

Partial Reading List and Notes
Lawrence C. Chin
August – October 2021

8 August

Rosa (*Resonanz*):

Dabei wird sich zeigen, dass sich die Qualität der Weltbeziehung eines Menschen weniger durch die Übernahme neuer Theorien als vielmehr durch die Veränderung seiner praktischen Handlungskontexte und seiner institutionellen Einbindungen transformiert: Die Weltbeziehung verändert sich unmerklich, aber signifikant durch einschneidende Berufs- oder Tätigkeitswechsel, beispielsweise vom Holzfäller zum Immobilienmakler, oder durch den Übergang vom Single- zum Elterndasein, und diese Veränderung hat zentral damit zu tun, dass sich die leibliche Weltbeziehung, die psychophysische Haltung zu den Personen und Dingen in den prädominanten Handlungskontexten wandelt.

Nichtsdestotrotz schlagen sich solche Veränderungen dann auch in der kognitiv-evaluativen Landkarte nieder: Die Konzeption dessen, *was es gibt* in der Welt und *was es bedeutet*, verändert sich graduell mit.

This is just Historical Materialism. When everyone is engaged in Fordist mass production, everyone's cognitive-evaluative map will be conditioned to be the sort corresponding to white men's rule. When everyone is engaged in the creative industry and service sector, everyone's cognitive-evaluative map will change into a different sort corresponding to today's liberal left's emphasis on women and minorities.

9 August

At Skylight, took notice: Judith Shapiro and Yifei Li, *China Goes Green* (2020). Later, listened to Li and Shapiro's presentation on "Pluralizing the Anthropocene" (Sci-Tech Asia Research Network, 19.07.2021).

16 August

Got really engrossed in Amy Plant's videos. Downloaded the article she referred to in one of her videos: Lorenz-Spreen, Mønsted, Hövel, and Lehmann, "Accelerating Dynamics of Collective Attention", *Nature Communications*, (2019)10:1759.

17 August

At Stories. Took notice of Jean Twenge's *iGen* (2017). This iGen is on the verge of mental health crisis. The question: how would my story educate the iGen generation?

Rosa (*Resonanz*):

Wie sehr und wie stark Geschichten uns nicht nur in emotionale und psychische, sondern sogar in sensomotorische Resonanz zu versetzen vermögen, lässt sich in jedem Kino beobachten, wenn die Zuschauer im Mitvollzug des Gesehenen die Fäuste ballen und in Abwehrhaltung gehen, sich die Haare raufen, weinen und lachen, den Atem anhalten, den Pulsschlag beschleunigen, den Hautwiderstand verändern usw.; und nicht viel anders verhält es sich beim Lesen (und auch beim Anhören) von Geschichten. Dass sich das ›Feuern der Spiegelneuronen‹ (zumindest in der metaphorischen Bedeutung dieser Formulierung) dabei unserer bewussten Steuerung und Kontrolle weitgehend entzieht und sich verselbständigt, lässt sich insbesondere daran erkennen, dass alle diese Wirkungen auch dann (und ohne Intensitätsverlust) auftreten, wenn wir uns der Tatsache vollständig bewusst sind, dass die erzählten Geschichten reine Fiktion sind. Wenn und sofern die Beobachtung also zutrifft, dass soziale Gemeinschaften Resonanzgemeinschaften sind, weil sie die gleichen Resonanzräume bewohnen, so sind sie dies vor allem als Narrationsgemeinschaften, die über ein gemeinsames, Resonanzen erzeugendes und steuerndes Geschichtenrepertoire verfügen.

This recalls what I have observed in my “Rationalization, McDonaldization...”:

This study of dummification does have relationship with Robert Putnam’s most important study on the decline of social capital at the turn of the new millennium. In two ways: although I have not dealt with social capital itself, I have in effect studied the particular way in which social capital is constructed in contemporary time, i.e. McDonaldization and rationalization. Secondly – this would be my criticism of Putnam’s work – I’m concerned with the quality of social capital, not simply with its quantity, which is the central object of Putnam’s study. In essence, my complaint stems from my increasing inability to communicate and form satisfying relationship with my fellow citizens because everyone is too dumb, can’t understand anything complicated, and doesn’t have the patience and motivation to exert his and her brain to understand anything. The general tendencies of laziness, McDonaldization (fast-paced), and rationalization (check-listing) both in the digital realm and in institutional spaces have created dummified human beings who form very superficial communication networks and relationships with each other. Moreover, because they are too dumb, i.e. are too simple-minded and can’t therefore really understand reality, *the narratives which they have created about the world and social reality to bind themselves with one another during civic engagements and so on* are increasingly simplified, and false, representation of reality, which renders their working together a worthless, or even counter-productive, enterprise. Herein lies a deeper understanding of the dummification of the left mentioned earlier: the shallow and unreal rhetoric and agendas of, for instance, the contemporary progressive (“Antifa”) activists. Such is what is meant when it is asserted that dummification has resulted in the decline of the quality of social capital. (Emphasis added.)

Both Rosa’s Resonance Thesis and my McDonaldization Thesis presuppose the common view that the foundation of any society is a narrative. Hence every society or civilization has a myth about its founding (what Voegelin meant by “historiogenesis” or what Strauss meant by “the Founder making up a story to bind the fellow members of his society into an orderly whole”). Today, because American society is pluralistic, every subgroup has a narrative that might be incompatible with that of another subgroup’s – Hochschild’s “Deep Story”. For example, as I have pointed out, American liberal white

women have their Deep Story as manifested in the movie “On the Basis of Sex”, and the Red States country people have their Deep Story as uncovered by Hochschild. It is this narrative which unites the members of a community into a collective by constituting the intersubjectivity – *resonance* – among them. More:

Narrationen aber, und hier schließt sich nun der Kreis meiner bisherigen, den Resonanzbegriff entfaltenden Vorüberlegungen, bilden die Brücke zu den im letzten Kapitel eingeführten kognitiv-evaluativen Landkarten als dem reflexiven Teil unserer Weltbeziehung und zu den in ihnen verzeichneten starken Wertungen. Unsere Narrationen bringen unsere kognitiv-evaluativen Landkarten und deren konstitutive Güter nicht einfach nur zum Ausdruck, sondern sie erzeugen, manifestieren und modifizieren sie in erheblichem Maße, und sie verankern sie über die in diesem Kapitel diskutierten Mechanismen in unseren psychophysischen, leiblichen und vielleicht sogar neuronalen Dispositionen.

American liberal white women’s Deep Story, adopted by the whole Blue States population (with perhaps modifications made by women of color), would thus cause men (especially white men) to *feel* guilty and admonish themselves when wanting to behave chauvinistically toward women (i.e. according to their instinct). The narrative (Deep Story) actually has an effect on the neurons in these men’s brain. The narrative has thus become integrated into these men’s cognitive-evaluative map (their notions about right and wrong).

Once again, my complaint is about the generation of such narratives: because most people are not very smart, the narrative they have created to *resonate* among themselves can never *resonate* with me because it’s always both too simple and too partial (the result of one’s touching only one part of the elephant).

19 August

At Stories. Read the 35th Anniversary Edition (Anthony Arnove’s) Introduction to Howard Zinn’s *A People’s History of the United States* and also took notice of the anthology *Voices from A People’s History of the United States*.

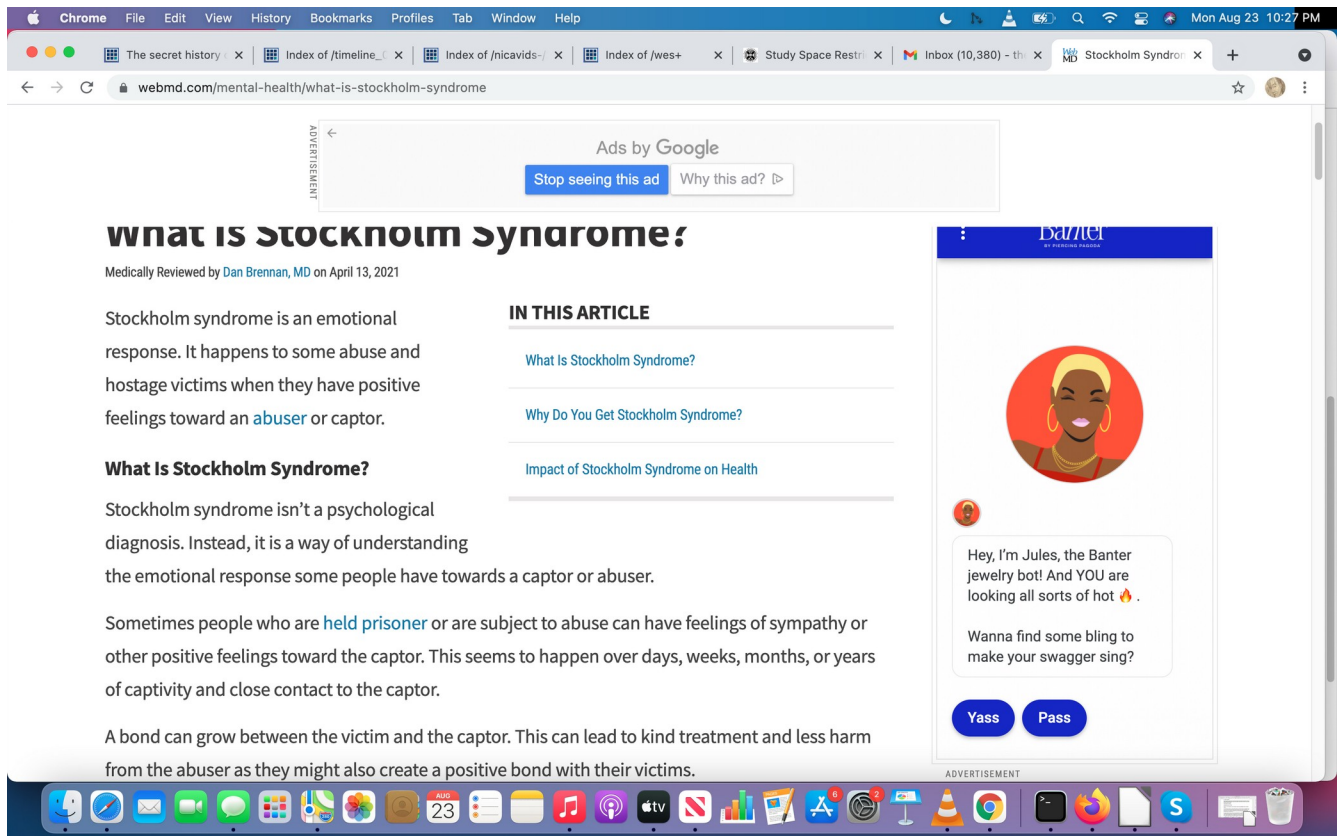
22 August

Watched the most excellent “documentary” on the Evergreen episode, “Evergreen et les dérives du progressisme”, Sanglier Sympa, 08.07.2019.

MY BIGGEST GOAL IN LIFE IS TO ATTAIN EQUALITY WITH WOMEN AND MINORITIES (by knowing too what they know about me).

23 August

Stories. Discovered David King’s *Six Days in August* (2020). Suddenly understood something, and looked up the entry for “Stockholm Syndrome” on WebMD:



After hearing about it for so many years, never realized that my 2010 desire to save Mommy was really just “Stockholm Syndrome”. Pretty soon, when the “Kiersten Affair” shall break open, the authority will simply say that the Asian guy suffered from “Stockholm Syndrome”.

Then, listened to Rosa’s lecture, “Wie es ist, ein Mensch zu sein”, Kasseler Jugendymposium, 11.06.2021.

24 August

Brittany posted a link on her Telegram channel and I promptly downloaded the document: Kaleb Cole’s attorney’s Motion To Suppress (13.08.2021). On the FBI’s recruitment of an informant inside Atomwaffen.

Skylight. Took notice of Alexandra Brodsky – a feminist lawyer – with her new book, *Sexual Justice*.

25 August

Stories. Checked out the 2018 (50th Anniversary) edition of Paulo Freire’s *Pedagogy of the Oppressed* (with Introductions by Donaldo Macedo and Richard Schull). Home. Also downloaded the 30th Anniversary edition (with a different introduction by Macedo).

26 August

Wes said something significant today: “The Outsider is defined precisely by his inability to participate in the common narrative which the majority of his community share.” In my case, it is because the narrative which the majority of my community have constructed is too simple (because most people aren’t smart enough) that I find it impossible to find it true and participate in it.

27 August

Stories. Discovered a magnificent new book, Dr Susan Williams’ *White Malice* (2021): on the CIA’s covert operations in Africa in the 1960s.

28 August

Watched Investigations et Enquête, “Kim Dotcom” (Kim Schimtz), 23.01.2018.

Listened to Lauren McCarthy, “Enforcing Laws on Human Trafficking in Russia”, Woodrow Wilson Center, 31.10.2013.

29 August

Stories. Took notice of Wolfram Eilenberger’s *Time of the Magicians*. Listened to him on Youtube.

Also watched “Ulrike Meinhof: von der Journalistin zur Terroristin”, ZAPP (NDR), 12.05.2021.

31 August

Rosa defines “resonance”:

Resonanz ist eine durch Af←-fizierung und E→motion, intrinsisches Interesse und Selbstwirksamkeitserwartung gebildete Form der Weltbeziehung, in der sich Subjekt und Welt gegenseitig berühren und zugleich transformieren.

Resonanz ist keine Echo-, sondern eine Antwortbeziehung; sie setzt voraus, dass beide Seiten mit eigener Stimme sprechen, und dies ist nur dort möglich, wo starke Wertungen berührt werden. Resonanz impliziert ein Moment konstitutiver Unverfügbarkeit.

Resonanzbeziehungen setzen voraus, dass Subjekt und Welt hinreichend ›geschlossen‹ bzw. konsistent sind, um mit je eigener Stimme zu sprechen, und offen genug, um sich affizieren oder erreichen zu lassen.

Resonanz ist kein emotionaler Zustand, sondern ein Beziehungsmodus. Dieser ist gegenüber dem emotionalen Inhalt neutral. Daher können wir traurige Geschichten lieben.

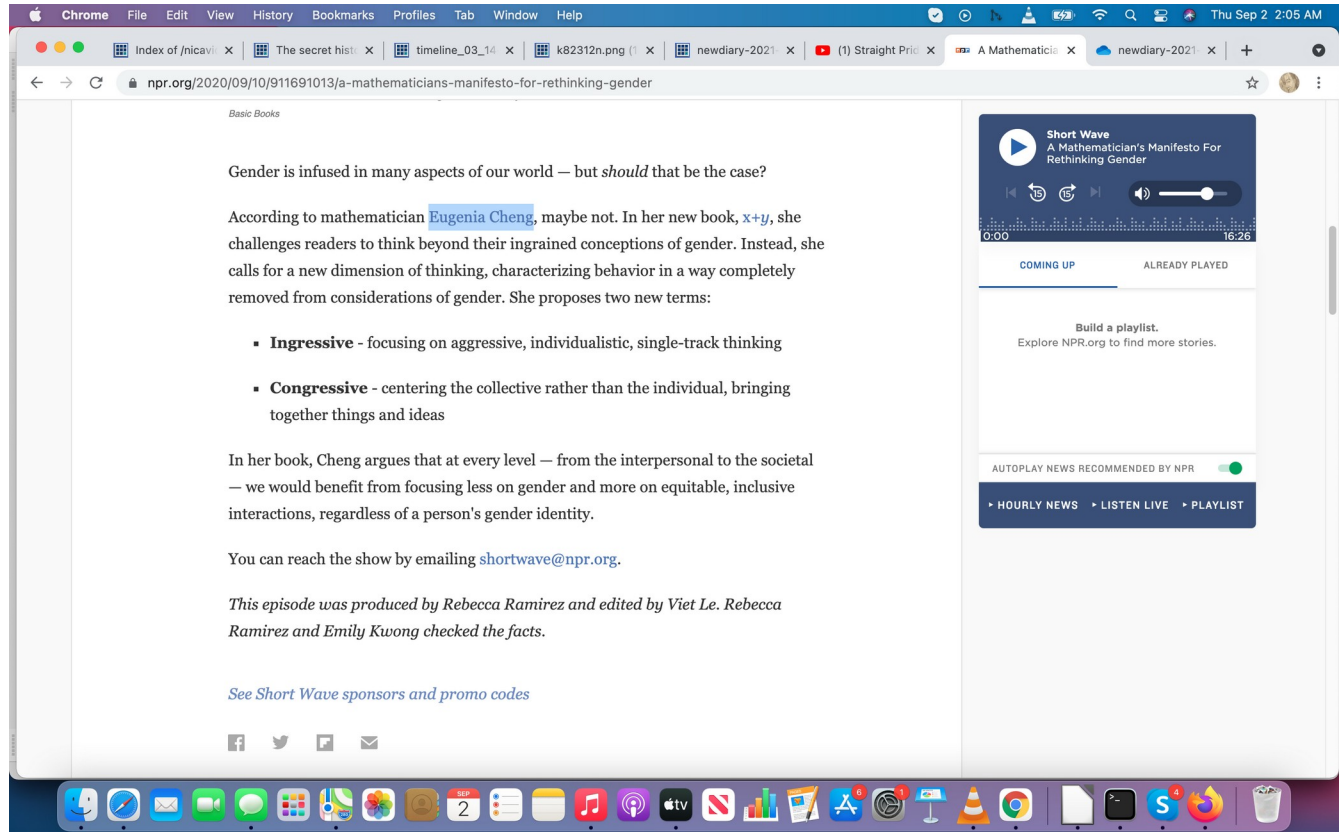
Realized that, when the “empathy wall” is being discussed at the end of my “Reckwitz” – the inability for any genuine discussion between the Blues and the Reds – this is at bottom a problem of resonance – the absence thereof. If there is resonance between the Blues and the Reds – if each side is willing to be “touched” by the other while trying to “touch” the other, resulting in both sides coming out of the relationship transformed – then there will be no “culture war”, no such increasing division of society,

no “Civil War”. Again, Rosa’s “resonance” is a far more complete description of Buber’s I-Thou mode, which Buber has never quite explicitated but only summarily hinted at.

Also, while Skylight, took notice of Lukacs’ *The Destruction of Reason* (the Introduction by Enzo Traverso: the four stages of Lukacs’ intellectual development).

1 September

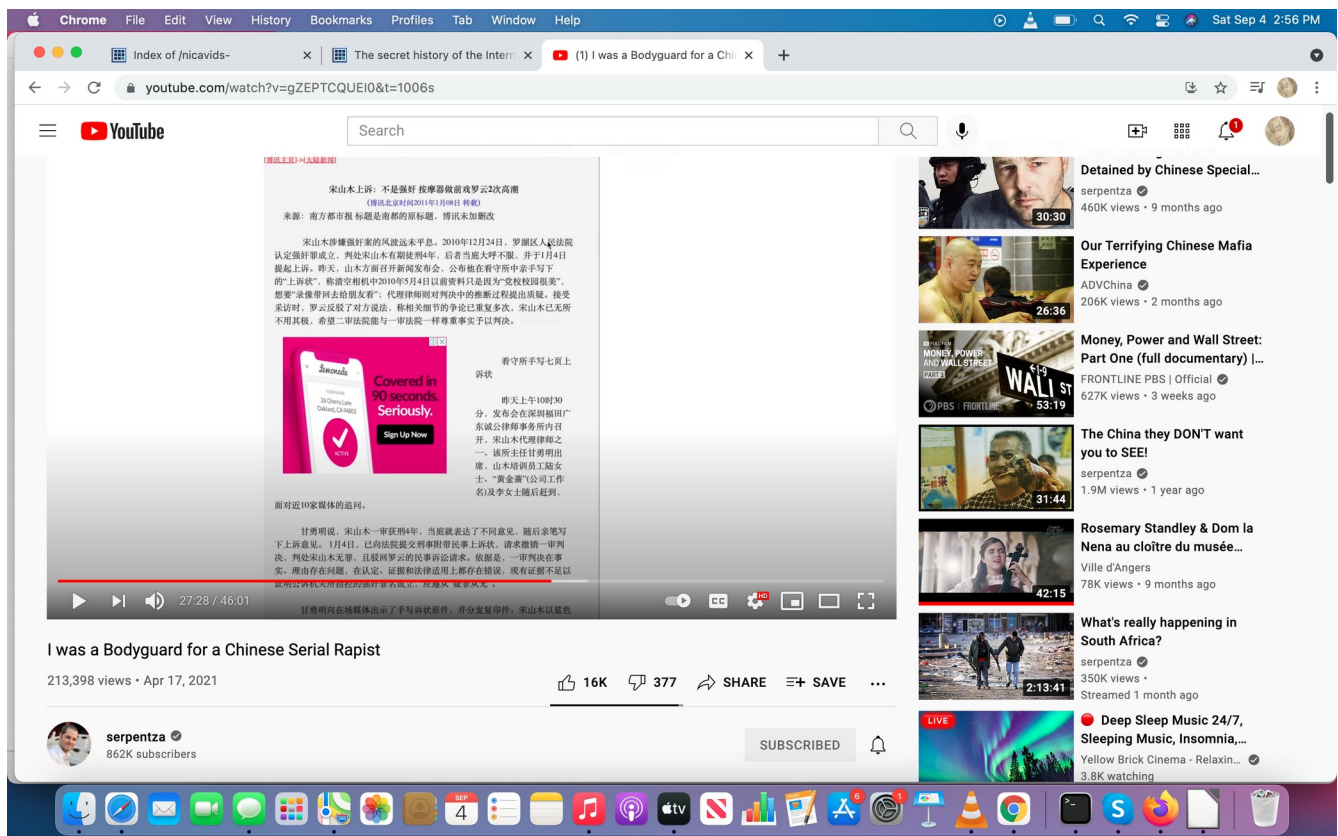
Listened to NPR’s presentation of Eugenia Cheng’s *A Mathematician’s Manifesto For Rethinking Gender* (14.09.2020): the opposition between “ingressive” and “congressive”.



It thus seems that “ingressive” is the name Eugenia has for the rigid, standardized white man favored by Fordist economy in the previous era of Generalization while “congressive” is her name for the feminine “artist” favored by flexible capitalism in the current era of Singularization (even though she has advised not to think in gender categories).

4 September

Have been listening to SerpentZA’s (Winston Sterzel) China stories day after day, and was today quite touched by his story about Song Shanmu:



At Stories, also took notice of Mike Davis and Jon Wiener's *Set the Night on Fire: L.A. in the Sixties*.

5 September

Watched OSK's instruction on WeChat (13.06.2018) and then downloaded their publications "China Glossar" and "WeChat-Guide" from their website (osk.de).

Watched (on Police Action) "Brigade d'intervention: la police la plus secrète" (28.08.2021) and "Au coeur du RAID" (15.05.2020).

Watched SerpentZA's "The dangers of buying a Chinese smartphone" (13.08.2018) in which he bought a OPPO smartphone for his subscribers. Also read something about OPPO.

7 September

Took a look at Douglas London's new book, *The Recruiter: Spying and the Lost Art of American Intelligence*. London is a 34 year veteran of the CIA clandestine service, and yet this book is complete trash.

More on Rosa (*Resonanz*). When the "empathy wall" is finally dismantled between the Red States and the Blue States and "resonance" is achieved between them, that's Habermas' moment of "understanding":

Das von Jürgen Habermas nahezu hypostasierte Moment der *Verständigung* etwa in intensiven Diskussionen lässt sich meines Erachtens am besten begreifen als kollektiver Transformationsprozess ins Gemeinsame hin, der dadurch zustande kommt, dass sich die Teilnehmenden wechselseitig zu erreichen (und deshalb zu verändern) vermögen. Solche Resonanzmomente treten dort auf, wo sich plötzlich so etwas wie ein ›Knistern‹ im Saal einstellt, wo sich träge Auseinandersetzungen und der Austausch von Argumenten in ein kollektives Geschehen verwandeln, bei dem sich die Anwesenden unmittelbar gemeint und angesprochen fühlen, bei dem für sie etwas *auf dem Spiel steht*. Gelingt hier Verständigung, gehen die Teilnehmenden geradezu verwandelt aus der Diskussion hervor – das aber ist ein ganz anderer Vorgang und ein anderes ›Glück‹ als die Erfahrung, *sich durchgesetzt, seine Interessen verteidigt* oder *Recht bekommen* zu haben.

So, “democracy” happens when the Red States and the Blue States engage in communicative action with each other and achieve thereby “understanding”, or “resonance”, with each other. “Democracy” – at least this higher form of democracy – is not simply about each side defending its interest and reaching compromise with the other side. The current state between the Reds and the Blues has so degenerated that they aren’t even interested anymore in reaching a compromise, let alone in achieving an “understanding” or “resonance”.

8 September

While continuing to read Rosa’s explanation of the difference, and relationship, between resonance and recognition, realized: the harm which Homeland Security, the Secret Society women, and the Russians have inflicted on me consists precisely in preventing me from gaining recognition from other human beings and achieving resonance with them.

9 September

Very impressed by SerpentZA’s “Chinese brands that don’t suck!” (18.05.2017) in which he praised DJI and Huawei, and “Did Huawei ever invent anything?” (23.10.2020) in which he discussed extensively the theft and copying by which Huawei produced its most popular products. (But here he still praised DJI.)

10 September

While on PBS, took notice of Robert Grenier, who was CIA Station Chief for Pakistan and Afghanistan during 911 and then the director of the Counter-Terrorism Center from 2004 to 2006 (presumably succeeding Gina Haspel when she moved to the National Resources Division). After 2006, Grenier retired and entered the private sector.

Then, watched Galileo’s “Xiaomi: die unglaubliche Erfolgsgeschichte” (04.10.2020) and Network Chuck’s instruction on pfSense installation (10.09.2021).

11 September

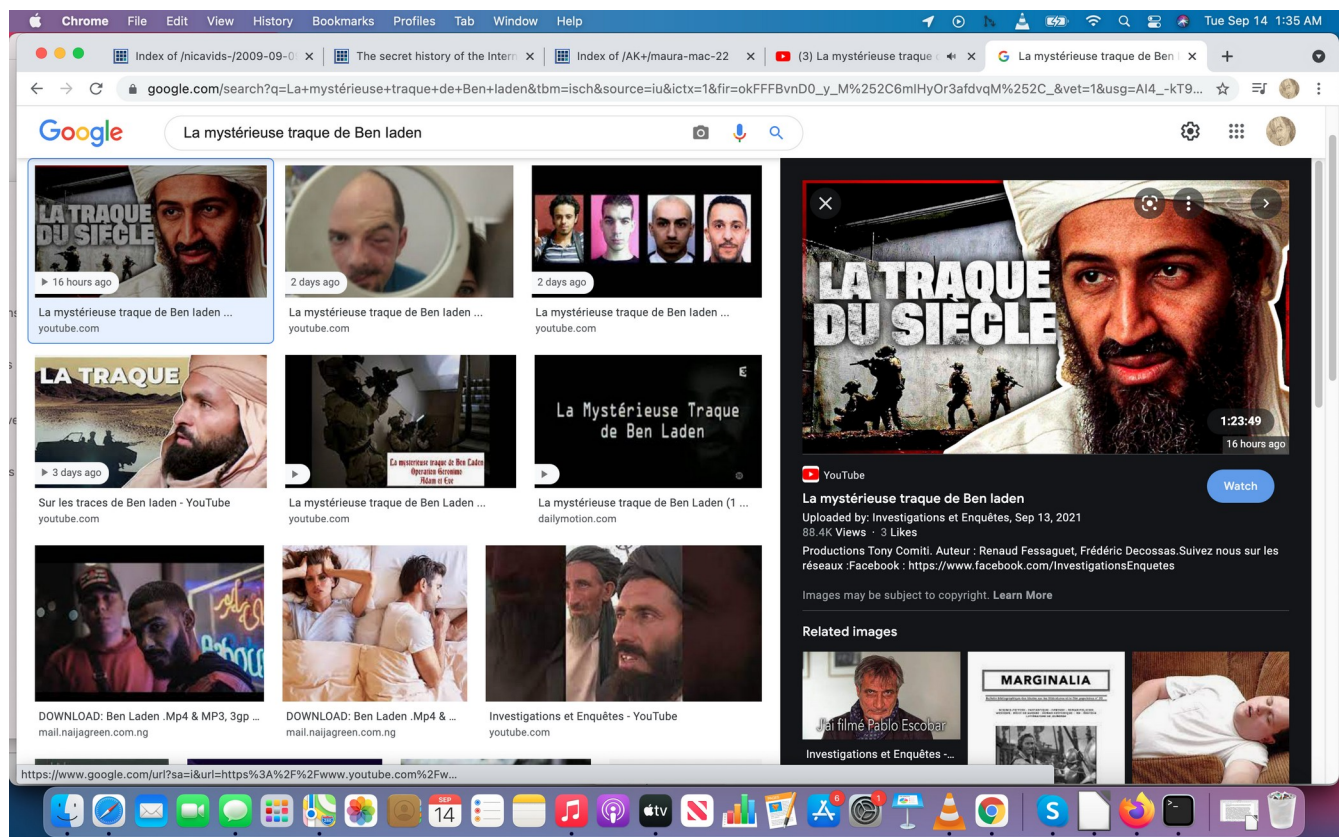
Listened to Rachel David, “How influencers have transformed modern marketing”, TEDxVancouver, 18.03.2019.

Watched several reviews of Xiaomi and OnePlus smartphones (from Felixba). Read Thomas Röper, “Um Lukaschenko zu stürzen: CIA hat eine Operation des ukrainischen Geheimdienstes platzen lassen” (.08.09.201), “Wie die deutsche Botschaft in Moskau die radikale russische Opposition finanziert” (09.09.2021), and “Putin und Lukaschenko im O-Ton über die Integration ihrer Staaten und die westliche Politik” (10.09.2021).

13 September

Read Roxana Andrian, “Montée inquiétante de l’extrême-droite en Roumanie”: on the rise of AUR during the legislative election in December last year in Romania.

Watched the excellent “La mystérieuse traque de ben Laden”:



14 September

Took notice of Stephanie Kelton with her Modern Monetary Theory (the book and videos on her website) and Roy Scranton (*Learning to Die in the Anthropocene*).

Kelton says deficit does not matter because, when the government spends 10 dollars and yet only takes in 8 dollars through taxes, 2 dollars more are left to circulate in society so that the people have 2 dollars extra to spend and earn. Was struck by this: I thought the problem with deficit is that these 2 extra

dollars are circulating in China, not in America? (When the government owes the money to foreigners, not to Americans.)

20 September

Downtown Library. Checked out again Henri Troyat's book on Dostoevsky. Then was reading the descriptions in Philip K. Dick, *Cuentos Completos*, 2 (Minotauro, 2020). (The Spanish translation of *Second Variety*.)

Night. Became engrossed in James Corbett's Episode 407: "False Flags: The Secret History of Al Qaeda" – Part 1 (13.09.2021).

21 September

Downtown Library. Other than looking into *The Exegesis of Philip K. Dick*, also checked out Ali Soufan's *The Black Banners*. This is the 2020 "declassified" edition.

22 September

The complaint (lawsuit) which the Yale Law School's Media Freedom and Information Access Clinic filed against the CIA on behalf of Ali Soufan (1:18-cv-11256) was dated 3 December, 2018. It does seem to confirm the conjecture that Gina Haspel ordered the reversal of Soufan's censoring because she wanted to revamp the Agency's way of doing things in preparation for the upcoming Macrospherian status.

24 September

Watched ABC News In-Depth/ Foreign Correspondent, "Inside Mexico's most powerful drug-cartel" (22.07.2021).

25 September

Watched DW Analysis, "How AI is driving a future of autonomous warfare" (25.06.2021).

26 September

Watched "Revenge of the Tycoon", 60 Minutes Australia, 26.09.2021. Desmond Shum's *Red Roulette*. Was very much touched by the report. Shum's wife was just another case where an innocent person was framed for imaginary crimes and made into a criminal in order to protect the interest of some party in a power struggle. My business with Homeland Security is just something that happens in every country. It's just that people don't know that the same thing happens in America all the time too.

27 September

Read Ben Munster's "Gladiator 101", in *The New Yorker*, 31.05.2021. Benjamin Harnwell's failure with his rightwing school at Trisulti, Italy.

29 September

Watched Bloomberg Quicktake's special on the case of Jack Ma (09.06.2021). Ma was taken out when, on 24 October 2020, he openly criticized China's state banks' microlending regulations.

Finished reading Pamela Jackson and Jonathan Lethem's Introduction to *The Exegesis*.

30 September

Finished watching SBS Dateline Special on the incident of Shiori Ito (伊藤詩織) vs. Noriyuki Yamaguchi (山口敬之) (14.05.2019). This is the second time to note this incident, the last time on Deutschland Funk. Note that the police decided to not arrest Yamaguchi because he was friends with the Prime Minister. Thus, the Prime Minister had decided that, in order to not let the Liberal Democratic Party get ruined by a rape scandal, Ito should be sacrificed. In this way Ito's story is similar to mine (how the Russian government had decided to sacrifice me in order to protect itself).

Took notice of the report, in PBS News Hour, on Howard Markel's *The Secret of Life: how Watson and Crick would not have made their discovery without Rosalind Franklin's data and yet how Franklin never got credits for it*.

Began diving into Philip K. Dick's letter in *The Exegesis*.

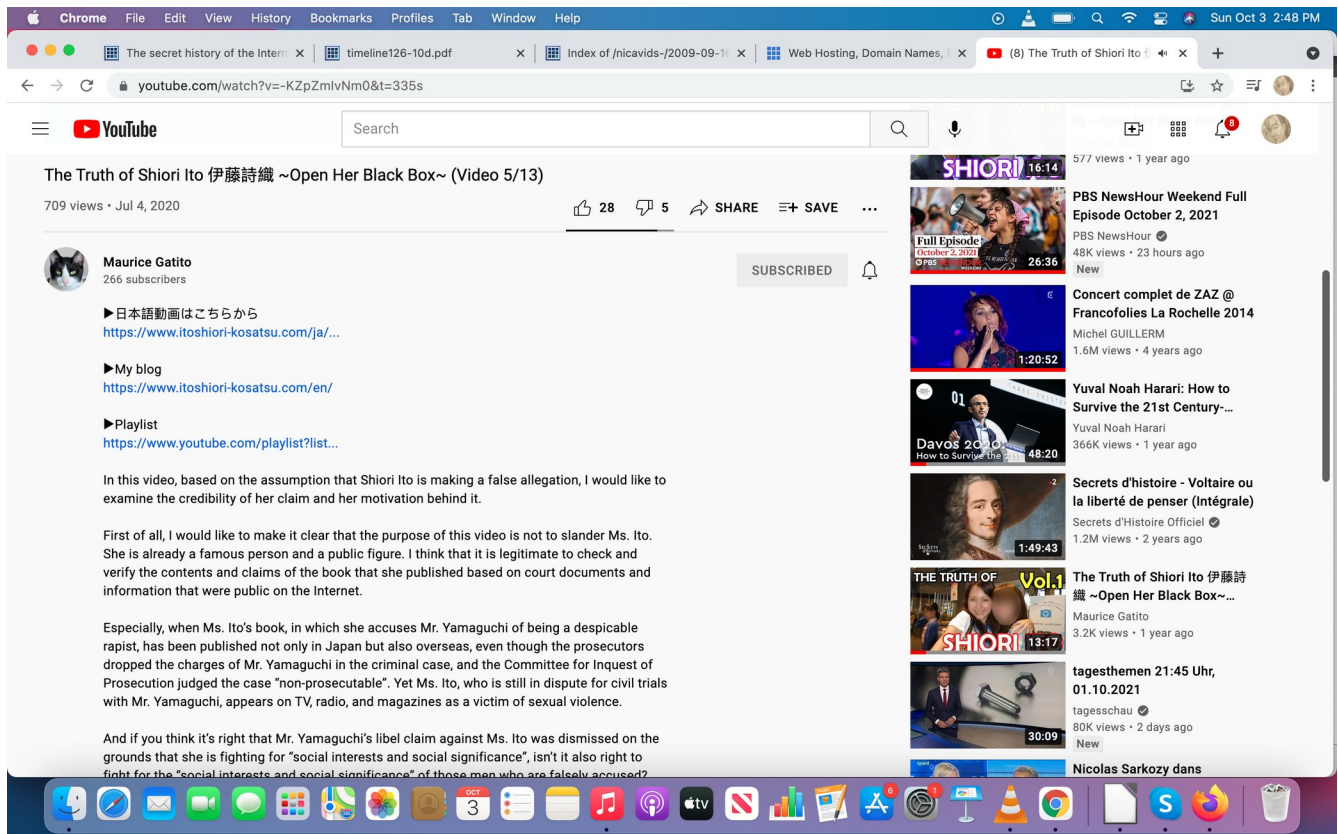
2 October

Read Thomas Röper, "Wie sehr die Bundesregierung im Fall Nawalny mauert", *Anti-Spiegel*, 02.10.2021. AFD's questions about the Navalny case and Bundesregierung's answers. Also his "Neue Details von Nawalnys Film über 'Putins Palast' zeigen: Er ist 'made in USA'", *Anti-Spiegel*, 31.01.2021. Mostly a translation of Russia 1's "Week's Report" on 31.01.2021.

When, in "Diagonal Resonance-Axes" (*Diagonale Resonanzachsen*), Rosa talks about how treating inanimate objects and nature as dead things incapable of responding to us is a late development in human history, during modernity, he is just talking about Weber's *Entzauberung der Welt*.

3 October

Kept on watching Maurice Gatito's debunking of Shiori Ito's story. Very alarmed.



4 October

Downloaded, and read through, the Chinese translation of Ito's *Black Box*: 黑箱: 日本之恥.

7 October

Early morning. Watched Utopie Konferenz 2021: Maja Göpel and Richard David Precht talking to Carola Packete and Hartmut Rosa. Then searched online for Maja Göpel.

8 October

Listened to Fiona Hill on PBS Newshour.

9 October

Watched the excellent STRG_F, “Pandora Papers: was enthüllen die geheimen Dokumente” (03.10.2021) and ABC News In-Depth/ 4 Corners, “The Pandora Papers: How the world of offshore finance is still flourishing” (04.10.2021). In this episode FBI agent Debra LaPrevotte is interviewed for her investigation into former Nigerian president Abacha's money laundering scheme.

11 October

To speak of my victimization in Rosa's terminology: Homeland Security's goal is not to touch my physical existence at all but to destroy my relationships to other human beings, to society, and to the greater human world, so that horizontal resonance, and very likely diagonal resonance as well (such as in a job or in my *Umgang* with machines), will no longer be possible for me.

13 October

Watched Tilman Spengler's presentation on Elias Canetti (Klassiker der Weltliteratur).

15 October

Watched the most excellent documentary on Kim DotCom (Real Stories/ Gravitas Ventures/ Annie Goldson, 07.10.2021)

Rosa quotes from Humboldt on education:

“Denn nur die Welt umfaßt alle nur denkbare Mannigfaltigkeit und nur sie besitzt eine so unabhängige Selbständigkeit, daß sie dem Eigensinn unsres Willens die Gesetze der Natur und die Beschlüsse des Schicksals entgegenstellt.”

This quote is especially relevant in the post-truth era, for the essence of the post-truth era consists in forgetting that the external reality, and so truth, is independent of one's will – it will be what it is despite oneself – so that the children of the post-truth era believe that truth is simply whatever one wants it to be and that the reality outside oneself is always what one finds it convenient for it to be. The philosopher and the scientist are always the most opposite of the post-truth era by being the most sensitive to the complete independence of the external reality from oneself.

(The post-truth era does not characterize only those on the right but also those on the left. In fact, even the government, e.g. the Bush administration. When one wants to violate the laws and torture people anew, what one does first is to change the laws or redefine torture as not torture or detainees as enemy combatants or obtain permission from a court, so that, when one violates the laws, one doesn't violate the laws. That's the spirit of the post-truth era.)

16 October

In the beginning of Henri Troyat's book on Dostoevsky, he quotes Dostoevsky as saying he, in his life, merely attempts to push to the end what everyone else only dares to push halfway. Sounds like the Invisible Hand.

Checked out Alex Martelli, Anna Ravenscroft, and Steve-Holden, *Python in a Nutshell* (O'Reilly, 2017).

17 October

Watched Voice of America: (1) 解密时刻: 中情局里的红色间谍 (11.12.2015). The story of the arrest of Larry Wu-Tai Chin (金无怠) thanks to the hint given by the defector Yu Qiangsheng (俞强声). (2)

解密时刻: 志愿军战俘 (1 – 5; 2016). (3) 解密时刻: 台海间谍第一案 (12.04.2014). The story of 邵正忠 and 劉聯昆.

18 October

Downtown Library. Checked out James Foxall, *Sams Teach Yourself Visual Basic 2015 in 24 Hours*.

20 October

Stories. Took notice of George Dyson's *Analogia: The Emergence of Technology Beyond Programmable Control* (2020).

22 October

Read Joy Dong, "Crack the glass ceiling? Schools prove a barrier." *The New York Times*, 22.10.2021. In China, women also outperform men in higher education. (Presumably, on average.) Nevertheless, many study programs, especially those related to the military and the police, set quotas to limit female admissions, with the result that women have to score considerably higher on tests than men in order to get admitted into the program. If this report is correct, then it means that in China affirmative action is used to promote masculine traits while in America it is used to suppress masculine traits (those introversion, autistic/ nerdy qualities required for engineering, for example).

23 October

Watched Bloomberg Quicktake, "China's Race for AI Supremacy" (20.10.2021).

24 October

Stories. Took notice of Chancellor Williams' *The Destruction of Black Civilization* (3rd Edition, 1987)

25 October

At UCLA-ACM event: AI Beginner Track Workshop: features, weights, bias, target, loss function (measurement of the error in prediction). The model learns by updating weights and bias.

26 October

Watched Putin's speeches and answers to questions at Valdai 2021 (RT, Valdai, and Russia Insight). Note that Dmitry Muratov was invited to Valdai to ask Putin a question (journalists as "foreign agents").

27 October

Finally, in the section on vertical resonance, Rosa admits that his "resonance" is just an elaboration from Buber's I-Thou mode. First, he cites Buber:

“Die Welt ist dem Menschen zwiefältig nach seiner zwiefältigen Haltung. Die Haltung des Menschen ist zwiefältig nach der Zwiefalt der Grundworte, die er sprechen kann. Die Grundworte sind nicht Einzelworte, sondern Wortpaare. Das eine Grundwort ist das Wortpaar Ich-Du. Das andre Grundwort ist das Wortpaar Ich-Es; [...] Somit ist auch das Ich des Menschen zwiefältig. Denn das Ich des Grundworts Ich-Du ist ein andres als das des Grundworts Ich-Es.”

Then he continues:

“Diesen Grundwortpaaren liegen zwei verschiedene Modi der Haltung, Erfahrung und Begegnung zugrunde, die ohne den geringsten hermeneutischen Aufwand als stumme und resonante Weltbeziehungen in dem hier entwickelten Sinne verstanden werden können. Entscheidend ist dabei, dass auch für Buber Subjekt und Welt erst aus der Beziehung heraus Gestalt annehmen, weshalb das Ich in der Ich-Du-Beziehung vom Ich der Ich-Es-Einstellung unterschieden sei. Die Ich-Es-Beziehung beschreibt dabei eine für das alltägliche Leben und Überleben, für Wissenschaft, Politik und Wirtschaft etc. unerlässliche instrumentelle oder verdinglichende Relation zwischen Subjekt und Welt, in welcher die Letztere zum bearbeitbaren, beherrsch- und berechenbaren, auch manipulierbaren oder, in meiner Sprache: zum stummen Objekt wird. Indem Buber den Menschen im Sinne des von ihm formulierten »dialogischen Prinzips« aber als *auf ein Du hin geschaffen* begreift, bestimmt er ihn seinem Wesen nach als resonanzfähig und resonanzbedürftig.”

As noted, the Secret Society women, in that their only interest in other people is to lie to them, make them believe in falsehood, in order to be able to manipulate them and use them as instrument to accomplish their own ends (to achieve domination, over me their principal target as well as over other people their instrument), always treat other people as an “It” or as dead objects only (*stummen Objekt*). They are always in violation of Kant’s categorical imperative, “Always treat others as an end in themselves.” They are in this sense not *resonanzfähig* or *resonanzbedürftig*. Thus, Rosa is not always correct. People that are less developed do not have the ability, nor are born with the instinct, for resonance.