

Saturday, September 30, 2006

I den yttersta tiden

av Bo Modén
2006-09-30

Inom det tredje riket visade det sig vara enkelt att hjärntvätta unga människor, som inom t.ex. Hitler jugend eller italienska fascistiska ungdomsorganisationer, och få dem att peka ut grannar, släktingar och till och med föräldrar som förädare, ickepatrioter el. dyl. Det har förkommit och förekommer inom de flesta totalitära självförhålligande statsstrukturer som t.ex i den USA stödda "socialistiska" Ceausescu regimen i Rumänien, Usbekistan eller i Nord-Korea.

USA:s kongress och senat är allvarligt politiskt och ekonomiskt korrumpert av framför allt TNC-makten inom det militärindustriella komplexet, energisektorn och "Big Pharma". Det har lett till att kongressen och senaten nu i det närmaste har gett Bushjuntan diktatoriska befogenheter som till och med eliminerar det viktigaste konstitutionella skyddet för mänskliga och medborgerliga rättigheter. [Red.: TNC / "Trans-National Corporations" = transnationella företag.]

"Habeas Corpus" (lat. du må hava din kropp) var den lagliga befallning "att för rättvisans skipande bringa en fånge inför domstol". Den blev en av Englands grundlag 1679 enligt vilken ingen undersåte olagligen kan kvarhållas i häkte. Lagen har sitt ursprung i King John's "Magna Charta" från år 1215 och utgjorde grunden för politisk och personlig frihet samt skydd mot rättsligt godtycke. Den är nu satt ur spel av "makten" bakom Bushjuntan. Vem som helst av oss kan nu "försvinna" och tvingas att ruttna bort inom CIA/Mossad/MI6 Gulagarkipelagen av hemliga skräckkammare och fångelser.

I vår onda tid, "When Corporations rule the world", när de transnationella företagen organiserat sig för att girigt gripa efter total global makt, har ett skrämmande krig mot rättvisa, demokrati och mänskliga rättigheter startats. Detta krig hotar homo sapiens överlevnad. "War on terror" kallas TNC-maktens brutala och cyniska inkquisition mot de som vågar opponera sig. Återigen förlitar sig "Makten" på vidskepelse, angiveri, tortyr, hot, lögn, bedrägeri, propaganda, hemlighetsmakeri, korruption och godtycklig rättslöshet.

När makten fruktar folket råder frihet. När folket fruktar makten råder tyranni! Chomsky kallar Corporations "private tyrannys".

Denna dokumentärfilm, They Cry, Pray to Bush and Wash out the Devil - Welcome to Jesus Camp, om religiös hjärntvätt/vidskepelse som politiskt vapen, bör få så stor uppmärksamhet som möjligt.

Mvh från er utrotningshotade medhabitant Bo Modén på lilla Tellus
2006-09-30

TYSTNAD PLUS TORTYR ÄR DELAKTIGHET

Inlagd av Bo Modén i Rättvisa, Frihet, Mänskliga rättigheter, Noam Chomsky kl 15:08

Tack Bo!

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! [...]

Blog Export: Intelligentsians blockering, <http://blog.lege.net/>

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?"

Anonymt på Oct 2 2006, 18:43