



Clanking Chains: Roberts Joins Frankfurt Philosophers in Overreacting to World War II; Horses Have Instinct; Children Have Sinful Natures, Emotion, & Thought

- 36) The next subject we want to address from Monty Roberts is the correlation between the training of horses and the rearing of children. We now reference excerpts from:

Roberts, Monty. "The Good Parent: Infants." Chap. 6 in *Horse Sense for People*. (New York: Penguin Books, 2000), 149:

As for many people, the outbreak of World War II changed my life dramatically. The horse industry came to a standstill because of its nonessential nature. Many of my relatives and acquaintances went off to fight in the war and my father was forced to leave the horse business, taking a job as a policeman.

I had a great need to know why the Japanese government, and Hitler and Mussolini, acted as they did. I was only six at the time of Pearl Harbor, and yet I was fascinated by news broadcasts on the radio. Edward R. Murrow, John Cameron Swazey and others were voices from the void, bringing news that both disturbed and intrigued me. My interest was in the mindset of people who made decisions with such wide-ranging and negative sociological implications.

As a young man I found violence perplexing. I had been influenced deeply by my father's traditional but harsh treatment of both his horses and me. The people around me worked to convince me that I should look to violence to deal with issues of life and that I should accept violence as part of my own educational process. In my young mind I wanted to be good and do things right and found no encouragement from beatings or verbal violence.

- 1) As a child, Monty Roberts was subjected to personal violence by his father's emotional and arrogant methods of discipline and correction. He also observed this violence applied to the horses his father believed could not be broken without it.
- 2) Monty responded to this maltreatment in a positive way by seeking a better way to "start" horses and to do so without violence. He devoted himself to developing a system that emphasized benevolence but applied severity when necessary.
- 3) He further sought to apply many of the principles he learned in dealing with horses to children and was very successful with the 50 foster children assigned to his custody at his Flag Is Up Farms in Solvang, California.
- 4) However, Monty also reacted to his maltreatment in a negative way and similar to those who formed the Frankfurt School.
- 5) In an effort to understand the evil of Adolf Hitler, the philosophers at Frankfurt sought to develop a system that would do away with all authoritarian structures and forbid violence.
- 6) The word "violence" was subjected to verbal inflation and came to define any negative method of correcting behavior, whether in children or in adults.
- 7) Instead, Freudian theories replaced time-tested and biblically approved methods of dealing with recalcitrant and rebellious people. The Summerhill School in England and the Columbia School of Education in American have taught these Freud-based philosophies for over six decades.



- 8) Monty Roberts reacted to the obvious cruelty and violence of the Japanese attack on Pearl Harbor and the heads of the Axis powers, Hitler and Mussolini. His childhood experiences with his father's brutal methods plus the violent events which prompted our involvement into World War II led him to overreact to violence.
- 9) As he grew older and became an expert in Equus he began to equate the mind of a horse with the soul of a child.
- 10) A horse is an animal. Animals have no soul and thus function on instinct. Humans are animals but are unique in that they are the only ones with souls and the capacity for abstract thought.
- 11) Roberts learned the silent language of Equus and was then able to communicate very effectively with horses. However, a horse lives in the here and now. They have a very good memory but it is used primarily to facilitate survival. Their language of Equus combines with memory and emotion for the sole purpose of self-preservation.
- 12) Fear in a horse is a misnomer. Horses do not have fear in the same way as humans. It is the expression of an instinctive process that is designed to facilitate survival. The fear instinct in a horse is only overcome by trust in other horses or humans who afford for him the safety and protection of the herd.
- 13) Many of these concepts are obviously applicable to children, especially newborns up to around age six or seven.
- 14) However, children are not horses. They do operate primarily on emotion at first but their brains are wired for language that enables abstract thought to develop. This thought is initially held captive by the sinful nature which as "first husband" dominates the soul.
- 15) Consequently, there are many interesting correlations between horses and humans but horses can be trained through behavior modification built on trust. As long as their environment is nonthreatening they continue to submit to human directives.
- 16) When a horse perceives that his environment has become threatening he resorts to instinct and the behavior reverts to those associated with survival and self-preservation.
- 17) Although horses and other animals may seem to express trends of the sinful nature as they react to certain environmental circumstances, they are simply acting on emotion related to survival, food, and sex.
- 18) These emotions emerge from the limbic system of the horse's brain but there is no coordination with any system of conscious rationales. It is only instinct.
- 19) On the other hand, children develop several emotions during the first year that can be identified as manifestations of an awakening sinful nature. This has been unwittingly documented by National Institute of Mental Health.
- 20) In researching emotion, I consulted the Web site of the NIMH and discovered a article that offers some insight on the emergence of the sinful nature in children:

"Emotion and Motivation." Chap. 1 in *A National Investment*. (Bethesda: National Institute of Mental Health, 1995), <http://www.nimh.nih.gov/publicat/baschap1.cfm>:



Researchers have found that during early development, the emotional repertoire of humans grows steadily richer and more varied. Newborns enter the world with a small array of emotional expressions, including surprise, distress, and pleasure/joy. By 4 months of age, anger, too, is clearly visible if the infant's movement is restrained. New expressions of emotion, such as fear and shyness, appear after 6 months of age. Later, more complex emotional experiences, such as empathy, guilt, embarrassment, shame, and pride, enrich the world of feelings as the child gains greater awareness of social standards and develops a more sophisticated self-concept.

- 21) What this report reveals is that children begin to coordinate their limbic system with what their cerebral cortex processes. Emotions respond to thought or reject thought. This may be classified as good emotion and bad emotion.
- 22) Good emotions reflect appreciation, encouragement, pleasure, sympathy, compassion, etc., while bad emotions display aspects of the sinful nature such as fear, anger, hatred, rebellion, guilt, jealousy, envy, and the various lust patterns.
- 23) Neurological research isolates the source of emotion in both animals and humans in the limbic system of the brain.
- 24) The human brain is made up of three separate but connected parts: (1) the reptilian (including the midbrain), (2) the old-mammalian (including the limbic system), and (3) the new-mammalian (including the cerebral cortex).
- 25) Reptiles have only the reptilian; animals have only the reptilian and old mammalian, and human have all three.
- 26) There is no question that both humans and animals have emotion but a distinction must be made between the two.
- 27) For our study I will refer to the emotional life of the animal as “instinct” while retaining “emotion” to express the concept in humans.
- 28) Instinct may be defined as follows by:

Webster's Ninth New Collegiate Dictionary, s.v. “instinct”:

A natural or inherent impulse. A largely inheritable and unalterable tendency of an organism to make complex and specific responses to environmental stimuli without involving reason. Behavior that is mediated by reactions below the conscious level. Arising spontaneously and being independent of judgment or will.

- 29) The “instinct” of the horse to survive is facilitated by “inherent impulses” from the limbic system which enable him to “respond to environmental stimuli without involving reason.” Thus for a horse “fright” is an “instinctive reaction” that “arises spontaneously” under certain “stimuli” and is designed to initiate “specific responses” necessary to survive.
- 30) As long as a horse is in a surrounding free of “environmental stimuli” that elicit the “inherent impulse” of fear, that horse will remain tranquil and perform his duties with great submissiveness.
- 31) However, a child can grow up in a very protective environment where stimuli that elicit fear are virtually eliminated and he will develop an emotional system that rebels against parental authority, house rules, and traditional values.
- 32) I will illustrate this by referencing the 1950's movie *Invasion of the Body Snatchers*. The alien, or sinful nature, invades the body at conception, called genetic sin. He comes to life at physical birth, called imputed sin. And he begins to exert control over the mind, body, and soul shortly after birth, called personal sin.