

# Parenting without Obedience

A Preliminary Guide  
to Intergenerational  
Collaboration

**MIKI & ARNINA KASHTAN**



*When my son<sup>1</sup> was three-and-a-half years old, one set of his grandparents visited us and slept in a downstairs room. At about 8am, my son started banging a pole on the floor upstairs. I told him that I was worried the banging would wake them up and that I would like them to be able to rest as long as they wanted, and asked if he was willing to stop banging or to bang on the couch. He replied: "I don't want to, but I'm willing." I asked, "How come you don't want to?" He replied: "Because it's not waking me up!" Then I asked, "So how come you're willing?" He said: "Because I want to consider you."*

*He then put down the pole, without any of the sense of resentment and anger that people often exude when they are doing something against their will. I expressed my gratitude to him for meeting my need for cooperation, and we moved on with our morning.*

*At most of my workshops, when I share this story, someone will invariably say: "But of course, your son was clear that if he didn't do what you asked you would take the pole away!" "No," I reply. "I would not have taken the pole away. In fact, I believe that because my son knew that I would not physically take the pole away from him, he was willing to put it down even though it was not what he wanted."*

**THIS STORY DEFIES  
CURRENT CHILD  
DEVELOPMENT THEORIES.  
YET IT HAPPENED.  
AND IT'S NOT AN  
ISOLATED INCIDENT.**

**W**HEN PARENTS AND ADULTS SHIFT from obedience, shaming, and right/wrong thinking, to freedom, love, willingness, and caring dialogue, children can and do find and cultivate their organic and genuine desire to care for the well-being of others, both adults and children, alongside their own. No “should,” punishment, or reward which prioritize the needs and perspectives of the parents; no “permissive” giving up on the parents’ needs, perspectives, or values, either; only trust in the unfolding of life and in the capacity of all, together, to come up with solutions that work for everyone in the family.

Patriarchy, as we understand it, emerges from a fundamental separation from self, other, life, and nature. As such, reproducing patriarchy requires obedience so each new generation will internalize the separation and continue enacting patriarchal ways of being at all levels. Much is needed, at all these levels, in order to interrupt the reproduction of patriarchy. One of the core necessary pieces is to transition to collaborative parenting being the norm rather than the rare exception. Without it, even if we somehow manage to transform the larger political and economic social structures, each generation anew will be exposed to the impossible internal conflicts and compromises that patriarchal training demands of us, internalize the dominant version of reality in order to survive, and inevitably recreate the existing relations and institutions. More significantly, without shifting our parenting, we might run out of sufficient collective capacity to love.

Even people who are generally committed to social justice and egalitarian politics, for example, still fundamentally believe that children need to be told what to do. This is why without

specifically changing the structure of parenting and its assumptions, it will continue to be unconsciously based on current patriarchal norms. Although patriarchy affects women and men differently, none of us emerge from childhood without internalizing patriarchy, and both mothers and fathers pass it on.

In this article, we aim to provide some pointers to how patriarchal upbringing operates, why this way of raising children is detrimental to our very essence of being human, and what we can do about it, both systemically and individually. Our proposals are both radical and practical.

“It’s no surprise that patriarchy requires coercion, since it fundamentally goes against our evolutionary makeup.”

## PATRIARCHY AND CHILDBEARING

As the intrinsic unsustainability of patriarchal economics and politics is being fully exposed, more and more of us know that we are at a crossroads as a species.

The nature of the crossroads is a choice that is entirely in our hands at this point: are we, collectively, going to continue on the suicidal path we’ve been on, leading us to watch all that we love die, now or within the foreseeable future, possibly within the lifetime of our own children? Or will we manage to reclaim and restore our fundamental relatedness with all things alive, surrender our attempts to control nature, and find a way of living that averts or mitigates the worst possible catastrophes while it’s still possible?

Even as the external threats to our survival are more prominent, our species’ survival is also threatened by the loss of what Humberto Maturana and Gerda Verden-Zöller call “the biology of love,” distinguishing it from a biology of dominance and submission, which is the

essence of patriarchy.<sup>2</sup> As they remind us, for any mammalian species it is what the young learn and then conserve that drives evolution, since everything else dies off. This means that our very survival depends, in part, on how we raise our children.

*My father raises his voice: “NO!!!” he says. Again. Then he gives me his look.*

*My father, my protector, on whom my very existence depends, is angry.*

*What can I, a small human child, full of fear, make of that look?*

*Being born into the only paradigm known to humans for generations—that of “Right/Wrong” thinking, I know from very early on that, in such circumstances, one of us must be wrong.*

*The moment of illusory choice arrives, similar to countless others throughout my childhood and to millions of moments throughout human history: Who will be the “bad guy” and—of course—pay the price? Like most children under patriarchy, I took the blame upon myself.<sup>3</sup>*

As this simple story illustrates, under conditions of patriarchy, we raise children in an environment of obedience, shame, scarcity, and often narrow self-interest, fully interfering with the flow of love and with children’s ability to experience freedom, belonging, natural abundance, and genuine care for the whole. Each new generation’s innate trust in life and, specifically, in the adults who care for them is broken many times over.

Patriarchy and its main educational institutions (parenting and schooling) have achieved this feat of maintaining domination over so many generations through direct coercion when possible, and through indirect coercion in the form of shaming when not. The result is twofold. One is an activation of the fight/flight/



freeze mechanism in a way it wasn’t designed for and the other is a residue of internalized shame. Both of these serve to reproduce the dominant patriarchal paradigm.

These mechanisms were not invented by patriarchy. Rather, patriarchy has moved them from margin to center. Instead of being used in extreme conditions, where the survival of an individual or group calls for exit from the biology of love into temporary adoption of potentially traumatizing measures, patriarchy has elevated them to the norm.

It’s no surprise that patriarchy requires coercion, since it fundamentally goes against our evolutionary makeup. This is why coercion is particularly directed at children. If you think about the core value of patriarchy in relation to children, it’s, sadly, obedience. It’s seen as a virtue rather than as a traumatic experience. The results go far beyond our collective well-

Within the patriarchy, obedience is seen as a virtue in children, rather than a traumatic experience.



being as individuals, because obedience is the very pathway that makes it possible for us to override our aversion to inflicting harm.

Shame, one of the four emotions associated with survival (along with fear, anger, and guilt), originally evolved when we lived in small groups in order to encourage us to act in ways that are less likely to lead to being devalued by others, thereby strengthening belonging.<sup>5</sup> Here we are focusing on its *social* function: as each individual avoids damaging social relationships, the cumulative result is that shame protects human groups from the potential threat of an individual acting in ways that can endanger the group. With patriarchy, shaming becomes a central mechanism for raising children. Because, as children, our need for belonging is so vulnerable, through shaming this need is mobilized to maintain the power of the imposed patriarchal order.

Given that we come into life “a bundle of needs,” normative patriarchal upbringing, what Alice Miller refers to as the “hidden cruelty of child rearing,” is, quite simply, an assault on our needs and on what we want.

Given the legacy of so many generations of patriarchal functioning, we have forgotten, especially in the most recent period of such extreme polarization and hostility, that trust is our natural state, not fear and not shame. As Humberto Maturana reminds us, “Biologically, trust is the spontaneous manner of being of any living system when in comfortable congruence with the medium.”

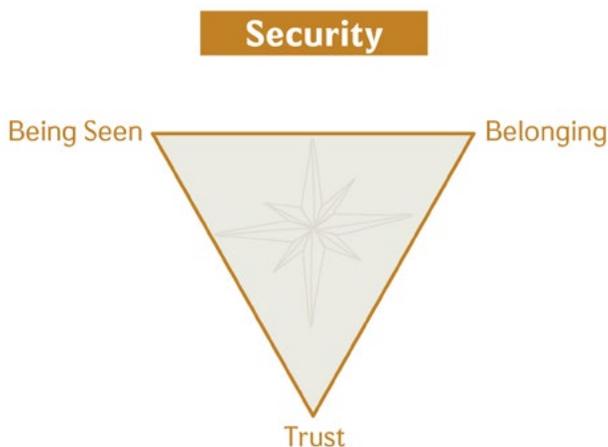
Patriarchal upbringing, however, undermines trust through repeated experiences of trauma resulting from persistent coercion and shaming and the chronic experience of needs not being attended to, starting with modern birth and its consequences for both mother and child. These experiences have two dramatic results. One is a higher propensity for interpreting incoming signals as danger and activating the fight/flight/freeze system. This mechanism, which originally evolved for facing rare situations of real danger, makes the other seem like an enemy. It thus separates us from others and leaves us caring only for ourselves. Beyond the individual scale, at least in its European version, patriarchy arose from a series of catastrophes. This would mean loss of trust in nature, followed by loss of trust in people as invasions followed. We’ve never had time to recover from this trauma, as patriarchy has only intensified its grip on human societies over the millennia, infiltrating more of the planet and more of our consciousness to the point where now we live in a semi-permanent activation of the fight/flight/freeze system, and a high propensity to reach full activation of it.

The second consequence is that when shaming, or the persistent denial of the child’s basic

needs for love and belonging, are routinely used as part of patriarchal upbringing, it leaves an overwhelming number of us with a propensity to believe we are fundamentally “wrong,” leading us to hide our “unwanted” parts and cease our “unwanted” behavior in order to regain acceptance in the group.

Through both coercion and shaming, one of patriarchy’s core ways of interfering with development takes the form of separating and opposing two sets of crucial needs.<sup>6</sup> One is the cluster of security, which includes needs such as trust, belonging, and being seen, and the other is the cluster of freedom, which includes needs such as self-expression, truth, and presence. The tragedy of socialization within the patriarchal world we live in is that the two triangles polarize. As children, our security triangle is not a given; we have to earn it by being “good,” which means, essentially, overall obeying and following adults’ ideas and instructions.

This means we get a subtle and profound message that the price of security and belonging is loss of the freedom to be who we fully are.



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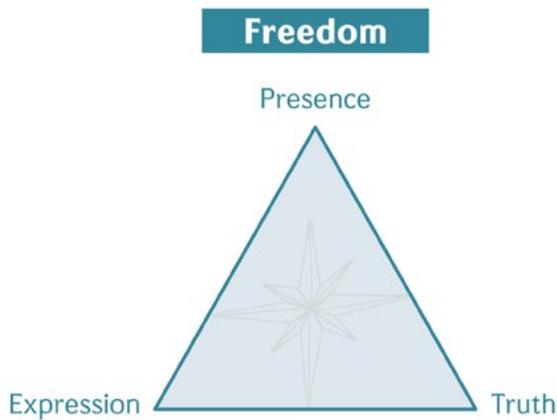
The overwhelming majority of us accept this extremely difficult deal, difficult because both of these sets of needs are essential for survival. We give up much of who we are, our authentic expression, our truth as it lives in us moment by moment, for the hope of being seen and accepted (even if only partially) as part of the whole. We must, because our survival in relation to these needs depends on others. We thus have almost no choice but to conclude that freedom is impossible even as we keep longing for it from afar, or finding hidden and sometimes destructive

ways for having at least some of it, since even hidden it remains essential to our life.

This is patriarchy’s “success:” we become obedient and disconnected from ourselves and from life. And because this is the only game in town, we are then more likely to internalize patriarchy’s messages and pass them on to our own children and less likely to challenge either specific people in positions of authority or the system of patriarchy as a whole.

A very small minority of us, in the same circumstance of polarization, choose freedom, recognizing, consciously or not, the immense cost that *this* choice incurs: living without safety, belonging, or being seen. This choice is never articulated as an option, partly out of care for us when we are young and partly out of loyalty to the internalized versions of patriarchy that our parents and teachers have themselves absorbed. Without the option of choosing freedom over belonging being named, and since, as children, we are so dependent on others for safety, it is not surprising that only few of us make that difficult choice, almost tantamount to a willingness to risk our lives for freedom.

“We have forgotten, especially in the most recent period of such extreme polarization and hostility, that trust is our natural state, not fear and not shame.”



Credit: © Miki Kashtan and Arnina Kashtan, 2018

The full tragic weight of this polarization is that no matter what we choose, we come out of childhood fractured. Darcia Narvaez concludes: “The caregiving environment that has been normalized by culture represents an aberration in human species history, creating systematic ‘undercare’ of children, denying their evolved needs.”<sup>7</sup> This affects our capacity to live fulfilled lives as well as our capacity to care for others, both peers and, eventually, our own children, the new generation. This is in deep contrast to the persistent findings, starting from early European accounts of contacts with indigenous, matriarchal populations, and continuing well into the 19<sup>th</sup> century, of what Narvaez calls “a common prosocial personality that is inclusive, humble, egalitarian and generous.”

In stark terms: our upbringing primes us to compete and fight with others for the few positions of dominance, where those are even available, or to submit to others’ dominance. How? By making love absent or conditional, by shaming us, and by creating impossible choices that divide us internally and keep us struggling with the fear of our secret “wrongness” being exposed. Within a patriarchal world, maintaining dominance also requires external divisions between people, starting with gender and age, and extending to class, race, and beyond. As Riane Eisler said: “These traditions of

domination and submission in the parent-child and gender relations are the foundations on which the entire dominator pyramid rests.”<sup>8</sup>

Such upbringing is necessary because no amount of external physical coercion could ever be enough to sustain patriarchal rule without patriarchal messages getting internalized. This is precisely why every patriarchal system controls both the upbringing of children and the stories that propagate in the culture. Both serve to bind people emotionally and cognitively to the patriarchal rulers so they will support the social order with ostensible willingness.

In addition, the vast majority of us lack role models or inspiration to even imagine a different possibility, and only very few of us manage to muster the immense courage to wake up from the ongoing nightmare, adopt a new consciousness, and reach for full connection with self and other, within our families and beyond.

In this tragic context, even the relationship of mothering itself is transformed. As Maturana and Verden-Zoller point out, instead of being an organic and central part of life, patriarchy “instrumentalizes child upbringing by making it a function of designs for the future. ... [It] separates the mother and the child from the present of their living in mutual acceptance and mutual trust.” Within this context, the social structures that separate home from work, a product of the industrial revolution, result in impossible choices now foisted on many women: either remove themselves from adult productive life and raise their children within a non-communal, artificially intensified dyadic relationship (if they even have that option in terms of their class standing), or join the labor market and shift the child’s upbringing to a transactional context of paid childcare. With each successive generation, we leave our children with less love to pass on to the new



We must aim as individuals to live as if the world of our dreams is already here.

generation. We are, finally, at risk of losing the biology of love altogether. According to Maturana and Verden-Zoller: “love is fading away from the spontaneous world of the child.” Following the spontaneous unfolding no longer supports the biology of love; its continuation now requires conscious choice, based on active reflection.

We are reaching the end of the road. It’s time for collective transformation, and parents are key.

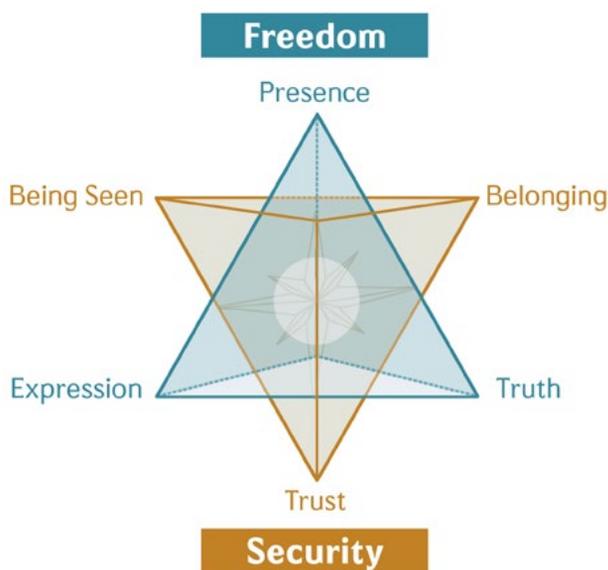
## REINTEGRATION: HEALING AND TRANSFORMATION FOR PARENTS

What else can we do if we are aware that “The history of human beings is carried by children,

not by adults” and that, therefore, “human lovingness will be conserved or lost through the upbringing of the children”?<sup>9</sup>

The paradox we live in is that we are creatures that need love in order to give love, and we have created the worst conditions for anyone to be able to receive consistent love. Somehow, we need to find a way to bootstrap ourselves despite this difficulty. How else will we find, quickly enough, a way to infuse enough love at enough levels to make our children’s lives more whole? As Alice Miller’s own life illustrates, being a champion of children is not in and of itself enough: her son’s account of her life and her mothering clearly shows she never fully succeeded in freeing herself from her own legacy sufficiently to raise him in line with her

own beliefs.<sup>10</sup> Reversing the effects of patriarchal upbringing means nothing short of undertaking the monumental task of reclaiming wholeness and bridging the two need triangles, regardless of which of the two we gave up early on. If we gave up freedom and authenticity, the process of reclaiming it means risking again loss of belonging and safety in order to choose, freely, to show more of ourselves. If we gave up security and belonging, the process of reclaiming it means choosing vulnerability and, once again, opening up to the potential disappointment of not being seen or loved adequately instead of protecting ourselves by separating or



Credit: © Miki Kashtan and Arnina Kashtan, 2018

hiding our vulnerability from others.

As we move towards more and more integration, we have the option of reaching a unique destination—the Star of Life. When integrated, our presence is no longer dependent on being seen by others, our truth is no longer at odds with belonging, we experience trust even as we express our full authenticity, and we can experience freedom and security at the same time. That integration is a definite subversion of patriarchy on the individual plane, and serves as a foundation for restored capacity to see others

for their own wholeness and live in interdependent freedom with them.

As individuals within the context of a patriarchal world, this may be as close to heaven as we can get.

And if we have children, this is also the foundation on which we can take on raising children in an environment that is as close as possible to the biology of love, consciously choosing and embodying the values and ways of being that we know are our lifeline.

A word of caution, though. This work of healing and integration is, by necessity, lifelong. We don't reach any particular destination. We remain embedded in the existing paradigm, and thus prone to polarization, either/or thinking, blame, shame, fear of being judged, and right/wrong frames for understanding life and people. Once raised in a world of separation, only ongoing choice and endless support from others can sustain us in our quest to overcome separation and harshness so we can bring infinite tenderness to our own and others' choices.

We are well aware that in the absence of fundamental change at a community and systemic level, it is next to impossible for individuals to create such massive changes, including the necessary support structures to sustain them. It is not individual failings that keep us stressed, angry, and helpless as we navigate life, and especially parenting; it is the effects of the larger patriarchal, capitalist structures that separate and isolate us from external support and internal clarity and resolve.

We will only have rare individuals or families who are able to make these profound shifts until and unless we have social structures that, at the *systemic* level, support the creation of communities of care; are pro-parent and pro-child; attend to needs rather than profit; distribute decision-making to communities; and restore

the commons and with it the flow of generosity and care. Until then, all we can do as individuals is aim to work with others to transform these conditions, and make *individual* decisions, usually at cost to ourselves, to live as if the world of our dreams is already here.

As we embark on this enormous challenge, the more we understand the systemic context within which we struggle, beyond the individual and familial realities we are already aware of, the more we can bring compassion to ourselves and others. Along the way, we can replace our fundamental interpretive frame. Patriarchal training prepared us for thinking, always, about who is to blame for what is happening and how to punish them, be it ourselves, our children, or world leaders.

We can choose, instead, to adopt a radically different frame for making sense of life: the perspective that everything that any human being ever does is an attempt to attend to needs which are common to all human beings, regardless of age, gender, race, class, or any other category that divides us. This is one of the core insights that Marshall Rosenberg, who formulated the core principles and practices of Nonviolent Communication™, brought to the world.<sup>11</sup> When we apply this insight to self and other, it can support us in the shift from the fear-shame-blame frame to a love-vulnerability-curiosity way of living. This shift is the foundation on which we can begin to transform our



With freedom, security, love, trust, play, and ongoing gifting, our children can develop fully.

parenting practices and consciously choose the biology of love as our approach to relating to our children while remaining ever tender to all the many moments in which we will slip right back into patriarchal modes of being, especially under stress.

## PARENTING FOR CHANGE: COLLABORATING WITH OUR CHILDREN

Following in the footsteps of our beloved deceased sister Inbal, and seeing that our continued existence as a species emerging from the lineage of the biology of love is endangered, we recognize more deeply her call to action. She knew that at least some of us, somewhere, need to find a way to do the near-impossible—parenting outside the patriarchal norms—in order to make a future truly possible. This is a key way in which we can create support for this generation of children to carry forward and conserve a renewed capacity to live in the biology of love. This means nothing less than supporting children in having the freedom to disobey.

We are under no illusion that this in itself will transform the entire miasma of patriarchy. As we hope we have made clear earlier, changing patriarchy requires transforming the actual systems of patriarchal capitalism, at this point at the global level. Still, oases are key as we march through the current desert hoping to reach flow again. The systemic and the individual are intertwined. We don't get to know what our tiny individual efforts could make happen, what would be reabsorbed by the existing systems, and what would ripple into larger changes. For as long as we are individuals or families caught in the desert, being supported, soothed, and nourished along the way, before we take the next lonely step, is an integral part of any picture of large social change.

What would this look like? Those of us caring for children will be called to find a way to provide enough freedom and enough security, through love, trust, play, and ongoing gifting, so that our children can develop fully. If we manage to remove the intense pressure to consider a tradeoff between core needs, maybe our children will be able to continue the path of

love with less effort than it took us. Maybe this will mean they can pass it on to their next generation without the heroic efforts our generation of parents is asked to undertake given the intensity of external and internal conditions of patriarchy.

This means nothing short of fully orienting to children's needs without giving up on our own; working out disagreements without ever resorting to punishment, including guilt as a form of self-punishment; encouraging children's own choices and responsibility without invoking "shoulds" or praise in the name of concern about their future; listening to children, taking their ideas seriously, and exercising respect for who they are and what they are trying to teach us; using force in extremely rare circumstances, only when imminent physical risk is present; and making decisions *with* children and not *for* children, fully expressing our own needs, too, in ongoing collaborative dialogue consistent with our evolutionary legacy.

If this feels overwhelming, it's because it is... Every step of the way is fraught with internal and external obstacles: others will often object; institutions will push back against our fledgling efforts; and our inner capacity will waver. In addition to ongoing practice, this will require a deep internal decision. This is why support structures for parents, which are almost absent, are so vitally necessary. We offer, below, a few words about key practices that can support parents in this monumental shift. This is only a skeleton, a conceptual map of the path, not a full practical blueprint, which we hope to create in an upcoming book.

**Self-empathy:** The moments of stress, the legacy of patriarchy, and the absence of support structures make collaborative parenting immensely challenging. As much as possible, take time, while not interacting with your children, to connect with your own needs and



We long to see a world in which it's common for adults to maintain an unwavering commitment to children's freedom, wisdom, and power.

intentions, so you can remember why you are embarking on this difficult path and why the obstacles are there: it's not your doing that parenting is so challenging; it's systemic.

**Empathy:** Whenever you have a challenge with your children, aim to remember that your children have their own needs, plans, hopes, and perspectives, independent of your own. Aim to understand your children's needs on *their* terms, whether or not you are able or willing to do what they want, because this in itself is a deep act of love. Use words and body language to communicate to your children that you understand them even if you disagree. Tip: The more you express yourself by guessing their experience, and end your words with a question mark, the more you create bonding and trust, and thus diminish conflicts.

**Transparency and limits:** Make every effort possible to include your own needs in the mix, and make them known to your children, es-

pecially when conflict is present. In this way, rather than establishing *imposed* limits by naming what *should* happen, or by controlling the outcome or telling children what to do, you create *natural* limits by naming your own needs. Children then learn organically that others have their own needs instead of being told and expected to act on it without understanding. They then have the freedom to recognize their own generosity and care so they can learn organically how to attend to others' needs rather than struggling to integrate rules that arise from what is ultimately patriarchal authority.

**Proactive conversations:** The more you initiate islands of conversations away from the heat of the moment, the more you can experience the transformative potential of such moments. Talking with your children at a chosen time gives you the opportunity to prepare yourself, thus having more choice in applying the bond-

ing elements of empathy, acknowledgment, and transparency. These times can then be an opportunity to establish dialogue about challenging, repeating situations, and reach agreements together that will work for the entire family and subsequently reduce stress and facilitate smooth navigation of daily challenges.

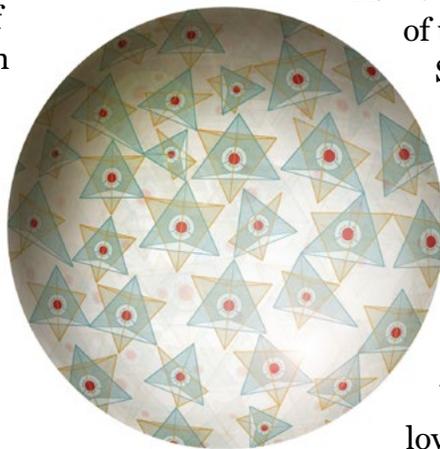
**Decision making:** Many parents struggle in particular with the practice of collaborating with children in navigating the multitude of daily decisions. The challenge arises from a combination of lack of trust in children's capacity to make wise decisions, the inevitable time-crunch that modern living entails, and the habit of trying to control the outcome that is so endemic within patriarchy. In particular, shifting habits of control is at the heart of the healing and transformation that are required for fully non-patriarchal parenting. With practice, you can learn that everyone, including young children, is capable of caring for everyone's needs when they are articulated. Although you will often be the one to come up with the creative proposal for how to work things out, it won't be always: when Inbal's son was as young as two, about a quarter of the time he was the one who came up with the solutions that attended to everyone's needs.

**Accompaniment:** Just as much as we live in a patriarchal world, so will your children. We cannot fully protect them from the trauma and assault on their dignity and autonomy that being a child in this world entails. We can, however, reduce the chances that they will encounter these challenges alone, and that already makes a huge difference. The main obstacle

“Aim to understand your children's needs on their terms... because this in itself is a deep act of love.”

here is the habit of unconsciously and implicitly identifying with the authority of adults rather than with the suffering of children. Aligning

with the experience and perspective of children rather than with whatever authority says is one way of inoculating our children against the hazard of obedience. We can dis-identify ourselves with the system as we support our children in getting through it. In this way, we can give them a way to relate to the patriarchal order from choice rather than the fear and inner disconnection that accompany obedience. With our backing, the resilience, self-trust, and care they will likely internalize instead might help them remember that although they cannot individually change the larger social order, they can, and even better than us, choose when to follow the norms and when to stand up to them based on their deepest values.



As we already mentioned, this kind of upbringing is rare and difficult. Still, it seems vital to us to speak of what it makes possible. When we are able to offer this to our children, their needs are less likely to be polarized. As a result, they won't have the task of reintegrating their needs; their needs will simply be. A person who grows up in love and with little or no punishment is also significantly more likely to be willing to disobey, a necessary trait for caring action in a world based on domination. Perhaps it is time for us to see the act of being able to raise disobedient children who are not riddled with shame as a badge of honor. This is what awaits us when we can fully transcend the existing images of what “good” children are or the habit of believing that we're supposed

to control our children. We long to see a world in which it's common for adults to maintain an unwavering commitment to children's freedom, wisdom, and power, and where community and relating to children are no less important than any other pursuit. For many of us, supporting and witnessing this consciousness shift might in itself serve as a major motivation for the huge effort of such parenting.

To get there sooner than otherwise means that we surround ourselves with enough love to be able to reclaim our own full loving nature. It also means that we consciously seek others to build community with, so that the task of raising children can come back to its communal context, so that the loving is spread around and multiplied. Such communities can also be the places of experimenting with what it means to restore relationships of reverence with nature so the flow of trust in abundance can resume, and, with it, restore the gifting ethos that has sustained us since time immemorial. If we succeed, even partially, and if we manage to avert the worst of global warming, then our children can bond with each other, freer than us. Perhaps their children will reach the image on the previous page, of many stars of life, in their multiple shapes corresponding to whole, unique, fully developed, not-necessarily-symmetrical humans, coming together with room for all in the large circle of life.

With that, we may complete a species journey described by evolutionary biologist Elisabet Sahtouris: "Species after species, from the most ancient bacteria to us, have gone through a maturation cycle from individuation and fierce competition to mature collaboration and peaceful interdependence." ●

## Footnotes

- [1] Taken from the transcript of the CD *Connected Parenting*, created by our late sister Inbal Kashtan.
- [2] All mentions of Maturana and Verden-Zöller refer to *The Origins of Humanness in the Biology of Love*, Exeter, UK: Imprint Academic, 2008.
- [3] Arnina's story
- [4] See "The Freedom to Disobey" for much more on this point.
- [5] See <https://www.futurity.org/shame-humans-evolution-1112252-2/>
- [6] This formulation was developed by Arnina Kashtan and is not yet available in print.
- [7] Darcia Narvaez, "Baselines for virtue." In J. Annas, D. Narvaez, & N. Snow (Eds.), *Advances in virtue development: Integrating perspectives*. New York, NY: Oxford University Press, 2016.
- [8] Riane Eisler, *The Power of Partnership*, (New World Library, Novato CA 2002), 106.
- [9] *The Biology of Love*, 98.
- [10] See Martin Miller, *The True "Drama of the Gifted Child": The Phantom Alice Miller — The Real Person*.
- [11] See *Nonviolent Communication: A Language of Love*, San Diego: Puddle Dancer Press.
- [12] See Miki Kashtan, "The Freedom to Disobey", where research by Samuel and Pearl Oliner on WWII Rescuers is cited. (<http://thefearlessheart.org/the-freedom-to-disobey/>)
- [13] (<https://www.kosmosjournal.org/article/ecosophy-natures-guide-to-a-better-world/>) (footnote from this: See Elisabet Sahtouris' *Celebrating Crisis* at <http://worldbusiness.org/celebrating-crisis-towards-a-culture-of-cooperation/> which includes an image of the maturation cycle.)



**MIKI KASHTAN AND ARNINA KASHTAN** are sisters. Between them, they work on six continents with individuals, groups, and organizations,

engaging in the complex experimentation necessary to support rapid restoration of our capacities to heal and transform ourselves moving towards a collaborative and vibrant future. This article is a work in progress towards a book by the same name, and is partly based on and condensed from a longer piece written by Miki Kashtan which is available on academia.edu and partly on "The Compass", a body of work developed by Arnina Kashtan designed to achieve personal, familial, and social liberation.