

# REFELXIONS ON DEVIL'S PLAYGROUND

AMISH -----> RAVE  
DANIEL HÜTTLER

**C**urrently almost 90% of Amish  
young people will join the  
Amish church.

This retention rate is the highest ever  
since the founding of the Amish  
church in 1693.

To be read or presented while watching Lucy Walker's documentary : *Devil's Playground* found in Youtube under [this link.](#)

## ABOUT THE FILM:

Director: Lucy Walker  
Producer: Steven Cantor  
Research: Andrew Homan  
Runtime: 77 min  
IMDb: <https://www.imdb.com/title/tt0293088/>

## MESSAGE:

Cut the bullshit because this is the kind of structural enemy we are dealing with

## THE QUESTION IS:

how much are sub cultures worth?  
how important is their exclusion?  
and how much is their survival dependant on its exclusion?



\*grown up Amish don't vote \*

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NOTE TO SELF: \*Research more about Amish legal Status/ cultures that fight each other for survival\*

## RASO

1. Every amish speaks 2 languages.
  - 1.1. Controlled minion-experiences that create a **lapsus in the bubble**.
    - 1.1.1 a micro temporal bubble, in the amish community it is made for 5 years, male puberty.....
  - 1.2 **Male dominance** is ractified and made transcendental from experiences that we (they) perceive as free, while the **feminine puberty is erased** by 3 years of dissonance.
    - 1.2.1 **party** as a part of the **patriarchy**
    - 1.2.2 the coming down is the actual liminal experience,, **the disillusion**
  - 1.3 Amish culture having the privilege of **smoke curtain**.
    - 1.3.1 Automattically **meta social**
      - 1.3.1.1 A society in a society that is completely inmersed and excludes itself from it into a position of observation: **OBSERVER > INSIDER**
    - 1.3.2 “You non-Amish are all English to us, that’s what we disparage you as. And you’re demons, as well. We will still sell you baked goods and well-made furniture but you’re going to hell all the same,”<sup>1</sup>


## THE OTHER

2. The **doomed** which whom they deal for the sake of their chosen community.
    - 2.1 The **drugs** that rave culture uses as a way towards enlightenment
- > Sadie Plant describing in her interview with Simon Reynolds that: advertisement works the same as drugs: ergo capital.<sup>2</sup>
- 2.2 The best a tradition is kept, the more it survives.
    - 2.2.1 The strategy of the amish
    - 2.2.2 Producing quality products, speciallized, hand made, anti technology, honest, real, traditional.

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<sup>1</sup><http://www.news.com.au/travel/world-travel/north-america/the-secret-life-of-americas-modern-amish/news-story/fbfb279e-870b942b083398f1eadb32a1>

<sup>2</sup><http://energyflashbysimonreynolds.blogspot.com/2009/11/renegade-academia-cybernetic-culture.html>



They're like the Amish. They don't want electricity.  
They know how to make do without electricity.

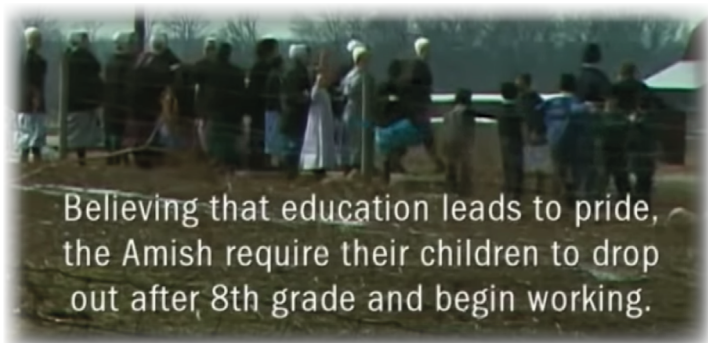


- A** —> *Florian Cramer* : **MEMETIC THEORY OF SURVIVAL** as used by in his lecture on “AltRight” (2016) [LINK](#)
- B** —> *Richard Dawkins*: Competition in information traits **ADAPTION** successful propagates better
- C** —> *Rene Girard*: comparative literature: **MEMETIC DESIRE**: we desire what other people desire
- D** —> *William S. Borrroughs*: **LANGUAGE IS A VIRUS**

## TRINITY:

### WORK / FAMILY / GOD

- 3. Factory of knowledge.
  - 3.1 work on farm
    - 3.1.1 people get a job with 13—
    - 3.1.2 work on and on
    - 3.1.3 curated default of origin
  - 3.2 work: money: personalized life
    - 3.2.1 lack of fluid capital
    - 3.2.2 Stay at home, with his parents:
  - 3.3 woman are worried
    - 3.3.1 everything is focused on struggle
    - 3.3.2 **struggle of men.....**
    - 3.3.3 **who is more fucked up? the guy addicted to crack or his wife having to “help him trough”?**
- 3.4 **Police does raid**
- 3.5 **Amish drug dealers**



- 4. Women hiding hair
- 4.1 The **symbol** of woman being **oppressed**, propagated by **trauma**,
  - 4.1.1 controlled trauma at an age where systemic operations are unknown. “*Erik Eriksons Stages of Life*”
- 4.2 **rejoice** all young **men** in thy **youth** —> **good** will bring you into **judgment**
- 4.3 **securing** women is securing their **biological sustainability** , here come themes like race into the field
- 4.3.1 Race and biological puritanism

E —> *Margarete Meade: Balinese Character anthropological analysis*

- 4.3.2 Biological understanding is everywhere, the same as systemic, the same as aesthetic. (default of.orig.)
- 4.3.3 They come with time
- 4.3.4 it takes some time for them to be more mature
- 4.3.5 On the journey towards maturity: Stubbornness
- 4.4 After the eureka moment the imagination cristalizes. constructs.
- 4.4.1 Paralyzing the network, more like creating some knot, a colony over the knot
- 4.5 (connection/intersection) that triggered said cognition.

F —> *Issabelle Stengers: Interseccions : Cosmopolitics*

- 4.6 Predisposing parameters into which said constructs can be constructed thus arrises reproduction of said rules
- 4.6.1 Creating a controlled sytem with regulated feedback.
- 4.6.2 Instrumentalizing an emergent cognitive structure for their own means
- 4.6.3 Power and hierarhy are embeded in the predisposition of individuals
- 4.6.3.1 Individuals are programmed trivial machines utilized to reproduced the social and cultural apparatus.

G —> *Heinz von Foerster: 2-, viel-HIRN-probleme : Kybern-Ethik s.169-*

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## HELL

- 5. women fearing more hell than men.
- 5.1 women knowing the real suffering on earth.
  - 5.1.1 not wanting to suffer more
    - 5.1.1.1 knowing again is a very ambiguous statement from my side.
- 5.2 “knowing” is a multilateral phenomenon.
  - 5.2.1 biological knowing is imminent.



H —> *Humberto Maturana* : self regulating organisms : autopoiesis

## OEDIPUS +

- 5.3 women fearing overttestosteroned man
  - 5.3.1 crazy boys that discover what to do with their erections
  - 5.3.2 women dont have erections and their puberty-high-point has passed
    - 5.3.2.1 Phallic envy is **created**
    - 5.3.2.2 Patriarchal strategies are deployed in order to argument a constructed system as an ontological given.

## LOST

- 5.4 Amish teenager is considered **lost** if not baptized
    - 5.4.1 If they die in rumspringa they go to hell qoute: “sit on my mind every day that i won’t get to heaven”
    - 5.4.2 fear of greater punishment
    - 5.4.3 preasumption that parameters of the social system are coded in a way they mirror the moral judgment of the observer of the system (god)
  - 5.5 The documentary is not focused on women
    - 5.5.1 mainly because the phenomen (Rumspringa) is orchestrated for men.
- .....

## SELF REGULATION

- 5.6 30:00 “Parents didnt say: you have to change” , but they see it as a hard topic to raise their kids so they are different from th rest of the world
- 5.6.1 Rumspringa tries to keep the intervention of individuals with an evolved moral judgemnt to the mini mum in order to create a notion of individual **Freedom**
- 5.6.2 This fictive freedom is the price that the returning amish have to pay.
- 5.6.3 The fictive freedom comprises other types of real freedom that are ought to be forever sacrificed in order to be integrated in society.
- 5.6.4 Freedom is hiding like the small letters of a contract
- 5.6.4.1 That mischevious trick is what enables the devil to play.
- 5.6.4.1.1 The devil is the patron of cybernetics
  
- 5.7 “The amish take you back” the analogy of the everrecieving god
- 5.7.1 If you are willing to obey and reproduce the patriarchal values
- 5.7.1.1 Even in mischevious and adulterated ways.
- 5.7.2 The church forgives you what it has gave to you
- 5.7.2.1 The individuals feel guilty and search for forgivnes
- 5.7.2.2 The individuals need the pardon because they would not be able to survive without the social inclu sion that follows
- 5.7.3 The church gave you the feeling of guit
- 5.7.3.1 Induced depression by total exclusion /exclusion fear
- 5.7.3.2 drinking and partying are a cure that the frustrated subjects find as conforing.
- 5.7.3.2.1 also because it is sth. new to them and they are aware of the fact that it will be a once in a life time chance
- 5.7.3.2.2 The notion of once on a lifetime elevates the whole experience to a liminal one
- 5.7.3.2.3 The fact that the procedure of the subjects lifetime is ought to be controlled makes rumspringa a constructed limal experience, this means that Rumspringa can be studied as a **Liminoïd** formula
- 5.7.3.2.4 Rave parties are an example of another Limioïd strategy.

I —> *Victor Turner* : LIMINAL TO LIMINOÏD, IN PLAY, FLOW, AND RITUAL

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## I NEED HELP

- 6. “didn't know what else to do”
  - 6.1 pressure to join the church
    - 6.1.1 If church is not joined then the individual would have to adapt and survive in the capitalist society that surrounds it
  - 6.2 The church presents itself as a substitute to the capital
    - 6.2.1 Capitalism is staged and condemned to make the church more appealing
    - 6.2.2 Church rules of anticapitalist nature (minimum ownership and leisure expenses) deceive its true nature of a hypercapitalization of human psyche.
    - 6.2.3 Amish communities are organized systems that build “alternative” capitals
    - 6.2.4 The exclusive capital that circulates in said systems is made exclusive when it is kept from entering the flow of other systems
      - 6.2.4.1 By its reclusion, exclusive capital tries to dislocate from the ontological responsibility that rules over this and all the other systems
    - 6.2.4 Nonetheless Amish communities profit from the greater capitalist system as it provides urban infrastructure
      - 6.2.4.1 the “greater” system also provides for security which was the main reason why the Amish church settled in the American continent.

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## SECOND INPUT

6.3 Because Rumspringa is mandatory it involves not only the young individuals that are “released” from the church but also the parents that have to arrange this ritual

6.3.1 “Sometime they want their childs back” : Amish parents cannot break certain rules.

6.3.1.1 Love is filtered by this membrane dictated by society

6.3.1.2 Love affects familiar interactions.

6.3.1.3 Because **Love** is manipulated in the rumspringa process the system wins a direct influence in the familiar structure

6.3.1.3.1 In christian tradition family is of major importance and comprises a big part of the private.

6.3.1.3.2 Rumspringa enables an infiltration of the system and its rules not only in the psyche of its individuals but also into their private lives and modes of interaction

## THE CHILD

6.4 “The good childs come back home”

6.4.1 The child takes the pants that were handmade by this mother for granted

6.4.1.1 This child comes back home after beeing a drugdealer.

6.4.1.2 Defeated by the illicit life and lured by the promise of commodity.

6.4.2 The woman that left his boyfriend because she didnt want to be amish

6.4.2.1 Brave step towards emancipation.

6.4.3 38:40 She made the dress for getting married

6.4.3.1 She wanted to get married and feel like a queen.

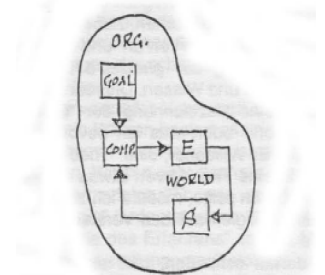
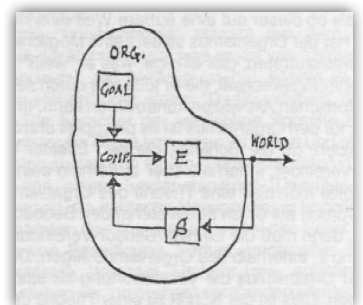
6.4.3.2 after rumspringa she doesn't see this future anymore...

6.4.3.2.1 Example of case where the control mechanism did not manage to get this individum into the Feeding loop.

6.4.3.2.2 When the mechanism does not work it punishes the people which could free themselves from its ontological grip.

6.4.3.2.3 The Ontological Systems punishes in ravageous ways

6.4.4 39:56 The Girl does not see a dress anymore, but something to cover up who she wants to be



**K** —> *Nick Land* : Jealousy and Fury in : The thirst for annihilation pp66

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## THE RICOCHET OF FOCUS & THE UNSATISFIED MIND

- 6.5 Rumspringa is focused on a certain age: 16. It does not take into consideration the individualities.
- 6.5.1 This focus influences the style in which the Documentary is done: it focuses on individuals that are going through this preconditioned period of their life.
- 6.5.1.1 The documentary shows various different outcomes of how Rumspringa can be experienced and processed.
- 6.5.2 The individual, the “unsatisfied mind” is more of a problem than anything else.
- 6.5.2.1 Inborn nature of curiosity
- 6.5.2.2 40:36 The duty of a christian is to control that nature:
- 6.5.2.3 40:44 That's what it is to be an amish: you don't question: you just give up.....



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## COMMUNITY AS VESSEL

7. General perception of how disturbances will affect community and family life. This is not so connected to technology as many people think

7.1 cars, tv and video games keep you out of relationship.

7.1.1 The community is forced to you as a kid by prohibiting you a distraction from it.

7.2 41:33 If you want a good community you have to give up individuality

7.3 A heteronormative couple misses transportation

7.3.1 Missing the ownership of a car, they bike to work

7.3.2 Longing for the reality of optimized transportation (in comparison to horse powered coaches)

## THE TRAINING CAMP IS REALITY : NOT MILITARY

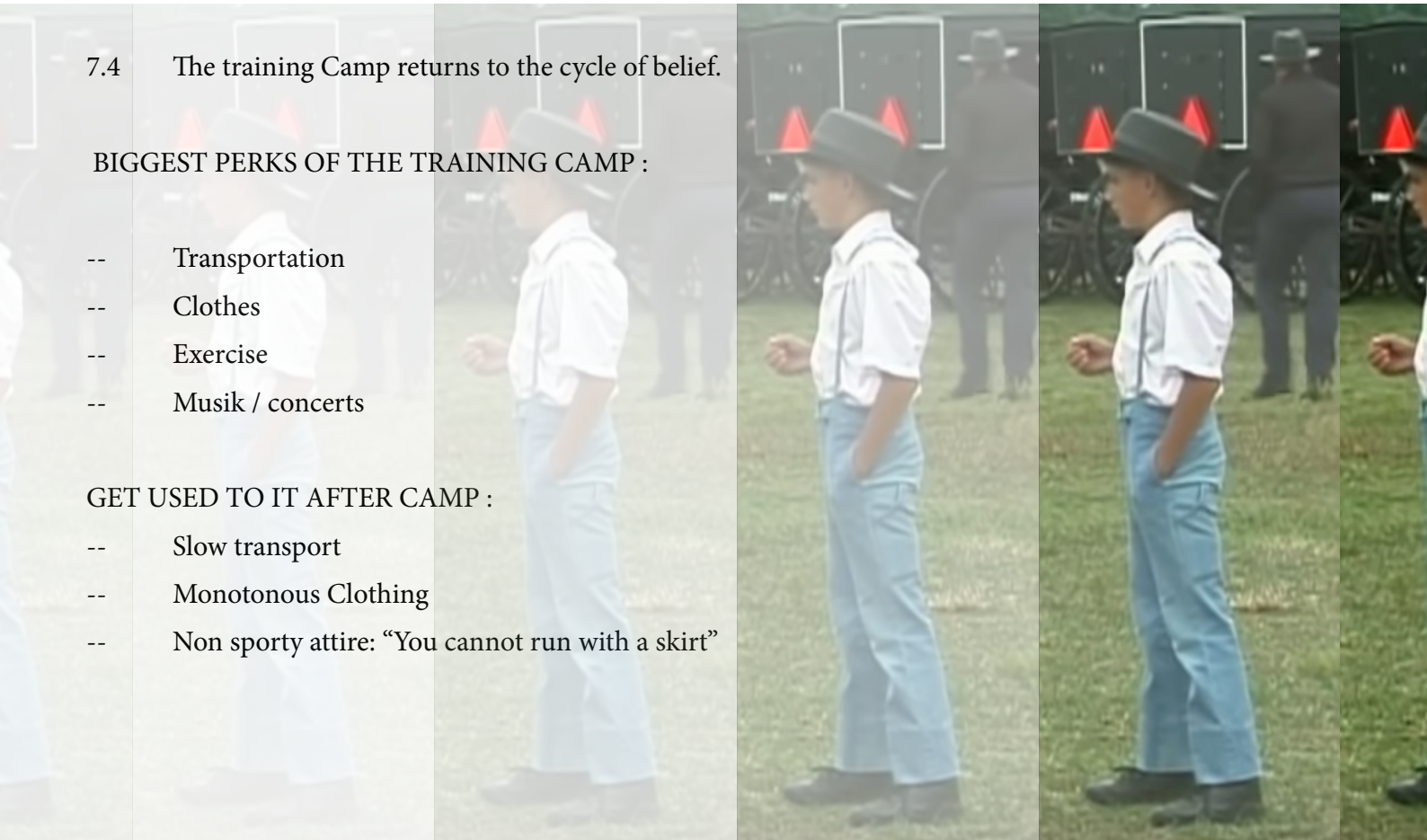
7.4 The training Camp returns to the cycle of belief.

### BIGGEST PERKS OF THE TRAINING CAMP :

- Transportation
- Clothes
- Exercise
- Musik / concerts

### GET USED TO IT AFTER CAMP :

- Slow transport
- Monotonous Clothing
- Non sporty attire: "You cannot run with a skirt"



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- 7.5 If you are babtized and leave after that you cannot return; you are Shunned
- 7.5.1 loose support of family
- 7.5.2 a last way of showing you they love you (not demonizing you)
  - 7.5.2.1 It is better to never have been a son that beein a sun that cannot flow in the churches cycle.
  - 7.5.2.2 44:13 They are afraid for your soul
- 7.5.3 like she wasnt even there
  - 7.5.3.1 works because of the big familiy
    - 7.5.3.1.1 Personal guilt and community embarassment are easily diluted in the good daughters and sons that follow the churches path
    - 7.5.2.1.2 Individual will and emancipatory attempts are respected by the church, but the cost is enourmous, you not only loose your income and place to live, but you loose your family that is forced by the community/church to cut all sort of communication with you

L —> *Shenning*, CAPITALIZATION OF LOVE



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## AS TIME GOES ON, THINGS KEEP GETTING BRIGHTER

- 8. 46:00 Drugdealer Faron is off drugs
- 8.1 Faron is on his way to reformation and meets Emma Miller, (Amish girl)
- 8.1.1 everyone was happy for him having amish GF
- 8.1.1.1 For aron, Emma is the embodiement of the second chance, the thing that the amish Church promises.

*(ARTICLE OF 2017: should we help the amish?)*

- 8.2 The chance of meeting someone that is amish and lovely must be small.
- 8.2.1 “love is everywhere” but some loves are better than other ones
- 8.2.2 Language (Pennsilvanian Dutch) is the secret language they speak between each other
- 8.2.3 Understanding between the families



50:00 “we have premarital sex, crack addiction, we got al problems that the society has today: if our young people are involved in them before joining our church then its outside of our jurisdiction, but when they come we will welcome them with open arms”

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## ONE GOAL: GET TO HEAVEN

9 The most abstract goal

9.1 The goal is abstract because it is equal to a wholesomeness in nothingness

9.1.2 the negative effect of singularity of the human being is the most fixated goal.

9.1.2.1 Is singularity going to be good? or bad?

9.1.3 It dismantles our existence from any form of responsibility,

9.1.3.1 51:00 you don't have to worry about the telephone ringing, or if your car broke down

9.1.3.2 but you can go to neighbor to borrow horse

9.1.3.2.1 Domesticity is implemented to counter Technological disturbances from the Outside ("english" world).

9.1.3.2.2 The demonized disturbance of "harmonic" patriarchy finds its body in the "other". This other is embodied by the "English" and their technophilic approach towards evolution and well being.

9.1.3.2.3 The Amish see in their role as chosen ones the task of stopping evolution.

9.2 51:28 Slower pace of living

9.2.1 The Amish church is an anti-accelerationist system.

9.2.1.1 The Amish church has been reacting to acceleration that for them has been happening since the 19th century

9.2.2 Communication with family is essential for this

9.2.2.1 All members of the family have crossed the challenge of Rumspringa, if they did not they are not family

9.2.2.1.1 This ensures a positive feedback loop if observed from the inside.

9.2.2.1.2 But if observed from the outside it is seen as a control system that was built up in order to exclude humans from their responsibility as agents in an Anthropocene ontology.

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### close(d)ness

9.3 51:42 you are never alone

9.3.1 "even if you go to another state, there will be the church for you there."

9.3.1.1 (closedness/closed system loop the smaller the circle the more control you need but the more comfort you find e.g. body: meditation etc....)

9.3.2 Employed by the family

9.3.2.1 53:00 a wheel car: "we didn't have plans but I saw a picture on the magazine and I decided to make it"

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## DOMESTIC ARCHITECTURE



10 Every room has got as many windows as you can fit in

10.1 Living room pointed to the west for longer Sunlight

10.2 54:00 14 bibles laying around (how many books do i have around)

10.2.1 To have a bible at hand at every times in case of doubt

10.2.2 The amish are never lost in their believes as they can always refere to the book of action.

10.3 Amish directories

10.3.1 Shows where amish people live, which section, how many kids, what year they are born

10.3.2 Complete family history of every single family

10.3.3 The church is a system that deals with its data very clear because it has such a small margin parameters and a “gate” that keeps the “bullshit out” the bullshit that comes in is suppressed by hegemonizing data processing)

10.3.4 Because Amish communities are “emancipated” from the State they need to have their own register, this register is decentralized and distributed to every family, creating a node network.

10.4 Song book

10.4.1 Amish wrote songs when they were persecuted for their belives

10.4.2 Reference to tragic past registered in historical song books.

10.4.3 Amish were burnt on sticks

10.4.2.1 The belief, the hype that created the belief is utilizedesd in the form of a “victim theory”

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## LEGACY

10.5 The dad of the drugdealer is a preacher 55:00 “his father is a preacher he has a good chance of beeing a preacher”

10.5.1 Like in most Family organized communities the sons and daughter are expected to follow the parents steps in the professional life.

10.5.2 It is an easy answer to the existencial crisis that comes after the exhuberant freedom in Rumspringa

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## BRAKE

11 55:40 They broke up

11.1 She is young and doesn't want to be amish but he does.

11.1.1 the underdog is flipped again. The rumspringa strategy hits faron in the form of its total validity, Emma is totally entitled to decide for herself and Faron feels let down. This is another example of how the church (in its ever-forgiveness) makes itself appealing.

11.1.2 Faron feels like a fool (his father fires him and he begins using drugs again)

11.2 57:30 (If female) In the amish Church your options are laid out for you: Homeowner and Mother

11.2.1 Prerendered future fitted in Coffe brakes with other participants of the journey.

11.2.2 All the other options out there come after conciously erasing that perfect life that is offered to you.

11.2.2.1 **the option of american dream is the option to join the devil**



## GERALD 58:45

“when i was 16 i started partying; people just goin’  
nuts and thats whats fucked up”

“step into it, go slow, dont do what i did.”

“i was the one who meesed my life im not gonna do this all my life”

## VACCINATION

“For most amish kids Rumspringa is getting waste, then have a hangover and go back to join church.

**like a vaccination: you get a little dose of the outside world: just enough so you  
won't be tempted later on, then you will be a happy amish person.**

now im gonna find out what the world is really about, i just wanna have a full life.”

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## FULL LIFE

12. Faron moves on and decides not to join the church

12.1 After the great disappointment of Emma he decides to go and chase her, not conform

12.1.1 It is no coincidence that the documentary takes the form of an american road movie to illustrate the sense of hope.

12.1.1.1 *We as spectators need more*

12.1.2 The parents are scared that he won't be able to lead a non-christian life. But they give Faron the chance to try it out.

12.1.3 Faron has to embrace the real world as we all non amish do.

12.2 1:07:00 Welda is accepted to college, her family is secretly happy

12.2.1 Amish people are not raised in order to go to college.

12.2.2 Welda adapts to society by adopting the role of a student

12.3 1:08:00 Gerald moves from his Trailer house back home

## I HAVE A CAR

12.4 Faron has an accident

12.4.1 Without a car he cannot get a job + he has to pay hospital fees

12.4.2 In this case of panic he tries to reach parents for help

12.4.2.1 Help by parents means help by church. The family and the church are one.

12.4.2.2 The parents have to respect Rumspringa at its end also.

I——> *Victor Turner* : LIMINAL TO LIMINOID, IN PLAY, FLOW,  
AND RITUAL

## STILL HAVE A JOB

12.5 Faron starts a job in the valet at the hospital where he was treated

12.5.1 Second chances can also exist in the outer world

12.5.2 when he has a job, Faron has a moment of redemption, he apologizes for his Rumspringa

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## ONCE AMISH

- 13 1:10:50 “I am Amish and i will be amish”
- 13.1 Parents, community = Church has become a part of you
  - 13.1.1 Your social system is closed
  - 13.1.2 The thought that you are different from the rest of the world
  - 13.1.3 Your closed social system is rendered as special by the categorization of the outer as “bad”
  - 13.1.4 This categorization is made by every individual through their Rumspringa experience. Like this the hierarchical and dogmatic structure is hidden. Nobody tells you what is right or wrong but you are forced to discover it by “yourself”
- 13.2 1:11:36 “What i want to do with my life is be a true witness of christ and try to be a good example for other young folks”
- 13.2. Declining further filming after baptism (inclusion in to the church)

## JESUS DID'T GET BAPTIZED UNTIL HE WAS 32

## CRASH YOURSELF BACK TO REALITY / AFTERWORD

- 14 One must focus and set new parameters into each case study it wants to understand and share. Here is a list of topics that can be discussed after the lecture.
  - 14.1 The superprivileged possibility of love
  - 14.2 “why does everyone has a house”?
  - 14.3 Faron says he wants to learn from mistakes but what kind of redemption do the guys that went to prison because of him deserve.
  - 14.4 How should a state deal with elitist circles that hide behind dogmatic facades?
  - 14.5 How “useful” is an elitist circle that orchestrates a “heaven on earth” in the anthropocene world?
  - 14.6 1:13:20 “Currently almost 90% of amish young people will join the amish Church.  
This retention rate is the highest ever since the founding of the church in 1693
  - 14.7 [Article](#)
- .....