

Saturday, September 30, 2006

Jag kan väl inte vara ensam...

av Jan-Olof Rönn
2006-09-27

Jag har tittat/lyssnat på Blairs och nu Clintons tal på Labours kongress. De är skickliga talare, mycket skickliga, och publiken applåderar villigt på de rätta ställena. De berömmar sig själva och varandra för sina insatser. Clinton säger att han uppskattar Blair för hans insatser för "peace, progress och social justice". Samme Clinton lät under en 12-månadersperiod omkring 1999 bomba fyra länders civila; Sudan (medicinfabrik), Afghanistan, fd Jugoslavien och Irak. Om den internationella krigsförbrytardomstolen verkligen ville ta fast krigsförbrytare behöver den bara hämta dem på kongressen. Klusterbombarna, som konstruerats för att likna läskedrycksburkar, ligger som planerat odetonerade kvar för att aktiveras vid beröring. Barn tycker om läskedrycker. Det upparbetade uranet kommer att vara aktivt och generera cancer i flera generationer.

"Peace, progress och social justice"?
Har jag fastnat i en mardröm?

Jag kan inte låta bli att jämföra med 1930-talet.

En av 1930-talets skickligaste talare, krigsförbrytare som Blair och Clinton, rönt en liknande uppskattning av sin publik. Jag tänker på Hitler som, på samma sätt som Blair och Clinton, bombade främmande länder/städer. Han var uppskattad av sin tids medier och anhängare. Sverige spelade landskamp i fotboll mot Tyskland i Stockholm 1941 (efter ockupationen av Danmark och Norge) och på läktaren satt Per-Albin och Kungen. Svenska officerare reste till Berlin och gratulerade Hitler på hans femtioårsdag under brinnande krig (före Stalingrad naturligtvis.) De svenska medierna och politiker ville att vi skulle gå med i kriget på Hitlers sida. På samma sätt som vissa svenska politiker och ledarskribenter nu vill att vi skall gå med i NATO och bomba andra länder.

Göran P och våra dagars medier talar uppskattande om samme Blair, som medverkat till splitterbombning av Kosovo och sanktioner som bidragit till minst 500 000 barns för tidiga död i Irak.

"Progress?" "Social justice?" "Peace?"

Att det överhuvudtaget går att säga detta på en kongress med aktiva och medvetna (social)demokrater och få applåder är mardrömslikt. Vi ser på journalfilmer hur Hitler efter sina bombningar, koncentrationsläger och krigsförbrytelser fick lyssnarnas uppskattning och vi, åtminstone jag, förvånas över hur aningslösa och lurade de var.

Hitler fick beröm för att han byggde motorvägar och minskade arbetslösheten, Mussolini fick tågen att gå i tid och Blair, enligt Clinton, har fått med England i globaliseringen och gjort landet till en världsmakt att räkna med igen. Motorvägar, tågtidtabeller och "strukturförändringar"/välstånd(?) uppväger alla krigsförbrytelserna.(?)

Ibland har jag svårt att hålla mig vid mina sinnens fulla bruk i en vansinnig värld.

Jag kan väl inte vara ensam om det?

Jan-Olof Rönn
2006-09-27

TYSTNAD PLUS TORTYR ÄR DELAKTIGHET

Inlagd av Jan-Olof Rönn i Värderingar, Hyckleri, Ideologin, Propaganda, Gemensam berättelse / myt, Rättvisa, Fred, Frihet, Omvandlingstänkande, England, USA, Surrealistisk verklighet, Indoktrinering & hjärntvätt kl 01:27

Tack Jan-Olof!

Det är samtidigt både skrämmande och fascinerande att iaktta hur människor delar upp sig i tysta eller aktiva påhejare av den psykopatiska process som nu pågår, och hur några fortfarande kämpar för att behålla ett något så när intakt rationellt tänkande. Se detta korta citat ur "Political Ponerology: A Science on The Nature of Evil adjusted for Political Purposes" av Andrew M. Lobaczewski, en bok jag just har öppnat och som jag tycker verkar ganska belysande - särskilt det andra av de fetstil-markerade styckena, en bit

ned, om hur tidigare rationella intellektuella FÖRÄNDRAS:

``May the reader please imagine a very large hall in some old Gothic university building. Many of us gathered there early in our studies in order to listen to the lectures of outstanding philosophers. We were herded back there the year before graduation in order to listen to the indoctrination lectures which recently have been introduced. Someone nobody knew appeared behind the lectern and informed us that he would now be the professor. His speech was fluent, but there was nothing scientific about it: he failed to distinguish between scientific and everyday concepts and treated borderline imaginings as though it were wisdom that could not be doubted. For ninety minutes each week, he flooded us with naïve, presumptuous paralogistics and a pathological view of human reality. We were treated with contempt and poorly controlled hatred. Since fun poking could entail dreadful consequences, we had to listen attentively and with the utmost gravity.

The grapevine soon discovered this person's origins. He had come from a Cracow suburb and attended high school, although no one knew if he graduated. Anyway, this was the first time he had crossed university portals - as a professor, at that! [...]

After such mind-torture, it took a long time for someone to break the silence. We studied ourselves, since we felt something strange had taken over our minds and something valuable was leaking away irretrievably. The world of psychological reality and moral values seemed suspended like in a chilly fog. Our human feeling and student solidarity lost their meaning, as did patriotism and our old established criteria. So we asked each other: "Are you going through this too?" Each of us experienced this worry about his own personality and future in his own way. Some of us answered the questions with silence. The depth of these experiences turned out to be different for each individual.

We thus wondered how to protect ourselves from the results of this "indoctrination". Teresa D. made the first suggestion: Let's spend a weekend in the mountains. It worked. Pleasant company, a bit of joking, then exhaustion followed by deep sleep in a shelter, and our human personalities returned, albeit with a certain remnant. Time also proved to create a kind of psychological immunity, although not with everyone. Analysing the psychopathic characteristics of the "professor's" personality proved another excellent way of protecting one's own psychological hygiene.

You can just imagine our worry, disappointment, and surprise when some colleagues we knew well suddenly began to change their world-view; their thought-patterns furthermore reminded us of the "professor's" chatter. Their feelings, which had just recently been friendly, became noticeably cooler, although not yet hostile. Benevolent or critical student arguments bounced right off of them. They gave the impression of possessing some secret knowledge; we were only their former colleagues, still believing what those professors of old had taught us. We had to be careful of what we said to them.

Our former colleagues soon joined the Party. Who were they? What social groups did they come from? What kind of students and people were they? How and why did they change so much in less than a year? Why did neither I nor a majority of my fellow students succumb to this phenomenon and process? Many such questions fluttered through our heads then. Those times, questions, and attitudes gave rise to the idea that this phenomenon could be objectively understood, an idea whose greater meaning crystallized with time. Many of us participated in the initial observations and reflections, but most crumbled away in the face of material or academic problems. Only a few remained; so the author of this book may be the last of the Mohicans.

It was relatively easy to determine the environments and origin of the people who succumbed to this process, which I then called "transpersonification". They came from all social groups, including aristocratic and fervently religious families, and caused a break in our student solidarity in the order of some 6 %. The remaining majority suffered varying degrees of personality disintegration which gave rise to individual efforts in searching for the values necessary to find ourselves again; the results were varied and sometimes creative.

Even then, we had no doubts as to the pathological nature of this "transpersonification" process, which ran similar but not identical in all cases. The duration of the results of this phenomenon also varied. Some of these people later became zealots. Others later took advantage of various circumstances to withdraw and reestablish their lost links to the society of normal people. They were replaced. The only constant value of the new social system was the magic number of 6 %.

We tried to evaluate the talent level of those colleagues who had succumbed to this personality-transformation process, and reached the conclusion that on average, it was slightly lower than the average of the student population. Their lesser resistance obviously resided in other bio-psychological features which were most probably qualitatively heterogeneous.

I had to study subjects bordering on psychology and psychopathology in order to answer the questions arising from our observations; scientific neglect in these areas proved an obstacle difficult to overcome. At the same time, someone guided by special knowledge apparently vacated the libraries of anything we could have found on the topic.

Is it any wonder why, nowadays, any group seeking to provide this very knowledge to others would be labeled a "cult?"

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