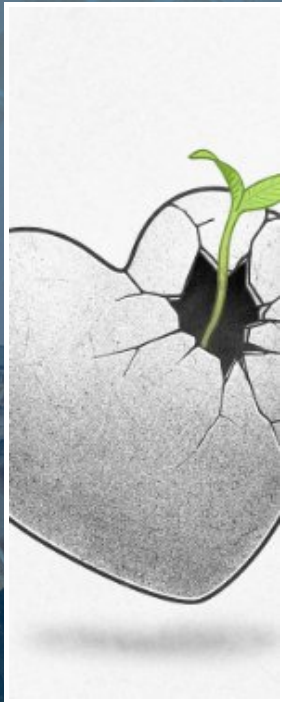
Expectations From Authoritarians

Eric Maisel, Ph.D., Author of 50+ Books

1. Hatred
2. Punishment and Cruelty
3. Violence, Aggression
4. Threats and Scare Tactics
5. Quixotic, Unclear Rules
6. Paranoia and Enemies' Lists
7. Truth Held as Enemy
8. Shaming Efforts, Ridicule, Derision
9. Rigidity, Obsession with Control
10. Intrusiveness
11. Unacknowledged Anxiety
12. Religious Fervor and Religious Cover
13. Superstitions and Mythic Determination
14. Anti-Intellectualism and Anti-Rationalism
15. Hypocrisy
16. Diminishment
17. Demands and Coercion
18. Need for Domination
19. Prejudice and Bigotry
20. Lack of Conscience, Absence of Guilt
21. Lack of Compassion and Empathy
22. Conventionalism, Concerns with Social Status
23. Submissiveness and Cowardice
24. Preoccupation with Sex and Promiscuity
25. Destructiveness
26. Cynicism
27. Exploitation
28. Loyalty Demands
29. Narcissism and Superficial Charm
30. Consistent Authoritarianism

Authoritarian Wounding

Eric Maisel, Ph.D., Author of 50+ Books



“I think it would be sensible to formally **add authoritarian wounding to our current list of adverse childhood experiences.** The adverse childhood experience literature has focused on ten adverse experiences that contribute to long-term psychological and emotional difficulties: physical abuse, sexual abuse, emotional abuse, physical neglect, emotional neglect, violence toward the mother, household substance abuse, household mental illness, parental separation or divorce, and the incarceration of a household member. But many other adverse childhood experiences likewise produce negative psychological and emotional consequences. I think that we should consider adding authoritarian contact and wounding to the list of significant adverse childhood experiences.”

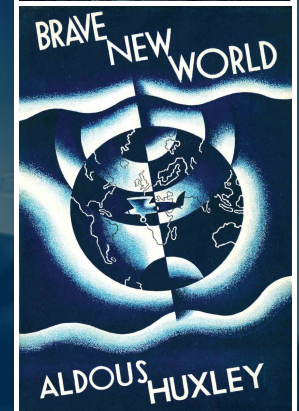
Predictive, Factual, Fiction?

Aldous Huxley & George Orwell

“The real hopeless victims of mental illness are to be found among those who appear to be most normal. Many of them are normal because they are so well adjusted to our mode of existence, because their human voice has been silenced so early in their lives that they do not even struggle or suffer or develop symptoms as the neurotic does. They are normal not in what may be called the absolute sense of the word; they are normal only in relation to a profoundly abnormal society. Their perfect adjustment to that abnormal society is a measure of their mental sickness.

These millions of abnormally normal people, living without fuss in a society to which, if they were fully human beings, they ought not to be adjusted.” - Aldous Huxley

Members of the ruling class of Nineteen Eighty-Four (by George Orwell) use brutal force, torture and harsh mind control to keep individuals in line, while rulers in Brave New World (by Aldous Huxley) keep the citizens in line by drugs, hypnosis, genetic conditioning and pleasurable distractions. Regarding censorship, in Nineteen Eighty-Four the government tightly controls information to keep the population in line, but in Huxley's world, so much information is published that readers are easily distracted and overlook the information that is relevant.



Wrong Education

Ivan Illich, Philosopher

Illich argues that traditional schooling systems create dependency, limit creativity, and reinforce authoritarian structures by promoting conformity and obedience. **Schools often damage students socially and psychologically by fostering a sense of inadequacy and dependence on formal education.** Illich advocates for decentralized, deinstitutionalized, community-based education systems that emphasize self-directed learning, peer-to-peer teaching, and the use of technology to create "learning webs." Illich promotes convivial tools rather than industrial tools. Convivial Tools: Tools that enable individuals to meet their needs creatively and autonomously, fostering personal and communal well-being. **Industrial Tools: Tools that create dependency and limit individual freedom, reflecting authoritarian control.**



Iatrogenesis, Medical Harm

Ivan Illich, Philosopher

Modern medicine, rather than improving health, often causes harm through what Illich terms “iatrogenesis” (doctor-caused illness).

Clinical Iatrogenesis: Direct harm caused by medical interventions.

Social Iatrogenesis: The medicalization of life, leading to **dependency on healthcare systems.**

Cultural Iatrogenesis: The undermining of traditional ways of dealing with suffering and death, eroding personal and community resilience.

Psychological Impact: Loss of Autonomy: Individuals become dependent on medical authorities, losing their ability to manage their own health.

Fear and Anxiety: Over-reliance on medical systems fosters a culture of fear and anxiety about health.

Control and Surveillance: The medical establishment exerts control over individuals' lives, often prioritizing **institutional interests over**

personal well-being. **Power Imbalance:** The relationship between doctors and patients mirrors authoritarian power structures, where patients are often **passive recipients of care.**



HEALTH REVEALED

Part Seven

More Statistics & Examples Of Statism

Interconnectedness

Theodore Roszak, Academic who coined "Ecopsychology"



Roszak argues that the needs of the planet and the needs of individuals are not separate but form a continuum. This means that caring for the environment is inherently linked to caring for our own mental well-being. Roszak critiques industrial society (technocracy) for its role in ecological destruction and psychological alienation. Authoritarian structures also contribute to this, disregarding the intrinsic value of nature. He believes that the industrial system prioritizes profit and efficiency over the well-being of people and the planet. He details the counterculture we must create: This quest involved exploring alternative lifestyles, consciousness-expanding practices (such as meditation and psychedelic drug use), and new forms of artistic and spiritual expression. **The aim is to break free from the psychological constraints imposed by technocratic society and to achieve a more authentic and liberated state of being.**

The Theory of Repression

Norman O. Brown, Psychoanalyst

Brown critiques Freud's theory of repression, suggesting that the foundation of civilization itself is built upon the repression of human desires, particularly sexual desires. This repression is not just a personal issue but a societal one, leading to a collective neurosis where entire societies are structured around managing these repressed desires. The repression of desires necessitates the creation of rigid hierarchies and norms to maintain order and control. **Authoritarianism, in this context, is seen as a societal mechanism to manage the inherent conflicts and anxieties that arise from repressed human nature.** He suggests that both psychoanalysis and mysticism seek to understand and transcend the limitations imposed by repression. Brown envisions a society where repression is minimized, allowing for a more authentic and liberated human experience. This vision contrasts sharply with the authoritarian norms of contemporary society, proposing a radical shift towards a more open and expressive culture. **He posits that the neurosis experienced by individuals is a reflection of the broader societal condition, where repression is a fundamental aspect of civilization.** This perspective shifts the focus from individual therapy to societal transformation as a means of addressing neurosis.



Crowd Psychology

Douglas Murray, Author



Murray discusses the concept of “crowd psychology”, where individuals in a group can lose their sense of personal responsibility and become more susceptible to extreme behaviors and beliefs. This phenomenon can lead to a heightened sense of in-group versus out-group dynamics, fostering division and hostility. Murray also touches on the psychological need for belonging and how identity politics can exploit this need. By creating a strong sense of group identity, movements can attract individuals who feel marginalized or disconnected, offering them a sense of purpose and community. However, this can also lead to an “us versus them” mentality, where dissenting opinions are not tolerated, and conformity is enforced. Murray argues that the rise of identity politics has led to a form of authoritarianism, where dissenting views are suppressed, and ideological conformity is demanded. He criticizes the use of social and institutional power to enforce ideological purity, comparing it to historical examples of authoritarian regimes. He points out that the enforcement of political correctness and the silencing of opposing viewpoints can create an environment where free speech is stifled, and intellectual diversity is diminished. Crowd psychology may also be used against dissidents who come together.

Changing the Social Fabric

Paul Goodman, founder of Gestalt Therapy

The lack of meaningful work, community, and personal freedom stifles psychological growth, resulting in alienation and cynicism among young people. He also details the authoritarian nature of the education system. He emphasizes individual development and creativity, which authoritarianism is directly counter to. He sees that art is important for revealing truths and creating social change. Goodman proposes that human behavior is more flexible and influenced by social and environmental factors than traditional psychoanalysis suggests. He emphasizes the importance of understanding individuals within their specific contexts rather than through rigid theoretical frameworks. He suggests that authoritarianism fosters environments where aggression and racism can thrive, as individuals project their frustrations and insecurities onto marginalized groups. Goodman calls for societal changes to address these deep-seated issues. Authoritarian norms also lead to distorted and unhealthy sexual behaviors, as individuals struggle to reconcile their natural desires with societal expectations. Goodman advocates for a more open and accepting approach to sexuality.



Gestalt Therapy

Fritz Perls, Laura Perls, Paul Goodman

Gestalt Therapy Techniques



1. Empty Chair Technique
2. Two Chair Technique
3. Locating Emotions
4. Role Playing
5. Exaggeration
6. Dream Analysis
7. Creative Expression

The focus is the present moment and self-awareness rather than past experiences. Emphasizes the integration of mind, body, and emotions. Encourages clients to take responsibility for their thoughts, feelings, and actions. The whole is greater than the sum of its parts; understanding context and personal experiences. Experiential Methods: Role-playing, creative arts, and reenactment to enhance self-awareness. Personal Growth: Overcome roadblocks and actualize human potential. **“Awareness in itself is healing.” - Fritz Perls** **“The Gestalt therapist does not accept the authoritarian role of the expert who knows better than the patient what is good for him.”** **“Each person must take responsibility for his own life and actions, rather than blaming others or society.”** **“Anarchism is grounded in a rather definite social-psychological hypothesis: that forceful, graceful and intelligent behavior occurs only when there is an uncoerced and direct response to the physical and social environment; that in most human affairs, more harm than good results from compulsion, top-down direction, bureaucratic planning, pre-ordained curricula, jails, conscription, states.” - Paul Goodman**

Autonomy & Self-Realization

Lewis Mumford, Sociologist

Mumford emphasizes that **true democracy involves giving individuals the freedom to direct their own lives.** This autonomy is crucial for personal development and psychological well-being. Authoritarian systems can lead to alienation, where individuals feel disconnected from their work and society. Democratic systems, on the other hand, promote engagement and a sense of belonging. Democratic technics also foster a sense of individual moral responsibility. **People are more likely to take responsibility for their actions when they feel they have control over their environment.** Throughout the phases of technological development, Mumford emphasizes the importance of fostering human creativity and sensory experiences. He argues that **technology should serve to enhance these aspects rather than suppress them.**



Psychological Roots of Authority

Louis Adeane, Philosopher



Many individuals have a fear of chaos and disorder, leading them to support authoritarian structures that promise stability, predictability, security and control, which can be comforting. Transference: People often transfer feelings and expectations from their parents onto authority figures, seeking guidance and protection. This creates a dependency on authority figures, mirroring the dependency children have on their parents. According to Freud, the superego represents internalized authority and moral standards. People with a strong superego may feel compelled to obey external authorities. A strong superego can lead to feelings of guilt when disobeying authority, reinforcing conformity and obedience. Some individuals may have aggressive instincts that are channeled into support for authoritarian leaders who exhibit strength and dominance. Conversely, others may have masochistic tendencies, finding psychological satisfaction in submission to authority. Adeane suggests that some individuals fear the responsibility that comes with freedom. Authoritarian structures provide a way to avoid this anxiety by limiting choices and responsibilities.

Biases Affect Health Care

Leslie Powers, Psychotherapist, Social Worker

Transference: The redirection of feelings about a specific person onto someone else (in therapy, this refers to a client's projection of their feelings about someone else onto their therapist). **Countertransference:** The redirection of a therapist's (doctor's, etc.) feelings toward the client.

“Functional Impairment,” a limitation that makes it difficult or impossible for someone to perform daily tasks. These tasks can include: Dressing Grooming, Getting in and out of bed, Preparing meals, Managing finances, Housework.

Who decides the definition of well adjusted?

Or well-functioning?

Modern lifestyles actually contribute to disease,
both mentally and physically.

What if functioning in the world includes
going along with immoral systems or people?

Is that really healthy?

Going Along To Get Along

Leslie Powers, Psychotherapist, Social Worker

The current system does not encourage or promote or make easy getting preventative health care or wellness expansion or support towards self-actualization. Insurances won't pay for those services.

What are the consequences on your physical and mental health of “going along to get along” with statist systems?

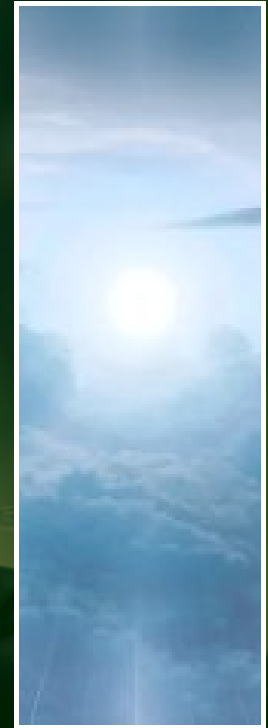
What is the toll on YOU of paying boatloads of taxes, having restrictions on what your insurance pays for, having limited options for health interventions? One might even say that being “well adjusted” to modern life is actually a mental health problem, as it implies a loss of Self and intolerable compromise of one's rights and morals. Reflect on yourself to find your underlying biases and worldviews that impact your health.



The Souls That Are Mistreated

Heloisa Castellanos, Eduardo Colombo

Heloisa explores how fear and persecution under authoritarian regimes affect individuals' mental health. Highlights feelings of helplessness, anxiety, and trauma experienced by those living under oppressive conditions. **There are long-term emotional scars left by authoritarian practices. Heloisa uses personal testimonies to illustrate the pervasive sense of distress and loss of agency.** He also details the coping mechanisms individuals develop to survive in such environments. Authoritarianism not only damages individuals but also erodes the social fabric. Common patterns observed: PTSD, anxiety, depression, social isolation, distrust in authorities, resilience and resistance (despite trauma). What causes the differences: coping mechanisms, cultural impacts, severity and duration, support systems. Colombo examines how repression, as a psychological mechanism, is intertwined with authoritarian structures. **He suggests that repression not only operates on an individual level but also supports and perpetuates authoritarian social orders. The unconscious is portrayed as an active force that can both challenge and reinforce authority.**



The Problem of Symbolism

Amedeo Bertolo, Power and It's Reproduction

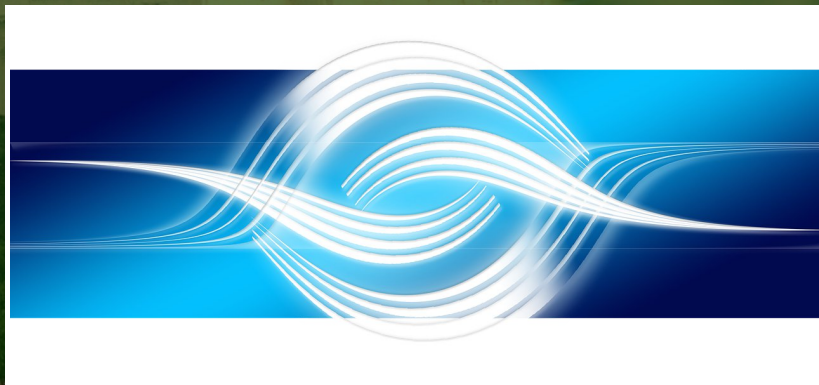


Power is maintained not just through physical means but also through cultural and ideological symbols. Symbolic power operates at a subconscious level, making it harder to recognize and resist. By understanding their origins and meanings, individuals can begin to see how they influence behavior and beliefs. This involves questioning the accepted truths and exposing the underlying interests they serve. Education is seen as a key tool in helping people recognize and resist symbolic power. Alternative Symbolism: Bertolo suggests creating and promoting new symbols and narratives that reflect egalitarian and democratic values. These alternatives can help shift perceptions and build support for more just and equitable systems. He emphasizes the importance of collective action in challenging symbolic power. Working together, individuals and groups can amplify their efforts and create a stronger impact.

The Unconscious State

Rene Lourau, Sociologist

The central theme in Lourau's work is the process by which individuals internalize authoritarian norms. This **internalization happens unconsciously, as people absorb the values and beliefs propagated by the regime.** Over time, these norms become part of the individual's psyche, shaping their thoughts, behaviors, and attitudes. This process creates a compliant and obedient populace that upholds the authoritarian system from within, often without realizing it. Lourau argues that this **internalization is one of the most insidious aspects of authoritarianism,** as it makes resistance difficult and reinforces the status quo. **Emotional bonds, resistance to change and symbolic power all make it harder to disobey.**



Political Psychoanalysis

Roger Dadoun, Psychoanalyst

Dadoun argues that authoritarian traits often stem from specific family structures and dynamics. For instance, a strict, punitive father figure can instill a deep-seated need for authority and order in children, which later translates into political behavior. His book delves into how unconscious desires, such as the Oedipus complex, play out in the political arena. Authoritarian leaders often symbolize a paternal figure, fulfilling the unconscious need for a powerful, protective authority. Dadoun discusses the psychological process of projection, where individuals project their own undesirable traits onto others. This mechanism is frequently used in authoritarian regimes to create scapegoats, fostering unity and obedience among the populace by directing aggression towards an external enemy. He examines the psychological appeal of charismatic leaders, who often embody the idealized father figure. These leaders use emotional manipulation to gain and maintain power, tapping into the collective unconscious of their followers. Dadoun suggests that psychoanalysis can help individuals and societies recognize and overcome the unconscious forces driving authoritarianism. By bringing these forces to light, psychoanalysis can foster greater self-awareness and critical thinking, essential for resisting authoritarian tendencies.



Anarchism At The Roots

John R. Doheny, "Some Social-Psychoanalytic Explorations"



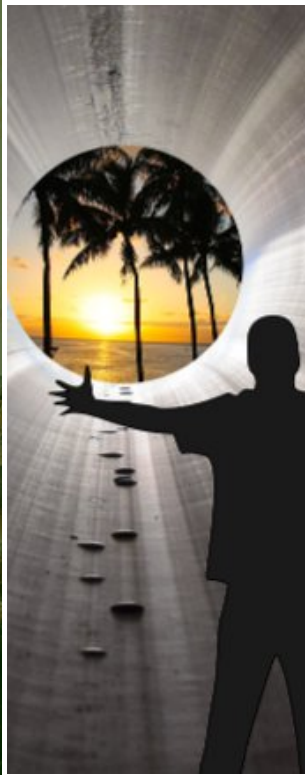
Doheny argues that **anarchism is deeply rooted in the human psyche's desire for freedom and autonomy.** He draws on psychoanalytic theories to explain how individuals naturally resist domination and seek self-governance. This resistance is seen as **a fundamental aspect of human nature,** driven by a need for personal and collective liberation.

Libertarian Psychology

Friedrich Liebling, Psychologist

Liebling's libertarian approach to psychology focused on promoting personal autonomy and self-determination. He argued that **individuals should be free to pursue their own paths without interference from authoritarian institutions.**

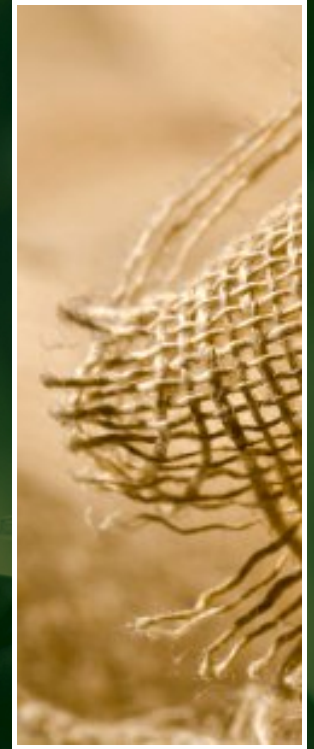
This perspective was reflected in his therapeutic practices, which aimed to empower clients to take control of their own lives. He believed that authoritarian structures (including internalized effects) stifle creativity, independence, and critical thinking. In his view, such **systems create a culture of dependency and fear, which undermines psychological health.** (also supports work by Peter Ford on Libertarian Psychiatry)



An Interdisciplinary Approach

Philippe Garnier, Philosopher

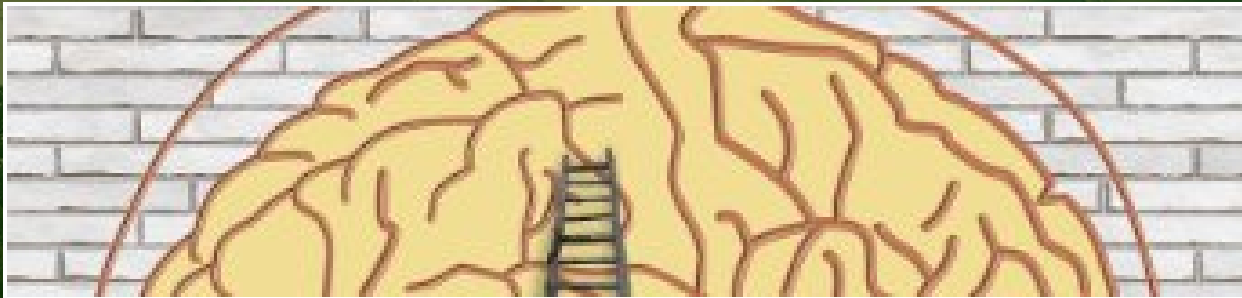
Garnier's work emphasizes an interdisciplinary approach, showing how anti-psychiatry, psychoanalysis, and anarchism can collectively offer a robust critique of societal norms and institutions. He argues that psychiatric institutions often perpetuate power imbalances, similar to other authoritarian structures criticized by anarchists. This perspective encourages a rethinking of mental health care to prioritize autonomy and self-determination. He advocates for a holistic approach to mental health that considers social, economic, and political factors, rather than solely focusing on individual pathology. Similarly, "Psychoanalysis and Anarchy" from *The Libertarian World* (1994), argues that psychoanalysis and anarchism share a common goal: the liberation of the individual from oppressive structures. Psychoanalysis seeks to free individuals from internal repression, while anarchism aims to dismantle external authoritarian systems. (Similarly supported by the work of Roger Dadoun and Jacques Lesage de La Haye)



Psychiatry as a Statist Tool

Gaston Goujon, Philosopher

Goujon wrote a section titled “Psychiatry” in the Anarchist Encyclopedia (1934) many others have also contributed similar sections to this. Goujon’s critique is rooted in the belief that psychiatry, as practiced traditionally, often serves the interests of the state and the ruling class. **By labeling non-conformist behaviors as pathological, psychiatry can suppress revolutionary potential and maintain the status quo.** Goujon’s call for a humanistic approach aligns with contemporary movements in mental health that emphasize patient-centered care and the importance of understanding the individual’s social context. This approach challenges the reductionist view of mental illness as merely a biological dysfunction.



Expressionism & Humanism Overlap

Ludwig Rubiner, "Psychoanalysis"

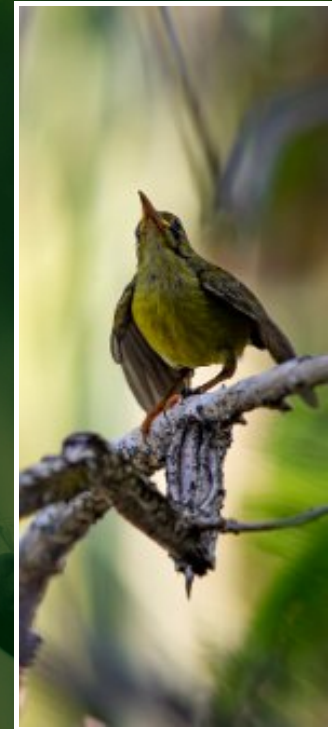


Rubiner argues that **the true artistic and cultural revolution can only occur when individuals fully engage with the unconscious mind.** He believes that psychoanalysis should not be confined to its medical applications but should be a tool for broader cultural and social transformation. This perspective aligns with the broader expressionist movement, which sought to break free from conventional norms and explore deeper psychological and emotional truths (inc. Affect Theory).

Supportive Environments

Jacques Lambinet, Psychology & Anarchism in Libertarian Research

Lambinet delves into various psychological theories that align with anarchist thought. He references the work of humanistic psychologists like Carl Rogers and Abraham Maslow, who emphasize the potential for growth and self-actualization in supportive environments. Lambinet contrasts this with the more **pessimistic views of human nature found in Freudian psychoanalysis and behaviorism, which he argues are often used to justify authoritarian control.** Lambinet provides practical suggestions for applying anarchist psychology in everyday life. This includes creating educational environments that promote critical thinking and self-directed learning, as well as developing social structures that respect the individual.



Psychoanalysis & Anarchism

David Wieck, Professor

Wieck draws parallels between the psychoanalytic critique of internal authority (such as the superego) and the anarchist critique of external authority (such as the state and other hierarchical institutions). Both psychoanalysis and anarchism, according to Wieck, seek to empower individuals to challenge and dismantle these forms of authority. **Wieck suggests that psychoanalysis has revolutionary potential when combined with anarchist principles.** By addressing both the psychological and social dimensions of oppression, this combination can lead to a more comprehensive form of liberation.



Reinventing Anarchy

Howard Ehrlich, Sociologist

The concept of internalized oppression is central to the psychological analysis in “Reinventing Anarchy.” It refers to the ways in which individuals absorb and reproduce the values and norms of oppressive systems, even in their personal lives. This internalization can manifest as self-doubt, conformity, and a lack of agency. Authoritarian conditioning begins in childhood through family structures, education systems, and social institutions. This conditioning teaches obedience to authority and discourages critical thinking and self-determination. Individuals must engage in self-reflection and psychological deconditioning to overcome internalized oppression and develop a sense of autonomy and empowerment. He shares the idea of collective psychological health, suggesting that a society based on anarchist principles would foster healthier, more fulfilling relationships and communities.



Psychological Needs

Maurice Brinton (Chris Pallis), Neurologist



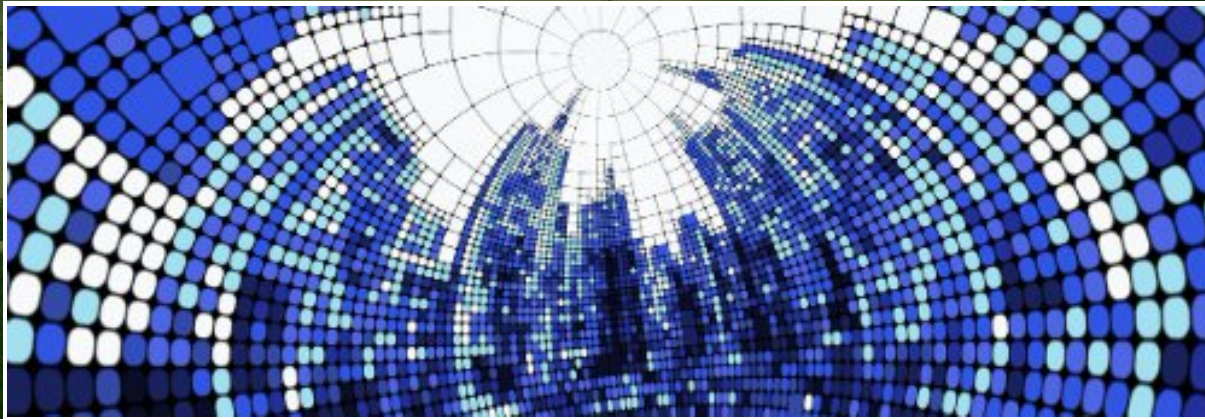
Many political decisions are driven by deep-seated anxieties and a desire for security, which can lead individuals to support authoritarian leaders who promise stability and order. This psychological need for security often overrides rational considerations. Brinton suggests that the fear of social ostracism and the desire for belonging play significant roles in this process. People may support authoritarian regimes not because they agree with their policies, but because they fear the consequences of dissent and value the sense of security that conformity provides. Brinton critiques the rationalist assumptions prevalent in much of political theory, arguing that they overlook the emotional and psychological dimensions of political behavior. He emphasizes that political actions are not always driven by rational calculations but are often influenced by unconscious desires and fears. Economic and social inequalities create environments of fear and insecurity, which in turn fuel support for authoritarian regimes. Fostering environments of mutual aid, solidarity, and psychological well-being can help mitigate irrational political behavior.

A Structured Anarchism

John Griffin, Philosopher

Griffin emphasizes that true social change begins with the liberation of the individual. The common theme of **bringing unconscious motivations and influences to light, to overcome psychological barriers to freedom.** Griffin critiques traditional psychological theories that reinforce authoritarianism.

He argues that **many mainstream psychological approaches tend to pathologize dissent and promote conformity.**



On Becoming a Personal Anarchist

Spencer A. McWilliams, Psychologist

“As personal consciousness evolves from the relationship between the individual and the group a sense of mutuality and compassion develops, based on the natural human tendency to attempt to discover the laws of nature and live in harmony with them. “The most general law in nature is equity - the principle of balance and symmetry which guides the growth of forms along the lines of the greatest structural efficiency (Read, 1971, p. 41).” Anarchist philosophy suggests that when the principle of equity is followed, and constructs are revised to correspond more closely to events, human social conduct will naturally be “moral” and co-operative. In contrast, behavior that fails to adapt to the nature of events leads to conflict and “immoral” behavior toward others, such as hostility (Kelly, 1971b). This natural sense of proper conduct becomes distorted when it is modified into moral laws which are then institutionalized into religious, legal, and political organizations. The natural “instincts” become deformed by being rigidly defined and ultimately inhibited by the weight of the structure. The organic life of the group, a self-regulative life like the life of all organic entities, is stretched on the rigid frame of a code. It ceases to be life in any real sense, and only functions as convention, conformity, and discipline (Read, 1971, p. 40). The tendency of the state is to establish a system of statutory laws in which there is no opportunity for the more natural and flexible reliance on the basic principle of equity. Under anarchism the principle of equity would supercede statutory law.”

The Psychologist Anarchist

Spencer A. McWilliams, Psychologist

He spoke against the institutionalization of all things in society, to always be open to revision and replacement. He also warns of the “state within a state” or the idea of self-government, as being potentially a conflict-causing ego, making the self an institution. “The task of personal anarchy is to destroy this institution in such a way that the person may continue the process of evolution... The ultimate goal of personal anarchy is to remain fresh and open, perennially ready to deal with moment-to-moment reality in new and effective ways without rigid reliance on pre-existing rules... the goal of self-improvement is to make the self “better” while the goal of self-transcendence is to study the self, to see its basic structure so that it ceases to have the governing role in life. Personal anarchy may be approached through the vehicle of psychotherapy. Although it is typically used to assist a person in developing a strong, effective self structure and to overcome maladaptive patterns which inhibit healthy functioning, psychotherapy may also be used to assist the personal anarchist to develop self knowledge that can weaken the hold that the self structure has on the entire personality.” He references Eastern Philosophy for doing this, such as Zen meditation. “Through this process, the “self” is “forgotten,” allowing the person to express a more basic nature through living in harmony with ordinary daily life.”

Challenging Scientism

Paul Feyerabend, Philosopher, Academic

Feyerabend criticizes the idea that there is one correct way to conduct scientific research. He argues that history shows scientific advancements often occur through unconventional means, which would be deemed irrational by strict methodological standards. His book includes detailed case studies, such as Galileo's defense of heliocentrism, to illustrate how scientific progress often defies established methods and norms. Feyerabend proposes "epistemological anarchism," where no single method or theory holds a monopoly on truth. He famously states, "anything goes," suggesting that the diversity of methods and perspectives is crucial for scientific advancement. He challenges the dominance of rationalism in science, arguing that it can become authoritarian by suppressing alternative viewpoints and methods. Feyerabend argues that the authority of science in society can become oppressive, similar to authoritarian regimes. He believes that laypeople should have a say in scientific matters that affect their lives, challenging the notion that only experts are qualified to make such decisions. Feyerabend argues against the idea that science holds a monopoly on truth, suggesting that other forms of knowledge, including those from different cultures and traditions, should be respected and integrated. He defends his positions against accusations of irrationalism and explaining how his views support a more open and free society.



Art In Education

Herbert Read, Historian, Philosopher



Read emphasizes art in education for creativity and critical thinking, critical of authoritarian education systems. Central to Read's vision of anarchism is the concept of an organic society. He contrasts this with the mechanistic and hierarchical structures of authoritarian regimes. **An organic society, according to Read, is one where social order arises naturally from the free interactions of individuals, rather than being imposed from above. He argues that true liberation requires a psychological transformation, where individuals overcome internalized authoritarian conditioning.** Read explores how authoritarian regimes use culture as a means of control, shaping the psychological landscape of society. He argues that by dictating what is considered valuable or acceptable in art and culture, authoritarian powers manipulate the collective consciousness. **A liberated culture allows individuals to explore their psychological depths and express their true selves without fear of repression.** In his essay "The Cult of Leadership," Read critiques the psychological manipulation often employed by leaders to maintain power. He advocates for leadership that inspires genuine psychological growth and autonomy among individuals. A focus on human values can lead to a more harmonious and less authoritarian society.

“Totalitarian states, however, know the danger of the artist. Correctly, if for the wrong reasons, they know that all art is propaganda, and that art which does not support their system must be against it. They know intuitively that the artist is not a harmless eccentric but one who under the guise of irrelevance creates and reveals a new reality.”

From “Psychotherapy East and West”

— Alan Watts, Author

He also describes how the artist can act as a psychotherapist or guru.

The Circuits of Consciousness

Robert Anton Wilson, Psychologist

First Circuit (Bio-Survival): This is the most basic level, focused on physical survival and safety.

Second Circuit (Emotional-Territorial): This level deals with emotions and social hierarchies.

Third Circuit (Symbolic): This circuit involves language, logic, and symbolic thinking.

Fourth Circuit (Domestic-Sociosexual): This level is concerned with social and sexual relationships.

Fifth Circuit (Neurosomatic): This circuit is about body awareness and sensory pleasure.

Sixth Circuit (Neuroelectric): This level involves higher states of consciousness and intuitive insights.

Seventh Circuit (Neurogenetic): This circuit deals with genetic and evolutionary consciousness.

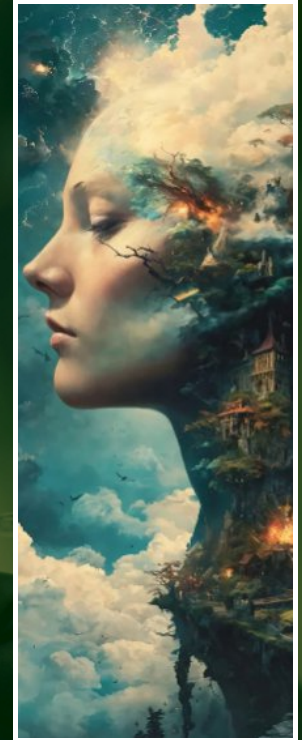
Eighth Circuit (Neuroatomic): The highest level, focused on cosmic consciousness and unity with the universe.

Wilson discusses how each circuit is imprinted during different stages of life, shaping our behaviors and perceptions. He emphasizes the importance of **understanding these imprints to break free from automatic, conditioned responses**. He emphasizes exercises including meditation, visualization, altering routines, experimenting with different belief systems and using psychoactive substances. Wilson describes a phase he calls “Chapel Perilous,” a state of psychological and existential uncertainty where one must confront and integrate conflicting beliefs and experiences. This process is likened to a rite of passage or initiation.

Expanding Psychology

Robert Anton Wilson, Psychologist

Some of Wilson's main themes: Reality Tunnels (subjective perception), Cognitive Dissonance, Mind Control (Conditioning), Discordianism (uncertainty), Paranoia and Conspiracy (to try to make sense of complex realities). **Wilson's approach to understanding reality is rooted in "model agnosticism," the idea that all models of reality are just that—models. They are useful tools for navigating the world but should not be mistaken for absolute truths.** This perspective encourages psychological flexibility and openness to new experiences. Wilson's use of quantum mechanics to explain psychological phenomena (quantum psychology) underscores the idea that our perceptions are not fixed but are influenced by our beliefs and expectations. This perspective is similar to the observer effect in quantum physics, where the act of observation alters the observed phenomenon. **In psychology, this suggests that our mental states and attitudes can shape our experiences and interactions with the world.**



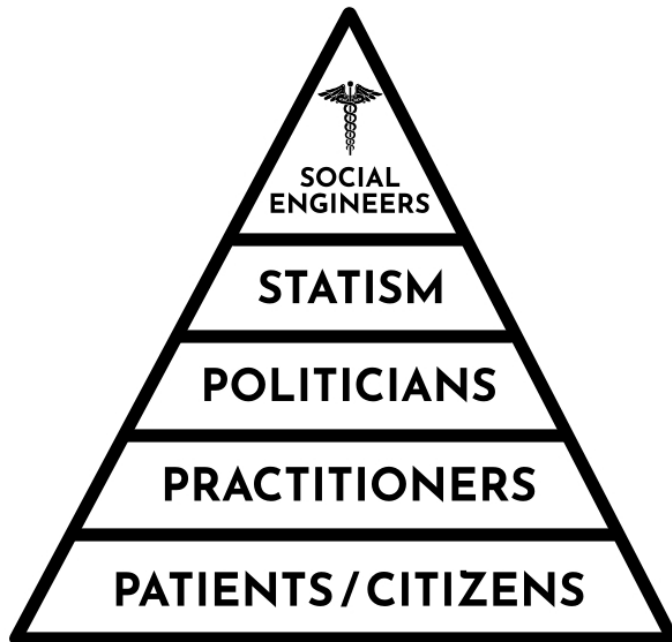
How The State Makes Us Sick

Denis Rancourt, Author

Rancourt details that: **Medical science has linked dominative hierarchies (oppression) to poor individual health**; Stress from oppression weakens the immune system; Domination is reinforced as oppressed individuals become less able to resist; Oppression includes many small barriers in daily life (work, institutions); An individual's position in social hierarchies correlates with health outcomes; Corporate fascism advances unless opposed by empowered individuals; Institutions often work to weaken individual autonomy and creativity; **The main conflict is between individual expression and institutional control**

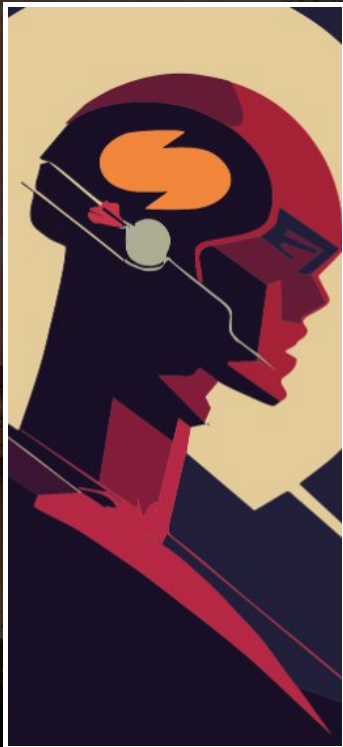


The Statist-Medical Hierarchy



Robopaths: People as Machines

Lewis Yablonsky, Sociologist, Criminologist, Psychotherapist

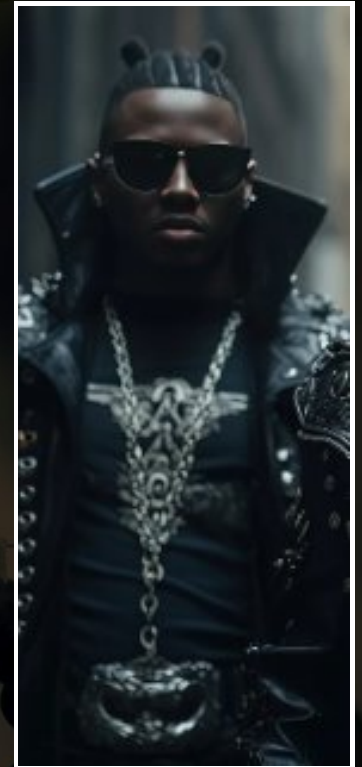


“Being open in speech; being unashamed of one’s body; relating to nature; hugging, touching, feeling and making love to other people; refusing to serve in the army and kill; and becoming less dependent on machines are generally considered ‘disturbed behavior’ by a society of robopaths.” **Gang members often seek a sense of identity and belonging that they do not find in their families or communities.** The gang provides a surrogate family, offering emotional support and a sense of purpose. Violence is a central component of gang life, used both as a means of asserting dominance and as a response to perceived threats. This aggression is often a manifestation of deeper psychological issues, such as low self-esteem and a need for validation. Gang leaders often exhibit authoritarian traits, exerting strict control over members and enforcing rigid hierarchies. **This leadership style mirrors broader authoritarian dynamics, where power is centralized and dissent is not tolerated.** Gangs operate in a constant state of paranoia, always on guard against rival gangs and law enforcement. This pervasive distrust can lead to extreme measures to protect the gang’s interests, further entrenching violent behavior. For many gang members, participation in violent acts provides a form of emotional gratification. This can be linked to a need for recognition and respect, which they may not receive in other areas of their lives.

Gangs vs Governments ~ 1

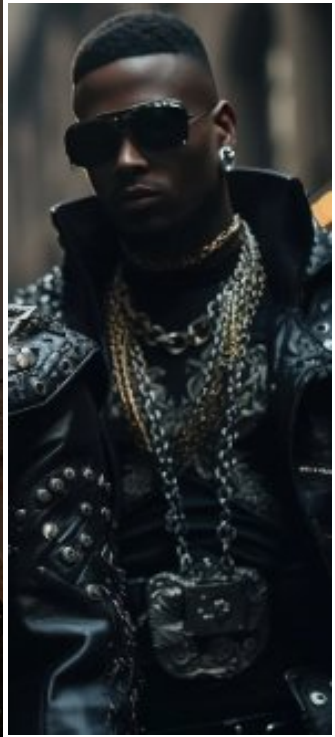
Larken Rose, Author

“What distinguishes a street gang from ‘government’ is how they are perceived by the people they control the trespasses, robbery, extortion, assault and murder committed by common thugs are perceived by almost everyone as being immoral, unjustified, and criminal. Their victims may comply with their demands, but not out of any feeling of moral obligation to obey, merely out of fear. If the intended victims of the street gang thought they could resist without any danger to themselves, they would do so, without the slightest feeling of guilt. They do not perceive the street thug to be any sort of legitimate, rightful ruler; they do not imagine him to be ‘authority.’ The loot the thug collects is not referred to as ‘taxes,’ and his threats are not called ‘laws.’”



Gangs vs Governments ~ 2

Larken Rose, Author



“What literally happens is that one group of people issues a command, and their enforcers impose it upon the masses, by punishing disobedience. This is what the Mafia does, what street gangs do, what schoolyard bullies do, and what all ‘governments’ do. The difference is that when ‘government’ does it, it uses not only threats but also indoctrination, of both the enforcers and the general public. Where the message of most thugs is usually direct and honest (‘Do what I say or I hurt you’), the ‘government message involves a great deal of psychology and mind control, which is essential to making the state mercenaries feel righteous about inflicting oppression on others. The controllers in ‘government’ portray themselves as ‘lawmakers’ who have the right to ‘govern’ society, portray their commands as ‘laws,’ and portray any who disobey as ‘criminals.’ And, unlike Mafia ‘ heavies,’ those who administer retribution against any who disobey the politicians are portrayed, not merely as hired thugs, but as noble ‘law enforcers,’ who are righteously protecting society from all the uncivilized, contemptuous ‘law-breakers.’”

“We need a program of psychosurgery and political control of our society. The purpose is physical control of the mind. Everyone who deviates from the given norm can be surgically mutilated. The individual may think that the most important reality is his own existence, but this is only his personal point of view. This lacks historical perspective. Man does not have the right to develop his own mind. This kind of liberal orientation has great appeal. We must electrically control the brain. Some day armies and generals will be controlled by electrical stimulation of the brain.”

— Dr. Jose Delgado, Professor, Author

“Joyful alive-ness is renewed when one feels exuberantly free from societal constraints and yet intimately connected with the world of living nature. Biophilia, the affinity and reverence for life, has been emphasized as an innate human predisposition by the biologist Edward O. Wilson, as well as by countless artists and philosophers.”

— William Manson, Author

Healing Our World with Voluntaryism

Mary J. Ruwart, Ph.D.

Ruwart cites over 1,000 studies illustrating how libertarian principles have worked in real-world scenarios to improve lives. **Non-Aggression Principle:** Central to the book is the idea that individuals should not initiate force against others. This principle, often referred to as the “Good Neighbor Policy,” is seen as a foundation for peaceful and prosperous societies. Ruwart argues that a libertarian approach can significantly improve public health. By reducing government intervention and allowing more freedom in healthcare choices, individuals can access better and more affordable care. She suggests that deregulation can lead to innovation and improved health outcomes. She discusses how libertarian policies can enrich the poor by promoting free markets and reducing government interference. Ruwart provides numerous examples and studies showing how economic freedom leads to prosperity and reduces poverty. Contrary to the belief that libertarianism neglects the environment, Ruwart demonstrates how property rights and market-based solutions can effectively protect natural resources. She argues that when individuals have ownership and responsibility, they are more likely to care for the environment. She also addresses crime and terrorism, suggesting that a non-aggressive foreign policy and a focus on personal responsibility can reduce these issues. **Ruwart believes that many conflicts arise from government actions and that a libertarian approach can lead to more peaceful resolutions.** Ruwart integrates spiritual and ethical perspectives, showing how **libertarian principles align with the moral teachings of various traditions.** She emphasizes compassion, self-responsibility, and the importance of voluntary cooperation.

There are different systems of optimization that are attacking each other. Instead of having an open mind and working with individuals, we get locked into divide and conquer. It's not just conventional doctors versus alternative doctors. The attack is getting closer to home. Doctors fight other doctors. Is this an optimal use of our energy?

“You never change things by fighting the existing reality. **To change something, build a new model that makes the existing model obsolete.**”

— Buckminster Fuller, Inventor, Philosopher

The History of Medicine

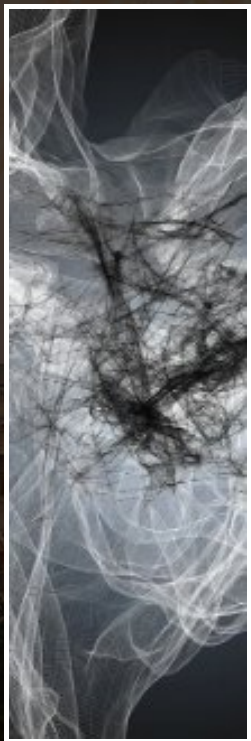
"The Truth About Cancer" Documentaries

Ancient Roots: Medicine dates back to ancient civilizations, with Hippocrates' principle of "do no harm" being foundational. **19th Century:** The rise of modern medicine began with advancements in understanding diseases and the development of vaccines. **Early 20th Century:** Introduction of chemotherapy and radiation as cancer treatments. John D. Rockefeller, a prominent industrialist, began to influence the medical field significantly. **Flexner Report (1910):** Commissioned by the Carnegie Foundation and supported by Rockefeller, this report restructured medical education in the U.S. and Canada. It emphasized "science-based" medical education, leading to the closure of many medical schools that did not meet the new standards. Rockefeller's investments in pharmaceutical companies led to the promotion of synthetic drugs over natural remedies. This shift was facilitated by the establishment of the Rockefeller Institute for Medical Research (now Rockefeller University). By funding medical schools and research institutions, Rockefeller ensured that the curriculum focused on pharmaceutical treatments, sidelining alternative and holistic approaches. The influence of Rockefeller and his associates led to the dominance of the pharmaceutical industry in modern medicine, often referred to as "Rockefeller Medicine". **Mid-20th Century:** Pharmaceutical industry growth led to widespread use of synthetic drugs. **Late 20th Century:** Increasing awareness of alternative and holistic treatments. **21st Century:** Emphasis on integrative approaches combining conventional and alternative therapies.



The Indoctrinated Brain

Michael Nehls, MD, Ph.D.



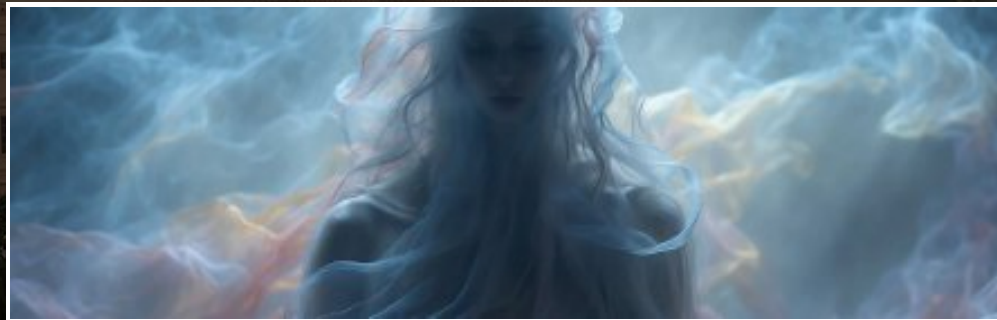
Nehls introduces a neurobiological mechanism (neuroplasticity) that he believes is crucial for maintaining mental health. This mechanism involves the brain's ability to adapt and reorganize itself in response to new experiences and learning. According to Nehls, this mechanism is being disrupted by external factors such as environmental toxins, poor diet, lack of physical activity, and excessive screen time. The dysfunction of this mechanism leads to impaired cognitive function, emotional instability, and increased susceptibility to mental health disorders. Nehls argues that the decline in mental capacity is not a random occurrence but part of a targeted attack on individuality and mental freedom. He points to global crises such as wars, climate change, and pandemics as tools used to create fear and uncertainty, which in turn make people more susceptible to manipulation and control. The author suggests that certain powerful entities benefit from a population that is less capable of critical thinking and more easily controlled. Nehls provides a range of strategies to counteract the brain-damaging processes he describes. These include: Healthy Lifestyle, Mental Stimulation, Mindfulness and Meditation, Social Connections. The ultimate goal of these strategies is to preserve and enhance mental freedom and creative power, enabling individuals to resist manipulation and maintain their autonomy.

The Lucifer Effect

Philip Zimbardo, Psychologist

Situational Forces: Deindividuation: Loss of self-awareness in groups. Dehumanization: Viewing others as less than human. Anonymity: Reduced accountability due to lack of personal identification. Conformity: Aligning behaviors and beliefs with group norms. Obedience to Authority: Following orders from authority figures, even when they conflict with personal morals.

Systemic Forces: Institutional Structures: Systems and policies that create environments conducive to evil acts. Cultural Norms: Societal values and norms that justify or overlook harmful behaviors.



The Therapeutic State

Thomas Szasz, Psychiatrist

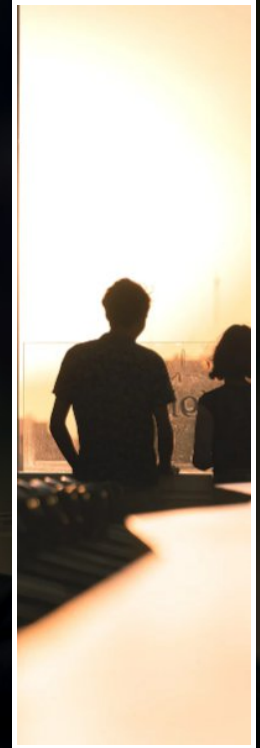


Szasz places the development of the therapeutic state within a historical context, comparing it to other forms of social control. He draws parallels between modern psychiatric practices and historical events like the witch hunts and the Inquisition. **This comparison highlights how societies have always used various means to control and suppress dissenting individuals. He advocates for the abolition of involuntary psychiatric treatment and the recognition of individuals' rights to refuse treatment.** Szasz also calls for a reevaluation of the concept of mental illness and a shift towards viewing individuals as responsible agents rather than patients.

Political Psychology

Related to Critical, Community, Social, Crowd Psychology

Gustave Le Bon posits that crowds are not merely the sum of their individual members but form a new psychological entity with its own characteristics. This entity is driven by emotions rather than rational thought, making crowds highly susceptible to manipulation by charismatic leaders. Leaders use techniques to influence and control crowds, such as simplifying complex ideas, repeating key messages, and appealing to shared values and emotions. Many other writers in this field expand. For instance, Harold Lasswell Ph.D, details that many political leaders exhibit neurotic or psychopathic tendencies. Lloyd S. Etheredge, psychologist, found that leaders with high dominance were more likely to support the use of force in resolving debates. Additionally, leaders with higher levels of interpersonal trust and self-esteem were less likely to advocate for the use of force. Research by Dan Kahan, Professor, has demonstrated that individuals are resistant to accepting new political views even if they are presented with evidence that challenges their views. The research also demonstrated that if the individual was required to write a few sentences about experiences they enjoyed or spend a few moments affirming their self-worth, the individual was more likely to accept the new political position.



Evolution & Neuropolitics

Political, Critical, Community, Social, Crowd Psychology



Evolutionary Psychology may support the premises of learning how politics affects us. For instance, the natural drive for voluntary cooperation, the innate aversion to domination, our adaptability and flexibility, our empathy and altruism. Neuropolitics also affirms how emotions are the faster and more powerful than cognitive processes, used by politics. (Drew Westen) The “authoritarian personality” also relates to terrorist behavior. Nearly 50% of people actually vote in a given country, leaving many people just abiding to the system. In many surveys done on these individuals, over 20% of people would not be interested in politics overall, while another 20% would not like who they vote for, another 20% don’t feel like it makes a difference. Works such as “The American Voter” in 1960 detailed studies how most people cast their votes based on their identification, rather than any rational evaluation. Independent voters were the least involved and attentive to politics, contrary to what people may think. Bryan Caplan, Christopher Achen and Larry Bartels share similar problems. Philip Converse shares how the vast majority of the voting public has no clear ideology and has little desire to understand issues which are not clearly and directly related to them as individuals. Politics demands compliance and involvement, as politicians rely on it also for their paycheck; it thus needs to enter an individual’s life. We may talk about “how” it does, as we view it as necessary, however, what if it is not necessary to enter your life in the first place? What if people stood firm in not caring about politics, to the point of rejecting it completely?

The Father of Propaganda

Edward Bernays, "Father of Public Relations"

Bernays called his work "psychological warfare."

His work was concerned with actively manipulating the masses without their knowledge, such as his book "Propaganda" from 1928, introducing the concept "engineering of consent." Bernays worked with numerous corporations and government entities throughout his career. He helped promote everything from bacon and eggs as the ideal American breakfast to the overthrow of a democratically elected government in Guatemala on behalf of the United Fruit Company. During World War I, Bernays worked for the CPI, where he helped craft propaganda to support the war effort. He also promoted the Tobacco industry, using slogans such as "torches of freedom" to encourage women to smoke for liberation and equality.

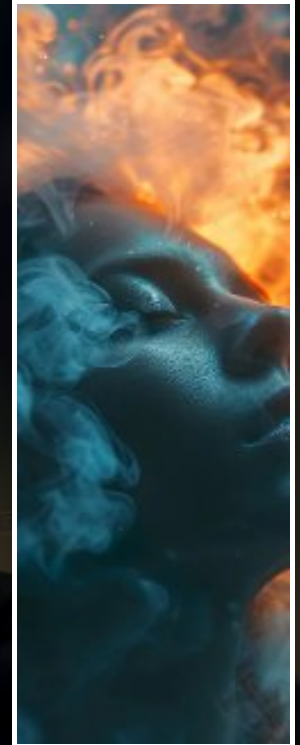


20,679[†] Physicians say "LUCKIES are less irritating"

Battle For The Mind

William Sargant, Psychiatrist

Sargant explains how high levels of stress and anxiety can make individuals more susceptible to suggestion. This is often achieved through intense emotional experiences, such as those found in religious revivals or during intense interrogation sessions. By continuously applying stress, individuals' mental defenses are weakened, making them more open to new ideas and beliefs. Sargant describes brainwashing as a systematic process where an individual's identity and beliefs are broken down. This is often seen in prisoners of war, cult members, and political prisoners. Once the individual's previous beliefs are dismantled, new beliefs can be implanted. This is done through repetition, isolation, and controlled environments. Sargant discusses how behavior and beliefs can be shaped using rewards and punishments. Positive reinforcement encourages desired behaviors, while negative reinforcement discourages unwanted behaviors. He notes that religious and political figures use these techniques.



Consciousness & Force

David R. Hawkins, Psychiatrist

Hawkins' discussion of force can be closely related to authoritarianism. Authoritarian regimes often rely on force to maintain control, using coercion, fear, and manipulation to suppress dissent and enforce compliance. This approach aligns with the lower levels of consciousness on Hawkins' scale, where force is used to dominate and control rather than empower and uplift.

Map of Consciousness

Developed By David R. Hawkins

	Name of Level	Energetic Log	Predominant Emotional State	View of Life	God-view	Process
Spiritual Paradigm	Enlightenment	700-1000	Ineffable	Is	Self	Pure Consciousness
	Peace	600	Bliss	Perfect	All-Being	Illumination
	Joy	540	Serenity	Complete	One	Transfiguration
	Love	500	Reverence	Benign	Loving	Revelation
Reason & Integrity	Reason	400	Understanding	Meaningful	Wise	Abstraction
	Acceptance	350	Forgiveness	Harmonious	Merciful	Transcendence
	Willingness	310	Optimism	Hopeful	Inspiring	Intention
	Neutrality	250	Trust	Satisfactory	Enabling	Release
Survival Paradigm	Courage	200	Affirmation	Feasible	Permitting	Empowerment
	Pride	175	Scorn	Demanding	Indifferent	Inflation
	Anger	150	Hate	Antagonistic	Vengeful	Aggression
	Desire	125	Craving	Disappointing	Denying	Enslavement
	Fear	100	Anxiety	Frightening	Punitive	Withdrawal
	Grief	75	Regret	Tragic	Disdainful	Despondency
	Apathy	50	Despair	Hopeless	Condemning	Abdication
	Guilt	30	Blame	Evil	Vindictive	Destruction
Shame	20	Humiliation	Miserable	Despising	Elimination	

"Conspiracy" Awakenings

A Brief Overview For Analysis

People who believe in conspiracy theories often exhibit certain personality traits such as paranoia, low trust in others, a need to feel special, and a tendency to see meaningful patterns where none exist. Theorists may have a cognitive style that leans towards seeing connections and patterns in random events, known as "illusory pattern perception". **Believing in theories can fulfill certain emotional needs, such as the need to feel secure and understand one's environment, especially during times of uncertainty or distress. Some people turn to conspiracy theories to rationalize distress and fulfill unmet needs.** This can include a desire for superiority or a sense of belonging to a unique group. Belief in conspiracy theories has been linked to conditions like paranoia, schizotypy, narcissism, and insecure attachment. **People can react in different ways to becoming aware. Some words may come to mind: Angry, Hostile, Reject, Denying, Defeatism, Echo-Chambers, Outcasting, Obsession**



Individuation & Authenticity

Carl Jung, Psychoanalyst



"Individuation is the process by which we become ourselves." (Jung, 1936) "An individual who tries to live according to the dictates of conscience alone will be regarded as eccentric, if not insane; he will have no social status at all, because he does not belong to any group. But precisely because he stands alone he cannot be corrupted, and therefore he is also a danger to the existing order of things." (Jung, 1952) "The goal of life is to say the right thing. The trouble is that what is right to say depends so much on the situation.' (Jung, 1974)

HEALTH REVEALED

Part Eight

The Statistics & Examples Of Statism

Understanding Trauma

Dr. Gabor Mate

Trauma can be defined as an overwhelming experience that exceeds an individual's capacity to cope. It can be caused by a variety of events, including physical or emotional abuse, neglect, loss, or violence. Gabor Maté emphasizes that trauma is not limited to extreme experiences but can also result from chronic stressors and adverse childhood environments.

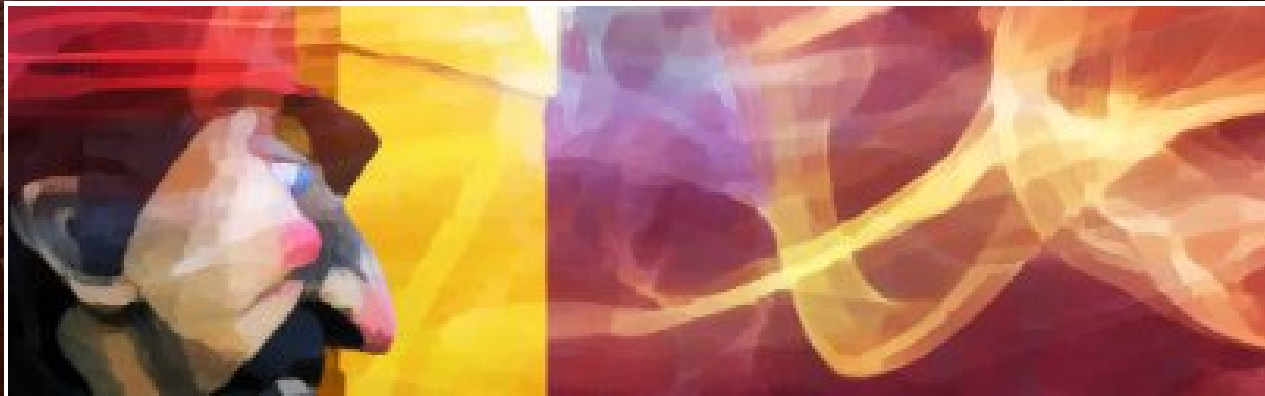
According to Maté, true healing from trauma requires understanding the underlying causes and providing compassionate support rather than judgment. He calls for a shift from punitive approaches to addiction, crime, and mental illness to ones that emphasize understanding, support, and healing. His insights prompt us to reevaluate social systems, placing empathy and connection at their core.



Widespread Trauma

Dr. Gabor Mate

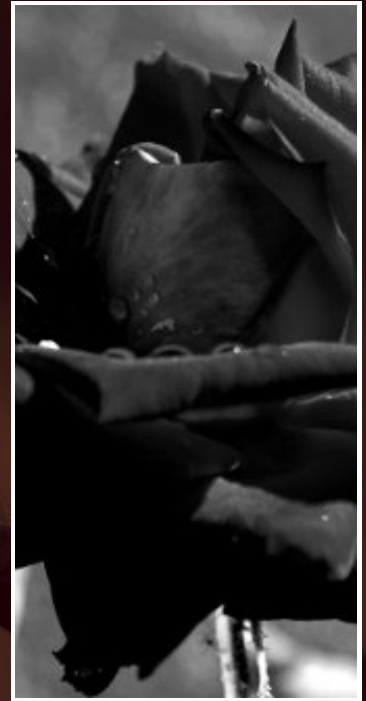
Gabor Mate argues that cultural trauma, such as colonization, war, discrimination, or socioeconomic inequalities, can permeate generations, shaping the collective psyche. Unresolved trauma can be transmitted from one generation to the next, leading to cycles of dysfunction, addiction, and violence.



The Problem of Trauma

Bessel Vander Kolk, Psychiatrist

“As human beings we belong to an extremely resilient species. Since time immemorial, we have rebounded from our relentless wars, countless disasters, both natural and manmade, and the violence and betrayal in our own lives. But traumatic experiences do leave traces whether on a large scale (on our histories and cultures) or close to home, on our families, with dark secrets being imperceptibly passed down through generations. They also leave traces on our minds and emotions, on our capacity for joy and intimacy and even on our biology and immune systems.”



Medical Re-Traumatization

Bessel Vander Kolk, Psychiatrist

Bessel tells the story of a woman who was previously gang r*ped and, while hospitalized, she refused to eat for more than a week and rapidly started losing weight, so the doctors decided to force feed her.

“It took three of us to hold her down another to push the rubber feeding tube down her throat and a nurse to pour the liquid nutrients into her stomach. Later, during a midnight confession, Silvia spoke timidly and hesitantly about her childhood sexual abuse by her brother and uncle. I realized then our display of “caring” must have felt to her much like a gang r*pe. This experience and others like it helped me formulate this rule for my students. **If you do something to a patient that you would not do to your friends, or children, consider whether you are unwittingly replicating a trauma from the patient's past.”**

Facing Reality

Bessel Vander Kolk, Psychiatrist



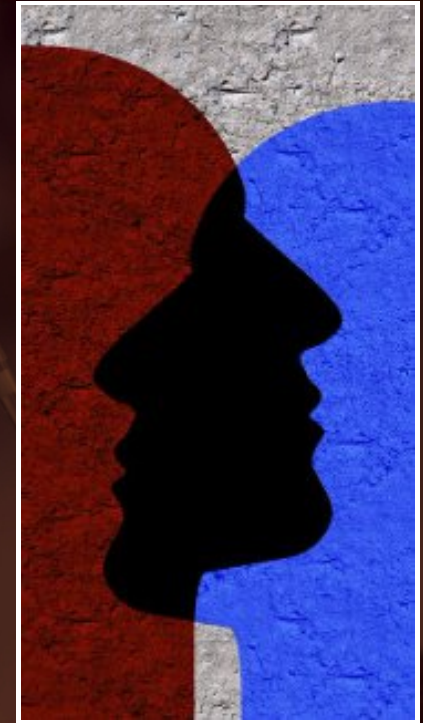
“Semrad taught us that most human suffering is related to love and loss, and that the job of the therapist is to help people ‘acknowledge, experience, and bear’ the reality of life-with all its pleasures and heartbreak.” “The greatest sources of our suffering are the lies we tell ourselves,’ he’d say, urging us to be honest with ourselves about every facet of our experience. He often said that people can never get better, without knowing what they know, and feeling what they feel.”... Healing, he told us, depends on experiential knowledge: “You can be fully in charge of your life only if you can acknowledge the reality of your body, in all its visceral dimensions.”

Escaping The Trauma

Bessel Vander Kolk, Psychiatrist

“The mere opportunity to escape does not necessarily make traumatized animals, or people, take the road to freedom. Like Maier and Seligman’s dogs, many traumatized people simply give up. Rather than risk experimenting with new options they stay stuck in the fear they know.”

“Traumatized people are terrified to feel deeply.... They are afraid to experience their emotions, because emotions lead to loss of control.... Traumatized people are afraid of conflict... Trauma is about trying to forget, hiding how scared, enraged, or helpless you are.”



Trauma & Brain Balance

Bessel Vander Kolk, Psychiatrist

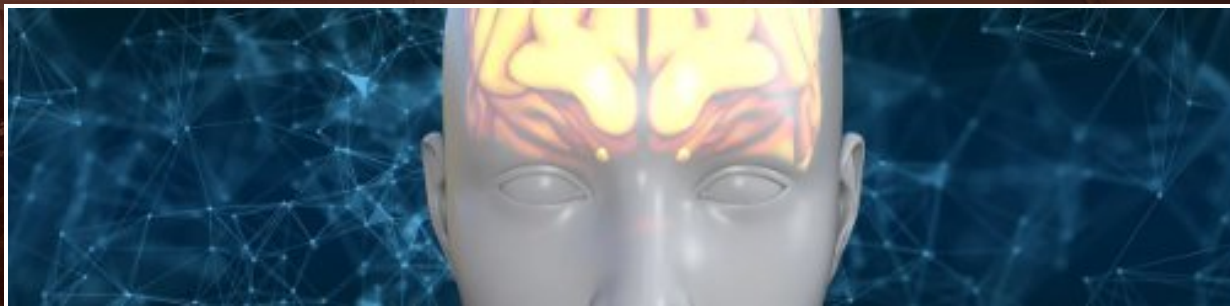
“The fundamental issue in resolving traumatic stress is to restore the proper balance between the rational and emotional brains so that you can feel in charge of how you respond and how you conduct your life... Recovery from trauma involves the restoration of executive functioning and with itself confidence and the capacity for playfulness and creativity.”



Past Trauma

Bessel Vander Kolk, Psychiatrist

“Our scans clearly showed that images of past trauma activate the right hemisphere of the brain, and deactivate the left. We now know that the two halves of the brain do speak different languages, the right is intuitive, emotional, visual, spatial and tactile, and the left is linguistic, sequential and analytical. While the left brain left half of the brain does all the talking, the right half of the brain carries the music of experience... The left and right sides of the brain also process the imprints of the past in dramatically different ways.”



Left-Brain Deactivation

Bessel Vander Kolk, Psychiatrist

“Deactivation of the left hemisphere has a direct impact on the capacity to organize experience into logical sequences, and to translate our shifting feelings and perceptions into words. When something reminds traumatized people of the past their right brain reacts as if the traumatic event were happening in the present. But because their left brain is not working very well, they may not be aware that they are re experiencing and reenacting the past. They are just furious, terrified and raged ashamed or frozen. **After the emotional storm passes, they may look for something or somebody to blame for it.**” Work by Psychiatrist **Iain McGilchrist** supports this, he notes: “Einstein said that the rational mind is a faithful servant, but the intuitive mind is a precious gift, and we live in a world that has honoured the servant but has forgotten the gift.”



The Brain-Disease Model

Bessel Vander Kolk, Psychiatrist



“The brain disease model overlooks four fundamental truths. (1) our capacity to destroy one another is matched by our capacity to heal one another. Restoring relationships and community is central to restoring well being. (2) Language gives us the power to change ourselves and others by communicating our experiences helping us to define what we know, and finding a common sense of meaning. (3) We have the ability to regulate our own physiology, including some of the so called involuntary functions of the body and brain through such basic activities as breathing, moving and touching, and (4) We can change social conditions to create environments in which children and adults can feel safe and where they can thrive.”

“Psychological problems occur when our internal signals don't work, when our maps don't lead us where we need to go, when we are too paralyzed to move, when our actions do not correspond to our needs, or when relationships break down.”

— Bessel Vander Kolk, Psychiatrist

The Systems At Work

Bessel Vander Kolk, Psychiatrist

“Medicaid, the government health program for the poor spends more on the anti-psychotics than on any other class of drugs.”

“Children from low income families are **four times as likely as privately insured children to receive antipsychotic medicines.** These medications often are used to make abused and neglected children more tractable. In 2008, 19,045, children aged five and under were prescribed anti-psychotics through Medicaid. On one study based on Medicaid data in 13 states found **12.4% of children in foster care received anti-psychotics compared to 1.4% of Medicaid eligible children in general.** These medications make children more manageable and less aggressive, but they also interfere with motivation, play and curiosity, which are indispensable for maturing into a well functioning and contributing member of society.”

Drug Treatments For Trauma

Bessel Vander Kolk, Psychiatrist

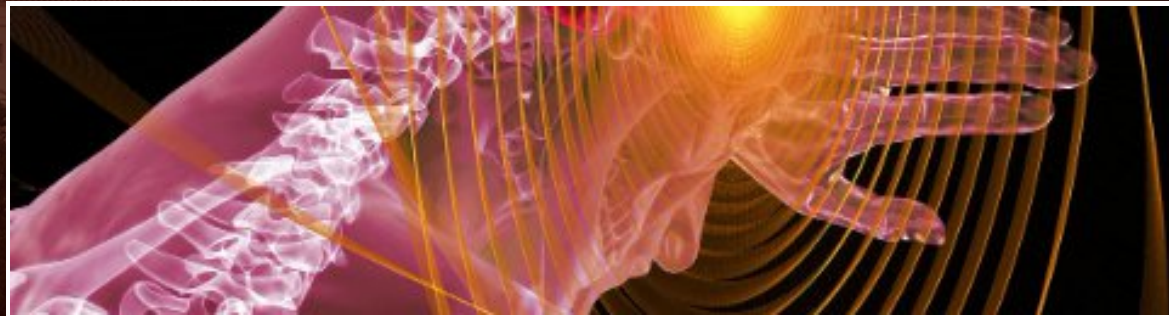


“As children who take them are also at risk of becoming morbidly obese and developing diabetes. Meanwhile, drug overdoses involving a combination of psychiatric and pain medications continue to rise. Because drugs have become so profitable major medical journals rarely published studies on non drug treatments of mental health problems. Practitioners who explore treatments are typically marginalized as quote alternative. Studies of non drug treatments are rarely funded unless they involve so called manualized protocols, where patients and therapists go through narrowly prescribed sequences that allow little fine tuning to individual patients needs. Mainstream medicine is firmly committed to a better life through chemistry. And the fact that we can actually change our own physiology and inner equilibrium by means other than drugs is rarely considered.”

CBT ~ Problems Treating Trauma

Bessel Vander Kolk, Psychiatrist

CBT (Cognitive Behavioral Therapy) “has not done so well for traumatized individuals, particularly those with histories of childhood abuse. Only about one in three participants with PTSD who finish research studies show some improvement. Those who complete CBT treatment usually have fewer PTSD symptoms, but they rarely recover completely: **Most continue to have substantial problems with their healthy, work, or mental well-being.**”



SSRIs ~ Problems Treating Trauma

Bessel Vander Kolk, Psychiatrist

“The SSRIs can be very helpful in making traumatized people less enslaved by their emotions, but they should only be considered adjuncts in their overall treatment. After conducting numerous studies of medications for PTSD, I have come to realize that psychiatric medications have a serious downside, as they may deflect attention from dealing with the underlying issues. **The brain disease model takes control over people's fate out of their own hands and puts doctors and insurance companies in charge of fixing their problems.**”

“Over the past three decades, psychiatric medications have become a mainstay in our culture with dubious consequences. Consider the case of antidepressants if they were indeed as effective as we have been led to believe depression should by now have become a minor issue in our society. **Instead, even as antidepressant use continues to increase it has not made a dent in hospital admissions for depression.**”

“The number of people treated for depression has tripled over the past two decades, and **one in 10 Americans now take antidepressants.**”

Agency With Ourselves & Others

Bessel Vander Kolk, Psychiatrist

“Somatic therapists can help patients to relocate themselves in the present by experiencing that it is safe to move. **Feeling the pleasure of taking effective action restores a sense of agency and a sense of being able to actively defend and protect themselves.**”

“When people are forced to submit to overwhelming power, ...they often **survive with resigned compliance.**”

“As we have seen, much of the wiring of our brain circuits is devoted to being in tune with others. **Recovery from trauma involves (re)-connecting with our fellow human beings.** This is why trauma that has occurred within relationships is generally more difficult to treat than trauma resulting from traffic accidents, or natural disasters.”



**How do we feel about
traumatized people treating
traumatized people?**

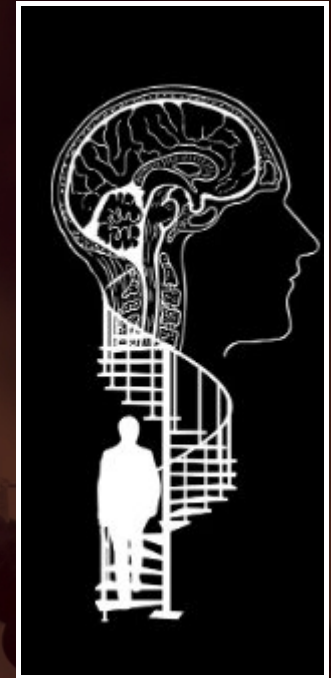
**Are we ever suppressing or
contradicting our choices,
or our own conscience?**

Hypocrisy In The Health System

Thomas Szasz, Psychiatrist

"In fact, most individuals diagnosed as mentally ill do not initiate violence, while most psychiatrists routinely do just that, typically at the behest of parents, spouses, social workers, lawyers and judges. This violence is conceptualized and accepted as 'diagnosis' and 'treatment.'"

"We claim that mental illness is the name of a bodily disease, but use it to identify behaviors and 'conditions' for which we do not hold the actor responsible, because this fictitious illness supposedly impairs his ability to control himself."



Self-Ownership & Psychiatry

Thomas Szasz, Psychiatrist

"The distinguishing feature of the libertarian philosophy of freedom is the belief that self-ownership is a basic right and initiating violence is a fundamental wrong. In contrast, psychiatric practice is based on the belief that self-ownership - epitomized by suicide - is a medical wrong, and that initiating violence against persons called 'mental patients' is a medical right."



The Importance of Trauma

Irene Lyon, MSC

“A massive percentage of our population is struggling with a different kind of infection....What I’m talking about is early adversity, childhood trauma and its strong connection with chronic illnesses of the physical and mental variety. For example, here’s a partial list of the diseases researchers at the Center for Disease Control suspect originate from the barrage of fear and threat dosed out to young children and infants via abuse, early trauma and adversity:

Type 2 diabetes, Crohn’s disease, Hypertension, Irritable bowel syndrome, Cardiovascular disease, Morbid obesity, Osteoarthritis, Anxiety and depression, Fibromyalgia, Chronic fatigue syndrome, Chronic pain syndrome, Addiction to drugs, alcohol and nicotine, Cushing’s syndrome, Anorexia nervosa, Osteoporosis, Ulcerative colitis, Susceptibility to forms of cancer (including breast and melanoma)

Metaphorically speaking, the early adverse traumatic experiences are the infection. Chronic, toxic stress to a child’s survival and safety is the root cause and the chronic illnesses listed above (plus many more not listed) are the by-product, the symptoms.”

The Polyvagal Theory

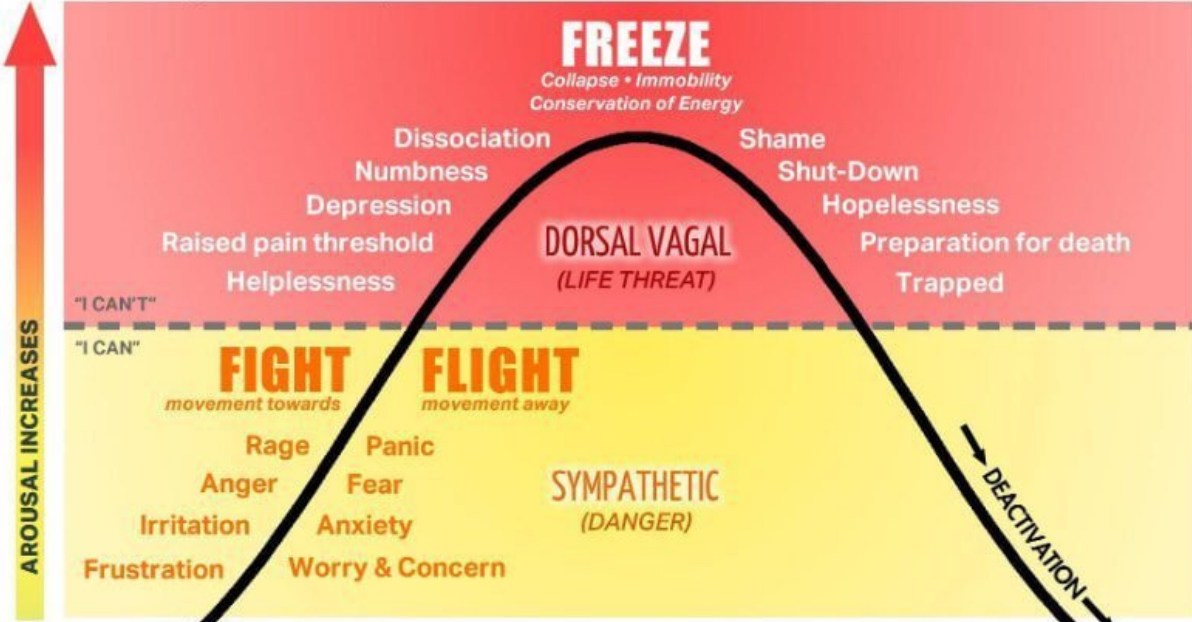
Stephen Porges & Deb Dana

“Through these interactions, I became informed about the profound disruptive impact of trauma on a significant portion of the population. I became aware that survivors of trauma often go through life without an opportunity to understand their bodily reaction to the trauma or to recover the ability to regulate and to co-regulate their physiological and behavioral state. Many of these individuals are revictimized when discussing their experiences and are often reprimanded for not fighting or fleeing.”



POLYVAGAL CHART

The nervous system with a neuroception of threat:



PARASYMPATHETIC NERVOUS SYSTEM
DORSAL VAGAL COMPLEX

Increases

- Fuel storage & insulin activity • Immobilization behavior (with fear)
- Endorphins that help numb and raise the pain threshold
- Conservation of metabolic resources

Decreases

- Heart Rate • Blood Pressure • Temperature • Muscle Tone
- Facial Expressions & Eye Contact • Depth of Breath • Social Behavior
- Attunement to Human Voice • Sexual Responses • Immune Response

SYMPATHETIC NERVOUS SYSTEM

Increases

- Blood Pressure • Heart Rate • Fuel Availability • Adrenaline
- Oxygen Circulation to Vital Organs • Blood Clotting • Pupil Size
- Dilation of Bronchi • Defensive Responses

Decreases

- Fuel Storage • Insulin Activity • Digestion • Salivation
- Relational Ability • Immune Response

The nervous system with a neuroception of safety:



PARASYMPATHETIC NERVOUS SYSTEM
VENTRAL VAGAL COMPLEX

Increases

- Digestion • Intestinal Motility • Resistance to Infection
- Immune Response • Rest and Recuperation • Health & Vitality
- Circulation to non-vital organs (skin, extremities)
- Oxytocin (neuromodulator involved in social bonds that allows immobility without fear) • Ability to Relate and Connect
- Movement in eyes and head turning • Prosody in voice • Breath

Decreases

- Defensive Responses

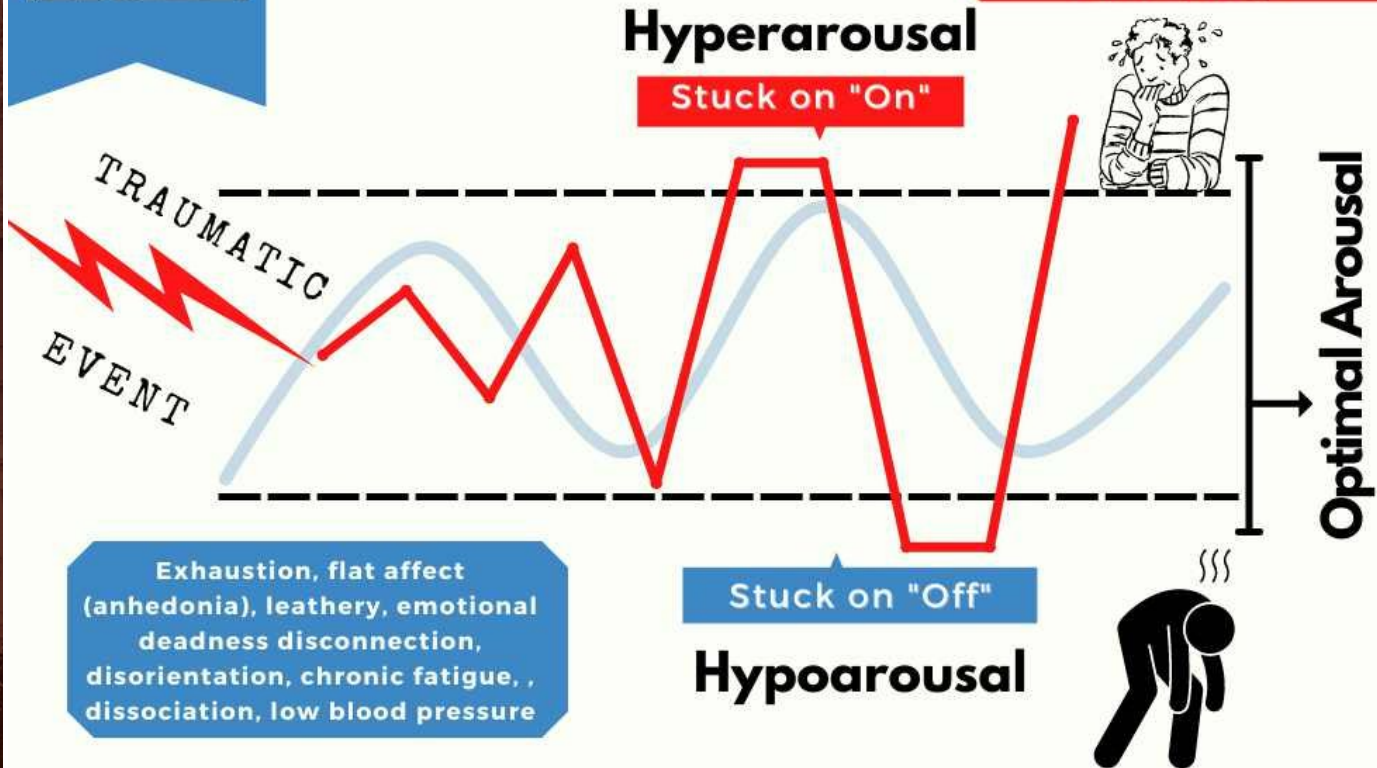
VVC is the beginning and end of stress response.
When VVC is dominant, SNS and DVC are in transient blends which promote healthy physiological functioning.



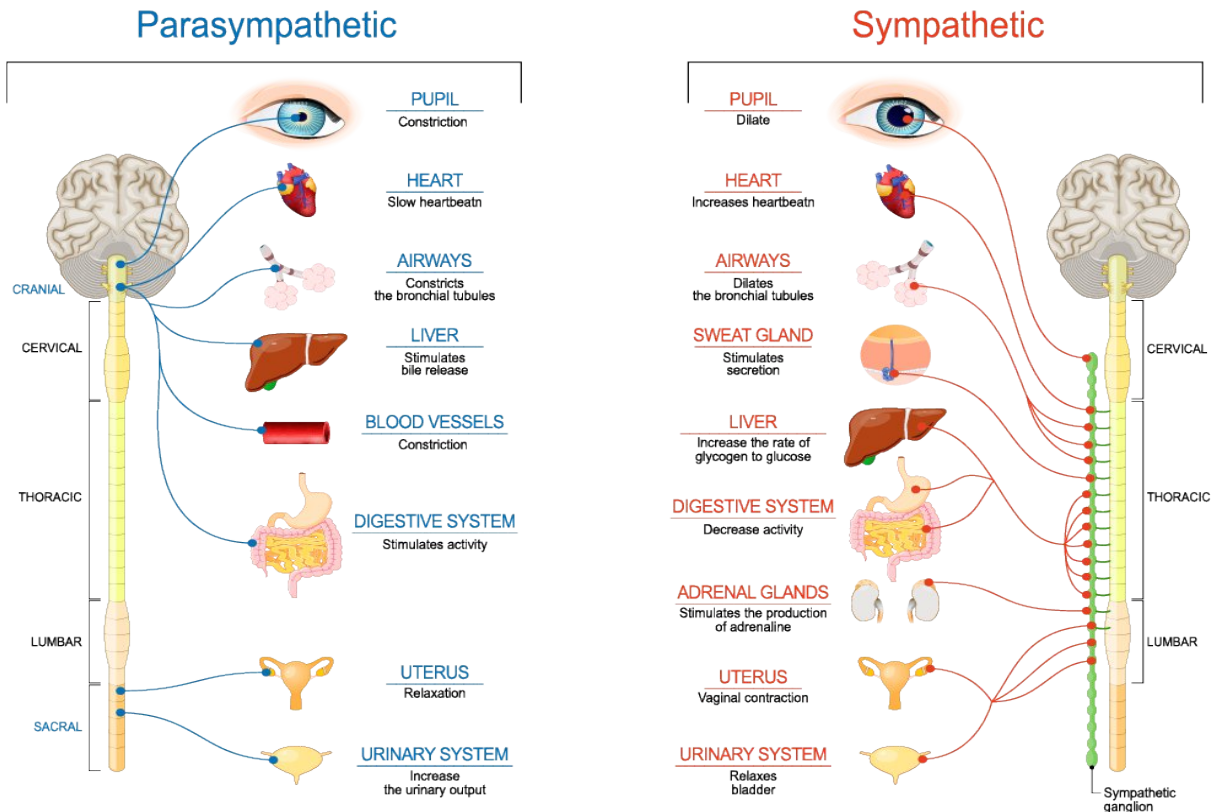
Symptoms of Undischarged Traumatic Stress

Anxiety, exaggerated startle response, hypervigilance, inability to relax, digestive problems, emotional flooding, chronic pain, sleeplessness, hostility / rage

Undischarged Traumatic Stress



Fight or Flight Mode



The Mode of The State

The state operates in such a manner that keeps humans **stuck in their sympathetic nervous system**, which is a chronic state of fight or flight which significantly contributes to all health issues. Being sympathetic doesn't help any problem at all.



Not Suppressing Emotions

Eileen Day McKusick

“The heart of what I teach is effective emotional management: learning to dance with our emotions. When we learn to accept our emotions as a healthy and natural part of life, we enter into a fluid relationship with them, whereby we simply allow whatever emotion is arising at the moment to arise and do its thing. We let it out in some way, and then we move on. Unexpressed emotions generate stress, and ultimately, the state of our health comes down to how we manage stress. Even the Centers for Disease Control and Prevention says that 85 percent of chronic illness is stress-related. Stress is emotion, plain and simple. Our emotional response to a situation, rather than the situation itself, is what causes most stress. The solution in our current healthcare model is to give people drugs, but what we really need is to identify what’s going on below the level of our symptoms. What’s going on with almost every single person I’ve worked with is that there are unexpressed and undigested emotions in their bodies that they don’t know what to do with.”

Healing Trauma

Bessel Vander Kolk, Psychiatrist

“There are fundamentally three avenues:

- (1) top down, by talking, (re)-connecting with others, and allowing ourselves to know and understand what is going on with us, while processing the memories of the trauma,
- (2) by taking medicines that shut down inappropriate alarm reactions, or by utilizing other technologies that change the way the brain organizes information, and
- (3) bottom up: by allowing the body to have experiences that deeply and viscerally can contradict the helplessness, rage, or collapse that result from the trauma. Which one of these is best for any particular survivor is an empirical question. Most people I have worked with require a combination.”



Pain Caused By The Psyche

Dr. John Sarno, Professor of Rehabilitation Medicine

Sarno proposed that many chronic pain conditions, such as back pain, fibromyalgia, and tension headaches, were often not solely the result of structural abnormalities or tissue damage. Instead, he suggested that they could be attributed to a mind-body interaction influenced by repressed emotions and unresolved psychological issues. He believed that repressed anger, anxiety, and other negative emotions could manifest as physical symptoms, serving as a distraction from psychological distress. He argued that the brain created pain as a defense mechanism, redirecting attention away from uncomfortable emotions or deep-seated psychological conflicts. To address chronic pain, Sarno emphasized the importance of uncovering and addressing these root causes. By bringing repressed emotions to the surface and acknowledging their influence on physical symptoms, individuals could break the cycle of chronic pain and initiate the healing process. His strategies include specifically: empowerment through knowledge, reducing dependency on medications and enhancing emotional well-being (no repression, creating resilience, self-discovery). He also encourages empathy and compassion within relationships and communities.

Helpful Solutions

Dr. Carl Jung, Psychologist

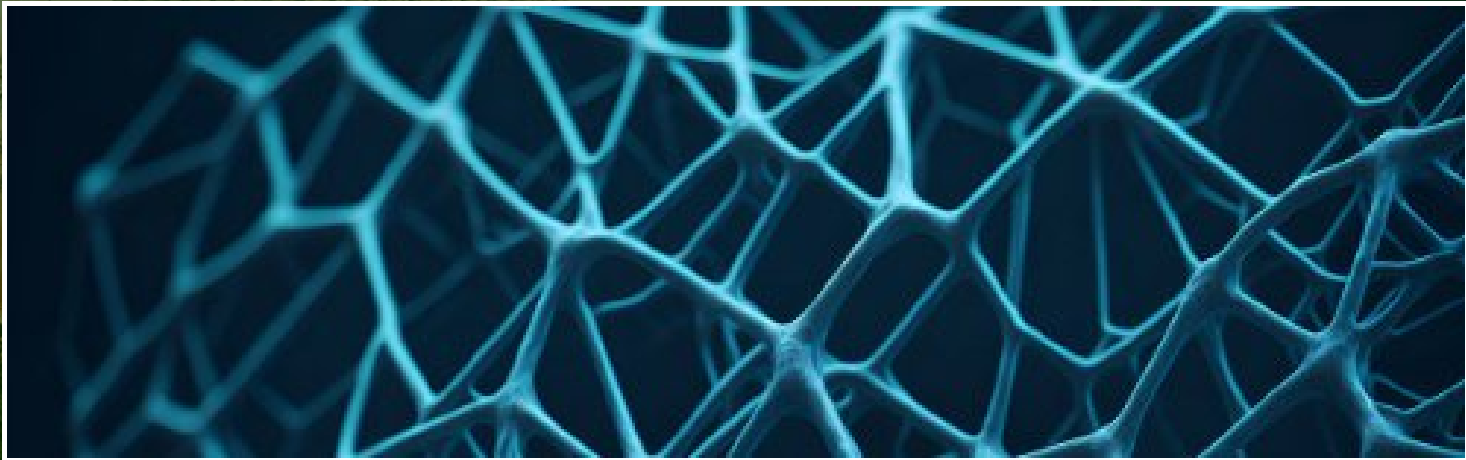
Be wary of miscommunication: The importance of understanding one's own unconscious biases, projections, and the shadow aspects of the self. By developing self-awareness, individuals can recognize their own emotional triggers, prejudices, and preconceptions that often lead to miscommunication.

Self-awareness: Jungian psychology encourages individuals to embark on the journey of self-discovery and individuation. By exploring their dreams, fantasies, and symbols, individuals can gain insight into their unconscious motivations, desires, and fears. This process of self-exploration allows for greater self-awareness, leading to a more authentic and meaningful life. Jung's concept of the persona, representing the social mask or facade individuals present to the world, reminds us to examine our true selves beneath the surface.

Healthy relationships: The importance of embracing and integrating both feminine and masculine qualities within oneself. By recognizing projections and unconscious patterns, individuals can avoid repeating unhealthy relationship dynamics and foster genuine connections based on mutual understanding and acceptance.

The Collective Unconscious

Dr. Carl Jung's emphasis on the collective unconscious and archetypes also has implications for societal relationships. It reminds us that we are all connected by shared symbols and universal themes. **By recognizing these commonalities, we can bridge cultural and social divides, fostering empathy, understanding, and cooperation.**



An Analysis of Gabor, Sarno & Jung

Statism Diagnosed ~ Cory Edmund Endrulat

We must be **honest** about acts of Statism. Individuals are **biased** toward the state due to **lifelong school indoctrination**; this creates **preconceptions** about a world without the state. Any question as to the illegitimacy of the “legitimate” use of violence may be **emotionally attacked**. Division takes place among those who are **biased in wanting their worldview imposed upon others, not aware of how they may affect those who disagree with them**. Individuals are also **less encouraged to be themselves** as they are presumed to be merely an order follower, if not given a position of statist authority. Individuals are also in **fear, less able to pursue a life of interest**, since they are limited by what the state permits in their life or they cannot have freedom. The relationship created between those with statist authority and those who permit such, **creates an involuntary and unhealthy relationship for those who do not consent, leading to conflict**. Furthermore, we should **not suppress our conscience, or our underlying feelings about an action, and we should have the awareness to act on what we know we should act on to prevent problems and build more self-discovery**. The core to every statist system is **the guaranteed use of violence or theft, as well as false identity** for every means of support or action, which is counterintuitive. A system that relies on violence for its continuance, but also existence, means that **war is perpetuated leading to further trauma**. A class system which gives more rights to an “authority” figure also promotes **inequality**. Such a system may also encourage the **lack of knowledge among the populace to keep the power systems in place** (also attributed as the main factor contributing to chattel slavery).

Colin Evans, The Shadow

UL (2)

THE PERSONAL SHADOW

POSSESSION

PSYCHOPATHOLOGY
PERSONALITY DISORDERS

SHADOW STATES - NEUROSES,
COMPULSIONS, DEPRESSION, ANXIETY

JUNGIAN SHADOW
SHADOW ARCHETYPES (RLM)
AUTONOMOUS COMPLEXES (JUNG)

PAIN BODY (TOLLE)
THE PERSONAL SHADOW (JUNG)
WETIKO (LEVY)

UR (4)

PERSONAL DISEASE- DYSFUNCTION

PHYSICAL DISEASE, ILLNESS (ALL TYPES)

CHRONIC DISEASE - SYNDROMES,
PSYCHOSOMATIC SYMPTOMS (TMS)

DYSFUNCTIONAL RELATIONSHIPS,
SEXUAL ABUSE, SUBSTANCE ABUSE

CRIMINAL BEHAVIOR

THE SHADOW

CULTURAL EVIL

EVIL SPIRITS, ARCHONS, DJINN

RELIGIOUS EVIL, SIN, SATAN-LUCIFER

SECULAR ISMS -
MARXISM, COMMUNISM,
GLOBALISM, POSTMODERNISM
FASCISM, CAPITALISM, RACISM

WOKE/VICTIM CULTURE
FAKE NEWS, PROPAGANDA
PUBLIC MYTHS

MASS FORMATION (DESMET)
COLLECTIVE SHADOW (JUNG)
PONEROLOGY (LOBACZEWSKI)

THE COLLECTIVE DEEP STATE

GANGS, MAFIA, TRIBAL WARFARE

MONOPOLIES, GLOBALIZATION,
CORPORATOCRACY, NEW WORLD ORDER,
TECHNOCRACY

SECRET SOCIETIES, SHADOW AGENCIES
INSTITUTIONAL CORRUPTION (ALL TYPES)

SHADOW BANKING, DEBT ECONOMY,
MONEY LAUNDERING, ECONOMIC WAR

FALSE FLAG OPERATIONS, PERPETUAL WAR

MILITARY INDUSTRIAL COMPLEX
GOVERNMENT MEDIA COMPLEX
ALL SOCIO-ECONOMIC COMPLEXES

SHADOW GOVERNMENT
DEEP STATE, EMPIRE

LL (2)

LR (4)

The Fear of Freedom

Erich Fromm, Psychologist

“There can be no doubt that in this last quarter of a century the reasons for man’s fear of freedom, for his anxiety and willingness to become an automaton, have not only continued but have greatly increased.”

“Man’s brain lives in the twentieth century; the heart of most men lives still in the Stone Age. The majority of men have not yet acquired the maturity to be independent, to be rational, to be objective. They need myths and idols to endure the fact that man is all by himself, that there is no authority which gives meaning to life except man himself.”



Making Progress

Erich Fromm, Psychologist



“As far as I can see there is only one answer: the increasing awareness of the most essential facts of our social existence, an awareness sufficient to prevent us from committing irreparable follies, and to raise to some small extent our capacity for objectivity and reason.”

“Progress in social psychology is necessary to counteract the dangers which arise from the progress in physics and medicine.”

“The term normal or healthy can be defined in two ways. **Firstly, from the standpoint of a functioning society**, one can call a person normal or healthy if he is able to fulfill the social role he is to take in that given society. More concretely, this means that he is able to work in the fashion which is required in that particular society, and furthermore that he is able to participate in the reproduction of society, that is, that he can raise a family. **Secondly, from the standpoint of the individual**, we look upon health or normalcy as the optimum of growth and happiness of the individual.”

— Erich Fromm, Psychologist

“If we differentiate the two concepts of normal and neurotic, we come to the following conclusion: **the person who is normal in terms of being well adapted is often less healthy than the neurotic person in terms of human values.** Often he is well adapted only at the expense of having given up his self in order to become more or less the person he believes he is expected to be. All genuine individuality and spontaneity may have been lost. On the other hand, the neurotic person can be characterized as somebody who was not ready to surrender completely in the battle for his self.”

— Erich Fromm, Psychologist

The Battle Is Here With Ourselves

Erich Fromm, Psychologist



“We also recognize that the crisis of democracy is not a peculiarly Italian or German problem, but one confronting every modern state. Nor does it matter which symbols the enemies of human freedom choose: freedom is not less endangered if attacked in the name of anti-Fascism than in that of outright Fascism. This truth has been so forcefully formulated by John Dewey that I express the thought in his words: ‘The serious threat to our democracy,’ he says, ‘is not the existence of foreign totalitarian states. It is the existence within our own personal attitudes and within our own institutions of conditions which have given a victory to external authority, discipline, uniformity and dependence upon The Leader in foreign countries. The battlefield is also accordingly here—within ourselves and our institutions.’

Structure Over Individuals

Erich Fromm, Psychologist

“If the **structure of a given society** were such that it offered the optimum possibility for **individual happiness**, both viewpoints would coincide. However, this is not the case in most societies we know, including our own.”

“Most psychiatrists take the structure of their own society so much for granted that to them **the person who is not well adapted assumes the stigma of being less valuable.**”



“It is no measure of health to be
well adjusted to a profoundly
sick society.”

— Jiddu Krishnamurti,
Philosopher

Entering A New Paradigm

Mental / Cognitive / Material (3D)

to

Somatic / Feminine / Emotional (4D)

to

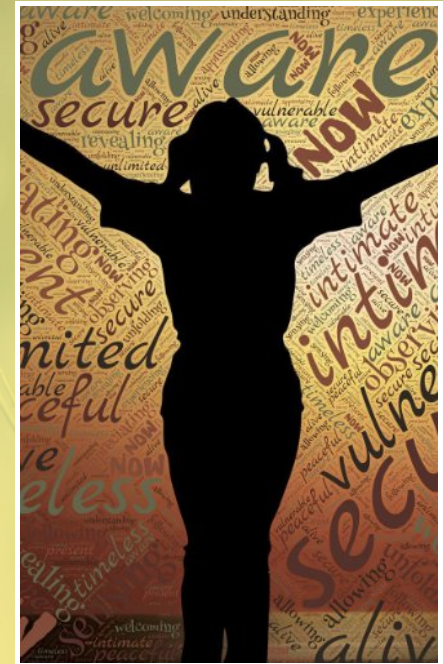
Epigenetics / Spiritual / Integration (5D)

Awareness To Act

Dr. Joe Dispenza

“When we can change some feeling or thought inside of us, we can see changes outside of us, and when we observe that we did it correctly, we will pay attention to what we did and do it again. That action creates a constructive habit. By demonstrating how others perform such feats, I want to show you how powerful you can be.”

“Our students know how to influence the autonomic nervous system (ANS) - the system that maintains health and balance by automatically taking care of all our bodily functions while we have the free will to live our lives. It is the subconscious system that gives us our health and gives life to our bodies... Once we know how to gain access to this system, we can not only make our health better, but we can also transform unwanted self-limiting behaviors, beliefs, and habits in to more productive ones.”



The Biology of Belief

Bruce Lipton, Ph.D

“Instead of trying to understand the ‘natural order’ so that human beings can live in harmony with that order, modern science embarked on a goal of control and domination of nature. The technology that has resulted from pursuing this philosophy has brought human civilization to the brink of spontaneous combustion by disrupting the web of nature.”

“Meanwhile we are leading lives without a moral context. The modern world has shifted from spiritual aspirations to a war for material accumulation.”



How Practitioners Can Address Statism

- 1. Becoming aware of the stress of “Statism” is not at all dissimilar to uncovering an abusive spouse or family member, or even the habitual pattern of turning on the news and taking on continual stimulation to stress. Once the stress caused by the State is recognized for what it is - duress caused by some degree of uncertainty or even terror of the State - a knowing doctor can recommend an approach of limiting the stress and seeking therapy.**
- 2. Therapy should focus on reducing and remediating fear & trauma.**
- 3. Since “Statism” is so common and not likely to become an official DSM label, we can bypass all of the above easily, by keeping therapy directed at it in a “personal improvement” category. In other words, one does not get diagnosed with “Statism” or even know they had such a mindset, until after they have safely overcome it, and can now look back on their earlier state of mind as a comparison.**
- 4. Become an educator, focused on empowering others to lead themselves and recognize psychological manipulation or ego.**

Past Therapies For Statism

Past therapies pushed the person to “confess” and “admit need for change.” Taken to extremes, it is the “secret” of secret societies. But the empowerment goes to the group - even though the individual overcomes fear by overcoming fear of confession and bonding with their group over it. Alcoholics Anonymous, Catholic Confession (taken to extremes in the Jesuit groups), Scientology confession, Erhard Seminars Training and other “spiritual bootcamps” - all these have built powerful, fearless memberships which show that potentially one can achieve that level of release from the bondage of Statism needed to empower the individual to challenge the State. These are the only known, successful therapies outside military trauma bonding, that tend to empower the individual before the might of the State.

The Contrary To Statism

Self-determinism and personal responsibility is actually the only guarantee of sane and rational conduct. It is the external influence of statism on the mind that prevents people thinking for themselves, and thus exercising the mind in its full, innate capacity to come up with solutions.

The only alternative is Voluntaryism by which we deal not as collectives, but as individuals. The only way to form governments that don't descend into autocracy, oligarchy, and tyranny is to make them voluntary.

Good ideas do not require force.




5 QUESTION CHALLENGE

- 1** Is there any means by which any number of individuals can delegate to someone else the moral right to do something which none of the individuals have the moral right to do themselves?
- 2** Do those who wield political power (presidents, legislators, etc.) have the moral right to do things which other people do not have the moral right to do? If so, from whom and how did they acquire such a right?
- 3** Is there any process (e.g., constitutions, elections, legislation) by which human beings can transform an immoral act into a moral act (without changing the act itself)?
- 4** When law-makers and law-enforcers use coercion and force in the name of law and government, do they bear the same responsibility for their actions that any-one else would who did the same thing on his own?
- 5** When there is a conflict between an individual's own moral conscience, and the commands of a political authority, is the individual morally obligated to do what he personally views as wrong in order to "obey the law"?

1.


You John



If John told you that you had to obey him or he would violate you, that would be wrong

2.


You John & Friends



Even if John claims that because he and his friends are in the majority, you must obey or be punished, that would still be wrong

3.

Even if John and his friends vote to have an institution work on their behalf and that you must obey its dictates or be punished, that would still be wrong



You Government

If you understand this basic concept then you understand that government neither has the legitimate or lawful right to violate you just because some people decided to vote for it

STATISM

- REQUIRES FORCE
- DIVIDES PEOPLE INTO CONTROLLABLE GROUPS
- ENCOURAGES ENVY
- REWARDS LOYALTY TO THE STATE
- DESTROYS SUCCESS
- SEEKS TO CONTROL OTHERS
- LIMITS YOUR OPTIONS
- RESULTS IN SUFFERING


VOLUNTARYISM

- REQUIRES VIRTUE
- LEAVES PEOPLE FREE TO ASSOCIATE
- ENCOURAGES WISE DECISION MAKING
- REWARDS LOYALTY TO HARD WORK
- REWARDS SUCCESS
- SEEKS TO KEEP OTHERS FROM CONTROLLING YOU
- OFFERS LIMITLESS OPTIONS
- RESULTS IN FREEDOM



Statism Is Not Human Nature

Humans have tendencies towards both cooperation and conflict, but recent progress has been made in reducing violent behavior (ex. ending chattel slavery, civil rights). **Leadership involves voluntary cooperation and consent. Statism involves forceful domination against one's will.** The desire for leadership (ex. in a camping trip scenario) is natural, but this differs from accepting violent rule. Statism requires extensive indoctrination and propaganda. Most living beings instinctively resist captivity and domination. **If statism and authoritarian rule were truly part of human nature, we would see people actively seeking to be dominated, which is not the case. The Stanley Milgram experiment did show that people are able to say “no” and not comply with an “authority” figure.** Additionally, the ancient philosophy of Taoism clarifies how our nature is that of spontaneous order, often considered the first anti-statist philosophy.



“The real problem of humanity is the following: we have Paleolithic emotions, medieval institutions, and god-like technology.”

— Edward O. Wilson, Biologist

Moral Power vs Political Power

Adin Ballou, 19th Century Abolitionist

Moral Power: Influence that operates on human affections, passions, reason, and moral sentiment without physical force.

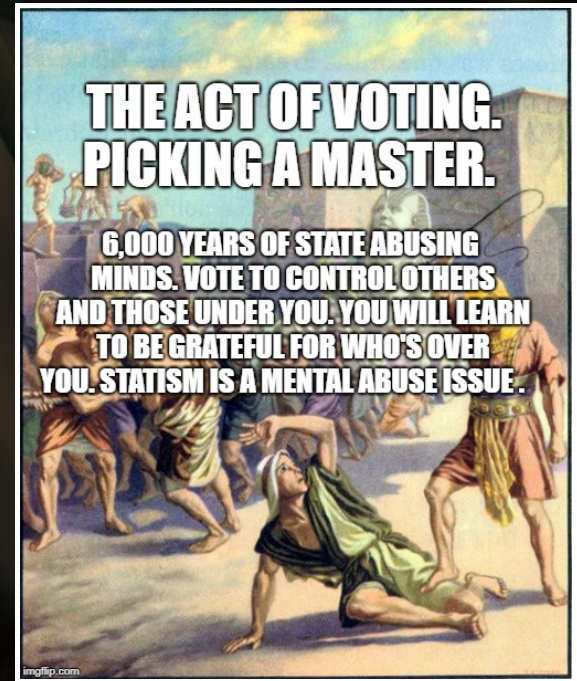
Political Power: State authority that compels or threatens to compel subjection through physical force and laws.

Moral Power: Exercised by all people while political power is limited to a small fraction of citizens. Does most of the work in changing society, while political power often claims undue credit. Influences all aspects of life, while political power focuses on laws and punishment. Examples include religion, education, literature, arts, sciences, music, women's influence, and voluntary associations. Acts independently and precedes political power in initiating change. More flexible and not restricted by formal processes. Often operates at its own expense and without fanfare. Tends to purify and ennoble its adherents, while political power corrupts. Often works despite opposition and persecution from political power, only to later be accepted.

Individual Moral Development

Auberon Herbert, Founder of Voluntaryism Philosophy

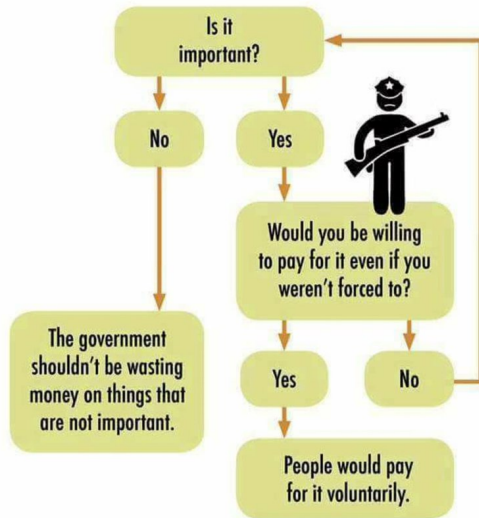
“If you lose all respect for the rights of others, and with it your own self-respect, if you lose your own sense of right and fairness, if you lose your belief in liberty; and with it the sense of your own worth and true rank, if you lose your own will and self-guidance and control over your own lives and actions, what can all the buying and trafficking, what can all the gifts of politicians give you in return?”



Individual Moral Development

Herbert Spencer, Polymath, Psychologist

Without Government,
Who Would Provide _____?



“That moral sense whose supremacy will make society harmonious and government unnecessary is the same moral sense which will then make each man assert his freedom even to the extent of ignoring the State—is the same moral sense which, by deterring the majority from coercing the minority, will eventually render government impossible. And, as what are merely different manifestations of the same sentiment must bear a constant ratio to each other, the tendency to repudiate governments will increase only at the same rate that governments become needless.”

Individual Moral Development

Herbert Spencer, Polymath, Psychologist

“As fast as voluntary cooperation is abandoned compulsory cooperation must be substituted. Some kind of organization labour must have; and if it is not that which arises by agreement under free competition, it must be that which is imposed by authority.”

Wade Horn, Psychologist - “If we are going to abolish modern-day slavery, then we have to put the traffickers out of business. That's going to demand, unfortunately, the cooperation of the victims.”

If you personally advocate That I be caged if I don't pay for whatever government things YOU want, please don't pretend to be tolerant, or non-violent, or enlightened, or compassionate. Don't pretend you believe in live and let live, and don't pretend you want peace, freedom or harmony.

— Larken Rose

Individual Moral Development

Herbert Spencer, Polymath, Psychologist

“Pictures of the slave and the tyrant are exhibited to excite its abhorrence; a state of pure freedom is described to it as the one to be loved and hoped for; and it is made sensible of the sacredness of human rights. After men’s minds have been for many years thus exercised and stimulated, a sufficiently intense manifestation of feeling is produced, and then comes the reform. But this feeling, mark, proceeds from that same combination of faculties by which, as we have seen, free institutions are upheld and made practicable. One of these agitations, therefore, is a kind of apprenticeship to the liberties obtained by it. The power to get freedom becomes the measure of the power to use it. The law of social forms is that they shall be expressive of national character; they come into existence bearing its impress; and they live only so long as it supplies them with vitality. Now a general dissatisfaction with old arrangements is a sign that the national character requires better ones.”

HEALTH REVEALED

Part Nine

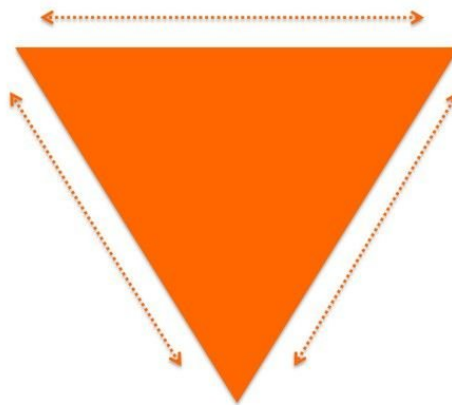
The Statistics & Examples Of Statism

The Drama Triangle

DRAMA TRIANGLE

(Steven Karpman)

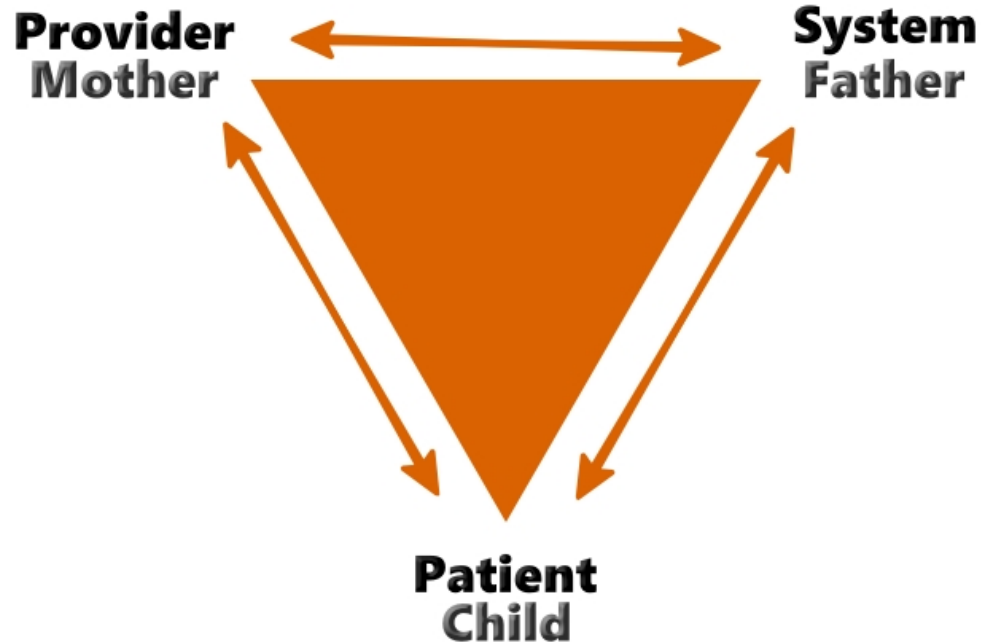
RESCUER
'saves' people
he sees as
vulnerable.
Works hard,
offers "help"
unasked for.



PERSECUTOR
unaware of his
own power and
therefore
discounting it.
Power used is
negative and often
destructive.

VICTIM
overwhelmed by
own vulnerability ,
doesn't take
responsibility for
own situation

The Dysfunction System Triangle



Possible Effects of Statism

The actions of the state or actions supported and promoted by the state are creating stress and trauma in people. Stress and Trauma are often studied among the primary causes of mental illness and physical health problems.

Based on studying the DSM-5, we may observe diagnoses related to Statism: PTSD and other Trauma-related Disorders, General Anxiety Disorder, Major Depressive Disorders, Eating Disorders, Neurodevelopmental Disorders (eg Autism, ADHD), Addictions, substance abuse, Somatic Disorders, Sleep disorders, sexual dysfunctions, gender dysphoria, Oppositional Defiant Disorder, Conduct disorders, Neurocognitive Disorders, medication induced conditions, etc. More indirectly: Relational problems, child maltreatment, domestic violence, relational attachment disruption, child sexual abuse, theft and assault, job loss, poverty, chronic pain, autoimmune diseases, occupational problems, social class divides, etc. Complex interaction between physical, mental, emotional, spiritual and relational health. They do not exist in isolation of each other.

Religion & Democide

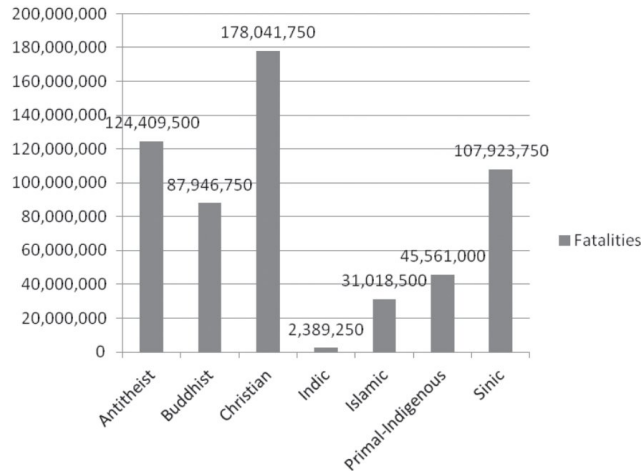
Democide is the result of Statism, as evident from history and Professor RJ Rummel's work. However, there are also statistics from religions using state power for control.

<https://rissc.jo/books/War-Peace-Islam.pdf>

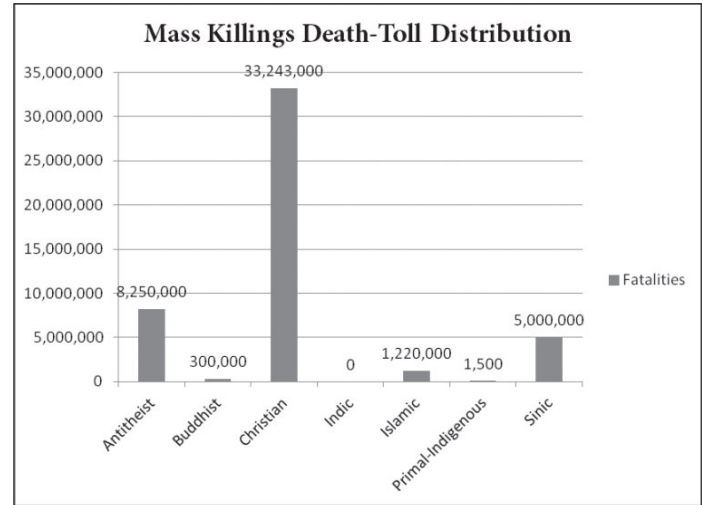
TABLE 3: DETAILED RESULTS

	No. of Events	Rank	Median Death Toll	Rank
Antitheist	18 (5.66%)	3	124,409,500	2 (21.55%)
Buddhist	15 (4.72%)	5	87,946,750	4 (15.23%)
Christian	166 (52.2%)	1	178,041,750	1 (30.84%)
Indic	9 (2.83%)	7	2,389,250	7 (0.41%)
Islamic	79 (24.84%)	2	31,018,500	6 (5.37%)
Primal-Indigenous	14 (4.40%)	6	45,561,000	5 (7.89%)
Sinic	17 (5.35%)	4	107,923,750	3 (18.69%)
Total	318		577,290,500	

Total Death-Toll Distribution



Mass Killings Death-Toll Distribution



The Roots to Statism



The Alternative System

How would a better system look?

Do you know what a good system looks like?

What would it take from you to make a better system?

The Alternative Approach

What do you, as a practitioner,
feel comfortable with?

How do you feel about the health
of the country and world at large?

Do you REALLY want to see me well?

What do you LOSE If I'm well?

Can we use Somatic Experiencing?

Somatic Experiencing

The Somatic Experiencing® method is versatile and can be utilized across various populations and contexts. It has proven effective in addressing trauma related to accidents, natural disasters, combat, childhood abuse, and other forms of traumatic experiences. Additionally, SE has been successfully integrated into therapeutic settings, educational institutions, and community programs.

Body awareness

Identifying bodily tensions and recognizing what calms them.

Pendulation

Following guided therapy to experience and release traumatic emotions.

Resourcing

Recognizing what makes them feel good and safe to find emotional balance and peace.

Techniques Used in Somatic Therapy

Grounding

Feeling the energy from the ground by connecting your body and the earth.

Titration

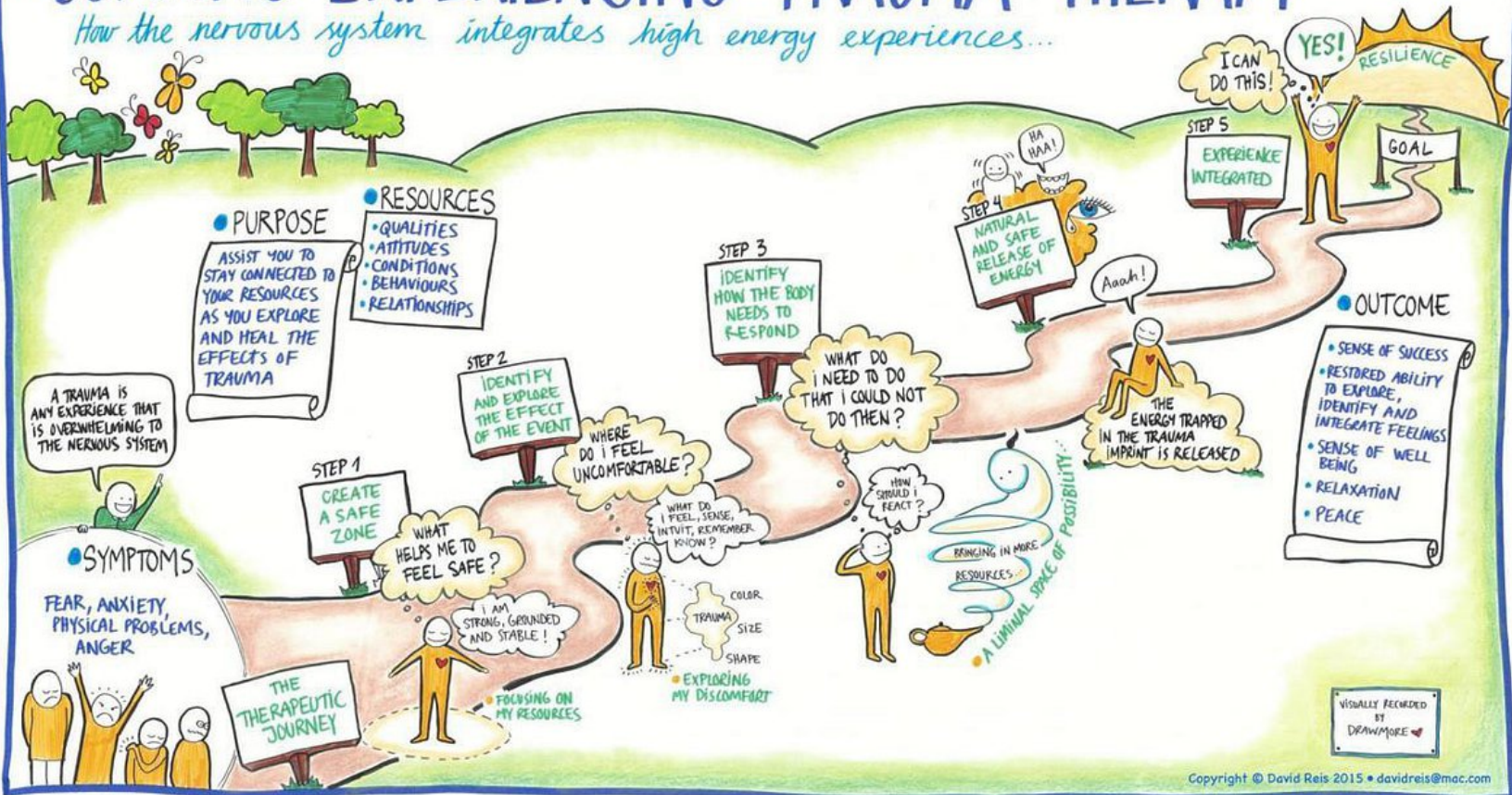
Observing changes in the body while processing traumatic memory with a therapist.

Sequencing

Attending to the order in which sensations leave the body and what follows.

SOMATIC EXPERIENCING TRAUMA THERAPY

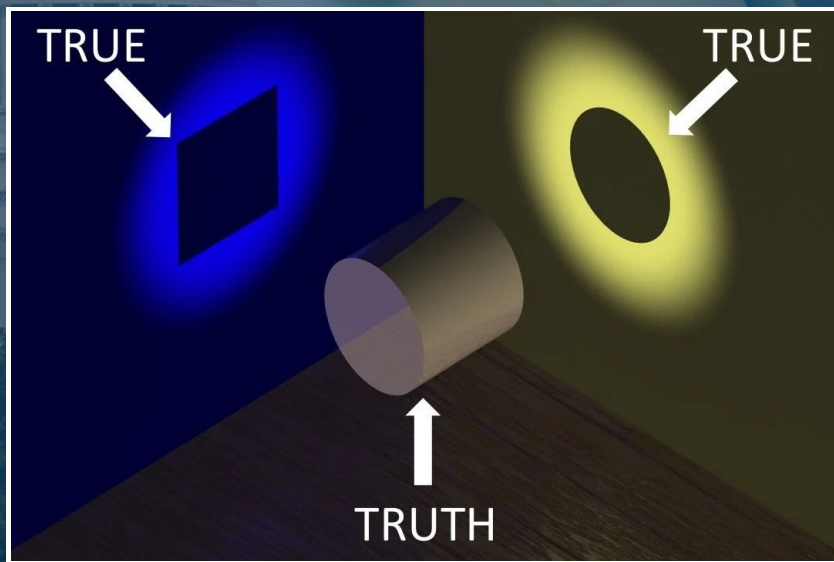
How the nervous system integrates high energy experiences...



VISUALLY RECORDED BY DRAWMORE

Specialist vs Generalist

The best “specialist” is the practitioner who has ventured into learning all aspects of the spirit-mind-body connections as well as other, related disciplines - this should increase the value and success of the specialized approach.



Helping Employees in Growth

Shanafelt¹ et. al. identify that well-being for physicians has evolved—“moving from ignorance and neglect to an era of awareness and insight.” There is more acceptance of the vulnerability of asking for support and for the self-compassion of physicians who recognize their human need for connection and importance of personal well-being.

This increased awareness will necessitate leaders to provide resources and support to foster this evolution, otherwise this could potentially lead to feelings of dissatisfaction.

Era of Distress



- Deity-like qualities
- Perfection
- No limits on work
- Self-care
- Isolation
- Performance

Well-being 1.0



- Hero-like qualities
- Wellness
- Work-life balance
- Resilience
- Connection
- Frustration

Well-being 2.0



- Human qualities
- Vulnerability & growth mindset
- Work-life integration
- Self-compassion
- Community
- Meaning and purpose

1. Shanafelt et. al., 2021.

A Healer, Stephanie MoDavis

Cofounder Awakening Healthcare, Feminine Energy Mentor, Yoga Teacher, Student of Depth Psychology and Public Health. Stephanie has spent over 20 years in the dual role of practitioner and experienter. She walks between the worlds of eastern and western healthcare advocating for holistic intelligence and modern implementation. She introduces organizing principles such as hemi-sync, trauma integration, complex pattern recognition, and self-awareness working with patients, providers, and system dynamics. She coined the term, subjective experienter, as a means to provide a human source of experiential wisdom for newly diagnosed patients within hospital environments. She has navigated her own healing journey while facing chronic illness that has long been in remission. She has gratefully received 2 kidney transplants.

• Cofounder YogaMos Yoga Studio, 2009. • Founder Urban Yoga, 2018. • Cofounder Awakening Healthcare 501(c)(3), 202. • Co-Author, Peer Mentor Handbook, how to work with teams and patients 2021. • Co-Author, The Emotional Aspects of Transplant Handbook, 2021. CoFounder Bonus Days Magazine, and Empowered Living Academy where empowers those who have had ACE's (adverse childhood experiences) to start successful businesses helping others.

A Healer, Leslie Powers

Psychotherapist, Philosopher, Educator, Social Worker and Student of Natural Law. Leslie is a lifelong seeker of esoteric knowledge and pursuer of spiritual development. Blending her professional experiences with her personal journey, she shares a compassionate and broad perspective of how we can all thrive in a traumatized world. Leslie was inspired by her 10th grade psychology teacher to pursue a calling in psychology and social work. Graduating with a Masters in Social Work in 1990, she proceeded on a diverse path, working for non-profit programs intended to assist youth, families and individuals. Work settings included schools, group homes, a residential treatment center, family homes, an alzheimer's nursing center, foster care and adoption centers, community mental health clinics, and an integrative health center. Additionally, before completing graduate school, Leslie trained and competed in the sport of taekwondo (Leslie Losinger, 1987 women's light weight), and from 1997 to 2000, she worked for the National Taekwondo Union assisting with program development, athlete support and office management. Her specialty over the past two decades has been counseling individuals to overcome the effects of trauma and to reclaim their lives. She frequently incorporates EMDR, IFS into a humanistic and task centered therapy approach. Also called to support, advocate and mentor other clinicians, she provides supervision and consultation to peers and associates. Inspired by the study of natural law and gaining a progressively deeper understanding of the moral foundation required for freedom and happiness, she now offers presentations and interviews on the diverse aspects of natural law as related to healing and the development of holistic health. She is a mother of three children.

A Healer, Scott Gordon

Semi-retired elementary school teacher, retired house-framing carpenter and philosopher who specializes in philosophy-based counseling and on-going research into optimizing counseling programs for the individual. Included in his research are health support counseling methodologies such as TIR (Traumatic Incident Reduction) and Dianetics (traumatic incident do-it-yourself therapy). Having mastered Dianetics therapy during his experience with official Scientology, after a period of whistleblowing it's corruption in management, Scott set about pioneering non-religious, common-sense use of the repetitive socratic questioning developed in the evolution of Scientology, with application to secular programs alleviating trauma, similar to TIR and Metapsychology, a known and accepted rendition in use by the counseling community. The philosophical research attempts to map out and illustrate the connections between mind, body and spirit, and the implications for speeded healing as a support therapy for medical recovery. Addressing spiritual and mental effects of trauma and illness are a key element of the overall approach to self-improvement therapy, and working back-and-forth from the general to specific, has given a broader overview of trauma and the healing process. One of Scott's contributions to this field has been discovering indirect, lighter methods of approach to heavy trauma, which can significantly alleviate trauma and facilitate healing. A lighter approach minimizes the phenomenon of "re-traumatization" that can occur when the approach is too direct, and is far easier for a trauma victim to confront. Another significant area of research has been facilitating improved methods of inner work that assists individuals to come out of their traumas and disabilities to experience personal and collective freedom, helping them to overcome their fear of it.

A Healer, Cory Edmund Endrulat

Starting from the age of 13, Cory was overweight and consuming the standard American diet. But growing up with technology at his fingertips, he inquired upon our food supply, reading and researching ingredients of products that he found while in the grocery store with his family. Overtime, he helped inform his family to choose better options to where they would no longer get sick. He found out his weight was dropping, he was trying new foods, his taste buds were changing, he had energy to exercise, he was learning how to cook, and his mind became more open and inspired. Being from the mountains of Pennsylvania, his natural environment inspired him the most. Doing theater, running a top guild in World of Warcraft with thousands of members, making music, questioning more about the world and finding himself, he only became more inspired. He held his message as “nature is the answer” throughout his life, leading him to become an integrative nutrition health coach at 18 and learning about natural medicine. Then realizing the corrupt medical industry and hardships on farmers, coming across concepts such as natural law, voluntarism or nature based philosophies like Taoism and the importance of freedom for the expression of one's nature, free of disease and slave-like controls, he saw again the empowerment of nature. Cory saw a world which was losing touch with itself on every level, a world that was becoming dependent on artificial intelligence, a world which was lacking the supportive family structure he was raised in, and a world which was contradicting the morals which they were taught. Producing hundreds of videos 19, creating virtual summits and writing several books at 22, becoming a modern abolitionist, moving to Florida and holding events at 23, Cory came across the works of Jim Gale whose message could not be more perfect for demonstrating the harmony between man and nature, or freedom in action, to its fullest. His life since became dedicated to bringing the natural intelligence of permaculture and voluntarism to the world and for generations to come.

Our Approach: Scott Gordon

- Help the person through their present time problems and upsets until they are doing well. Raise Willingness.
- Get them to probe deeply for the roots of their traumas and wrongdoings. Cultivate Courage.

This can be applied in traditional therapy and 12-steps programs, as well as alternative therapies such as FreeScientology. Most past efforts at self-betterment have left out one of the above two steps.

Our Approach: Scott Gordon

In my new FreeScientology work, in keeping with pioneers in the field of study such as Thomas Szasz, there is no “mental illness” - except perhaps those physical illness or injury conditions which impact the mind. Rather, there is a progressive interaction of mental mechanisms which make up complexes of varying degrees. These could otherwise seem to behave as an “illness” - although such a concept seems inaccurate or overly generalized in light of observable components that can be isolated which remain unique to each individual and are based on one’s own unique combination of mental mechanisms.

“Statism” could be seen as a “complex” of mental mechanisms (rationalizations formed to relieve the cognitive dissonance of irrational beliefs, and to justify harmful acts resulting from such beliefs). A therapist would invite close examination of any such commonly held beliefs, and, when finding the person is interested in exploring these further, give the person an opportunity to examine and discharge justifications and reasons for holding such beliefs. This is done in a safe environment in which the person can explore their existence and influence, and assert power of choice over them. Usually the discovery of this moment of adoption of irrational belief comes as a surprise to the person, since these had been relegated to the unconscious mind during whatever traumas and pressures were present when the fixed idea was adopted. These irrational beliefs otherwise remain uninspected until focused inspection is facilitated by direct address to them, or indirectly through a repeating process that brings this material to view - which otherwise was not likely to become available to the conscious mind.

Here is an example of such a process (which could also be journaled “solo”) -

WHAT IS RIGHT ABOUT [“Authority Knows Best”]*? OKAY.

WHAT IS NOT RIGHT ABOUT [“Authority Knows Best”]*? OKAY.

- accepting whatever answers and for as long as the process will run, but alert for the moment a person has a realization that, if properly acknowledged and validated, will remain a point of stability for re-asserting personal sovereignty and power of choice in that area of confusion which had developed from past moments of “authority hypnosis” (adopting another’s explanation or belief because the person appears to know better - often done under the duress of confusion or moment of heavy trauma.

* one can insert any such concept into the [brackets]

Our Approach: Stephanie MoDavis

Health is rooted in coherence. Healing is the process of reclaiming that coherence. First we must accept that we have an inner landscape and an environmental landscape. To heal, we must allow truth, repentance, and wholeness to reorganize and permeate within both aspects. The process tends to naturally unfold once one accepts the invitation to heal.

When dealing with a physical illness, aside from emergency, this is the time to look within as much as treating the physical body. Encourage patients to access their true feelings, (we are all patients, doctors, and healers), of powerlessness and dependence which led into external authority. This process involves deep self-reflection, meditation, repentance, and shadow integration exercises to reclaim personal power. Simultaneously, one must cultivate forgiveness towards the very individuals that have contributed to fragmentation and disempowerment. This paradoxical act of forgiving that which you hate serves to break the cycle of resentment and victimhood, freeing up vital energy for healing, growth, and empowerment. We must back this up with a true forgiveness and cleansing for our own unconsciousness. This is the beginning of the journey to spiritual selfhood, true self awareness, and consciousness.

As inner work progresses, individuals will naturally begin to contribute to a healthier paradigm. By reclaiming personal sovereignty through a relationship with their higher nature, they inspire others to do the same, creating a ripple effect of empowerment. This inner empowerment shift manifests in not just authenticity in the self but also will extend into increased civic engagement, local community building, and the creation of decentralized support systems that reduce reliance on centralized authority and promote health. We heal in healthy relationships that support and emphasize just how resilient we can be.

Our Approach: Leslie Powers

- Assess and Treat individuals in the context of “person-in-situation”, mindstate and each person’s unique bio/psycho/social system. Integrate the care of MIND, BODY and SPIRIT.
- Recognize that nature, including our own body/mind/spirit, is a self healing system that can be promoted or thwarted under certain, determinable conditions. Conditions under which human beings can thrive include preserving individual freedoms through promoting right action as guided by natural law. Looking to nature and living in harmony with nature opens pathways to optimal health.
- All healing must include addressing the mind as a holistic entity (alignment of mind/body/spirit) that includes our physical and energetic bodies (nervous system).
- We are an interconnected species and must rely on each other for overall health and wellness of humanity. What we do or don’t do impacts others. Personal responsibility and care-full treatment of ourselves and others is essential. DO NO HARM is a value to always live by in healthcare.
- Understanding the threats to health inherent in Statism, guides us to how we may detach from those deleterious influences.
- Claiming your right to access accurate information, and choose from a variety of treatments to create an individualized holistic treatment plan is vital.
- Educate yourself and be an active and primary decision maker in your health care.

Our Approach: David Rodriguez

To resolve the problem of government compulsory schools, parents may consider the following:

- See your child as a born genius who loves learning and developing his/her own mind
- Distinguish the different meanings of "education" and "schooling"
- Empower your child with voluntary learning opportunities, not mandatory assignments
- Encourage curiosity and question asking
- Accept the mystery of the universe and keep your wonder alive
- Understand that learning is always happening
- Begin and complete your own learning projects
- Demonstrate respectful manners to and with your child
- Co-create adventures with your child
- Inspire explorations of your local surroundings, especially streets and neighborhoods
- Invite your child to observe and participate in your activities, like cooking, cleaning, dancing, conversing, thinking, and analyzing, as you deem fit
- Visit museums, grocery stores, book stores, hardware stores, groceries etc with questions and intentions
- Learn about the history and intentions of government schools

Our Approach: Cory E. Endrulat

- Socratic Method (Larken Rose's "Candles In The Dark" Method), related to the "Health Coaching" approach (simple lines of open-questioning). Forms of Somatherapy, Gestalt Therapy.
- Radical Honesty (No contradiction in morality, having Principles)
- Taoist Philosophy (The open-minded wisdom of Zhuangzi, Laozi)
- Voluntaryism (Philosophical Anarchism) vs Statism (Archonism)
- Slavery vs Abolitionism (William Lloyd Garrison, Adin Ballou, etc.)
- Health through Bio-Individuality (Integrative Nutrition)
- Food Forests for economics, health, environment, survival, etc., also involving counter-economics, alternative energy, better systems.
- The use of voluntary Religion or a higher-authority (Carl Jung, Osho)

Understand all these processes utilize and encourage freedom. While encouraging this process, we must have love, faith and courage with presence to heal wounds. The Chairman's Experiment can also be utilized.

The Chairman's Experiment

Cory Edmund Endrulat, INHC

An experiment was inspired by the Stanley Milgram & Stanford Prison experiments, however minimizing unethical concerns. The word “chairmans” represents the idea of “authority,” and the word also rearranges to “anarchism” (no rulers, not no rules).

The CM experiment consists of merely handing out quizzes (could combine therapies like SOMA). The participants may believe that it is just a political, worldview or philosophical analysis that can be analyzed by others (publicly or privately, this must be disclosed beforehand). However, you actually are only handing out the quiz to really make people think and discuss. It is recommended to have the experiment made public, specifying some detail about your audience and locations.

For Many More Details, Contact Cory <https://theliberator.us/contact>

Servitude is the Antithesis of Healing.

We are all doctors, patients, humans.

Let's open the discussion.

We are open to more resources.

Thank You... Our Links

We Are Looking For Contributors To Expand This Work.
Please Repost Or Clip This Seminar.
For More On This Project & Sharing...

Stephanie MoDavis

StephanieMoDavis.com | AwakeningHealthcare.com

Scott Gordon

Lockdownremedy.tech | Scottgordonmusic.us | FreeScientology.tech |
FreeScientologyCenter.org | FreeScientology.us | FreePhilosophyCenter.org

Leslie Powers

Alivethrive.life

Cory Endrulat

TheLiberator.us | nita.one | All Links: taplink.cc/coryhealth



HEALTH & REVEALED

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