

William Swartley

Crippling our Children

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After analysing many primal experiences, I can only conclude that our society systematically, emotionally cripples most of its children before they are a year old. If so, there are three major questions:

- I How do we emotionally cripple our children?*
- II Why do we emotionally cripple our children?*
- III How do we stop emotionally crippling our children?*

First I want to summarize the new ideas which I hope to communicate: 1. A capitalistic economy, military imperialism and bureaucratic organizations are only possible in a society most of whose members are emotionally crippled.

2. If you want to emotionally cripple most of the individuals in a society to perpetuate capitalism, imperialism and bureaucracy, the most efficient method is to emotionally cripple children during their *first* year, and especially during their first week of life when they are most vulnerable to external influences.

3. Since a child's mother is usually the most important figure during its first year, the most efficient way to emotionally cripple children is to impose unnatural obstacles between mothers and children, especially during the first week of life.

4. Examples of unnatural obstacles which can be imposed between mothers and their children are:

a. Drug mothers unconscious during the birth of their children to deny them active participation in the birth and deny what many mothers report is the peak religious experience of their life.

b. Start children's experience of the external world with a blow on the ass and a painful solution, such as silver nitrate, in their eyes.

c. Separate mothers from their children as soon as and as much as possible because emotional security is largely transmitted to unborn children via their mother's touch.

d. Discourage touching of all kinds at all ages and in all places.

e. Discourage breast feeding of children because a child's experience of the outer world is much less rich if a child is fed with a bottle.

f. Discourage feeding children when they cry for food because that is the easiest way to permanently break children's rapport and trust in their bodies.

HOW DO WE EMOTIONALLY CRIPPLE OUR CHILDREN SO EFFICIENTLY?

Rene Spitz, one of the most deductively scientific of Freud's disciples, writes that 'The first year of life is the most plastic period in the human development. Man is born with a minimum of preformed behaviour patterns and has to acquire countless adaptive skills in the course of his first year. The adaptive pressure is powerful, development rapid and sometimes stormy. Never again in later life will so much be learned in so short a time.' (First Year of Life, N.Y.: International Universities Press, 1965, p.108).

Spitz conceptualized what he called the molding process, which is 'a series of interchanges between two partners, the mother and child, which reciprocally influence each other in a circular manner. . . It is a relationship that in a certain measure is insulated from the surround, and held together by extraordinary powerful effective bonds. . . What occurs within the diad remains somewhat obscure. How, for example, can we explain the near-clairvoyant manner in which a good mother seems to divine the needs of her baby. . . The counterpart of the mother's capacity for empathy is the baby's perception of the mother's moods, of her conscious as well as her unconscious wishes. How are we to explain what goes on in the baby? For, if indeed he molds himself according to his mother wishes, he must first perceive them. And perceive them he does, for it is a truism that the channel of communication which goes from child to mother has a counterpart and a similar one which goes from the mother to child' (*Ibid*, p. 127).

Spitz says that 'from the beginning of life it is the mother, the human partner of the child, who mediates every perception, every action, every insight, every knowledge' (*Ibid*, p. 96).

After trauma of birth, Spitz concludes that what he determined the 'Primal cavity' or 'oral cavity' is one of the several primordial perceptive centres. . . (which) overshadows all the other such centres such as the hand, labyrinth and skin surface, because it is the only one that is really integrated and therefore operational' (*Ibid*, p. 68). Thus, if your goal is to emotionally cripple the children in your society once they are born, they are most vulnerable in the mouth, which means, in practice, that you must impose unnatural obstacles between mothers and their children during their feeding.

WHY DO WE EMOTIONALLY CRIPPLE OUR CHILDREN?

To even sketch an answer to the question why we emotionally cripple our children, I must first distinguish between two types of societies which I call pyramid societies and circle societies.

The classical and perhaps first historical example of a pyramid society followed the military unification of Northern and Southern Egypt about 3,000 BC. It is significant

that the pyramids are the best preserved product of that empire and that the pyramids were built to house the body of the Pharaoh upon his *death*.

Two examples of circle societies were most of the Algonquin Tribes, who flourished around the Great Lakes until militarily crushed with superior technology, as well as some contemporary communes. Circle societies are not acquisitive and, therefore, usually do not leave archeological remains of round houses in which they usually live.

We live in a modified pyramid society. Our various welfare programmes with which neither the recipients, tax payers or social administrators are very happy, introduce some elements of a circle society into our otherwise pyramid society.

Pyramid societies share seven major characteristics:

1. *They are oriented towards DEATH.*
2. *Their members are emotionally insecure, anxious, fearful.*
3. *They are oriented towards the acquisition of possessions.*
4. *They assume scarcity of food and shelter.*
5. *They are authoritarian which means they are organized hierarchically and the leaders are frequently tyrannical.*
6. *They are economically capitalistic.*
7. *They are militarily imperialistic which means their members are unconsciously aggressive, hostile, vengeful.*

Circular societies, on the other hand, share seven opposite characteristics:

1. *They are oriented towards LIFE.*
2. *Their members are emotionally secure.*
3. *Their members are not materially acquisitive.*
4. *Property is owned, at least theoretically, by the society as a whole, which shares it, especially in time of stress.*
5. *Decisions are made by consensus of the whole society so there are no permanent leaders or opportunity for tyranny.*
6. *They are economically communal.*
7. *Their militarism, if any, is defensive.*

Ruth Benedict found the cultures she observed had one of two economic systems. She labeled the two systems funnel societies and syphon societies, which are equivalent to my terms pyramid and circle societies, (*American Anthropologist*, Vol. 72, (1972), p. 329-330).

Ruth observed that funnel societies function as if all the society produces goes into the large end of a funnel, which collects everything and channels it towards the richest person who already had valuable possessions. This system depends upon certain articles of wealth. It reaches the highest development where there is interest and where wealth can be used to obtain forced labour. . . The rich man gets richer and the poor

man gets poorer but no man in the funnel system can reach a security from which he can be dislodged. . . .He is insecure. His only security lies in having not merely much property but more property than his neighbour. He is driven into rivalry with his peers and must outdo them, better yet, if he can undo them. He is driven into rivalry not because he is a bad man, but impersonally because the system works that way. Copying the rich man, the poor man competes and tries to outdo other poor men' (Ibid, p. 329).

The opposite type of economic system Benedict calls a syphon society. She describes it as 'an economy where wealth is constantly channeled away from the point of greatest concentration. . . and spread through the community. . . The syphon system insures great fluidity of wealth; if a man has meat or garden produce or horses or cattle, these give no standing except as they pass through his hands to the tribe at large. . . Since everyone is provided for. . . poverty is not a word to fear and anxiety, which develops so luxuriantly in the funnel society, is absent to a degree which seems to us incredible' (Ibid, p. 330).

It therefore appears that the answer to the question why we emotionally cripple our children is that it is necessary to support our current economic system. For instance persons I have seen successfully use primal techniques to undo the emotional crippling which they suffered during their childhood found it difficult or impossible to work in typical corporate or bureaucratic organizations.

HOW DO WE STOP EMOTIONALLY CRIPPLING OUR CHILDREN?

The answer to the question how do we stop emotionally crippling our children has two parts. On the one hand, we must obviously stop doing what we are doing to emotionally cripple our children, especially during the first year of their lives. However, most of us are so enmeshed in the socio-economic system which crippled us that we are unable to stop crippling our children even after we intellectually realize that we are doing it. Therefore, we must somehow reverse the crippling process in ourselves before we can hope to stop crippling our children.

Fortunately, Primal Re-education techniques provide us with efficient methods to change ourselves. There are two major steps in the process.

1. First, we must psychologically regress back to the age and incidents when we were crippled. This is usually a very *painful* process. In some cases, the incidents were specific traumas and, therefore, are relatively easy to reverse. Unfortunately, most of us were most crippled by a multitude of small incidents, such as a parent refusing to hug us when *we* knew we needed it.

2. Secondly, while regressed, we must use the greater resources of our 'adult self' to *give ourselves* a second childhood *of our choice*. We must re-grow ourselves up again, which fortunately is often a very *joyous* process.

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PRIMAL INTEGRATION (After-group hints.)

WARNING: When you leave, you will have to face the real world outside our door. You will have to learn how to deal with an unreal world until you can determine how to change it to make it more real. The best place we know to begin is to remain real so that other people can see that it is possible to remain real in a unreal world. The next best thing to do is help create a generation of real children by working for new birth procedures and by raising children to be themselves. If we can produce enough real children, they may be able to get together and change the rest of the world.

