

## Community Support and Services Committee

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**From:** tjanimanya [REDACTED]  
**Sent:** Monday, 21 June 2021 3:32 PM  
**To:** Community Support and Services Committee  
**Subject:** submission: Inquiry into social isolation and loneliness in Queensland

To the Community Support and Services Committee,

It is ultimately a matter of capital. Henry Ford argued in *My Life and Work*,

"It is not the amount of trade that makes a nation great. The creation of private fortunes, like the creation of an autocracy, does not make any country great. Nor does the mere change of an agricultural population into a factory population. A country becomes great when, by the wise development of its resources and the skill of its people, property is widely and fairly distributed."

As many of you at the top know, social interaction can be transactional. Social interaction may be purchased and there are many avenues for purchasing social interactions and the desire for social interaction may lead to exploitation. Retail stores, organized religion, entertainment venues or corporations are examples. I commend the committee for recognizing there is a distinction between social interaction and loneliness. Henry Ford wrote in his chapter on Success in his *Philosophy of Industry*,

"There is a great deal of nonsense spoken about the "lonely heights"—they may seem to be lonely, but they are only silent. The loneliness comes when a man settles within himself whether he is to be a mere machine following a conventional routine or whether he is to listen and obey the voice of a changeable life. It is lonely while he is deciding. If he decides to do what duty bids him, then he is no longer lonely. He comes at once into the fellowship of other people who are thinking as he is, but who have been waiting for a leader to declare them and their principles."(pp. 67)

Doubtlessly he was inspired by Kierkegaard's *Fear and Trembling*, introduced by the quote, "What Tarquinius Superbus spoke in his garden with the poppies was understood by his son, but not by the messenger." in which he wrote,

"The knight of faith is obliged to rely upon himself alone, he feels the pain of not being able to make himself intelligible to others, but he feels no vain desire to guide others. The pain is his assurance that he is in the right way, this vain desire he does not know, he is too serious for that. The false knight of faith readily betrays himself by this proficiency in guiding which he has acquired in an instant. He does not comprehend what it is all about, that if another individual is to take the same path, he must become entirely in the same way the individual and have no need of any man's guidance, least of all the guidance of a man who would obtrude himself. At this point men leap aside, they cannot bear the martyrdom of being uncomprehended, and instead of this they choose conveniently enough the worldly admiration of their proficiency. The true knight of faith is a witness, never a teacher, and therein lies his deep humanity, which is worth a good deal more than this silly participation in others' weal and woe which is honored by the name of sympathy, whereas in fact it is nothing but vanity."

In Orson Scott Card's *Unaccompanied Sonata* the blind Watcher explains, before offering Christian a job, why the Knight of Faith is only a silent witness, "...he's gone around ever since, making people hear music they were never meant to hear....Be honest, Guillermo. You're an honest man. His music's made you miserable, hasn't it? You've got everything you could want in life, and yet his music makes you sad. All the time, sad."

In order to understand Ford's methods of Modern Education, it is necessary to hear the forbidden music of Rousseau in his *The Social Contract*,

"There has been too much admiration for the times when arts and letters flourished, by people who didn't see the hidden object of their culture, and didn't take into account its fatal effect. 'What ignorant people called "civilized culture" was really an aspect of slavery' (Tacitus, Agricola, 31). Will we ever see in the maxims of any book a statement of the vulgar interest that motivates the author? No!"

Ford, in his loneliness, utilized the tools of modern education, sociology and security policy to completely dominate his workforce. He forbade socialization in the workplace. His false knights in the corporate counter-intelligence department ensured workers were monitored outside of work to ensure, under the guise of religious freedom and the promotion of christian living — himself the living word—, their leisure activities were of his choosing, their speech was consistent with his principles, their purchasing was consistent with his principles, every aspect of their private lives was controlled. Any deviation would result in workers being, "released to other work." The superior living conditions afforded by the Five Dollar Day were only available to those that submitted to the re-education process. The monotonous assembly line work did not pay well and workers knew their time was limited. Despite the innovations in disability inclusion, finding that a man born blind could sort bolts twice as fast as an able bodied man, a man blinded in the factory would have no such advantage and be summarily dismissed as a sluggard removing the necessity for the company to pay a pension. Management was sourced from the pool of assembly line workers on the basis of their obedience to 'the voice of a changeable life.' When this failed he resorted to the extrajudicial execution of strikers. What has been frequently referred to as domestic violence and coercive control is merely the micro expression of the macro circumstances of our 'civilized culture.' Workers bring what they learn at work back to the domicile.

Looking at the way that Ford used his power to feel less alone —purchase more slaves and execute them when they displease you— it would seem that loneliness must be addressed at the very top in the executive board rooms and among those holding the highest positions of office. Failure to do so will simply result in new organizations subject to the same pressures from the top.

Robert Heron

