



The Origins of War in Child Abuse



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Chapter 1: The Killer Motherland

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Chapter 1

The Killer Motherland

War is the mother of all things.

– Heraclitus

In the course of researching my book *The Emotional Life of Nations*, I discovered that just before and during wars the nation was regularly depicted as a Dangerous Woman. I collected thousands of magazine covers and political cartoons before wars to see if there were any visual patterns that could predict the moods that led to war, and routinely found images of dangerous, bloodthirsty women. Even the most popular movies before wars featured dangerous women, from *The Wizard of Oz* with its killing witches before WWII to *All About Eve* before the Korean War, *Cleopatra* before Vietnam, *Fatal Attraction* and *Thelma and Louise* before the Persian Gulf War and *Laura Croft* and *Kill Bill* at the start of the Iraqi War. War itself when personified was always shown as a Killer Woman, tempting young men with her attractiveness. I called the Killer Woman a Marie Antoinette syndrome, after the group-fantasy of the French during the Revolution that she was a “ferocious panther who devoured the French” despite the fact that she was actually a rather sweet person.

When the war starts, the terrors in the media that Dangerous Women are abroad demanding blood are projected into some Enemy who agrees to engage in mutual killing, and oddly enough the Enemy also assumes the Killer Woman imagery, as, for instance, in the Persian Gulf War when Saddam Hussein was depicted as a dangerous pregnant mother with a nuclear bomb in her womb or as the mother of a death-baby.

That wars are seen emotionally as led by dangerous Killer Mothers, with war goddesses from Athena to Freyja and from Britannia to Marianne depicted as devouring, raping and ripping apart her children, is one of my most unexpected findings during the three decades I have studied war psychohistorically. The further back in history one goes, the more wars are openly considered as



Fig. 1-1 War is usually depicted as a Killer Woman



Fig. 1-2 Images of Killer Women proliferate in the media before wars and then are projected into enemies.

being fought for Killer Goddesses, from Tiamat, Ishtar, Inanna, Isis and Kali to the Aztec mother-goddess Huitzilopochtli, who had “mouths all over her body” that cried out to be fed the blood of her soldiers.¹ Before wars, there is a precise moment when the Killer Mother image gets split into the Good Motherland and the Bad Motherland, and the warrior clings to the Good Mother even when she sends him to die and be “buried in her bosom” and kills and rapes Enemy women without guilt. Soldiers often say they are willing to die “peacefully” for a beloved “Motherland... like a baby falling asleep” in Her womb, wrapped in a maternal dress/flag.² Wars are from their beginning experienced as direct repetitions of the birth struggle, begun when nations are “smothered and unable to draw a breath,” continuing until they can “see the light at the end of the tunnel” and even “aborted” if ended too soon.³ As the German proverb puts it, “Germany is never so happy as when she is pregnant with war.”⁴ Even the nuclear bomb is seen as part of a rebirth ritual. The Hiroshima bomb, named “Little Boy” and dropped from the belly of a plane named after the pilot’s mother, was announced as successful by General Groves who cabled President Truman: “The baby was born.”⁵

Wars are thought of as being fought mainly by men against men, but most wars kill more women and children than men—today for every soldier who dies in war, ten civilians die, about half of them children.⁶ Most war leaders and most soldiers are male and somewhat more women than men oppose going to war.⁷ Women are far more likely to be the victims of violence than men: in the U.S. in 1980, “one of every two women experiences some form of battering, one of four



Fig. 1-3 The Killer Motherland is split into “the One we die for” and “the One we kill.”

experiences incest, one of four is raped, 97 percent of all male-female violence is against females.”⁸ If, as feminists of all stripes contend, violence and militarism are simply patriarchy writ large, why are *Motherlands* the central focus of emotional group-fantasies about war? The answer is clear: all these “Dangerous Women” and Killer Motherland fantasies are mainly those of men. It is mainly men who kill under the delusion that “We have laid ourselves over the body of the motherland in order to revive her”⁹ or “We are to die so that the motherland may live; for while we live the motherland is dying.”¹⁰ It was men on WWI battlefields who called their cannons “Mother” and referred to themselves as children waiting upon and feeding Her.¹¹ It is men who as officers refer



Fig. 1-4 Hitler and Germania

to themselves as the “company mother” or as “the mother hen watching the other guys like they was my children.”¹² It is men who join the military to appeal to women as brave heroes who will save them, who respond to recruiting posters saying “Women of Britain Say ‘GO!’”, who claim “all women like to hear of men fighting and facing danger”¹³ and who go to their death in battle with one word, “Mom,” on their lips. Mothers today may not send their sons forth to battle with the adjuration “Come back with your shield or on it” as did Spartan mothers, but in fantasy many soldiers still hear the inner voices of their mothers saying to them: “Grow up and be a MAN”—i.e., kill or be killed.¹⁴



Fig. 1-5 Medusa. When Hitler saw this painting of Medusa he said, “They are the eyes of my mother!”

Klara Hitler

War leaders know the Killer Motherland group-fantasy that moves men to war, and repeat it endlessly before and during wars. Hitler spoke of German devotion to their Mutterland thousands of times in his speeches, saying “I promise you the sacrifice of 10 million German youth” to Germania. Hitler said he was literally *married* to Germania: “Marriage is not for me and never will be. My only bride is my Motherland,”¹⁵ and this is the reason he did not marry any other woman. (This was an old idea for the military—before modern mass armies, soldiers were usually prohibited from marrying, since they were considered as wed to their Motherlands and units.)¹⁶ Goebbels confirmed that “the entire people loves him because it feels safe in his hands like a child in the arms of a mother.”

Hitler’s conviction that he got his power from his mother was so literal that he kept pictures near his desks of both his actual mother, Klara, and of Medusa, whose gaze turned people into stone. Hitler said of the painting of Medusa, “They are the eyes of my mother!”¹⁷ Medusa was so deadly that one look from her could kill you. Hitler endlessly practiced before a mirror so his eyes would be killing “mother-eyes” like those of his own deeply depressed mother. Staring at his Nazi soldiers, Hitler could empower them also to be fused with the powerful Killer Mother, saying, “I want to see again in the eyes of youth the gleam of the beast!”

KILLER MOTHERS OF TERRORISTS

Even if groups such as terrorists who do not have Motherlands to fuse with and die for, they still do have real mothers who play that role. Islamic terrorists today regularly report their mothers brought them up to be a suicide bomber, a martyr, even picking which son should die and which must remain alive to support her in her old age.¹⁸ One mother of a Palestinian suicide bomber who had blown himself to bits told the reporter “with resolutely cheerful countenance,” “I was very happy when I heard. To be a martyr, that’s something. Very few people can do it. I prayed to thank God. I know my son is close to me.”¹⁹ Since he had been about to graduate from the university—that is, about to separate from his mother, to be independent, the mother felt she was about to “lose” him and preferred that he be “with” her in memory, and he himself felt “If I blow myself up and become a martyr, I’ll finally be loved by my mother.” They consciously think suicide will finally give them love from Allah, but they unconsciously think it will give them love from Mother.²⁰

All the other Killer Motherland devices mentioned above for warriors are paralleled in terrorists. Explosive devices to kill themselves and innocent civilians are called “Mothers of Satan.” In Gaza, a mother of three Hamas suicide bombers videotaped their paths to suicide, saying she wished she had 100 sons to sacrifice rather than three, and was made famous as “The Mother of Martyrs.”²¹ Mothers often dress their little children in pretend explosives to encourage their suicide. Terrorists often drag themselves after being shot to their mothers, saying, “O my mother, I have been martyred,” or “You bore me to die.”²² Witnesses report that “When at last her son is martyred, she is said to be overjoyed to hear the news and emits a *zaghrada* (a high-pitched wailing sound made by women on happy occasions such as the entrance of a bride and groom at their wedding), sometimes even expressing the wish that all her sons will thus be taken.”²³

What kind of mothers are these who not only tell their children they should commit suicide for Allah but let them watch daily TV messages in between cartoons that say they should kill themselves and even give them suicide belts to march around to practice their suicides?²⁴ Like mothers everywhere, when they inflict abuse on their children they are simply repeating abuse that was committed on them when they were little girls. That terrorist cultures treat females horribly is well known. When a girl baby is being born, Islamist cultures traditionally dig a hole next to the birthing bed in case it is female and might be infanticided. A large majority of all girls in Islamist cultures are raped, and are even often blamed for their rape, since it is assumed that “those who don’t ask to be raped will never be raped.”²⁵ Most girls have their genitals painfully mutilated around 6 years of age by their mothers, who as they chop off their clitoris and labia joyfully chant: “Today I am the master, for I am a man. Look—I have the knife in my hand... Your clitoris, I will cut it off and throw it away for today I am a man.”²⁶ Genital mutilation is practiced by Islamist families from 40 countries; a recent survey of Egyptian girls and women, for instance, showed 97 percent of uneducated families and 66 percent of educated families still practiced female genital mutilation.²⁷ As girls grow up they are treated as polluted beings, veiled, and routinely beaten by their mothers and husbands.²⁸ It is no wonder that Physicians for Human Rights found that 97 percent of women they surveyed in Islamic areas suffered from severe depression.²⁹ Such life-long painful physical and sexual abuse surely does not help a woman give love to her children; she passes on her beating, burning, cutting, kicking, and stabbing to the next generation.



Fig. 1-6 The Terror in revolutionary France is a Killer Woman even when called “la Patrie.”

KILLER MOTHERLANDS IN EARLIER STATES

Long before there were Islamic terrorists, of course, there were terrorists fighting for and against early states, and they were also shown killing under the orders of a Killing Woman. Even when the monarch was a male, “monarchy” was usually

depicted as “a woman richly clad, seated on a throne, crowned with the sun’s rays and holding a scepter in her hand... leaning on a lion, the symbol of domination.”³⁰ Even when The Terror is called “La Patrie,” the one who kills is always depicted as a Killer Woman (plus of course the word “la patrie” is feminine, since its Indo-European root *pa* means to feed). Traitors to France were killed by having their heads cut off by a guillotine situated before a Killer Woman statue of Liberty, with patriots declaring, “The guillotine is hungry; it is ages since She had something to eat.” The Revolutionary War was fantasized as being started by a bloodthirsty Marie Antoinette, and soldiers fighting for France (*enfants de la patrie*) were shown as being led by the war goddess Marianne.

That real French mothers at the time of the Revolution were actually killers is a well-hidden secret of most historians. Maternal infanticide was called “the most common crime in Western Europe from the Middle Ages down to the end of the eighteenth century,”³¹ and my own extensive research on historical infanticide rates as revealed by boy/girl sex ratios from census and other sources showed about a third more boys than girls were allowed to live, meaning most children growing up watched their mothers strangle and throw into the outhouse at least two of her newborn babies, embedding in their psyches a clear picture of their Killer Mother.³² Since the wealthy killed their children at even higher rates than the poor, the high infanticide rates were not mainly due to poverty, but reflected real attitudes toward children. Newborn were killed because daughters were less preferred, because devils or demons had told them to kill the baby, because the baby was needed as a “foundation sacrifice” and sealed into a new building or bridge to ward off angry spirits, or dozens of other rationalizations. Mothers who allowed their newborn to live usually shipped them off to wet nurses. At the time of the French Revolution and throughout the 19th century, mothers in Paris deported to distant parts of the countryside 90% of their newborn, usually in appalling conditions, and seldom inquired about their survival; they were called “angelmakers” because they so often let the child die. Only about a quarter of the children lived to be returned, strangers to their parents.³³ Mothers who refused to nurse their babies did not mince words: “It bores me, and I have better things to do,” “It is too messy,” “I don’t want to ruin my figure,” etc.³⁴ During their time at wet nurse, “the child is left to himself, drowning in his own excrement, bound like a criminal (in tight swaddling bands), devoured by mosquitoes [and lice].”³⁵ Since the children were not returned to their parents for four or five years, and since they were sent to other families as servants at six or seven, few parents actually “raised” their children in history until recently. One can understand Talleyrand’s statement that he “had never slept under the same roof with his father and mother.”³



Fig. 1-7 Going to war means offering up your children’s lives to your Motherland

Mothers agreed during Christian times that their infants were so evil they were “inclined in their hearts to adultery, fornication, impure desires, anger, gluttony, hatred and more,” so this meant they had to be tightly bound in yards of swaddling bands and brutally beaten daily beginning as babies.³⁷ Thus it is not surprising to find illustrations of going to war as a process of offering up your evil children’s lives to the Killer Motherland. When the children were growing up, they were threatened by images and even actual dummies dressed up as Evil Witches who if they were not totally obedient to the mother would tear them to pieces, suck their blood and eat them up.³⁸ These Evil Witches are the earliest forms of the Killer Motherland who demands your blood and your life in war. The use of masked devouring figures to frighten children goes back to antiquity; it was said by Dio Chrysostom that “terrifying images deter children when they want food or

play.”³⁹ One nurse reported making up “a huge figure with frightful staring eyes and an enormous mouth, and placed it at the foot of the bed where the little innocent child was fast asleep.” When she returned, “the little girl was sitting up in her bed, staring in an agony of terror at the fearful monster before her... *She was stone dead!*” That children who have experienced all these kinds of severe early traumas relive them in group-fantasies of wars as adults is hardly surprising.



Fig. 1-8 Going to war means you become a Hero and pick up the sword of your powerful Motherland. In war, the Motherland kills Bad children.

The religious wars of the Middle Ages were fought by warriors who put the Virgin Mary on their shields and prayed to “Mary, Mother of our Saviour, obtain for us, your children, the grace of a happy death so that, in union with you, we may enjoy the bliss of Heaven forever. Amen.”⁴⁰ Icons of Mary in Byzantium depicted Her as a general who fights the enemy by sending Her trusted warriors into battle and Herself killing them outright.⁴¹ All of Europe begged the Pope to allow them to take part in the Crusades because they were promised that if they died in battle they would earn remission of their sins and be fused in *unio mystica* with Killer Mother Mary or with “Jesus-our-Mother,” a popular medieval fantasy.⁴² Constantine even made Jesus a soldier who fought for the Roman empire,⁴³ and many Popes thereafter spoke of “soldiers of Christ” or “knights of Christ in His army” who earned salvation by killing infidels for Christ.⁴⁴ Knights were full-time warriors, killing whoever happened to be nearby in ravaging bands of killers, and the knights in their bloody tournaments were always watched by an audience of adoring females who urge their men to kill for imagined slights to their honor.⁴⁵ Mothers in particular were expected to urge the knights on to kill.



Fig. 1-9 Armed Knights in a tournament watched by an audience of females.

These medieval duels often restaged the maternal traumas of childhood. For instance, mothers in medieval times often squeezed the penis of their boys to toilet train them, so knights traditionally considered a squeeze of their noses to indicate a challenge to a duel. The knight's costume repeated the brilliant colors, feathers and swishing cloth of their mothers, and, as one scholar put it, "For centuries European war was an odd spectacle of men dressed in fancy clothes trying to kill



Fig. 1-10 A 13th-century knight wearing a "Lady Venus" helmet.

one another."⁴⁶ Some knights actually wore a helmet in tournaments that had his Lady sculptured on them, like the "Lady Venus" helmet of the famous 13th-century knight Ulrich von Liechtenstein portrayed above. The question "Why fight?"

which haunts the senseless battles of knights is again answered by “For the Killer Mother,” who in Icelandic sagas and Germanic epics viciously berates the men for not plunging into battles or feuds more quickly and avidly.

THE KILLER GODDESS IN EARLY CIVILIZATIONS

Wars in early civilizations are fought on behalf of and against Killer Goddesses, bloodthirsty mothers like Tiamat, Ishtar, Inanna, Isis or Kali. Typical is the Aztec mother-goddess Hiutzilopochtli, who had “mouths all over her body” that cried out to be fed the blood of soldiers.⁴⁷ Scholars of antiquity conclude: “The oldest deities of warfare and destruction were feminine, not masculine.”⁴⁸ Jungian analysts called her the Terrible Mother archetype, a Dragon-Mother with “a mouth bristling with teeth... so that it may devour us.”⁴⁹ Ovid captures the mother of antiquity by picturing Pentheus crying out “Oh Mother, gaze at me! She screamed at him, and shook her flying hair. Then Agave ripped his head from fallen shoulders, raised it up [and] cried, ‘Here is my work, my victory.’”⁵⁰

Jung—like most psychoanalysts since Melanie Klein—blames Terrible Mother fears on the *child*, who must “throw the burden upon her” since everyone knows most mothers are not in fact abusive (a recent poll of British doctors concluded that child abuse in England was less than one percent, while actual statistics for the U.K. and U.S. find over half the children are still being battered and used sexually.⁵¹) Childhood in early civilizations was far worse than today. Census figures from antiquity show boy/girl ratios as high as 400/100, meaning most girls and perhaps half of the boys were infanticided (Poseidippos admitted that “even a rich man always exposes a daughter.”⁵²) No early society ever punished infanticide; everyone knew places where exposed children were dumped by their mothers to be eaten by beasts.⁵³ “Killing wet-nurses” were given newborn and expected to do away with them promptly. Children were widely sacrificed in antiquity: decapitated infant sacrifices to the Goddess were found at Jericho, in Carthage, in the stone circles of Britain, in India, in Aztec cities.⁵⁴ The constant imagery of sacrifices and wars being conducted under the leadership of Killer Goddesses were repetitions of familiar everyday sights to children growing up in early societies, not to mention routine pederasty of young boys, widespread rape of girls, and universal beatings, burnings and mutilations. It is not a coincidence that there were female witches but no sorcerers in Greek folklore, that statues of Fear were always of a Mother, and that in the heart of battle it is a War Goddess, Ishtar, who boasts “I stand in the midst of the battle, I am the heart of the battle, the arm of the warriors.”⁵⁵ Fused with the powerful Mother Goddess, the



Fig. 1-11 Inanna and Cihuacoatl, sacrificial Killer Mother war goddesses.

warrior becomes a Hero who saves his own brutal mother from his projected rage against her so she can finally be imagined to love him as her Savior. Greeks in battle emblazoned a terrifying disembodied Medusa head on their shields; Egyptian soldiers marched off to battle holding the *actual maternal placenta* of the King, which was saved from his birth and put on a standard like a flag. Wars were the personal province of Mother Goddesses, as personal violence was the province of female witches, both representations of the Devouring Mother of infancy who “existed not to be loved but to be *placated*.”⁵⁶ These goddesses were termed “mistresses of battle,” and her own soldiers killed in battle were also sacrifices to her bloodthirsty appetite: “She drinks the blood of the victims who were formerly her children.”⁵⁷ Actual war

leaders are usually male, of course (Queen Boadicea, Joan of Arc, Queen Elizabeth and Margaret Thatcher being macho exceptions), but the war leaders worshipped the Killer Mother: “As a goddess of war, Venus appeared in Caesar’s dreams inspiring him to conquer Gaul... on the eve of battle, Caesar offered sacrifices to Mars and to his grandmother.... The next morning he led his troops into the fray with shouts of ‘Venus Victrix!’”⁵⁸

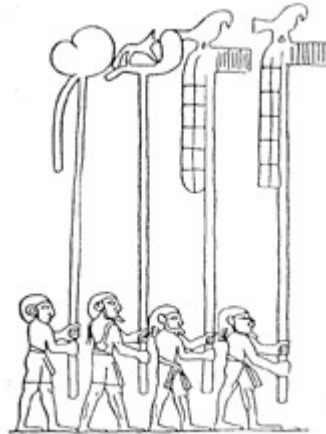


Fig. 1-12 The Pharaoh’s is carried to battles.

To understand why it is the mother and not the father who is associated with childhood, one must realize that the caretaker for the earliest years was always feminine: the mother or her replacement. Fathers in Greece, for instance, usually slept with their pederastic victims in a separate house or area from their gynarchic family. Even in early modern times homes had a separate women’s area that held the mother, grandmother, slave nurses, aunts and children; Solon suggested that a man should visit his family “not less than three times a month;” Plutarch wrote: “Genuine love has no connections whatsoever with the women’s quarters.”⁵⁹ Herodotus bluntly confirms this fact: “a boy is not seen by his father before he is five years old.”⁶⁰

Mothers and grandmothers are not, of course, inhuman, and if given half a chance can be loving toward their children. Yet, as I summarized my three decades of research on the evolution of childrearing: “The history of childhood is a nightmare from which we have only recently begun to awaken. The further back in history one goes, the lower the level of child care, and the more likely children are to be killed, abandoned, beaten, terrorized, and sexually abused.”⁶¹ The simple fact is that girls were brought up with worse childhoods than boys, more likely to be raped and prostituted by their family, more likely to be mutilated, rarely respected or educated or given a chance to develop an individual self. That as mothers they were post-partum depressed, required to plow and sew and work as well as care for children, and were constantly accused of sinfulness just by being female is widely documented. That she took out her pains on the only beings in her charge, her children, is unsurprising. There are good reasons why Medea, Procne and other mothers in Greek mythology killed their own children to spite their husbands for their infidelity. It should tell us something when one reads an historian calmly report: “Of 600 families from the second century B.C., only 1 percent reared two daughters.”⁶² It is only when one recognizes the mother’s own severe abuse and neglect from birth that one can begin to understand why they routinely killed, abused, tied up and neglected their own children. What is miraculous is that each new generation of mothers has tried to give more love and care to their children than they themselves had, so childrearing has progressively evolved over the centuries—albeit unevenly around the world.

FUSING WITH THE AZTEC WAR GODDESS

Aztec religious myths portrayed many bloodthirsty War Goddesses who needed to be fed human blood each day for the

sun to come up. Central were Earth-Mother goddesses, like Teteoinnan. Each year, a female Aztec victim was killed and her skin was flayed, removed, and donned by the head warrior so he could become the War Goddess and acquire Her dangerous powers. Her *mana*.⁶³ Warriors went into battle totally fused with their powerful War Goddess, and Aztec leaders made certain there were plenty of wars for them to experience this fusion and satisfy the bloodthirst of the Goddess, even if it meant dividing their own army into two sides and fighting a “Flower War” among themselves to revitalize them as they kill each other in berserk trance states.⁶⁴ So bloodthirsty were Aztec Goddesses that they had to be daily fed their favorite nectar, human blood, in the form of fresh human hearts, in order to get the sun to come up each morning and in order for the Aztecs to prevent the Goddess from devouring Her children, themselves. So powerful is the trance state and desire to be fused with the War Goddess that warriors are said to “long for death” in order to sacrifice themselves to attempt to renew their disintegrated selves.

Real Aztec mothers were unbelievably cruel toward their children. At birth, most were infanticided, killed for the Goddess, or burned in the hearth as baptism, tightly tied up in endless swaddling bands on a board and left most of the day to starve for both food and attention.⁶⁵ The mothers routinely pierced their children’s stomachs, arms, lips and genitals, pulling knotted cords through their wounds to get more blood to feed the Goddess.⁶⁶ Aztec females were treated even worse than Islamic females, so they were so needy as mothers that they felt they would die if their children did not devote themselves to their needs—thus forming the childhood basis for all the myths that the sun could not come up in the morning unless She was fed humans. Goddesses were deemed killers because real children not only watched their mothers strangle later-born siblings, they also watched nobles actually eat their children or drown them as sacrificial victims.⁶⁷ When the boys become adolescents, their mothers force them to become warriors and publicly insult and deride them if they did not kill and be killed in battle. In fact, the sons were sometimes killed by their own parents if they were suspected of being not sufficiently warlike, saying “You have been sent into warfare. War is your desert, your task. You shall give drink, nourishment, food to the Sun.” But most warriors openly desired death, held it to be sweet, thought of dying as becoming fused with their War Goddess and so in battle longed for *itzmiquiztli*, death by the warknife, a repetition of the traumatic memory of their actual mothers cutting their genitals as little children.⁶⁸ Aztecs so desperately feared their real Killer Mommies that they early on imprinted Her into their unconscious and then as adults regularly reported experiencing nightmares and night terrors of Our Mother (Tonantzin) crying out to be fed blood.⁶⁹ That war and other sacrificial rituals act out the killing of the son by the mother is made clear by myths such as how Inanna brought about the death of Tammuz, even when the dying son is made into his mother’s Hero by “reviving” Her (from the real mother’s endless depression.)⁷⁰ That wars and sacrifices also act out the child’s revenge against the mother can be seen in the details of the sacrifice of women (about a third of all the sacrifices), where female victims first make a prodigious show of their female power, then are laid down on their backs and their breasts cut open and their bodies torn apart.⁷¹ The two aspects of the Killer Goddess are demonstrated when the Aztec warrior takes the sword that he had used to behead the Goddess victim and “terrifies and annihilates our enemies with it.”⁷²

TRIBAL WARS FOR MATERNAL SPIRITS

Anthropologists often idealize their tribal personalities, claiming they have no war now and that war in Paoleolithic times was unknown. These claims have been thoroughly disproven recently.⁷³ Just because fortifications were not found prior to 7,500 B.C. only proves large-scale defensive wars were not common earlier on. The kind of war that tribal groups engaged in was more like gang warfare, conducted by entranced kinship groups thinking they hear maternal spirits say “kill the sorcerer... The audience becomes caught up in escalating rounds of whooping, hollering, and joking, amid which the medium’s spirits may present plans for the attack... the men go out to stage the ambush... The suspect is shot with arrows or clubbed to death then butchered [and] cooked and eaten.”⁷⁴

The anthropologists generally conclude when they see these gang killings that homicide has occurred, not wars. Surveys of adult men find about two-thirds of adult men in tribal groups have committed one or more murders for tribal spirits; as one anthropologist put it, “There was not a single grown man who had not been involved in a killing...”⁷⁵ Multiple burials which are potentially indicative of organized raids are common in the Paleolithic.⁷⁶ So-called “Peaceful Societies” have enormously high gang-induced “homicide” rates, or they are previously warlike tribes like the !Kung or Mbuti who are now policed by nearby Western military units. Their inability to organize wars against large tribes nearby is due to their unconscious distrust of their own leadership: they are called “unsegmented societies” because they lack a sense of group responsibility, not because they are “egalitarian,” as is often claimed.⁷⁷ As their childrearing improves, they move more into segmented bands and conduct preplanned raids on other groups, not so much as over resources since most of them admit “there is plenty of food,” but for demonstration of power over “evil” enemies.⁷⁸ As one tribe put it: “Every stranger was regarded as a ‘bad Indian’ endeavoring to work evil [witchcraft], and as such [was] to be slain from ambush before he could do any harm. When two unacquainted hunters approached, unless they greeted each other from beyond arrow range, they endeavored to kill each other.”⁷⁹

Tribal groups, like nations, get into their killing moods by fusing with a maternal spirit. Most, like the !Kung bushmen, describe this fusion openly as obtaining Maternal Power: One warrior tells how he got his fighting power, his “hot !num”: “when I was a tiny thing, sucking at my mother’s breasts, I took n/um, I drank n/um... I was about three or four years old. I

would cry, and cry, and cry... I was afraid of the n/um. N/um was hot and hurt.”⁸⁰ The fusion experience is similar to a temporal lobe epileptic seizure, and like these seizures, it provides the person experiencing it with convulsive tremors and feelings of powerful violence: “As the master of n/um continues his energetic dance, the n/um heats up and rises up the spine, to a point approximately at the base of the skull, at which time !kia results... ’I pick up n/um, it explodes and throws me up in the air... bursting open, like a ripe pod,’ “ and then they go out to kill anyone they encounter.⁸¹ Whether this “surge of power” fusion is with a spirit or witch or ghost, they all betray possession by early maternal beings.⁸² That the maternal being is a Killer Mother is clear from the violence unleashed: “The Jivaro man... feels a surge of power in his body [and] believes that he is a superhuman. He is seized with an overwhelming desire to kill and joins a killing expedition. When his war party has surrounded a victim’s house, each member of the group ceremonially releases his arutam soul into the forest before proceeding with the killing. If they fail they must immediately find another victim, or they will die. Each time they kill they must capture a new *arutam*... Arutams give protection from violence, poison, witchcraft, or war, so that a man who has killed repeatedly is considered invulnerable.”⁸³ So entranced are tribal warriors that they often conduct surprise attacks on enemy groups for no particular reason whose purpose it is to annihilate them. Surprise attacks on civilians by tribal warriors often killed 10 or 15 percent of the villagers, leading Keeley to conclude: “the proportion of war casualties in primitive societies almost always exceeds that suffered by even the most bellicose or war-torn modern states.”⁸⁴

The infanticidal childrearing of tribal societies is generally downplayed by anthropologists, who have idealized tribal mothering as badly as historians have idealized mothers before the 20th century.⁸⁵ Most academics by now are familiar with how Margaret Mead left out how Samoan girls were routinely raped—which she represented as being “sexually free.”⁸⁶ But until my *Journal of Psychoanalytic Anthropology* began to be published and until my book *The Emotional Life of Nations* came out, few realized how much anthropologists distorted mothering in their tribes. Infanticide was so widespread that few children grew up without seeing several of their siblings killed by their mother at birth. Mead kept infanticide out of her published reports, but wrote in her letters home “we’ve had one corpse float by, a newborn infant; they are always throwing away infants here.”⁸⁷ What is more, in many tribes the mothers ate every other newborn out of “baby hunger,” and forced their other children to eat parts of their siblings too. When I wondered how the anthropologist, Roheim, could report this and still insist on calling them good mothers, he insisted that they were really “good mothers [who] eat their own children.”⁸⁸ Mothers say they kill their newborn because “children are too much trouble,” because they are “demon children,” because they were “angry at their husbands,” or “because the baby might turn out to be a sorcerer.”⁸⁹ Sometimes the mothers even implicate older children in their infanticide, as in one !Kung woman’s memory of her mother telling her when she was four that she had to help bury her newborn brother so she can continue to nurse.⁹⁰ Although nursing for four or five years is routine for tribal mothers, and this is usually put forth by anthropologists as evidence of affection, in fact endless nursing and sleeping naked against the child are, like overt maternal incest, only evidence of how the mothers need to cling to and sensuously use their children for the mother’s needs. The Editor of my *Journal of Psychoanalytic Anthropology*, Arthur Hippler, points out the idealization of the Alaskan Eskimos he worked with as pure “ethnographic bias. Infanticide was till recently routine, as was giving away children, killing them, neglecting their physical needs and refusing substantial emotional interaction. All this is done so smilingly and with such denial of reality that apparently only the most psychiatrically sophisticated observers noted it. Instead of the smiling, friendly, non-aggressive mask presented, Eskimo life in reality is a seething cauldron of angers and violences, emotional abandonments and impulsive acting out” within their families.⁹¹ Tribal mothers routinely kill, abandon, starve, batter, kick, burn, frighten with ghosts, use sexually and give away their children to strangers and anthropologists like Mead and Shostak still call them “devoted mothers.”⁹²

One can clearly see an example of the bias anthropologists evidence against admitting maternal child abuse in the authoritative *Growing Up: A Cross-Cultural Encyclopedia*, which after dozens of anthropologists say they found “many examples of normative adult/child sexual contact” in each tribe including mothers masturbating children, but “This would not constitute ‘abuse’ if in that society the behavior was not proscribed” so they report “no sexual abuse” in the 87 cultures they examined where mothers stroke, masturbate and suck their child’s genitals because “This would not constitute ‘abuse’ if in that society the behavior was not proscribed.”⁹³

When they become adults, they have of course internalized their infanticidal, abandoning, brutal mothers as flesh-devouring female witches or shamans, who direct their homicides and war raids to protect themselves from the spirits.⁹⁴ The tribal leader is of course usually a male, since females are so little trusted, but his role is clear in the saying about a physically powerful leader: “When the chief’s breasts are full of milk, it is his people who drink.”⁹⁵ They usually are a variety of schizoid personalities,⁹⁶ moving easily back and forth from affection to attack, saying to their child, “Do you love your new baby brother? Why don’t you kill him?”⁹⁷ As adults, they can be overly hospitable to you at one moment and then try to kill you the next with little cause, since to them you have suddenly turned into a witch. They are constantly in fear of fusing with their mothers’ menstruating vagina—which as children they were made part of during naked sleeping in the menstrual hut—so during tribal raids “warriors become the symbolic equivalent of menstruating women [since] both bloody warriors and menstruating women were charged with powerful destructive energy. Warriors’ bodies and weapons

were decorated with designs marked in red hematite [and] they expropriated the destructive power of menstruating women [by] ritual nosebleeding or subincision [of their penises.]”⁹⁸

Tribal myths often openly make the link between Killer Mothers and tribal wars. The Sambias say, “Numboolyu’s wife, Chenchi, killed her first male child... .Because she killed the first male child, we now fight—war.”⁹⁹ But even in tribes, it is mainly males who fight the wars and mainly males who lead their attacks. Why is this so across all cultures and across all of history? Are males really born more violent, as many claim? Or are males treated worse as they grow up, leading to more violent defenses later on? In the next chapter, we will examine the evidence for differential inheritance and differential early treatment of boys and girls, and then go on in further chapters to describe how common these early terrors of abuse and abandonment are, how they become imprinted into the emotional parts of the brain and under what conditions they emerge in adulthood to cause the fusion with the violence of the Killer Mother to be acted out in wars and terrorism.

FOOTNOTES:

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² Daniel Rancour-Laferriere, *The Slave Soul of Russia: Moral Masochism and the Cult of Suffering*. New York: New York University Press, 1995, p. 226.

³ For war as a fetal drama, see Lloyd deMause, *The Emotional Life of Nations*. New York: Karnac, 2002, pp. 49-85.

⁴ Nancy Huston, “The Matrix of War: Mothers and Heroes.” In Susan Rubin Suleiman, *The Female Body in Western Culture: Contemporary Perspectives*. Cambridge: Harvard University Press, 1986, p. 133.

⁵ Thomas Merton, *Original Child Bomb*. New York: New Directions, 1962.

⁶ Mary-Wynne Ashford and Guy Dauncey, *Enough Blood Shed: 101 Solutions to Violence, Terror and War*. Gabriola Island, Canada: New Society Publishers, 2006, p. 3.

⁷ Pamela Johnston Conover, “Gender, Feminist Consciousness, and War.” *American Journal of Political Science* 37(1993): 1079; Mary E. Bendyna et al, “Gender Differences in Public Attitudes toward the Gulf War.” *The Social Science Journals* 33(1996): 1.

⁸ V. Spike Peterson, “Security and Sovereign States.” In V. Spike Peterson, Ed. *Gendered States: Feminist (Re)Visions of International Relations Theory*. Boulder: Lynne Rienner Publishers, 1992, p. 46.

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¹⁴ Linda Rennie Forcey, *Mothers of Sons: Toward an Understanding of Responsibility*. New York: Praeger, 1987, pp. 119-123.

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- ¹⁹ Joseph Leliveld, "All Suicide Bombers Are Not Alike." *The New York Times Magazine*, October 28, 2001, p. 50.
- ²⁰ Lloyd deMause, "If I Blow Myself Up and Become a Martyr, I'll Finally Be Loved." *The Journal of Psychohistory* 33(2006): 300-310.
- ²¹ *The New York Times*, February 2, 2005, p. A1.
- ²² Anne Marie Oliver and Paul F. Steinberg, *The Road to Martyrs' Square: A Journey Into the World of the Suicide Bomber*. New York: Oxford University Press, 2005, p. 100.
- ²³ *Ibid.*
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Chapter 2: Why Males Are More Violent

Chapter 2

Why Males Are More Violent

Virtually all of the warriors across history have been male, from tribal to modern times. Similarly, males have perpetrated most of the interpersonal violent crimes: in the U.S., 90% of murderers and 82% of other violent criminals are male. Males even commit suicide four times as often as females.¹ The difference in male violence is usually ascribed to inherited biology—mainly to adult males having 20 times as much testosterone as females.² The problem with this theory is that boys actually have the same testosterone levels as girls until they are about eight years old, whereas beginning in about their fourth year of life boys begin acting more violent and domineering than girls, forming structured dominance hierarchies rather than the smaller, more sharing networks formed by girls.³ Indeed, some studies—such as a recent one in Canada measuring hitting, biting and kicking—show little difference in boys and girls violent behaviors until the boys' testosterone increases after ten years of age.⁴ However, careful studies have shown “no evidence of an association between testosterone and aggression in teenage boys.”⁵ Indeed, some studies have concluded that “testosterone *efficiency* is more often associated with aggression than is testosterone excess. When some men have had their testosterone lowered artificially or by castration, their aggression actually *increases*.”⁶ Indeed, testosterone levels actually plummet under stressful conditions, such as military combat.⁷ Goldstein summarizes the findings on testosterone: “The relative unimportance of testosterone in causing aggression is seen from the fact that differences in testosterone levels between individuals do not predict subsequent differences in their aggressive behavior—nor do short-term fluctuations in a man's testosterone level predict changes in his levels of aggression.”⁸ And Boyd simply concludes from his thorough study that there is “no relationship between testosterone levels and being of a violent disposition.”⁹

Nor do lower testosterone levels in adult women prevent them from voting for war leaders and favoring military solutions nearly as often as men—indeed, somewhat more women than men regarded the Soviet threat as requiring military response by the U.S.¹⁰ Although more men than women approved of the Gulf War, more women than men thought George Bush's hyper-military policies in Iraq were a good way to protect the U.S. from terrorism, mainly because they were “Security Moms” who believed Bush would protect their children better.¹¹ In America recently, there has been a gap of 36% separating married from single women, unmarried women having voted by a 25% margin for the Democratic candidate for President versus married women voting by a 11% margin for Bush.¹² Even Nazi violence was backed by most German women, who “in fact voted for Hitler in even greater proportions than men.”¹³ Current studies of attitudes of boys and girls on whether they accept the necessity of war show almost no difference by sex.¹⁴ Still, men usually favor the use of military force more than women, and it is mainly boys who join the military and girls who praise them and cheer them on for being heroes who kill and die for their Motherland.¹⁵ Why the difference? And why the shared fantasy of boys killing and dying for a maternal symbol?

THE PSYCHOBIOLOGY OF BOYS' EARLY ATTACHMENTS

The only neurobiological condition inherited by boys that affects later violence is they have a smaller corpus callosum, the part of the brain that connects the right and the left hemisphere.¹⁶ The larger corpus callosum of infant girls allows them to work through trauma and neglect more easily than boys. Furthermore, boys who are abused had a 25 percent reduction in sections of the corpus callosum, while girls did not.¹⁷ This means boys actually need more love and caretaking than girls as they grow up. If they do not receive enough interpersonal attention from their caretakers they suffer from damaged prefrontal cortices (self control, empathy) and from hyperactive amygdalae (fear centers), their corpus callosum is reduced further, and they have reduced serotonin levels (calming ability) and increased corticosterone production (stress hormone). All these factors make them have weak selves, reduced empathy, less control over impulsive violence and far more fears than girls.¹⁸

The central psychobiological question, then, is this: Are boys given more love and attention than girls by their caretakers in order to help them offset their greater needs? The answer, of course, is just the opposite: boys are given *less* care and support, from everyone in the family and in society, and they are abused far more than girls, so by the time they are three years of age they become twice as violent as girls.¹⁹ Boys' greater violence by this time, including their propensity to form dominance gangs and to endlessly “play war,” are the results of their greater abuse and distancing by adults and being subject to demands to “grow up” and “be manly” and “not be a crybaby” and not need attachments—attitudes taught by their parents, teachers and coaches. By age four boys' play is full of provocations that test their self-worth: “At 4 years of age, girls' insults to one another are infrequent and minor... Boy/boy insults, however, are numerous and tough.”²⁰ The so-called “aggressiveness” usually ascribed to boys is in fact wholly defensive, as they try to ward off their greater feelings of insecurity and hopelessness.²¹ It isn't “aggression” males display; it's *bravado*—defensive testing and disproof of their fears.

The mother, of course, is the focal point of this widespread distancing and insecure attachment pattern. High levels of violence and of testosterone have been shown to be associated with poorer relationships with mothers, not fathers, since mothers are the primary caretakers in most families (even in America today, fathers spend only an average of eleven minutes a day with their children).²² It is not just genetics but more importantly maternal environment that Tronick and Weinberg blame when they see from their studies that “Infant boys are more emotionally reactive than girls. They display more positive as well as negative affect, focus more on the mother, and display more signals expressing escape and distress and demands for contact than do girls.”²³ This is because from infancy boys are expected to “just grow up” and not need as much emotional care as girls—indeed, boys are regularly encouraged not to express any of their feelings, since this is seen as “weak” or “babyish” in boys.²⁴ While mothers may sometimes dominate their little girls and expect them to share their emotional problems, they distance their boys by not making contact with them and expect them to “be a man.” This begins from birth: “Over the first three months of life, a baby girl’s skills in eye contact and mutual facial gazing will increase by over 400 percent, whereas facial gazing skills in a boy during this time will not increase at all.”²⁵ Boys grow up with less attachment strengths because careful studies show that mothers look at their boys less, because both parents hit their boys two or three times as much as they do their girls, because boys are at much higher risk than girls for serious violence against them, and because boys are continuously told to be “tough,” not to be a “wimp” or a “weaking,” not to be “soft” or a “sissy.”²⁶ As Tom Brown told his chum when he wanted him to appear more manly: “Don’t ever talk about home, or your mother and sisters... you’ll get bullied.”²⁷ *Real boys don’t admit they need their mothers.* When William Pollack researched his book *Real Boys’ Voices*, he asked boys “Have you ever been called a ‘wuss,’ ‘wimp,’ or ‘fag’? ‘Oh, that,’ one boy said. ‘That happens every day. I thought it was just a part of being a boy!’” Another said, “Boys are just as sensitive as girls are, but we’re not allowed to show our feelings. We’re put in this narrow box and if we try to break out, we’re made fun of, or threatened.”²⁸ Pollack accurately shows boys are not more “aggressive”—they are just more often *shamed* if they show their feelings. He accurately says “bravado is a defense against shame... we too often mistake for ‘badness’ what is really covert sadness and frustration about having to fulfill an impossible test of self.”²⁹ This intense sadness and rage at being abandoned is deeply unconscious, dissociated—what Garbarino terms “the emotional amnesia of lost boys.”³⁰

The propensity of beating boys instead of understanding and caring for them is both cross-cultural and cross-historical. We are startled when we read how Aztecs routinely beat their boys bloody to make them good warriors and how Spartans often beat them to death in public “toughening” rituals. But when I spoke to an audience of psychotherapists in London recently and told them that “two-thirds of British mothers said they routinely hit their infants in the first year of their lives, about the same proportion as in the U.S., and that hardly anyone was ever smacking their four-year-olds... and that hitting with implements was still used on 91% of boys and 59% of girls,” they found it hard to believe. Then, when I told them that a dozen European nations have now passed laws against hitting children for any reason, and that as a result in nations like Sweden only 6% of parents hit children—and with the additional result that approval of military ventures has also decreased dramatically—they promised me they would raise a protest meeting outside of Parliament and get a law against hitting children passed soon.³¹

Although historically mothers have played the main role in abusive families because they were expected to bring up their children virtually by themselves along with overwhelming other tasks, today in some nations some portion of fathers really play a major role in caring for their children and thereby produce far less violent and less sexist offspring. “When a boy is able from the earliest age to identify with his father, and when that identification includes loving, nurturing and feeling connected with others, he does not need to be contemptuous of women in order to solidify his identity as a man.”³² It is not that identification with a father is needed to be warm and empathic, as some say. In fact, both single mothers and single fathers have been studied and found “better in all areas” of emotional life.³³ It is, rather, that when boys are raised with empathy, no matter what the sex of the caretaker(s), they grow up non-violent. As we will see in future chapters, childrearing is an evolutionary process, and in some countries a portion of both mothers and fathers now bring up their children without abuse or neglect.

In most of the world, however, the younger and more vulnerable children are, the more they are hit. When I gave the speech on British childrearing in London and told a British parent that even Tony Blair “smacked” his little baby, he said it was necessary: “Sure. They can’t talk, so you have to hit them to teach them obedience!” As Straus puts it in his book *Beating the Devil Out of Them*: “Hitting toddlers is just about universal.”³⁴ By the time they are two or three years old, girls form groups that are built around mutuality, not dominance, whereas boys form defensive groups that use pretend or real violence to *enforce rules and violent heroic action*. They pretend that the group is itself like a mother’s body with whom they fuse to gain her power and toward whom they act as a savior, as a group “Hero.”³⁵ Boys who have been distanced by mothers and others in their families in their first three years form defensive “toughness” by the time they are four, demonstrating they are not weak, not wimps, by being a Hero to their group and defeating the out-group’s Hero.³⁶ In school, teachers repeat the differing gender patterns. “When girls aggress, nobody notices and nobody reacts. Teachers respond to boys when they scream, cry, or whine; they respond to girls when they use gestures, gentle touches, and speech.”³⁷ Even in sports, boys are conditioned that violence and victory are good defenses against fears of weak selves, are effective in displaying bravado. Females—with their larger frontal lobes more equally distributed—are able to make friends and form groups based more on like interests, without their prefrontal cortices losing control to the overwhelming fears embedded in their amygdalae, as

happens in males, and without the regular loss of empathy that abused, neglected and insecurely attached males experience.³⁸

HOW BOYS EXTERNALIZE THEIR FEARS

Abuse and neglect produce equally damaging results in the brains of both boys and girls, but girls tend more to respond with dissociative internalizing symptoms (withdrawal, depressions, helplessness, dependence), while boys tend more to act out fight/flight responses (externalizing, impulsive, hyperactive). That boys act out in their play the abuse they experience is a common enough observation. But what is usually overlooked is that boys' violence is also self-destructive, a real re-experiencing of the hurts and fears they have experienced. You are a "real boy" when you show you do not have fears, when you prove you are not weak: "The greater the risk the greater the proof of manhood. 'We've all got scars,' one boy proudly said as he rolled up his sleeves to show off his symbols of manhood."³⁹ This behavior is baffling to girls: "The girls could not understand what drove the boys to bruise their bodies on the playground so that they could acquire scars to prove their manhood."⁴⁰ But in "playing war" boys as often "fall down dead" as they "kill others."⁴¹ Reenacting abuse is very much a *masochistic* self-destructive activity; wars are fought as much to *die* and to *be mutilated*—to be a *hero for the Motherland*—as they are to kill Bad Self enemies. Anything is better than being seen as weak, abandoned, unloved; better to take risks and court death. Taking unnecessary risks is why boys have four times as many "accidental" deaths as girls.⁴² Whereas girls who were unloved as children become depressed and sometimes cut themselves, unloved boys jump off dangerous barriers on their skateboards or become the bully of the neighborhood and get beat up by gangs. In analyzing violent men, Toch found they all had "been flooded all their life with strong feelings of being weak and insignificant, helpless and fearful."⁴³ James Gilligan found the violent criminals he spent his life analyzing as a prison psychiatrist told him they didn't do it because they wanted to hurt people or to get money, but rather said, "I never got so much respect before in my life as I did when I first pointed a gun at somebody."⁴⁴ The same motivations apply to warriors: kill others rather than be seen as weak, fearful and unloved, even if—in fact, *because*—it is provocative and self-destructive, a re-enactment of the death fears of being a helpless, abandoned, misused child. Wars are in truth self-destructive activities, both in being a dead hero yourself and in killing a Bad Self enemy. Wars—like homicides and suicides—are extremely serious emotional disorders, inner emotional states rooted in the neurobiological consequences of child abuse and neglect. As Miedzien demonstrates, the reason why males rob, steal and kill with ten times the frequency as females is "I had to prove that I was a man," and "involvement in war is a proof of manhood."⁴⁵

The propensity of boys to engage in violent, risky, self-destructive behaviors is increased by their often responding to maternal distancing by building defensive fantasies that they are encased in "autistic shells" that make them invulnerable to dangers and that "hide their tender parts" from their unresponsive parents.⁴⁶ This is why boys are over ten times more likely to be afflicted with full-blown autism than girls,⁴⁷ where they ignore the emotions of others and actually crawl inside boxes and cling to hard surfaces and mechanical devices in place of relating to caretakers.⁴⁸ This fantasy "shell" is also the source of boys' early fascination with cars and other encasing mechanical toys. Parents who warn boys against dangerous car driving know they often are wasting their time since boys know the activity is *for the purpose* of courting dangers. As Nietzsche proclaimed, "The secret to getting the most fun out of life is: to live dangerously."⁴⁹ But this overlooks that boys know at some level that they are far more likely to be seriously injured or killed in accidents, and that their engaging in risky behavior is actually designed to be self-destructive.

HOW BOYS ARE GIVEN LESS LOVE AND CARE THAN GIRLS

Perhaps because boys' needs are greater than girls', harried and often depressed mothers give them less love and attention from birth. Careful studies reveal that mothers look at and talk more with their daughters than with their sons, spend more time interacting with them, smile more at their daughters than at their sons, direct more orders and prohibitions toward their sons, and use more severe disciplinary styles and more shaming techniques toward them.⁵⁰ The difference in how mothers see infants is demonstrated in studies that show when the babies are dressed in gender-neutral clothing they are seen as displaying "fear" when the mothers are told they are girls but "anger" when they are told they are boys.⁵¹ In the patriarchal ethos throughout history, mother-son separation is mandated and "overclose" mothers are disparaged. "By expecting our sons to cut off from us, we make sure that they do."⁵² Abandoned, damaged, and abused males therefore become the violent men who fight wars "to save our Motherland," to re-enact their abuse, and to punish any Bad Self "enemies" they can provoke. Fathers re-enforce the distancing by making their sons ashamed of being a "Mommy's boy," ashamed of having emotions, since "big boys don't cry," ashamed of their fears, since "being tough" is the goal of male life, as evidenced by the fact that most husbands in most societies across history beat their wives.⁵³ Teachers re-enforce the harm by denying the fears of boys, in the classroom or in the playground, saying they don't need more attention but just "more discipline." Plus the textbooks teachers use to teach goals idealize their own nation and demonize others,⁵⁴ in hyper-masculine language that makes most state violence "rational" and praises the "heroes who died for our Motherland," even in quite unnecessary wars. And the media, television and cinema endlessly teach how being a warrior brings you respect and "honor" as a denial of your feelings of weakness.⁵⁵

But the crucial variable is the distancing and lack of care given to boys by most mothers in all societies. Whether it is because mothers are female and can more closely identify with the needs of their girls or because the boys are male like their

husbands and are blamed for their failings and lack of help in child care or any one of dozens of other reasons that we will examine in the next chapter, mothers teach their boys that “it is not enough to separate from her; he must make a total, wrenching split [and] exorcise any aspect of his mother from his own personality... The battle between establishing distance and clinging to dependence takes hold of a boy almost at the moment that he learns to differentiate himself from his mother or sister as a male, rather than a female.”⁵⁶ The only way boys sometimes are allowed to get close to their mothers is when they are sick—times that are remembered by men as blissful since only then can they admit their desperate need for nurturing. In contrast, “over 80 percent of the men in my study remembered a recurring childhood nightmare of coming home from school and finding their mothers gone. With mounting terror, the little boy would run from room to room looking for his mother... most of the men described memories of a deep loneliness, feelings of being totally helpless.”⁵⁷

Mothers may dominate their little girls and expect them to share their troubles, but domination has been found to be far less damaging to the child’s psyche than abandonment and routine distancing. Mothers throughout history simply give up on closeness to their sons at birth because they are expected to “say goodbye” almost immediately: “After the first few years a boy goes over to his father. And then he leaves home and that’s it... ’A son is a son till he gets him a wife, a daughter’s a daughter the rest of her life.” A daughter is seen as a companion, “a friend for life;” “boys soon say goodbye.”⁵⁸ Boys become more emotionally needy than girls: “They... focus more on the mother, display more signals expressing escape and distress and demands for contact than do girls.”⁵⁹ Sons are often encouraged to play the role of being a “bodyguard” to the mother, becoming “man of the house” or even “lover” in response to his father’s frequent absence, hoping to cheer up his depressed or beaten or alcoholic mother⁶⁰—an important basis for his later fantasy that he must be a Hero who can save his Motherland. It is not surprising that careful studies have shown that in “the overwhelming majority (four out of five), mothers and daughters were closer than mothers and sons... As one mother put it, ‘When I look at my daughter, I see myself. When I look at my son, I see my son.’”⁶¹

HOW BOYS’ ABANDONMENT AND SHAME IS DEFENDED AGAINST BY GRANDIOSITY AND VIOLENCE

Pollack describes the results of boys’ more abandoning and abusive childrearing as “society’s shame-hardening process.”⁶² If they are ashamed of what their mothers have taught them they are and by their continuing need for her understanding, they “learn to suffer quietly, in retreat behind the mask of masculinity [and] cover up the more gentle, caring, vulnerable sides of themselves.”⁶³ If, of course, they are brought up with love and care, like my sons—and probably like yours—they grow up neither violent nor war lovers. But abandoned and abused boys regularly hide their shame and fears behind a defensive fantasy of grandiosity, dominance and violent bravado.⁶⁴ The violence they exhibit both kills other Bad Selves (called “enemies”), who like themselves are seen as both angry and weak, plus it provokes the violence of others, inviting self-destructive, suicidal responses. Confrontation, “carrying a chip on their shoulders,” is their defense against admitting that they feel weak, rejected and worthless.⁶⁵ Even young boys play by forming hierarchies—not small networks like girls do—where they can fuse with a dominant, violent leader in order not to feel weak.⁶⁶ Their feelings of weakness and their memories of their rejecting mother remain in dissociated modules and networks in the brain, embedded early on but unavailable to conscious modification as an adult. Girls in groups usually talk openly about any problems they have with their mothers, “criticizing them, hating them, loving them. But in interviewing boys I found they became reticent or evasive in a group, reluctant to talk about their mothers... If I asked them directly if they would want to change anything about their mothers, most would say, ‘No.’”⁶⁷ Boys simply can’t be seen to criticize their moms (nor their Motherlands). As Ann Caron puts it: “Men’s perceptions of their mothers are idealized or out of focus... At an unconscious level, masculinity was organized around sustaining this fantasy of the mother.”⁶⁸ In the next chapter, we will examine the psychobiology of how the abandonment and abuse of early childhood gets imprinted into the psyche and brain, and why men feel they must fuse with their Killer Motherland and go to war against their Bad Selves.

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³Kaj Bjoerkqvist, et al., “Do Girls Manipulate and Boys Fight?” *Aggressive Behavior* 18(117).

⁴Willard W. Hartup, “The Development of Aggression: Where Do We Stand?” Richard E. Tremblay et al, Eds., *Developmental Origins of Aggression*. New York: The Guilford Press, 2005, p. 6; John Archer and Sylvana Cote, “Sex Differences in Aggressive Behavior: A Developmental and Evolutionary Perspective,” *Ibid.*, p. 433.

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- ⁵Stephanie H. M. Van Goozen, "Hormones and the Developmental Origins of Aggression." In Richard E. Tremblay et al, Eds., *Developmental Origins of Aggression*. New York: The Guilford Press, 2005, p. 287; J. Archer, "The Influence of Testosterone on Human Aggression," *British Journal of Psychology* 82 (1991): 1-28.
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- ⁷Stephen J. Ducat, *The Wimp Factor: Gender Gaps, Holy Wars, and the Politics of Anxious Masculinity*. New York: Beacon Press, p. 178.
- ⁸ Goldstein, *War and Gender*, p. 149.
- ⁹ Neil Boyd, *The Beast Within: Why Men Are Violent*. New York: Greystone Books, 2000, p. 134.
- ¹⁰ Joshua S. Goldstein, *The Real Price of War: How You Pay for the War on Terror*. New York: New York University Press, 2004, p. 169. The so-called "gender gap" of married women in recent U.S. polls favoring less violent options seems to be caused by their responsibility for the safety of their children; see Joshua S. Goldstein, *War and Gender*, p. 129.
- ¹¹Mary E. Bendyna, et al., "Gender Differences in Public Attitudes toward the Gulf War." *The Social Science Journals* 33(1996):1-22; "New Poll Shows Women's Vote Critical in Final Days," www.comscore.com/press/release.asp?press=512. Katherine Ellison, *The Mommy Brain: How Motherhood Makes Us Smarter*. New York: Basic Books, 2005, p. 34; for a conflicting viewpoint, see Pamela J. Conover, "Gender, Feminist Consciousness, and War." *American Journal of Political Science* (37(1993): 1079-1099.
- ¹²The Boston Globe, March 12, 2006, p. 12.
- ¹³Renate Bridenthal et al., Eds., *When Biology Became Destiny: Women in Weimar and Nazi Germany*. New York: Monthly Review Press, 1984, p. 34.
- ¹⁴Howard Tolley, Jr., *Children and War: Political Socialization to International Conflict*. New York: Teachers College Press, 1973, p. 40.
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- ¹⁶Robet H. Blank, *Brain Policy: How the New Neuroscience Will Change Our Lives and Our Politics*. Washington, D.C.: Georgetown University Press, 1999, p. 66.
- ¹⁷Frederic Schiffer, *Of Two Minds: The Revolutionary Science of Dual-Brain Psychology*. New York: The Free Press, 1998, p. 91.
- ¹⁸Lloyd deMause, *The Emotional Life of Nations*, New York: Karnac, 2002, pp. 145-146; William J. Cromie, "Childhood Abuse Hurts the Brain." *Harvard University Gazette*. May 22, 2003; Deborah Blum, *Sex on the Brain: The Biological Differences Between Men and Women*. New York: Penguin, 1998, p. 180.
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- ²⁴ Eleanor E. Maccoby, *The Two Sexes: Growing Up Apart, Coming Together*. Cambridge, Mass.: Belknap Press, 1998, p. 139.
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- ³³ *Ibid.*, p. 104.
- ³⁴ Murray A. Straus, *Beating the Devil Out of Them*, p. 23.
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- ³⁹ Myriam Miedzian, *Boys Will Be Boys: Breaking the Link Between Masculinity and Violence*. New York: Lantern Books, 2002, p. 92.
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- ⁶⁰ *Ibid.*, p. 63; James Garbarino, *Lost Boys*, p. 56.
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Chapter 3: The Psychology and Neurobiology of Violence

Chapter 3

The Psychology and Neurobiology of Violence

In the past two decades over a hundred careful studies have shown that violence is the result of insecure/disorganized early attachments. Furthermore, in recent years major advances in neurobiological techniques have revealed how these early disordered attachments are embedded in the brain and are reenacted in later life in personal and social violence.

This book is based upon the premise that the evolution of amounts of interpersonal violence, terrorism and war is dependent upon the evolution of historical personality types, which I call “psychoclasses.” This evolution, in turn, depends upon the historical evolution of childrearing modes, as shown in the charts below. The evidence for the evolution of childrearing has been the subject of seven books and over eighty scholarly articles by myself published during the past four decades, backed up by the findings of over fifty psychohistorical colleagues which I have published in my scholarly journals, *The Journal of Psychohistory* and *The Journal of Psychoanalytic Anthropology*.¹

The evolution of childrearing is an uneven historical process, both within societies and in different areas of the world, so each nation today has all six personality modes—which I term “psychoclasses”—within it, forming its various levels of political behavior from reactionary to progressive. Nevertheless, the evolution of childrearing modes and historical personalities—which I term “psychogenesis”—has improved personalities over the centuries in almost all areas of the

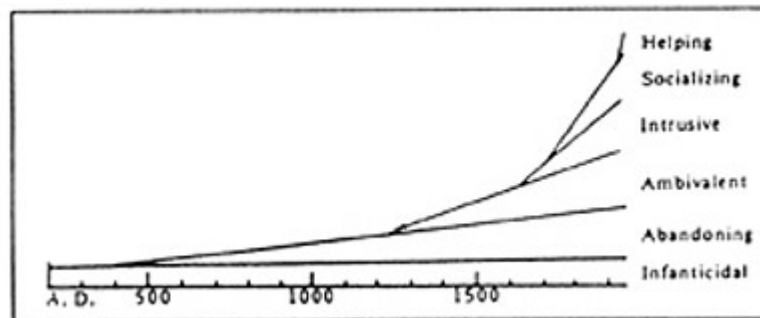


Fig. 3-1 The Evolution of Childrearing Modes

globe, reducing the violence produced by abusive and abandoning parenting. This historical evolution of childrearing is reflected in the opening sentence of my 1974 book, *The History of Childhood*:

... nightmare from which we have only recently begun to awaken. The further back in history one goes, the lower the level of child care, abandoned, beaten, terrorized, and sexually abused.²

Since I will be showing in this book that childrearing is the origin of both personal violence and war, this improvement over the centuries in childhood in the most advanced societies should show a steady decrease in personal and group violence. The chart on page 40 demonstrates this decline in human violence, based upon actual rates of the various forms of violence as shown in the historical record. It reflects a steady decline of those dying from infanticide (infanticide is not usually counted as murder), homicide, suicide, war and democide (state killing of its own population) from about 75 percent in tribal groups to under 2 percent dying of violence in developed democratic societies today.³

As we will see in forthcoming chapters, the rate of childrearing evolution for most of history crucially depends upon the amount of love and support given to mothers, who have been the primary caretakers of children in their early years. Psychogenesis depends upon parents not reinflicting the damage done to them by their own families. It usually goes unrecorded in the historical record, occurring as mothers decide not to use her child erotically, not to tie it up so long in tight swaddling bands, not to turn her back or call the child “demanding” as the child tries to

Historical Period	Childrearing Mode	Personality Type	Parenting Style
Tribal	Early Infanticidal	Schizoid	Infanticide of most newborn, maternal incest, tight swaddling, abandonment, r
Antiquity	Late Infanticidal	Narcissistic	Infanticide, child sacrifice, swaddling, impulsive beating, killing nurses, pederast hardening
Early Christian	Abandoning	Masochistic	Tight swaddling, beating and torture for discipline, foundling, apprentice and m
Middle Ages	Ambivalent	Borderline	Infanticide frowned upon, swaddling remains, beating for sins, rape illegal, edu
Renaissance	Intrusive	Depressive	No infanticide or swaddling, hitting to control child’s emotions, girls educated, s
Modern	Socializing	Neurotic	Threats and light spanking rather than beating to socialize child to parents’ goa begin parenting
Post-modern	Helping	Individuated	Parents help child reach own goals, explain rather than punish, unconditional lo

Fig. 3-2 The Evolution of Historical Personalities

relate to her. A mother who was badly abused herself as a child, sexually, physically, emotionally, can hardly be expected to be able to give love and empathy to her own child—she is severely “post-partum depressed,” as most mothers were in history and as a third or more of mothers still

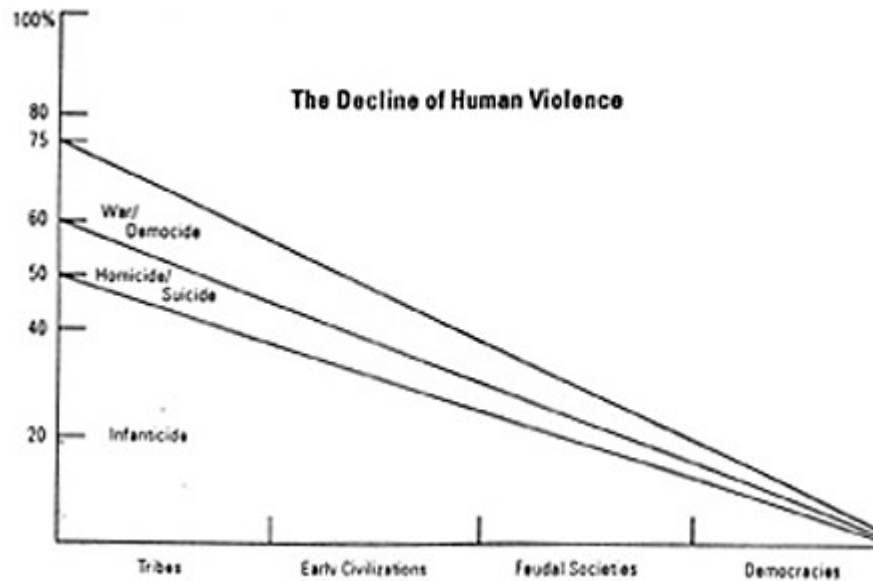


Fig. 3-3 The Decline of Human Violence

are today in more advanced nations (up to 80% have “baby blues.”)⁴ Mothers are human, after all, and since most females in history have been routinely tied up, genitally mutilated, beaten, raped and subjected to daily abuse (as for instance most Muslim women today still are),⁵ one can hardly be surprised that as mothers they are not able to be loving caretakers of their children. As we will see in later chapters, it is after historical periods when girls and women are given new rights and opportunities to grow that they improve childrearing and that when the next generation becomes adult it introduces new political freedoms and economic opportunities, changing society for the better as they become more independent of old ways.

THE FORMATION OF THE MIND AND BRAIN THROUGH ATTACHMENTS

The mind and therefore the emotional content of the brain are created in the first few years of life through the attachment bond between the infant and the primary caretaker. (Fathers can be perfectly effective primary caretakers too, of course, although few historically have chosen to do so.)⁶ From the very beginning, the mother’s emotionally expressive face and eyes are the most important objects in the infant’s world, and the infant’s wide pupils evoke the mother’s gaze and increase her oxytocin, stimulating her attachment and especially her empathy, as registered in her mirror neurons. (As we will soon see, loss of the ability of mirror neurons to feel empathy is crucial in the formation of violence in the brain.) A mother who is too depressed or too busy or too angry to respond to her child’s emotionally expressive face is laying down the foundation of all later violence. “The baby sees his own self when he looks at the mother’s face and what he sees there is vital for the feeling of ‘I am seen, so I exist, feel real, and my existence has been proved.’”⁸ It is mainly the right hemisphere of both mother and infant that regulates early emotional states and copes with stress.⁹ Romanian orphans put in cribs at birth and fed regularly but not smiled at or “sung to” usually die, since they have “black holes” in their brain scans rather than healthy, functioning right hemispheres.¹⁰ Even rhesus monkeys who are separated at birth from their mothers’ gaze grow up fearful and violently attack other monkeys.¹¹ Insecurely attached children actually display nine times as much aggression as their securely attached peers.¹² Obviously the degree of infant-maternal attachment crucially affects the amount of violence later acted out in adults.

In the first two months, the infant who is properly cared for experiences what Stern calls an “emergent sense of self,” during which the “looking into the eyes that are looking back into his is a central event around which everything turns... The baby’s brain is literally tuned by the caregiver’s brain to produce the correct neurotransmitters and hormones... The infant discovers that he or she has a mind and that other people have minds as well.”¹³ Experiments showing how depressed or angry mothers regularly produce insecurely attached infants who grow up to be violent adults—the so-called “Ainsworth studies” of emotional neglect in childhood—now run into the hundreds worldwide.¹⁴ Severe maternal neglect can be seen in most mothers who are post-partum depressed or who drink alcohol daily or smoke a lot or are maritally dissatisfied or who are lone caretakers (only one in six children see their father once or more a week in America, and the majority of American children today live their lives in homes without

fathers).¹⁵ Insecure/disorganized attachments are “attempts by the child to resolve the paradox presented by a frightened/frightening attachment figure by assuming the role of the caregiver... [When the caregiver’s actions are designed] to humiliate him or her into submission... the child seems motivated to protect the parent by being excessively cheery, polite, or helpful.”¹⁶ It is this reaction to authoritarian/abandoning parenting which has been the rule during most of history that gets repeated so often in political behavior, where insecurely-parented nations cling to Punitive Parent Leaders in response to their demands for submission.

The infanticide, tying up, starving, battering, torture and rape of children that has been routine in history will be examined in more detail in later chapters of this book. Even today, however, most children in most nations are badly abused and neglected in their early years. This is denied by most people. A recent survey of British doctors, for instance, said they believed the child sexual abuse rate was “probably less than one percent,” while careful studies of U.K. childhood sexual assault showed two-thirds of girls and one-third of boys had been used sexually.¹⁷ The figures for the U.S. are about the same. Physical abuse is even more prevalent; two-thirds of British mothers said they routinely hit their infants in their first year of life, and in the next two years 97% said they hit their children “at least once a week... most a good deal more often,” using straps, belts, canes and sticks on the boys.¹⁸ Figures for less advanced societies are even higher, where, for instance, many Islamic societies still raping the majority of both girls and boys, and “infanticide, abandonment of babies, to beating, shaking, burning, cutting, poisoning” are found to be common.¹⁹ Since Islamic females traditionally have had their genitals painfully cut off as young girls,²⁰ it is hard to be surprised that they grow up to be less than effective mothers.

Most mothers in history and a majority of mothers even today experience post-partum depression, which badly affects their ability to take care of and show love and empathy for their babies. It is bad enough that child care is itself so demanding: A study of 900 American mothers found that they most enjoyed “socializing, praying, eating, exercising, watching TV and cooking” more than “taking care of my children.”²¹ Even more crucial are the studies that show that 80 percent of mothers experience either (1) mild “baby blues” for months after birth, (2) postpartum depression for up to several years, or (3) puerperal psychosis: “They feel low, anxious, tearful, and irritable. They have rapid mood swings... feel hopeless... experience panic attacks... feel worthless, inadequate... have suicidal thoughts and thoughts of harming or killing their children.”²² They regularly think: “I had Holly in a carriage, going onto the escalator, and I remember thinking, ‘if I let go of this carriage, she’ll probably be dead at the end’ or ‘I could drop Jamie right in the lake and he’d be drowned.’”²³ They confess they are “afraid to be alone with my baby.” Depressed mothers are “about 40 percent of the time unresponsive or disengaged, whilst much of the rest of the time they are angry, intrusive and rough with their babies.”²⁴ Some psychiatrists call postpartum mood disorders “the biggest complication of birth today. Yet despite the epidemic proportions of such illnesses, they fail to receive the attention they deserve.”²⁵ It is understandable that careful studies have found that “those children whose mothers had been depressed in the months after childbirth were more violent than other children.”²⁶ And, since mothers are the main caretakers in the family, it is not surprising that mothers or mother substitutes are still today responsible for more of the cases of violent physical abuse of children than fathers or father substitutes.²⁷

Although depression is recognized as usually caused by an overexcited amygdala fear network and a reduction of the calming hormone serotonin, postpartum depression is not in fact caused by maternal hormone changes after birth.²⁸ Abusive mothers are either depressed or angry, and the cortisol levels of both depressed and angry mothers are elevated both in the mother and in her child.²⁹ There are two sources of depression, child abuse and neglect by parents: (1) the kind of parenting the parents themselves received in their own childhood, and (2) the lack of assistance they receive as parents from their families and societies in caring for the child.

The parents of the caretaker are still present as “ghosts in the nursery” when the child is born, in the form of dissociated persecutory alters (alternative personalities)—internal objects and voices that repeat the traumas and fears the caretaker experienced as a child, since “The hurtful parent was once a hurt child.”³⁰ Parents often believe that when their babies cry they “sound just like my mother, complaining all the time” or “just like my father, a real tyrant!” They themselves repeat exactly the same words and feelings their own mothers always yelled at them: “You’re so selfish! You never think of me!”³¹ The mother experiences herself as the good, persecuted mother while the baby is seen as a primarily bad, utterly persecuting and justifiable object of hatred.³² The helpless, vulnerable child experiences this reenactment of maternal fear and hatred as ending in abandonment or death. As Joseph Rheinhold says, “Most mothers do not murder or totally reject their children, but death pervades the relationship between mother and child.”³³ These death fears become the basis for all later violence, both personal and social. Fay Weldon puts it succinctly: “Once you have children, you realize how wars start.”³⁴

The second source of post-partum fear, anger and depression in the mother is the lack of assistance they get in caring for their children. When the mother must work and gets no help in caring for her children, when the father is violent toward her or demands constant attention, when there are deaths or severe illnesses in the family, when economic or military disruptions or dozens of other sources of maternal stress that are the norm in families throughout history occur, caretakers simply cannot offer the time and energy and love that are required to form secure attachments to their infants, so they grow up to be insecure, disorganized children who are irrational, out of control and violent later on.³⁵ In European nations today like Austria where the government provides mothers three years of paid leave for each child plus other daycare help, mothers are far more able to be effective caretakers, and rates of youth homicide and suicide and drug abuse have declined dramatically.³⁶

THE FEAR OF BEING KILLED BY YOUR MOTHER

Whether the mother is depressed and withdrawn or dominating and angry, the extremely vulnerable baby and young child fears being killed or abandoned by her, and this fear of imminent death is embedded in the brain in a dissociated alter in its right hemisphere, where it is unavailable for correction as the child grows up. Beginning with two path-breaking psychiatrists writing in the 1970s—Joseph Rheingold (*The Mother, Anxiety, and Death: The Catastrophic Death Complex*) and Dorothy Bloch (“*So the Witch Won’t Eat Me*”: *Fantasy and the Child’s Fear of Infanticide*)—psychoanalysts have begun to address the fact that many of their patients continue to fear and defend against early death-dealing Killer Mother alters that remain in a cut-off dissociated state in their psyches. Rheingold emphasizes the child’s terror of being violently killed by their mother who wishes him dead, and shows that he concludes that it must be because he is bad and that “by dying he appeases her and hopes to gain her affection.”³⁷ Rheingold sees this as not only the source of suicide and other self-destructive behavior but as the ultimate source of religion in rebirth fantasies such as the Christian and Islamic wish to die and be merged with God/Allah, shouting “*Allahu akbar*,” “God is Great,” the Killer Mother is Great, where “mother’s love is the prize of death.”³⁸ Rheingold reports on Despert’s studies of the dreams of preschool children, which are “almost always sadistic [and] concern being chased, bitten, and devoured [by beasts, identified with the mother] never pushed, hit, scratched, or kicked, all hostile acts that he might have actually encountered.”³⁹ Even when Sylvia Anthony “asked normal children of 2 to 5 years of age to tell a story [of any kind, they told ones] of aggression, death and destruction and fears... of wild animals like lions, wolves, and gorillas, of ghosts and witches.”⁴⁰ Rheingold’s work backed an earlier statement by Freud that he found a “surprising, yet regular, dread of being killed by the mother” in patients,⁴¹ a clinical finding that he soon explained away by positing an inherited “death instinct” rather than destructive mothering. Since children have little fear of normal dying of old age, Rheingold emphasizes that “the child does not fear to die; he fears being *murdered*... thoughts of punishment and death come readily to the minds of children.”⁴² Being unloved means being killed for being bad.

Dorothy Bloch is one of the first psychiatrists actually treating young children, and she was startled to find that her little patients constantly feared that she “or their parents—might kill them. That the fear of infanticide might be their central preoccupation? Absurd. As one child after another admitted me to his world of fantasy, however, I witnessed a terror of being killed that varied only in its intensity.”⁴³ As she discovered that the world of little children “abounded in beasts of terrifying mien, in cruel witches and monsters who pursued their victims with unrelenting savagery,” she became convinced that “the identities behind these imaginary, terrifying figures are the child’s own parents... [Although] children’s fantasies appeared to concentrate on the fear of being killed, the displacement of terror onto monsters was obviously designed to preserve an idealized image of their parents.”⁴⁴ And when the displacement onto monsters is investigated further, she found they picked up the mother doll and “stated with deep feeling, ‘She wants her child to die!’”⁴⁵ And, of course, she regularly found the mother was violent toward the child or constantly said things like “I wish I never had you” or even that the parents were violent toward each other, with “the intensity of their fear depending upon... the degree of violence they have experienced.”⁴⁶ Even maternal depression alone convinced the child that they were worthless; indeed, maternal withdrawal regularly produces more insecure attachments than maternal domination and anger.⁴⁷ Bloch constantly found that her patient “idealized his parents [and] convinced himself that his parents wanted to and were capable of loving him, but that it was his worthlessness that made them hate and even want to destroy him. The investment in this distortion seemed universal.”⁴⁸ After the child is convinced he is bad and deserving to be destroyed, every incident in his life becomes proof of his responsibility for unhappy events: “Is there a death in the family?—he’s a murderer. An accident?—he’s the secret perpetrator... His ‘badness’ causes his mother to leave him for a job... and drives his father to absent himself on business trips... he is the subject of every quarrel and the author of every disaster [even of] divorce.” And when boys regularly draw and play soldiers and warfare, they reveal their “concern with murder and annihilation” as their “response to their fear of infanticide.”⁴⁹

Other psychoanalysts have picked up the themes of Rheingold and Bloch and shown by careful statistical studies that “securely attached individuals report less fear of death than insecurely attached individuals” and that the expectation of death as punishment for being “bad” is caused by insecure or disorganized attachments.⁵⁰ Stern, Anthony and others have confirmed that “dreams are full of death symbolism” beginning at eight months of age when babies begin to experience pavor nocturnes attacks and nightmares when “sleep is interrupted by intense terror personified by an attacking monster.”⁵¹ Various Jungians have written on the child’s fears of the Terrible Mother or devouring Dragon Mother.⁵² Dozier’s book, entitled *Fear Itself: The Origin and Nature of the Powerful Emotion That Shapes Our Lives and Our World*, concludes: “From ages four to six, the fear of death and imaginary threats come to dominate the child’s mind [including] fears of monsters, ghosts, murderers, tigers, lions, or other predatory animals.”⁵³ Rorschach and Thematic Apperception tests found that “children consistently identified death itself with punishment and violence.”⁵⁴ Kahr found his patients in a British psychiatric hospital all told him their parents wanted to kill them and that furthermore he “soon discovered that many of my patients had experienced profound *death threats* and *attempts on their lives* in childhood and adolescence. The bodies of these patients remained alive, but the souls had suffered untold destruction.”⁵⁵ And Masterson found children of borderline mothers felt that “the only way they could please their own mothers was to kill themselves” and that their mothers actually often told them “I’d be better off without you” and “I could kill you.”⁵⁶

Least it be objected that most of these studies are from clinical populations, further studies must be cited to show that even in an advanced population, an upper middle class New York City area, most of the preschool children are full of fears of being killed by their parents. One study was conducted for several years by Stephen Joseph, and shows convincingly that “Young children are afraid most of the time, so afraid that they find it difficult to learn, to think, and to grow.”⁵⁷ Joseph simply sat on a chair on one side of a

nursery school, and told the children he was just there to talk to them, not supervise them. He found that although they generally tried to hide their real feelings, they were hourly “preoccupied with death and death games.”⁵⁸ Monsters, ghosts and witches were constantly out to kill them, and when they weren’t actually fighting between themselves, “they played war games or cops and robbers... Most were battles between the good guys and the bad guys [with] constant ordering of alliances and coalitions... they seemed more like governments in world politics than children in nursery school.”⁵⁹ They constantly looked for the answer to the question: “Will you ‘dead’ me, or kill me, if I act bad enough?”

When Joseph spoke privately to each of the children, they told him of their obsession with their fears: “When I tell people, ‘Some day I’m going to be dead,’ they say, ‘Now look, kid, stop making jokes. I know you won’t die.’ You see? I can’t tell anyone what I think about dying, because no one will listen to me!”⁶⁰ Talking about death with parents or teachers was taboo. They revealed that they dreamed about being killed “hundreds of times.”⁶¹ They concluded that even thinking about death would make them crazy, or even make them dead. No one wants a “morbid, disturbed child.” So when Joseph told them “If you are thinking about death, I can try to answer some of your questions.” They responded, softly: “I think about it a lot.”

He found that whether the incidents children react to in their daily life with death fears consist of being hit at home or watching endless deaths on TV, they told him it raised the question, “If they punish me for something small, will they kill me for something big?”⁶² They were “obsessed with death as a punishment for not conforming, for daring to think, for asking questions, and for not obeying the authorities.” The children asked Joseph: “Why do grownups make up stories to scare kids, if they aren’t real?” They ganged up, teased, tormented and fought other children in games they called “The Monsters Kill the Children.” They told of nightmares of being killed that they had similar to the games that they played. God played a major role as Killer Monster, and those that went to church told him the wafer “tasted like a real body” when they ate it.⁶³ Their parents and their society convinced them that death was not only real, it was imminent, and it was because they were bad.

FUSION WITH THE “KILLER MOTHER” ALTER AND SPLITTING OFF THE “BAD SELF” ALTER

Children who cannot depend upon their caretaker to work through their daily fears have to “swallow down whole” their deadly abusers and store their abusive personalities in their brains, in a dissociated part of the right hemisphere’s amygdalan network, a persecutory personality termed an *alter*.⁶⁴ Its purpose is to hold the early terrors of abuse and abandonment in a split-off form that allows the child to not have to express his pain and humiliation to the parent (usually the mother) for fear of completely losing her and being killed. The alter allows the child to blame himself for the abuse, then splitting himself as victim into two additional internal alters: the Hero Self, who clings to his Killer Mother Alter and protects her, and the Bad Self, whom he must punish to avoid having the mother completely abandon and kill him.⁶⁵ The dissociated alters being in the right hemisphere explains why “left-handed males [right hemisphere dominant] are disproportionately represented in delinquent and criminal groups.”⁶⁶

The child from the first months of life is able to form dissociated alters. An example of just how early this splitting can take place can be found in the case of a fifteen-month-old baby girl, Sarah, whose babysitter took a series of pornographic photos of her. The photos were discovered, and showed her “naked and being touched by an erect, adult penis.” Three years later, Sarah draws pictures for her therapist of naked babies and says, “She’s my doll. She’s laying on the bed naked. I cover her up. I’m yelling at the doll. She was bad! I yell at my doll... ?You! You bad thing!”⁶⁷ Even as a little child, Sarah blamed herself for her sexual abuse, then internalized and reenacted the abuse *while feeling fused with the abuser*.

Alters are the time bombs embedded in the right brain during childhood that are the sources of all later violence. Because they are dissociated modules, the adult can seem to be any personality mode, even passive or withdrawn, but when they act out the earlier hurts and fears and rages against a Bad Self victim they can become a murderer or terrorist or soldier massacring thousands without guilt. It is the dissociated aspect of social violence and war that allows so many psychologists to conclude that men like Goering or Auschwitz guards or bin Laden are “perfectly normal,” since their left-brain personalities are well organized, not “psychotic,” while their right-brain dissociated alter modules periodically take over and commit their violence.⁶⁸

Violent alters are introjects present in most people throughout history as a result of their extremely abusive and neglectful childrearing, even though the concept has only recently begun to be investigated in connection with the inner voices of multiple personalities and schizophrenics. Because these alters are so well denied and defended against, we don’t recognize them as the voices of past abuses, accusations and humiliations that they really are. When psychoanalysts know about dissociated alters, they can often observe them as they are being formed in families. Richard Kluff, for instance, describes how he “observed mother and son together. Whenever mother switched into an angry alter the son switched into the ‘scared’ alter. The boy’s [conscious] personality denied being abused and could not believe his mother would beat him... suppressing his angry alter for fear of enduring even greater abuse.”⁶⁹

Surveys of healthy people reveal 39 percent admit they hear ‘inner voices’ regularly in their minds.⁷⁰ One psychotherapist, Robert W. Firestone, practices what he terms “voice therapy” by getting them to access their “parental or child voices” and seeing how they affect their daily self-accusations. Firestone discovered that all his patients—and even his neighbors and fellow therapists in discussion groups—contain these voices. One way he recovers the angry voices is to ask the person to recall when during the

previous week they became angry at themselves and what triggered the self-attack. They report feelings like “I’m such a failure,” or “I’m so incompetent at work” or “I’m so inconsiderate of my wife.” He then asks them to rephrase these self-accusations in the first person, such as “You’ll always be a failure!” or “You’re such a selfish person” or “You’re always so inconsiderate!” or even “Why don’t you just die!”—often in the voice of their mothers. They then realize where their fears and lack of attachments originate, and answer the voice, challenging its accusations.⁷¹ He finds his therapy works both with violent and self-destructive persons in limiting their acting out and with self-limiting people who “act as their own jailers... people at the mercy of the defense system that they originally constructed to protect themselves when they were little.”⁷² Only by breaking “the Fantasy Bond that originates as an illusion of fusion with the idealized mother” are patients able to be independent and innovative and empathic toward others.⁷³

The alter created in fusion with the Killer Mother is not just simple “identification” or “internalization” as Freudian psychoanalytic theory imagines. It is a powerful defense against death fears—an act of desperation not love. It involves both the extreme idealization which is evident in nations or religious groups with a need to act out the original death fears by dying as a martyr for your grandiose Motherland or for your almighty God or Goddess. All violent groups are formed by the fusion of the Heroic Self alter with the Killer Mother alter, just as all suicidal behavior has been found to contain a “oneness fantasy” where “the individual believes that part of the self will survive [death] in a fusional relationship with an idealized mother.”⁷⁴ The power of this fusion fantasy can be seen in a simple experiment that has been repeated over and over again by Silverman and his group. They showed subliminal messages to hundreds of people, and found that only one—“MOMMY AND I ARE ONE”—had an enormous emotional effect, reducing their anxieties and pathologies and their smoking and drinking addictions measurably.⁷⁵ “Daddy and I are one” had no effect. The power of this fantasy from earliest childhood on can be seen from the fact that the majority of three-year-old boys said when they grew up they wanted to be mothers.⁷⁶ It is a fear of revealing this basic need to be fused with the mother that is responsible for boys playing separately from girls from the age of four and for their fears that they might “change into a girl” and so must dominate girls (and women and enemy nations) to avoid becoming a “sissy,” a “wimp.”⁷⁷ Yet the fusion with the Killer Mother fantasy continues, since, as Masterson puts it: “The patient’s feelings of infantile deprivation are so fundamental, so deep, and the feelings of abandonment so painful that he is willing in therapy, as he was as a child, to sacrifice *anything* to fulfill the fantasy of reunion.”⁷⁸

Furthermore, as the Masterson group is nearly alone in emphasizing, it is during actual “experiences of psychosocial growth, including moves toward separation-individuation” that the fear of being abandoned by the mother are most powerfully re-experienced, producing a renewed “wish for reunion that relieves the feelings of abandonment.”⁷⁹ It is, observes Masterson, when patients make good progress in therapy and in their lives that they suddenly find themselves “engulfed in a feeling of freedom” and then panic. Patients say: “Going beyond what my mother wanted me to be makes me feel like I’m falling apart, disintegrating, and sets off a minefield of attack, destruction, and killing.”⁸⁰ They are experiencing what I have termed “growth panic”—fears of success and independence and new freedoms and challenges. Growth panic is experienced periodically in historical periods of progress and new political freedoms, leading to renewed needs for fusion with their Killer Motherland and a creation of Bad Self enemies, and finally then wars against any out-group that is willing to fight and die for *their* Killer Motherland.⁸¹ As we will see in the next chapter, it is growth panic that accounts for why nations go to war far more often after periods of success and social change than after periods of economic distress, as is often claimed.

That enemies—either personal or group—are Bad Self alters rather than just objects to hate to express an inherited “aggressive instinct” is not recognized by most students of violence. But none of the characteristics of a relationship with an enemy conform to the instinct notion. Enemies, like your Bad Self, are usually *vulnerable*. Neither bullies in a playground, who pick on the most helpless kids, nor war-prone leaders choose strong enemies to fight. They even speak of enemies with infantile images like “They’re stinky” or “They’re about to devour us” or they speak like their punitive mothers and, like George W. Bush, say “They only respect *force*” when starting wars. The Nazis first killed *helpless* German *children* in gas chambers, not Jews; over 70,000 “undesirable children who were late in being toilet trained or had used dirty words were deemed “undesirable bad babies” and gassed in 1939, before the Holocaust.⁸² Enemies everywhere are tortured *while naked*, as if they were babies, from the naked torture rituals of antiquity to those of Abu Ghraib. For that matter, Greek soldiers in antiquity often fought while nearly naked as a baby, except for their shields—which had Athena embedded on it—as if they could only sacrifice themselves for their Killer Motherland while dressed as babies. Other examples of war enemies as babies are legion: the Turks for instance used to infantilize the Armenians by making them strip naked like helpless infants and march until they died. Furthermore, little boys recognize early on their need to be martyrs for their Killer Motherland. The majority of boys questioned in one study admitted openly that they were willing to die for America.⁸³ Not die for any worthwhile American war *goal*—the study was done in 1974 when the Vietnam War was thoroughly unpopular. Just willing to die for America, their Motherland, to become martyrs, like Christ dying for his God. They need to die to renew the Killer Motherland: “The souls of nations are drinking renewal from the blood of fallen soldiers. [The soldier] dies peacefully. He who has a Motherland dies in comfort... in her, like a baby falling asleep.”⁸⁴

THE NEUROBIOLOGY OF HOW FEARS ARE STORED IN DISSOCIATED ALTERS

Schore, Le Doux and other neurobiologists provide massive evidence that the neural circuitry of the infant’s fear system is located in the right brain in two main affect regulators: the prefrontal cortex (the regulator) and the amygdala (the fear system).⁸⁵ When children experience maternal abandonment fears and maternal abuse, they release cortisol, which shuts down their prefrontal

cortex and makes their amygdala hyperactive, “indelibly imprinting, burning in” the memory of the threatening mother in their amygdalan module.⁸⁶ “The role of the amygdala is to remember a threat,

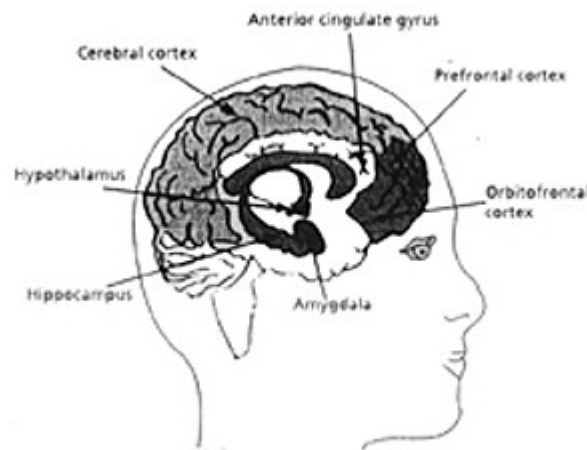


Fig. 3-4 Areas of the Brain

generalize it to other possible threats, and carry it into the future.”⁸⁷ “Human subjects whose brains were electrically stimulated in the region of the amygdala reported a sense of being reprimanded by an authority.”⁸⁸ Only major dangers imprint themselves in dissociated form in the amygdala.⁸⁹ Amygdalae of insecurely attached children are hyperactive and larger than those of securely attached children, plus their prefrontal cortices are smaller, and so they are less able to control their fears, angers and other irrational emotional reactions in response to later interpersonal difficulties.⁹⁰ As LeDoux puts it, “They are probably with us for life.”⁹¹

This early imprinting of dissociated alters in the right amygdala of humans is the main source of violence in later life. Brain scans reveal that “an enduring pattern, associated with destructive, defensive rage, is imprinted into an immature, inefficient orbitofrontal [cortical] system [and amygdala] during relational trauma in early childhood.”⁹² “The child uses the output of the mother’s emotion-regulating right cortex as a template for the imprinting of circuits in his own right cortex.” Later, “when adult human subjects are shown fearful or angry faces, it immediately depresses their right cortexes”⁹³ and activates their right amygdalae—as when they are racially biased white subjects who are shown faces of African Americans.⁹⁴ The right amygdala has been measured to be larger and more excitable in psychotics, depressives, anxiety disorders and murderers⁹⁵—plus, presumably, if they ever would allow us to measure them, in terrorists and war lovers. In addition, all these violence-prone products of early relational trauma suffer from elevated norepinephrine (acting-out neurotransmitter) levels and depressed serotonin (calming hormone) levels.⁹⁶

Finally, one further important area of the brain becomes damaged during early stress: the insula, a deep area of the cortex that contains most of the “mirror neurons” that make people capable of empathy of the emotional states of others.⁹⁷ It is the cutting off of access especially to the right insula that occurs when mass murderers switch into their violent alters that allows them to kill myriad numbers of strangers without guilt. And it is the cutting off of the empathic mirror neurons of the right insula that allows SS men to gather together French women and children, “hug them with tenderness” and treat them “with utmost kindness,” and then switch into their violent alters, put them in a church and set them afire and burn them to death.⁹⁸ Indeed, the turning off of the empathic insula is responsible for all in-group/out-group splitting when people enter their violent alters in wars. Without this turning off of empathy in the war trance, mass violence is impossible. But when Hutu and Tutsi who have been friends living next to each other and intermarrying for decades switch into a war trance for internal emotional reasons and cut off the empathic mirror neurons in their right insula, they suddenly find themselves able to chop off their neighbors’ heads and arms without guilt. Neuropsychiatrists have examined abused and neglected children with brain scans, and shown the damage done that affects their need for violence later on. Bruce Perry has published a huge number of studies showing abnormal brain development following neglect and abuse in little children, including significantly smaller brains, decreased activity in their prefrontal cortex, hippocampal damage and amygdaloid overexcitation that produces “electrical storms” similar to those experienced by patients with temporal lobe epilepsy, seizures that cause hallucinations and violent behavior.⁹⁹ As we will see shortly, nations starting wars undergo emotions that are similar to individuals who are having epileptic fits, and violent religious leaders, like Mohammed, often experience actual epileptic seizures. Brain-wave abnormalities are found in both prefrontal and amygdalan areas in those who had been traumatized in childhood.¹⁰⁰ The medial prefrontal cortex—the part of the brain just behind the eyes—which has been termed the site of the “moral-decision module” and the “sense of self,” is so damaged by early mistreatment that all impulses are released from control, both violent impulses and sexual impulses—which accounts for why soldiers on a rampage so often not only *kill* but also *rape* the innocent victims they encounter.¹⁰¹ As Konner puts it in his study of “Human Nature, Ethnic Violence and War”: “... child abuse [produces] frontal lobe damage that contributes to violent tendencies... epileptics... with seizures in the amygdala have

aggressive outbursts. People with records of criminal aggression have more EEG abnormalities than others... reduced brain serotonin activity lowers the threshold for aggressive reactions to frustration... Impulsively violent and antisocial individuals have low levels [of serotonin].”¹⁰² In addition, a prefrontal cortex with low serotonin means the subject experiences delusions and hallucinations, which because of early structural damage means they cannot catch errors and correct them before they become violent in reacting to imaginary threats.¹⁰³ This delusional outcome for neglected and abused children is very important in nations starting wars, which as we will see regularly begin with delusional threats from neighbors they imagine are about to attack. Since the brain damage done by withdrawal of the mother is even worse than that done by her anger, the effects of the universal swaddling and other abandonment practices throughout history—where the infant is left alone in its crib “to avoid it becoming a tyrant”—embed dissociated violent alters in their right hemispheres that make them profoundly violence-prone later in life.¹⁰⁴

The defense of dissociation begins in insecure infants who “conceive of the parent’s mind as simply too terrifying” to relate to, “creating a defensive disruption of their capacity to depict thoughts and feelings in themselves and others.”¹⁰⁵ It is effective in handling overwhelming fears: “Dissociation is a method of coping with inescapable stress [allowing] infants to enter into trance states and to ignore current sensory input.”¹⁰⁶ Children then only recapture the traumatic images in nightmares (when the amygdala “lights up like a pinball machine”) and fears of ghosts and monsters that escape the imprinted violent parent alter. One describes his monster dreams that imprinted his fears of his punitive father that were imprinted in his brain:

: in bed sleeping and it was the terror of all terrors. I knew the ghost was around the corner... I finally decided I would just yell and let th
creamed as loud as I could. The ghost came roaring out of its hiding place and jumped all over me and attacked me...¹⁰⁷

Traumatized children often¹⁰⁸ access their terrifying alters by “depersonalizing, going numb, day dreaming, and staring off into space with a glazed look.” Because alters are not modified by later experience, “it is not unusual for a childhood dream symbol to continue intermittently for years or even decades.”¹⁰⁹ They often appear as imaginary companions during self-induced “hypnoid” trance states, even as fully conscious alternate personalities.¹¹⁰ I myself as a child used to split off from myself and float to the ceiling when my father beat me with his razor strap. I was so certain I could really fly I told a friend to watch me jump from a second story window and fly down (I of course broke my ankle doing so.) The majority of children even today have invisible companions or selves that are actually alters.¹¹¹

Alters are “activated by strong emotional experiences, whether intensely pleasurable or intensely painful.”¹¹² Dreams and hypnotic states are “increased facilities in enhancing amygdaloid-hippocampal activity, resulting in increased theta wave production.”¹¹³ All adults increase their daydreams, reveries and fantasies in cycles of about 90 minutes during the day, as shown by increased EEG alpha wave activity, during which hypnotists find they can more easily reach dissociated alter material.¹¹⁴ In fact, hypnosis has been described as “controlled dissociation [and] dissociation as a form of self-hypnosis.”¹¹⁵ Children who have been abused are more easily hypnotizable by charismatic political leaders.¹¹⁶ The child’s behavior when re-experiencing the abuse of their punitive alters always contains a self-destructive aspect, even suicidal attempts, which often get acted out later on, since “adolescents themselves preferred death to exposing their abusive parents.”¹¹⁷ Violent criminals, according to Richard Rhodes, “consult ‘phantom communities’ [alters] in their heads who approve of their violent acts as revenges for past humiliations.”¹¹⁸ According to James Gilligan, a prison psychiatrist who has spent his life talking to violent criminals in prisons, reveals that they all were horribly abused as children:

∶ shot, axed, scalded, beaten, strangled, tortured, drugged, starved, suffocated, set on fire, thrown out of windows, raped, or prostituted
∶ people think armed robbers commit their crimes in order to get money. But when you sit down and talk with people who repeatedly c
it so much respect before in my life as I did when I first pointed a gun at somebody.”¹¹⁹

Although violent assault rates in the U.S. today are under one percent of the population per year (with over 30 percent of the population of the U.S. being arrested at least once in their lives),¹²⁰ the rates of murder earlier in history were far higher,¹²¹ especially if infanticide rates of up to 50 percent of newborn are considered murder, as they should be. Gilligan calls all interpersonal violence “an attempt to achieve justice” for the childhood harm done to them.¹²² Our justice system makes violent people more violent, since, as Gilligan has shown: “Punishment does not prevent violence, it causes it.”¹²³ Murderers are full of shame, live in a constant state of hypervigilance and feel no empathy or attachments for anyone in their threatening world, all the result of the alters that remain embedded since their childhoods. Most when questioned say, like Kip Kinkel, who fired at his schoolmates and teachers: “Voices directed me to kill.”¹²⁴ Bessel van der Kolk, the most famous expert on dissociated alters, concludes: “People with childhood histories of trauma, abuse and neglect make up almost the entire criminal justice population in the U.S. [with abusive childhoods causing]

dissociative states.”¹²⁵ And Robert Firestone reports all his suicidal patients hear parental voices telling them they should kill themselves.¹²⁶

Most people, of course, consciously consult their punitive alters through prayer, with 90 percent of Americans saying they pray to their hyper-grandiose, demanding, punitive deity on a daily basis.¹²⁷ Jeanette Good’s careful study of religious belief shows the amount of religious experience in life is correlated with the degree of corporal punishment and shame inflicted by caretakers in the believer’s childhood.¹²⁸ Praying and other religious activities—like all alter experiences—aims at fusion with the idealized Killer Mother alter, the god who has abandoned one for one’s sinfulness, because you as a child were “bad.” And, of course, religions, like all in-groups, commit violence by projecting this Bad Self alter onto other believers and persecuting them.

THE PSYCHODYNAMICS OF SWITCHING INTO DISSOCIATED ALTERS

The psychodynamics of having a nightmare, entering into a hypnotic trance, becoming possessed, murdering someone and starting a war are similar. They all are results of switching into dissociated violent right hemisphere alters, terror modules in the right amygdala that are embedded early in life and continue to relive the fears of early abuse and neglect.¹²⁹ When young boys “play war,” they are practicing switching into their violent alters, practice fusing with their Killer Motherland, and practice the killing of Bad Self enemies. Nightmares and hypnotic states show increased right hemisphere EEGs,¹³⁰ which is why hypnotists use “sleeping methods” to switch people into a trance.¹³¹ The switching process in tribal rites begins when the group proclaims individuals are “too successful... they must have stolen other person’s yams from their gardens by magic,” they must be sorcerers.¹³² Their “ghostly self” (alter) is then experienced as terrifying fear, and then, usually after frenzied dancing or other painful “driving” rites that produce tremors and hypoglycemia, they are able to achieve a state of fusion with their Killer Mother alter that feels like “ecstasy” and “awe,” since the fusion state releases endogenous opioids that are experienced as morphine-like mystical feelings of grandiosity. Over a third of Americans report they have experienced this feeling; the majority of tribal and earlier historical personalities are able to experience the fusion ecstasy of possession.¹³³ During alter fusion the possessed person experiences unity with the Killer Mother alter which is often described as “love,” but the price of this delusional state is loss of personal self and a splitting off of Bad Self, which soon must be persecuted in some out-group under the command of alter “voices” demanding punishment. Eliade describes one spiritual possession of a shaman who was possessed by “a woman with one-half of her face black, and the other half red. [She first said] ‘I love you.’ [Then] If you will not obey me, I shall kill you.”¹³⁴

Bourguignon reported in her cross-cultural survey of 488 societies, that “ninety percent have one or more institutionalized, culturally patterned forms of altered states of consciousness,” what Crapanzano terms “possession trances.”¹³⁵ Possession by alters is reported as beginning in childhood throughout history. In the *Acts of Thomas*, God himself advised Christians “to avoid having children [since] the majority of children [are] possessed by demons.”¹³⁶ When fully into their possession alter, Christians often “speak in tongues,” repeating the meaningless sounds of early childhood, while trembling with fear.¹³⁷ As we will examine more thoroughly in coming chapters, even Greek and Roman thinkers reported possession by alters felt as body parts that they talk to and are moved by “little men” voices like the *thumos* and *kradie* and *psyche*.¹³⁸ Even more familiar are the states of possession of oracles, witches, shamans and others in people thought to be invaded by demons or spirits and who had to be exorcised or killed in order to be released from their possession state.¹³⁹ Witches in particular were acknowledged as Killer Mothers: “Over and over again in the trial records, the accused women are addressed as ‘Mother’ ... The witch is a monstrous mother.”¹⁴⁰

The same process of switching into violent alters is necessary in order for tribes and states to begin wars. In the following chapters we will show that there are seven separate stages to complete this alter switch into a full fighting war trance. That the people who are most prone to the war trance are reactionaries who have had the worst, most authoritarian, most abusive childrearing is a truth that has many studies to back it up. These begin with a whole series of “authoritarianism” studies, beginning with *The Authoritarian Personality* by Theodore Adorno and others, which established a “Fascism Scale” that measured those who were uncritical toward authorities of the in-group, who believed in punishing those who violated conventional values, who were preoccupied with dominance-submission relationships and identified with “tough” power figures, and who had generalized hostility and destructiveness toward those who didn’t agree with them.¹⁴¹ All these traits have been shown to be results of resentment about the parents’ lack of love, displaced to fear and hatred of the out-group. Studies then followed by Etheredge, Tomkins, Alice Miller and myself that traced this authoritarian personality to what Miller termed “poisonous pedagogy” that acted out the kinds of harsh childrearing discipline that have been the cause of reactionary political behavior. Michael Milburn summarizes his extension of these findings in his asking undergraduates at the University of Massachusetts the following question:

toy... would your parents have spanked you, taken away privileges, scolded you, expressed disappointment, or not punished you?” ... P

held significantly more punitive attitudes... more in favor of the death penalty, using military force, and were against abortion.¹⁴²

Other authoritarianism studies found that reactionaries “venerated” their domineering parents and had a contempt for the weakness of others, that reactionaries fear death more than progressives, that mother-dominant families were more antisemitic than father-dominant, that parents whose children were “more basically secure” and who were raised with more empathy held

more progressive political attitudes. Reactionaries have been shown to have greater death anxieties, entertain more apocalyptic fantasies, see children as sinful and needing punishment, fear femininity more, and are quick to feel humiliation and take vengeance, all results of having powerful dissociated alters.¹⁴³ As will be detailed in the next chapter, modern nations switch into their alters about every 25 years in a self-destructive sacrificial ritual in which they act out in the slaughters of war the nightmares that were embedded like time bombs in their brains during their abusive childhoods.

FOOTNOTES:

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Chapter 4: War as a Sacrificial Ritual

Chapter 4

War As A Sacrificial Ritual

Preventive war is like committing

suicide for fear of death

– Otto von Bismarck

REALIST THEORIES OF WAR

Historians and political scientists agree that war is a realistic, rational, utilitarian activity. This is termed “the Realist paradigm that states are rational actors, carefully calculating costs of alternative courses of action and seeking to maximize their expected utility.”¹ Rationality is simply assumed by Realists: “War is a rational process” and “leaders are rational expected-utility maximizers [who] never choose an action that is expected to produce less value—or utility—than some alternative policy.”² Even when they admit that “aggression seldom succeeds; aggressor states usually are contained or destroyed,” this is only because “misperceptions are common.”³ Misperceptions are viewed as having no cause. They are unmotivated. Irrational, self-destructive motives are unthinkable. That would be “doing psychology”—a forbidden activity.

Realists therefore tend to accept the statements of war leaders when they claim to start wars for rational economic reasons. When Hitler, for instance, says he has to attack the Soviet Union and other Eastern European nations because Germany needs more territory to grow food (“Lebensraum”), Realists nod and accept his claim. They ignore the more bizarre emotional reasons nations really voice while slaughtering millions of their neighbors, such as they have to kill them because they might turn into lice who will poison their blood (Jews, Poles), or because they have longer noses than they do (Tutsis), or because they smoke different cigarettes (Bosnia), or because they hang a different colored rag from their homes (flag), or because someone in their religion insulted them thirteen centuries ago (Muslim sects). The emotional meaning of these statements is never investigated by Realists, nor do they affect their theory that wars are always about obtaining economic resources. After all, says one, “if we are to regard war as pathological, then all conflict must be similarly regarded.”⁴ Realists simply don’t recognize the pathological portions of the right hemisphere.

Furthermore, Realists routinely overlook all the suicidal imagery that leaders voice as they actually make their decision to go to war. In the over a hundred wars I have researched in the past four decades, not one began by political or military leaders actually ever sitting down and adding up the economic costs and benefits of the war they are about to begin. More typically they voice suicidal, sacrificial motivations, like when Tojo called together his ministers before attacking Pearl Harbor and asked what would happen if Japan attacked the U.S. Each one forecast decisive defeat, so Tojo concluded: “There are times when we must jump off the Kiomizu Temple” [where Japanese regularly committed suicide].⁵ Hitler, who attempted suicide himself several times, said he would “not be in a position to hesitate because of the ten million young men I shall be sending to their death”⁶ as he took Germany to war against nations many times his size and potential power, even ordering that German cities should be entirely destroyed to no purpose as the war ended. The German people shared his suicidal motivations—in fact, the war ended with tens of thousands of Germans committing gratuitous suicide in 1945 in what Beisel calls the “largest mass suicide in history.”⁷ Beisel calls WWII “The Suicidal Embrace.”⁸ In fact, all wars are suicidal embraces. No mention of suicidal or sacrificial war motivations, however, can be found in Realist theories.

THE SELF-DESTRUCTIVE MOTIVATIONS FOR STARTING WARS

Nation-states go to war about every 25 years, as though each new generation must be thrown into the mouth of the bloodthirsty Killer Motherland to cleanse the accumulated sins of the people.⁹ The more economic progress achieved by the nation, the more likely it is to start a war to destroy it. Wars not only have occurred far more frequently after prosperous periods, but have been over ten times bigger during prosperity.¹⁰ Goldstein’s studies have shown that wars are far more severe and more frequent when they occur during upward economic phases.¹¹ In fact, no great-power European wars have been started during a depression for two centuries. LeShan summarizes his extensive research saying “We know conclusively that war destroys far more wealth than it produces.”¹² Wars are in fact prosperity-reducing, sacrificial rituals. Group behavior guaranteed to provoke revenge is not “aggressive”—it is self-destructive.

Much of the problem of studying the true costs of going to war even in the unlikely event that the initiator wins is that “expected-utility” Realists routinely overlook all kinds of hidden but very real long-term costs of war.¹³ These include ignoring the costs of the

hyperinflation and debt produced by war, the costs of gratuitous provocations of enemy allies, the costs of supposedly unmotivated “mistakes” that give other nations military advantages, the costs of maintaining troops in conquered nations (even producing net losses for empires), the loss of lifetime productivity of warriors and civilians killed and crippled during the war, the cost of interest on the money borrowed for the war, the costs of refugees, the increase in national product and trade often lost for decades, and so on.¹⁴ Add to these the costs of the usual crazy economic schemes that accompany wars, like the enormous costs of “purification” of Cambodia by the abolition of money and the forced deportation of the urban population by the Khmer Rouge.¹⁵ When some of these hidden costs are recognized—as when the U.S. invasion of Iraq is now estimated to eventually cost \$2 trillion when some of the indirect costs are considered, four times the official cost estimate—it becomes obvious that there is no way the invasion could have been for “economic reasons.”¹⁶ Even though some individuals make obscene amounts of money from wars, states do not. Nor do states often start wars for the reasons they are alleged to do, “because they are falling behind in military strength.” In fact, “in each of the major wars from 1600 to 1945 war was initiated by a state with marked military superiority.”¹⁷ Actually, states that begin wars often do not win them: “No nation that began a major war in the 19th century emerged a winner.”¹⁸ So starting wars is a *self-destructive* activity when the real costs of war are included. That the U.S. currently spends over a half trillion dollars a year on its military—more than the rest of the world combined—is not a measure of its strength. It has the hidden purpose of *making enemies worldwide*, and of costing so much it makes the U.S. a debtor to the rest of the world.

The central failing of all Realist analysis of international relations is that they use a bizarre, totally backward theory of interpersonal relations. The arch-Realist Machiavelli stated it clearly in 1513: “If one has to choose between being loved and feared, it is better to be feared.”¹⁹ As a theory of interpersonal relations, it claims that everyone would be better off arming themselves with guns and knives so as they walk around the street or visit people or live in their families they will be feared. It only overlooks one thing: the slightest disagreement between individuals in a totally fearful world will provoke violence. This state of endless violence Machiavelli calls “better than a state of mutual love.” Realists agree with him on how to be successful in international relations: “The Realist paradox is that one must prepare for war to maintain peace; one must threaten war to avoid it and escalate a crisis to end it.”²⁰ Realism is a theory proclaiming the wisdom of continuously escalating paranoid provocations. It is a theory that is self-destructive to its core, so it is not surprising that the tens of thousands of politicians who follow it blindly find themselves putting their nations constantly on the edge of self-destruction, rarely negotiating or talking to any other state, constantly preparing to initiate “preventive” wars so they can be constantly feared, constantly making alliances that have been shown to lead to war and make wars deadlier and longer rather than preventing it.²¹ Realism is a theory that declines respect and avoids cooperation, a theory guaranteeing international self-destructive policies. As Vasquez courageously puts it, “Realist practices make war more likely rather than less likely because they increase threat and insecurity rather than ameliorating them.”²² It is a theory maintained by people who have been abused as children and who are condemned to repeating this abuse on others and on themselves as adults.

WARS AS CLEANSING SACRIFICIAL RITUALS

As de Maistre pointed out: “Human sacrifice is a universal human institution. All human cultures believed in a universal guilt and the need for ceremonies of sacrifice to repair the broken relation between humanity and divinity... a voluntary sacrifice of the innocent who sacrifices himself to the divinity as a propitiatory victim.”²³ As we have seen in Chapter One, the “innocent” who is sacrificed is the innocent child, who is sacrificed as a Bad Self to the abusive Killer Mother, the “divinity.” The innocent sacrificed victim is the scapegoat in every tribe, every religion, every early state, who serves to cleanse the group of sin, to purge the fears embedded in the mind during child abuse, to repeat the traumas inflicted by the family in early years. Whether the sacrifice is staged by witches or female shamans or male priests who dressed in maternal robes, Killer Mother representatives have restored group wholeness ever since the Paleolithic as groups switch into their dissociated violent alters and trance themselves into a religious frenzy while cutting themselves, murdering sacrificial victims, and going to war. The sacrificial war ritual is a wholly *internal* need.²⁴ “Enemies” can always be found when needed for the ritual. When the Aztecs felt their bloodthirsty Killer Goddess needed victims, they said they “longed for death” and sacrificed themselves by becoming warriors and fighting anyone, even at times dividing themselves into two groups to kill each other or even simply committing suicide, in order to “renew” their Killer Mother Goddess and “rebirth” their society.²⁵ The ritual repeated the horrible traumas they had endured as children, since Aztec children were routinely cut, bled, burned, battered and tortured for their Killer Goddess and told they would soon die, like the children they watched actually sacrificed and eaten by their parents.²⁶ The innocence of their war victims was essential, since as children they were in fact innocent, even as their mothers regularly pierced their genitals and faces in order to “cleanse the world.” All enemies are chosen because they are innocent and helpless, like children, which is why most people who are killed in wars are civilians. Hutus slaughtered a half million Tutsis who for centuries had been innocent, friendly next-door neighbors. Easter Islanders had no neighbors, so they joyfully slaughtered each other until they had reduced the population of their island to 111 persons.²⁷ Innocent children have been at the center of most early sacrifices in history, from the infants sacrificed to cleanse ancient Israel and Egypt to the little girls sacrificed at Woodhenge.²⁸

The childhood innocence of sacrificial victims explains why “world wars begin with a major state intimidating or attacking a minor state... all of the wars that have expanded have involved minor states in their initial stages.”²⁹ They were symbols of weak children. That these warrior states then provoked a second major power to oppose them is just a measure of their suicidal need to self-destruct. Leaders promise “sacrifice,” not gain, when starting wars; as John Adams said as the American Revolution began, war

with England was the only way “to prevent luxury from producing effeminacy...”³⁰ Individuals say they have to commit suicide to “find peace,” just as nations say they fight wars to “find peace”—peace from internal despair. As Korner declared during the Napoleonic Wars: “Happiness lies only in sacrificial death.”³¹

Shneidman’s study of “The Suicidal Mind” shows they say that suicide solves the problem of stopping the unendurable pain inside them that comes from loss of love, either because someone close rejected them or because their inner parental alter rejected them as useless. They leave suicide messages like “I just cannot live without you. I might as well be dead. When you left me I died inside. I have this empty feeling inside me that is killing me. I just can’t take it anymore.”³² Suicide promises “a great peace” that “reminds them of how small” they are—a child again—and how helpless, but “gives them the upper hand” in ending everything, making them “in control if I die.”³³ Wars give the same feeling of being “in control” and triumphing over feelings of rejection and helplessness. Some military leaders admit the suicidal goal of war: as General Sir John Hackett put it: “The whole essence of being a soldier is not to slay but to be slain.”³⁴

Studies of powerful politicians show that the sexual fantasy they most request of call girls is masochistic, being dominated and hurt, not sadistic.³⁵ War leaders begin their nation’s sacrificial ritual when their dissociated alters begin to call for mass suicidal and homicidal actions. Most of the people killed are actually their own citizens: Rummel shows that battle deaths in the twentieth century were 34 million, while over 170 million were civilians killed in the century by their own government.³⁶ Robins and Post term the dissociated internal alter the “hidden executioner.” They show that “the pain of being under attack by an internal persecutor cannot be overstated. One solution is suicide... the hating introject calls out for the execution of the evil self... A solution for this intolerable burden is to disown the internal persecutor. This is what the paranoid does. He projects the internal persecutor onto an outside presence against which he must defend himself. It is rare that a paranoid openly commits suicide. More commonly he attacks his perceived enemy.”³⁷ And that “perceived enemy” has all the characteristics of the Bad Self that was abused and neglected by the parents.

Are nations that start wars paranoid? Yes, every one of them entertains openly paranoid group-fantasies of being attacked by “enemies” who are in fact not about to attack. But the question of psychiatric designations of groups or leaders of groups is a tricky one. Psychiatrists have constructed a highly selective mental disorder list, DSM IV, that simply eliminates anything but select individual disorders, which is why every book I have read on leaders at war—even Hitler, even bin Laden—declare they are “normal.” Even when obviously pathological groups commit suicide in unison—like the 900 Jonestown religious individuals who killed themselves and their children at the direction of Jim Jones—psychiatrists proclaim them “not insane... they showed no signs of psychopathology.”³⁸ Yet, given that those who are driven to individual violence are listed in DSM IV as “sociopaths,” might one conclude that those who need to commit mass violence should be considered “bellipaths”? Or “war addicts”? That people who slaughter harmless neighbors and sacrifice their own people by the millions are pathologically disturbed will some day become evident, even if they are not now listed in DSM IV.

It is useful to think of going to war as having similar motivations as other self-destructive activities, such as the self-cutting rituals that people do to relieve inner despairs. Self-cutters too are in pain from having lost the approval of an inner parental alter, and deliberately injure themselves by making shallow razor cuts to their forearms or thighs so they feel that they themselves are in control of their inner pain and loneliness. This produces a calming flow of opiates in the brain, which overpowers the inner sorrows.³⁹ As wars start, one can see the “high” produced by this flow of opiates, making leaders fantasy that their nations are far more powerful than they are and that the war will be quickly won. Winston Churchill often noted the unwarranted optimism of leaders going to war for ephemeral reasons, with disastrous consequences to tens of millions of their citizens, saying: “Almost one might think the world wished to suffer.”⁴⁰ Opiates work for a time. That is why suicide, homicide and anxiety disorder rates generally decrease during wars: the population is “high” in their war trance.⁴¹ Warriors throughout history regularly fantasy that they are about to suffer “not just a necessary but a noble and beautiful death” and they will achieve a “death that was a magnificent triumph over death,” a martyrdom precisely like that of the Japanese kamikaze pilots or the Islamic terrorists who imagined their deaths would finally give them the love of their deity (their rejecting caretakers).⁴² It is as sacrificial martyrs that both warriors and terrorists willingly die for their holy Motherland deities. They are responding to their inner maternal alter voice that continues to tell them “You are so selfish! You never think of ME! I wish I never had you!”

The self-destructive motivations for war are the reasons why most wars are initiated by “superpowers fearing decline.”⁴³ Realists are puzzled by why the strongest states so regularly fear decline that they start “preventive wars” that they did not need to start, why they feared they were about to decline, and why they so regularly ended up losing.⁴⁴ As Copeland puts it, “in every one of the thirteen major wars... covered in this book, conflict was initiated by a state fearing decline... All major wars... therefore must be preventive wars.”⁴⁵ Copeland and other Realists never do explain why this should be, since they cannot “do psychology” and discover that even when states are superpowers that is a reality only for the more rational left hemisphere of their brain, but when before wars they switch into the right hemisphere’s dissociated emotional alters they see themselves not as powerful at all, but as helpless children anticipating attack by the power of their Killer Mothers projected onto the enemy. The next chapter examines the psychodynamics of going to war, only this time not leaving out the self-destructive sacrificial motivations and activities involved in each of the seven phases that all wars exhibit.

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- ⁵ John Toland, *The Rising Sun: The Decline and Fall of the Japanese Empire, 1936-1945*. New York: Random House, 1970, p. 112.
- ⁶ Hermann Rauschning, *The Voice of Destruction*. New York: Putnam's, 1940, p. 80.
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- ¹¹ Jack S. Levy, "The Causes of War: A Review of Theories and Evidence." In Philip E. Tetlock, et al, Eds. *Behavior, Society, and Nuclear War: Vol. One*. New York: Oxford University Press, 1989, p. 124.
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- ²¹ John A. Vasquez, *The War Puzzle*. Cambridge: Cambridge University Press, 1993, p. 159-163, 167.
- ²² *Ibid.*, pp. 114-115.
- ²³ Ivan Strenski, *Contesting Sacrifice*. Chicago: University of Chicago Press, 2002, p. 39.

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Chapter 5: The Seven Phases of Going to War

Chapter 5

The Seven Phases of Going to War

George Modelski's considerable research into war patterns shows conclusively that wars most often occur after periods of innovation and prosperity, synchronized with the so-called Kondratieff cycles.¹ Frank Klingberg and Jack Holmes show repeating patterns over the past two centuries of what they call "extrovert" (belligerent, reactionary) and "introvert" (peaceful, progressive) moods in American foreign policy imagery.² Joshua Goldstein show "a clear association between long economic expansion periods and the severity of major intracore wars... Fatalities were approximately four times higher during long expansion periods than during stagnation periods."³ Thompson and Zuk found that "wars are more likely to begin near the end of an expansion."⁴ Obviously, economic and social progress throughout history have triggered the pathological emotional conditions that have periodically led to war—because of what I have termed "growth panic" fears.⁵ With each new generation, more evolved parenting with reduced child abuse (psychogenesis)⁶ in a minority of the population produces new historical personalities, new "psychoclasses," who begin to create greater economic and social progress that involves greater challenges and more independence from the values and obedience patterns of their parents. This makes the majority of society—the earlier, more authoritarian psychoclasses—fear the nation has been guilty of hubris, of sinful freedom from parental values, and this fear of growth sends them down the path to sacrificial wars.

In my book *The Emotional Life of Nations*, I have described the psychodynamics of growth panic in psychoanalysis and in history—what Erich Fromm calls "the fear of freedom."⁷ I show how psychoanalysts like Masterson and Socarides have described the origins of all fears of growth in child abuse and neglect. They describe in their patients how they reenact their early traumas when too much progress makes them feel "annihilation anxiety"—fears that they are being abandoned by the punitive parent embedded in their brains. "If we grow, we will never be what Mommy or Daddy wants us to be, and we will never get their love."⁸ As Masterson interprets to his female patient: "The function of the mother in her head was to help her deal with the feelings of being alone; by fusing with the object, she defends against being alone."⁹ Entire societies also react to innovative, progressive historical phases by defending against the loss of parental approval. They move toward war through seven phases, first splitting off both the Bad Motherland and their Bad Self and projecting them into "enemies," who are then killed, sacrificed, because they have fused with an all-powerful Killer Motherland. As each phase is reached, the group switches further into a war trance. In remaining chapters I will examine historical societies from tribes to modern nations and show how all wars follow the same seven phases; each phase involves group-fantasies that can be analyzed and interrupted by peace advocates. I will also show that although mature democracies do not war against each other, states *undergoing* democratization are especially prone to start wars since they confront the most emotional growth—producing what Sagan terms "the paranoid position" of developing democracies.¹⁰

In this chapter, we will describe the emotional contents of the seven phases of going to war, which are:

- I. FREEDOM: Increasing independence, innovations, growth of real self
- II. FEAR: Growth panic, loss of parental approval, disintegration of real self
- III. FISSION: Splitting into "in-group" and "out-group"
- IV. FUSION: Merging with powerful punishing Killer Motherland
- V. FRACTURE: Projection of Bad Self into helpless victim "enemy"
- VI. FAKED PROVOCATION: Faking a provocative attack by an "enemy"
- VII. FIGHT: Becoming the "Hero" of the Killer Motherland and being sacrificed for Her while killing the Bad Self "enemy"

PHASE ONE: FREEDOM

The lithograph below shows a typical group-fantasy of Phase One, "Freedom," with the Motherland pregnant with promise for the future and a radiant Frankfurt behind her. Entitled "Schoenen, Guten Morgen, Germania!," it reveals the hope that Germany could stand new ways of living, more political freedoms, new industries, more women's rights, and greater personal happiness than it had enjoyed in more authoritarian traditional German culture. States in this Freedom Phase manage to settle their disagreements with other states without resorting to violence, and the increased cooperation and trade produces further economic progress.



Fig. 5-1 Schoenen, Guten Morgen, Germania

Improvements in family interactions during the Freedom Phase become particularly powerful sources of fear to earlier, more reactionary psychoclasses. As men see their wives get new divorce and voting rights, as girls get more education and more access to jobs, the new freedoms blow the mind of the older generation of men, and reactionary attempts to turn back or limit women's freedoms begin.

Looking at charts of economic growth reveals a clear picture of how closely major wars follow upon periods of prosperity.¹¹ The powerful economic advances of the last half of the 19th century of over 5 percent, year after year—after centuries of economic growth of under 1 percent per annum—were the real causes of the huge carnage of the two world wars of the first half of the 20th century. Prosperity and liberal reforms before WWI made the reactionary psychoclasses wonder if “no more rank, titles or race [meant] all is mixed, confused and blurred [and] the end of the world seem nigh... [with] a decline of religiosity, a disintegration of the patriarchal family, and the decline of respect for authority.”¹² Women at the end of the 19th century had new rights, and husbands began to fear their wives would soon become “oversexed wives who threatened her husband's life with her insatiable erotic demands.”¹³ If women were to continue to get equal rights, men would soon *become* women. So wars are necessary, as Machiavelli claimed, to purge nations of “*effeminato*... the daily accretion of poisonous matter [caused by women's] conspiracy to ‘poison’ manhood.”¹⁴ Only in war, men agreed, could males regain their endangered masculinity.

As early as the Freedom Phase, people began voicing their feeling that “materialism” (economic progress) should be opposed. A. J. P. Taylor notes “years before the war... men's minds had become unconsciously weary of peace and security... they welcomed war as a relief from materialism.”¹⁵ Before WWI, “there was a feeling of approaching apocalypse... The world as it is now wants to die, wants to perish, and it will.” Only a sacrificial slaughter could cure Europe of the freedoms offered by cities: “infinite opportunities, but also rootlessness and loss of social ties... factory man is neurasthenic, bored, unable to endow any experience with value.”¹⁶ Being “bored” by change and challenges meant having your real-self feelings cut off by your dissociated punitive parent alter, whose authoritarian “culture” was opposed to innovation: “City life and *Gesellschaft* doom the common people to decay and death... the doom of culture itself,” i.e., individualism spells the doom of your parents' authoritarian culture. All abused children assume it was their fault they were abused: “I must have deserved it; I must have been too selfish.” As Masterson puts it succinctly: “Self-activation leads to abandonment depression and death.”¹⁷

PHASE TWO: FEAR

The loss of approval by the internal dissociated parental alter means one is alone; as Masterson's patient put it, “I've run up against a wall about Mother. When I was alone, I was afraid of death. Being alone was like being dead.”¹⁸ The inner attacking Mother is experienced as a voice inside: “The voice attacks me at every turn. Whenever I feel I've won, I'm attacked by the voice. It never stops.”¹⁹ Hanging on to the attacking voice inside is a way of holding on to the Mother, even if it means she is now a Killer Mother voice.²⁰ The result is a total loss of self-esteem: “If your mother doesn't like you, how can anyone else like you?”²¹



Fig. 5-2 Britannia Roused

The attacking inner voice and the sense of despair of nations in their Fear Phase has nothing to do with the real condition of society. As we will see in the next chapter, Germany during the later Weimar period began feeling despair because “there was no respect for authority any more” and “everyone was arguing in the legislature,” so they voted more and more for Nazis, although this was actually a period of increasing economic prosperity and freedoms. Most theories of war posit “collective stress—such as economic crises”²² as triggering political fears and wars; only my psychohistorical theory connects shared fears to new freedoms and individuations.

The Killer Mother voice inside feeds into Killer Women group-fantasy images before all wars, in magazine covers, political cartoons and cinema.²³ These fears of Killer Mothers are all essentially “flashbacks” to the central fears of early childhood: being devoured, starving to death, being chopped up, drowning, overpowered, etc., all the standard contents of early nightmares that were embedded in dissociated fearful alters. (In the extremely rare cases where the father is the major early caretaker it is a Killer Father alter.) These alters “carry” the memory of early abuse. They may be ascribed to other nations, who are imagined to be “encircling us” or “strangling us,” but the deadly encirclement is in fact the inner Killer Mother alter experienced as nations switch into their dissociated memories of the dangerous mother who is imagined by the infant to be about to “devour” him. (Some chimp mothers and some human tribal mothers actually do eat their babies.)²⁴ That these fears are paranoid goes without saying, and books on war are filled with the paranoid group-fantasies that precede wars, from the “Great Fear” before the French Revolution to the “Saddam has WMD” fantasies of the U.S. before the Iraqi War. The group-fantasies have the same delusional contents as those of paranoid schizophrenics—as one describes them: “People are trying to kill me... I am especially bad... I am a piece of shit and I deserve to die... I can destroy cities with my mind and kill children... I must hurt myself... I think I’m dissolving... a monster keeps killing me... I must kill her... There are voices and commands... One must do what they say...”²⁵ When the wars of the 20th century are described as enormous “head-long irrepressible rushes to death and destruction,”²⁶ the motivations are clinically psychotic.

If the inner fears are particularly paranoid, the nation has apocalyptic fantasies that the world is about to end, destroyed for its sins by God. Again, the actual condition of the nation has no relationship to the apocalyptic fantasies. America was the strongest nation on earth with the highest personal income at any time in history when President Reagan was elected, but he saw himself as “under attack by an evil force that would extinguish the light we’ve been tending for 6,000 years” and chose as his Secretary of Defense Casper Weinberger who said “the world is going to end as in the Book of Revelations... by an act of God... every day I think that time is running out.”²⁷ The specifics of each of these apocalyptic group-fantasies reveal their origin in early Killer Mother fears, as in the current series of apocalyptic *Left Behind* novels (62 million in print) that show the monsters of the Apocalypse will have “faces like human faces, teeth like lions’ teeth, and hair like women’s hair.”²⁸ By my on-going analysis of thousands of political cartoons and magazine covers, I predicted the coming of the Gulf War before it started by seeing an upsurge in dangerous women and sacrificed children images in the media.²⁹

The neurobiology of switching into dissociated fearful alters is becoming clear from new studies of “alarm centers” in the brain. Particularly revealing is the work of Helen Mayberg on “area 25” of the medial prefrontal cortex, located just above the roof of the mouth, with rich connections to the amygdala and prefrontal cortex, which she saw in her brain scans as “hot,” hyperactive, during periods of depression and fear. In fact, she put electrodes into this area and calmed down the alarm condition, and found the depression and fearfulness disappeared!³⁰ She ascribed the hyperactivity of area 25 to “like a gate left open... allowing negative emotions [from the amygdala] to overwhelm thinking and mood. Inserting the electrodes closed this gate and rapidly alleviated the depression...” It is likely that the Fear Phase of going to war is a result of the growing hyperactivity of what Mayberg terms the “alarm center” of the brain because of the reactivation of fearful memories of punishment and abandonment by the mother. Many clinical studies have confirmed that children of depressed mothers grow up more violent than other children.³¹ Going to war is a defense against and re-enactment of early “alarms,” early childhood traumas, early abandonments—especially those embedded in the first three years of life.³²

PHASE THREE: FISSION

As nations realize that they feel their Motherland has rejected them as too independent, as bad, they begin to split the Motherland image into a Good Motherland and a Bad Motherland, dividing the world into “us” and “them,” with the “in-group” idealized as “clean, pure” and the “out-group” seen as “polluted, filthy.” When two or more states fission into idealized and disparaged groups, they increase their violent nationalism and enter into a hostile escalating spiral of military buildups and collection of allies. Fission is produced by fears of growing freedoms, creating “imaginary communities” that must be defended by the Killer Mother alters. When the fission takes place only within the state, a civil war or genocide results.



Fig. 5-3 Marianne and Germania

Any rationalization for the fission makes sense to people entering into the fission trance. As one observer of the Serbian-Croatian civil war notes: “I’m trying to figure out why neighbors should start killing each other. So I say I can’t tell Serbs and Croats apart. ‘What makes you think you’re so different?’ The man I’m talking to takes a cigarette pack out of his khaki jacket. ‘See this. These are Serbian cigarettes. Over there they smoke Croatian cigarettes.’ ‘But they’re both cigarettes, right?’ ‘You foreigners don’t understand anything.’ He shrugs and begins cleaning his Zastovo machine pistol....The two planes of consciousness—the political and the personal—just can’t confront each other. So they float around in his head.”³³ They often occur more on opposite sides of the brain, the left one more rational, the right one containing the dissociated fears that split people into in-groups and out-groups, so-called “imagined communities.”³⁴ The *in-group* is a *place*—a tribe, state or nation—where you store *the grandiose fantasies of childhood*, a place where you can re-experience the traumas and dominations and defenses of your formative period. The out-group is imagined to contain projected fears that were embedded in childhood in violent perpetrator alters: out-groups are “beasts” who will “devour us,” they “encircle us,” they have a “need to dominate us,” and so on. Out-groups are usually called names that are the same as the names parents called their children when they were resented, when they were “bad.” Abused and neglected children have been found clinically to be especially liable to externalizing their problems.³⁵ Those who received constant love as children and were allowed to individuate do not need in-group and out-group splitting.

Since all the “Bad Mommy” traits are now contained in the polluted “enemy,” the in-group is felt to be “purified” by the fission process, and nations suddenly feel “cleansed.” I have previously described in detail how nations conduct “Purity Crusades” as they plan to go to war, closing down brothels, regulating dance halls, prohibiting obscene literature, opposing feminism, etc.³⁶ The persecutors are products of loveless families; those they choose to persecute are the more loving psychoclasses. Persecutors are usually reactionary politically and look for an authoritarian leader who can be a container for their cleansing group-fantasies, a delegate for their punitive inner alter, the Killer Mother, the dissociated perpetrator alter in the brain that Maccoby calls the “Sacred

Executioner.”³⁷ Terror management theorists have shown experimentally that “reminders of death led to increased preference for charismatic political candidates.”³⁸ War leaders “revel in victory and gore [like] Theodore Roosevelt [who] never felt more alive than when killing something.”³⁹ Studies of the language used by hard-line political leaders show that those who scored highest in interpersonal dominance more often advocated the use of military force.⁴⁰ War leaders were almost always raised by dominating mothers who used shame regularly to control their children.⁴¹ The war leader is himself a narcissistic, authoritarian, grandiose personality without empathy, who while he tries to restore his failed masculinity allows the populace under him to enjoy what Masterson terms “closet narcissism,”⁴² so that the nation feels “ecstasy” as “chosen ones” who are so strong they cannot be defeated. Nations going to war usually delegate decisions to dictators; even democracies like Britain suspend elections during wars.⁴³ This authoritarianism soon leads to what Dominic Johnson calls “delusional overconfidence” in planning which nation to attack.⁴⁴ Most wars begin with a self-destructive manic overconfidence, like Germany stating that World War I would just be a “short, cleansing thunderstorm.”⁴⁵ As war experts show in great detail, “Excessive military optimism is frequently associated with the outbreak of war... undertaken with each side believing that it would win [since] God is on our side.”⁴⁶

Usually the “dirty enemy” who must be cleansed includes parts of their own Motherland—whether the Jews in Germany who were “poisoning our blood” or the foreigners “contaminating” Cambodia during the Khmer Rouge cleansing or the “traitors” within nations when “patriots” move toward violence. Both Hitler and Pol Pot were “obsessed with ridding corporate and individual bodies of impurities, contaminants, filth,”⁴⁷ reenacting their parents’ disgust with them as “dirty babies” that needed cleansing. Even though the nation knows the cleansing will be self-destructive, the fission process results in enormous relief, since it shows that the enemy is real and not just imagined. Designating “the enemy” always shows evidence of revenge toward the mother. Women are regularly tortured and killed in wars despite their innocence, from the Rape of Nanking to the torture, rape and twisting of women’s nipples with pliers by Ethiopian soldiers.⁴⁸ There is a surge of not only opiates but also of adrenaline, dopamine and serotonin, as the dangerous maternal alter is put “out there.” What Volkan calls *chosen glories* are mythologized as collective victories and *chosen traumas* are imagined to be former injustices and humiliations that need to be revenged.⁴⁹ The coming war is experienced as a “dreamlike, serene” manic high. As young Winston Churchill observed, war was always “exhilarating” to the nation and its warriors, felt to be “ecstatic” in the same sense as the original meaning of the term—namely, a state of being outside the self,⁵⁰ absorbed in the greater whole, fused into the maternal body. Ehrenreich shows that warriors of all kinds overcome any empathy toward “enemies” by being “swept up into a kind of ‘altered state’... Almost any drug or intoxicant has served to facilitate the transformation of man into warrior”⁵¹ and transforming entire nations into warrior states.

The fission process produces violence whenever groups switch into their dominating and subservient alters, even when there is no rational justification for enmity. This is the finding of the famous experiment of Philip Zimbardo, who randomly assigned college-age men to roles as prisoners or guards in the basement of a university building. The guards quickly developed tyrannical and abusive strategies for controlling their prisoners, forgetting that it was an experiment. They obviously switched into their violent early alters, turned off their empathy mirror neurons in their insulas and anterior cingulates and acted out their childhood traumas, just as warriors and terrorists do.⁵² The same switching can be seen in the much-cited experiment of Stanley Milgram, where volunteers followed “university experimenters” who inflicted seemingly harmful damage upon victims when asked to do so. The only time the experimenters refused to obey was when the university arranged an acting out of a group rebellion, breaking the alter-switching fission process.⁵³ The experiment didn’t prove “obedience” as is usually claimed; if they had asked them to reach into their pockets and give others money rather than shocks, they would not have “obeyed.” Inner alters are always *harmful*, never *beneficent*.

PHASE FOUR: FUSION

It is the fusion with the power of the Killer Motherland that gives the war leader his charismatic “strength,” not any real strength he has. Hitler was a weak person physically and mentally, but was adored by Germans because he was fused with the Mutterland, with the *Volk*, a powerful mystical being utterly lacking in empathy. Money-Kyrle describes a Hitler rally: “The people seemed gradually to lose their individuality and become fused into a not very intelligent but immensely powerful monster, which was not quite sane and therefore capable of anything.”⁵⁴ Wars begin in



Fig. 5-4 Hitler and Germania

this fused state, claiming “Motherland in danger!”⁵⁵ The nation fantasizes it will lose its Motherland if it does not rescue her, even when there is no external enemy. Nations march off to war as heroes, “losing ourselves in ecstasy because we are conscious of a power outside us with which we can merge.”⁵⁶ Warriors are the “favorites” of their Motherland, her “heroes,” as they always wished they could have been with their real mothers. Those who die in wars are said to “die peacefully. He who has a Motherland dies in comfort... in her, like a baby falling asleep.”⁵⁷

War Leaders are exactly like tribal shamans who cure group despair by exorcising bad spirits through healing sacrifices. Leaders can be disobeyed whenever they do not interpret and carry out the group-fantasy of the internal fearful alter. They must *make real* the growing paranoia of the nation, saying “Let me help you by naming your persecutors... evil is out there, in the real world. And you thought it was all in your head!”⁵⁸ The war leader is an expert in switching into his abusive parental alter, his war trance. Mussolini once told a visitor that “he is subject to periods of trance at which time he is inspired by influences outside his ordinary self.”⁵⁹ The war trance has the same psychodynamics as the possession trance of tribal cultures; both are results of being taken over by dissociated inner perpetrator alters. Tribal warriors often eat the inner organs of their enemies; Cambodian fighters have been photographed smiling as they eat the livers of their enemies.⁶⁰ Both are fused with the cruel nightmares implanted as inner alters in childhood. Because they killed as dissociated alters, psychiatrists can describe them as “normal... They could be you.”⁶¹

Only those who are fused with their inner violent perpetrator alters, “obeying the inner voice of the purified community,” are able to join in the worship of flags, parades and other group-fantasies.⁶² Volkan terms this fusion group-fantasy “blind trust.”⁶³ Those fused with their Killer Motherlands are clinically paranoid, produce inner Terror campaigns in their in-group, and call all those who disagree with them “traitors.”⁶⁴ War leaders are regularly abandoned by their parents as children; one study of British prime ministers discovered that over two-thirds of them had been orphaned in childhood, compared to about two percent of the general population.⁶⁵ Fusion with the abandoning mother as a defense against the collapse of the self can be seen in the Hitchcock film “Psycho,” where Norman fuses with and dresses up like his Killer Mother and carries out terrorizing and killing people as if he were Her. Saying that Motherlands and war leaders are “loved” is quite inaccurate. People worship their Motherlands and war leaders, which reveals not love but unfulfilled infant needs. Fusion is needed as a defense against being abandoned (again). People “defend the honor of the Motherland” and “revenge insults to Her reputation” as defenses to avoid remembering their own rage against their rejecting, abandoning mothers.⁶⁶ Going to war because you are fused with your Motherland is the opposite from defending your group out of empathy; it is a defensive need, a need to relive the dominations of your childhood. Warrior cultures value martyrdom—self-sacrifice, not self interest. To say that domination and power are the secrets of success in international relations is a delusion that began in families by abused children needing to restore their hope that they still have a Powerful Mother who will take care of them.⁶⁷ And when Motherlands begin compulsive wars, war leaders regularly admit, like Churchill in 1914 (Churchill was regularly abandoned by his parents in infancy and later): “Everything tends towards catastrophe and collapse. I am interested, geared up and happy. Is it not horrible to be built like that?” And, during the war, he admitted: “I love this war. I know it’s smashing & shattering lives of thousands every moment—& yet—I enjoy every second of it.”⁶⁸ Tocqueville puts the need for violence when fused with your in-group bluntly: “We have such a passionate taste for war that there is no enterprise so reckless or dangerous to the state but it is thought glorious to die for it with arms in one’s hands.”⁶⁹

Neurobiologically, the Fusion Phase involves the same attenuation of death anxieties as when religious people experience God's presence, which is also preceded by the fear of being killed. Persinger shows that both are "temporal lobe transients," similar to the seizures of temporal lobe epileptics, and they can be easily recognized by their brain patterns that include "a release of the brain's own opiates causing a narcotic high... these opiates are found within the amygdala."⁷⁰ Both patriotic highs and God highs represent fusion events, "revitalization movements... solutions to the anxiety generated by novelty, uncertainty and complexity."⁷¹ The "voice of God" and the "voice of the Motherland" that are experienced in revitalization movements both come, says Persinger, from the release of "images and protosensations long locked within the old contexts of the temporal lobe [amygdala] of the infant self to which he or she has not had access for decades."⁷² The most obvious of these revitalization movements is, of course, the millennialism that breaks before so many wars, a world-ending group-fantasy promising fusion with the Deity as a reward for the cleansing of sin.⁷³



Fig. 5-5 "A crippled idiot. Bound forever to his bed."

PHASE FIVE: FRACTURE

In order for the good child self to be loved, the bad child must die. That is why there are so many early societies like Carthage where tens of thousands of jars have been found with charred bones of sacrificed children and inscriptions saying they had been killed by their parents to cleanse the world of their sinfulness.⁷⁴ Once the Bad Self is fractured off and projected into an "enemy"—located either inside or outside the society—empathy is entirely lost because the punitive parental alter in the amygdala cuts off all contact with the mirror neurons in the insula and anterior cingulate.

The poster above illustrates this projection of the Bad Self dramatically. It shows a Nazi view of "A crippled idiot. Bound forever to his bed," which, in the 1930s, rather than eliciting sympathy from other Germans instead was intended to incite disgust at helpless German children who contributed nothing to the Volk and who were in fact murdered by the thousands with approval of their parents. As we will see in the next chapter, the gassing of "useless eaters"—a phrase often used by German parents for their own children—actually preceded the gassing of Jews and others in the Holocaust.

Epithets that enemies are called invariably repeat epithets that originally were used by parents for their children. Usually it is obvious, since it is the intent of the war leader to act out the violent parental alters of the people, as when Wilson called Latin Americans "naughty children who are exercising all the privileges and rights of grown-ups and require a stiff hand, an authoritative hand."⁷⁵ Or enemies are shown to be just greedy babies, as when the Bush representative told Larry King "You can't sit down and talk to North Koreans—they'll want cookies, then more cookies, always more cookies." Or when George W. Bush himself regularly repeats the injunction "You've got to hit them hard to teach them a lesson! They only respect force!"—a phrase that was used on him by his mother. Ehrenreich details admirably how nations regularly go to war against enemies who are children who must be "taught a lesson."⁷⁶ Often enemies are even called "dirty" or "they stink," as though they are babies left by mothers in their excrement. When an American soldier kills a North Vietnamese soldier and "balances a large piece of shit on his head," he says he laughed⁷⁷—the real reason being because he had killed his shitty "Bad Baby Self." Americans regularly refer to the need to "get the Bad Guys" as if enemies were playground bullies or "we'll get those little bastards" as if they were illegitimate children. War itself is filled with references to children's games, like "dominoes falling," "the checkerboard of war" or "the iron dice about to be rolled." The clinical term for all these returns to dissociated childhood alters is "flashbacks." The enemy is always the helpless victim self, the "bad child," and when Nazis or Tutsis smash babies' heads against walls they are doing so fused with the Killer Mothers of their early

nightmares. Killing babies is certainly not a contribution to the winning of wars, but it always occurs because it is your own “Bad Baby Self” who you blame for your losing your mother’s love, who she screamed at when furious with her life, “I wish I never had you!” Humiliation by the parent is always repeated toward the out-groups, so that humiliation and counter-humiliation become the central tasks of international affairs.⁷⁸

The creation of the “Bad Self enemy” is purely a group-fantasy, and often is created out of whole cloth. “In the Soviet Union, so-called *kulaks* were killed without guilt, despite the fact that before the revolution “we were just neighbors... Now we are *bedniaki*, *seredniaki*, *kulaks* and we are supposed to have class war... One against the other, you understand?” The same thing happened in Cambodia where “anyone with an education [became] subhuman ‘new people.’”⁷⁹ Finding an “enemy” to kill carries out the paranoid position begun when fusing with the Killer Motherland.

Unfortunately, the projection of the childhood Bad Self into an “enemy” who is either inside your own nation or is in a neighboring nation does not rid one of the problem. Since national growth and progress continue, the Motherland alter voice continues to hate the Bad Self alter, and even peaceful minorities and neighbors seem to be growing more and more threatening. Thus Germany started two World Wars with their more peaceful neighbors because they fantasized that Germany had to strike first, saying “the future belongs to Russia which grows and grows and becomes an even greater nightmare to us.”⁸⁰ This is the essence of paranoia in international affairs, Germans agreeing that “If Germany does not rule the world, it will disappear from the map.”⁸¹ All major wars since antiquity have been imagined to be “preventive”—“We must kill them before they overpower us.” As France said when they attacked Austria during the French Revolution, “time only improves their position and makes ours deteriorate [so we must] make the stormcloud burst instead of letting it grow.”⁸²

Because of the steady growth of the Bad Self projected into the enemy, it is a main task of a war leader to find a war-willing neighbor and invent a “Faked Provocation” for beginning the war in order to get their people to agree to eliminate them. Internal enemies are rather easy to find and invent threats from—even the most bizarre accusations are believed when the internal enemy is said to be an out-group, as when Jews were believed to be “lice that are poisoning German bloodstream” or when Tutsis were believed to be “cockroaches” killing Hutus. But the idea that nations regularly use faked provocations of other nations as war pretext incidents—as *cassus belli*—is less often admitted by international affairs experts.

PHASE SIX: FAKED PROVOCATION

A summary of many of the faked provocations used by the United States during the past two centuries reveals a pattern of lying in order to make it appear that an unprovoked attack or threatening condition makes war inevitable. Since most of the nation is in a war trance by Phase Six, they do not question the lie.

The cartoon below shows Saddam Hussein as a killer of children, one of the central fantasies that led to the Gulf War. Although Iraq was one of the best Middle Eastern nations for child care and



Fig. 5-6 Sadaam with gagged boy

education, the American media kept picturing him as a child abuser and baby killer, with U.S.-faked incidents like one where babies were supposedly being removed by Iraqis from their incubators and murdered.⁸³ Initially, President Bush told his representative to tell Saddam: “We have no opinion on... your border disagreement with Kuwait” in order to give him a “green light” to invade.⁸⁴ The entire war was a set-up because the U.S. needed a war to feel masculine (Bush was being shown in cartoons as a “wimp” who wore

women's dresses), and when Saddam said he would pull his troops out of Kuwait himself, the U.S. ignored him, Bush saying to his diplomats simply: "We have to have a war."⁸⁵

U.S. faked provocations have occurred in some form in every war it has entered,⁸⁶ so that—as one psychiatrist puts it—"our paranoia switch is tripped."⁸⁷ The Mexican-American War was started by President Polk announcing he was about to declare war on Mexico even if they did not attack the U.S., then sending 3,500 American soldiers into Mexican territory so they could be accused of shedding American blood.⁸⁸ The American Civil War began after the south was tricked into firing on Ft. Sumter.⁸⁹ The Spanish-American War began when an interior explosion of the U.S.S. Maine caused by coal dust was claimed by U.S. authorities and a belligerent media as reason for war.⁹⁰ The U.S. got into World War I supposedly because the British ship the Lusitania was sunk with Americans on board when it purposely was sent "at a considerably reduced speed into an area where a German U-boat was known to be waiting and with her escorts withdrawn,"⁹¹ thus carrying out Theodore Roosevelt's earlier wish that "I should welcome almost any war, for I think this country needs one."⁹²

Even World War II was started, according to the very well documented book by Robert B. Stinnett, *Day of Deceit: The Truth About FDR and Pearl Harbor*, after President Franklin Roosevelt had set up a secret team assigned the task of getting Japan to attack the U.S. As Secretary of War Stimson wrote, "The question was: how we should maneuver them [the Japanese] into the position of firing the first shot." The answer was by such provocations as sending U.S. submarines into Japanese waters, embargoing trade with Japan so they would run out of oil, putting the U.S. fleet into Pearl Harbor undefended, and not telling the Pearl Harbor commander that Japanese planes were on their way because FDR's team had broken the Japanese secret code.⁹³

The Korean War came about because Truman needed a war with a communist nation, and encouraged the U.S.-backed South Koreans to conduct over 400 border battles and military incursions into the north. Then John Foster Dulles promised Korean President Syngman Rhee "if he was ready to attack the communist North, the U.S. would lend help, through the U.N. [if he] persuaded the world that the ROK was attacked first."⁹⁴ This eventually provoked North Korean military into South Korean territory. The provocations continued when Truman permitted General MacArthur to "go north" toward the Chinese border despite Chinese warnings that they would respond militarily, producing a new war with China, resulting in an additional two million deaths.⁹⁵

The Cold War continued in the Cuban provocations of the Soviets by John F. Kennedy. After making all kinds of plans for faking an attack by Cuba on U.S. citizens, after arranging the Bay of Pigs invasion over the objections of his military advisers that it would fail, after authorizing various assassination attempts of Castro, JFK sent 40,000 American troops to the Bahamas to begin practicing invading Cuba, which led Khrushchev to say: "An attack on Cuba is being prepared. And the only way to save Cuba is to put missiles there."⁹⁶ JFK concluded that "If Khrushchev wants to rub my nose in the dirt, it's all over" and led a showdown with the Soviets that put American bombers armed with 1,300 nuclear bombs in the air ready to bomb Russia and start World War III.⁹⁷ Americans were deep into their war trance too; although 60 percent of them thought Kennedy's actions might lead to a nuclear WWII—only 4 percent of them opposed the nuclear showdown.⁹⁸

The Vietnam War was begun with a traditional faked provocation, when the U.S. send a destroyer into the Tonkin Gulf of Vietnam "primarily for provocation,"⁹⁹ and then President Johnson lied and said it was attacked "in neutral waters," when actually U.S. overhead patrol planes reported to him that there were no Vietnamese PT boats anywhere near the ship. LBJ thereby easily got his authorization from Congress to begin the war.¹⁰⁰ And, of course, the Iraqi War was full of faked "evidence" on weapons of mass destruction and Saddam-Bin Laden contacts that were used to justify America's attack on a sovereign nation. The invasion of Iraq will be discussed in more detail in a later chapter. Plus, there has recently been one extremely important provocation that the media has simply overlooked: Bush's announcing in his National Security Strategy report that the U.S. would now for the first time allow themselves to make "first-strike" nuclear attacks against non-nuclear nations—a policy certain to cause many smaller nations to develop nuclear weapons in order to be able to show that they can strike back if attacked with a nuke.¹⁰¹ Nothing could be more provocative for future wars than announcing a "first-strike" nuclear policy. Bush has stated several times that this new pre-emptive nuclear war policy was needed "to rid the world of evil."

PHASE SEVEN: FIGHT

With the switches into the war trance of the first six phases complete, the nation goes off to their sacrificial war ritual to kill and be killed. The nations involved now are controlled by their hyperactive "alarm centers" (area 25). Both trust and empathy are gone. The warriors on both sides are fully switched into their violent right hemisphere alters—their time bombs from early childhood—and are convinced that they are fully fused with their Killer Motherland and have Her power so they can kill and die as Her Heroes. In the drawing to the right, the Sumerian War Goddess, Innana, controls the death of Her heroes and enemies, even though the King may appear to be in charge of the battle.



Fig. 5-7 Sumerian War Goddess Innana

In tribal wars, culture heroes are openly shown as “good children who do what their mothers want them to do: renew Her.”¹⁰² In modern state wars, the aim is the same. As Paoli explained, “We have laid ourselves over the body of the motherland [Britannia] in order to revive her... I hope that she will soon recover entirely her vigour and her health.” Plutarch recounts a typical Greek mother as she was burying her son saying she had “good luck [for] I bore him that he might die for Sparta.”¹⁰³ And soldiers in every century write home to their mothers letters like this one: “Darling Mama, I had always prayed to show my love by doing something famous for you, to justify what you called me when I got back from France, ‘my hero son.’”¹⁰⁴ To show that they go to war fused with their mothers, warriors even wear symbols of her in wars—her feathers on their helmets, goddess pictures on their shields, swastikas (vaginal symbols) on their uniforms—and regularly display flags (maternal dresses, placental symbols)¹⁰⁵ in their battles. Heroes are never ones who *reduce* violence. *Heroes kill*—kill innocent others and kill themselves, setting off their inner time bombs embedded in childhood—and thereby become “a martyr beloved by God [Killer Mother].” Partridge observed the mood of war as “one of ecstasy... heroism, taking part in great events or of victory... the sense of self-loss... of merger into some greater whole.”¹⁰⁶ Dopamine is released; fantasies of grandiosity soar; nations dance in the streets. Bloody slaughter is often experienced as joyful: “As he watched pieces of men’s bodies fly up into the air... he wept with joy... like getting screwed the first time.”¹⁰⁷ Furthermore, as Chris Hedges’ book title puts it, *War Is a Force That Gives Us Meaning*,¹⁰⁸ since those who did not receive love in childhood can develop no inner self that gives them meaning, and so as adults must fuse with their Killer Motherlands to achieve meaning.

Warriors are made by switching civilians into their early alters in basic training so they repeat the confrontations and fears between their fearsome mother and her helpless child. As one NCO explains: “I try to make soldiers of them. I give them hell from morning to sunset. They begin to curse me... Then they begin to curse together; and become a truly cohesive group—a fighting unit.”¹⁰⁹ Everything is done “to take down your pride, make you feel small,”¹¹⁰ and to re-experience the death fears of early childhood that are embedded in your alter. As one military academy put it: “This is the place where you will learn how to die.”¹¹¹ It is not easy to fully switch into these deadly early alters. Many soldiers do not succeed in switching into being killing warriors, since they received enough love in childhood to avoid having real killing alters. In the infantry in WWII, “only about one-seventh of the soldiers were willing to use their weapons” to kill, although “by the Vietnam War, with further modifications to the training, around 80 percent of American soldiers were shooting to kill.”¹¹² Warriors often recognize that they have switched into alternative personalities in wars. As one American soldier put it, “No man in battle is really sane. The mindset of a soldier on the battlefield is a highly disturbed mind and this is an epidemic of insanity which affects everybody.”¹¹³ Another one described how he killed in a dissociated state: “I enjoyed the killing of the Viet Cong [it was like] watching myself in a movie. One part of me was doing something while the other part watched from a distance, shocked by the things it saw, yet powerless to stop them from happening.”¹¹⁴ Soldiers in combat often switch out of their violent alters often in “lightning emotional changes [that cause them to] act like lions and then like scared hares within the

passage of a few minutes.”¹¹⁵ Killing takes its toll physically: a study of U.S. soldiers found they report “a violent pounding of the heart, shaking or trembling all over... over a quarter said they had vomited, and 21 percent said they had lost control of their bowels.”¹¹⁶ Over a third of U.S. military returning from Iraq show evidence of clinical Post Traumatic Distress Syndrome. But war is deemed worth it. “It gives us resolve, a cause. It allows us to be noble... gives us purpose, meaning, a reasons for living... gives a sense that we can rise above our smallness...”¹¹⁷ Literally, another self, an alternative “smallness” personality, fused with the Killer Motherland, loved at last.

The alternate self of the warrior draws upon the same neurobiological states of mind as pre-psychotic and autistic children access, both conditions resulting from early amygdalan, prefrontal cortex and insula damage.¹¹⁸ Both autistics and military groups demonstrate the failure of autonomy. This can be seen concretely in all the odd actions that the military demonstrates that are similar to autistics. Autistics walk about with arched backs and stiff legs and arms, and so do soldiers (called marching). Autistics flap their arms and hit their heads and so do soldiers (saluting).¹¹⁹ Autistics avoid eye contact and don’t recognize you as they pass you, and neither do marching soldiers.¹²⁰ Autistics don’t talk (troops in formation), love repetitive exercise (endless marching), retreat into their autistic shells to ward off expected attack (military armor), and are “fascinated by mechanical moving parts” (military vehicles).¹²¹ Autistics and troops march about to drums (like the shaman’s drum made of the Cosmic Tree of Heaven that induces trance) and wear costumes with metal ornaments (like shaman’s costume).¹²² All of these rituals explain why the military are called “infantry”—they feel *infantile*, like infants fearing death. They put themselves into their infantile war trance alters.

Why do nations go to war? Not because wars achieve any utilitarian return. The more than a trillion dollars a year the world now spends on their military is totally sacrificial, self-destructive. Nations say they go to war for emotional reasons, like “war is the greatest purifier to the race or nation” that can be achieved.¹²³ Self-destructive wars are “purifying” because they can drown out all those terrible inner alters embedded in childhood. Behind the defensive group-fantasy need for purification is the accusation of dirtiness and badness: Mommy calls me a “stinky baby,” leaves me in my feces and urine, hates me for “making a mess,” for “being a mess.” I am even now bad, filthy, but I can be purified by war. I can “die young, clean, pure, fresh.”¹²⁴ I can die as a “martyr to my Motherland,” and then I will be loved by Mommy instead of being hated. Becoming a warrior means not needing to live in despair; warriors control death, “choosing who lives and who dies because they pull the trigger.”¹²⁵ All my early nightmares of death that still are in my head can be faced in reality, “outside my head,” in war, and I can then be sent back to join Mommy—dead, in a casket wrapped in Her dress, Her “living flag”—and I will finally be loved by Her, buried in Her bosom, forever.

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³ Terry Boswell, et al, “War in the Core of the World-System: Testing the Goldstein Thesis.” In Robert K. Schaeffer, Ed., *War in the World-System*. New York: Greenwood Press, 1989, p. 10.

⁴ *Ibid.*, p. 13.

⁵ Lloyd deMause, *The Emotional Life of Nations*, pp. 94-96.

⁶ *Ibid.*, pp. 242-254.

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⁸ Lloyd deMause, *The Emotional Life of Nations*, p. 95.

⁹ James F. Masterson, *The Emerging Self: A Developmental, Self, and Object Relations Approach to the Treatment of the Closet Narcissistic Disorder of the Self*. New York: Bunner/Mazel, 1993, p. 92.

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- ¹¹ Frank H. Denton and Warren Phillips, "Some Patterns in the History of Violence." *Conflict Resolution* 12(1968): 193; William R. Thompson, *On Global War*.
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- ¹⁶ *Ibid.*, p. 92.
- ¹⁷ James F. Masterson, *The Emerging Self: A Developmental, Self, and Object Relations Approach to the Treatment of the Closet Narcissistic Disorder of the Self*, p. 116.
- ¹⁸ *Ibid.*, p. 101.
- ¹⁹ *Ibid.*, p. 168.
- ²⁰ *Ibid.*, p. 90. For a description of how Freud's theory of the fear of the father moved to a later psychoanalytic theory of the earlier fear of the mother, see *The Psychoanalytic Study of the Child*. Vol. 62. New Haven, Yale University Press, 2007. The key case study was that of "Little Hans," whose rejecting, abandoning, battering mother threatened to have Hans' penis cut off by a doctor, p. 24.
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- ²⁴ Sarah Blaffer Hrdy, *Mother Nature: A History of Mothers, Infants, and Natural Selection*. New York: Pantheon Books, 1999, p. 110; Lloyd deMause, *The Emotional Life of Nations*, p. 261.
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Chapter 6: The Childhood Origins of World War II and the Holocaust

Chapter 6

The Childhood Origins of World War II and the Holocaust

World War II and the Holocaust have been studied by historians and political scientists more than any war in history. Their conclusions about what caused them are that Germans were simply obeying Hitler, a case of “mass hypnosis” by one man: “Historians are, rightly, nearly unanimous that... the causes of the Second World War were the personality and the aims of Adolf Hitler” [F. H. Hinsley]; “the war Hitler started was one which he alone wanted” [William Manchester]; “only one European really wanted war—Adolf Hitler” [John Keegan]; “no Hitler, no Holocaust” [Klaus Fischer].¹ Psychiatrists have usually followed the lead of historians, claiming for instance that they could find no psychopathology in the Nazi leaders who were given Rorschach tests at Nuremberg—they were “all too normal” people, and their mass murders were committed by “well-integrated, productive and secure personalities”² who were merely “obeying orders.” That a theory which posits millions of people choose a leader who promises them they can kill millions of other people only because they were “following orders” is a pure tautology never occurs to them. When Eichman bragged “I laughed that I have killed five million Jews” and psychiatrists claim his statement was “normal,” it demonstrates not “the banality of evil” but the banality of psychiatry.

When states go to war because they re-enact the nightmares of child abuse that are embedded like time bombs in their brains in violent alters, and if they usually do so when they experience growth panic following an historical period of dangerous new freedom and growth, then each phase of going to war should betray historical evidence of real childhood traumas being re-experienced. In order to understand the traumatic nightmares being acted out in World War II and the Holocaust, we will have to first understand in detail the nightmarish terrors of German, Austrian and Japanese childrearing at the beginning of the 20th century. Because more psychohistorical research has been done on Central European childrearing than on Japanese, we will begin with a detailed description of early childrearing in Germany and Austria. We will then more briefly describe Japanese childrearing and finally show how both nations went to war in the seven group-fantasy phases described above, aided by similar sacrificial actions by the Allies that helped produce the war and genocide.

LATE 19TH-CENTURY GERMAN AND AUSTRIAN CHILDRERING

The first decision German and Austrian parents had to make when an infant was born was whether it should be killed. Newborn were not in most cases considered human since they did not yet have a soul, and so could be “killed in a kind of late abortion.”³ Mothers often “had their babies in the privy, and treated the birth as an evacuation... a bowel movement... killing their children by smashing their heads like poultry.”⁴ Even the underestimated figures given by officials showed German infanticide at the end of the twentieth century as 20 percent, half again higher than France and England.⁵ Infant mortality in Bavaria, where breastfeeding was rare, was given as 58% and was probably closer to 75%, which means almost every child watched their mothers strangle or otherwise kill their siblings when born.⁶ Mothers were described as being without remorse as they killed their newborn.⁷ Children routinely saw dead babies in sewers, on roads and in streams as they played.⁸ From early childhood on, German children experienced in direct form the terror of seeing babies killed without remorse by their Killer Mothers, imagining that “the babies must have been *bad*” to deserve their fate, and embedded in their amygdalan networks both a Killer Mother alter and a Bad Baby alter, vowing to always obey their parents and any other authority so they would not also be killed. Dicks found that Nazis had “particularly destructive mother images,” and the Oliners found German rescuers of Jews had families that showed them more love and respect than Nazi parents.⁹ Polls of Germans of the time show the majority were also routinely beaten by their fathers, and considered him “absolute law in the family... we feared him more than we loved him.”¹⁰

That real mothers regularly killed their newborn infants saying they were “unworthy of living” formed the main source of later German delusions that Jews, Poles, Gypsies, Russians, French, British, American and other neighbors were “unworthy of living” and must be killed by the millions—fifty million in fact—an act embedded in their right brains as they watched their Killer Mothers murder their siblings.¹¹ When Hitler said that “France, the mortal enemy of our nation, inexorably strangles us,”¹² he was not, as most historians assume, just being colorful; he was expressing his and his fellow German’s experience of actually seeing their Killer Mothers strangling their infant siblings. Most of Germany agreed with him that their 1939 attack on Poland that started WWII was “defensive,” since they were “faced with the harsh alternatives of striking or of certain annihilation.”¹³ The Killer Mother memory may have been totally in their heads rather than in reality, but it seemed more real than anything outside could be. And that Jews were for centuries really Killer Mothers was proven by German convictions

since the thirteenth century that Jews drained children's blood and killed them, called "the Blood Libel" by historians. Luther reflected the widespread German group-fantasy by calling Jews "thirsty bloodhounds and murderers [of] children."¹⁴ And German Social Darwinists revealed the maternal model for the murder of millions by saying they were only "imitating Mother Nature who weeds out the weakest ones," again a description of the actual German mothers who "weeded out" some of her newborn infants.

It should not be thought that the killing of newborn was mainly a result of poverty. In fact, my lengthy study of boy/girl ratios as a revealing index of infanticide (since little girl babies were more unworthy of living than boys) shows more infanticide in wealthier families, and visitors to Germany in the late nineteenth century reported "It is extremely rare for a German lady to nourish her own children" and "It would have been very astonishing indeed if a well-to-do mother had suggested suckling her own baby," saying "it is too messy" or "they didn't want to ruin their figures" or "breast-feeding was inconvenient."¹⁵ Wetnurses were commonly given the newborn, and more often than not they were "killing nurses"—termed *Engelmcherin*, "angelmakers"—who were paid to kill off the children sent to them. The children of the wetnurse would watch their mother briefly give the new baby her breast, saying "Poor, poor little one... soon you will go, soon, soon" and see the child was dead by morning.¹⁶ German children who watched their parents send their newborn siblings off to wetnurse implanted this image in their violent alters and repeated their actions in the "resettlement" of millions of Jews and Poles and others when they became adults.

Even if the mother breastfed her baby, it was only a few times a day, and the rest of the time it was abandoned to the cradle in a dark room, wrapped in tight swaddling bandages, with their mouths stuffed with a *Zulp*, a linen bag filled with bread and alcohol, so those dying of neglect and starvation ranged from a quarter to half in their first year of life.¹⁷ Infants were so routinely hungry that "one rarely encounters a German infant who is fully breast-fed... those poor worms get their mouths stuffed with a dirty rag containing chewed bread so that they cannot scream."¹⁸ Children simply were not felt to be human like adults. Even when they were infants and little children, their parents constantly told them they were just "useless mouths to feed... rarely could we eat a piece of bread without hearing father's comment that we did not merit it."¹⁹ Indeed, fathers were *competitors* to their babies for their wives' breasts. In Bavaria, for instance, where breastfeeding by the mother was uncommon, a man married a woman from northern Germany, and when she had her baby the jealous father told her that nursing her child was "swinish and filthy" and he himself "would not eat if she did not give up this disgusting habit."²⁰

The phrase applied to children—"useless mouths to feed"—was widely repeated before and during WWII to apply to the wish of Germans and Austrians to kill 30 to 50 million "useless mouths" in Europe, from Jews to any outside enemy who was attacked. Their need had nothing to do with anything economic; as Hermann Goering put it in 1941, "This year 20 to 30 million people will starve in Russia. Perhaps this is for the best, since certain nations must be decimated."²¹ The same infantile starvation fantasy was evident in many other Nazi notions, such as their supposed need to kill others to obtain more *Lebensraum*, more room to grow food to prevent imminent starvation, a situation that simply did not apply to Central Europe, which had plenty of resources to increase their supply of food. Hitler's conviction that Mother Germany did not have enough *Lebensraum* to properly feed the nation came directly from his memory of his infantile hunger, since mothers in Braunau where he was raised rarely breastfed their infants.

The shortage of *Lebensraum* (room to live) had a second source in childhood. Upon birth, "the wretched new-born little thing was wound up in ells of bandages, from the feet right, and tight, up to the neck; as if it were intended to be embalmed as a mummy... babies are loathsome, foetid things, offensive to the last degree with their excreta..."²² Babies simply could not move for their first year of life. A visitor from England described the German baby as "a piteous object; it is pinioned and bound up like a mummy in yards of bandages... it is never bathed... Its head is never touched with soap and water until it is eight or ten months old."²³ Their feces and urine was so regularly left on their bodies that they were covered with lice and other vermin attracted to their excreta, and since the swaddling bandages were very tight and covered their arms as well as their bodies, they could not prevent the vermin from drinking their blood. Their parents considered them so disgusting they called them "filthy lice-covered babies," and often put them, swaddled, in a bag, which they hung on the wall or on a tree while the mothers did other tasks.²⁴ The fear of being poisoned by lice was daily embedded in the fearful alter of the baby, and was as an adult re-experienced as a fear of Jews being "filthy lice who attempted to infect the pure German blood and who had to be exterminated to cleanse the German bloodstream."²⁵ Germany, Hitler said, had to restore its 1914 borders "to get an influx of fresh blood [because] the Polish Corridor is a national wound that bleeds continuously." Infancy in swaddling bands was re-experienced: "Poisonous bacilli" were "sucking out our blood [and injecting] a continuous stream of poison into our blood vessels."²⁶

Nazi "housecleaning of the unfit" began early on with 800,000 children having their blood taken to analyze its purity, and over 70,000 "useless eater" children were exterminated in the first gas chambers and crematorium ovens *before* any Jews were sent to gas chambers—to "cleanse and disinfect" the nation.²⁷ Eventually, Jews and other "useless eaters" were sent to gas chambers, run by doctors, claiming they were "filthy lice who attempted to infect the pure German blood" who had to be exterminated to "cleanse the bacteria that brought about infection."²⁸ Himmler explained the childhood origins of the Jewish bacteria delusion as follows: "Anti-semitism is exactly like delousing. The removal of lice is not an ideological question, but a matter of hygiene."²⁹ Hitler himself used to watch for hours as his own blood was being sucked by leeches "to

rid it of poison.”³⁰ Jews were rounded up and made into “Bad Selves”—shit-babies—putting them into overcrowded death camps and telling them: “You’ll be eaten by lice, you’ll rot in your own shit... All are going to die.”³¹ Jews were called “pestiferous bacillus carriers,” made to live like lice-covered babies, forced to lie in barracks like they themselves were forced to live in their swaddling bands, “awash with urine and feces, forced to eat their own feces, and finally dying in showers covered with their excrement.”³² Repeating their parents’ curses at them as shit-babies, their guards told them “You’ll be eaten by lice; you’ll rot in your own shit, you filthy shitface.”³³ As they killed Jews, guards told them what they imagined their mothers felt as they killed their newborn siblings: “Because you’re dirty you have to die.”³⁴ They were all Bad Shit-Babies. They had to die. If they were not killed, Nazis said they would “gobble up the breast of Germany!”³⁵

The abandonment of children was not limited to sending them to wetnurses. Children were given away and even sold to relatives, neighbors, foundling homes, even “traveling scholars” to be used as beggars, with the rationalization that this was so they could be “drilled for hard work” and “learn discipline.”³⁶

If a German newborn was allowed to live, it was then subjected to the most horrifying traumatic tortures that can be inflicted upon children, every detail of which became indelibly imprinted on their early amygdalan fear system and then re-inflicted upon “enemies” during the war and the Holocaust. The restrictions of the first year of tight swaddling were continued in subsequent years by putting them in various restraint devices, steel-stayed corsets worn by both sexes, steel collars and backboards strapped to the waist, all to ensure they would not become “tyrants.”³⁷ The endless encirclement fears of childhood were implanted in German alters and re-experienced in the constant fears of Germany itself being encircled by enemies, even when, as with the British and Soviets in the interwar period, they “continually denied all charges of encirclement.”³⁸ Hitler from the first used swaddling/restraint language all the time to describe Germany’s emotional plight: “Germany is bound head and foot by Peace Treaties” and they must go to war in order to “breathe more freely.”³⁹ Restrictive, abandoning German childrearing guaranteed sacrificial war when they were adults—even monkeys who are reared in isolation and restriction grow up vicious and self-mutilating.⁴⁰

The traditional German obsession with children’s feces continued after swaddling ended by the regular use of enemas as a maternal domination device, “a fetish object often wielded by the mother or nurse in daily rituals that resembled sexual assaults on the anus, sometimes including tying the child up in leather straps as though the mother were a dominatrix, inserting the two-foot-long enema tube over and over again as punishment for ‘accidents.’ There were special enema stores that German children would be taken to in order to be ‘fitted’ for their proper size of enemas. Mothers had “an intensive fear of the notorious smell of the small child” which made them give daily enemas “to prevent them from becoming a relentless house tyrant.”⁴¹ The ritual ‘stab in the back’ was a central fear of German children well into the twentieth century, and they learned ‘never to speak of it, but always to think about it.’⁴² Enema fears, of course, were re-experienced in the “stab in the back” group-fantasy that Germans kept referring to when they imagined the Versailles Treaty was agreed to by German socialists without Germany ever having been defeated in WWI.

Sexual molestation of children was routine and considered normal. When infants were removed from their cribs, they usually slept in the family bed and either were made part of the sexual act or regularly witnessed it close up. Bloch reported the seduction of children in Germany was “very widespread,” and German doctors reported “nursemaids and other servants carry out all sorts of sexual acts on the children entrusted to their care, sometimes merely in order to quiet the children, sometimes ‘for fun.’”⁴³ Freud’s patients (and Freud himself) said they were seduced by their nurses, who “put crying children to sleep by stroking their genitals.”⁴⁴ “Little Hans” slept with his mother for four years, and told Freud his mother said if he touched his penis she would cut it off.⁴⁵ Priests used children for sex then too.⁴⁶ Both boys and girls regularly were raped in schools, by teachers and older students, and there were even special schools espousing “pedagogical Eros”—the benefits of teachers using students for sex “to help learning.”⁴⁷ Plus, of course, most young girls and boys were sexually assaulted as servants and apprentices.⁴⁸

There were all kinds of “obedience rituals” in German families that were designed to make the child “always good” that were commented upon by outsiders at the time as being particularly violent. Kind words were rare in German homes, and most Germans remembered “no tender word, no caresses, only fear” during childhood.⁴⁹ Children were regularly placed on a red-hot iron stove if obstinate, tied to their bed-posts for days, thrown into cold water or snow to “harden” them, forced to kneel for hours every day against the wall on a log while the parents ate and read, and frightened by parents dressing up in terrifying ghost costumes (the so-called *Knecht Ruprecht*) and pretending to eat up and kill them for their transgressions.⁵⁰ Scheck sums up the effects of these terrifying devices: “most children had been so deeply frightened that their ‘demons of childhood’ persecuted them at night and in feverish dreams for their whole lives.”⁵¹ The apocalyptic group-fantasies of Nazism were direct results of these childhood nightmares.

It was brutal beating, beginning in infancy, that visitors to Germany most commented upon at the beginning of the twentieth century, with the mother far more often the main beater than the father. Luther’s statement that “I would rather have a dead son than a disobedient one”⁵² is misleading, since it implies disobedience only was the occasion for beatings, whereas mere crying or even just *needing* something usually resulted in being punished. “Dr. Schreber said the earlier one begins beatings the better... One must look at the moods of the little ones which are announced by screaming without reason and

crying [inflicting] bodily admonishments consistently repeated until the child calms down or falls asleep... one is master of the child forever. From now on a glance, a word, a single threatening gesture, is sufficient to rule the child."⁵³ Havernick found 89 percent of parents admitted beating little children at the beginning of the twentieth century, over half with canes, whips, or sticks.⁵⁴ The motto of German parents for centuries was "Children can never get enough beatings."⁵⁵ They were not just spankings; they were beatings with instruments or whippings like Hitler's daily whippings with a dog whip, which often put him into a coma.⁵⁶ (As Fuehrer, Hitler used to carry a dog whip with him as he gave orders to be carried out.) It is not surprising that German childhood suicides were three to five times higher than other Western European nations at the end of the nineteenth century, fears of beatings by parents being the reason cited by children for their suicides.⁵⁷ No one spoke up for the children; newspapers wrote: "boy who commits suicide because of a box on the ears has earned his fate."⁵⁸ The beatings continued at school, where "we were beaten until our skin smoked."⁵⁹ Children could be heard screaming on the streets each morning as they were being dragged to school by their mothers.⁶⁰ The schoolmaster who boasted he had given "911,527 strokes with the stick and 124,000 lashes with the whip" to students was not that unusual for the time.⁶¹ Comparisons of German and French childhoods in the late nineteenth century found "no bright moment, no sunbeam, no hint of a comfortable home [with] mother love and care" in the German ones, with "sexual molestation and beatings at home and at school consistently worse in the German accounts."⁶² Ende's massive study of German autobiographies of the time found "infant mortality, corporal punishment, and cruelties against children" were so brutal he had to apologize "for not dealing with the 'brighter side' of German childhood because it turns out that there is no 'bright side.'"⁶³ Other studies found most Germans remembered "no tender word, no caresses, only fear" with childhood "so joyless, so immeasurably sad that you could not fathom it."⁶⁴ When Hitler wrote in *Mein Kampf* that "the German people today lies broken and defenseless, exposed to the kicks of all the world"⁶⁵ both he and his reading audience read this not as political metaphor but as *the real kicks of their parents and teachers and real memories of lying broken and defenseless*. The tortures of childhood were far more traumatic and constant than the later studies of "authoritarianism" ever imagined. There was a good reason that Germans and Austrians spoke so often about their *Kinderfeindlichkeit* (rage toward children), and it is this rage that is embedded in the early violent amygdalan alters which is inflicted upon others in World War II and the Holocaust. The child-hitting hand was even the symbol of Nazi obedience, since the Nazi salute endlessly displayed the open palm of their beating parents as they fused with them, flush with opioids. "Ghosts from the nursery" embedded by extremely insecurely attached children were displayed everywhere in Nazi Germany. To imagine tens of millions of people "just obeying Hitler" as though there were no inner compulsion to inflict their nightmarish earlier childhood tortures on others is simply absurd.

JAPANESE CHILDCARE BEFORE WWII

All of the routine child abuse described above for Central European families was common in Japan at the turn of the twentieth century. Infanticide was so common it was accepted "as a form of family planning," killing either boy or girl newborn babies in murders called "thinning out."⁶⁶ As siblings watched their mothers bury the newborn, they like the Germans imagined it was because they were weak "bad babies," embedded this fear in their alters, and revived the fear of being killed by enemies when their society was changing so fast during their industrial and cultural expansion. Despite the fact that Japan had grown economically three times as fast as the U.S. during the interwar period, they claimed before attacking Pearl Harbor that the attack was necessary because "Japan is getting weaker [and] the enemy is getting strong... we won't be able to survive" unless we attack.⁶⁷ Even though no nation was threatening to conquer Japan in 1941, their amygdalan fearful alter memory of watching their mothers commit infanticide by the millions told them, as they put it, "the very existence" of weak little Japan [was now] a matter of life and death" and they were about to be "strangled."⁶⁸

Japanese babies at birth were wrapped with a *futon* and encased in a restrictive *ejoko* box, so they could not move, and kept tied up in it much of the time for *three or four years* as late as the early twentieth century⁶⁹—producing constant fears of being restricted and encircled identical to those of Germans and Austrians. All the other abuses described above were in constant use by Japanese parents: beating and burning of incense (moxa) on the skin as routine punishments,⁷⁰ cruel bowel training with constant enemas,⁷¹ frightening children with ghosts (*o-bake*), "kicking, hanging by the feet, giving cold showers, strangling, driving a needle into the body, cutting off a finger joint," putting the child outside the house at night, "dressing up as a ghost" to frighten the child, and telling visitors to "take this child away—we don't want it!"⁷²

But it is in the practice of the sexual use of children that earlier Japanese excelled even more than Germans and Austrians. Imperial incest was common, and Japanese fathers until recently would often marry their daughters after the death of their wives, considering incest a "praiseworthy" practice.⁷³ Samurai warriors, priests and other elite historically favored using young boys for anal pederastic sex, finding them preferable to sex with their subordinated wives.⁷⁴ Boy geishas and prostitutes were rife until recently.⁷⁵ Because Japanese husbands so rarely come home at night—going to *geisha* or other women for sex—the mothers are desperately lonely, and so routinely co-sleeping with their children "skin to skin" (nude, *dakine*) and co-bathing until they were grown up.⁷⁶ Even today, many Japanese mothers masturbate their children in public, in bed "to put them to sleep" and during co-bathing, sometimes promising to let them have intercourse with them if they do well on their next school test.⁷⁷ Childhood sexual abuse, I have found, leads nations more to self-destructive than just the violent behavior instilled by beatings.

Japanese childhood, therefore, contained at least as much abuse and neglect as Central European, and as these two areas contained the most powerful democratizing political nations in the world in the 1920s, they experienced the most fearful growth panic by their populace in reaction to the democratic freedoms introduced by their “transitional democracies”⁷⁸ and reacted by fusing with their Killer Motherlands and going to war. In the following sections, we will first explain in detail the seven group-fantasy phases of going to war and creating the Holocaust for Germany and Austria, then more briefly for Japan, and then watch the rest of the world both contribute to and defend itself in the most deadly sacrificial war in history.

AMERICAN AND BRITISH CHILD ABUSE BEFORE WWII

Although of course America and England had almost entirely given up infanticide and tight swaddling, their child abuse rates for the people raised in 1900–1920 who fought WWII were still considerable. The overwhelming majority of toddlers were beaten, with hard objects, and teachers flogged children daily. I detail the historical evidence for this physical abuse in my book, *The Emotional Life of Nations*,⁷⁹ but there is one aspect of child abuse that was routine in the early 20th century that must be estimated from current abuse figures: the sexual use of children. The best U.S. studies today are those of Wyatt and Russell, based on recent face-to-face interviews, which found 38 percent and 45 percent respectively of women and 30 percent of men had memories of serious sexual abuse during their childhoods. U.K. figures for today are even higher, with 59 percent of women and 27 percent of college men admitting to being sexually abused.⁸⁰ Two-thirds of British parents today still hit their helpless infants in their first year, and the majority are still smacking their four-year-olds several times a week.⁸¹ In addition, the routine sexual use and brutal beating of children in British schools in the 20th century are well documented. All these U.S. and U.K. child abuse rates must have been much higher in the 1900–1920 period for those who fought WWII, so that one must conclude that the majority of people in these nations were seriously abused as children and then like the Germans precipitated and fought the war for internal emotional motivations.

PHASES ONE AND TWO: WEIMAR FREEDOMS AND FEARS

By the end of the nineteenth century, Germany and Austria began to achieve a new surge of industrialization and the beginnings of a democratic political system that were the result of improving childrearing in a minority of their families to produce a new more advanced psychoclass—in particular in cities where working class and Jewish families concentrated. German Jewish families “constituted one of the most spectacular social leaps in European history [and] produced some of the most fiercely independent minds” in Europe.⁸² In the Weimar phases, therefore, Jews and workers were the most progressive in childrearing and politically, and were therefore the target of the reactionary majority in political activity. This reactionary majority attacked progressive parliamentary activities and whatever the authoritarian alters saw as threatening to the rigid systems of domination that their parents practiced: civil rights, free press, “materialism,” “arguing with each other” in political parties, and women’s rights. Scholars like Goldhagen have assumed without evidence that anti-Semitism was somehow passed on in German genes from one generation to another⁸³—or they say anti-Semitism was somehow “in German society,” which is just a tautological way of saying “it is common because it is common.” The most convincing study of Weimar attitudes toward Jews is Johnson and Reuband’s interviews with 3,000 Germans asking about prejudice in the 1920s and 1930s. They were surprised to find German Jews felt rather safe until quite late in the Nazi period, that they felt “love and gratitude” toward Germany and “were fanatical patriots” who were “totally assimilated” because “there is no Jewish race... [only] German citizens of Jewish belief.”⁸⁴ Hitler himself told his staff in the 1920s and early 1930s to keep their violence toward Jews at a minimum even after his takeover in 1933, so that “only 3 percent [of Jews said] that their families had unfriendly or mostly unfriendly relations” with their non-Jewish neighbors until after 1935.⁸⁵ As we will see shortly, when Germans and Austrians needed “internal enemies” in 1936 during Phase 5 and the majority switched into their violent alters and began shipping Jews to concentration camps, Jews said “it came to us as a tremendous shock that this anti-Semitic policy was introduced. It took us such a long time to grasp this new direction. It was unthinkable. Because we were so utterly German.”⁸⁶

Most German group-fantasies during the Weimar years centered on inner emotional threats from the progress of a new generation (new psychoclass), such as from women’s liberation. Because women could vote and many even held professional jobs, Germans began what I have elsewhere termed a “Purity Crusade”⁸⁷ against the “New Woman,” pictured in many Garbo and Dietrich films as phallic vampires (“vamps,” “flappers”), “dressed in unisex clothing [with] her hair cropped short” and threatening men’s masculinity.⁸⁸ Women in Europe began saying they had rights to sexual pleasure, even before marriage.⁸⁹ Hitler spelled out his fear of sensuality in *Mein Kampf* when he declared “Theater, art, literature, cinema, press, posters and window displays [in Weimar Germany] must be cleansed.”⁹⁰ Males who were dominated by Killer Mothers in childhood had to dominate women as adults or they risked becoming “helpless children bound to predatory women” again, so as women gained new freedoms during Weimar men felt weak again.⁹¹ “Modernity was almost always represented as a woman” in political cartoons.⁹² Hitler called modern cities “abscesses on the body of the people—places where all evils, vices and sicknesses appear to unite.”⁹³ Nazis were not supposed to allow their wives to work,⁹⁴ and they dominated them like they dominated other threatening enemies, blaming “the weak males of modern society who had abdicated their responsibility to rule their women with an iron fist [for being] infected by effeminate humanism.”⁹⁵

Peter Gay portrays Weimar culture as producing “exuberant creativity and experimentation” but also as producing “anxiety, fear and a rising sense of doom,” what Erich Fromm termed “fear of freedom”⁹⁶ and what Mahler terms “separation and

individuation anxiety.⁹⁷ Democracy was seen as “a beast of a thousand heads” and Weimar Purity Crusades called for “emancipation from emancipation,” “a restoration of authoritarian rule,” a “rebirth of Germany” that would “unify and cleanse” them, “a national enema” that purged them of their more progressive “Bad Selves.”⁹⁸ The conquest of Germany by the Nazis had nothing to do with reactions to economic distress. In 1930 election, after the Depression hit, the Nazis only polled 18% of the votes. The poor and unemployed actually voted less for Hitler than the middle class and the wealthy.⁹⁹ Merkle’s study of Nazi storm troopers found that “those who grew up in poverty showed the least prejudice” against Jews.¹⁰⁰ In fact, the Nazis received their highest vote return before the Depression hit. Hitler was thoroughly disinterested in economics. Germany both in the late 1920s and 1930s enjoyed a higher standard of living than any other European nation. Economics were secondary in the Nazi takeover. German problems in the 19th and 20th centuries were those of all democratizing nations¹⁰¹—a lagging psychoclass majority that was driven to pathological authoritarianism by too much independence. Even the Pope backed Hitler’s takeover.¹⁰² It was only as Germans experienced too much freedom and their *growth panic* took over late in the 1920s and then occurred again during the 1930s recovery that all the “ghosts from the nursery” began to return and they plunged further and further into their need for self-destructive sacrificial wars and genocidal racism. They built new highways in Germany under Hitler and invented the Volkswagen, both of which could have produced new freedoms, new trade, new prosperity—so to avoid this dangerous individuation they instead took the money people paid down for their VWs and built tanks in the VW factories and then used the new highways to go to the borders and provoke self-destructive wars.

PHASES THREE AND FOUR: FISSION AND FUSION

As Germany’s Purity Crusade successfully halted women’s rights and reversed political, social and sexual freedoms, other nations began to be split off and portrayed as Killer Motherlands and an all-powerful Killer Germania began to be seen as fused with a group-fantasy. The source of the new violent nationalism was the growing inner feelings of disintegration due to too much freedom and independence, needing the defense of fusion with and clinging to the Killer Motherland.¹⁰³ “You are nothing; the Volk is everything” became the central Nazi fantasy,¹⁰⁴ and the fusion with Germania, the Killer Mutterland, was so powerful that when Goebbels asked the Germans, “Do you want total war?” they screamed “Yes! Yes!”¹⁰⁵

Nazi plans for war with fissioned-off neighboring states preceded by years his unleashing of the genocide upon Jews. Although both sadists and masochists dominated in Nazi quarters, sadists dominated at first, then the more self-destructive actions of the masochists who killed German Jews.¹⁰⁶ At first, only “bad” children, the handicapped, the sick, and other “weak babies” and “useless eaters” were sent to the first gas chambers and killed by doctors “to cleanse the German national body.”¹⁰⁷ By 1933 the Nazis seized power by carrying out their first faked incident—the fire in the Reichstag started by a lone Dutch syndicalist—by throwing all the leading German Communists into prison, suspending civil liberties, and passing the Enabling Act that created Hitler’s dictatorship.¹⁰⁸ Jews were not made the target of violence, since when Goebbels called for a nationwide boycott of Jewish shops he had to call it off after a few days because “it had failed to arouse popular enthusiasm.”¹⁰⁹ The initial central task of the Nazis was not persecuting Jews; it was creating a powerful Killer Mutterland, a *Volk* that made Germans feel they were fused with the Killer Mother alters in their heads. This fused state was termed *Gleichschaltung*, a “total national unity.” Within a year of Hitler’s assuming power, there were six times as many storm troopers, numbering over four million warriors, dwarfing the German armed forces restricted to a mere 100,000 by the Treaty of Versailles.

Hitler himself of course shared all the deadly child abuse described above prevalent in German and Austrian families. Most biographies of Hitler follow Binion’s statement that although “breastfeeding was rare in Braunau” where he was born, his mother must have “overfed, overprotected and overindulged Adolf” making him a “spoiled mother’s darling.”¹¹⁰ Neither Binion nor the over fifty other historians who claim Hitler was overfed and overindulged gave a single historical citation to back their claims. That he was tightly swaddled is historically accurate and that his father regularly kicked and whipped him “until he lost consciousness”¹¹¹ no doubt formed the childhood imprinting incidents for his fears that “Germans are exposed to the kicks of all the world” and of course for the physical kicking and whipping of his enemies. But that Hitler was regularly starved as he lay tightly bound in his swaddling bands, like other Bavarian infants of the time, and that this was imprinted on his life-long delusional fears of imminent German starvation is denied. Hitler’s words about the need to go to war revealed his and his nation’s bizarre fears of starvation: as early as in *Mein Kampf* he explained that the reason that they “needed to expand the motherland” was “so that the Germanic mother might nourish her offspring sufficiently,” a fear reaching back to all those starving swaddled babies and to the ones killed because the mother didn’t feel like nursing them. The source of his violent political program in infancy is obvious in his choice of imagery: “How can we feed the nation? [The answer lies in] the cradle... The child does not ask, when it drinks, whether the mother’s breast is being tortured.”¹¹²

The notion that Adolf was “overly nursed” and “overindulged” by his mother is without a shred of evidence. Like all war leaders, he was *fused* with her—claiming “My only bride is my Mutterland”—and he personally acted like a usual German/Austrian mother while speaking to his audience, screaming and bounding on tables and threatening others with death. One German who knew Hitler said, “Hitler is the most profoundly feminine man he has ever met, and there are moments when he becomes almost effeminate.”¹¹³ His listeners knew him as a perfect representative of their own Killer Mothers, Goebbels saying they “felt like a child in the arms of a mother” with him. As we pointed out earlier, Hitler saw his

mother as a death-dealing Medusa, keeping both his mother's and Medusa's pictures near his desk, and saying of the painting of Medusa: "*Those are the eyes of my mother!*"¹¹⁴ That he was fused with her deadly eyes is shown by his practice of rehearsing in front of a mirror his own death-dealing stare that he believed was, like his mother's, all-powerful, and that everyone remarked was "hypnotizing." Even sexual abuse was likely for Hitler. Like other Bavarian children, he slept in his mother's bed—at least for his first six years—and witnessed the sexual intercourse she had when his father was home.¹¹⁵ I consider it likely that he experienced maternal incest, since his father was away so much and since his mother was so lonely. He was often afraid his sperm would poison the blood of his female partner, he heard voices telling him to "rescue his Mutterland from the Jews who had violated her,"¹¹⁶ he was said to "talk by the hour about depraved sexual customs,"¹¹⁷ and he asked his female partners to "undress and squat down over his face where he could examine her at close range [so she could] urinate on him."¹¹⁸

The fusion of Germans and Austrians with their Killer Mutterland was aided by the fact that at the end of World War I they were not invaded and occupied by the Allies, so they could retain the group-fantasy that they were still fused with their powerful, grandiose Killer Mother.¹¹⁹ This was one basis of their objection to the Versailles Treaty's penalties, since emotionally they felt they had not lost the war.¹²⁰ Even the terms of the Armistice, "which required rapid German withdrawal behind the Rhine, had the unanticipated effect of tightening the German army's grip on the nascent Weimar republic,"¹²¹ strengthening their delusional fusion. The projection of the Killer Motherland into other nations, even those that were not unfriendly, was everywhere evident, as in Heidegger's declaration that Germany under Nazi rule could at last "save the world from annihilation [by] America and Russia."¹²² The fission of all "Bad Mother" qualities onto neighboring nations left Hitler as Germania's savior.¹²³ People felt "We all really loved him. We felt that he could do no wrong. He had the image of a savior. [We were] ecstatic when Hitler came to power."¹²⁴ German mothers marched through the streets chanting "We have donated a child to the Fuehrer" and Hitler Youth sang: "We are born to die for Germany."¹²⁵ They longed to "return to the bosom of the Mutterland" in death, saying as they went to war: "If I die, mother, your pride will conquer your pain because you have the privilege of offering a sacrifice."¹²⁶ Fusion with Germania made one "freed from all sins, no longer a single suffering man, one with the Volk."¹²⁷ And fusion with an all-powerful Germania was necessary because their childrearing made them feel so weak that they had to switch into their alter trance and die as Nazi soldiers to prove they were stronger and more devoted to Her than anyone else. They were "heroes" who—like "enemies"—became sacrificial victims to the Killer Motherland.

The response by Germany's neighbors to Nazi plans to go to war was highly influenced by the kinds of childrearing they each had experienced. Eastern European nations, including the Soviet Union, have been shown by Puhar and Derwin to have had even more abusive and abandoning mothers than Germany, including tight swaddling, routine starving, incest, beating, submissiveness and humiliations.¹²⁸ The result was that these Eastern nations (plus of course Austria and Italy) at bottom *admired* the Nazis for their violence and even joined them in their violent ventures. Lenin and Stalin's "Red Terror" produced even more millions of deaths "to clean Russia of all vermin, fleas, and bugs"¹²⁹ than Hitler's genocide of Jews. The French had somewhat less abusive childhoods, but one central childhood factor determined what they were to re-enact in World War II: the majority were sent at birth to a wetnurse, whether the parents were rich or poor, abandoned and rarely visited, for years at a time. Like German wetnurses, French wetnurses were called "killer nurses," since a majority of infants sent to them died from mistreatment. French films between the wars were filled with themes of abandonment,¹³⁰ and France's reaction to Germany's threats during this time was to create their own abandonment by other nations who might have been willing to join them in military defensive moves, plus *cutting* French defense expenditures rather than rearming when they saw the German military expanding. Daladier even admitted that only a firm military policy could stop Hitler, "but was at a loss how to do it," since he and the French were acting out their infantile abandonment. Hitler responded to French self-isolation as if it were an invitation to Germany to invade. As one historian put it: "If a military alliance had been constructed in 1936 instead of 1939, a European war might have been averted," and Hitler himself admitted to Speer: "If the French had taken any action, we would have been easily defeated."¹³¹

British childrearing early in the 20th century had evolved beyond German and French, so that swaddling and sending to outside wetnurses were not common. Yet if the mothers could afford nannies and governesses, they turned the little children over to them to raise, and before long sent them to public schools where they were "fagged"—made slaves of older boys, including even sexual slaves—and "starved and bullied into subjection."¹³² Beating for "discipline" rather than outright abandonment was the focus of British childrearing, beginning in infancy. British discipline was actually constant training in *being humiliated*, by bully parents, bully nannies and bully schoolmates, who "fagged" them and used them sexually. So when Hitler, the bully dictator, appeared on the international scene and threatened to beat them up once more, "Halifax praised Nazi Germany as the bulwark of Europe," and, as Beisel summed up the period, "Britons came to admire Hitler and Nazism's authoritarianism."¹³³ Halifax met Hitler and thought he was "absolutely fantastic."¹³⁴ In the House of Commons, Lord Winterton said: "The German nation possesses a mental and physical virility seldom exceeded in the world's history." Churchill admired Hitler—surely the most clinically grandiose narcissistic leader on earth—calling him "an indomitable champion [who could] restore our courage."¹³⁵ Hitler returned the praise, saying he admired England's ability to kill and dominate, vowing: "What India was for England, the territories of Russia will be for us."¹³⁶ Britain chose Chamberlain—"who was badly bullied as a boy"—as their leader, who was "compelled to arrange for Britons to be humiliated [and] badly bullied

by the Germans ‘who are,’ he said, ‘bullies by nature.’”¹³⁷ They had been trained to “take it”—to consider themselves courageous to be bullied without defending themselves—and even conducted a Peace Ballot before the war in which half the nation voted *not to defend themselves if attacked militarily by another nation*.¹³⁸ A majority of Oxford students even passed a resolution that they would “in no circumstances fight for King and Country,” and over 100,000 British men signed a pledge “to renounce participation in any war” to defend Britain.¹³⁹ The Labour Party leader George Lansbury promised “to disband the Army and disarm the Air Force”¹⁴⁰ in case of war. Stanley Baldwin declared it was time for Britain to “proceed with unilateral disarmament,” and Anthony Eden visited Hitler in Berlin with a plan to allow Germany to triple their army and build hitherto forbidden tanks and artillery.¹⁴¹ Unbelievably, Eden thought France not Germany was a threat to peace, saying it was essential that “we must discourage any military action by France against Germany.”¹⁴² As British historian A. L. Rowse put it: “We were doing Hitler’s work for him.” As early as 1931, Chamberlain said “the whole of Europe is... locked in a suicidal embrace which will probably drown the lot of us,” and he proceeded to help carry out that suicidal embrace.¹⁴³ At Munich, when Hitler was handed over the western part of Czechoslovakia, England gave him tens of thousands more Jews to persecute. Since “the German Army was still unprepared for war, during the Sudeten negotiations, German generals offered to rebel against Hitler if the British would not sign the [Munich] agreement. But the British were not interested...”¹⁴⁴ Hitler was the delegate of every nation in Europe; “they all became Hitler, by identifying with him and encouraging his aggression. He was their delegate, the out of control raging child in them...”¹⁴⁵ Kagan summarizes the effects of the period before the war: “Had the democracies not disarmed both materially and psychologically but remained responsible and alert, Hitler’s plans of conquest would have been ludicrous. Neither he nor any other German leader could have posed a danger so long as France and Britain chose to prevent it.”¹⁴⁶

Beisel captures the motivations behind Britain’s policy of appeasement: “Millions liked what they saw, and could participate in Nazi militarism and Hitler’s arrogance by proxy.”¹⁴⁷ Hitler of course took the British support as an invitation to rearm and move toward war. “Britain’s actions in reaching out its hand to Germans were surely elements in Hitler’s decision to strike.”¹⁴⁸ As Churchill said, “If ever there was an avoidable war, it was the Second World War.”¹⁴⁹ The outer circumstances of Europe did not require war, the inner alters of European psyches did. When England guaranteed Poland’s frontiers and then had to carry out their promise to go to war, Chamberlain at first backed down, then reluctantly declared Britain at war with Germany only because, as Beisel puts it: “The British had gotten a war they unconsciously wanted. It would allow them to discharge their own aggressive feelings... which had been driven by an unconscious need to relive earlier childhood humiliations.”¹⁵⁰

PHASE FIVE: FRACTURING OFF OF “BAD SELF” ENEMIES

As noted above, children—not Jews—were for several years the central scapegoats killed by the Nazis as “Bad Self” enemies. As early as 1929, Hitler mused that “if a million children a year are born in Germany and 700-800,000 of the weakest are eliminated the end result might be an increase in strength.”¹⁵¹ He was listening to his inner alter reflecting fearfully upon the families he saw around him killing off their “useless eaters” (and his own mother?—she lost four of her little children). He set his personal doctor, Theo Morell, to study the euthanasia of children, and Morell reported back advising the killing of handicapped children because they were “disgusting.” Children were sterilized as early as 1937 as part of the racial sterilization of Gypsies and others, in all about 400,000 sterilized as “worthless.” By 1939, long before Jews were being killed in quantity, “disinfection, cleansing” of “unfit” children—those born with deformities, those late in being toilet trained, those who were “slow learners,” began in what was called a euthanasia program, which gave lethal injections of gas in gas chambers and injected chemical warfare agents into the hearts to thousands of children “to cleanse the German national body.”¹⁵² Parents or guardians of the children often gave their consent to the murder of these “bad children,” and there was even a popular movie made of how wonderful their murder was for Germania.¹⁵³ The more “Bad Self” children were murdered, the more fused Germans felt with their Killer Mutterland. By the end of the 1930s, the designation of Bad Self enemies spread from children to Jews and other “useless eaters.” The economic downturn had long ago disappeared, thus disproving the theories that it was economic distress that caused the war and the genocide. Germans in the middle 1930s were feeling the grandiose “high” of fusion with their Killer Mutterland: “At a time when no foreign danger threatened and the national economy was robust... Hitler fulminated about hostile foreign powers and spineless liberals [but] said barely a word about Jewry [although] militant Nazis felt empowered to persecute Jews at will.”¹⁵⁴ Although Streicher’s *Der Sturmer* tabloid called for the “annihilation” of Jews during the 1930s, Rudolf Hess insisted in 1935: “Lawless outbursts against Jew must cease at once! The Fuehrer forbids Nazi Party members from undertaking unauthorized actions against individual Jews.”¹⁵⁵ In the 1930s, Hitler called for Jewish “deportation,” and Himmler in 1940 even asserted that “the physical destruction of a people [was] un-German and impossible.”¹⁵⁶ The problem was foreign nations didn’t want the Jews, so Nazis complained: “All we want to do is to get rid of our Jews. The difficulty is that no country wishes to receive them... [as the British senior officer said, ‘What shall I do with those million Jews? Where shall I put them?’]”¹⁵⁷ FDR turned Jews away as they tried to immigrate into the U.S.¹⁵⁸ He wouldn’t even back a bill taking in Jewish refugee children, as the British did.¹⁵⁹ Newspapers headlined: “Powers Slam Doors Against German Jews.”¹⁶⁰

Eastern Europeans—also swaddled and horribly abused as children—split off their “Bad Selves” and projected them into “Bad Baby” Jews who were then senselessly murdered:

One day, in July 1941, half of the population of Jedwabne, Poland, murdered the other half—some 1,600 men, women, and

children... They gouged out their eyes with kitchen knives, dismembered them... Infants were pitchforked in front of their mothers and thrown onto burning coals, all accompanied by the shrieks of delight, indeed the laughter, of their neighbors.¹⁶¹ The steady move from just resettlement to mass annihilation of Jews and other “Bad Selves” bubbled up from below during the 1940s as Germans, Austrians and others around the globe fused with their Killer Mutterland alters, turned off the empathy in their insulas, and heard the Mutterland’s voice demand death for all Bad Selves. Jews were more and more seen as the poisonous lice that they had been tormented with as swaddled children, lice that could poison their bloodstreams. As one little German boy said, looking at lice in a museum exhibition: “Jewish army, Jewish army!” Even though they were in no way threatened by any of their neighbors, and even though in 1938 the German Chief of Staff was opposed to starting any new war,¹⁶² by 1939 most Germans were certain that the “enemies” that “surrounded” them (they were really just in their brain alters) were about to strike. On August 22, 1939, as Van Evera put it: “Hitler explained to his generals that ‘We are faced with the harsh alternatives of striking or of certain annihilation sooner or later.’ I think he and his supporters believed this paranoid group-fantasy. Ten days later he launched his lightning war on Poland, triggering World War II.”¹⁶³

PHASES SIX AND SEVEN: FAKING PROVOCATIONS AND FIGHTING

Germany faked many provocations in trying to justify their wars, from pretending that the single person who began the Reichstag fire in 1933 was the beginning of national revolution—jailing 100,000 Communists and Social Democrats—to blaming Jews in 1938 for a minor incident where a Pole shot a German diplomat in Paris—organizing the violence against Jews on “Crystal Night”—to putting Germans into Polish military uniforms in 1941 claiming they had attacked them—pretending this had provoked Germany into war.¹⁶⁴ Goering put the need for faked attacks bluntly when he explained: “The people can always be brought to do the bidding of the leaders. That is easy. All you have to do is to tell them they are being attacked...”¹⁶⁵ Hitler too was filled with claims about supposed “conspiracies to overthrow the Reich,” all versions of earlier internal alters shared by Germans, still wishing they could overthrow their Killer Mothers, still blaming scapegoats for their dissociated rebellious childhood wishes.

We will not list all these faked provocations here; any textbook about WWII can provide many examples. But the most important faked provocation in starting the war was Franklin Roosevelt’s provocations to encourage Japan “to strike first” with the hidden self-destructive goal that U.S. forces would be tied down in the Pacific rather than available to fight in Europe. Since Japan was already fighting a war with China, it was true that, as Admiral Nomura said in 1940, “There are few Japanese who want war with the United States.” Therefore, FDR had to take hidden actions to provoke Japan into attacking the U.S. There are by now over 40 excellent scholarly books detailing how Roosevelt chose a group of advisers who created an eight-step program to bring about the so-called “unprovoked attack” on Pearl Harbor.¹⁶⁶ FDR’s program included embargoing oil trade to Japan—which got 80 percent of its oil from the U.S., and was about to run out in months—carrying out “pop-up” cruises in the territorial waters of Japan—which he said would “keep the Japs guessing” if the U.S. was about to attack—leaving the U.S. fleet at Pearl Harbor despite complaints from the U.S. fleet commander that it would leave them unprotected, hiding the fact that Japanese codes had been broken so the attack would appear as a “surprise,” and other faked provocations.¹⁶⁷ It is no wonder that the Japanese openly spoke of “suicide” when they finally attacked Pearl Harbor, saying that it was “better to jump off Kiyomizu Temple” and “commit suicide” than be “starved to death” by the U.S. FDR and his White House advisers literally cheered when they heard their provocations had worked and the Japanese had been provoked to attack.¹⁶⁸ FDR was cheered by Congress when he announced the new war, and forty-two percent of American soldiers said the U.S. should “wipe out all Japanese,” civilians as well as warriors.¹⁶⁹ After the attack, Roosevelt still refused to ask Congress to declare war on Germany. Many Americans agreed with Sen. Harry Truman, who had earlier said after the German invasion of Russia: “If we see that Germany is winning we ought to help Russia and if Russia is winning we ought to help Germany and that way let them kill as many as possible.”¹⁷⁰ Hitler, of course, was reported to be “in ecstasy” that the American military would be tied down for years in the Pacific.¹⁷¹

Meanwhile, Hitler and the Germans were busy committing suicide in their sacrificial war against every neighbor they could provoke, Hitler promising parents he would “sacrifice ten million German youth” as mothers held up their little ones over the heads of the enthusiastic crowd, as if they wanted to say: You belong to him!¹⁷² German mothers marched through the streets chanting, “We have donated a child to the Fuhrer,” and Hitler Youth sang: “We are born to die for Germany.”¹⁷³ Hitler avoided any peaceful concessions that might limit the blood sacrifices of war, telling his soldiers: “We want war. I am only afraid that some Schweinehund will make a proposal for mediation” like at Munich.¹⁷⁴ Hitler’s speeches, says Beisel, were “filled with images of things collapsing, of “internal disruption,” “isolation,” “disintegration” and “sacrifice.”¹⁷⁵ He overruled his military in launching a suicidal assault against the Soviets, saying they would “collapse within a month” and surrender, so that winter supplies were not even given to the troops.¹⁷⁶ Grandiosity had overcome reality; powerful dopamine infusions of their basal ganglia made them feel “high,” extraordinarily powerful. Hitler told German officers that invading Russia “would be like a child’s game in a sandbox”¹⁷⁷ although in fact Soviet tanks, artillery pieces and aircraft were at least three times as numerous as German.¹⁷⁸ As one historian put it: “Because Hitler’s strategic ends were infinitely expansive, no military doctrine could keep up with his policy in the end.” The leading historian on Hitler, Ian Kershaw, simply called Hitler’s decision to attack so many powerful nations “sheer madness... a death-wish for himself and his nation.”¹⁷⁹ Hitler had declared war on the U.S., Britain and the Soviet Union, whose combined productive ability was six to ten times that of Germany.¹⁸⁰ Germans were simply re-enacting their embedded childhood feelings that they deserved being liquidated because they were “bad.”

They were fully in their war trance, possessed by their inner childhood alters, solving their childhood despairs, their fears of dying, by *choosing to die*. Hitler was their tribal shaman; he would cure the inner despair of Germans by exorcising it through suicidal blood sacrifices. War was chosen by Germans as a massive suicidal ritual that would quiet their explosive inner voices.¹⁸¹

Hitler's gratuitous declaration of war against the U.S. for no reason after Pearl Harbor was particularly suicidal. Before he invaded Poland, he gave orders that all the Germans who were inmates of mental hospitals should be exterminated.¹⁸² His speeches during the war contained more suicidal imagery: "Either we will be the master of Europe, or we will experience a complete liquidation and extermination."¹⁸³ When the end came, Hitler ordered Germany destroyed completely, ordering "it must disappear!" When German women and children sought refuge in Berlin subways, he ordered them flooded.¹⁸⁴ Finally, the German people in April 1945 continued to carry out the suicidal intent of the war: "As the war wound down, a generalized suicidal mania rippled across Germany. Hundreds of thousands were gripped with thoughts and talk of suicide as tens of thousands killed themselves in perhaps the single largest mass suicide in history."¹⁸⁵

FOOTNOTES:

¹ Lloyd deMause, *The Emotional Life of Nations*. New York: Karnac, 2002, p. 183; John Mueller, *The Remnants of War*. Ithaca: Cornell University Press, 2004, p. 54.

² James Waller, *Becoming Evil: How Ordinary People Commit Genocide and Mass Killing*. Oxford: Oxford University Press, 2002, p. 64; Robert Gellately, Ed., *The Nuremberg Interviews*. New York: Vintage Books, 2004, p. xxvii.

³ Lloyd deMause, *The Emotional Life of Nations*, p. 411.

⁴ Regina Schulte, "Infanticide in Rural Bavaria in the Nineteenth Century." In Hans Medick and David Warren Sabean, Eds., *Interest and Emotion: Essays on the Study of Family and Kinship*. Cambridge: Cambridge University Press, 1984, p. 89.

⁵ Ann Taylor Allen, *Feminism and Motherhood in Germany*. New Brunswick: Rutgers University Press, 1991, p. 177.

⁶ Aurel Ende, "Battering and Neglect: Children In Germany, 1860-1978." *The Journal of Psychohistory* 7(1980): 252.

⁷ Lloyd deMause, *The Emotional Life of Nations*, p. 188.

⁸ Aurel Ende, "Battering and Neglect," p. 253.

⁹ Lloyd deMause, *The Emotional Life of Nations*, p. 202.

¹⁰ Arno Gruen, "The Hitler Myth." *The Journal of Psychohistory* 29(2002): 319.

¹¹ Robert Jay Lifton, *The Nazi Doctors: Medical Killing and the Psychology of Genocide*. New York: Basic Books, 1986.

¹² Donald Kagan, *On the Origins of War and the Preservation of Peace*. New York: Doubleday, 1995, p. 337.

¹³ Stephen Van Evera, *Causes of War: Power and the Roots of Conflict*. Ithaca: Cornell University Press, 1999, p. 77.

¹⁴ Stanley Rosenman, "The Blood Libel: A Study in Dehumanization, Torture, and Immolation." *The Journal of Psychohistory* 30(2002): 79.

¹⁵ Lloyd deMause, *Foundations of Psychohistory*, New York: Creative Roots, 1982, pp. 117-123; Lloyd deMause, *The Emotional Life of Nations*, p. 189.

¹⁶ Louis Adamic, *Cradle of Life: The Story of One Man's Beginnings*. New York: Harper, 1936, pp. 45, 48.

¹⁷ Aurel Ende, "The Psychohistorian's Childhood And The History of Childhood." *The Journal of Psychohistory* 9(1981):175.

¹⁸ Ibid, p. 174.

¹⁹ Raffael Scheck, "Childhood in German Autobiographical Writings, 1740-1820." *The Journal of Psychohistory* 15(1987): 403.

²⁰ John Knodel and Etienne Van de Walle, "Breast Feeding, Fertility and Infant Mortality: An Analysis of Some Early German Data." *Population Studies* 21(1967): 120.

²¹ Goetz Aly and Susanne Heim, *Architects of Annihilation: Auschwitz and the Logic of Destruction*. Princeton: Princeton University Press, 2002, p. 234.

²² Henry Mayhew, *German Life and Manners as Seen in Saxony at the Present Day*. London: William H. Allen, 1864, p. 490.

²³ Alan Dundes, "Life is Like a Chicken Coop Ladder: A Study of German National Character Through Folklore." *The Journal of Psychoanalytic Anthropology* 4(1981): 325.

²⁴ Sigrid Chamberlain, "The Nurture and Care of the Future Master Race." *The Journal of Psychohistory* 31(2004): 378.

²⁵ James M. Glass, "Life Unworthy of Life": Racial Phobia and Mass Murder in Hitler's Germany. New York: Basic Books, 1997, p. 8.

²⁶ Richard A. Koenigsberg, *Hitler's Ideology: A Study in Psychoanalytic Sociology*. New York: The Library of Social Science, 1975, pp. 6, 19, 24.

²⁷ Ibid., p. 61.

²⁸ Lloyd deMause, "The Childhood Origins of the Holocaust." *The Journal of Psychohistory* 33(2005): 217-218.

²⁹ Ibid., p. 218.

³⁰ George Victor, *Hitler: The Pathology of Evil*. Washington: Brassey's, 1998, p. 123.

³¹ James M. Glass, "Life Unworthy of Life," p. 24.

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³³ David Beisel, "Europe's Killing Frenzy." *The Journal of Psychohistory* 25(1997): 207.

³⁴ Robert Jay Lifton, *The Nazi Doctors*, p. 183.

³⁵ Goetz Aly and Susanne Heim, *Architects of Annihilation*, p. 6.

³⁶ Lloyd deMause, *The Emotional Life of Nations*, p. 191.

³⁷ Lloyd deMause, "Schreber and the History of Childhood." *The Journal of Psychohistory* 15(1987): 427; Katharina Ritschky, *Deutsche Kinder-Chronik*. Koeln: Kiepenheuer & Witsch, 1983, p. 16.

³⁸ David R. Beisel, *The Suicidal Embrace: Hitler, the Allies, and the Origins of the Second World War*. Nyack: Circumstantial Productions, 2003, p. 138.

³⁹ Robert Gellately, *Lenin, Stalin, and Hitler: The Age of Social Catastrophe*. New York: Alfred A. Knopf, 2007, p. 561.

⁴⁰ Thomas Lewis, et al, *A General Theory of Love*. New York: Vintage Books, 2000, p. 88; F. Lamprecht et al, "Rat Fighting Behavior." *Brain Research* 525(1990): 285-293.

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- ⁴⁸ Mary Jo Maynes, "Adolescent Sexuality and Social Identity in French and German Lower-Class Autobiography." *Journal of Family History* 17(1992): 407; Regina Schulte, "Infanticide in Rural Bavaria," p. 85.
- ⁴⁹ Fritz Stern, *The Politics of Cultural Despair: A Study in the Rise of the Germanic Ideology*. Berkeley: University of California Press, 1961, p. 5.
- ⁵⁰ Lloyd deMause, *The Emotional Life of Nations*, pp. 195-196; Sigrid Chamberlain, "The Nurture and Care of the Future Master Race," p. 368; Aurel Ende, "Battering and Neglect," p. 259; Peter Petschauer, "Children of Afers, or 'Evolution of Childhood' Revisited." *The Journal of Psychohistory* 1(1985): 138.
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- ⁵³ Morton Schatzman, "Paranoia or Persecution: The Case of Schreber." *History of Childhood Quarterly: The Journal of Psychohistory* 1(1973): 75.
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- ⁵⁵ Raffael Scheck, "Childhood in German Autobiographical Writings, 1740-1820," p. 304.
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- ⁶⁹ Michio Kitahara, "Childhood in Japanese Culture." *The Journal of Psychohistory* 17(1989): 44.
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Chapter 7: Child Abuse, Homicide, and Raids in Tribes

Chapter 7

Child Abuse, Homicide and Raids in Tribes

Each generation of parents commits atrocities against their children which by God's decree remain invisible to the rest of the world.

– John Updike

The next four chapters will describe the slow, uneven evolution of childrearing from the fearful insecure attachments of tribes to the more loving secure attachments of modern fully democratic nations. These historical improvements in childrearing will be shown to decrease the implantation in children of delusional violent alters and increase the achievement of the real self and thereby reduce the amount of homicide, raids and wars.

I discovered evidence of the dependence of historical cultural evolution upon increasingly secure attachments of children four decades ago in my book *The History of Childhood* and have devoted my life since then in seven books and over a hundred scholarly articles to documenting how this psychogenesis took place. I have also published hundreds of additional articles by fellow scholars in my two scholarly journals, *The Journal of Psychohistory* and *The Journal of Psychoanalytic Anthropology* in the past 36 years documenting childhood and personality evolution in other times and cultures. That psychogenic parenting evolution rather than genetic evolution is the central source of historical change is a brand new theory, replacing theories that claim that “survival of the fittest” (the most aggressive) is what determines which groups survive and claiming instead that “survival of the most cooperative” (the most secure, the most attached) is what actually

counts historically, and that those who had the most loving caretaking as children became the most cooperative and culturally evolved as adults.²

IDEALIZATION BY ANTHROPOLOGISTS OF TRIBAL CHILDREARING

Anthropologists have written extensively about childhood in tribal cultures. Typical of their conclusions is Rohner's, commenting from his cross-cultural review of parenting from the Human Relations Area Files that tribal mothers were "warm and nurturant toward their children" and that "the more complex a socio-cultural system is, the less warm parents in general tend to be."³ Their evidence for this is mainly based on the continuous skin contact between nursing mothers and infants, even when the nursing was forced because of maternal need for erotic stimulation and was accompanied by constant genital manipulation of the infant by the mother. The masturbation by mothers of their children, Korbin found in her large cross-cultural sample of tribes, is widespread, but, as was mentioned previously, she concludes sex with children is not abusive because the society itself doesn't call it abuse, saying "children's genitals being fondled does not constitute 'abuse' if in that society the behavior was not proscribed."⁴ Maternal incest is what is behind the cross-cultural finding by anthropologists that "where the mother sleeps closer to the baby than to the father and uses the baby as a substitute spouse, there is more homicide and a higher frequency of war."⁵ After all, another cross-cultural study of adult-child sexual relations finds, experts believe that there is "no reason to believe that sexual contact between an adult and child is inherently wrong or harmful."⁶ Such "experts" as, for instance, Kinsey and Pomeroy, who claimed that "incest between adults and younger children can be satisfying and enriching."⁷ Or as all the anthropological books on cross-cultural childrearing that say "although mothers masturbating children is widespread [it] does not constitute 'abuse' if in that society the behavior was not proscribed."⁸ The anthropologists report routine "incessant fondling of infants, masturbation by mothers kissing the boy's penis, women passing baby boys back and forth over their heads, taking turns sucking the penis, lying on sons in the male position and freely masturbating them at night," practices they call "nurturant."⁹

Idealization of other cultures is the rule in anthropology, we found in publishing *The Journal of Psychoanalytic Anthropology*, by leaving out crucial details—as did Margaret Mead in her portrayal of the ubiquitous raping gangs of Samoa as an example of "sexual freedom" that we should emulate.¹⁰ As I discovered when I took classes with Mead at Columbia University, she routinely idealizes tribal childhood as "spoiled and pampered."¹¹ Most anthropologists do not just idealize childrearing, they baldly state without evidence that tribal mothers are "rarely abusive," as when they say that children who are forced to eat every second sibling "are the favored ones who started life with no oral trauma," and that eating one's siblings believed to be demons "doesn't seem to have affected their personality development."¹² Dozens more statements as bizarre as this are analyzed in the forty issues of my *Journal of Psychoanalytic Anthropology*.

MURDER, RAPE AND TORTURE OF NEW GUINEA CHILDREN

Because our task in this chapter is to determine what childhood and war were like in early historical tribes—which of course have left no records other than those archeologists have uncovered—we will concentrate on more recent observations of tribal cultures before they were much affected by contact with the West. We will therefore begin by discussing childhood in New Guinean, Australian aboriginal and African tribal cultures that were among the last to be explored and changed by Western cultures.

Infanticide rates were enormous in New Guinea, with the first missionaries estimating that two-thirds of the children were murdered by their parents.¹³ As in other tribal cultures, abstinence and abortion were well known, but infanticide was mainly what was the practice,¹⁴ so growing children were routinely traumatized while they watched their mothers strangle or otherwise murder their siblings. Margaret Mead said of her tribe "they are always throwing away infants here"¹⁵ and not because of lack of resources to feed them. When tribal mothers were asked why they killed their infants, they stated it was because they were "demon children," because "children are too much trouble," because "it was a girl and must be killed," or "because her husband would go to another woman" for sex if she had to nurse the infant.¹⁶ Children watched their mothers bury their siblings live, eat them, or toss them to sows to devour—or else they would force the grown-up children to help them kill their siblings or even sometimes make them kill live infants purchased for murdering from other tribes.¹⁷ Mothers who ate their children are described as "overcome by frightful hunger for baby meat"—again, not because of lack of food, but because of an inner need to re-incorporate infants after losing them at birth. New Guinea infanticide rates are similar to the 50 percent rates estimated for small-scale societies around the world today.¹⁸ Some tribes kill so many newborn that they regularly have to buy children from neighboring tribes so their tribe won't disappear.¹⁹ Differential infanticide (killing more girl babies) is the rule in tribes all the way back to the child sacrifice of infants to Beast-Goddesses that took place in Paleolithic caves, Jericho and Stonehenge.²⁰ The children who watched their mothers killing or eating babies "suddenly avoided their parents, shrieked in their presence, or expressed unusual fear of them... recounting dreams about animal-man beings with the faces of parents smeared with blood."²¹ The fears and dreams get stored in their inner alters as time bombs to be exploded later in life.

Females in New Guinea are treated brutally. Since they are routinely viewed as secretly being witches "who can kill simply by staring at a person"²² (Killer Mother alters), they are often killed simply because they are imagined to have poisoned people.²³ Mothers in New Guinea are horribly abused as girls, being routinely raped by fathers, brothers, visitors, peers,

gangs. When they become wives they are treated brutally by men and have suicide rates as high as 25 percent. Mothers are therefore post-partum depressed, and they use their children for sexual stimulation—repeating their own abuse—and then abandoning them emotionally, so they vary between masturbating them and hanging them up in a bag on a tree all day long. Since the men routinely beat up their wives, there is no evidence of spousal intimate love, so mothers are continuously in despair; if they are not forcibly breast-feeding their babies or masturbating them, sucking on their penises,²⁴ the baby is useless to them as erotic objects and not fed regularly. Small children are routinely allowed to play with sharp knives and burning objects without adults paying any attention to them.²⁵ Mothers hate themselves and consider themselves “bad” for having been raped as young girls²⁶ and for having to endure loveless polygamous marriages. Maternal “mirroring” is lacking, so children do not become secure with others and do not develop an independent self.²⁷ Children even recently are 90 percent malnourished in New Guinea, studies show, even when food is plentiful, because mothers only feed them a couple of times a day, and they die from starvation while the mothers are puzzled what is wrong with them.²⁸ The mothers’ force-feeding during erotic nursing “becomes a battle in which the mother clutches the child, shaking it up and down with the nipple forced into its mouth until it must either suck or choke,” but when not used as an erotic object, they are badly neglected, often “thrown away,” so that abandonment rates run as high as 75 percent as they are sent out for adoption or fosterage.²⁹ When not hung on a tree in a bag or basket, the toddler is “discouraged from walking and not allowed to crawl, [forced to] sit still for hours and make queer noises.”³⁰ All this overstimulation plus abandonment produces extremely insecurely attached children in the infanticidal mode of childrearing who are schizoid personalities with dissociated alters embedded in their amygdalan networks to “carry” the pain of their abuse.³¹ Schizoid personalities—with their animistic delusional magical thinking processes—are the results of parents who simply are incapable of loving. As Masterson concludes: “The Schizoid child feels there is no pathway to the parents. [They live in] social isolation [with] an impossibility of an intimate relationship.”³² They have no inner Good Mother, so their inner attacking Mother is experienced as a deadly voice inside: “Feeling alone is feeling afraid of death.”³³ Masterson calls schizoid patients “safety sensitive because of their twin fears of being controlled and of being hopelessly isolated.”³⁴ In tribal families, there is no hope for forgiveness, only “eat Mommy or be eaten by her.” Yakut shamans hallucinate schizoid self-sacrifice to “a Bird-of-Prey-Mother, which is like a great bird with an iron beak, hooked claws and a long tail [who] cuts its body into bits and devours it.”³⁵ Tribal schizoids then switch into dissociated alter trances and repeat their fears in spirit possession rituals.³⁶

New Guinea mothers constantly “rub the penes of their infant sons [and] the little boys... have erections” while they sleep naked together at night. One boy described to Poole how whenever his mother was depressed or angry she often “pulled, pinched, rubbed, or flicked a fingernail against his penis” until he cried, afraid it might break off. “It hurts inside,” he said. “It bleeds in there and hurts when I pee... Mother not like my penis, wants to cut it off.”³⁷ Males also masturbated and sucked children’s genitals, both sexes, using the child as a maternal breast as all pedophiles do.³⁸ Mothers also masturbate and kiss the vagina of baby girls.³⁹ Malinowski reports watching the widespread sucking of genitals and intercourse between children in Melanesia, encouraged by parents, so that most girls are raped by the time they are seven years old.⁴⁰ New Guinea fathers rarely care for their little children, but when they do they mainly fondle their genitals, using the child as a breast-object “because they say they get sexually aroused when they watch them nurse.”⁴¹ Families in preliterate cultures usually have separate spaces for males “in which the husband and wife live with their respective mothers and at night the man ‘visits’ his wife in her house.”⁴² Physical contact with wives is avoided, and separate sleeping areas are maintained by husbands.⁴³ A gynarchy composed of the grandmother, mother and other females, brings up the children, so the boys have little contact with males in their early years and are thoroughly ambiguous about their gender. Archeologists have even determined that “there were no Neanderthal families to begin with since women and children lived in separate areas from the males in caves.⁴⁴ This arrangement was practiced historically from tribal cultures into early states; even in antiquity, “the women’s apartments [were] separated from the men’s quarters by a bolted door... [ancient] Greek couples do not eat together.”⁴⁵

New Guinea mothers are so violent while using their children sexually that the children regularly blame themselves as they are hurt by them:

t penis, tight, tight... Hurt, hurt, inside. Cry, she not listen... Mother not like my penis, wants to cut it off... [Wounds himself with a sharp stick.] ... Now it hurts
Look, blood. Feels good... Good to be a girl, no penis.

Because of the constant brutal abuse, all schizoid tribal personalities are so insecurely attached they are extremely uncertain about their genders, and most of their adult lives replay the early gender anxieties produced by their parental incest/rejection experiences. New Guinea boys begin this replaying of embedded alters at seven, when men conduct fellatio on them, forcing their penises into the boys’ mouths and anuses the same way their mothers earlier used them both in incest and forced

feeding. This oral rape begins by blaming mothers as “evil defilers” of the boys who have “polluted and weakened their sons” with their poisonous menstrual blood. This supposed pollution is countered by forcing the boys to suck the semen of men daily for years, saying, “It’s the same as your mother’s breast milk” but it will “make you a STRONG man” and will prevent them from growing into females.⁴⁶ That raping boys orally can “make them hard” and “prevent them from being soft” may seem bizarre, but believed in wholeheartedly nonetheless.

Anthropologists sometimes state without evidence that the continuous oral rape by men of boys in New Guinea is “enthusiastically enjoyed” by the boys, who are “eager to suck” men’s penises, and that it has “a positive effect on the boy’s development.”⁴⁷ The boys are also bled profusely by men by thrusting sharp leaves back and forth in their nostrils to remove the polluted mother-blood inside them, sometimes even subincising the penis, cutting it until it splits open, calling the cut a “boy’s vagina,” and having intercourse in it.⁴⁸ Anthropologists describing this endless fellatio and genital mutilation of boys do not call it rape, stating instead that “the great majority of Sambia boys regularly engage in fellatio for years [because thereby they] learn how to be men, how to protect themselves from dangers of pollution.”⁴⁹ Both men and women regularly fondle and mouth little boys’ penises.⁵⁰ Girls, too, are routinely raped and often have their vaginas mutilated in tribal cultures—again because of extreme gender uncertainties, saying their clitoris must be removed because otherwise it would grow to be a foot long and they could then dominate men—plus it helps prevent girls from being “too sexual.”⁵¹ Older children routinely gang rape younger boys and girls, a practice reported by anthropologists with some neutral phrase like “they are typically initiated into intercourse by older and more experienced child,” a practice termed by one anthropologist as “healthy” because it gives the child “multiple experiences of sexual pleasure.”⁵²

The inner alters embedded by all these extremely traumatic childrearing practices are called spirits or demons, and are the central focus of tribal cultural life. Children’s alters are usually called *finiik*, and they are said to “temporarily depart from the body to wander abroad... during trances, and children regularly tell how their witch alters possess their bodies and make them do things.”⁵³ New Guinea natives can be warm and friendly and then suddenly switch into their alters and kill you because they think you are bewitching them.⁵⁴ Trance possessions by alter spirits are found in all tribal cultures, in shamans, in witches and in others in the group during possession rituals as groups feel “power surges” and go out to conduct their killing raids.⁵⁵ Drawings of alter-possessed shamans have been found on the walls of Ice Age “maternal caves.”⁵⁶

The neurophysiology of possession trances have been well studied as “altered states of consciousness” that are entered into by various “driving” techniques that produce the hyperactivity, convulsive tremors and grandiose states that dominate those who are in a slow-wave electroencephalogram trance, insensible to pain, united with their spirit alters.⁵⁷ Shamans are full-blown multiple personalities, *becoming* their alters, not just hearing them as internal voices. Their violent alters are those of the Killer Mother. Before raids, New Guinea shamans hallucinate that they are embedded with maternal spirits, and they call their war drums “the voice of their ancestor mother.”⁵⁸

Boys in New Guinea are taught to always dominate rather than submit, and to beat up girls—adults urging them to take a branch and “stick it up her vagina.” To restore their masculinities, boys are encouraged to “sit facing each other, exchange endless sexual or personal insults” and then fight each other.⁵⁹ Homicide rates are from sixty to a hundred times higher in tribal cultures than the current U.S. rate; one careful study of the Gebusi found 60 percent of all males admitted to having committed one or more homicides, almost all because they became sorcerers.⁶⁰ All women are believed to be capable of becoming witches who can kill you by staring at you—delusional Killer Mother she-demons—so wife beating is nearly universal, female suicide rates are enormous (up to 25 percent of women’s deaths), gang rape of girls is practiced daily, and the torture and execution of women suspected of being witches who poison men is common. All this extreme misogyny is hardly an atmosphere that encourages maternal love and investment in the care of the next generation, so little improvement in childrearing and little evolution of personalities has been seen for thousands of years. Cultural evolution is ultimately psychogenic, not genetic—occurring as an increase in parent-child attachment, not as “the survival of the fittest.”

INTERPERSONAL VIOLENCE AND RAIDS IN NEW GUINEA

Since most infants were killed at birth and over half of male adults committed homicide, it is not surprising that deaths in raids, their version of wars, have been said to be minimal. Until recently, anthropologists promulgated the myth of the “peaceful savage,” until Keeley, LeBlanc and others actually demonstrated by voluminous evidence that both tribal societies today and early historical societies killed 10 to 30 times the proportion of people as even the most violent states in recent times. The archeological record is rich with evidence like the studies of Mesolithic hunter-gatherer burials that found over 40 percent of the men, women and children died violently.⁶¹ Plus Keeley found over 25 percent of adult males of unwesternized tribal societies died from raids, reaching over 60 percent for Amazonian tribes.⁶² Knauff estimated that murder accounted for the deaths of at least 35 percent of all New Guinea men and 29 percent of women. Despite anthropologists’ assertions that

tribal violence is “adaptive” and that raids were fought for “scarce resources,”⁶³ none of these deaths were over resources at all, all were solely emotional in origin, most of them being blamed on “sorcery” after imagining being insulted or humiliated.⁶⁴ In fact, as we have previously noted, death inflicted by violence from others is always caused by the previous implantation of murderous “time bombs” in child abuse, and has declined from over 80 percent to under 2 percent even in the most bellicose nations in recent centuries as childrearing has slowly evolved.⁶⁵ Homicide rates in New Guinea actually run sixty times the current U.S. rate.⁶⁶ They are caused by the same “collapse of self-esteem” that Gilligan says U.S. murderers experience, where they “imagine themselves to be humiliated and shamed” as they routinely were as children.⁶⁷

Tribal cultures are, as we have earlier said, also often mislabeled as “egalitarian.” What is being referred to is their deep lack of trust in each other, coming from terribly insecure childhood attachments, which produces such overwhelming fear of the group and of authorities that true chiefs cannot be found, only “Big Men” who may be more violent than others but who cannot be trusted and therefore are only mediators, not real leaders.⁶⁸ Even large tribes often find they cannot trust leaders or designate internal peacekeepers. Since in tribes “the mother is an eternal threat to self-individuation,” men do not securely attach to them and so also cannot bond to other men as their delegates, except in useless symbolic rituals where they cut their veins and smear their [maternal menstrual] blood on each other to form “blood brotherhoods.” In New Guinea, “they execute prominent individuals who overstep their prerogatives [and] Australian aborigines traditionally eliminated aggressive men who tried to dominate them.”⁶⁹ Even ownership was looked upon by tribes with disfavor: “Those who acquired too much were expected to either engage in gift-exchange or destroy their surplus in cleansing sacrificial ceremonies,”⁷⁰ so investment in new economic enterprises was missing.

Bloody raids are conducted in tribes by small groups when men fuse with their inner Killer Mother alters, who becomes the death-dealing witch-goddess of the raids, the warriors saying they are “charged with the powerful destructive energy of menstruating women.”⁷¹ They fuse with their warrior alters by “leaving their former self behind and becoming something entirely different... The change usually accomplished through ritual drumming, dancing, fasting and sexual abstinence... into a new warriorlike mode of being, denoted by special body paint, masks and headdresses.”⁷² Borguignon found nearly all tribes had trance induction rituals that reproduced early trauma and gave them the “high” of dopamine infusion that led to violence.⁷³ New Guinea war myths are often based on maternal infanticide themes, as when the Sambia myth says: “Numboolyu’s wife, Chenchi, killed her first male child [so] we now fight—war.”⁷⁴ Raids are rituals that establish masculinity for a time while being fused with the Killer Mother, as men go into their cult houses “like underneath the skirts of their mother,” replicate childbirth in rituals by male initiators called “mothers,” and go out to kill others in order to re-enact the killings and tortures of their childhoods.⁷⁵

Most tribes engage in extensive raids at least once every two years. New Guinea tribes sometimes have dozens of raids a year.⁷⁶ Raids since the Paleolithic have been seen as being conducted when possessed by “a mother-animal, the mistress of the dead, an old woman,” a Killer Mother alter.⁷⁷ When warriors went out on their purifying headhunting raids, they switched into their killing alters by a “special magic, which placed the fighters in a trance-like state of dissociation in which they became capable of extreme, indiscriminate violence [which] made them capable of killing even their own wives and children.”⁷⁸ Among the Hua, “it is feared that if a person fails to eat the corpse of his or her same-sex parent, that person will become stunted and weak.”⁷⁹ New Guinea men often conduct all-night rituals where they are possessed by “spirit women” who tell them which of the many witches that surround them they should now kill.⁸⁰ Warriors become fused with the powerful mother that masturbated them during menstruation; they then decorate themselves with menstrual blood-red paint so they can appropriate the fearful power of their Killer Mothers.⁸¹

Alters are often projected into the *heads* of the enemy, so head-hunting was endemic in New Guinea, “leading to endless intertribal feuds, and the slightest pretext is seized upon to begin a war to obtain the coveted trophies.”⁸² Chop off a head and you can capture the power of the Killer Mother. They believe they can restore their masculinity by eating the head or penis of an enemy “to absorb his strength.”⁸³ New Guinea sorcerers continuously call upon their tribes to slaughter others. Knauff found two-thirds of a sample of Gebusi men had committed homicide.⁸⁴ As Kelly puts it: “It is clear that homicide rates are considerably higher in simple foraging societies than in some sedentary agricultural societies with more developed forms of sociopolitical organization.”⁸⁵ In New Guinea, imaginary humiliations and magical sorcery attacks make immediate retribution necessary: “The assailants spring on their victim from ambush, brutally overpower him, jab poisons directly into his body, and sometimes twist or rip out organs.”⁸⁶ Fathers help their small boys headhunt by holding his spear hand so he can kill and decapitate some acquaintance or relative.⁸⁷ Little attempt is made to rationalize the homicides. “An angry man may attack or even kill another who is in no way related to the object or cause of his rage. This is true not only of violence against outsiders, but of violence within the village.”⁸⁸

Murderous raids are fought when “growth panic” becomes excessive, when new tasks such as building houses or expanding gardens threatens too much personal growth and after initiations when adolescents “grow up” and leave their mothers. As the Mae Enga tribe says: “When times are good, the men of the clan spoil for a fight.”⁸⁹ The men designate Big Men who find a rationalization for fighting (Faked Provocation Phase), and the warriors go out to meet their opponents with massed chanting, insults and challenges. When no other clan can be found to raid, they raid their own clansmen. That those killed are

Bad Selves is everywhere apparent. When tribal raiding parties meet women with babies, they usually kill only the male infants, that is, themselves.⁹⁰ Prisoners are rarely taken. The easiest raids are burning random houses and axing the families as they try to escape.⁹¹ Victims' heads and penises are taken as trophies, reincorporating their own "strong" body parts. Evidence of the defleshing and cannibalization of "enemies" goes back 750,000 years to the earliest tribes, and most tribes say they collect the skulls so they can absorb the fighting strength of their enemies.⁹² Indeed, "It is good to have enemies, because they are good to kill and eat."⁹³ Many warriors even take the name of the victim they eat.⁹⁴ Both sides often give gifts to the other side after the raids are over. When all the killing and victim-eating is finished, "the Big Men of each side make speeches... listing the dead [and] set the scene for future exchanges... The victors may profit only in terms of glory... they have no right to invade and occupy the losers' territory... everyone hurries home, satisfied that he has vindicated his honor."⁹⁵

MURDER, RAPE AND TORTURE OF AUSTRALIAN ABORIGINAL CHILDREN

The early infanticidal childrearing mode of Australian Aboriginals has been arguably the most abusive and neglectful of all tribal cultures. It is possible that the poor environment of the Australian desert is partially responsible for their lack of progress in childrearing, though New Guinea was nearly as stuck as they are in early infanticidal mode childrearing and they have had a far better environment than Australia. The origins of the very violent personalities of Aboriginals are, of course, in no way caused by genetic differences, only developmental. Thousands of Aboriginals have been removed from their parents and brought up by modern city parents and they turn out to have personalities indistinguishable from others in their adoptive families.

The custom of raping Aboriginal children, eating "every second child" and making the older children also eat them is termed "a quite favorable picture" by Roheim.⁹⁶ Mothers regularly forced their children to eat their newborn siblings "in the belief that the strength of the first child would be doubled by such a procedure."⁹⁷ Sometimes the fetus would be "pulled out by the head, roasted and eaten by the mother and the children" and sometimes "a big boy would be killed by the father by being beaten on the head" and given to the mother to eat.⁹⁸ Since most newborns in the Pacific area, from Hawaii to Tahiti, were murdered by their mothers,⁹⁹ and since their siblings were forced to participate in the killings, all adults had Killer Mother alters implanted in their amygdalan fear networks which they were compelled to reenact. Hippler says Australian children "attacked infants unceasingly" while "the mother rarely intervenes... Children's attacks become so common that one often hears adults saying 'Don't kill the baby.' But no one interferes and the child is increasingly made subject to violence and stress."¹⁰⁰ He also says "children are abused by their mother and others... routinely brutally... jerked roughly, slapped or shaken... verbally abusive using epithets such as 'you shit' [frightened by] a dangerous world full of demons, though in reality the real dangers are from his caretakers... children are terrified to leave the presence of their mothers."¹⁰¹ Fusion with the Killer Mother is guaranteed by all these practices, plus the mother's choking the infant with her milk during nursing, the constant masturbation by mother of her children's penis and vagina while she lies on top of them, twisting and pinching them as we saw was the practice in New Guinea.¹⁰²

The mutilation of young girls' vaginas is also practiced by the Aboriginals, "in which old men roll emu feathers with a loop of hair. This device is put into the vagina and then removed, pulling away a large part of the womb. The rest of the womb is then cut horizontally and vertically with a stone knife. When this wound is healed, the girl is then circumcised and made to have intercourse with many young men. The mix of blood and semen is collected and given to frail tribesmen as a fortifying elixir."¹⁰³ Again, the fusion with the Killer Mother's blood is imagined to increase the strength of the male who is uncertain of his masculinity. Males marry many wives and even rape their own daughters¹⁰⁴ in order to fortify their masculinity, and fathers often have "boy-wives" to absorb some of their maleness.¹⁰⁵ It is not surprising that with both boys and girls "almost their only, and certainly their supreme, game was coitus," particularly "licking the vagina of girls" to increase their strength.¹⁰⁶ Gang raping is constant among Aboriginals, as it is in all tribal cultures.¹⁰⁷ Roheim calls the constant rape of Aboriginal children "far more 'normal' than the sexuality of the European male" since "their repression of sexuality need not be as deep as it is among Europeans."¹⁰⁸

The initial ritual of Aboriginal boys is accomplished by throwing them into a trench called "The Old Woman" with a bull-roarer called "The Mother" (her womb), repeating their birth by going through a birth tunnel with an umbilical rope attached, being covered by "the menstrual blood that can cause you to die," and then sub-incising them with "a slit made on the underside of his penis" that is said to create a powerful vagina.¹⁰⁹ The men then have intercourse in the split on the underside of the penis, "like a split-open frankfurter."¹¹⁰ Equipped with a vagina and with the powerful blood of the "Old Serpent Woman" who roams the desert in search of people to eat, warriors go out to kill anyone they can find, living "in dread of enemies" who are Killer Mother serpents, creating Faked Provocations of some fancied wrongs that might justify the killing, either individually or in small groups. Many Australian tribes ate their dead enemies, including their neighbors, though "not for the sake of food."¹¹¹ Australian Aboriginals also "never neglect to massacre all strangers who fall into their power."¹¹² "Men, women and children are massacred indiscriminately."¹¹³ A majority of adult men are killed by homicide and over a quarter are killed in warfare.¹¹⁴ These patterns have not changed in millennia: "fighting scenes are extensively depicted in Aboriginal rock art dating back at least 10,000 years."¹¹⁵ When childrearing doesn't change, economies and cultures do not change.

INFANTICIDE, RAPE AND VIOLENCE IN AFRICAN TRIBES

When one turns on television news and hears that a quarter million people have died in Darfur, Africa as Muslim military gangs attacked the south, the motivation for this carnage is usually attributed to their Communist ideologies . . . until one learns that what they actually did was chop off the penises of little boys and rape little girls, hardly the stated goal of materialist Communism.¹¹⁶ But if one knows that Darfur boys are routinely genitally mutilated and little girls both genitally mutilated and raped, as most Africans were,¹¹⁷ the motivation for the violence becomes more obviously a re-infliction of childhood traumas upon others. The mutilation of boys is “a practice that serves as a core rite of passage for young men,” sometimes removing all the skin from the penis, the chopping off of girls’ genitals is practiced upon “ninety percent of all women in Darfur,” and the rape of girls is common in Africa.¹¹⁸

The core of these abuses lies in the widespread African practice of mutilating the genitals of African girls, a sadistic sexual assault that is said to be sexually arousing to those who attend the ceremony.¹¹⁹ Mothers, not men, insist on chopping off their daughters’ genitals, producing “horrendous pain, massive bleeding and raging infection.”¹²⁰ It currently is found in 28 African countries, affecting about 130 million women—in 89 percent of Sudanese women and in 97 percent of uneducated Egyptian families and 66 percent of Egyptian educated families.¹²¹ It began historically thousands of years ago before the nations became Muslim, so it is not caused by Islamic beliefs. “Girls tremble as they hear about the experiences of other girls... first there is fear, and then the appalling memory of the experience. Some girls live with a phobia that one or the other parent will kill them.”¹²² Also, most African tribal mothers still kill at least one of their children, sometimes as a child sacrifice to the gods.¹²³

Most African tribes practice all the abusive and neglectful childrearing practices described above for New Guinea and Australian families. Infanticide of course is a routine practice in African tribes, as in tribal cultures around the world, with more girls than boys killed at birth.¹²⁴ Even when food is easily available, African mothers are often described as giving them “a large share of cuffs and kicks, and not over-much food.”¹²⁵ Overworked mothers rarely talk to or look at or praise or play with their children, hanging them as infants on trees. Girls are married off in their early teens to older men chosen by their parents, most mothers beat and cane their children from infancy, frighten them with dangerous spirits, abandon them because they believe them to be witches, and so on.¹²⁶ Boys, too, are commonly raped by older men in much of Africa, both orally and anally—even boy wives are known—and fathers sell their boys to men for sex or to boy brothels.¹²⁷ Boys are taught to hate their enemies, and because they are ambivalent about their masculinity to prepare for a life of fighting (anthropologists who report “peaceful” tribes like the San Bushmen have been disproven).¹²⁸ In fact, many African tribes have been measured to have fifty times the homicide rate as modern nations, with the majority of males admitting to committing at least one homicide.¹²⁹ As the !Kung explain it, they often go into alternate states (alters) when “the *n/um* lifts you in your belly and makes you tremble... you experience death, you give up who you are... you are reborn... the boy becomes a man, the man a hero.” and they go out and find someone to kill.¹³⁰ Before violent outbursts, Africans are often possessed by their inner spirit selves, “indulging in filthy language and seized by a fit of rage punctuated by convulsions.”¹³¹ They feel they have lost their soul [*arutam*], and go out to kill others in raids to recover their soul—believing “if they fail to kill someone they would not be entitled to obtain new *arutam* souls and would die within weeks.”¹³² Their leader, often a full Chief, is seen as a super-powerful Killing Mother with whom to fuse.¹³³ Raids are for the purpose of killing and “securing as many human heads as possible” (among headhunters like the Jivaro), but “no case could be found of war being pursued to seize territory.”¹³⁴ Throughout African history, slavery was rife, and “three men could not be sent on a journey together for fear two of them may combine and sell the third... [in some tribes] any man falling into their hands is killed and eaten.”¹³⁵ With the development of slavery, kingship and the early state, we move to the next chapter on “Child Abuse and War in Early States.”

FOOTNOTES:

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² Lloyd deMause, *The Emotional Life of Nations*. New York: Other Press, 2002, pp. 240-245.

³ Ronald P. Rohner, *They Love Me, They Love Me Not: A Worldwide Study of the Effects of Parental Acceptance and Rejection*. New Haven: HRAF Press, 1975, p. 157.

⁴ Jill E. Korbin, “Child Sexual Abuse: Implications from the Cross-Cultural Record.” In Nancy Sheper-Hughes, *Child Survival: Anthropological Perspectives on the Treatment and Maltreatment of Children*. Boston: D. Reidel Publishing Co., 1987, p. 251.

⁵ Lloyd deMause, *The Emotional Life of Nations*, p. 124.

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- ⁶ Claudia Konker, "Rethinking Child Sexual Abuse: An Anthropological Perspective." *American Journal of Orthopsychiatry* 62(1992): 148.
- ⁷ See evidence in Lloyd deMause, "The Universality of Incest." *The Journal of Psychohistory* 19(1991): 123-164.
- ⁸ Lloyd deMause, *The Emotional Life of Nations*, p. 263.
- ⁹ *Ibid.*, pp. 264-268.
- ¹⁰ Derek Freeman, *The Fateful Hoaxing of Margaret Mead: A Historical Analysis of her Samoan Research*. Boulder: Westview Press, 1999.
- ¹¹ Margaret Mead, "The Ethnography of Childhood." In Robert A. Levine and Rebecca S. New, Eds. *Anthropology and Child Development: A Cross-Cultural Reader*. Malden, Mass.: Blackwell Publishing, 2008, p. 23.
- ¹² Geza Roheim, *Psychoanalysis and Anthropology: Culture, Personality and the Unconscious*. New York: International Universities Press, 1950, pp. 150 and 60.
- ¹³ Lloyd deMause, *The Emotional Life of Nations*, pp. 258-260.
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- ¹⁵ Margaret Mead, *Letters From the Field, 1925-1975*. New York: Harper and Row, 2001, p. 132.
- ¹⁶ Lloyd deMause, *The Emotional Life of Nations*, pp. 259-260.
- ¹⁷ *Ibid.*; L. L. Langness, "Child Abuse and Cultural Values: The Case of New Guinea." In Jill E. Korbin, Ed., *Child Abuse and Neglect: Cross-Cultural Perspectives*. Berkeley: University of California Press, 1981, p. 15.
- ¹⁸ David Levinson, *Family Violence in Cross-Cultural Perspective*. Newbury Park: Sage Publications, 1989, p. 25.
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- ²⁰ Lloyd deMause, *Foundations of Psychohistory*. New York: Creative Roots, 1982, pp. 277, 299.
- ²¹ Fitz John Porter Poole, "Cannibal, Tricksters, and Witches: Anthropophagic Images Among Binim-Kuskusmin." In Paula Brown and Donald Tuzin, Eds., *The Ethnography of Cannibalism*. Washington, D.C.: Society for Psychological Anthropology, 1983, p. 13.
- ²² L. L. Langness, "Child Abuse and Cultural Values: The Case of New Guinea." In Jill E. Korbin, *Child Abuse and Neglect*, p. 28.
- ²³ Marie Reay, "The Magico-Religious Foundations of New Guinea Highlands Warfare." In Michele Stephen, Ed., *Sorcerer and Witch in Melanesia*. New Brunswick: Rutgers University Press, 1987, p. 144
- ²⁴ *Ibid.*
- ²⁵ John W. M. Whiting, *Becoming a Kwoma: Teaching and Learning in a New Guinea Tribe*. New Haven: Yale University Press, 1941, p. 25.
- ²⁶ See Steven Levenkron, *Stolen Tomorrows: Understanding and Treating Women's Childhood Sexual Abuse*. New York: W. Norton & Co., 2007.
- ²⁷ James F. Masterson, Ed. *The Personality Disorders Through the Lens of Attachment Theory...* Phoenix: Zeig, Tucker & Theisen, 2006, pp. 168-178.

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- ³¹ Harry Guntrip, *Schizoid Phenomena, Object-Relations and the Self*. Madison, CT: International Universities Press, 1968; James F. Masterson, *The Emerging Self: A Developmental, Self, and Object Relations Approach to the Treatment of the Closet Narcissistic Disorder of the Self*. New York: Brunner/Mazel, 1993, p. 41.
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- ³³ James F. Masterson, *The Emerging Self: A Developmental, Self, and Object Relations Approach to the Treatment of the Closet Narcissistic Disorder of the Self*. New York: Brunner/Mazel, 1993, p. 101.
- ³⁴ James F. Masterson, Ed., *The Personality Disorders*, p. 124.
- ³⁵ Mircea Eliade, *Shamanism: Archaic Techniques of Ecstasy*. Princeton: Princeton University Press, 1972, p. 36.
- ³⁶ Lloyd deMause, *The Emotional Life of Nations*, pp. 394-396.
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- ³⁹ Gillian Gillison, *Between Culture and Fantasy: A New Guinea Highlands Mythology*. Chicago: University of Chicago Press, 1993, p. 176.
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- ⁵¹ *Ibid.*, pp. 276, 308.
- ⁵² Ann Chowning, "Child Rearing and Socialization." In Ian Hogbin, *Anthropology in Papua New Guinea: Readings From The Encyclopedia of Papua and New Guinea*. Melbourne: Melbourne University Press, 1973, p. 76; Stanley N. Kurtz, "Polysexualization: A New Approach to Oedipus in the Trobriands." *Ethos* 19(1991): 70.
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- ⁵⁴ Lloyd deMause, *The Emotional Life of Nations*, p. 148.
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- ⁵⁹ L. L. Langness, "Child Abuse and Cultural Values: The Case of New Guinea." In Jill E. Korbin, Ed., *Child Abuse and Neglect*, p. 16.
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- ⁶² Lloyd deMause, *The Emotional Life of Nations*, p. 219.
- ⁶³ Jonathan Haas, *The Anthropology of War*. Cambridge: Cambridge University Press, 1990.
- ⁶⁴ Michael P. Ghiglieri, *The Dark Side of Man*. New York: Perseus Books, 2000, p. 140.
- ⁶⁵ Lloyd deMause, *The Emotional Life of Nations*, p. 221
- ⁶⁶ *Ibid.*, p. 222.
- ⁶⁷ James Gilligan, *Violence: Reflections on a National Epidemic*. New York: Vintage Books, 1996, p. 45.
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- ⁷⁷ Lloyd deMause, *The Emotional Life of Nations*, p. 252.
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Chapter 8: Infanticide, Child Rape and War in Early States

The progress accomplished when moving from tribes to early states based upon more complex non-kinship political systems—splendidly documented by Eli Sagan in his book *At the Dawn of Tyranny: The Origins of Individualism, Political Oppression, and the State*—was the result of improvements in childrearing that moved beyond the tribal abandoning childrearing mode described in the previous chapter to the more maternal domination-centered childrearing mode of antiquity. Mothers in early states became more trapped into limited areas in their homes with other females (the *gynarchy*) and fathers had little to do with their families. As historians have concluded: “In antiquity, women lived shut away. They rarely showed themselves in public [but] stayed in apartments men did not enter; they rarely ate with their husbands... They never spent their days together.”² Xenophon reports that the women and children were “separated from the men’s quarters by a bolted door,”³ where the men “dined and entertained male guests,” especially the young boys they used in sexual intercourse in preference to their wives. Thus Herodotus could admit that “a boy is not seen by his father before he is five years old, but lives with the women.”⁴ It was mainly the women of the gynarchy in every early state who determined the child’s personality through infanticide, incest, torture and domination, so early families are termed by historians as *matrifamilies*: “The family in Egypt was matriarchal. The most important person in the family was not the father, but the mother. The Egyptian wife was called the ‘Ruler of the House.’”⁵ Right up to the Reformation it was common that “a boy until seventeen should sleep in the same bed as his mother,”⁶ so that maternal incest was common.

The result of this new family arrangement was that mothers, grandmothers and aunts became all-powerful in the family, taking out their own enormous frustrations and abandonments by their husbands and their huge responsibilities for feeding and clothing their families by routinely killing their newborn, dominating them and calling them “sinful, greedy beasts” for needing them,⁷ tying them up in tight swaddling bands, battering and torturing them, handing them over to cruel nurses and adoptive parents for daily care, and giving them to neighboring men and teachers to rape. It is therefore not surprising to discover that after living millions of years under tribal kinships these earliest states could only begin to organize their political systems by repeating their dominating, sadistic childrearing practices, whereby sovereigns were all-powerful delegates of Killer Goddesses, often practicing ritual human sacrifice of children, as of the infants sacrificed to goddesses in megalithic temples. The “wandering spirits” of tribal inner voice alters became organized into the sadistic gods of sacrificial states, and people owed their allegiance beyond kinship ties to rulers and priests in central cities where the Killer Mother goddess ritually slaughtered and ate people to energize herself.⁸ The result was an early state that devoted most of its energies to sacrificial wars whose purpose is not just to kill others but also to destroy one’s own warriors and resources in endless suicidal battles. Borrowing from James Masterson’s list of borderline personalities,⁹ I have described the psychoclass of antiquity as “a narcissistic personality, warding off their sense of an empty self by fusing with the harsh attacking parent inner alter and forming a grandiose self that is exploitative, distrustful, ruthless and lacking in empathy, preoccupied with fantasies of power needed to defend against their weak sense of self.”¹⁰

ROUTINE INFANTICIDE AND CHILD SACRIFICE IN EARLY STATES

Clinical studies of violent mothers show the reason mothers are sadistic toward their children is that they have internalized their own mothers, and fear that the very act of having a child is “the most forbidden act of self-realization, the ultimate and least pardonable offense,” bringing with it inevitable fears of maternal retribution.¹¹ Infanticidal mothers fear punishment by their own mothers for daring to have a baby, so “to save herself she must disown motherhood by destroying the child.”¹² Mothers in antiquity continuously hallucinated female demons (Lamia, Gorgo, Striga, Empusa) who were inner maternal alters that were “so jealous of their having babies that they sucked out their blood... So fearful were they of these inner Killer Mothers that they would wear amulets to protect them from Lilith, the child killer, and would write on the wall of the birth room: ‘Out Lilith!’”¹³ Often first-born babies were routinely sacrificed to the avenging goddess. Hippocrates said that Greeks often experienced “convulsions, fears, terrors and delusions” and physicians were expected to treat the possessions and hallucinations of their dissociated personalities.¹⁴ People in antiquity regularly talked to their inner alternate personalities, which were given names like *psyche*, *thumos*, *menos*, *kardia*, *fradie*, *etor*, *noos*, *ate*, and so on. Medea says she did not kill her children, her *thumos* forced her to kill them.¹⁵ Dragon Mothers are worshipped by all early states—from Lilith, Nin-Tu, Hecate and Ishtar to Moira, Shiva, Gorgon and Erinyes. They were called “Terrible Mothers” by their worshippers, and were seen as cruel, jealous and unjust: “her glance brings death, her will is supreme.”¹⁶ Even early Hebrews worshipped a mother goddess, Asherah, who, along with Lilith, “roamed the world in search of children to eat, rape, and kill.”¹⁷ Statues of bloodthirsty goddesses were set up in ziggurats and temples all over the world, fed, talked to and heard to speak their sacrificial demands. Often women would become so possessed by their Killer Mother alters that, as Euripides describes them during Dionysian rituals, “Breasts swollen with milk, new mothers clawed calves to pieces with bare hands, snatched children from their homes” and killed them.¹⁸

Girls were killed in far greater numbers than boys in early states, carrying out the instructions of Hilarion to his wife: “If it is a boy let it live; if it is a girl, cast it out.”¹⁹ The result is that males often outnumbered females by over four to one in census figures from Greece and Rome to India and China; of the 600 families on Delphic inscriptions, just one percent reared two daughters.²⁰ The cause is not economic. As Poseidippos stated, “Even a rich man always exposes a daughter.” As one visitor to Hawaii reported, “there probably wasn’t a single mother who didn’t throw at least one of her children to the sharks, and wealthy royal families killed more than anyone.”²¹ If early societies wanted to reduce the number of children for economic reasons they would not have routinely forced girls to get married at

age 12 and have lots of children. Early prophylactic devices made of various materials were actually available, but little used.²³ What was lacking in early states wasn't contraception devices, but parental love.

Most children in antiquity would therefore have watched their mothers drown, suffocate and stab their siblings to death.²³ Mothers often simply gave birth to their babies in the privy, smashed their heads in and treated the birth as an evacuation. Romans reported watching hundreds of mothers throwing their newborn into the Tiber every morning. So many infants were killed that even though mothers had eight or more babies the populations of antiquity regularly decreased. It is not surprising that the children who survived implanted terrifying Killer Mother alters in their amygdalan fear centers and then acted them out as adults in human sacrifice and war. Children playing in dung heaps, rivers and cess trenches would find hundreds of dead babies, "a prey for birds, food for wild beasts to rend" (Euripides).²⁴ Those few exposed children who were rescued were raised as slaves or prostitutes. Physicians wrote works like Soranus's "How to Recognize the Newborn that is Worth Rearing."²⁵ So many children were killed by their parents in early Greece and Rome that people were afraid their populations were declining, and passed laws limiting the infanticide of children of citizens, which, however, were rarely enforced. As Tertullian told Romans, "Although you are forbidden by the laws to slay new-born infants, it so happens that no laws are evaded with more impunity."²⁶

Parents in early ancient states proudly sacrificed their children to avenging deities. As I have documented in detail: "Child sacrifice was the foundation of all great religions."²⁷ Maccoby's book, *The Sacred Executioner*, portrays the entire history of religion as based upon a vengeful, bloodthirsty executioner with a child figure, from Isaac to Christ, being killed for the sins of others.²⁸ Mass burials of thousands of sacrificed infants have been discovered in early states from Germany and France to Carthage, where archaeologists found one cemetery filled with over 20,000 urns containing bones of children sacrificed by their parents, who would kill them if the gods would grant the parents a favor—like if their shipment of goods were to arrive safely.²⁹ As Quintilian said, "To put one's own children to death is at times the noblest of deeds."³⁰ Suetonius said the Roman Senate "decreed that no male born that year should be reared" in order to appease the gods.³¹ As Poseippus wrote, "girls are always exposed, even by the well-off."³²

Infant skulls split by an ax have been found at religious sites from Stonehenge to Jericho, early Arabians sacrificed their infants to "the Mothers," Aztecs ripped out the hearts of their children and ate them, in India children were sacrificed in quantity to goddesses well into the nineteenth century, and Mayans still sometimes sacrifice their children in the mountains to give them good luck in cocaine trade.³³ The skin of the sacrificed children was considered so holy that in societies like the Maya and Aztecs the sacrificers flayed the skin and wore it to increase their strength.³⁴ Sacrificial rituals always contain elements of the abusive childhood practice that engendered them. Aztec mothers would regularly pierce their children's genitals and pull knotted cords through the wounds to cleanse them of sin; during sacrificial rituals, therefore, the genitals of the victim would be pierced during the sacrifice and the blood spread over the idol of the goddess.³⁵ Sacrifices are always necessary whenever independence and success is achieved and the avenging Killer Mother goddess must be placated. Even when people built new buildings or bridges, little children were usually sealed in them alive as "foundation sacrifices" to ward off the avenging maternal spirits who resent the *hubris* of building the structure.³⁶ Not even ancient Greeks could dispense with human sacrifices; early reports of burning and eating of children in human sacrifices were followed in classical Athens by the practice of keeping victims called Pharmakoi who were ritually stoned to death as scapegoats for the sins of others.³⁷

CHILD RAPE AND GENITAL MUTILATION IN ANTIQUITY

Historians usually characterize the routine rape of children in early states as "love," whether in their books they entitle *Loving Boys*,³⁸ by calling the rape "pedophilia" (which translates as "love of children"), or by picturing the rape as an approved instance of "gay rights," ignoring the fact that the boys are minors, not consenting adults. That children are not harmed by sexual relations with adults is the claim made by dozens of scholarly authors, forming a long tradition of "blaming children for their abuse, accusing children of fabricating stories of abuse" and "inspired by the admiration and gratitude of the victims" toward the abuser.³⁹ Boys are depicted by scholars as being "lonely" and needing sex, "seductive," and as "routinely fellating older men [but] not abused despite ingesting their elders' semen but ritually initiated into manhood."⁴⁰ In antiquity, since "women were an alien and inferior species,"⁴¹ sex with wives was a rare duty engaged in mainly to provide offspring, and men were addicted to raping young children, both boys and girls, in order to prove their virility and dominance. Their rapes were almost always agreed to by their parents, who often pimped their children and slaves for a price, rented them out to neighbors as servants to be raped, sold their virgin daughters for marriage for fifty pieces of silver, gave their children to pedagogues for sexual use, made their children serve at their banquets so they could be raped after dinner, went to war in order to rape the children of enemies, and handed over their children to the brothels, bath-houses and temples that could be found in any city of antiquity.⁴² Physicians advocated the rape of children as a way to overcome depression and as a cure for venereal disease.⁴³ Most political leaders kept children to rape, like Nero, who roamed about daily, raping boys who he found in the streets and in brothels.⁴⁴ Some even used babies for fellatio, like Tiberius, who "taught children of the most tender years, whom he called his little fishes, to play between his legs while he was in his bath. Those which had not yet been weaned... he set at fellatio."⁴⁵ Wealthy Romans kept large harems of both sexes to rape, saying with Martial: "How pitiful, to be the owner of thirty girls and thirty boys and have only one cock."⁴⁶ As in most societies today, the rape began when the children were about seven years old;⁴⁷ although the ideal age was 12–14, many of the images show them younger. Petronius depicts men raping a seven-year-old girl, with women happily clapping in a long line around the bed.⁴⁸ Being raped was simply part of growing up. The word *pais* could mean any of the following: "child," "sexual partner," "son," "daughter," or "slave."⁴⁹ In early Egypt, where brothers were forced to marry and rape their sisters,⁵⁰ in Babylon, where daughters were sold in rape auctions, in Germanic states, where boys were sometimes forced to marry older men, in Greece, Rome, and other European states and in India, China, and Japan where incestuous sex was common, all early states assumed boys and girls could

be used as sexual partners.⁵¹ Rent-a-boy brothels were rife throughout antiquity.⁵² Parents taught their children that “the teacher’s thrusting his penis between his thighs or in his anus is the fee which the pupil pays for good teaching.”⁵³ In Sparta and Crete, husbands sometimes didn’t move in with their wives when they got married; they slept in barracks and had sex with boys.⁵⁴ Wives often complained that their husbands had too little sex with them because of the boys they normally raped. Martial describes a wife yelling: “Bumming a boy again! Don’t I have a rump as well?”⁵⁵



Fig. 8-1 Zeus Carries Off Ganymede to Rape

Since girls in antiquity married at around age 12 to men twice their age, and since their partners were chosen by their parents, it is obvious that “marriage” itself was really child rape. “It was not uncommon, since Greek girls married very early, for them to play with their dolls up to the time of their marriage.”⁵⁶ As the Mahabharata says, “Let the man of thirty years wed a ten-year-old wife, or let the man of twenty-one get one seven years old.”⁵⁷ That using children for sex was routine in the past should hardly be surprising, since the most accurate statistics we have for the United States today still indicate over half of girls and over a third of boys have been sexually molested as children.⁵⁸ All kinds of rationalizations were given early marriage, as when Indian mothers married off their daughters at age seven because otherwise “the men of the family” might rape her “if she was left home alone for an hour.”⁵⁹ Boys as well as girls were regularly masturbated and raped by mothers, fathers, older brothers, uncles and cousins, described by one as “I rotated every night between my various uncles and my grandmother,” so that, as one Indian proverb has it, “For a girl to be a virgin at ten years old, she must have neither brothers nor cousins nor father.”⁶⁰ According to psychoanalysts who treat child rapists, children are assaulted as an attack of revenge against the mother, to show that they are in total control, to overcome a profound sense of emptiness and abandonment—as one boy rapist put it: “I want to hold him in my arms, control him, dominate him, show him I’m all-powerful.”⁶¹ The hairless boy who is raped represents the smooth maternal breast and the circumcised penis glans the nipple. Plutarch said boys should be taught about being raped to “put up with it; not as a pleasure, but as a duty.”⁶² In many early states, boys as young as six would be dressed up by their mothers as girls to make a living out of prostitution or to be raped by priests during religious rituals.⁶³ Men could pick up boys to be raped at any barbershop, in any boy brothel, at the exit of any of the Roman games. Men regularly went into streets with

“scissors to make a hole in the trousers of the boy and a small pillow to put in the boy’s mouth if he should scream.”⁶⁴ Physicians were expected to provide lubricants for anal penetration of boys, and to repair the rectal tears that came from being raped.⁶⁵ Rape laws in early societies were only concerned with “protection of bloodlines.”⁶⁶ All other rape was legal, facilitated by the parents. Plutarch and others wrote essays on what was the best kind of person a father should give his son over for raping. Mothers, too, masturbated and had sex with their children, who shared their beds nightly, in order “to put them to sleep, “thus providing the basis for the worship of goddesses who were usually depicted as having incest with their sons.”⁶⁷ Extensive studies show in Japan, for instance, mothers today not only still commonly masturbate their children but also often have sex with their sons while the father is out having sex with other women, the mothers promising them they can have intercourse with them in return for good grades.⁶⁸ Both mothers and nurses in early states were shown as routinely masturbating their children, “the boy ‘to make him manly’ [and] the girl ‘to make her sleep well.’”⁶⁹

Since raped children are blamed for “being too sexual,” they had to be punished for being assaulted, since she was considered culpable, “too sexual.” Raped women in Babylon were bound and thrown into the river; raped women in Hebrew cultures were stoned to death at the city gates.⁷⁰ Vives says: “I know many fathers have cut the throats of their daughters” if raped, and fathers of raped girls often put her up for sale.⁷¹ Both boys and girls were blamed for wanting to be raped, and both were genitally mutilated as punishment for their sinfulness, boys by having their foreskins perforated or cut off or by castration, girls by having their hymens, clitorises and labia chopped off. The mutilation of girls’ genitals was universally practiced in pre-modern states, from Egypt, Israel, Greece and Rome to Africa, Middle America and China.⁷² Physicians from antiquity to early modern times have often reported they were unable to discover a hymen on any of the little girls they examined.⁷³ Genital mutilation of both boys and girls began in pre-dynastic times—even mummies have been found missing their clitorises and labia—and recent surveys of Egyptian girls show 97 percent of uneducated families and 66 percent of educated families still practicing clitoridectomy.⁷⁴ It is estimated that there still are still over 74 million sexually mutilated females today in nations where documentation exists.⁷⁵ The rationalization for the mutilation is that girls were so sexual it was necessary “to release them from their bondage to sex,” that their clitorises were “male parts” might grow to be several feet long, and that it would “stop them from masturbating.” In Sudan, it is believed that “the clitoris could grow to the length of a goose’s neck until it dangles between the legs, in rivalry with the male’s penis, if it is not cut.”⁷⁶ Circumcision of boys was also said to be needed for reducing masturbation. In Athens, where circumcision was avoided, infibulation was practiced, drilling two holes in the foreskin and closing it up with a ring.⁷⁷ The mutilation of both girls and boys was performed around age six by the women of the family and was excruciatingly painful—the girls sometimes dying of complications, especially shock, since no anesthetic is used.⁷⁸ The girls’ vaginal areas were usually sewn up after being mutilated, leaving only a small hole for urination, so that grooms had to cut open the vagina on their wedding night to have intercourse.⁷⁹

The worst genital mutilation for boys was, of course, castration, which was practiced East and West both as a sacrificial rite to early goddesses (“Piles of freshly severed genitals lay beneath the altars in Egyptian temples”) and in order to prepare the boys for later rape by men. Eunuchs were popular for sexual use from Byzantium to Italy to China, with many areas famous as “eunuch factories,” and infants were often castrated “in the cradle” to be used in brothels. Parents who sent their boys to other households as servants, who were usually used sexually by them, often cut off their genitals and kept them in a jar.⁸⁰ In the early Roman Empire “the castration of boys was a big business” used for raping by the aristocracy and by priests.⁸¹ The genital mutilation of boys is still so pervasive that some psychologists claim that little boys *want* their genitals cut—“because of an inborn vagina envy” (Bruno Bettelheim)—or because they are supposed to need to “feel grown up.”⁸² The wholesale mutilation of both boys’ and girls’ genitals is not considered as sadistic by historians, and its universality is never cited as a cause of the religions and state systems that have been founded upon it.⁸³ Like infanticide and other widespread severe tortures of children in early states, both universal child rape and genital mutilation are assumed to have had no effect on the formation of the adult psyche, and are even described as “loving” since it reduces sexual desire and shows the child, as one historian put it, that “we love you, but we must rid you of your infantilisms.”⁸⁴

LACK OF LOVE AND EMPATHY IN EARLY STATE FAMILIES

Given the universal rape and beating of females in antiquity, mothers were regularly postpartum depressed, and therefore lasting love and empathy in the gynarchy was not found. As Plutarch wrote: “Genuine love has no connections whatsoever with the women’s quarters.”⁸⁵ Dozens of studies on marriage in early states conclude that “the model for true love was not the relationship between husband and wife”⁸⁶ and “conjugal love between husband and wife was considered ridiculous and impossible.”⁸⁷ Homer’s word for “wife” *damar*, means “broken into submission.” In addition, fathers can nowhere be documented as feeling empathy for their children. Alan Valentine, examining 600 years of letters from fathers to sons without finding a single instance of evidence of warmth or empathy, concluded that fathers probably have written loving letters to their sons but that for some reason, he thinks, “happy fathers must have left no history.”⁸⁸ Roman fathers often condemned their children to death if they did not approve of them.⁸⁹ In fact, I have searched for

five decades without success for any trace of lasting intimate family love between parent and child or between husband and wife in the family letters and diaries of early history.

The family historian Edward Shorter agrees with me: “Men regarded their wives as baby-machines and treated them as one would treat any machine: mechanically and without affection.”⁹⁰ Love poems written by men could display sexual feelings for boys and girls, but, as Ovid wrote in his *Art of Love*: “Love is a kind of war,” and in his repetitive affairs he proved it.⁹¹ “Ovid’s love object is a demanding, even a devouring, female, her suitor a temporarily infatuated fool.”⁹² Antony may have felt sexual attraction for Cleopatra, but his passion, like Caesar’s, was really “a calculated, even ruthless, political intrigue.”⁹³ Plus, after Cleopatra slept with her lovers, she killed them.⁹⁴ Marriage was as temporary as an affair. As Coontz’s book on ancient marriage puts it, “Switching marital partners sometimes took place with as little emotional turmoil as we might feel in switching phone companies.”⁹⁵ The closest to married love antiquity portrayed were in a handful of novels wherein “marriage came to be perceived or at least imagined in the novel as a matter of private attachment rather than a function of civic identity,”⁹⁶ with the emphasis on “imagined.” Sexual attractions were short-lived, since, as Hipponax put it, “There are only two happy days in man’s life with a woman: The day he marries her and the day he buries her.”⁹⁷ Lasting, intimate love had no place in the decision to marry, since fathers decided who their fourteen-year-old daughters would marry, and kinship wealth was the main motivation.⁹⁸ Lasting affection in “companionate marriage” was not found in Europe until the 17th century.⁹⁹ From Egypt to China, multiple marriages were common in early states. Men say they split their relationship with women into three parts: “We keep prostitutes for pleasure, slave concubines for the daily care of our bodies, and wives for the bearing of legitimate children.”¹⁰⁰ As Protogenes put it: “I deny that it is love you have felt for women and girls... there is only one genuine love, the love of boys [i.e., rape].”¹⁰¹ The men lived in separate sections of the home with their prostitutes, rarely visiting their wives, whom they feared as representatives of their own cruel, dominating mothers. Husbands spent their lives outside the family rooms, mainly raping boys and girls. Solon passed a law decreeing that “a man should consort with his wife not less than three times a month—not for pleasure surely, but as cities renew their agreements from time to time.”¹⁰² Plutarch reports that “if a woman left the house in daylight she had to be chaperoned” to avoid rape.¹⁰³ In Athens, “the given names of women were rarely or never used... a husband normally addressed his wife as ‘woman.’”¹⁰⁴ A Roman was expelled from the Senate “because he had kissed his wife in front of his daughter—Plutarch admitted “everyone knew that it was disgraceful to kiss one’s wife in front of others.”¹⁰⁵ Women rarely learned to read, since “He who teaches letters to his wife is giving poison to a snake.”¹⁰⁶ Juvenal’s plays portray the fears of all men in early states, concluding that “A wife is a tyrant... Cruelty is natural to women: they torment their husbands, whip the housekeeper, and enjoy having slaves flogged almost to death... their sexual lusts are disgusting.”¹⁰⁷

ABANDONING, TYING UP, STARVING, BEATING AND TORTURING CHILDREN

Mothers since antiquity who could afford to do so handed over their newborn to negligent, abusive wetnurses. Sometimes these were slaves—as Tacitus said, “At birth our children are handed over to some silly little Greek serving girl—but more often they were sent out and not seen for years.”¹⁰⁸ The wetnurses were described as “vicious, slothful [and] indolent, guilty of leaving babies... unattended when helping with the harvest... falling into the fire and being attacked by animals, especially pigs... hung from a nail like a bundle of old clothes... rarely washed and living in their own feces and urine.”¹⁰⁹ The wetnurse was usually required to kill her own baby in order to nurse the stranger—termed “a life for a life”—which was considered fair since “by the sacrifice of the infant of the poor woman the offspring of the wealthy will be preserved.”¹¹⁰ Doctors reported newborn babies should only be fed two to three times a day so as not to grow up “a tyrant.” When babies cried a lot because they were starving, they were given beer, wine, liquor or even opium to quiet them; as one Egyptian papyrus tells parents about opium for infants: “It acts at once!”¹¹¹ When fathers were in the room with infants, they were totally lacking in empathy, telling their wives “those breasts are mine” and threatening to go on a hunger strike if the mothers nursed their baby while they were around.



Fig. 8-2 Greek Infant Tied Up in Tight Bandages

The newborn was tied up tightly in endless length of bandages, because if it were left free it was so full of the mother's violent projections that it would "scratch its eyes out, tear its ears off, break its legs, and crawl about on all fours like an animal."¹¹² The infant would be tied to a board with a rag stuffed into its mouth to stop its screaming, and often sharp objects like knives, needles, forks or nails were stuck between the bands "to protect against incubi."¹¹³ Infants "strewed in their own excrement for days at a time," the mothers often leaving them hung from a nail on the wall behind the hot oven while they worked, so while they were tied up (Plato said for their first two years) they were covered with excrement, their skin inflamed and covered with filthy ulcerations, almost to gangrene, so that if they were touched they would let out piercing cries."¹¹⁴ In many areas of the world, beginning in early Egypt and continuing to modern European nations, the head was painfully molded to reshape it by putting another board on the forehead so as to squash the head into the angle formed by the boards.¹¹⁵

Children in antiquity began being beaten *in the womb*, since pregnant mothers in the past were usually beaten by their husbands. Children could be stoned to death by their parents "if they were uncontrollable." The Old Testament said if children curse their parents they "shall surely be put to death"¹¹⁶ and Philo wrote: "It is right that parents should rebuke their children, beat them, disgrace them and imprison them... If they still rebel, the law permits that they even be punished with death."¹¹⁷ Seneca described the public floggings of children in Sparta, where it was considered patriotic to beat children to death in public squares. All children were believed to have devils in them, and a panoply of beating instruments were available for beating the devil out of them, from cat-o-nine tails and whips to shovels, canes, iron rods, bundles of sticks, and the *discipline*, a whip made of chains. Diaries are filled with mentions of "the dog-whip over the door," "the razor-strap hanging on a nail" and "the carpet-beater in the corner" that were used for child beating. Assaults were inflicted "every morning, whether I deserved it or not, every day of my life" and there were even professional flagellants who could be hired to come in and whip the children "once a week, naughty or not."¹¹⁸ To relieve the parents' guilt, the child would be forced to ask to be beaten and sometimes made to kiss the beating instrument. Mothers are usually described by witnesses as being furious, out of control, "fierce and eager upon the child, striking, flinging, kicking it, as the usual manner is."¹¹⁹ Most children in antiquity would have agreed with Xenophon who said he would "rather bear a wild beast's brutality than that of his mother."¹²⁰ Mothers would dress up as monster dummies and terrorize their children, saying they were ghosts/Lamias who would eat them up.¹²¹ Ovid describes how children were often terrorized by saying they would at night be eaten by witches, *strigae*.¹²² When children went to school, parental beatings continued with increased ferocity, since beatings were considered by teachers as the basis for learning, and "fear is good for putting the child in the mood to hear and to understand. A child cannot quickly forget what he has learned in fear."¹²³ Scholars today continue to claim in their textbooks on childhood history that children who were battered in the past "grasped that practices that appear abusive today, such as repeated whippings, were motivated by love and a concern for their interests."¹²⁴



Fig. 8-3 Roman Children Being Beaten at School

Other methods of assaulting children were universally used. Pouring scalding hot water (called “iron water”) over children, burning them on the neck with a hot iron, dropping burning candle wax upon them (called *moxa* in Japan), making them drink their own urine and pushing them into hot ovens are just some of the punishments that were widely used in all parts of the world to save children from the demons inside them.¹²⁵ Hardening practices began in infancy, including washing them into cold water and snow and making them sleep without blankets in cold bedrooms and putting them to bed wrapped in wet cold towels were widespread.¹²⁶ Often the tortures are inflicted for religious group-fantasies, as when children were “baptized by being plunged into a large hole which had been made in the ice on the river... .When the priest happened to let one of the children slip through his hands into the ice water, the father and mother were in an ecstasy of joy. The babe had been carried straight to heaven.”¹²⁷ And sometimes the torture was inflicted for openly sexual reasons, as with the foot binding of Chinese girls that breaks her foot bones so that the foot becomes a vagina-substitute that men used for intercourse because they were afraid of female vaginas.¹²⁸ Historical children from birth to adolescence were, as I have termed them, “poison containers” for adults, receptacles into which the adults can project disowned “Bad Self” alters for them to punish.

RELIGION, POLITICS AND WARS IN SACRIFICIAL EARLY STATES

The infanticides, tortures and worship of Killer Mothers in early states become repeated, as we have documented in Chapter 1, in the worship of warrior goddesses of antiquity. Mother goddesses all had son-lovers—from Inna and Tammuz to Isis and Osiris and Aphrodite and Adonis—who needed their sons simply for their phallus, castrating them to make herself fruitful.”¹²⁹ Worshippers of the Magna Mater cult used to castrate themselves for the goddess, “wishing to be like child, the better to serve her... running through the city with severed organs and throwing them into any house.”¹³⁰ Early civilizations worshipped what Jungians term “Dragon Mothers,” who were acknowledged by worshippers to be cruel and unjust: “her glance brings death, her will is supreme.”¹³¹ Even when male gods replaced goddesses in later antiquity, the goddesses were represented by the throne, from which the king derives his power: “the throne makes the king.”¹³² Early religions often betrayed the group-fantasy that the gods were less powerful than the goddesses,¹³³ and goddesses continued to appear in such literary representations as Amazons who “threaten manhood and need to be subjugated and killed to prevent them from dominating us... In Athens, over 800 portrayals have survived of Greek heroes stabbing and clubbing Amazons to death.”¹³⁴ The political structures of early states repeated the childhood maternal domination, with an authoritarian monarch ruling a bureaucracy of aristocratic courtiers, governors, priests and jailers and for the first time producing a “government full of rich and poor, oppressors and oppressed, tyrannical politics and a vast priestly organization.”¹³⁵ These early civilizations went beyond kinship to complex societies, whose loyalty to extremely violent monarchs is well documented by historians. But the degree to which these early societies are actually organized to achieve *self-destructive* aims is nowhere admitted. Goddesses need wars to “drink the blood of the victims who were formerly her children... Anat is filled with joy as she plunges her knees in the blood of heroes.”¹³⁶ Individuals in antiquity can be pictured as massively suicidal—Egyptians regularly talked about suicide to their “doubles,”

their *Ba*, their self-destructive alters, making “suicide so common that the crocodiles in the Nile could no longer cope with the corpses”¹³⁷—but the principle that all early states were organized for suicidal aims has, I believe, nowhere been acknowledged. When Homer depicts Ajax as saying “the *thumos* in my chest is zealous to fight” and has warriors constantly talking to the voices of their *thumos*, historians do not conclude that he was actually talking to a violent alternate personality embedded during early child abuse.¹³⁸ When historians report that “when an Aztec captured an enemy, he called him ‘my beloved son’ and the captive answered, ‘my beloved father,’ then killed him,”¹³⁹ there is no suspicion that actual early family relationships are being repeated. Nor are historians reminded of real mothers when they report that goddesses are said to “drink the blood of the victims who were formerly her children” and to be “filled with joy as she plunges her knees in the blood of heroes” during wars.¹⁴⁰

Besides having enormous homicide and suicide rates, early states were mainly organized to dominate and kill their own people as well as neighbors, and the wars they engaged in were not in fact for more resources they could use to enrich their lives but for “tribute” like gold and other useless metals that would be kept in central cities by their elites “as signs of submission.” Azar Gat’s comprehensive book on *War in Human Civilization* makes clear that all early states transformed advanced tribes into genocidal warrior societies whose purpose was not to enrich themselves but to wipe out neighbors.¹⁴¹ These civilizations—“all with standing armies, all expansionist, all engaged in chronic interstate warfare”¹⁴²—began with religious human sacrifice, found in the remains of Egypt, Greece and Rome and in early states like the Aztec. Carrasco’s excellent book on the Aztec empire is entitled “City of Sacrifice,” and convincingly describes how the entire Aztec civilization is run in order to carry out continuous sacrifices of children and adults and of tributes given to the Killer Goddess in the ceremonial center of Mexico City—which he calls “a performance space,” dedicated solely to the meaningless destruction of people and goods.¹⁴³ The conquest of vast areas of nearby states was, he says, accomplished solely to feed the “Queen of the Central City,” who must constantly drink the blood of victims or die, and he concludes all her temples were nothing but “simple religious images of total destruction.”¹⁴⁴ No slaves were taken in Aztec wars; all were sacrificed.¹⁴⁵ The huge skull racks of victims were called “the mainstay of the city,” and the sacrificial rituals began with acting out the reason for the goddess being so murderous—her children were said to be furious with her for being pregnant, so they decided that “we must kill our mother” by becoming warriors, first killing a young girl who represented the goddess, flaying her skin and then donning it to get her power so as to be able to kill others.¹⁴⁶ Every element of the masochistic sacrificial rituals repeated the violence inflicted upon Aztec children, beginning with the piercing their ears, tongues and genitals in cradles and continuing to their brutal torture as young children.¹⁴⁷ The tribute captured was not goods that could be used by the people but consisted of items like precious metals, stones and feathers which might adorn the maternal goddess. As Anderson sums up Aztec culture: “The trinity of war, sacrifice and cannibalism made up a combined religious service... the Aztec state existed solely to produce sacrificial victims.”¹⁴⁸

Although historians admit that slashing open the throats of infants and beheading young women had little economic value to the conquering nations, they nonetheless are reluctant to admit that the personal violence and all-consuming wars of early nations were clinically paranoid and were self-destructive in motivation. Few historians have concluded that the costs of conquering new territories exceeded the rewards they bothered to gain from them.¹⁴⁹ Warriors who kill and are killed in constant battles with neighbors only end up murdering and raping them, for glory, not for profit, with the ubiquitous raping during wars being a repetition of the routine rape they experienced as children. Similarly, when Herodotus tells how during wars soldiers “no sooner got possession of a town than they chose out all the best favored boys and made them eunuchs,” this simply repeated the regular castration and then anal raping of little boys in their own societies.¹⁵⁰ Spartans were not the only warriors who carried young boys into battles with them for sexual use. In addition, the widespread practice during antiquity of collecting thousands of penises as trophies during battles was derived from memories of childhood raping and castration.¹⁵¹

Most early wars were fought solely for the grandiosity of the state leader and for provoking further wars. As Maccoby puts it: “Men elect an all-powerful leader in their battle against the power of the women; the more they subordinate themselves to this leader, the more powerful they are in the battle.”¹⁵² When Rome fought the Punic Wars with Carthage they lost over a third of their population and gained nothing of value, utterly exterminating the Carthaginians.¹⁵³ Aztec armies would even fight “Flower Wars” where they would split into smaller groups and kill their own fellow soldiers in order to feed the goddess.¹⁵⁴ Mothers of the time regularly admitted they were looking forward to their sons being killed in battle. As Plutarch noted, Spartan mothers had a saying, “I accept gladly the death of my sons. [Admitting as she buried her son] I bore him that he may die for Sparta.”¹⁵⁵ Mothers in ancient states often accompanied their sons into battle, publicly deriding those who had not yet killed anyone.¹⁵⁶ Soldiers who panicked were often beaten to death by their comrades.¹⁵⁷ Even when there was no enemy to fight, leaders would send out raiding expeditions “to keep the men sharp.”¹⁵⁸ Sacrifice of life, not victory, ruled in battle—generals would even “offer their lives to the gods of the Underworld by charging the enemy and throwing himself onto their weapons,” a sacrificial ritual called *devotio*.¹⁵⁹ As Schumpeter summarized the paranoia of the Roman Empire: “There was no corner of the known world where some interest was not alleged to be in danger... When it was utterly impossible

to contrive such an interest—why, then it was the national honor that had been insulted...Rome was always being attacked by evil-minded neighbors.”¹⁶⁰

Leaders often engaged in suicidal wars they admitted they knew they would lose, as when Pericles warned the victorious Athenians “not to make any new conquests” against Sparta, but they attacked anyway, provoking them into an alliance with Persia, defeating Athens.¹⁶¹ Caesar spent all the economic surplus of Rome on endless, useless wars with the millions of citizens of Germania and Gaul, moved solely by schizoid grandiosity. Caesar started the suicidal butchery of the Roman Civil Wars solely to save his “honor.” Warriors sometimes fought bare-chested¹⁶² or even fully naked,¹⁶³ as though they were little children again—a purely suicidal practice. Those who impulsively engaged in duels for personal glory without authorization were often ordered to be killed by their commanders.¹⁶⁴ When soldiers returned from battles with trophies (spolia), they displayed them on the walls of their home, adding to their grandiosity but otherwise quite useless to their families.¹⁶⁵ Even when enemies were captured and returned to the central city as slaves, they ended up producing far less goods than if the city had traded economically with them. Indeed, the entire slave system of antiquity was economically self-destructive—slave owners spent most of their time seeing to it that their slaves didn’t rape their daughters or steal their goods or run away¹⁶⁶—so productive innovations in farming and other professions were few, resulting in very low economic output in antiquity, where “improvement in land use were marginal and methods of tillage remained unchanged” for centuries because land owners didn’t care about reducing the work load of their slaves.¹⁶⁷ They couldn’t even invent the stirrup until the 4th century A.D., and improvements in ploughs had to wait until even later. That “growth panic” triumphed over progress and individuation in ancient societies is obvious to anyone admitting their dismal lack of economic innovation, their impoverishing of both enemies and friends, and their grandiose devotion to endless slaughter.¹⁶⁸

FOOTNOTES:

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Chapter 9: Bipolar Christianity: How Torturing “Sinful” Children Produced Holy Wars

Chapter 9

Bipolar Christianity: How Torturing “Sinful” Children Produced Holy

Wars

“Who would not shudder if he were given the choice of eternal death or life again as a child? Who would not choose to die?”

– St. Augustine

THE SOURCE OF KILLER MOTHERHOOD IN CHRISTIAN MISOGYNY

That all human sin and misery came into the world through the first woman, Eve, is the founding belief of both Judaism and Christianity, and the origin of the most severely misogynistic cultures in history. When a girl was born, said early Hebrews, “the walls wept.” Girls were everywhere considered “not worth raising” since they would not carry on the family name, and so infanticide of girls by Killer Mothers by strangling, drowning, exposure and sending to wet-nurses was so common among Christians that high sex ratios (up to 400 boys to 100 girls and higher) were common even among the rich.¹ Coleman found boys outnumbering girls up to two to one in a 9th century French tax record, and concluded higher infanticide of girls was the cause.² Newborn girls, like Eve, “were considered as full of dangerous pollution... and were therefore more often killed, exposed, abandoned, malnourished, raped, and neglected than boys. Everyone agreed girls should be fed less than boys; as Jerome put it, ‘Let her meals always leave her hungry.’”³ Of the 600 families in Delphic inscription records, just one percent reared two daughters.⁴ Children watched their parents kill their newborn siblings and learned the first rules of misogyny: females are murderous and baby girls worthless, so boys had better not seem “female” (weak) or they too might be killed by their mothers.

As Christian girls grew up, they were constantly told of their worthlessness and sinful lustfulness. Women, said Tertullian, were “irrational, more prone to lust than men, and at every turn waiting to seduce men,” so husbands had to beat them all the time to keep them from sinning.⁵ “A good woman and a bad one equally require the stick” ran a Florentine saying, and medieval laws concluded: “Provided he neither kills nor maims her, it is legal for a man to beat his wife...”⁶ St. Paul said that women had to cover their heads in church because otherwise “lice-like demons would leap like sparks from female hair and poison the church.”⁷ Plus, of course, women were liable to turn into witches at any time and remove a man’s penis; as John Chrysostom maintained, “All witchcraft comes from carnal lust, which in women is insatiable.”⁸ Parents in early Christian families routinely beat their little girls badly from early infancy in order to punish their lustfulness. The historical records contain hundreds of descriptions of beating girls “to discipline them, as with this father who punished a little girl for four hours: ‘the little girl in the diapers would not receive her discipline. She cried and cried and he kept hitting her... He told me, you spank her till she breaks... But she didn’t break and, after four hours, he couldn’t continue.’”⁹ Teaching girls in schools was not allowed, Aelred said (1170), because the teacher might be tempted to show them affection. Teachers, he said, were “angry one minute and smiling the next, now threatening, now flattering, kissing one child and smacking another. When she sees one of them crying after being smacked she calls her close, strokes her cheek, puts her arms around her neck and holds her tight,”¹⁰ producing a moment of forbidden closeness. Christian priests and nuns backed bloody beatings as necessary to punish the child’s endless sins, since, as Augustine put it, “If the infant is left to do what he wants, there is no crime it will not plunge into.”¹¹ “Better that you should beat a child within an inch of its life than that they would be cast into the Lake of Fire for all eternity.”¹²

The constant sinfulness of all Christian children demands the maximum torture or even death as punishment. Moses told the Israelites that “If a man have a stubborn and rebellious son, which will not obey the voice of his father or the voice of his mother... all the men of his city shall stone him with stones, that he die.”¹³ Little changed in the next 1600 years of

Christianity, as John Calvin decreed: “Those children who violate parental authority are monsters. Therefore the Lord commands all those who are disobedient to their parents to be put to death.”¹⁴ If a young woman should simply speak to someone who was not approved by her father, that was enough of a sin for Constantine, the first Christian emperor, to decree a penalty of “death by having molten lead poured down her throat.”¹⁵ It was in fact sometimes a practice during the Middle Ages to “bury an un-baptized infant with a stake through its heart so that it would not arise and injure many,” so full of sin it was at birth.¹⁶

Most of the murders, abandonments and tortures of Christian children were accomplished by deeply depressed mothers and wet-nurses, since fathers until early modern times had little to do with children during their early years. Jean Gerson felt he had to advise fathers as late as the 15th century: “Let us not be ashamed of speaking to children.”¹⁷ Marriage itself was sinful when spouses had sex for any reason other than to produce a child. Fathers who paid some attention to their young children only did so to express their ownership of them: “The father then lifted the baby in the air above his head and kissed it on the thigh, calling out ‘My Cattle,’ for that was what it represented to his imagination.”¹⁸ Girls would not be around to take over their father’s cattle, of course, since by the time they were 15-20 years old, the fathers would hand them over to an older man to marry.¹⁹ (Actually *to be raped*, since the girls would often not have even met their so-called “husbands,” so what are called by historians “arranged Christian marriages” were actually “arranged rapes.”) Girls were raped so often by neighbors or employers they were often forced into lives of prostitution if they should give birth. In addition, “throughout medieval Europe daughters were loaned to guests as an act of hospitality.”²⁰ Medieval girls were sometimes told to carry knives as they walked down the street—to ward off rapists²¹—since the Christian men who might have protected them “seemed to regard their rape as a trivial issue.”²² When psychoanalysts today work with women who have been raped as young girls, they often find they cannot live with their buried rage and humiliation, so they often *identify* with the rapist and abuse their own children (identification with the perpetrator), saying “I am a man, I get to have whatever I want.”²³ Thus the sexual assaults on young girls fed their abusive assaults upon their children when they became mothers. So, too, the extraordinarily traumatic genital mutilation of little girls that was so common around the world for so long was passed on as severe abuse to generations of children.²⁴

You will not discover most of these horrible aspects about Christian misogyny from the hundreds of books written on medieval Christianity, since most of the authors are both male and believing Christians, and idealize Christianity regularly. But the daily assaults upon Christian females along with the male expectation that their wives to work in the fields, sew, make all the meals and somehow also care for their babies after their horribly abusive upbringing is quite impossible for any woman to accomplish. Christian mothers were quite often post-partum depressed after giving birth. They were routinely described in historical documents as being very depressed and withdrawn after birth, showing no signs of wanting to nurse the child, so that newborn are often depicted as not eating for days or even weeks after birth. The paintings of the Madonna and Child for more than the first thousand years of Christianity showed Mary as looking depressed, not looking at or smiling at her baby, and in fact often showed the baby Jesus as trying to cheer her up, wiping her tears away. The first paintings I could find of Mary actually looking or smiling at the baby Jesus in her lap date from the Renaissance, when Mary might be depicted as a “sometimes sad and often adoring mother since actually a child at this age was probably lying swaddled and immobile, and often miserable and starving, fed opiates to quiet them, at the mercy of a wet-nurse often miles away from its mother.”²⁵ When their children returned from the wet-nurse, mothers in the Renaissance followed the prescriptions of friars like Dominici to avoid “hugging and kissing them” so they won’t be “sensual,” and instead “scare them with a dozen bogies,” to make them more fearful.²⁶



Illustration 9-1 Madonna and Child (13th Century)

Mothers in early Christian literature were described as not getting up from bed, not eating, not washing and not nursing their babies after giving birth because they felt “bewitched by night spirits,” a condition still found in some Eastern European mothers.²⁷ The starving of the newborn infant is further contributed to by the widespread belief that mother’s milk was made from her “poisonous” menstrual fluid, so infants might be “corrupted” by nursing from her breasts unless she gets a few weeks rest to transform her milk into a less poisonous fluid.²⁸ The conviction that mother’s milk was really her menstrual blood was accepted by doctors, and was one of the reasons why families who could afford to hire wet-nurses did so for at least the first few months of the infant’s life or, more often, for several years.²⁹ All these conditions plus the abusive developmental history of the mother’s psyche—including regular beatings by her spouse—were enough to make her unable even with the best of intentions to care for her child, which made infanticide, wet-nursing, swaddling, beating and torture of children routine during the Christian period.

ROUTINE INFANTICIDE BY CHRISTIAN MOTHERS

Medieval scholars of marriage regularly conclude from widespread evidence that during the pre-modern period “conjugal love between husband and wife was considered ridiculous and impossible.”³⁰ Husbands rarely visited the women’s quarters. Duby’s book on *Love and Marriage in the Middle Ages* stated the main reason why: “Men were afraid of women, especially their own wives.”³¹ Shorter found men were excluded from the kitchen and the nursery, and “No man would dare approach the laundry, so feared is this group of women.”³² Diane Ackerman’s survey *A Natural History of Love* found no evidence of lasting intimate love, only temporary sexual excitement, in pre-modern marriages.³³ According to Church fathers, Christian men were only rarely supposed to have sexual intercourse with their wives, in order to produce children for the Church to rule over. “A man must not use his wife as if she were a whore, and a woman must not behave with her husband as with a lover.”³⁴ Men more often had sex with prostitutes, concubines, servants or slaves. (Even supposedly celibate priests regularly had sex with concubines and nuns until the 12th century.)³⁵ Any arrangement was good if it confirmed Christian misogyny. Officially, Christianity was against family love; Jesus himself warned that “He who loves his father or mother more than me is not worthy of me.”³⁶ Real Christian masculinity was defined as domination of sinful women by loveless men, just as the fighting classes were expected to demonstrate their masculinity by their domination of the sinful toiling classes. Coontz characterizes patriarchal families before modern times as “loveless,” demonstrating in her book, *Marriage, a History: From Obedience to Intimacy, or How Love Conquered Marriage*, that only “by the end of the 1700s personal choice of partners had replaced arranged marriages and individuals were encouraged to marry for love.”³⁷

The absence of intimate married love plus the frequency of rape and of spousal beatings were the main causes of postpartum depression in Christian mothers. New mothers often hallucinated devils inside them that commanded them to kill the newborn. Jewish mothers would have delusions of child-killer Lilith goddesses attacking them during birth and would write “Out Lilith!” on the walls of the birth room to scare them away.³⁸ Mothers would “overlay” the infant or

throw it into the latrine under the delusion that devils were helping them get rid of the child, confessing that “Children eat you up... You are sucked dry by them... all my vitality is gone.”³⁹ Male children were hated more than female by Christian mothers; thus male martyrs castrated themselves for God/Mother in order to become more like girls so God might be more likely to love them in Heaven.

Scholars often depict Christianity as “opposing infanticide.” Most do not mention that what they actually sometimes objected to was killing a child after it was part of the Church. Stein shows that “Jews only until recently regarded any child who dies within thirty days after birth, even by violence, as a miscarriage”⁴⁰ so they are not considered infanticide. Philo described Jewish mothers regularly “throttling their infants or throwing them into a river.”⁴¹ Since political courts paid little attention to infanticide until the 18th century and since Church courts had no interest in the infant until baptized, infanticide was very common. The Church in the 9th century subjected mothers who kill their children at most to “exclusion from the church for forty days.”⁴² “Few cases



Illustration 9-2 Mother Commits Infanticide with Help of Her Devil Alter

of infanticide were tried in the king’s courts” even by the 18th century and these had minimal sentences, the courts being more interested in punishing “immoral” women who were accused of conceiving out of wedlock than in protecting infants.⁴³ The Christian Church punished disobedience to husbands as a worse sin than infanticide, which was a “venial” (minor) sin usually punished if at all by mild dietary restrictions or by performing some prayers.⁴⁴ Children were not considered fully human for many years by the early Church, since priests believed “the majority of children become unprofitable, possessed by demons... performing useless and abominable deeds.”⁴⁵ God Himself, Gregory said, killed newborn infants “in order to prevent their full development of their evil passions.”⁴⁶ Even when infants were found dead in privies, they “might have fallen into it by accident or been placed there after stillbirth” so the mother was usually not thought guilty of anything.⁴⁷ Post-partum depressed mothers paid far more attention to Soranus’s instructions on “How to Recognize the Newborn That Is Worth Rearing”⁴⁸ than to any Church opinion. Leopardi said he noticed that his mother, “when she saw the death of one of her infants approaching, experienced a deep happiness.”⁴⁹ Even by the 16th century, a priest admitted that “the latrines resound with the cries of children who have been plunged into

them.”⁵⁰ Every morning mothers during most of the Christian period could be watched throwing their unwanted babies into rivers.

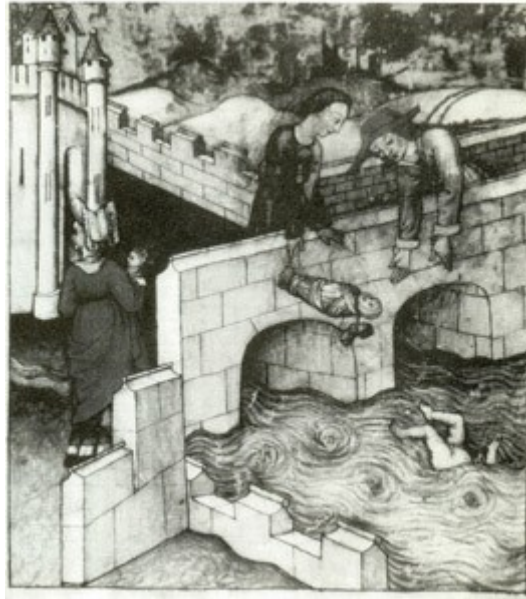


Illustration 9-3 Mothers Toss Unwanted Children Into Rivers

Un-baptized children were so full of sins that they were supposed to be buried below the roof-gutter of a church to have the holy water wash them of their sins.⁵¹ Poverty was hardly the only excuse for killing children. I have shown that the wealthy in fact had higher infanticide rates than the peasantry as measured by boy/girl ratios.⁵² The following list of infanticide excuses, all calling the killing of newborn “unintentional,” adds up to at least half of all children born, even if each excuse is only responsible for a few percentage points of child deaths. Infants were claimed to have been (1) “overlaid,” (2) “killed before baptism,” (3) “miscarried,” (4) “born deformed,” (5) “female,” (6) “not husband’s child,” (7) “too weak to thrive,” (8) “greedy,” (9) “evil, changeling,” (10) “died at wet-nurse or foundling home or monastery.” It is not surprising that Tertullian concluded that “The laws forbid infanticide—but, of all the laws, there is not one eluded more easily or with more impunity” and that the Council of Toledo said there was a “very widespread practice of parents killing their children.”⁵³ Anglo-Saxons considered infanticide a virtue, not a crime, saying, “A child cries when he comes into the world, for he anticipates its wretchedness. It is well for him that he should die... He was placed on a slanting roof [and] if he laughed, he was reared, but if he was frightened and cried, he was thrust out to perish.”⁵⁴ The first laws against infanticide in the 16th century only applied to unwed mothers, not married women, for “How could one prove infanticide within the walls of the family home?”⁵⁵ An English statute against infanticide was passed in 1623, but only a handful of cases were actually prosecuted.⁵⁶ Since nearly every family practiced infanticide, tens of billions of children

until recently had to grow up seeing their siblings being murdered by their mothers and wondering if they could be next⁵⁷—thus embedding the dissociated Killer Mother alter in their amygdalan networks to act out in social violence and war when they grew up.

ABANDONING INFANTS TO WETNURSES

Historians overlook the massive evidence that a large proportion of children before modern times were not brought up in their crucial early years by their parents. Most infants were shipped out to wet-nurses or, if the family could afford it, were nursed and cared for within the family by hired wet-nurses. Christianity taught that all pleasure was sinful, and one would not want mothers to get sinful pleasure from nursing. “Mothers damn their children when they suckle them voluptuously.”⁵⁸ The underlying message for children was: “My Killer Mother chose to hand me over to another woman rather than killing me like she did my sibling, so I’d better be very obedient so I won’t not only be abandoned but might actually soon be killed.” This message was the basis for the Christian group-fantasy that God wanted his Son to be killed, and that in fact all children deserve being killed for their sins.

Children of the wealthy, as Tacitus put it, “as soon as they are born are abandoned to any old Greek servant” to be nursed. More children, however, were given over to neighboring mothers to wet-nurse, partly because “it was better for the wife to put her child out to nurse and keep herself available [for intercourse] to her husband.”⁵⁹ Bernard de Gordon was more blunt, saying simply that “women nowadays are... haughty... they do not like the inconvenience.”⁶⁰ Newborn infants in cities were bundled up in donkey carts and sent to distant hired poor women to nurse. Official statistics showed that less than 5 percent of the babies born in Paris from the 18th to the early 20th century were nursed by their mothers, rich or poor alike.⁶¹ Earlier censuses were comparable. Parents were said to have “seldom inquired about the survival of their infants and were often uninformed as to their whereabouts.”⁶² Moralists who urged maternal nursing to no avail also “tried unsuccessfully to get parents to visit their babies, but there is little evidence of such visits. Indeed, parents seem to have been indifferent to their offspring’s fate.”⁶³ The children were total strangers when they were returned two to four years later. And since they then were likely soon to be re-shipped off to neighbors or relatives as servants and apprentices, it is no surprise that many of them reported that they had been brought up by anyone but their mothers. Should children not be totally obedient, they were declared sinful by their parents and handed over to monasteries and convents as oblates for the rest of their lives. Thus “*puer*” was a word for both “child” and “slave.”

Since wet-nurses were often expected to get rid of their own babies that they had been nursing, usually by killing them, they too were generally terribly abusive toward the stranger in the house, sometimes even being openly called “Killing Nurses.” “If children were returned to their families alive, they often came back in a pitiable state: thin, tiny, deformed, consumed by fevers, prone to convulsions.”⁶⁴ A typical woman described her mother saying to the wet-nurse as she was returned, “My God! What have you brought me here! This goggle-eyed, splatter-faced, gabbart-mouthed wretch is not my child! Take her away!”⁶⁵ Most mothers, however, kept their returned children, vowing to beat them into obedience. One is praised by Locke because she was “forced to whip her little daughter at first coming home from Nurse, eight times successively... before she could master her *Stubbornness*.”⁶⁶ Children of course were hypersensitive to possible abandonment by their mothers when they were returned home: “Madame d’Epinay got her 20-month-old son back from the wet nurse and wrote about his fears in her diary: “My son is back with me... He cries when I leave him. He is already afraid of me... I am not sorry for it, for I do not want to spoil him.”⁶⁷ Many were never returned home—sale of children, often by auction, was fully legal in the Christian period, either for their labor or for sexual use or to pay off their parents’ debts or for mutilation as beggars.⁶⁸

Wet-nurses usually neglected and abused their charges even more than parents did. They were rarely washed and lived in their tight swaddling bands in their own feces and urine, and while the wet-nurse attended to her own duties the swaddled infants were often “suspended on a hook or slung from the rafters in an improvised hammock, their mouths crammed with rotting rags.”⁶⁹ The wet-nurse was Christian too, of course, and felt they had to torture the infants to overcome their sinfulness. Because they believed “infants are inclined in their hearts to adultery, fornication, impure desires... anger, strife, gluttony, hatred and more,” it had to be tied to swaddling boards by yards of long bandages so it would not “tear its ears off, touch its genitals or go upon all four as most other animals do.” “Since there is so much viciousness in all children [if you] pamper them the least little bit, at once they will rule their parents.”⁷⁰ Children were described everywhere as being “kept ragged and bare, sickly and starved... in terror of their nurse, who handed out blows and vituperation freely.”⁷¹ Wet-nurses were instructed to feed their infants “only small amounts, two or three times during the day,”⁷² so most babies were starving much of the time. Many wet-nurses did not breast-feed at all, but just gave the infants pap, “gruel,” made of water or sour milk, often mixed with wine or flour, all of which had little nourishment and was so thick that “soon the whole belly is clogged, convulsions set in, and the little ones die.”⁷³ It was not until 17th century English Puritans began to preach to mothers the astoundingly new message that “mothers are

encouraged to love her children [and] the best way for a mother to do this was by letting it suck her own breasts”⁷⁴ that increasing numbers of Christian mothers actually began to nurse themselves.

The majority of children sent to wet-nurses died, giving lie to the claims by historians like the one who assured her readers that “sending the child off to wet-nurse was ‘an act of love’ by parents.”⁷⁵ Those who were found abandoned by their parents on the side of the road were taken to foundling homes, where 90 percent died. It was no wonder that it was suggested that a motto be carved over the gate of one foundling home: “Here children are killed at public expense.”⁷⁶ Yet priests only opposed abandonment of newborn because a father “might meet his own child later in a brothel and to have sexual relations with his offspring would be a sin,”⁷⁷ not because of any empathy for the abandoned child. Children given to monasteries and nunneries were treated equally abusively, holding the legal status of slaves, endlessly whipped, stripped naked, starved in severe fasts, only allowed to sleep for five hours a night, and used sexually by the clerics.⁷⁸ Since slavery continued to exist during the Christian centuries, parents continued to sell their children into slavery, where they often were castrated.⁷⁹ Giraldus Cambrensis relates that the English sold great numbers of their children to the Irish as slaves as late as the 12th century.⁸⁰ All of these abuses were considered a carrying out God’s will, since children were so full of sin that even a newborn infant crying for milk was considered as sinning by “lusting for the breast,” a terrible sin for which all infants deserved terrible suffering in Hell, as Church Fathers believed.⁸¹ That Killer Mothers, and God, would only love her children if they endlessly suffered was the central masochistic solution of Christianity. The Bible says people should “serve the Lord in fear” because they must be “always afraid,” a pure memory of everyone’s childhood.⁸² It is not surprising that they therefore felt so bad inside they were continuously depressed and fearful of punishment. Producing their own suffering—borderline masochism—was their main emotional defense against their fears. Christian children saw murdered babies in every stream and field they played in.

When children returned from wet-nurse they still were often not cared for by their parents, but were often soon sent off to “fosterage,” usually to other family members, and most children by the age of seven were sent out to be servants or apprentices (essentially child slavery) and not returned to their families until adolescence.⁸³ Mothers often expressed in their letters the casualness of their abandonment of their infants: “The baby shall be sent as soon as it is weaned; and, if anyone else would like one, would you kindly recollect that we have others.”⁸⁴ Adults could treat their foster children, servants and apprentices even more abusively than if they had kept their own children with them—working them like slaves, beating them, torturing them, using them sexually. Parents would simply ask the uncles or grandparents or neighbors “if they needed a child” and shipped one off to them. Apprenticeship and service were the fate of virtually all children, rich or poor alike, and a master “may be a tiger in cruelty, he may beat, abuse, strip naked, starve or do what he will to the poor innocent lad, few people take much notice.”⁸⁵ If one sent one’s child to royalty and it was killed by abuse, one was expected to send another to replace them. It was widely accepted that “it is good to remove children from the sight of their father and mother so they do not become quarrelsome... Everyone, however rich he may be, sends away his children into the house of others, whilst he, in return, receives those of strangers into his own. And on inquiring their reason for this severity, they answered that they did it in order that their children might learn better manners.”⁸⁶ The historians’ claim that Christian children were “mainly loved and cared for” by their parents is simply untrue until quite recently; their evidence of maternal love is limited to a few instances of mothers crying when their children died.⁸⁷

TORTURING CHILDREN TO “BREAK THEIR WILL”

After half a century of primary source research into the history of childrearing, I and over a hundred other childhood historians have been unable to find a single mother who did not badly beat and torture their children prior to modern times. I have long offered a prize to anyone who could find actual evidence of just one mother prior to the 18th century who would not today be thrown into jail for badly abusing their children. The occasional reformers, like Saint Anselm, who sometimes questioned whether whipping children “day and night” was wise,⁸⁸ did not raise any children themselves because they were ascetic. Despite the fact that Jesus nowhere says children should be beaten, Christians taught that He wanted them to beat the sins out of them continuously, from birth. Actually, the main reference Jesus makes to children was “suffer little children to come unto me... and he laid his hands on them—that is, he exorcised the bad spirits out of them.”⁸⁹

The central rule of Christians toward children is simply never to give the child anything it wants. “Willfulness” was the cardinal sin, and the words “I want” were “impermissible” for which children were punished severely.⁹⁰ Even babies had to be taught the only thing that mattered was what the adults wanted; as John Wesley put it, “Never, on any account, give a child anything that it cries for... If you give a child what he cries for, you pay him for crying.”⁹¹ That beating and torturing “sinful” children usually “did not work” was acknowledged by all—as one mother wrote of her first battle with her four-month-old infant: “I whipped him until he was actually black and blue, and until I *could* not whip him any more, and he never gave up one single inch.”⁹² If the parents’ regular beating of their children still did not result in obedience, the child should be “put to death [if they] curse or smite their father or mother,” according for instance to a 1646 Massachusetts law.⁹³ The only restriction sometimes mentioned by priests was that children should not be hit “about the face and head with fire shovels... hit him upon the sides with the rod, he shall not die thereof.”⁹⁴



Illustration 9-4: Mother Whips Her Child “To Break His Will”

Christian children shared every abuse of the “battered child syndrome,” making their anterior cingulates dysfunctional, so empathy was nearly impossible.⁹⁵ Since every sign of independence was considered disobedience and evidence of terrible sins needing Hellish tortures, parents considered themselves “disciples of God” as they beat and tortured their children. Children said they were “frequently whipped for looking blue on a frosty morning; and, whether I deserved it or not, I was sure of correction every day of my life.”⁹⁶ “My mother said that one mustn’t spoil children, and she whipped me every morning.”⁹⁷ Beatings began before birth, since fathers’ blows to the mothers’ abdomen badly harmed the fetus. If the mother could not spare the time to beat her children, she could hire a “professional flagellant” who advertised their child-beating services in newspaper ads, or she could hire a “garde-de-ville to whip her three children once a week, naughty or not.”⁹⁸ Parents were regularly described as being out of control, “fierce and eager upon the child, striking, flinging, kicking it, as the usual manner is.”⁹⁹ As long as children were not killed, no laws protected them. Brutal floggings filled the days of children, and near the kitchen shelves hung dog-whips, razor-straps and carpet-beaters for use by the mother at any time. Children were forced to ask to be beaten, and would often be made to kiss the beating instrument, or would simply be “cast on the ground and kicked like dogs.”¹⁰⁰ The children grew up with horribly damaged brains: their prefrontal cortexes and temporal lobes were unlike healthy children today, since their brains were “like black holes” from their swaddling¹⁰¹ and deteriorated and toxic from their beatings and tortures.

Parents were proud of being God’s agent in inflicting tortures. Fathers would brag about their being given the child to beat by the mother, saying, “The man who does not correct his children with whip or rod does not love them.”¹⁰² Mothers are not shown as protecting their children against the father’s blows: “She holds not his hand from due strokes, but bares their skins with delight to his fatherly stripes.”¹⁰³ Girls were battered as often as boys, often later reporting that their “head was broken in two or three places.”¹⁰⁴ “Fathers and mothers slashed their daughters [and] as a result, the child perfectly loathed the sight of his parents.”¹⁰⁵ Parents that tolerated independence in their children are simply not to be found anywhere in the sources. Historians regularly ignore the hundreds of primary source instances of the endless beating of children, concluding without citing any evidence at all that “girls and boys were not maltreated” in medieval times.¹⁰⁶ The first parents who have been discovered by family historians who did not regularly batter their children, who “abjured whipping, caning, slapping, ear-pulling or hair-dragging,” were in 19th century America,¹⁰⁷ but even then the overwhelming majority of children were whipped or battered. Showing affection for children was deemed a Christian sin—parents were told their children should not be “petted, embraced or kissed by you until after their twenty-fifth year.”¹⁰⁸

Parents instructed teachers in schools and tutors at home that they were to whip their children routinely. Henri IV wrote to Madame de Montglat: “I have a complaint to make: you do not send word that you have whipped my son. I wish and command you to whip him every time that he is obstinate... when I was his age I was often whipped.”¹⁰⁹ The king would

also whip Louis himself, sometimes instructing soldiers of the guard to hold him while being whipped, telling his son, “I am the master, and you are my valet.” Louis reported regular nightmares about his whippings. Children in school were tortured even more than at home. “Whoever taught the children to read would grab their shirts about the shoulders, then hold the book in one hand, the rod in the other, ready to flail away at the slightest oversight.”¹¹⁰ Teachers felt that “fear is good for putting the child in the mood to hear and to understand. A child cannot quickly forget what he has learned in fear.”¹¹¹ Augustine recalled the terrible beatings he received regularly at school and described the teacher’s use of “racks and hooks and other torments.”¹¹² The sexual sadism rampant among teachers and priests was evident in the many descriptions of how the children were “stripped in front of the whole community and beaten until they bled.”¹¹³ The students noticed their teachers had “a gloating glance of sensual cruelty” as they took “the most pretty and amorous boys into his lodgings and after a jerke or two [a blow with a rod or a whip] would meddle with their privities...”¹¹⁴

Teachers trained their pupils like farmers trained their horses, saying, “As a sharp spur makes a horse run, so a rod makes a child learn.”¹¹⁵ In monasteries, the masters would hold a whipping cane over each boy’s head as they woke up to remind them of the beatings of the day ahead.¹¹⁶ St. Ambrose praised teachers for being “unsparing with the whip.” Martial jokes about the complaints of neighbors living next to a schoolroom: the sounds of students being beaten awakens them annoyingly early in the morning. Mothers were constantly depicted as demanding their children be beaten by teachers. Children’s hands were often depicted as being “so swollen by the cane that they could barely hold their books.”¹¹⁷

Besides beating, there were many other extremely painful ways adults had to torture children that were regularly used by Christians for centuries “to break their will.” Tying them up in long swaddling bands, unable to move, trapped on the swaddling board in their feces and covered by lice, was the standard practice even into the 20th century, claiming that the babies otherwise would “scratch its eyes out or touch its genitals.”¹¹⁸ Sharp objects—knives, needles, forks, nails—were stuck into the swaddling bands “to protect against bad spirits” (incubi). Salt was often rubbed into the baby’s skin, irritating it; infants were made to drink their own urine, and parents would often spit on the baby saying, “Ugh, aren’t you ugly” to ward off “evil eye” spirits.¹¹⁹ One of the most often-mentioned ways to cure children possessed by “night spirits” was to hold them over the fire or to push them into a hot oven, practices still found in some 19th-century Eastern European nations.¹²⁰ Or, the evil spirits might be driven out and the child “hardened” by torturous ice-water bathing, washing babies and older children in ice-cold water and rolling them upon ice in winter, so that when “the little infant in cold water is in one continuous scream, the mother must cover her ears under the bed-clothes that she may not be distressed by its cries.”¹²¹ The infants, of course, often “developed convulsions and fever by the next day.”¹²²

Girls especially needed training to resist their supposed lusts, so were often “put to bed tied up by the hands, made to wear corsets with bone stays, iron bodices and steel collars, and forced to sit many hours a day in stocks, strapped to a backboard, supposedly to teach them restraint.”¹²³ Both boys and girls were frightened with ghost-like figures throughout history, with adults dressing up in terrifying devouring figures of Lamia, Lilith and Striga, and storming into the child’s room roaring and groaning, throwing the children into convulsions.¹²⁴ As useful in impressing children with the reality of their sins was the viewing of corpses, in which children are taken on visits to gibbets to inspect rotting corpses hanging there, while being told moral stories.¹²⁵ One boy “woke at night screaming after seeing hangings, and practiced hanging his own cat.”¹²⁶

Traditional historians reviewing the hundreds of articles and books on historical child abuse by psychohistorians have not disproved a single piece of our evidence on the overwhelming amount of beatings and torture of children, yet they continue to say that “practices that appear abusive today such as repeated whippings were motivated by love,” the conclusion of Colin Heywood in his book *A History of Childhood: Children and Childhood in the West from Medieval to Modern Times*.¹²⁷ Most simply agree with the abusing parents that the beatings were needed to civilize them, and that “parents at that period, just like parents today, loved their children and wanted the best for them,”¹²⁸ since “He that spareth his rod, hateth his son.”¹²⁹ Therefore, the massive evidence that children were endlessly beaten and tortured only proves to these historians that “the great majority of child were surrounded with affection,” because the beatings were “proof of their affection.”¹³⁰ In fact, as Bakke puts it, the routine sexual abuse of children in early Christianity was “not sexual abuse if in that society the behavior was not proscribed.”¹³¹ Historians cite as a “turning point in the study of the history of childhood” Linda Pollack’s best-selling book *Forgotten Children: Parent-Child Relations from 1500 to 1900*, which is supposed to embody “rigorous research methodology” to show that there was “no significant change in parental care or affection given to an infant throughout the four centuries... [since in the past children were] happy, free from worry, and certainly not oppressed.”¹³² Pollack’s “rigorous methodology” involved examining 496 parents’ diaries, and she found only 8% of them mention child abuse in any way. Therefore, she concludes, only 8% of parents in the past in fact abused their children, and the other 92% must have loved them and certainly did not mistreat them, since otherwise they would have written down their abuse in their diaries. As I said in my article reviewing Pollack’s book, her “argument from silence” principle would measure the amount of crime in history by ignoring all police reports and instead would rely solely on what percentage of criminals happened to write up their crimes in their diaries.¹³³ Only one historian, Elizabeth Pleck—who examined the same diaries as Pollock—noticed her trick, and objected strongly to her concluding that “the absence of information reflects the absence of punishment” of children.¹³⁴

THE SEXUAL MOLESTATION OF CHRISTIAN CHILDREN

Despite the central Christian belief that all sexual pleasure is sinful, this is not an indication that there was no sexual molestation of children by adults. In fact, just the opposite was the case. Such a strong conviction that children were lustful by an entire society can only be the result of massive sexual abuse during childhood. “The fact that there are almost no court records of [incest or rape of children] may merely mean that formal charges were rarely brought against the abusers... Children in the Middle Ages had no legal rights in canon law, and could not bear witness against their parents... There are records of some cases of monks accused of [sexually] abusing children in their charge... but I do not know of any evidence for court cases of sexual abuse of young children by parents [or other caretakers.]”¹³⁵ In fact, fathers often had sex with their young daughters “to teach them how” to have intercourse, mothers slept with their sons until they were past puberty and often masturbated them, children shared “family beds” with others in the household, wet-nurses also slept at night with their charges, and children who were sent out as servants and apprentices were regularly shown being used sexually.¹³⁶ Bernardino of Sienna said fathers regularly “pimped” their own sons for money, and mothers colluded in the sexual use of their boys, giving them a separate bedroom on the ground floor so rapists could more easily use him sexually.¹³⁷ Ariès was correct in one conclusion: that in pre-modern times “the practice of playing with children’s privy parts formed part of a widespread tradition.”¹³⁸ He was wrong in concluding it was “only a harmless game,” that had no effect on them.¹³⁹ Children usually slept naked in communal beds, “with people packed like sardines next to grandparents, parents, servants and visitors,”¹⁴⁰ so they regularly became a part of whatever sexual intercourse took place each night. Rapes of children were until recently rarely prosecuted, though the fathers would usually severely punish their daughters for being raped, since it was considered her fault. Roving gangs of youths were very common in the past, gangs that practiced nightly collective raping attacks on women, “constituting a veritable rite of initiation for youth in the past. Neighbors did not intervene; the rapes were considered normal youthful sporting activities by officials.”¹⁴¹ Christianity is what Susan Brownmiller calls “a rape culture [where] rape functions as a sufficient threat to keep all women in a constant state of intimidation.”¹⁴² Nunneries “were often little more than whorehouses [providing] fornication between nuns and the gentlemen callers.”¹⁴³ Masters frequently slept at night with both their boy and girl charges and raped them—many references to rape can be cited, like “my master came to my bed at 2 o’clock in the morning and violated my person.” Parents who sent daughters to others to be servants might assure the new master that “[she] will match your cock.”¹⁴⁴ It is not surprising that doctors reported that the hymens were always missing of the young girls they treated.¹⁴⁵ In fact, many doctors taught that having sexual intercourse with little girls was actually a good idea, “to familiarize girls of immature ages with carnal matters.”¹⁴⁶ Brothers in the extended families (*zadruga*) of Eastern Europe often traded daughters with each other for sexual use well into modern times;¹⁴⁷ “The abuse of pre-pubertal children by close family members really does not seem to have been a concern for medieval writers.”¹⁴⁸ When Karen Taylor studied 381 historical cases of venereal disease in children with the disease “on their genitals, anuses and mouths,” she finds that almost all of them had fathers with the disease, fathers who obviously had had sex with their daughters.¹⁴⁹

Although the pederastic sexual use of boys decreased somewhat with Christianity, the constant condemnation by priests of the practice as “widespread” makes one reluctant to conclude it was not still common during the entire period. Peter Brown concluded that among early Christians “castration was a routine operation” for purposes of sexual renunciation and also to obtain eunuchs for sexual use.¹⁵⁰ Abelard was not the only Christian to be “blissfully castrated” in order to be closer to God.¹⁵¹ In Naples signs hung above stores: “Boys castrated here.”¹⁵² In the 15th century, Bernardino of Siena could still complain about fathers who “make pimps” of their own sons, saying boys were so likely to be raped in the streets that “a boy can’t even pass nearby without having a sodomite on his tail” and urging mothers to “send your girls out instead... This is less evil.”¹⁵³ A thorough analysis of court records in 15th century Florence shows “the majority of local males at least once during their lifetimes were incriminated for engaging in homosexual relations with boys.”¹⁵⁴ Every place where boys gathered, “from schools and monasteries to taverns and pastry shops, were ‘schools of sodomy’ where pederasts came to violate boys.”¹⁵⁵ The penitentials said when boys were raped by older men the boys were responsible for being too sexually attractive, so the boys were punished, but usually not the rapists.¹⁵⁶ Priests in monasteries “could not keep their hands off their oblates.”¹⁵⁷ Peter Damian said in the 11th century that sex with boys in monasteries usually “rages like a bloodthirsty beast,” yet only the boys and not the priests were punished.¹⁵⁸ Medieval guilds used to put on “mystery plays which show the course of evil in the world and display the wicked deeds of Satan,” during which children who were cup-bearers would be raped by the drunken revelers.¹⁵⁹ Priests “impregnated girls who had been forced by parents into nunneries” where “drains ran free” of infanticided newborn.¹⁶⁰ The rape of boys in British public schools “with the full knowledge and collusion, even the approval, of their elders” continued to modern times, with older boys and teachers using younger boys sexually as their “bitches.”¹⁶¹ The best statistics for the sexual abuse of children in England today show 59% of women and 27% of men report remembering having been sexually abused as children (America showed over 45% of girls and 30% of boys), figures that do not include sexual abuse memories that are repressed or denied, which, if included, make the actual abuse percentages much higher.¹⁶² Given these still very high figures today, and recalling that virtually all medieval girls were married off (raped) in their teens to an older man chosen by her parents,¹⁶³ it must be concluded that a majority of medieval children were used sexually at some point in their lives.

HOW MANIC-DEPRESSIVE PERSONALITIES CREATED BIPOLAR CHRISTIANITY

My overall conclusion that Christian personalities for centuries were essentially manic-depressive may seem exaggerated, given that only about ten percent of Americans today suffer from clinical manic-depressive symptoms.¹⁶⁴ Even more

improbable is my ascribing the cause of the bipolarity to child abuse and neglect, since most psychiatrists in the past said they believed genes were the central cause of bipolarity, citing studies that show relatives of individuals with manic-depressive illnesses are eight times more likely to have the condition.¹⁶⁵ What they have overlooked, as usual, is that relatives also share abusive childrearing patterns.

Medieval clerics themselves said most Christians suffered from *acedia*, “a disgust of the heart, an enormous loathing of yourself, your soul is torn to pieces, sad and embittered.”¹⁶⁶ Doctors during the medieval period said that most of their emotionally ill patients were either “melancholic” or “manic.”¹⁶⁷ Christianity is based upon severely depressive personality characteristics that are identical with bipolarity today: endlessly guilty, consumed by thoughts of death and suicide, full of paranoid persecutory delusions, having an inability to enjoy pleasures, hopeless, and hallucinating harmful spirits. As Oesterreich put it in his book *Possession and Exorcism*, “Christians made their appearance throughout the whole world as exorcists of demons... The whole world was peopled with devils.”¹⁶⁸ Early Christians often felt persecuted by spirits of dead people. All these inner depressive spirits were actually alters, “self-destructive voices” that were dissociated during child abuse and embedded as nightmarish figures in the amygdalan network. The depression and addiction to suffering of Christians was also the result of the lack of serotonin and an excess of depressive norepinephrine that was the result of their severe early child abuse, and the self-punishment by masochistic martyrs was a way for them to generate more serotonin in order to feel they have conquered their depressive sinfulness.¹⁶⁹ Everyone punished themselves in order to *suffer* more—the clergy whipped and cut themselves to be martyrs, and the knights went to war to suffer, proudly boasting of how great their pains were, “even more than the suffering of priests,” making them even more acceptable to God.¹⁷⁰

What is less obvious is that Christians also had myriad manic symptoms. They went into grandiose religious trances, believing they joined a gigantic being in the sky and arrogantly dividing the world into those who believed as they did and everyone else, who deserved killing. Persinger was the first to describe the neurobiological bases of these manic Christian beliefs, saying they were caused by “micro-seizures” that produce “the release of the brain’s own opiates” that can result in “a burst in the temporal lobe” for a “narcotic high during God-merger experiences.”¹⁷¹ These seizures produce not only a release from the usual bipolar’s self-blame but also a conviction that they will never die. The manic religious seizures combined both the ecstasies and the pains of the manic-depressive states—as Saint Theresa said when she told how it felt to experience the Holy Spirit: “An angel pierced its spear several times through my heart... leaving me all aflame with an immense love for God. The pain was so great that I had to groan, but the sweetness that came with this violent pain was such that I could not wish to be free of it.”¹⁷² These Christian mystical trance experiences released the dopamine in the frontal cortex, which temporarily reduces fears and pains and produces extreme sensations of joy and euphoria.¹⁷³ These *God-fusion states* are therefore defenses against and repetitions of early childhood “insecure and avoidant” abusive attachments to the mother or wet-nurse.¹⁷⁴

Both the manic and depressive states are ways to control suffering by inflicting pains yourself, by “being in charge.” As Henry Suso put it: “Suffering quells my anger [and] makes me no part of the world.”¹⁷⁵ Just as Christian children imagined their suffering for their sins would make their mothers love them, Christianity posits that God and “Jesus-our-Mother” will love you if you suffer for your sins. Suso wore for years a hair shirt with leather strips with 150 nails eating into his flesh, and on his back wore a cross that was furnished with iron nails and sharp needles he said were “in memory of Mary’s sorrows” (his mother’s sorrows.)¹⁷⁶ Suso also, like so many Christian clerics, regularly burned himself with hot wax, as a repetition of the common Christian practice of burning infants and putting them in the hot oven to cure them of their sins, the same hot oven that furnished the basis of the threat of parents that their children deserved being thrown into a burning Hell.

Unlike early states ruled by actual Goddesses who kill their sons, Christianity called their God “Father,” reflecting the rule of fathers over mothers in Christian families. But since real fathers were mainly absent for young children, God was not depicted in drawings or statues and was not described in Church writings. At most, he was said to wear a long cloak and a veil, like women did.¹⁷⁷ When he spoke, “the Voice of God was the Holy Spirit,” which was feminine, so the “inner alter voice” that was heard was maternal not paternal. During alter trances when “Heaven opened before their eyes,” Christians saw not God but “Christ on His Throne,” with the Blessed Virgin at his side,¹⁷⁸ and of course Christ during the Eucharist was seen to have breasts with milk coming out of them, which worshippers drank, like babies. Medieval Christians sometimes “saw God as a woman nursing the soul at her breasts, drying its tears, punishing its mischief-making, giving birth to it in agony... seeing Christ or God or the Holy Spirit as female.”¹⁷⁹ Sheinorn has shown that Jesus was often described as a mother figure, and priests who identified with him were shown as having female features.¹⁸⁰ Although Mary is not shown for centuries as kissing the baby Jesus, she is regularly depicted as kissing the dead Christ at His crucifixion,¹⁸¹ reflecting the wish that the actual Killer Mother of the worshipper was really sorry she murdered her baby. The same wish of children for the mother to be a Loving Mother is shown by all the pictures of female angels receiving the soul of the worshipper into Heaven.

Christ Himself was of course also the Victim Child who was sent down by God to be murdered, asking the central question of all Christian children, “Why has thou forsaken me?” Worshipers would sometimes during Holy Communion see in the host “a very young boy, and when the priest began to break the host, they thought they saw an angel coming down out of the sky who cut the boy up with a knife.”¹⁸² Christian ritual was full of actual childhood events. Believers repeated during Communion the drinking of wine and eating of bread that they had actually experienced as newborn infants when their mouths were stuffed with *zulp* and wine. Christ on the cross was obviously a baby tied to his swaddling board being killed by his mother (God), naked but for his baby diaper, his head hurting from the board that was often pressed upon babies’ foreheads (crown of thorns). Christ’s going through God’s infanticide for believers *undoes* the infanticide of mothers. Julian explains, “even though our earthly mother may suffer her child to perish, our heavenly mother Jesus may never suffer us that be his children to perish.”¹⁸³ God is the giant Punishing Parent in the sky who can make you live forever if you confess your badness and worship Him/Her. Life, says St. Benedict, is “dread of Judgment, fearing Hell, and keeping the possibility of death ever before your eyes.”¹⁸⁴ St. John Chrysostom tells believers to “constantly think on death, speak of it all the time, visit tombs and attend to dying people, because nothing is so edifying as watching impious people die.”¹⁸⁵ Bipolar Christians arranged their lives in two emotional states: during weekdays, families spent many hours together in depressive praying sessions (admitting their sins and internal badness), and then spent the last part of the week switching into grandiose manic trance states in Church, reenacting the central emotions of their childhoods: “Admit you are full of sins and your Killer Mother will forgive you and let you live in Heaven.” The central childhood wish of Christians is “ God will forgive me and let me live if I constantly torture myself.”¹⁸⁶

The desire for fusion with the Killer Mother is, as Chodorow says, “central to medieval Christian imagery.”¹⁸⁷ Jesus is mentioned as an exorcist 65 times in the Gospels, expelling demons from Christians “by applying his spittle.”¹⁸⁸ Hankoff correctly sees these demons as alternate personalities “resulting from a history of abuse in childhood.”¹⁸⁹ The manic “high” of God experiences, caused by release of the brain’s opiates to special receptors in the amygdala, makes people “addicted not only to the God experience but to the *God high*... whereby parental omnipotence is passed on to God expectations.”¹⁹⁰ For Christian bipolars, there was no “middle ground.” Christianity formed around the extreme need for catering to the dissociated alters of all sufferers, taking control through repetition of the tortures of childhood during Church rituals that portray the suffering and death of Christ, suffering that martyrs repeat in their manic ecstatic trances, avoiding death with their self-inflicted depressive tortures.¹⁹¹ As Janov puts it: “Suicide is really an attempt at healing, an attempt to conquer death; one would rather be dead than feel it.”¹⁹² It is not to be doubted that many Christians attempted and succeeded in actually committing suicide in response to their inner self-destructive states, at far higher rates than the ten percent of Americans today who attempt suicide.¹⁹³ But the main suicidal practice of the Christian period, like today, was war, Holy War for God, against whichever neighbor you could provoke into joining you in the mass slaughters of fifteen Christian centuries.

WOMEN TOUGHEN UP BOYS TO BECOME HOLY WARRIORS

Although boys and girls both until they reach puberty have the same testosterone levels, Christian boys by the time they are five years old are trained by their mothers or wet-nurses to be “tough,” to form hierarchical violent male dominance groups, and to “win all fights” with their peers and not be “polluted girls.”¹⁹⁴ The result was that medieval homicide rates were around fifty times higher than today’s rates, a result of their high cortisol levels from their abusive childhoods.¹⁹⁵ Christian children were all beaten and tortured so badly they were “time bombs” for later infliction of violence. Neurobiologists have found *winning fights raises boys testosterone levels*, which in turn makes them want to fight more. Plus, their normally low serotonin levels rise with success in fighting, raising their terribly low feelings of self confidence.¹⁹⁶ Both parents throughout history warn their boys they must win fights, not be like girls, “weak sissies,” and this is the theme of most of the boy battles fought by pages and young knights—“the warrior class devoted to full-time fighting sanctified through the feminization argument” that *losers are poisonous females*.¹⁹⁷ Knights were taught to respond to all insults by killing the other person. Christian mothers gave their children their first weapons and their suits of armor as early as four years old,¹⁹⁸ little boys endlessly enacted paranoid “righteous combats” against imagined enemies, young knights often chose courtly women as their sponsors in tournaments, knights chose courtly women to serve in combat, and “women commonly egged men on to war in Norse and German legends.”¹⁹⁹ Mothers are described as “instructing their sons in the art of magic, protecting them in battle with magical clothing or by stroking their bodies.”²⁰⁰ Even today, says Carol Gilligan, little boys sometimes over-internalize their mothers’ anxieties by saying to them “I am your knight.”²⁰¹ Mothers then as now regularly held the fantasy that their boys would be “masculine and tough enough” to save them from the beatings and abuses they as females had experienced. “The hated enemy [infidels] were seen as both inferior and feminine,”²⁰² like their mothers, they were created by God to be “weak” and “beaten” like their mothers were beaten by their fathers. Enemies were called “poisonous,” and Holy Wars were seen as “*searches for masculinity*”²⁰³ by God’s warriors, since God Himself promised Holy Warriors in the Bible: “I will cast into panic all the peoples among whom you pass, and will cause all thy enemies to flee before you.”²⁰⁴

PROVOKING AND FIGHTING BIPOLAR HOLY WARS

Since Christians were bipolar, they were either manic (violent warriors) or depressive (masochistic clerics, martyrs), but in either case they risked “dying for God” their whole lives: “For Your sake we have been killed all of the day.”²⁰⁵ Martyrs would sometimes castrate themselves “to demonstrate their potency and devotion to God.”²⁰⁶ In fact, clerics were said

to have “become female” when they gave up fighting, because “the male must become female in order to escape the moral dangers of his masculine state.”²⁰⁷ In fact, Christianity can be seen as a way for males to become more like females—thus priests didn’t get married and wore female dresses—because young boys experienced their mothers as preferring her more passive daughters to her “rough, impudent” sons²⁰⁸

The central activities that were mainly frowned upon by Christians were those that were “materialistic,” those that increased productivity. Investment of one’s savings for interest and profit was declared “sinful usury” by the Pope, so the productivity of Europe stayed nearly level for over a millennium, during which all kinds of simple inventions (like the stirrup and nailed horseshoes and non-choking horse collars) were long delayed.²⁰⁹ Economic progress could not be achieved because their horribly abusive childrearing didn’t establish the trust that was necessary for investing in innovative new projects. If at times other conditions produced enough social/economic pain, wars were less needed—as in the 14th century when the Black Death killed a quarter of European population—so Christian wars were not needed for a while for self-destruction.

The Christian warrior fused with his all-powerful Killer Mother God and kills “in order to rid the world of Evil,” but the evil they fight is their own “sins,” their own childhood needs, embedded in little boys as evil early on in their dissociated Victim Alters. The “enemies” who were imagined to embody this evil were often complete strangers to the Holy Warriors, as in the Crusades, and were attacked with no material motives in mind—the war suddenly had to be fought because they imagined “the Holy Sepulchre of our Lord is polluted by the filthiness of an unclean nation.”²¹⁰ Knights, like Christ, “embraced death” in order to conquer their constant fears of being murdered by their Killer Mother. They became heroic martyrs in order to go to haven and be embraced by God, who *liked* them to suffer—*wanted* them to choose death, as Christ did.²¹¹ “Salvation” was the goal; death led to *acceptance* by mommy, who had told you she wished you were dead. You were a “good boy,” a “dead hero.” Christian wars were simply massive martyrdoms, horrible genocides replaying childhood fears and violence “in order to be a man [and] to die for God.” “Early medieval warfare was essentially raiding without any long-term aim of permanently acquiring territory.”²¹² Battlefields were slaughter fields, resembling the fields children had played in that were filled with slaughtered children. As Fornari puts it, “War is deferred infanticide, the aim of which is the elimination of young men.”²¹³ Even gentle Jesus is turned into a warrior containing “the fury of the wrath of God,” as he is described in *Revelations*,²¹⁴ and Christian illustrations showed God tying a sword around Christ’s waist.²¹⁵ Holy warriors wore His cross (or Mother Mary) on their shields, and Mary was said to “send Her warriors into battle and Herself killing them outright.”²¹⁶

Unlike many others in antiquity who tolerated their neighbors when they worshipped a different God, Christians split the world into “holy” and “pagan” souls and gratuitously went to war against all neighbors who were imagined to be members of the out-group. Should anyone refuse to fight as a soldier, they were excommunicated and sent to Hell. By 900 A.D., the Church had its own army and navy, led by bishops. Most holy wars, like the Crusades, came because of “growth panic,” when governmental reforms or attempts to curb endemic warfare made people search harder for foreign enemies.²¹⁷ As Pope Urban said when announcing the First Crusade: “Let those who once fought against brothers and relatives now fight against barbarians, as they ought,”²¹⁸ Christian Crusaders “impaling pagan children on spits and devouring them grilled.”²¹⁹ Led by Peter the Hermit, the manic crowd of peasants, clerics and poor knights swarmed through Europe, leaderless, killing whomever they found, especially Jews.²²⁰ The advances in Protestant worship in the 16th century were too much for the Christian psychoclasses and so provoked prodigiously bloody national and civil wars, beginning with the Thirty Years War, which most of Europe fought in—the most destructive war prior to the 19th century and the beginning of the hyper-violent nation-state system.²²¹ The bloody Protestant wars after the 16th century were fought as apocalyptic end-of-the-world slaughters, with the expectation that Jesus would return as a political Messiah and rule the earth.²²² Civilians were slaughtered in all holy wars as well as real enemies, by usually-drunken soldiers, children were murdered as well as adults, and women were both killed and raped by the millions, rape being considered “a proof of masculinity” by warriors.²²³

Killing the Victim Child alter was accomplished both by killing infidels and by the warrior dying himself for God. Wars were so constant that “no one gave much thought to the question of who was authorized to declare a war,”²²⁴ and any prince or other authority could keep wars going for decades. Christian holy wars were termed “noble suicides” and battles were openly apocalyptic and masochistic, “the warriors glorying in their wounds and rejoicing to display their flowing blood.”²²⁵ As they had learned in childhood, the only way to “get love” from Mommy, from Jesus, from God, was to suffer for your sinfulness. Thus it was necessary for all self-destructive Christian armies to constantly insult infidels, attack stronger neighbors, and install grandiose incompetent leaders of their own armies in order to increase the destructiveness of their enemies. The armor of knights was of little use in battles, since it was too heavy for fast horses to carry and archers could easily outmaneuver knights, as when English archers at Agincourt shattered French knights in a matter of minutes. A knight’s armor was actually a mask of masculinity behind which men could hide their fears of weakness, a defensive “second skin” that was said to symbolize what was termed “the aloneness of the solitary hero” of Holy Wars.²²⁶ Beginning in the 11th century, grandiose castle strongholds were expanded, again on the model of the autistic shield fantasy of terrorized children.²²⁷ Even more dangerous was the practice of the Frank and Norse warriors

who “left their chests bare and backs naked” or “fought completely nude,” presenting themselves as naked infants like those who were infanticided by their mothers.²⁸ The manic wild masochistic trances that warriors often switched into (often by becoming drunk) during battle were also not useful to winning battles, and many accounts picture how “berserkers” had to be “cooled down so that they would no longer be a threat to their own side.”²⁹ The aim of all the apocalyptic Christian wars was what the Bible said would happen to those who survived the Apocalypse in Heaven (*Revelation 7:17*): “God shall wipe away all tears from their eyes”—satisfying the wish that all Christian children retained from their mothers. Finally, like the Killer Mothers with whom they were fused, knights wore gaudy clothes and ribbons and long hair as if they were women, and often actually went into battle as their mothers and other women watched them from a nearby hill and shamed them if they abandoned the fight.³⁰ Onlookers reported that “knights are repeatedly spurred on in battle by looking at their ladies.”³¹ The worst thing Christian mothers could accuse one of is looking out for yourself. What they really want is for you to “join your friends dead whose corpses lie before you... Is not this a great martyrdom?”³² Because martyrdom is the aim of all Holy Wars: “Dying for God.”

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Chapter 10: Patriarchal Families and National Wars

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Patriarchal Families and National Wars

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– William Shakespeare, *Coriolanus*

The evolution of the family from the medieval Killer Mother-dominated gynarchy to the Punishing Patriarchal-dominated nuclear family took place during the sixteenth to eighteenth centuries. Because mothers began to abuse

their children somewhat less by the sixteenth century, men could grow up less afraid of females, and need not “fear approaching the kitchen full of women,” so fathers stopped living in separate quarters and reduced their having sex with concubines and established for the first time constant patriarchal dominance of wives and children. Paternal love was still missing, but fathers spent much more time with their wives and children, beating and torturing them daily but also eating meals with them and teaching them that fathers are divinely chosen to rule the family and the nation. (The historical connections between paternal dominance and national dominance are detailed by psychohistorian Christian Lackner.)¹

MATERNAL INFANTICIDE CONTINUES INTO MODERN NATIONS

Although the facts of maternal infanticide are widely denied by most family historians, my research into early modern diaries, letters and census figures on boy/girl ratios (infant girls being killed far more often than boys) shows that infanticide was still routine for families until the nineteenth century.² As late as nineteenth-century England children regularly reported things like “my mother confessed she was under a strong temptation to cut my throat with her scissors,” and children like Leopardi said his mother “experienced a deep happiness when she saw the death of one of her infants approaching.”³ Since infants were still routinely given to wetnurses and foundling homes that had death rates of up to 70 percent, the usual claim that society tried to stop infanticide is quite incorrect—doctors of the time agreed that “the most profound cause of the terrific waste of infant life is neglect . . . by their own mothers and by the nurses to whom they were abandoned.”⁴ In many Italian cities in the nineteenth century, up to 40 percent of the newborn were abandoned to foundling homes.⁵ Laws against infanticide were rarely prosecuted and wealthy families actually had higher infant mortality rates than farmers and craftsmen.⁶ Parents regularly said “When children die there is no need to get excited. One is born every year.”⁷ Crushing the head of a newborn wasn’t thought wrong, since it “wasn’t really born, it wasn’t human yet.”⁸ Even by the nineteenth century “it was not uncommon to see the corpses of infants lying in the streets or on the dunghills of London and other large cities.”⁹ Infanticide by exposure was not a criminal offense in most areas. Adrienne Rich calls maternal infanticide “the most common crime in Western Europe down to the end of the eighteenth century.”¹⁰ The results of the slowing of infanticide during the eighteenth century can be seen by the increase in population growth during the century. In response, by the early nineteenth century measurable European infant mortality rates had dropped to under five percent.¹¹

That sending one’s newborn to what were called “killing nurses”¹² was equivalent to infanticide is proven by studies showing as high as 80 percent of wetnursed French children died during the nineteenth century and by census figures showing less than ten percent of the children born in Paris were nursed by their own mothers, the rest being picked up by child peddlers who strapped them into carts “like sardines” and carried them off without food to distant peasant families.¹³ Fathers too backed the sending of newborn to wetnurses, especially since it was believed that nursing mothers should not have sexual intercourse because it spoiled her milk.¹⁴ After they were sent out to a wetnurse, the parents “seldom inquired about the survival of their infants.”¹⁵ Wetnursing “was so pervasive among all classes that cities like Paris and Lyon literally became cities without babies.”¹⁶ Since the wetnurses had to make a living, they tightly swaddled the babies and hung them on a peg in the kitchen while they worked in the fields. When children were returned in a few years from a wetnurse, mothers are regularly reported as saying things like “What have you brought me here! This goggle-eyed, splatter-faced, gabbart-mouthed wretch is not my child! Take her away!”¹⁷ John Locke praised a mother who when she first saw her daughter returned from a wetnurse was “forced to whip her little daughter eight times successively the same morning upon coming home from Nurse before she could master her stubbornness.”¹⁸

Even supposed reformers abandoned their children: Rousseau, who became famous for saying that mothers should nurse their children, sent all five of his own children to foundling homes. He also declared that “woman is made specially to please man and to be subjugated.”¹⁹ Plus, after the child was returned to its family, it was usually sent after a few years to other abusive families for fosterage, adoption, apprenticeship or service.²⁰ Nelson reported in 1752 in his *Essay on the Government of Children*: “Parents especially Fathers, who do not love the noise or any other of the inconveniences attending the care of children, send them at once into the country.”²¹ Talleyrand wasn’t that unusual in stating that he “had never slept under the same roof with his father and mother.”²² U.S. infanticide only declined in the nineteenth century, as birthrates fell from over 7 children per white couple in 1800 to less than 4 in 1900.²³ The earliest advanced nation in maternal breastfeeding was eighteenth-century colonial America, where mothers began to listen to writers who “harshly criticized women who declined their maternal duty”²⁴ and, like Jefferson’s mother, did not send their infants to a wetnurse but raised them themselves. The result was the closeness between U.S. parents and their children that made European visitors complain American children were “spoiled domestic tyrants” and led to the world’s first democratic revolution based on respect and human rights.²⁵

SWADDLING OF CHILDREN IN MODERN NATIONS

The basic problem with the tight swaddling of infants which continued well into the eighteenth century was not just that swaddled babies were trapped in their feces and urine and covered with parasites. It was even more important that all infants from birth need to follow the eyes and movements of their caretakers in order to develop their mirror

neurons so they can have empathic interpersonal relations. The brains of swaddled children are “black holes” and have a lifelong deficit of oxytocin and serotonin and an oversupply of cortisol, the stress hormone, such that for the rest of their lives they are in a continuous state of anxiety and rage and have a lack of social capabilities.²⁶ Since swaddled babies withdraw into themselves and are quiet, many physicians still advocate swaddling them “if they are too demanding.” Parental love simply could not develop in families that swaddled. Observers regularly noted that “children could not hope for the slightest caress from the mother or father: Fear was the foundation upon which the upbringing of children was based.”²⁷ Particularly among aristocrats, the emotional relationship was very cold: “A caress is rare and seems a favor; children generally when with their parents are silent, the sentiment that usually animates them being of deferential timidity.”²⁸ Most parents agreed with the French musician and mathematician Vandermonde in 1756 who admitted, “One blushes to think of loving one’s children.”²⁹

Tight swaddling continued in Europe and America into the eighteenth century, in central Europe into the early twentieth century, and is still practiced in some parts of Eastern Europe and Russia.³⁰ Mothers claimed their newborn infants were “so vicious that if you left them free they would rule their parents.”³¹ In France, “after 1760 publications abounded advising mothers to take care of their children personally and ‘ordering’ them to breast-feed... Gradually, she abandoned the custom of swaddling clothes... the peasant classes maintained the practice longer.”³² Only when the infant was not swaddled could it begin to develop its relations with its mother: “freed from this armor, the child could play with her, clutch at her, touch her, and get to know her... affection and physical contact between the mother and child were finally possible.”³³

HOW FATHERS RULED THE PATRIARCHAL FAMILY BY BEATING

Pre-modern families existed primarily for the purpose of acquiring, holding and transmitting property.³⁴ When fathers took over the family in early modern states they began to spend more time with their families, donning “masculinity masks” to defend against their inner insecurities and dominating and physically abusing their wives and children. The early modern father dominated his wife continuously, since everyone agreed that “wives are the first servants in the household: they plow the soil, care for the house, and eat after their husbands, who address them only in harsh, curt tones, even with a sort of contempt.”³⁵ Patriarchal fathers considered their children from their earliest years as theirs to beat, as with this British father:

... was playing with his child of a year old, who began to cry. He ordered silence; the child did not obey; the father then began to whip it, but this terrified the child. The father thought the child would be ruined unless it was made to yield, and renewed his chastisement with increased severity. On undressing it, a pin was stuck in its back.”³⁶

This need to hit babies for discipline still is often found in England—Tony Blair recently admitted on television that he hit his one-year-old baby “to discipline him,” explaining that “I had to hit him, because he could not talk.”³⁷ In patriarchal families it was often claimed that “the father’s task is to teach children to obey their mothers,” but more often it was instant obedience to the father that was the goal of his beatings.³⁸ Both wives and children were treated by fathers as slaves. Fathers came out of their own abusive childhoods fearing they were not really men. Until the nineteenth century boys were dressed like girls in long gowns and petticoats until age six. Men feared that women would again dominate them like their mothers did, and so they experienced both their relationship with their children and spouses as a “masculinity crisis” that required them to demonstrate their power, their “toughness”—just as going to war was a masculinity mask that allowed men to “display our firmness” with a “stiffening of the national will.”³⁹ As Kant declared, wars are needed because “prolonged peace favors effeminacy.”⁴⁰

Early American colonists “enacted ‘stubborn child laws,’ which gave fathers the right to kill children who were beyond their ability to control.”⁴¹ Early Protestants “rushed to impose patriarchal rule in the home and ‘break the will’ of the child.”⁴² Beatings in the early modern period were usually done with instruments: whips, shovels, canes, iron rods, cat-o’-nine tails and razor straps. Only by the 1870s did it for the first time become unlawful in the U.S. to beat your wife.⁴³ It is still lawful 130 years later to beat your children in most nations around the world, including the U.S.⁴⁴

Fathers particularly were convinced that their children must be made “tough,” so they inflicted many brutal “hardening” practices on them to assure this—dipping them in ice-cold baths, throwing them into snow banks and icy rivers, making them wear iron collars round the neck with backboards strapped over their shoulders, forcing girls to wear exceptionally tight corsets, etc., all “to conquer their will and bring them to an obedient temper.”⁴⁵ Early Protestant fathers were especially dominating. Calvin decreed: “Those children who violate parental authority are monsters. Therefore the Lord commands all those who are disobedient to their parents to be put to death.”⁴⁶ Luther may have been one of the first fathers to spend time with and to teach his children, but because his mother had

thrashed him “until his blood flowed” he also beat his own children, and his teaching goal was mainly to show them from the Bible how sinful their every act was.⁴⁷ The same goal of undoing sinfulness was seen in the eighteenth century in the relationship between spouses. Luther claimed his wife Kate only existed as a housewife and mother, saying, “Take women from their housewifery and they are good for nothing.”⁴⁸ Nor did women ask for any rights for themselves—Hannah More warned in 1799 that “if the rights of women were demanded, next we will be bombarded by the *rights of youth*, the *rights of children*, and the *rights of babies*,” and the family would quickly fall apart.⁴⁹



Fig. 10-1: Paternal Dominance

It became an issue in England by the eighteenth century what to call your spouse: the adoption of first names between spouses rather than “Sir” and “Madam” was practiced for the first time. Saying “I love you” was first allowed, and the term “companionate marriage” was introduced as a possibility.⁵⁰ Although upper-class husbands still kept mistresses and lower-class men still visited prostitutes regularly, during the late eighteenth century wives began to be less indifferent to the adulteries of their husbands.⁵¹ Fathers were instructed “not to act in anger” when beating their children and wives, and should precede their blows with a clear explanation of their offence and God’s opposition to their behavior.⁵² Even children of nobility were beaten daily. Louis XIII was “beaten mercilessly on waking in the morning. He was beaten on the buttocks by his nurse with a birch or a switch. His father whipped him himself when in a rage.”⁵³ Children were also regularly beaten by their teachers, since it was believed that “fear is good for putting the child in the mood to hear and to understand. A child cannot quickly forget what he has learned in fear.”⁵⁴ A nineteenth-century teacher described classes of the time: “Whoever taught the children to read would grab their shirts about the shoulders, then hold the book in one hand, the rod in the other, ready to flail away at the slightest oversight.”⁵⁵ British schools were particularly famous for their “erotic flagellation” beatings where “a teacher forces students to unbutton their trousers, push them down, show everything and receive the whip in the middle of the class.”⁵⁶ One German teacher bragged he had given “911,527 strokes with the stick, 124,000 lashes with the whip, and 136,715 slaps with the hand.”⁵⁷

It is not until late in the nineteenth century, with the advent of the socializing mode of childrearing, that Elizabeth Pleck, in her massive study of American family violence, could find a few parents who did not hit their children.⁵⁸ Mothers in nineteenth-century America were urged by John Abbott to “smile, care and reward their children, but when kindness fails, let not the mother hesitate for a moment to punish as severely as is necessary.”⁵⁹ In America and Britain recently, the majority of children are still hit in their early years, with mothers doing the hitting far more often than fathers.⁶⁰ By 1992, over 90 percent of Americans hit their young children, dropping to 57 percent by 1999.⁶¹ Over twenty other nations have recently passed laws outlawing the hitting of children, even by parents.

Family historians carefully record all the daily beatings and tortures, but then conclude like Colin Heywood in his book *A History of Childhood*: “Historians have come to the conclusion that practices that appear abusive today, such as repeated whippings, were motivate by love.”⁶² Other family historians have simply denied that what they repeatedly discovered was representative. As Alan Valentine concluded after examining 600 years of letters from fathers to sons without finding a single piece of evidence of warmth or empathy: “Doubtless an infinite number of

fathers have written to their sons letters that would warm and lift our hearts, if we only could find them. The happiest fathers leave no history..."⁶³

Whippings came, of course, from what parents felt was a moral necessity to form their character, not only from anger: "If the mother could not spare the time to beat her child she could hire a 'professional flagellant' who advertised their child-beating services in newspaper ads; or she could hire a 'garde-de-ville to whip her three children once a week, naughty or not.'"⁶⁴ It is no surprise that most people agreed that the dominant personality type in early modern times was the depressive, and literature from Burton's *Anatomy of Melancholy* to Shakespeare's *Hamlet* told how "melancholy is the malaise of the age."⁶⁵

What I call "intrusive mode" parents actually felt closer to their children than previous mode parents. Rather than mostly rejection they convey to their children the message that "You are bad, and I must beat you, but if you admit it and subject your inner life to total control by me I will allow you to feel closer to me."⁶⁶ In paternal families both wives and children were allowed for the first time to eat at the same table as their fathers, rather than just being made to wait upon them as in earlier periods. Family dinners were occasions for family prayer, where fathers reviewed at length the sins of each of his children.

Fathers routinely beat their wives until well into the twentieth century even in more advanced nations. Jean Bodin spoke of "the husband's power over the wife as the source and origin of every human society."⁶⁷ The wives were brought up to expect being beaten without complaining. As the mother in *Little Women* puts it, "I am angry nearly every day of my life, but I have learned not to show it." John Wesley told wives they must constantly think "My husband is my superior; he has the right to rule over me. God has given it to him."⁶⁸ Coontz convincingly shows that only by the late nineteenth century were girls encouraged to marry for intimacy rather than for obedience.⁶⁹ Some girls were given education earlier than this, but not until the late nineteenth century were most females taught to read more than a few psalms and a bit of Holy Scripture.⁷⁰ In fact most females were barred from regular attendance in grammar schools and universities in European nations until well into the nineteenth century.⁷¹ The first public elementary schools in England were in 1833, and only in 1880 was attendance compulsory.⁷² Nineteenth century books for girls taught: "You must submit yourselves to your husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church."⁷³ In schools girls were mainly taught "wife-work"—how to do housekeeping and weaving, how to "keep her place", and how to avoid making her spouse feel less clever than her.⁷⁴ The father's main task was to teach his boys that "to become a man, he must shift his attachment away from his mother, and eventually learns to disparage qualities that are feminine."⁷⁵

THE UBIQUITY OF SEXUAL ASSAULT OF CHILDREN

When Freud found that so many of his patients reported to him having been sexually abused in childhood—he himself remembered being seduced by his nurse when he was two—he was only rediscovering what was well known although rarely discussed in earlier times. From the widespread paternal incest and pimping of sons of fifteenth century Italy to the excuse given by British abusers in 1900 that "they simply had to have intercourse with little children because that was the only way they could be cured of venereal disease," the sexual abuse of children was rarely objected to and even more rarely prosecuted.⁷⁶ When Beatrice Webb wrote that sexual abuse of young girls by their fathers and brothers was so common that British girls often joked with each other about their babies being products of incest, they were confirming what most knew: that paternal incest was quite common well into the nineteenth century.⁷⁷ Even when a British study in 1991 found 45 percent of girls and 30 percent of boys admitting to remembering having been sexually abused as children (the actual rates being much higher due to underreporting and repression), British doctors surveyed at that time said they thought the sexual abuse rate was probably "less than one percent."⁷⁸ Similarly, U.S. rates derived from Russell's careful interviews, when corrected for underreporting, was 40 percent for girls and 30 percent for boys, almost half directly incestuous for girls and about a quarter incestuous for boys.⁷⁹ About half of the perpetrators lived under the same roof as their victims as fathers, uncles, brothers and stepfathers, with about half of the assaults being perpetuated on children under 7. Sexual abuse of little children is still routine in the rest of the world, starting with Asian maternal masturbation of little children from India to Japan.⁸⁰ The diary of Louis XIII's pediatrician makes it clear that, as Philippe Aries puts it, "the practice of playing with children's privy parts formed part of a widespread tradition."⁸¹ Aries, of course, like most historians, called the routine sexual use of little Louis "only a game whose scabrous nature we should beware of exaggerating."⁸²

Family beds were the usual practice everywhere in the world until well into the nineteenth century, so children were always in some measure part of parental intercourse. When in 1908 incest was finally made a criminal offense in England, it was considered a minor felony, rarely prosecuted.⁸³ In addition, the widespread practice of parents choosing the spouses of their little girls was in fact a very popular form of sexual abuse, since forcing them to marry a stranger at ages 10-12 was actually rape (most U.S. states until the end of the nineteenth century set the age of legal marriage at 10-12.)⁸⁴ Fathers in the past were the main perpetrators of rape. The figure given by Debbie Taylor that today over 100 million young girls are "being raped by adult men—usually their fathers—often day after day, year in,

year out”⁸⁵ is staggering, but is dwarfed by the billions of children raped and otherwise sexually molested around the world over the past few centuries.

The sexual abuse of children is less motivated by erotic desires than by the need to assault, to hurt, to dominate. For instance, gang rapes of girls were commonly considered “public performances,” and thought by others to be “harmless initiation rites.”⁸⁶ Parents freely allowed and even encouraged servants, nursemaids, nannies and teachers to use their children sexually. Louis XIII’s entire court would sometimes line up at his bed and “kiss his cock.”⁸⁷ The King and Queen and their servants would undress him and his sister and bring them naked in bed for sexual games, so that Louis could accurately report, “Mercier has a cunt as big as that,” showing his two fists, saying “there’s a lot of water inside.”⁸⁸ Many schools allowed the rape of boys, as in British public schools into the nineteenth century where “the rape of boys with the full knowledge and collusion, even the approval, of their elders... where older boys and even teachers had younger boys as their ‘bitches’ to use sexually.”⁸⁹ Most of child raping was done with the collusion of parents: mothers rented out rooms to boarders and offered their daughters to sleep with them, children were loaned to overnight guests as an act of hospitality, children in London were sent out by the thousands by their mothers onto the streets as prostitutes, and children as young as six were openly offered for sale and sexual use by public advertisements in most cities of Europe.⁹⁰ Doctors well into the nineteenth century thought having sexual intercourse with three-year-old girls was a *good idea* because it was “instructive to familiarize them with carnal matters...”⁹¹ As Anna Clark puts it, “men seemed to regard rape as a trivial issue.”⁹² Even twentieth-century sexologists considered pederasty positively: “There is no shame in being a pederast or a rapist if one is satisfied” (Edwards and Masters); “It is difficult to understand why a child should be disturbed at having its genitalia touched” (Kinsey); “incest can be a satisfying and enriching experience.” (Pomeroy)⁹³

Physicians were long familiar with young children with venereal diseases. “Most resisted making any explicit connection between venereal diseases in children and sexual contact with adults, even when the disease existed in the immediate family.”⁹⁴ Not until psychohistorian Karen Taylor analyzed hundreds of the medical journals of nineteenth-century physicians and showed that even though the physicians assumed innocent causes for the children’s venereal diseases there had to be intimate direct sexual contact with the diseased genital area of the adult (usually the father), so that she strongly concluded that the children with venereal disease were in fact “victims of sexual abuse.”⁹⁵ The belief that “one could cure venereal disease” by means of sexual intercourse with children⁹⁶ was of course one of the main underlying motivations for the frequency of paternal abuse, in addition to the need of fathers to prove their masculinity.

ADVANCING FROM MONARCHICAL STATES TO DEMOCRATIC NATIONS

The monarchies of the sixteenth century consciously repeated the husband’s domination of the paternal family; as King James put it in 1603, “I am the husband and the whole island is my lawful wife.”⁹⁷ As the brutal “intrusive mode” bond between father and child was established, “the authoritarian family and the authoritarian nation-state were the solutions to an intolerable sense of anxiety and a deep yearning for order.”⁹⁸ The State and the King, like the Father, “could do no wrong,” and state sovereigns could summon standing armies and levy permanent taxes, unlike earlier regents who had to “go begging from town to town to obtain local grants.”⁹⁹ Before states could supplant local lords and create nations they had to “develop governments that have monopolies over the legitimate use of physical force throughout the country... to keep order, to build roads, to deliver basic services.”¹⁰⁰ Nations are termed “imagined communities” by Benedict Anderson,¹⁰¹ emphasizing that they are not ethnic groups or single-language communities. All these advances were made possible by an increase in trust within the family, extended to the nation.

Even when Kings shared power with a parliament, as in England, “the king’s prerogative was indisputable in matters involving war and peace.”¹⁰² Kings were said to have two bodies, “like the two sexes of a hermaphrodite,” combining the domination alters in the brains of their subjects of both mother and father. Soldiers are told by kings to “fight for *la patria* [feminine noun] and suffer even death for her.”¹⁰³ Where there were early royal parliaments, they addressed their humble petitions to the king, but he would then end the matter by saying yes or no. Monarchs were free to inflict their grandiosity upon both subjects and enemies, experiencing a dopamine high and claiming they had to “cleanse them of their evils” as their parents cleansed them of evil. Homicide rates plunged when modern states began imposing their police power, but deaths by the state nevertheless increased dramatically as wars became far more deadly, with massive conscripted armies replacing hired mercenaries and gunpowder replacing swords.¹⁰⁴

Memories of maternal infanticide nevertheless remained and were re-experienced during periodic witchcraft epidemics, where women were regularly addressed as “Monstrous Mothers”¹⁰⁵ and young girls had “convulsive fits” in courts “as the Devil entered them”¹⁰⁶ while they switched into their memories of their mothers’ beatings as “ghosts from the nursery.” Witches were accused of doing the things mothers actually did: “witches suffocate very small children or kill them by thrusting a needle behind their ear or they snatch children from the cradle and rend them in

pieces.”¹⁰⁷ Sometimes entire villages would go into alter trances together, as when the Benandanti fantasied as they slept they fought “night battles” against witches.¹⁰⁸

It was the developmental new strengths of the intrusive childrearing mode, not changes in “culture,” that produced the dramatic historical innovations of the Reformation, humanism and industrialism. For instance, what allowed James Watt to invent the modern steam engine was his parents’ teaching him to read and allowing him to endlessly experiment with the steam kettle for hours every day in his family kitchen, changing the world by his curiosity.¹⁰⁹ Initially, of course, modern social relationships carried out the paternal authoritarianism of the family. If childrearing had been better, early voters would have dominated kings and early workers would have been given corporate board seats along with investors. But modern states were established under patriarchal domination principles, and industrialization gains in gross national product were constantly offset by increasingly destructive wars, as every strengthening of the fantasy of in-groups was matched by a strengthening of the fantasy of dangerous out-groups. Between 1530 and 1710 there was a ten-fold increase in the total numbers of armed forces involved in major European battles.¹¹⁰ As the interstate system expands in the modern period, strong states tend to fight the strong and the weak tend to fight the weak... the stronger two states are, the greater the likelihood of a fight between them.¹¹¹ The common theory of historians that “territory is the most important single cause of war between states”¹¹² is meaningless—it is like saying “schoolyard bullies usually hit those nearest to them” but never asking why they need to hit. What is more accurate is their finding that “fighting is more prevalent during periods of prosperity rather than periods of stagnation or depression,”¹¹³ which backs up my theory that wars are motivated by “growth panic” progress that triggers the re-enacting of childhood violence. In fact, no great-power wars have started during a depression in the past two centuries.¹¹⁴ Modelski traces the cycles of war to clusters of innovations introduced into the world, and shows how Portugal was the first pioneer of discoveries, how Britain unleashed the Industrial Revolution, and how both were very war prone during their most Progressive periods.¹¹⁵ When outside enemies cannot be found to start wars with, inside groups are imagined as dangerous. In democratizing Rwanda, Hutus and Tutsis were “neighbors, schoolmates, friends, even in-laws” indistinguishable from each other, but when splitting time came because of growth panic and they slaughtered over a million of their neighbors they could only say as a reason that they did it “because their noses were longer” or “they were cockroaches” or “God said he no longer wanted them.”¹¹⁶ Their war trance made them completely dissociated. After they chopped off the arms and heads of their friends they said, “I had been living with these people all these years. I wasn’t afraid of them. They weren’t a threat to me. But we were told they were enemies and I believed it.”¹¹⁷

Just as interesting is the finding that the usual methods of dealing with interstate threats—the making of alliances and the buildup of your military—are actually just provocative results of national grandiosity and lead to wars.¹¹⁸ The need for nations to “demonstrate our resolve” by military buildups is simply a restaging of parental “demonstrations of resolve” to use violence against their children, as nations fuse with the punishing parental alters embedded in their amygdalan fear centers. Only the emotional state of grandiosity experienced by states going into their war trances (caused by the release of dopamine and brain opiates) makes them feel invulnerable. Usually the periods before wars include wild apocalyptic group-fantasy trance episodes, like the Great Awakenings in America in 1858, when “daily gatherings of thousands of people in spontaneous prayer meetings took place, where people fell down, saw visions, and went out and destroyed their goods in preparation for the end of the world” as they “felt God-like” and were “cleansed in the fires of war.”¹¹⁹ In fact, the states that have the least need to go to war are the most likely to start them: “The strongest states are the most war-prone and the most likely to initiate wars.”¹²⁰ The average modern nation is at war 20 percent of the time during the nineteenth century compared to pre-state societies which were almost continuously at war.¹²¹ In my previous book, *The Emotional Life of Nations*, I presented extensive evidence showing how modern nations regularly go to war four times a century, repeating four national group-fantasy phases: (1) innovative phase, (2) depressed phase, (3) manic phase and (4) war phase.¹²² The second phase, that of Depressions, takes place periodically between wars, as nations become grandiose and engage in more and more self-destructive risky ventures, convinced each time that “This time is different.”¹²³

Modern nationalism became a religion to replace Christianity, with the French Assembly setting up actual altars to the nation like church altars, with the inscription: “The citizen is born, lives, and dies for *la patrie*.”¹²⁴ The national flag and the national anthem became sacred replacements for the cross and for church hymns.¹²⁵ Schools began to teach patriotism to the nation rather than devotion to the Lord. And new national leaders found that they could more easily increase their popularity by provoking a war than by achieving spiritual or economic gains.

NATIONS SPLIT INTO PARTIES BY CHILDREARING PSYCHOCLASS

Because nations contain some adults that are advanced childrearing modes and others that fall behind and have more abusive childhoods, they split into Progressive and Reactionary political parties. While Progressives invent more empathic, secure economic and political relationships, Reactionaries have been shown to have greater death anxieties, entertain more authoritarian, more apocalyptic group-fantasies, see others as sinful and needing punishment, need more military solutions to problems, and are more misogynistic toward females.¹²⁶ The party that

speaks with the voice of the punishing parent is termed “Reactionary” because their central focus is to *react against Progressives*, accusing them of being “too liberal” and “not tough enough.” Reactionary psychoclasses have their mirror neuron networks damaged during childhoods and lack empathy toward others. Careful studies reveal they have three times as many nightmares, fear death more and support wars far more.¹²⁷ The group-fantasy cycles described above are periodic phases of domination of national mood first by Progressive and then by Reactionary psychoclasses, with growth of industrialization, civil rights movements, woman’s suffrage movements, peace movements and other Progressive movements being opposed by the majority of the Reactionary populace.

Historians usually overlook the childrearing of Progressive and Reactionary leaders, but it isn’t difficult to trace the origin of their political policies back to their parenting experiences. In America’s last election, for instance, Progressive Barack Obama often reported details of the love and affection of his mother and grandmother during his early years, saying “the best thing my mom taught me was empathy: making sure that you can see the world through somebody else’s eyes.”¹²⁸ In stark contrast, Reactionary John McCain described his parents as beating him so hard that he often passed out as he held his breath during the beatings. He reports they punished him for holding his breath and passing out by filling the bathtub with ice cold water and throwing him in while unconscious, fully clothed.¹²⁹ He says “this went on for some time until I was finally ‘cured.’ Whenever I worked myself into a tiny rage, my mother shouted to my father, ‘Get the water!’ Moments later I would find myself thrashing, wide-eyed and gasping for breath, in a tub of icy-cold water.”¹³⁰ He considers this made a man of him, and it was obviously the model for him choosing to remain in North Vietnam as a prisoner and be tortured.

The “two bodies,” male and female, of the state’s Monarch become split into the two bodies of the nation. The male is the President, and he is the Punishing Father who enforces the rules, and his home in Washington has his phallic columns. The female is the Legislature, it has the only power to go to war, and its home is the Capitol Rotunda, an obviously full maternal breast, complete with erect nipple on top, and with a statue of the war goddess Freedom on the very top, holding her war sword and her victory wreath. If Presidents don’t take nations to war when the people and Congress ask him to, he is shot—as John F. Kennedy was shot after so many people were furious with him for not giving the U.S. the war it was expecting in Cuba, and after he was so aware of Dallas citizens wanting his death that he made a home movie just before going there, “just for fun,” of himself being assassinated.¹³¹ Reactionaries don’t just oppose Progressives; they *demonize* them, as “weak”, “appeasers”, and “grovelers in chief,” as Obama was recently called.¹³² The grandiosity that precedes wars is experienced as a *moral crusade* against the vile sinfulness of too-liberal insider groups; as Koonz put it in her book *The Nazi Conscience*: “The road to Auschwitz was paved with righteousness,”¹³³ the righteousness of the Punishing Parents embedded in their amygdalas.

DEMOCRACIES AND WAR

Midlarsky’s lifelong studies of war show that “A joint democracy is sufficient to ensure peace between pairs of states; there are no exceptions to that rule.”¹³⁴ But democratizing nations go to war more often even than authoritarian dictatorships—from 4 to 15 times as often as non-democratizing states¹³⁵—since they experience far more “growth panic” as they work off the fears of their growth panic on enemies: “The most war-prone states are those at the beginning stages of democratization.”¹³⁶ “Democratizing states have been more likely to be the attacker than the target of aggression in these wars.”¹³⁷ Countries do not become mature democracies overnight:

they go through a rocky transitional period... In this transitional phase of democratization, countries become more aggressive and war-prone, not less, and the democratic states.¹³⁸

Although “virtually every great power has gone on the warpath during the initial phase of its entry into democracy,” fully liberal democratic nations *never* have started wars with other democratic nations,¹³⁹ since to become a fully liberal democratic nation the bulk of the families must have made the transition into the socializing mode of childrearing, with most families having evolved beyond infanticide, swaddling, wetnursing, and beating. The majority of even democratic nations’ families still dominate and hit their children, of course, so democratic nations continue to go to war as often as other countries, but choose non-democracies as their enemies (particularly ones that can be made into colonies) winning most of the wars they start.¹⁴⁰ Statistical analyses of wars reveal “despite the fact that mature democracies do not fight each other, democracies are about as likely to fight wars as non-democracies.¹⁴¹ Most wars after democratization are wars of “ethnic cleansing,” like the long war that killed over ten million American Indians that Jefferson called “justified extermination.”¹⁴² As Mann puts it, “*Murderous cleansing is modern, because it is the dark side of democracy.*”¹⁴³ As both fathers and mothers raise their children, before they are toilet trained they regularly call them “dirty,” and *the cleansing of ethnic groups* becomes one of the main tasks of civil wars as they fuse with their “cleansing” parents and punish their Bad Selves.

**REAL INCOME PER PERSON IN ENGLAND,
1200-2000**



Fig. 10-2: Progress Begins in the Nineteenth Century

DEMOCRATIZATION REQUIRES CLEANSING TERROR AND WAR

As French families improved in the 17th and 18th centuries, as infanticide declined, as women were allowed to choose who they married, as children began to go to school, as husbands began to beat their wives less, childrearing moved into the socializing mode with its quest for the real self through individuation, and nations began to ask for democratic freedoms.¹⁴⁴ Real love entered the family. As Badinter summarizes her findings: “By the nineteenth century the marriage of convenience had given way to the marriage based on love” for many French families.¹⁴⁵ Rather than spending their adult lives chasing their “ghosts from the nursery,” men began to trust others and create the Industrial Revolution. The chart above shows how income per person had been unchanged for centuries, but in the 19th century prosperity literally turned straight up, creating progress in every walk of life. Since historians generally ignore changes in childrearing, they are totally bewildered as to why this took place at this particular time, *before* democratic freedoms, saying things like “No one planned Progress as a whole. It simply erupted.”¹⁴⁶



Fig. 10-3: The Motherland Hates the Freedom of Her New Citizens

As everyone began to experience more freedoms, the nation began to be represented as a goddess, Marianne, *la nation*, and republicans were said to “live only for the mother country, as soon as he has no more mother country, he is no longer.”¹⁴⁷ This fusion with the Motherland, *patriotism*, made all progress and all individual freedoms terribly frightening, and was experienced as *growth panic*. Mommy *hated* my freedom. Mommy had told me *she* was the boss, that I was only interested in my needs, not hers. From the very beginning, the French Revolution imagined angry, dangerous women populating the nation, as when Marie-Antoinette, a rather sweet-natured young woman, was deemed “a vampire who sucks the blood of the French” so they had to chop off her head. The Terror of the Revolution not only had no rational purpose, it was accomplished by putting the guillotines in front of statues of Marianne on her maternal throne holding the club with which mothers usually hit their children. As revolutionaries chopped off heads they paraded them on pikes that again represented the mother’s beating sticks. Men began to deny all the rights of women that had begun materializing. The Convention outlawed all women’s associations and began to guillotine all women who asked for voting rights. “The nation as mother, *La Nation*, had no feminine qualities; it was not a threatening feminizing force [it was] a masculine mother, a father capable of giving birth.”¹⁴⁸

Democratization for every nation involves revolutionary violence and war. As the new freedoms of the Revolution began to be acted upon in the Assembly, in-group and out-group splitting began, with gratuitous accusations by Girondins and Jacobins that the other side was full of “traitors who were about to restore the monarchy.”¹⁴⁹ Both Revolutionary violence and foreign wars were precipitated by this splitting into in-groups and out-groups. The goal was solely slaughter: “The guillotine is hungry,” said a member of the Assembly, “It’s ages since she had something to eat.”¹⁵⁰ Madame Roland described the Revolutionary killing expeditions: “Women brutally raped before being torn to pieces, guts cut out and worn as ribbons, human flesh eaten dripping with blood.”¹⁵¹ The same splitting created France’s external enemies, as their serotonin levels plunged and their mirror neurons turned off so that empathy disappeared.¹⁵² Frenchmen became clinically paranoid toward neighboring nations, turning down any attempts to appease them, and instead imagined that foreigners “might invade in order to destroy the Revolution.”¹⁵³ By the time Napoleon came to power and made war routine, France was already weary from a decade of wars, which used nationalist appeals to foster loyalty but whose causes were in fact solely internal and self-destructive. Historians agree that “there was no question of any threat from the outside.”¹⁵⁴ When Brissot declared that he “cannot be at ease until Europe, and all of Europe, is in flames,”¹⁵⁵ he spoke for citizens needing to become martyrs in order to punish their inner Bad Selves. The ideal of “sacrifice for the nation” became the central focus of French wars. As Michelet said, “Sacrifice for the nation is our political ideal.”¹⁵⁶ “Not one Paris newspaper voiced opposition to the escalation of war fever in January 1792. Not one Paris newspaper objected when Napoleon declared war on Austria in April 1892.”¹⁵⁷ Napoleon himself was all his life depressed and suicidal, writing in his diary entries like this: “Life is a burden to me because I taste no pleasure and all is pain... Since die I must, is it not just as well to kill myself?”¹⁵⁸

The actual words that the French used as they went to war were those their Angry Mother had used as she had to clean them of their urine and feces: war was necessary “to cleanse the soil of liberty of this refuse... They should be given strong republican medicine: a purge, a vomit and an enema.”¹⁵⁹ French soldiers “routinely raped and mutilated women and children... forcing them to kneel in front of a large pit they had dug; they were then shot so as to tumble into their own grave”¹⁶⁰ as a preliminary to the Nazi Holocaust. Napoleon, like Hitler, aimed only at mass extermination, humiliating and provoking one nation after another into battle and telling Metternich that “a man like me does not give a shit about the lives of a million men.”¹⁶¹

Napoleon’s 12 years of wars with a series of coalitions of European states so overextended French armies that when they invaded Russia they were finally defeated at the Battle of Waterloo in 1815. Suicidal French wars were over for a while. Napoleon himself tried to commit suicide again after Waterloo by poisoning himself. Counting both military and civilian deaths, over two million of Europeans in fact were victims of the suicidal growth panic of democratization.¹⁶² After the French Revolution, nation after nation democratized around the world, each time producing the sacrificial growth panic of internal Terror and external war. The past two centuries have been filled with hundreds of totally unnecessary, suicidal civil and external wars by democratizing nations around the world by hundreds of leaders who repeated Napoleon’s dicta that “Troops are made to get killed.”¹⁶³ In the next chapter, we will examine the global wars of the twentieth century and reveal how each of them was triggered by the growth panic of democratization, by national grandiosity and by the self-destructive internal alters that forced citizens to re-enact their abusive childhoods.

FOOTNOTES:

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- ¹⁵ Elisabeth Badinter, *Mother Love*, p. x.
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- ²⁰ Lloyd deMause, *The Emotional Life of Nations*, pp. 346-7.
- ²¹ Bogna W. Lorence, "Parents and Children in Eighteenth-Century Europe." *History of Childhood Quarterly: The Journal of Psychohistory* 2(1974): 6.
- ²² Hippolyte Taine, *The Ancient Regime*. New York: Peter Smith, 1931, p. 136.

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- ²³ Stephanie Coontz, *Marriage, a History: From Obedience to Intimacy: How Love Conquered Marriage*. New York: Viking, 2005, p. 171.
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Chapter 11: Global Wars to Restore U.S. Masculinity

Chapter 11

Global Wars to Restore U.S. Masculinity

Rough, tough, we're the stuff,

We want to fight and we can't get

enough!

– Theodore Roosevelt

The spectacular economic and political progress of much of the world in the 20th century was an achievement of the improvement in childrearing modes of the families that reduced child abuse, as more caring mothers began to give their children love and respect, plus were also able to reduce the jealousy of their spouses so fathers could be closer to their children. Yet because most 20th century families still abused their children, the improvement in industrialization during the century produced periodic “growth panics” (Fromm calls them “escapes from freedom”)² during which adults re-experienced their parental abuse, and men went on more and more destructive wars to restore their masculinity and “get respect” from other nations. Plus of course the technological improvements soon led to a tremendous increase in the ability to kill others during wars, so that wars in the 20th century killed over 180 million people, mostly civilians—culminating in the current global-annihilation possibilities of nuclear nations.

HOW HISTORIANS IDEALIZE CHILDRearing IN THE PAST

Traditionally historians have idealized childrearing in twentieth-century families in the West. None have provided evidence to disprove my over 80 scholarly articles and 9 books written during the past 40 years on the history of child abuse, much less the over 600 articles and books by fellow psychohistorians confirming my work. In my article “On Writing Childhood History”³ I cite the usual “disproof of deMause” type of argument:

Linda Pollack's book Forgotten Children,⁴ is uniformly hailed as 'disproving deMause.' It is claimed that children in past centuries were happy, free from worry, and certainly not oppressed or regimented... Pollack says all the primary sources used by child historians to date must be ignored, and only a few parents' diaries can be relied upon. Thus, in order for abuse of child to be considered present for her, it would have to have been written down by the perpetrator... every absence of evidence for mistreatment was counted as positive evidence of love and proof that no punishment was ever administered. Where the parent simply did not mention in their diary how they treated the child, this counted as proof that there was no abuse. The notion that one could abuse one's child without writing it down in one's diary is considered impossible.

Since Pollack only found a tiny minority of admissions in parental diaries of child abuse, she could claim this proved that only a small minority of parents actually abused their children, about the same percentage as she said were abused today: so, she says, “no change at all in four centuries.”⁵

Other historians simply denied that whipping and sexual use of children had any ill effects, since that would be “imposing our current values upon other societies,” a forbidden act. As Philippe Aries put it when relating cases where children were regularly beaten and used sexually by their parents and other caretakers: “Since the practice of playing with children's privy parts formed part of a widespread tradition... it had no meaning for him; it became purely gratuitous and lost its sexual

significance... While it is easy to imagine what a modern psycho-analyst would say about parents and children masturbating each other, the psychoanalyst would be wrong... All that was involved was a game.”⁶ Or they cite approvingly Kinsey’s statement that “It is difficult to understand why a child should be disturbed at having its genitalia touched.”⁷

Still other historians declared that the *lack of evidence* for paternal love in their sources proves how loving they were. Allan Valentine, examining 600 years of letters from fathers to sons without finding a single one that gave any evidence of warmth or empathy, only cruelty, proclaimed the historian’s *argumentum ex silentio* as follows:

*Doubtless an infinite number of fathers have written to their sons letters that would warm and lift our hearts, if we only could find them. The happiest fathers leave no history, and it is the men who are not at their best with their children who are likely to write the heart-rending letters that survive.*⁸

Since hardly any college course on the history of childhood ever mentions my work, students instead depend upon such popular works as Philip Greven’s *The Protestant Temperament*, which states without evidence that American parents were “notable for the intensity of their affection and love and adored their children.”⁹ Or they cite historians who claim that American laws “making it a capital offense for youths to curse their fathers” were “not harsh.”¹⁰ Or they counter the possibility that the usual lengthy abandonment of children to wetnurses and nannies and to other families as servants could affect them, citing Lawrence Stone in *The Family, Sex and Marriage* that there was no progress in the historical treatment of children since “most children in history have not been loved or hated, or both, by their parents; they have been neglected or ignored by them.”¹¹

PROGRESSIVE/REACTIONARY POLITICAL SPLIT

As the 20th century produced more women’s rights and mothers were more able to love and care for their children, the children’s more secure attachments allowed them more empathy and independence as adults, making them political Progressives, who began to produce a more egalitarian democratic society. Their socializing mode parents thought of themselves as “training them,” of “molding their minds,” which were “like wax” awaiting the dictates of the parent. Most families were those where the parents’ commands were arbitrary; all freedom was lost, like in totalitarian governments that depend upon the changing dictates of the Leader.¹² Those parents who were in previous modes of childrearing, the majority, lacked empathic mirror neurons, and continued to see their children as “full of evil,” “utterly corrupt at birth,” “needing conquering” and “having to be beaten to enforce instant and unquestioning obedience.”¹³ These insecurely-attached, badly abused children grew up to become Reactionaries who needed more authoritarian leaders, who were more misogynist paranoid and less empathic toward others;¹⁴ British Conservatives were found to have larger amygdalan fear areas.¹⁵ Reactionaries regularly oppose the freedoms asked for by Progressives and constantly project their Bad Selves and their Punishing Parents upon other states, favoring military action rather than peaceful negotiations to solve international problems.¹⁶ The 40% of U.S. families who today are apocalyptic fundamentalists believe that in their lifetime “the earth will be purged in the fires of God’s anger.”¹⁷

Men routinely vote for Reactionary leaders and causes more than women do.¹⁸ According to U.S. polarization experts, “this is why the Republicans are known as the Daddy Party [fathers more authoritarian] and the Democrats as the Mommy Party [mothers more caring].”¹⁹ Reactionaries believe parents and nations “must be strict because kids are born bad and need to be punished painfully.”²⁰

The most important changes in childrearing in the West were the reduction of abandonment and infanticide, so that parents rather than wetnurses mainly brought up the child (despite the census figures showing less than ten percent of Parisian mothers nursing their own infants in 1900) and a dramatic drop in infanticide after contraceptives began to be used,²¹ so that the number of unwanted children born per family decreased. Not that abandonment of children by parents was thought abusive. Even advanced middle-class British parents saw their children only for a few minutes a day as they gave their infants over to nannies for care, and then soon “speedily sent their boys off to boarding schools which offered plentiful battering to toughen them.”²² None questioned, for example, the wisdom of sending 80,000 British children to Canada *without their parents* in the 19th century to work as servants,²³ plus the half of all persons who came to the American South who were indentured children.²⁴ Most parents still agreed that when children were around 6 years old, “it is good to remove children from the sight of their father and mother and give them to friends as servants so that they do not become quarrelsome.”²⁵

CHILD ABUSE CONTINUES DURING 20TH CENTURY

By 1990, U.S. and British parents still hit their young children over 90 percent of the time, mostly by disrespect and spanking, with about a third being hit with instruments.²⁶ But the U.S. and U.K. even today are near last among developed

democracies in stopping the hitting of their children. Beginning in 1979 with Sweden, there have been over 30 nations who have recently passed laws making hitting children even by parents *illegal*, reducing corporal punishment of their children to very low figures,²⁷ especially in the European Union—which explains the current low E.U. dependence upon military solutions to their problems and the effective E.U. policy of nonproliferation of weapons of mass destruction.²⁸ Most U.S. and U.K. parents admitted they regularly hit their one-year-old infants, “because they can’t talk and had to be disciplined.”²⁹ The British have finally ended school beatings, though the U.S. still has legal school paddlings in 21 states, making the U.S. “next to last place in children’s well-being among 21 of the world’s most affluent and developed nations” according to UNICEF.³⁰ In addition, the U.S. is the only nation not to sign the U.N. Convention on the Rights of the Child—all of which helping us understand why the U.S. spends half of the world’s military budget.

By the beginning of the 20th century more Western parents had their children sleep in separate beds, so they grew up not being part of their parents’ sexual intercourse. Most family historians underestimate the amount of actual sexual abuse of children during the century, since they depend upon “responses to written questionnaires or brief telephone calls,” whereas more accurate figures of around 60 percent of girls and 45 percent of boys are the more accurate results of recent U.S. eight-hour interviews.³¹ The days have passed when British sex abusers declared that “they had to have intercourse with little children because that was the only way they could be cured of venereal disease”³² and when mothers “commonly rented out rooms to boarders and forced their daughters to sleep with them.”³³ Most of the 100 million sexual slaves today are in the East, or imported to the West from the East,³⁴ and few doctors today advocate, as did previously, that fathers should have sexual intercourse with their three-year-old girls “in order to familiarize them with carnal matters.”³⁵ Since the average age of molested children was often only 7 years old, most perpetrators lived under the same roof as their victims and boys were more often molested by females than by males.³⁶ It is obvious that mothers and other women in the family have been molesting their little children far more often than admitted.

CHILD ABUSE GETS RE-ENACTED IN PERIODIC WARS AND DEPRESSIONS

Most books and articles analyzing the reasons nations have gone to war in the past century are termed “realist” because they begin with the belief that wars are for utilitarian purposes, “to get something.” They may admit that wars are “anything but rational,” but explain the causes of wars by saying they occur “when hardliners dominate their leadership”³⁷—never asking why only periodically do these hardliners come to power, promising that they “will not discuss individual factors of human nature”³⁸ and consider the minds of nations starting wars as “black boxes.”³⁹

But no modern war has been shown to have been started because of greed, and none have in fact been profitable for nations starting them if the full cost of maintaining the military and of loss of productive life are considered. Even maintaining the British Empire was actually an economic loss.⁴⁰ Wars are pathological moral crusades against “evil,” revenge group-fantasies, designed to “get respect” for oneself and make up for the disrespect and abuse of their early years. Both parental child abuse and genocidal wars have claimed they were done “to teach them a lesson.” The entire world during the 20th century was dominated by totalitarian dictatorships whose goal was the destruction of the Bad Self.⁴¹ Every trauma inflicted on children in the past century’s bloody wars and ethnic cleansings was passed on to new generations as “bombs in the brain” that were repeated as adult violence.⁴² U.S. wars alone this past century have caused the death of 650,000 American soldiers and tens of millions of “enemies,” plus now costing over a trillion dollars a year—more than the rest of the world combined spends on their military⁴³—as U.S. global military empire replaced the retreating British Empire. Wars are mainly the result of Reactionaries engaging the nation in destructive provocative conflict spirals, falsely believing that “other nations will back down from the pursuit of their interests when faced with threats, that saber rattling will deter aggression.”⁴⁴

Nor are wars begun mainly in periods of economic distress as is often claimed. Goldstein’s study of economic cycles and war found a strong and consistent correlation between the severity of war and economic *upswings*.⁴⁵ Although developed democracies do not go to war with each other, they nevertheless go to war against non-democratic nations do even more often than other nations,⁴⁶ since they must act out the emotional distance between their Progressive and Reactionary classes, with the Progressives advocating the diplomacy and trust that the Reactionaries fear. I devoted a chapter of my last book to giving the four emotional group-fantasy stages (Innovative, Depressed, Manic and War) that accompany the four war cycles, with economic Depressions occurring in between major wars, and I have provided charts showing these follow exactly Klingberg’s “mood cycles” in U.S. foreign policy.⁴⁷ Depressions therefore are periodically experienced when nations feel they are too successful, growing too fast, and then engage in hyper-risky behavior, like the unregulated borrowing that the world engaged in during the past two decades.⁴⁸ Like gambling addicts, they were not being “greedy” but were *self-destructive*, causing grandiose internal sacrifices costing many billions of dollars each time they occur, even though each time the risks taken are excused as “This time is different.”⁴⁹

GROWTH PANIC AS CAUSE OF WORLD WAR ONE

The more loving families at the end of the 19th century produced so much economic and social progress that the majority, the Reactionary psychoclass, feared the new freedoms would cause their worlds “to collapse.” Modern women in particular demanded new rights to education and employment and even suffrage. Even Germany demonstrated progress,

going from half the production of steel of Britain to over twice their production, “with marvelous progress marking almost every branch of German industry.”⁵⁰ Why then did Germany, “the strongest and most efficient military state in Europe,”⁵¹ feel it was about to be attacked by its neighbors so that it had to start a “preventive war” to “avoid disappearing”?

To begin with, Germans feared women would “take over men” and “oversexed wives would threaten her husband’s life with her insatiable erotic demands.”⁵² Females were depicted in art and cinema as vampires devouring helpless men.⁵³ “On the eve of the 20th century, the image of the New Woman was widespread... university-educated and sexually independent, she engendered intense hostility and fear as she seemed to challenge male supremacy and turn the world upside down.”⁵⁴

Purity crusades were everywhere directed against women, against prostitution, against alcohol, against bicycles seats that “might cause women’s moral downfall”⁵⁵ and even against women driving cars, because they could be turned into “houses of prostitution on wheels.”⁵⁶ The reduction of the workweek was opposed since it was likely to cause women to turn to “dancing, carousing and murder.”⁵⁷ Women’s rights were associated with social decay, and men were told “You must remain masculine, warlike, for the deterioration of military strength in a nation marks its decline.”⁵⁸

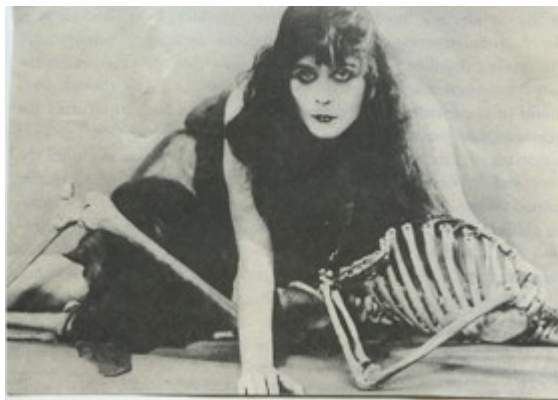


Fig. 11-1 Theda Bara as a Devouring Vampire

Although Germans could have easily reached accommodation with the Russians, they felt so much anxiety about their economic and military growth that they dismissed peacefulness as “displaying feminine weakness,” “equivalent to ‘self-castration,’” and told the Kaiser he had to “prove his masculinity... be tough, unyielding, and arrogantly belligerent.”⁵⁹ As Germans began fusing with their Killer Mutterland, scathing editorials warned against Germany being seen as “a race of women,” so it needed to go to war to avoid becoming “a race of women.” Any efforts to keep peace “must be energetically combated. A people that has ceased to regard virility as its chief aim is lost.”⁶⁰ Other Germans warned that “if Germany does not rule the world, it will disappear from the map... Germany will be a world power or nothing.”⁶¹

Even the U.S. felt the need to ward off its growth panic by joining in WWI, as did the journalist who wrote that “a nation needs a war from time to time to prevent it from becoming effeminate, to shake it up from demoralizing materialism.”⁶²



Fig. 11-2 Fusing with the Motherland

President Wilson's initial hesitation to join the European war was denounced by Theodore Roosevelt as "emasculating American manhood."⁶³ Since Roosevelt was badly beaten as a child and forced by his father to combat his childhood asthma by climbing mountains and smoking cigars, "his speeches were filled with words like 'flaccid,' 'potent,' 'soft,' 'hard,' 'virile,' and 'manly,'"⁶⁴ telling friends: "I should welcome almost any war, for I think this country needs one."⁶⁵ That joining in such an meaningless war came from irrational internal emotional sources was noticed to some; as one U.S. Congressman said in 1917, "something stronger than you and I can realize or resist seems to be picking us up bodily and literally forcing us to vote for this declaration of war."⁶⁶ Wilson himself had what his biographer called "a need to dominate," and said that joining WWI was dictated to him by "the hand of God."⁶⁷

As nations fused with their Killer Motherlands, they felt like they were infants enveloped by their mothers, saying of the war "We are no longer *alone!*"⁶⁸ Soldiers wrote home that their "regiments are our mothers,"⁶⁹ and that "sacrificing oneself is a joy, the greatest joy."⁷⁰ The war was the most destructive in history, with over 9 million killed and another 15 million horribly wounded,⁷¹ as British officers ordered their troops to "advance in long rows [into machine gun fire] at a walk that was suicidal but that was the plan."⁷² Suicidal slaughter was the rule in WWI, with battles called "mincing machines"⁷³ and soldiers declaring "We want joyfully to bleed."⁷⁴

Intellectuals all over Europe cheered WWI as a "cleansing fire," "a purifying experience," "the greatest agency by which human progress is effected." WWI was the first war to abandon entirely the distinction between soldiers and civilians.⁷⁵ As Von Moltke proclaimed, "Without war the world would wallow in materialism."⁷⁶ British intellectuals were equally delighted, saying "the war is the most valuable experience of our lives" and "the war years will stand out in the memories of those who fought as the happiest years of their lives."⁷⁷ Even Winston Churchill—who was grossly abandoned by his parents as a child—declared during WWI: "I love this war... I can't help it—I enjoy every second of it."⁷⁸ Psychotherapists today have found suicidal patients always have inner dissociated parental voices telling them they must kill themselves.⁷⁹ Many Germans during WWI saw the suicidal goal of the war. As one German General Staff member wrote in his diary in 1916: "Germany is like a person staggering along an abyss, wishing for nothing more fervently than to throw himself into it."⁸⁰ If your Killer Motherland tells you that she will only respect you if you commit suicide, you march joyfully into the machine gun fire. The 26 global wars of the 20th century—killing over 250 million people⁸¹—were all started by nations saying their Motherlands would only give them love and respect if they died for Her.

U.S. DEVELOPS A SUICIDAL WEAPON OF WORLD ANNIHILATION

Although President Harry Truman's military advisors, including Eisenhower, told him that "Japan was already defeated and that dropping the nuclear bomb was completely unnecessary,"⁸² he felt so pleased that he was able to murder over 300,000 civilians with one bomb that he jubilantly announced the Hiroshima bombing was "the greatest thing in history" and that it would "impress the Russians."⁸³ During the next half century, the U.S. would spend \$5.8 trillion on suicidal nuclear weapons, accumulating over 30,000 deliverable bombs, equivalent in power to *more than a million* Hiroshimas, with the world's arsenal soon surpassing 100,000 weapons, hundreds of times enough to eliminate all human life on earth.⁸⁴ Over 85 percent of Americans approved of Truman's dropping the atomic bombs on Japan, and various polls in the

coming years continued to reveal the majority of Americans favored using atomic warheads against Communists, as military hawks like MacArthur and Kissinger regularly advocated.⁸⁵

After rejecting a Soviet proposal to ban the production or use of atomic weapons,⁸⁶ Truman directed South Korea to provoke North Korea and later China into a war with the U.S.,⁸⁷ despite the opinion of the Joint Chiefs that “Korea was of little strategic interest” to America.⁸⁸ After killing 2 million troops and civilians, including 54,000 young Americans, President Eisenhower “contemplated using atomic warheads on a sufficiently large scale to bring the conflict to an end.”⁸⁹ Truman considered dropping atomic bombs on China, as his military had suggested, but eventually admitted, “I could not bring myself to order the slaughter of 25,000,000 noncombatants.”⁹⁰ For the next four decades, the popular Truman Doctrine “kept the American people in a perpetual state of fear” by “confronting the USSR” and provoking Russians to develop their own nuclear forces so they could be “conveniently blamed for all the troubles of the world.”⁹¹ Reactionaries proclaimed “coexistence with Communism neither desirable nor possible, nor honorable,” and “all negotiation was appeasement” because “a nuclear war was winnable.”⁹² Not until Mikhail Gorbachev became the head of the Soviet Republic did they change from a nation ruled by a leader brought up with the usual tight swaddling, hardening icewater baths, severe whippings and sexual abuse to one headed by someone “whose parents treated him with respect.”⁹³

KENNEDY RISKS WORLD ANNIHILATION OVER CUBA

Eventually Nikita Khrushchev “wanted the Soviet Union to be admired rather than feared and hoped for a thaw in the Cold War, removing Soviet troops from Austria.”⁹⁴ Nevertheless, despite the ability of the U.S. to destroy all human life on earth with its nuclear missiles, John F. Kennedy got elected to the Presidency on a mythical “missile gap” claim, and then gave the go-ahead to the Bay of Pigs invasion of Cuba over the objections of his military.⁹⁵ Then, saying he had to “make us appear tough,”⁹⁶ he began what was termed Operation Mongoose that included inciting insurrection and sabotage in Cuba.⁹⁷ One of the first plans the military suggested to him was Operation Northwoods, “calling for innocent people to be shot on American streets and people framed for the bombings, all blamed on Castro.”⁹⁸ The CIA warned Kennedy that attempts to remove Castro might cause the Soviets to “establish a medium-range missile base in Cuba.”⁹⁹ Khrushchev responded by putting Soviet missiles into Cuba.¹⁰⁰

The origin of Kennedy’s need to prove his masculinity was his early child abuse. His mother had battered him as a child with coat hangers and belts, his father smashed his childrens’ heads against walls, so that his resulting fears of impotence made him fill the White House during evenings with sexual partners to demonstrate how hyper-masculine he was.¹⁰¹ After the U.S. discovered that Soviet missiles had been placed in Cuba, Kennedy deemed this a threat to his hyper-masculine hawkish pose, despite the opinion of his Secretary of Defense, who “saw no major threat to U.S. security from the missiles”¹⁰² since Soviet missiles were already in the area on their submarines. The Cuban missiles were just the excuse for Kennedy to demonstrate his manhood. As Wofford puts it: “The real stake was prestige... In the Kennedy lexicon of manliness, not being ‘chicken’ was a primary value.”¹⁰³ Kennedy admitted “there may be 200 million Americans dead” if he precipitated a nuclear war,¹⁰⁴ but nevertheless when it looked like the Soviets might not agree to keep secret his promise to remove the U.S. Turkish missiles which might make him “lose face,”¹⁰⁵ Kennedy sent American planes carrying 1,300 nuclear bombs into the air on Sunday with orders to begin bombing Russia the next day if Khrushchev didn’t immediately say he would keep the secret.¹⁰⁶ Few Americans opposed Kennedy’s actions, even though they said they would likely lead to a nuclear war.¹⁰⁷ Only Khrushchev’s agreeing to remove his missiles without making Kennedy seem “chicken” avoided a nuclear WWII.

Kennedy soon needed a new war to consolidate his defensive masculinity pose, increased the U.S. military spending the largest amount in any peacetime, and then committed 16,300 U.S. soldiers to Vietnam. When he went to Dallas, where there were many highly publicized death threats to kill him, he needed still more “toughness,” and told his wife, “Jackie, if somebody wants to shoot me from a window with a rifle, nobody can stop it.”¹⁰⁸ “His Secret Service aides told him he better put up the bulletproof plastic top on his limousine, so he specifically told them not to do so,”¹⁰⁹ committing suicide to demonstrate his hypermasculinity.

JOHNSON CREATES THE VIETNAM WAR TO RESTORE U.S. MASCULINITY

Lyndon Johnson had an alcoholic father who whipped him with a razor strap and an abandoning, overcontrolling, disrespectful mother who sometimes “walked around the house pretending I was dead.”¹¹⁰ His mother was described as “tough, stern, unyielding, obstinate, domineering.”¹¹¹ He kept running away from home because he felt “smothered ... oscillating between grandiosity and gloom and always questioning his worth.”¹¹² Like Kennedy, he had to have many sexual affairs to prove his masculinity.¹¹³ He created the Vietnam War only to show he was a man, since he claimed “those who opposed the war were women: ‘They have to squat to piss.’”¹¹⁴ Although Ho Chi Minh would have negotiated with the U.S. and made peace, Johnson needed to restore his manhood with a bloody war that would kill millions: “Unzipping his fly and pulling out his penis and asking reporters, ‘Has Ho Chi Minh got anything to match that?’”¹¹⁵ His biographer revealed: “He

demanded his subordinates join him for nude swimming in the White House pool [because] he was enormously proud of his large penis (which he called Jumbo) and delighted in humiliating his less-well-endowed associates.”¹¹⁶

The incident that began the war was a completely faked provocation, a supposed attack on a U.S. destroyer in the Gulf of Tonkin that Johnson later admitted “was just some stupid sailors shooting at flying fish!”¹¹⁷ As David Halberstam later wrote: “Manhood was very much in the minds of the architects of the Vietnam War. They wanted to show who had bigger balls.”¹¹⁸ Johnson himself told his biographer he started the war to prove he wasn’t “an unmanly man.”¹¹⁹ Since over 90 percent of American parents were still hitting their children, they were pro-war, and Johnson’s popularity after the Gulf of Tonkin soared overnight from 42 percent to 72 percent.¹²⁰ The U.S. could now castrate a new enemy to restore its manhood. As Johnson put it, “I didn’t just screw Ho Chi Minh. I cut his pecker off.”¹²¹ In 1965, he ordered U.S. bombers to hit North Vietnam with Rolling Thunder and—to demonstrate that he was “firm”—soon sent in over 200,000 more U.S. troops to fight what was to be America’s longest war, killing millions of “enemies” for the sake of U.S. “masculinity.”¹²²

Although prior to Vietnam “nearly 80 percent of U.S. riflemen neglected, declined, or omitted to fire at an exposed enemy,” Johnson and his military team invented a new “desensitization training” program for U.S. soldiers sent to Vietnam, so the non-firing rate fell to only 5 percent,¹²³ killing millions of innocent civilians and children, enabling a new generation to chant: “Hey, hey, LBJ; How many kids did you kill today?”

Richard Nixon continued the war, expanding it to Cambodia so the U.S. wouldn’t be thought “a pitiful, helpless giant,” which led to the killing of another two million people, after having been elected by promising to withdraw from Vietnam. Having been kicked a lot by his father, he became famous for his saying, “You won’t have Dick Nixon to kick around any more.”¹²⁴ Saying that the U.S. must not continue feeling like “a pitiful helpless giant,” Nixon told Kissinger he was contemplating dropping a nuclear bomb on North Vietnam: “I just want you to think big, Henry, for Christsakes.”¹²⁵ Nixon was extraordinarily popular for his mass killings; he was re-elected by the largest popular majority ever recorded.¹²⁶ As he bragged to Senator Alan Cranston, “I can go into my office and pick up the telephone and in twenty-five minutes seventy million people will be dead.”¹²⁷ Now that’s U.S. POWER!

END OF SOVIET COMMUNISM REQUIRES NEW U.S. GLOBAL ENEMY: TERRORISM

The advance in the Soviet Union from abandonment of children in street gangs and “round-the-clock boarding schools” to actual family care of children began to take place in the 1970s,¹²⁸ resulting in a switch in parenting from traditional “hardening” childrearing like that experienced by Joseph Stalin—who was “kicked and tried to be killed”—to that of Gorbachev—who was treated with respect and was remembered as being “very joyful” as a child.¹²⁹ The result was a more advanced psychoclass, electing Gorbachev in 1985 as General Secretary of the Communist Party, who immediately declared his goal was “the abolition of nuclear weapons [by the year 2000, and] a democratic Soviet Union at peace with the West.”¹³⁰ This posed a terrible problem for the U.S. As George H. W. Bush became President, Gorbachev “stood at the podium of the U.N. and offered a unilateral cut of 500,000 troops in the Soviet military”¹³¹ and “promised that he would never start a hot war against the U.S.”¹³² Bush “declared the U.S. had won the Cold War... but in America more weapons were still being developed, built and deployed. For use against whom? To protect America from what?”¹³³

Despite Reagan’s rise in military spending to \$1.6 trillion, he had declared the U.S. was “weak and disintegrating [and] had to show their firmness of manhood.”¹³⁴ H. W. Bush soon invented a new U.S. global enemy: *terrorism*. When cartoonists pictured him in a dress with a woman’s purse,¹³⁵ Bush’s aide “told people that a short successful war would be pure political gold for the President.”¹³⁶ So when Iraq was upset that Kuwait had stolen some of its oil, Bush had his State Department representative announce “we do not have any defense treaties with Kuwait,” inviting the invasion of Kuwait by Saddam Hussein.¹³⁷ Bush began calling Saddam “worse than Hitler” and started the U.S./U.N. war against Iraq, and so was now shown in cartoons as a hero not a wimp.



Fig. 11-3 Bush as a Woman

The mood of the U.S. changed overnight from depression to grandiosity: “We’ve felt bad for months... Suddenly we feel like we have a purpose.” Saddam’s promise to remove his troops from Kuwait peacefully was rejected by Bush, who stated: “We have to have a war.”¹³⁸ As *The New Republic* put it, “Saddam Hussein did the world a favor by invading Kuwait.” As *The New York Post* headlined, “Thanks, Saddam. We Needed That.”¹³⁹ Bush’s popularity rating rose to 91%; cartoonists showed his woman’s purse to be “in the closet.” The stock market soared. Bush said he was now “upbeat about America... it is like when a mother tells you every day how much she loves you.”¹⁴⁰ The invasion of Iraq was “like poking at a snake to make it strike” and would “increase the chances that America will be attacked by terrorists.”¹⁴¹ Most of the Iraqi terrorists were former Iraqi army personnel, which Bush ordered demilitarized so they could become a proper U.S. enemy.¹⁴² As Kenneth Timmerman put it: “Saddam Hussein was our creation, our monster. We built him up and then tried to take him down.”¹⁴³

Even though the U.S. had for years been sending Saddam billions of dollars in military equipment, including uranium and plutonium,¹⁴⁴ the new task of smashing into family homes and slaughtering over a million innocent Iraqi women and children in the Gulf War and the years of sanctions that followed it “was burned into the minds of Arabs and Muslims everywhere”¹⁴⁵ and provoked terrorist attacks on Americans, centered in the Middle East but extended to terrorist groups all around the world under Condoleezza Rice’s stated task that “it is America’s job to change the world in its own image.”¹⁴⁶

THE ORIGINS OF TERRORISM IN CHILD ABUSE

The childhood of terrorists is as abusive as that of medieval martyrs described earlier. A recent survey of 652 Palestinian undergraduates asking if they recalled sexual abuse showed 18.6 percent said they had been used sexually by a family member, 36.2 percent by a relative and 45.6 percent by a stranger.¹⁴⁷ Islamic boys are routinely sexually abused, usually anally, with mothers often caressing their penises, families usually using their young boys sexually since females are considered “unclean,” and with teenage boy gangs routinely preying sexually upon younger boys.¹⁴⁸ Murray documents that “a boy cannot learn the Koran well unless a scribe commits pederasty with him and an apprentice is supposed to learn his trade by having intercourse with his master.” In addition, “guests are often entertained and sexually serviced by ‘dancing boys.’”¹⁴⁹ Human Rights International reports Islamic warlords “routinely sexually molest young boys and film the orgies.”¹⁵⁰ Girls’ genitals are considered so “poisonous” that “when she is five or so the women grab her, pin her down, and chop off her clitoris and often her labia with a razor blade and the area sewed up to prevent intercourse.” In many Islamic areas 90 percent of the women surveyed say they have genitally mutilated all of their daughters.¹⁵¹

It is not surprising that mutilated and battered females make abusive mothers who reinflict their own miseries upon their children, swaddling, neglecting, beating, whipping, kicking, biting and stabbing them regularly, according to visitors.¹⁵² Mothers often train their sons to be terrorists, teaching them how to be martyrs and how to enter a trance state that feels like they were “floating” (dissociated) and about to be loved by Allah (their Killer Mother). Terrorists say, “If I blow myself up and become a martyr, I’ll finally be loved.”¹⁵³ They are taught they will go to paradise where they will “have permanent erections.”¹⁵⁴ Mothers report: “I was very happy my son blew himself up, I thanked Allah he was still close to

me.”¹⁵⁵ Their standing in the village goes up when their sons become a human bomb: “Everyone treats me with more respect now; I will send all seven sons to be martyred.”¹⁵⁶ Although being made into a “human time bomb” is considered by mental health experts like Joan Lachkar and Nancy Kobrin as severely disturbed borderline psychopathic personalities,¹⁵⁷ the majority of writers on terrorism consider them “normal,” “not mentally disturbed,”¹⁵⁸ since they do not recognize dissociated personalities.

9/11 AND THE GLOBAL “WAR ON TERRORISM”

Barbara Bush, George W. Bush’s mother, was devoted to corporal punishment and would “slap around” little George all the time, becoming known as “The Enforcer... the one who instills fear.”¹⁵⁹ George grew up alcoholic, often going into a fundamentalist religious alter-trance state and hearing his mother’s fearful voice as a “God voice” speaking to him and giving him orders, saying in 2000, “I believe God wants me to run for president” and in 2003, “God told me to strike at Al Qaeda and I struck them. And then he instructed me to strike at Saddam, which I did.”¹⁶⁰ Bush and his neoconservative staff had been following their alter-God voices long before 9/11, Bush saying, “I’m driven with a mission from God... God would tell me, ‘George, go and end the tyranny in Iraq.’”¹⁶¹ Since as President he carried the nuclear football with him 24 hours a day and was authorized to launch a world-annihilating nuclear war at any moment, his belief that the U.S. could be “revitalized” by war and that “the United States has grown because of wars”¹⁶² fed his hypermasculine grandiosity defenses and made him tell his biographer he was “thinking about invading Iraq in 1999... One of the keys to being seen as a great leader is to be seen as a commander-in-chief.”¹⁶³ When the 9/11 terrorist attacks happened, he agreed with Donald Rumsfeld’s opinion they were “a blessing in disguise”¹⁶⁴ since Bush’s job approval rating immediately soared to 90 percent. “Bring ‘em on” said Bush, since global terrorists would replace global Communism as an enemy, “transforming Iraq into a recruiting and training ground for Islamist terrorism.”¹⁶⁵ As Dick Cheney admitted in 2002: “When America’s great enemy suddenly disappeared, many wondered what... global threat [we would face]... All of that changed five months ago. The threat is known and our role is clear now.”¹⁶⁶ Ignoring the many unexplained contradictions surrounding the 9/11 attacks,¹⁶⁷ Bush started wars, first in Afghanistan and then in Iraq. Michael Haas has written a splendid book carefully documenting 269 war crimes engaged in by the U.S. in engaging in “preemptive wars” in Afghanistan and Iraq.¹⁶⁸

Each time the CIA located bin Laden, Bush told them not to attack him,¹⁶⁹ so the U.S. could have a proper enemy. (The CIA was established as the President’s private army.) The U.S. felt their grandiose manic omnipotence once again, and *The New York Post* headlined: “U.S. WARNS IRAQ: WE’LL NUKE YOU.”¹⁷⁰ Bush published a new National Security Strategy that said terrorism “opened vast, new opportunities” for global command.¹⁷¹ U.S. military expenditures rose to more than the rest of the world combined, the Iraq war costing over \$3 trillion, killing 2 million people and producing over 4 million refugees,¹⁷² plus creating tens of thousands of new terrorist enemies. In Iraq, the U.S. allowed over a million tons of guns and explosives to be given to the terrorists.¹⁷³ Bush announced that the U.S. military could now “establish a global supremacy” and a world-wide nuclear Global First Strike arsenal that he said must be “ready to strike at any moment’s notice in any dark corner of the world.”¹⁷⁴ The neocon *American Enterprise* celebrated the global restoration of U.S. manhood with a special issue entitled: “REAL MEN: THEY’RE BACK.”¹⁷⁵

FOOTNOTES:

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- ¹⁹ Marc J. Hetherington and Jonathan D. Weiler, *Authoritarianism and Polarization in American Politics*. Cambridge: Cambridge University Press, 2009, p. 191.
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- ²³ *Ibid.*, p. 75.
- ²⁴ Mary Ann Mason, *From Father's Property to Children's Rights*. New York: Columbia University Press, 1994, p. 32.
- ²⁵ Philippe Aries, "An Interpretation to be Used for a History of Mentalities." In Patricia Ranum, Ed. *Popular Attitudes Toward Birth Control in Pre-Industrial France and England*. New York: Harper, 1972, p. 117.
- ²⁶ Murray Straus, "Theoretical Approaches to Corporal Punishment." In M. Straus and M. Donnelly, *Corporal Punishment of Children in Theoretical Perspective*. New Haven: Yale University Press, 2005, p. 4.; Matt Everett, "The Evolution of British Childrearing," *The Journal of Psychohistory* 34(2006): 18.
- ²⁷ Lloyd deMause, *The Emotional Life of Nations*, pp. 338-339; Joan F. Durrant, "A Generation Without Smacking: The Impact of Sweden's Ban on Physical Punishment." London: Save the Children, 2000, p. 6.
- ²⁸ James J. Sheehn, *Where Have All the Soldiers Gone? The Transformation of Modern Europe*. London: Mariner Books, 2009; Ian Anthony, "The Role of the European Union in WMD Nonproliferation." In Nathan E. Busch, Ed., *Combating Weapons of Mass Destruction: The Future of International Nonproliferation Policy*. Athens: The University of Georgia Press, 2009, pp. 197-219.
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Chapter 12: Ending Child Abuse, Wars and Terrorism

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Ending Child Abuse, Wars and Terrorism

*As children go, so go
nations. It's that
simple.*

– Carol Bellamy, UNESCO Director

As a new generation of helping mode children become adults, those individuals who have been brought up without abuse and allowed to innovate solutions to their own new goals will be able to construct a peaceful world, first by improving the childrearing of the majority of families and secondly by building a new peace counseling profession that can eliminate wars and terrorism.

IMPROVING GLOBAL CHILDREARING

The crucial task of future generations will be to raise loved children who grow up to be peaceful, rather than walking time bombs. In addition, the ability to solve future global economic problems will depend upon improving childrearing around the world. Unfortunately, economists don't even consider child care as necessary work when measuring Gross Domestic Product, although family care giving, mostly by women, is in fact 70% of GDP.² Harriet Fraad has shown that American marriages have actually become more "in trouble" in the past decade; "married women are anxious and depressed and American men feel emasculated, neglected and miserable" as the majority of wives have had to work and neglect child care.³

But the most progressive nations have improved their family systems recently. Success in advancing childrearing has been dramatically demonstrated in the 36 nations—in Europe, Africa and Asia, but not the U.S.—which have passed laws against the hitting of children, even against parental spanking.⁴ Parents are not punished for hitting their children; they are instead visited by child-care experts who help them improve their childrearing skills.⁵ Plus, in some European countries, mothers are given paid leave of three years for each child, and are provided with free health insurance and free pre-school programs, so their children can be loved and provided for with less anxiety. In addition, older children care for younger ones in school so they are able to improve their care giving abilities.⁶ When these children have become adults, they have been able to relate peacefully with each other in the European Union, which has solved even severe economic problems without the wars between nations which in previous centuries exploded every 20 years.⁷

As Robin Grille documents in his "Children's Wellbeing Manifesto"⁸ that details 15 successful efforts by nations to promote healthy emotional development in children, "parenting is best done in company," so establishing Community Parenting Centers and early home visits for families has been shown to reduce both the amount of child abuse and the crime rates in the cities that provide the centers.⁹ The centers of course teach close, loving parenting, even to boys, who are not expected to hid their feelings and be "real boys," "tough," playing war by the time they are four years old. Additional programs that have been successful include teaching non-abusive parenting in school,¹⁰ Jordan Riak's "Project No-Spank",¹¹ and other websites which provide valuable information about non-abusive parenting, school courses in how to avoid being sexually abused,¹² after-school programs for teens,¹³ special school programs for antisocial children,¹⁴ parenting classes for single mothers (who now make up half of all mothers in the U.S.),¹⁵ the very successful program teaching children empathy by helping them relate to a baby brought into the classroom,¹⁶ school Violence Prevention Programs,¹⁷ Since maternal alcoholism is directly related to their harsh parenting of little children, treatment of their drinking problem can reduce their need to abuse.¹⁸ "Parental Friendship Circles" that share good child-rearing techniques, and Children's Healing Programs that undo the damages done to children during wars.¹⁹ "Peace Education Projects" have been established teaching school children how to avoid wars.²⁰ Even developing nations such as Palestine have had successes in child abuse prevention classes.²¹ The child abuse prevention programs save so much money by reducing crime and saving some of the huge costs of wars that they have been shown to cost the government

nothing.²³ The U.S. especially needs to expand all these parenting improvement programs, since it has 67 percent of mothers of young children now working, so it was recently ranked last out of 21 developed nations in quality of child care,²³ with five times the rest of the world's prison incarceration rate,²⁴ the world's largest military, over half of the world's total military expenditures, and the millions of people killed in wars during the past century.²⁵

U.S. WAGES MIDDLE EAST WAR FOR 20 YEARS

After the Cold War ended, improvements in childrearing in most nations increased the number of democracies by 90 nations, reduced the number of the world's poor by half, and allowed wars between nations to decline to the lowest number in history.²⁶ In contrast, the world's longest major war has been conducted by the U.S. in the Middle East, after having been started 20 years ago by President George H. W. Bush, continued by President Bill Clinton's lethal bombing and sanctions, and vastly expanded by President George W. Bush after 9/11 into a "Global War on Terror" that has neither a goal nor an end. Even when it was pointed out to Secretary of State Madeleine Albright that a half million children were needlessly killed by the sanctions, her answer was simply: "The price was worth it."²⁷ Although few use the term, the 20-year war should be called the U.S. Middle East War, as it has been the longest, the most lethal (over 3 million humans killed), the most expensive (over \$3 trillion) and the most unnecessary war the U.S. has ever waged. Because the U.S. Middle East War has continued to sustain the group-fantasy of America gaining the world's "respect" by a "permanent war against terrorism," even President Obama believes it must continue to be fought, carrying out the vow of George W. Bush that "the U.S. shall stay on the offensive... to rid the world of evil."²⁸

Most countries attacked in the U.S. Middle East War—Iraq, Iran, Pakistan, Yemen and Palestine—are "democratizing nations" that have a significant portion of their families modernizing, so they have experienced both new political freedoms and the "growth panic" and "freedom anxiety" that have led to increased need for violence.²⁹ Iran in particular has moved from democratizing to dictatorship, which controls most of the terrorists in the Middle East and believes that they should set off an apocalyptic nuclear annihilation.³⁰ Most of these nations have exploding crime rates, corrupt police, and tyrannical leaders.³¹ All have experienced a need for an "enemy" upon whom they can project their dissociated emotional fears. It is no coincidence that Afghanistan, according to Phyllis Bennis, is "the worst nation in the world for children."³² This is the provocative role the U.S. feels it must play.³³ In 2006, for instance, George W. Bush admitted that a *preemptive* nuclear strike by the U.S. on Iran was an "option on the table."³⁴ Bombing Middle East families and smashing down their doors, killing those inside indiscriminately and slaughtering millions of civilians, are certain ways for the U.S. to invite revenge and become an permanent "enemy" of Middle Eastern terrorists. "They throw innocent and guilty alike into overcrowded detention camps that then serve as incubators of anti-American resistance."³⁵ Creating enemies is the stated goal of the U.S. Middle East War; as Secretary of State Condoleezza Rice put it, U.S. forces are for killing people, not protecting them: "We don't need to have the 82nd Airborne escorting kids to kindergarten."³⁶ This attitude is the basis for the U.S. now spending over \$700 billion a year on war and only \$3 billion on peacekeeping.³⁷

PEACE COUNSELING: A NEW PROFESSION

Since the profession of international negotiations are mainly based upon "realist" theories that wars are caused by utilitarian motives, I have applied my psychohistorical theory that wars are suicidal, motivated by pathological self-destructive emotional memories, and proposed that a new profession, "peace counseling," should be created and used to bring about peaceful relations between violent groups by using psychoanalytic and psychohistorical techniques to achieve conflict resolution.³⁸ Psychoanalytically-trained psychologists such as Herbert Kelman and Vamik Volkan have made a start by running "track two diplomacy" groups that have held meetings with private professionals from two threatening nations in unofficial workshops, where participants share the injuries inflicted upon them by the other group and work toward empathy for the suffering and fears the groups have caused each other.³⁹ The workshops are what Sandra Bloom terms "a sanctuary for recalling traumas,"⁴⁰ and are completely private and confidential. There is no audience, no publicity, and no record. They are designed to produce changes in the workshop participants in the form of more differentiated images of the enemy, a better understanding of the other's perspective, greater insight into the dynamics of the conflict, and new ideas for resolving the conflict.⁴¹ They are not negotiating sessions, but achieve their effectiveness by having those who attended them pass on their new perspectives to foreign policy officials, who then can attend future workshops. Such workshops have been successful in changing attitudes between Israel and Palestine, and between groups in Rwanda, Northern Ireland, Kosovo, Cypress, Indonesia and other areas.⁴² In Carne Ross's book *Independent Diplomat* he explains how his diplomatic advisory group has been hired by those who want to avoid the gross distortions that are inherent in most diplomatic tasks.⁴³ There are even books containing articles written by dozens of peace psychologists who have been successful in establishing workshops that have changed violent behavior to peaceful.⁴⁴ Roger Fisher in his book *Getting to Yes* describes several "reframing" techniques he found successful in interpreting demonizing and reducing initial angers.⁴⁵ David Perlmutter shows how he reduces cortisol violence in groups by meditation techniques.⁴⁶ And Ervin Staub's splendid book *Overcoming Evil: Genocide, Violent Conflict, and Terrorism* details how he has been effective in conducting peace efforts in wars in Rwanda, Darfur, Palestine and Israel.⁴⁷

The track-two workshops must be expanded by applying the psychohistorical principles of this book to take into consideration our theories of wars being caused by memories of child abuse that have been embedded in group

amygdalan fear centers. Unlike Volkan, who states, “I do not propose that psychoanalysts replace trained diplomats in the arena of international negotiation,”⁴⁸ I believe trained psychoanalysts and psychohistorians—particularly those who have done marital therapy⁴⁹ and those who have treated delinquent gangs,⁵⁰ who have handled the inner fears of people who are often ready to kill each other—should indeed be peace counselors. These counselors could identify the demonic dissociated voices in each group, their “Terrifier” voices,⁵¹ examine the fears, hatreds and scapegoating those voices engender, undo their war trances, allow group members to express their feelings of being disrespected, locate the self-destructive wishes they embody, and finally express remorse for the harm they have done. The counselors could say they are the guilty ones if war starts, since their job is to produce peace, allowing both sides to identify with a guilt admission.⁵² The two sides can begin by fighting with the counselor rather than each other.

Peace counselors do not, of course, aim at providing full psychoanalytic insight, but hope for reaching the dissociated “time bombs” embedded by early traumas. They can see that they *feel they deserved* being hurt as children, and are now inflicting the hurts on others.⁵³ They face for the first time their fears of freedom and how these drive them to find dictators. Experience in working with patients with multiple personalities would help peace counselors talk to dissociated personalities by asking if they can “talk to the angry part of you separately.”⁵⁴ Nigel Hunt describes techniques of constructing new historical narratives that help overcome war traumas.⁵⁵ Psychotherapists who have practiced group psychotherapy could apply their techniques of overcoming group projections to peace counseling.⁵⁶ Female peace counselors might be particularly effective in allowing both sides to re-experience in a safe environment their early painful maternal accusations they suffered, when they were told that they were “bad.” Recently, even the American Psychological Association, which traditionally backed all U.S. wars, has begun a Peace Psychology Division that has promoted peacemaking activities.⁵⁷

Peace counselors must give up all the usual techniques of diplomats, like threatening sanctions, embargos and other punishments that have been shown to be provocative of war rather than helping to achieve peace.⁵⁸ In fact, studies have shown that nations that offer unilateral tension reduction actions in place of threats usually achieve peace, while military alliances fail.⁵⁹ The United Nations Human Development Programs replace conventional armies with policing groups that establish local projects that reduce violence; for instance, one violent chiefdom collected all weapons and instead built a soccer stadium, and stayed violence-free!⁶⁰

Peace counselors must be prepared to be receptacles for projections from both sides, so people can understand why they need to empower dictators to plunder and enslave and slaughter them. They might try such powerful techniques as discussing the pains of children from opposing groups being harmed and killed, both by their own families and by enemies, in order to re-experience and mourn the most fearful pains that underlie war. They might even bring in small children from each side, to appeal to the participants’ empathic feelings. They might play music before sessions, since this has been shown to notably reduce cortisol (fear) levels. They might try what President Carter did when he thought he “lacked the trust” of Menachem Begin at his Camp David peace meetings, when he gave signed photographs to Begin addressed to his grandchildren and thereby changed Begin’s mind about signing the peace accord.⁶¹ They might even try establishing Truth and Reconciliation Commissions like those instituted in South Africa after the end of apartheid that had the perpetrators of violence admit to their crimes in front of their victims and ask for forgiveness, thereby activating empathy and trust on both sides, and ending the civil war there.⁶² There are over a dozen similar successful Reconciliation Commissions around the world where victims forgive perpetrators who express regret, as described in the recent handbook *Reconciliation After Violent Conflict*.⁶³

TALKING TO TERRORISTS WHO CAN EXPLODE NUCLEAR BOMBS

In the coming decade, not only many more nations but also scores of terrorist groups will be able to steal or buy the uranium or plutonium needed for nuclear bombs.⁶⁴ As the Center for Defense Information president put it: “I wouldn’t be at all surprised if nuclear weapons are used over the next 15 or 20 year by a terrorist group that gets its hands on a Russian or Pakistani nuclear weapon.”⁶⁵ The U.S. State Department now estimates that in addition to the 30,000 nuclear weapons held by the U.S., Russia and 7 other nations, there are an additional 44 nations that have the capacity to build nuclear weapons, and most will do so in the near future.⁶⁶ Even under the new Strategic Arms Reduction Treaty, the U.S. and Russian nuclear arsenals are still “poised for launch on warning.”⁶⁷ Almost none of the existing stockpiles of plutonium and uranium—enough to produce over 250,000 nuclear bombs—have yet been rendered unusable,⁶⁸ since the U.S. has cut back their program to assist Russia in safeguarding and dismantling its nuclear stockpiles, leaving 44,000 potential nuclear weapons worth of plutonium vulnerable to theft.⁶⁹ There are currently 40 countries that have stockpiles of highly enriched uranium,⁷⁰ and if any of this material is made available to terrorists, making nuclear devices would be relatively easily done, from clear instructions now available on the Internet. It will also be easy to ship the nuclear bombs into the U.S. in some of the millions of unexamined containers that enter seaports daily, arming terrorists like those who have promised to explode nukes that would “kill four million Americans, two million of them children” (al-Qaeda),⁷¹ so that, as India put it when they acquired their nukes, “We are not eunuchs any more. We now have superior potency.”⁷² Americans have avoided thinking about how to avoid “nuclear winter” annihilation by terrorist nuclear bombs, going into a dissociated trance state, in the words of George Kennan, “like the victims of some sort of hypnotism,

like men in a dream,”⁷³ even after the CIA reported recently that al-Qaeda had a ten-kiloton nuclear bomb stolen from Russia in NYC⁷⁴ and some nuclear experts report “a nuclear terrorist attack on America in the decade ahead is more likely than not.”⁷⁵ A group of Pakistani terrorists were captured in 2003 in Canada as they practiced a credible mission in which they would fly a plane into a nuclear reactor near Boston, which would have killed hundreds of thousands.⁷⁶ Terrorists regularly refer to the need to create “an American Hiroshima.”⁷⁷ As Tad Daley documents in his book *Apocalypse Never*, if the world does not soon forge a path to a nuclear weapon-free world there is a good chance a global nuclear holocaust will wipe out all life on earth some time in the next century.⁷⁸ And Nancy Kobrin’s psychoanalytic consulting company conducts seminars for counterterrorists that use the kinds of psychohistorical insights described in this book.⁷⁹

The first task of peace counselors would not just be talking to the Islamist terrorists, but talking to and changing the emotional states of U.S. foreign policy officials who are behind the current American practices of killing, torturing, beating, humiliating and shaming “enemies” around the world, the aim of which has been described by one U.S. soldier as:

*You run in their homes. You go up the stairs and grab the man of the house and rip him out of bed in front of his wife... You destroy his home, leaving it looking like a hurricane hit it. We scare the living Jesus out of them every time we go through every house.*⁸⁰

One of the first jobs for peace counselors therefore is to talk to U.S. State Department and Pentagon personnel and discuss why America is currently continuing to expand its global military activities and arms sales and drone assaults on Middle East extremist groups by Barack Obama,⁸¹ who got elected on an anti-war agenda.⁸² The task of removing all U.S. provocative military activities will of course be a daunting one. Perhaps politicians and diplomats might change their policies if they were required to take courses given at the U.S. Peace Institute taught by peace counselors, which included the principles of uncovering and changing the dissociated child abuse sources of violence described in this book and other writings of psychoanalysts and psychohistorians, so they could stop the military activities that provoke groups around the world to act violently against the U.S. Actually there are currently many organizations that have courses that draw upon both psychology and the social sciences, as in the “Us & Them: Moderating Group Conflict” program and the programs described in Mark Perry’s excellent book *Talking to Terrorists: Why America Must Engage With Its Enemies*, which describes the valuable “outreach” meetings between U.S. military advisors and Iraqi insurgents—which George W. Bush opposed as “appeasement.”⁸³ Obviously the changes in U.S. emotional attitudes toward terrorists must include changes in the media in order to prevent the election of another President like Bush, who began the bombing of Afghanistan with the blunt statement: “When I said no negotiations, I meant no negotiations.”⁸⁴

Peace counseling sessions have been tried around the world, especially in the Middle East. Programs run by psychiatrists to rehabilitate thousands of terrorists in Saudi Arabia have been rehabilitating al-Qaeda terrorists captured by authorities, treating them with respect, examining the emotional sources of their violence and finding them jobs.⁸⁵ Hundreds of workshops between Jews and Arabs have been held in Israel, targeted at students and adults, and designed to reduce distrust and hostilities between the two sides by reducing their war trances and irrational fears and achieving respect.⁸⁶

All the techniques of peace counselors for nations at war described earlier in this chapter can be used in talking to terrorists. There is even a recent book by psychohistorian Joan Lachkar entitled *How to Talk to a Borderline*, plus three articles in *The Journal of Psychohistory* that show that terrorists are “borderline narcissists” who can be reached by specific therapy techniques designed to reach their “V-spots” (vulnerable spots).⁸⁷ But perhaps the most thorough description of how peace counseling sessions with terrorists could be made to work can be found in Anne Speckhard and Khapta Akhmedova’s article “Talking to Terrorists” in *The Journal of Psychohistory*. They have for years been psychotherapists to suicide bombers in Palestine, Israel and Chechnya, and have found these individuals had from both their childrearing and their adult experiences suffered

*an overwhelming sense of personal trauma—they had personally witnessed death, torture, beating, or incarceration of loved ones or had these experiences themselves [and] entered a trance state in response to triggers of posttraumatic recall of traumatic events occurring over a long duration or during childhood... As they speak about childhood it is clear that it was traumatic for them and they become alternatively dissociatively dazed and emotionally aroused.*⁸⁸

That Islamic terrorists want to kill their own “Bad Selves” is shown by the fact that they kill more Islamists than other groups. Al-Qaeda “declared war on the entire Islamic population of Algeria, and a hundred thousand Algerians were savagely murdered.”⁸⁹

Another psychohistorian, Margret Rueffler, has been extremely successful in applying her psychological training to help groups end their violent animosities through her full-time efforts as Director of the PsychoPolitical Peace Institute. Her *Journal of Psychohistory* article “Healing a Collective: A PsychoPolitical Action Project”⁹⁰ describes therapeutic activities of her project in a Republic of Georgian area that reduced inter-village violence by encouraging all sides to cooperate in such activities as the running of a new hospital and the feeding and clothing of village children. The experience of working together in open forums and sharing their emotions about each other was extraordinarily healing, and led to increases in food production, in small business activities, in common educational facilities, etc. U.N. “safe haven” efforts that create civilian shared protection facilities are other examples of “working together” projects like Rueffler’s.⁹¹

Although actual applications of psychohistorical theories to the task of reducing child abuse and wars around the world are few, the principles are clear of how to improve childrearing enough to reduce the internal “time bombs” that are the acting out of early nightmares, “living ghosts.” The shared pathological delusions that are re-enacted in wars and terrorism can be eliminated, in the same manner that psychiatrist James Gilligan eliminated the criminal violence of the inmates of the prison of which he was put in charge, reducing its recidivism rate to zero by educating the inmates and treating them with respect.⁹² Changing the violent emotions of humans around the world will obviously be difficult and will take decades. But history needn’t repeat itself—only early traumas demand repetition. Since U.S. military power around the world is so often provocative, ultimately its hundreds of foreign bases can be abolished, nuclear weapons eliminated, and its endless wars avoided. Because nuclear annihilation in the future will only be the result of continuing the acting-out of childhood nightmares, our task is a crucial one. Self-mastery must replace the mastery of others.⁹³ Global suicide must not continue to be our goal. The lessons of this book on how to avoid the ending of our world are achievable.

FOOTNOTES

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