

The Dialectic Process And You.
(*The dialectic process, i.e., Karl Marx in you.*)
([Personal note.](#))

by
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"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:16

"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Luke 16:15

"The heart is deceitful above all things [thinking pleasure, i.e., **lust** is the standard for "good" instead of doing the father's/Father's will], and desperately wicked [hating anyone preventing, i.e., inhibiting or blocking it from enjoying the carnal pleasures of the 'moment' it **lusts** after]: who can know it?" Jeremiah 17:9 It can not see its [hatred toward the father's/Father's authority](#) as being evil, i.e., "**wicked**," i.e., "**desperately wicked**" because it's **lust** for pleasure is standing in the way, 'justifying' the hate.

"To enjoy the present reconciles us to the actual." (Karl Marx, *Critique of Hegel's 'Philosophy of Right'*) In other words Karl Marx is stating it is "**lust**, i.e., *enjoying the carnal pleasures of the 'moment' that the world, i.e., that the current situation and/or people are stimulating that 'reconciles' you to the world, not the father's/Father's authority, i.e., not doing right and not wrong according to established commands, rules, facts, and truth, i.e., not doing the father's/Father's will, which gets in the way of lust, i.e., pleasure. Self is **actualized** in **lust** and the world that stimulates it. The father's/Father's authority gets in the way and therefore must be negated in your thoughts and therefore in your actions.*"

"Prevent someone who KNOWS from filling the empty space." (Wilfred Bion, *A Memoir of the Future*)

Have you ever wanted to do what you were *told* you were not to do and spent the time trying to 'justify' your doing it, and then went ahead and did it, KNOWING it was wrong, i.e., having a *guilty conscience*. That is a condition know by those promoting dialectic 'reasoning' as "*neurosis*," where you are caught between doing right and not wrong according to established commands, rules, facts, and truth, which you have been *told*, i.e., doing the father's/Father's will and doing what you want to do, i.e., what you are **lusting**

after in the 'moment' that the world, i.e., that the current situation and/or people are stimulating, doing it (what you want) but with a *guilty conscience*, i.e., with the father's/Father's authority, i.e., the father's/Father's voice, i.e., fear of judgment still on your mind, i.e., still in your thoughts, getting in the way. By 'justifying' your *self*, i.e., your *lusts*—with the "help" of the facilitator of 'change' "encouraging" (pressuring) others, i.e., "the group" to **affirm** your (and their, and his) carnal nature, i.e., your (and their, and his) propensity (natural inclination) to *lust* after the carnal pleasures of the 'moment' that the world, i.e., that the current situation and/or people are stimulating along with you **affirming** their (and your, and his) carnal nature, i.e., their (and your, and his) propensity (natural inclination) to lust after the carnal pleasures of the 'moment' that the world, i.e., that the current situation and/or people are stimulating—the father's/Father's authority (fear of judgment, i.e., "negativity") is *negated* in your (and "the groups," and the facilitator of 'change's') thoughts (having been replaced with that which is "positive," i.e., *lust*, i.e., *pleasure*), allowing you (and "the group," and the facilitator of 'change') to do wrong, disobey, sin, i.e., to *lust* after the carnal pleasures of the 'moment' that the world, i.e., that the current situation and/or people are stimulating without having a *guilty conscience*, i.e., without having fear of judgment for your (and "the groups," and the facilitator of 'change's') carnal thoughts and carnal actions. Since the father's/Father's authority no longer has value to you (to "the group," etc.), i.e., is "irrational" and therefore "unreasonable" (when it comes to *lust*) and therefore "irrelevant," i.e., of no worth to you (in your and "the group's" mind) the facilitator of 'change' ("encouraging" "the group" to **affirm** your *lusts* and you to **affirm** "the group's" *lusts*, establishing *lust*, what you and "the group" have in common over and therefore against the father's/Father's authority, which divides you and "the group" from one another, based upon who is doing right and who is doing wrong according to his/His standards) takes the place of the father/Father (when it comes to "authority"). Your (and "the groups") 'loyalty' is now toward the facilitator of 'change' ('justifying' his, and your, and "the group's" carnal nature) instead of toward the father/Father (*telling* you to do right and not wrong according to established commands, rules, facts, and truth that go against, i.e., that get in the way of, i.e., that condemn your, and "the group's," and the facilitator of 'change's' carnal nature, i.e., *lusts*). In this way, via *dialogue*, i.e., dialectic 'reasoning' "*repression*" (not being able to satisfy, i.e., *actualize* your *lusts*), "*alienation*" (not being able to build relationship with others who, like you, *lust* after the carnal pleasures of the 'moment' that the world is stimulating), and *neurosis* (fear of judgment for disobedience, i.e., for *lusting*) are *negated*. "*Mental health*" requires the *negation* of the father's/Father's authority in order for the individual to become at-one-with his *self* and "the group," i.e., the world (society). God, i.e., the father/Father can come along as long as he/He does not get in the way, i.e., as long as he/He is adaptable to 'change,' i.e., as long as he/He is not judging the person's thoughts and actions, i.e., as long as he/He is tolerant of the person's *lusts*, i.e., as long as he/He abdicates his/His authority, i.e., as long as he/He *neuters* his/His *self*, i.e., as long as he/He makes his/His *self* subject to the person's *opinion*, i.e., to the person's "*feelings*" of the 'moment' that the world is stimulating, i.e., as long as

he/He does not *tell* them and others what is right and what is wrong behavior, insisting they obey him/Him, i.e., do his/His will instead, i.e., as long as he goes into *dialogue* (making the outcome subject to everyone's "feelings," i.e., *lusts*, i.e., *self interest* of the 'moment')—setting aside *discussion* (which retains his/His authority; "*Because I said so,*" "*It is written*")—especially when it comes to right and wrong behavior.

"The philosophy of praxis is the absolute secularization of thought, an absolute humanism of history." (Antonio Gramsci, *Selections from the Prison Notebooks*)

There is no father's/Father's authority, i.e., no established command, rule, fact, or truth in *praxis*. In *praxis* there is only man's (the child's) carnal nature, i.e., *lust*—the dialectic process of 'change' being *actualized*. In *praxis* the person has no *guilty* for doing wrong, for sinning, for *lusting*, i.e., for disobeying the father/Father since in *praxis*, i.e., in the dialectic process, i.e., in *dialogue* there is no father's/Father's authority, i.e., no established command, rule, fact, or truth to feel *guilt* for disobeying.

"In the eyes of the dialectic philosophy, nothing is established for all times, nothing is absolute or sacred." (Karl Marx, as explained by Friedrich Engels)

"We recognize the point of view that truth and knowledge are only relative and that there are no hard and fast truths which exist for all time and places." (Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 1: Cognitive Domain*) Today all "educators" are certified and schools are accredited based upon their use of what are called "*Bloom's Taxonomies*" in the classroom, 'liberating' the students, i.e., the next generation of citizens from the father's/Father's authority, i.e., from "rule of law," i.e., from having a *guilty conscience* for doing wrong, disobeying, sinning, i.e., for *lusting* after the carnal pleasures of the 'moment' that the world, i.e., that the current situation and/or people are stimulating. We can see it being put into *praxis* everywhere.

That is the dialectic process being put into action (*praxis*), 'justifying' your *lust* for the carnal pleasures of the 'moment' that the world, i.e., that the current situation and/or people are stimulating, establishing your *self*, i.e., your *self interest*, i.e., your "*feelings,*" i.e., your *lusts* of the 'moment,' i.e., your heart over and therefore against doing right and not wrong according to established commands, rules, facts, and truth, i.e., over and therefore against doing the father's/Father's will, 'justifying' your hatred toward the father's/Father's authority, i.e., toward having to do right and not wrong according to established commands, rules, facts, and truth that go against your carnal nature, i.e., toward anyone *telling* you to repent for your sins (which gets in the way of your *lusts*—the soul **KNOWS** from being *told*, the flesh by "*sense experience*") with you deciding for your *self*, i.e., from your flesh, i.e., from your *lusts* of the 'moment' (that the world is stimulating) what is right and what is wrong behavior, with *lust* and the world that stimulates it being right and the father's/Father's authority, that gets in the way of *lust*

being wrong. This "Reasoning," i.e., dialectic 'reasoning' is antithetical to the gospel message, i.e., to the Word of God.

"This wisdom descendeth not from above, but is earthly, sensual, devilish." James 3:15

As Jesus said:

***"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."
"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."*** John 5:30; 12:47-50

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matthew 12:50

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6

"And call no man your father upon the earth: for one is your Father, which is in heaven." Matthew 23:9

"... it is not in man that walketh to direct his steps." Jeremiah 10:23

The gospel is all about you doing the Father's will, with the Son, Jesus Christ covering your sins, i.e., your **lusts** with His shed blood (death) on the cross, 'redeeming' you from His Father's judgment on you for your sins, i.e., your **lusts**, with the Father, raising Him from the grave, 'reconciling' you to Himself, with the Father, in the name of the Son sending the Comforter, i.e., the Holy Spirit to confirm the Word of God. The pattern of doing right and not wrong from being *told* is the same between your earthly father and the Heavenly Father, both requiring you to *humble, deny, die to, control, discipline, capitulate* you *self* in order to do right and not wrong according to their established commands, rules, facts, and truth, chastening you when you disobey(ed).

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no

chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. " [Hebrews 12:5-11](#)

While dad is not perfect, he may be (or may have been) a down right tyrant or MIA/AWL—as a child *lusting* after the carnal pleasure of the 'moment' that the world, i.e., that the current situation and/or people or person is stimulating, without restraint—his office of authority is perfect, having been given to him by God (the "**Heavenly Father**") who is perfect, in which to do His will.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth." Ephesians 6:1-3

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you." 1 Peter 5:5-7

Traditional education is based upon the father's/Father's authority with the teacher 1) *preaching* established commands and rules to be obeyed as given, *teaching* established facts and truth to be accepted as is, by faith, and [discussing](#) with the students any question(s) they might have regarding the commands, rules, facts, and truth being taught, at the teacher's discretion, i.e., providing he or she deems it necessary, has time, the children are able to understand, and are not questioning, challenging, defying, disregarding, attacking authority (the system itself), 2) *rewarding* the child who does right and obeys, 3) correcting and/or *chastening* the child who does wrong and/or disobeys, that he might learn to *humble, deny, die to, control, discipline, capitulate* his "*self*" in order to do right and not wrong according to established commands, rules, facts, and truth, i.e., in order to do the father's/Fathers' will, and 4) *casting out* (expelling/grounding) any child who questions, challenges, defies, disregards, attacks the father's/Father's authority system (1-4), which retains the father's/Father's authority system.

In *dialogue*, in an *opinion*, and in the *consensus* process there is no father's/Father's authority, there is only the individual's, "*the group's*," and the facilitator of 'change's' *lusts*, i.e., disobedience being 'justified,' thereby *negating* the father's/Father's authority and the *guilty conscience* it engenders in their thoughts, thereby 'justifying' their carnal actions, i.e., their hatred toward restraint, i.e., the *negation* of anyone getting in their way—including the unborn, the elderly, the innocent, the righteous.

In transformational education, i.e., the *dialoguing* of *opinions* to a *consensus* process, i.e., the "group grade" classroom the father/Father is replaced with the facilitator of 'change' who "encourages" (pressures) the students to share their *lusts* with one another (with no fear of judgment) in order to *negate* the father's/Father's authority system, i.e., in order to initiate and sustain 'change.' There is no father's/Father's authority, i.e., established commands, rules, facts, or truth in *dialogue*, in an *opinion*, or in the *consensus* process. There is only the carnal desires, i.e., *self interests*, i.e., *lusts* of those participating being made manifest and 'justified.'

"The most important symptom of the defeat in the fight for oneself [establishing lust over and therefore against the father's/Father's authority] is the guilty conscience." (Erich Fromm, *Escape from Freedom*)

The dialectic process is all about *negating* the father's authority, *negating* the *guilty conscience* for doing wrong, disobeying, sinning, i.e., for *lusting* after the carnal pleasures of the 'moment' that the world, i.e., that the current situation and/or people are stimulating in the process—since it is the father's/Father's authority, i.e., fear of judgment for disobeying that engenders the *guilty conscience* in us.

"The guilty conscience is formed in childhood by the incorporation of the parents and the wish to be father of oneself." "What we call 'conscience' perpetuates inside of us our bondage to past objects now part of ourselves:" ([Norman O. Brown](#), *Life Against Death: The Psychoanalytical Meaning of History*)

"The personal conscience is the key element in ensuring self-control, refraining from deviant behavior even when it can be easily perpetrated." "The family, the next most important unit affecting social control, is obviously instrumental in the initial formation of the conscience and in the continued reinforcement of the values that encourage law abiding behavior." (Dr. Robert Trojanowicz, *The meaning of "Community" in Community Policing*)

By removing the father's/Father's authority in the child's thoughts, the *guilty conscience* for disobeying is *negated*. Kurt Lewin explained it this way (the "negative valance" being the *guilty conscience*).

"The negative valence of a forbidden object which in itself attracts the child thus usually derives from an induced field of force of an adult." "If this field of force loses its psychological existence for the child (e.g., if the adult goes away or loses his authority) the negative valence also disappears." (Kurt Lewin; *A Dynamic Theory of Personality*)

Unlike in a *discussion*, which retains the father's/Father's authority, i.e., the father/Father has the final say ("*Because I said so,*" "*It is written.*") in *dialogue* your *lusts*, i.e., your *self*

interests of the 'moment' are free from any judgment from the father's/Father since there is no father's/Father's authority in *dialogue*.

"In an ordinary discussion people usually hold relatively fixed positions and argue in favour of their views as they try to convince others to change." (Bohm and Peat, *Science, Order, and Creativity*)

Discussion divides upon being right and not wrong, i.e., KNOWING, which is formal, i.e., judgmental, i.e., the father/Father retains his authority in *discussion*, i.e., has the final say, i.e., "Because I said so," "Never the less," "It is written." Majority vote retains the father's/Father's authority system although the father might lose out on the particular issue at hand.

"A dialogue is essentially a conversation between equals." "The spirit of dialogue, is in short, the ability to hold many points of view in suspension, along with a primary interest in the creation of common meaning." (Bohm and Peat, *Science, Order, and Creativity*)

Dialogue unites upon "feelings," i.e., "I feel" and/or "I think," i.e., an *opinion*, which is informal, i.e., non-judgmental, i.e., the child/student retains his carnal nature in *dialogue*, having the final say (against authority, i.e., absolutes, i.e., the father's/Father's authority). There is no father's/Father's authority in *dialogue*, or in an *opinion*, or in the *consensus* process. There is only the child's/student's natural inclination to *lust* after pleasure and hate restraint being 'justified.' *Dialogue* moves *opinions* to a *consensus*, negating the father's/Father's authority and the *guilty conscience* it engenders in the process. When, in the garden in Eden, the master facilitator of 'change' *seduced* the woman into *dialogue*, i.e., into sharing her *lust*, he "owned" her. By creating a non-hostile, i.e., a "positive" environment, i.e., a "Ye shalt not surely die" environment where she could share her *lust* to "touch" the "Thou shalt surely die" tree she was 'liberated' (in her mind) to be her *self*, i.e., *self actualized*, replacing the "Father's" authority with her *lust(s)* of the 'moment' that the world stimulated. In *discussion* you can only eat fruit from the trees in the garden which you have been given permission to eat, since in *discussion* there is right and wrong. In *dialogue* you can eat fruit from all the trees in the garden, since in *dialogue* all trees are equal, i.e., there is no right and wrong. This is why, when it comes to right and wrong behavior (which you have been *told*) you go to *dialogue* (with your *self* and with others) so you can do what you "feel" like doing without having a *guilty conscience*, i.e., without feeling *guilty*, i.e., without feeling bad for doing wrong—everybody is doing it which makes it right.

"If we have the power or authority to establish the necessary conditions, the predicted behaviors [our potential ability to influence or control the behavior of groups] will follow." "We can choose to use our growing knowledge to enslave people in ways never dreamed of before, depersonalizing them, controlling them by

means so carefully selected that they will perhaps never be aware of their loss of personhood." "We know how to change the opinions of an individual in a selected direction, without his ever becoming aware of the stimuli which changed his opinion." "We know how to influence the ... behavior of individuals by setting up conditions which provide satisfaction for needs [lusts] of which they are unconscious, but which we have been able to determine." We can achieve a sort of control under which the controlled though they are following a code much more scrupulously than was ever the case under the old system, nevertheless feel free. They are doing what they want to do, not what they are forced to do." "By a careful design, we control not the final behavior, but the inclination to behavior—the motives, the desires, the wishes [the lusts]. The curious thing is that in that case the question of freedom never arises." (Rogers)

"Whosoever committeth sin [lust] is the servant of sin [lust]." "If the Son therefore shall make you free, ye shall be free indeed." John 8:34, 36

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Hebrews 13:5, 6

"And having food and raiment let us be therewith content." 1 Timothy 6:8

By moving communication away from *discussion* toward *dialogue*, when it comes to establishing right and wrong behavior the father's/Father's authority is *negated*, i.e., you become subject to your "feelings," i.e., your *lusts* of the 'moment' and anyone manipulating them, i.e., manipulating the environment.

"And through covetousness [lust] shall they with feigned words make merchandise of you." 2 Peter 2:3

The facilitator of 'change,' through the use of *dialogue* is able to 'discover' what you *covet*, i.e., what you *lust* after, i.e., your *self interest*. He is then able to gain your trust, i.e., he has your best interest, i.e., your *self interest* in mind. Having gained your trust he "owns" you, i.e., he is able to use you (as "*human resource*") to satisfy his *lusts*, i.e., his *self interest* with your *affirmation*, casting you aside when you no longer satisfy his *lusts*, i.e., his *self interest* or you get in his way, doing to you what you did to the father/Father for getting in your way—it is the "game" you decided to play when you turned to him for direction (advice) instead of to the father/Father. He is dependent upon you, i.e., your *affirmation* in order to gain and retain power (control over you), getting rid of you when you get in his way (hurt his "feelings," i.e., his *lusts* which he will not forget).

"Once the earthly family is discovered to be the secret of the Holy family, the former must then itself be destroyed [vernichtet, i.e., annihilated, i.e., [negated](#)] in theory and in practice." (Karl Marx, *Feuerbach Thesis #4*)

"... the hatred against patriarchal suppression—a 'barrier to incest,' ... the desire (for the sons) to return to the mother culminates in the rebellion of the exiled sons, the collective killing and devouring of the father." (Sigmund Freud in [Herbert Marcuse](#), *Eros and Civilization: a psychological inquiry into Freud*)

"Self-perfection of the human individual is fulfilled in union with the world in pleasure." "According to Freud, the ultimate essence of our being is erotic." "Eros is fundamentally a desire for union with objects in the world." "Eros is the foundation of morality." (Brown)

Both Karl Marx (sociology) and Sigmund Freud (psychology) understood the need to *negate* the father's/Father's authority so they could *lust* after the carnal pleasures of the 'moment' that the world stimulated without having a *guilty conscience*, i.e., without any *sense* of accountability for their carnal thoughts and carnal actions, with the *affirmation* of all who listened to and followed them. Today all of education is based upon their ideology.

"There are many stories of the conflict and tension that these new practices are producing between parents and children." (David Krathwohl, Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 2: Affective Domain*)

Mao's long march across America began in earnest in the fifties and sixties with the introduction of Marxist curriculum in the classroom—called "[Bloom's Taxonomies](#)." We are seeing its effect in America today. All "educators" are certified and schools accredited today based upon their use of "[Bloom's Taxonomies](#)" i.e., Marxist curriculum in the classroom. By 1971 over one million of Bloom's "*taxonomies*" were published for the Communist Chinese education system. (Benjamin Bloom, *Forty Year Evaluation*) People think that Communism, i.e., Marxism was defeated when the "Berlin Wall" came down when in fact the "Berlin Wall" came down because Communism, i.e., Marxism had succeeded, being applied in all classrooms around the world.

"Blooms' Taxonomies" are "a psychological classification system" used "to develop attitudes and values ... which are not shaped by the parents." "Ordering" "different kinds of affective behavior," i.e., "the range of emotion(s)" "organized into value systems and philosophies of life." "It was the view of the group that educational objectives stated in the behavior form have their counterparts in the behavior of individuals, observable and describable therefore classifiable [true science is "observable and repeatable," i.e., objective, i.e., constant not "observable and describable," i.e., subject to an opinion, i.e., subject to 'change']." "Only those

educational programs which can be specified in terms of intended student behaviors can be classified." "What we are classifying is the intended behavior of students—the ways in which individuals are to act, think, or feel as the result of participating in some unit of instruction." "... ordering and relating the different kinds of affective behavior." "... we need to provide the range of emotion from neutrality through mild to strong emotion, probably of a positive, but possibly also of a negative, kind." "... organized into value systems and philosophies of life ..." *"...many of these changes are produced by association with peers who have less authoritarian points of view, as well as through the impact of a great many courses of study in which the authoritarian pattern is in some ways brought into question while more rational and nonauthoritarian behaviors are emphasized." "The student must feel free to say he disliked _____ and not have to worry about being punished for his reaction." (Book 1: Cognitive Domain and Book 2: Affective Domain)*

*"Prior to therapy the person is prone to ask himself, 'What would my parents want me to do?' During the process of therapy the individual come to ask himself, 'What does it mean to me?'" (Rogers) The 'moment' you move from *discussion* (the father's/Father's authority) to *dialogue* (your feelings, i.e., *lusts*) regarding right and wrong behavior you are in therapy, i.e., the father's/Father's authority is *negated*.*

"To create effectively a new set of attitudes and values, the individual must undergo great reorganization of his personal beliefs and attitudes and he must be involved in an environment which in many ways is separated from the previous environment in which he was developed.... many of these changes are produced by association with peers who have less authoritarian points of view, as well as through the impact of a great many courses of study in which the authoritarian pattern is in some ways brought into question while more rational and nonauthoritarian behaviors are emphasized." "The effectiveness of this new set of environmental conditions is probably related to the extent to which the students are 'isolated' from the home during this period of time." "... objectives can best be attained where the individual is separated from earlier environmental conditions and when he is in association with a group of peers who are changing in much the same direction and who thus tend to reinforce each other." (Book 2: Affective Domain)

*"In the dialogic relation of recognizing oneself [one's *lusts*] in the other, they experience the common ground of their existence." (Habermas, *Knowledge & Human Interest*, Chapter Three: *The Idea of the Theory of Knowledge as Social Theory*)*

"It is usually easier to change individuals formed into a group than to change any one of them separately." "The individual accepts the new system of values and

beliefs by accepting belongingness to the group." (Kurt Lewin in Benne) *"What would dad say?"* i.e., individualism, under God is replaced with *"What will the group thing?"* i.e., socialism.

"There is no more important issue than the interrelationship of the group members." "To question the value or activities of the group, would be to thrust himself into a state of dissonance." "Few individuals, as Asch has shown, can maintain their objectivity in the face of apparent group unanimity." (Irvin D. Yalom, The Theory and Practice of Group Psychotherapy)

"The affective domain [the student's natural inclination to "lust" after the carnal pleasures of the 'moment' that the world (including "the group") stimulates and hate restraint] contains the forces that determine the nature of an individual's life and ultimately the life of an entire people." "The affective domain is, in retrospect, a virtual 'Pandora's Box' [a "box" full of evils, which once opened, can not be closed—once the father's/Father's authority, i.e., fear of judgment, i.e., "the lid" is removed it is difficult if not impossible to put it back on again]. 'It is in this 'box' that the most influential controls are to be found." "In fact, a large part of what we call "good teaching" is the teacher's ability to attain affective objectives [liberating the child's/student's carnal thoughts from the father's/Father's authority] through challenging the student's fixed beliefs [challenging the father's/Father's commands, rules, facts, and truth] and getting them to discuss issues [evaluating the world through their carnal desires, i.e., their "lusts," i.e., their "self interests" of the 'moment']. (Book 2: Affective Domain)

"Without exception, [children/students] enter group therapy [the "group grade" classroom] with the history of a highly unsatisfactory experience in their first and most important group—their primary family [the traditional home with parents telling them what they can and can not do]." "What better way to help [the child/student] recapture the past than to allow him to re-experience and reenact ancient feelings [resentment, hostility] toward parents in his current relationship to the therapist [the facilitator of 'change']? The [facilitator of 'change'] is the living personification of all parental images [takes the place of the parent]. Group [facilitators] refuse to fill the traditional authority role: they do not lead in the ordinary manner, they do not provide answers and solutions [teach right from wrong from established commands, rules, facts, and truth], they urge the group [the children/the students] to explore and to employ its own resources [to dialogue their "feelings," i.e., their desires and dissatisfactions of the 'moment' in the "light" of the current situation, i.e., their desire for "the group" approval (affirmation)]. The group [children/students] must feel free to confront the [the facilitator of 'change'], who must not only permit, but encourage, such confrontation [rebellion and anarchy]. He [the child] reenacts early family scripts in the group and, if therapy [brainwashing]—washing respect for and fear of the father's/Father's authority from

the child's/student's brain (thoughts)] *is successful, is able to experiment with new behavior, to break free from the locked family role* [submitting to the father's/Father's authority, i.e., doing the father's/Father's will] *he once occupied. ... the patient* [the child/the student] *changes the past by reconstituting it* ['creating' a "new" world order from his "ought," i.e., a world "*lusting*" after the carnal pleasures of the 'moment' that the current situation and/or people are stimulating, i.e., a world void of the father's/Father's authority and the *guilty conscience* which the father's/Father's authority engenders for doing wrong, disobeying, sinning, i.e., for "*lusting*" after pleasure in disobedience]." (Yalom)

"In the more traditional society a philosophy of life, a mode of conduct, is spelled out for its members at an early stage in their lives." "A major function of education in such a society is to achieve the internalization of this philosophy." "This is not to suggest that education in an open society does not attempt to develop personal and social values." "It does indeed." "But more than in traditional societies it allows the individual a greater amount of freedom in which to achieve a Weltanschauung¹." "¹Cf. Erich Fromm, 1941; T. W. Adorno et al., 1950." (Book 2: Affective Domain)

[Erich Fromm](#) (*Escape from Freedom*) and [Theodor Adorno](#), (*The Authoritarian Personality*) were two Marxists who were members of the "[Frankfurt School](#)" who came to the states, fleeing Fascist Germany in the early 30's—who entered our universities and "assisted" our government in making policies—moving education out from under parental (the father's/Father's) authority, i.e., local control ("[in loco parentis](#)") to government, i.e., their control. You can not get any closer to local control than the traditional family—where local control emanates from.

*"We are proud that in his conduct of life man has become free from external authorities, which tell him what to do and what not to do." "All that matters is that the opportunity for genuine activity be restored to the individual; that the purposes of society ["the group"] and of his own become identical." "... to give up 'God' and to establish a concept of man as a being ... who can feel at home in it [the world] if he achieves union with his fellow man and with nature." (Erick Fromm, *Escape from Freedom*)*

"Fromm gave the humanitarian, idealist, and romantic proponents of the New Left a Marx they could love." (Bronner)

"Authoritarian submission [humbling, denying, dying to, controlling, disciplining, capitulating your "self" in order to do the father's/Father's will] was conceived of as a very general attitude that would be evoked in relation to a variety of authority figures—parents, older people, leaders, supernatural power, and so forth." "God is conceived more directly after a parental image and thus as a source of support and

***as a guiding and sometimes punishing authority." "Submission to authority, desire for a strong leader, subservience of the individual to the state [parental authority, local control, Nationalism], and so forth, have so frequently and, as it seems to us, correctly, been set forth as important aspects of the Nazi creed that a search for correlates of prejudice had naturally to take these attitudes into account [through the use of generalization, in error labeling all father's as Fascist or potentially Fascist, when Fascism, as all socialist systems must negate the father's/Father's authority in the home in order to gain and maintain control over "the people"]." "The power-relationship between the parents, the domination of the subject's family by the father or by the mother, and their relative dominance in specific areas of life also seemed of importance for our problem."* (Adorno)**

***"Our aim is not merely to describe prejudice [established commands, rules, facts, and truth that get in the way of lust, i.e., "human nature"] but to explain it in order to help in its eradication. Eradication means re-education." "Using social-environmental forces to change the parent's behavior toward the child."* (Adorno)**

"The peasantry [the traditional family] constantly regenerates the bourgeoisie [the father's/Father's authority system]—in positively every sphere of activity and life." "We must learn how to eradicate all bourgeois habits, customs, and traditions everywhere." (Vladimir Lenin, Left-Wing Communism: an Infantile Disorder An Essential Condition of the Bolsheviks' Success May 12, 1920) Millions (hundreds of millions) died violent deaths (were "eradicated" and continue to be "eradicated") as a result of this ideology.

The "educator" (the facilitator of 'change') does not have to *tell* the students to question, challenge, defy, disregard, attack their parent's authority when they get home from school/college, if they were not doing that already (*telling* them would be "old school," maintaining the "old" world order of being *told* even if it was done for the 'purpose' of 'change,' i.e., for the 'purpose' of creating a "new" world order), all they have to do is use a curriculum in the classroom that ***"encourages,"*** i.e., pressures the students to participate in the process of 'change,' i.e., into *dialoguing* their *opinions* to a *consensus*, 'justifying' their carnal nature, i.e., ***"lust"*** over and therefore against their parent's authority. Being *told* to be *"positive"* (supportive of the other students carnal nature) and not *"negative"* (judging them by their parent's standards) pressures students to 'justify' their and the other students love of pleasure and hate of restraint, doing so in order to be approved, i.e., *affirmed* by *"the group,"* resulting in *"the group"* labeling those students who, holding onto their parent's standards, i.e., refusing to participate in the process of 'change' or fighting against it as being *"negative,"* divisive, hateful, intolerant, maladjusted, unadaptable to 'change,' resisters of 'change,' not "team players," lower order thinkers, in denial, phobic, prejudiced, judgmental, racist, fascist, dictators, anti-social, etc., i.e., *"hurting"* people's *"feelings"* resulting in *"the group"* rejecting them—the student's natural desire for approval and fear of rejection forces him to participate. The same outcome

applies to all adults, in any profession who participate in the process. Once you are 'labeled,' you are 'labeled' for life. In the soviet union, once you were 'labeled' "*psychological*," no matter how important you were in the past, your life was over, your career was done.

"... the 'original sin' must be committed again: 'We must again eat from the tree of knowledge in order to fall back into the state of innocence.'" (Marcuse)

"To experience Freud is to partake a second time of the forbidden fruit; and this book [Eros And Civilization] cannot without sinning communicate that experience to the reader." (Brown)

Question the use of psychology in the "church" today and you will quickly discover how Marxist it is—more concerned about your relationship with others, i.e., your and your children's social life than where you and they will spend eternity. Focusing on the family (*dialogue*, i.e., everyone's "feelings") *negates* the father's/Father's authority (*discussion*, i.e., commands, rules, facts, and truth with the father/Father having the final say). When you *praxis* the dialectic process, i.e., when you *dialogue* your *opinion* with others to a *consensus* (in order to build relationship) all you have is your *self*, i.e., your *lusts* and the world that stimulates them—dying in your sins. When you share your *opinion* regarding a verse in the Holy Scriptures (as the woman in the garden in Eden did) you make your *self* God, i.e., you make the Word of God subject to your "feelings," i.e., your *lusts* of the 'moment'—*lusting* after the approval (*affirmation*, i.e., 'justification') of men.

"...? for if I yet pleased men, I should not be the servant of Christ." Galatians 1:10

"Miserable Christians, whose words and faith still depend on the interpretations of men and who expect clarification from them! This is frivolous and ungodly. The Scriptures are common to all, and are clear enough in respect to what is necessary for salvation and are also obscure enough for inquiring minds ... let us reject the word of man." (Luther's Works: Vol. 32, Career of the Reformer: II, p.217)

"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Proverb. 3: 5-6

"The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil." Psalms 36:1-4

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." 2

Timothy 4:3, 4

Facilitators of 'change,' i.e., psychologists, i.e., behavioral "scientists," i.e., "group psychotherapists," i.e., Marxists (Transformational Marxists)—all being the same in method or formula—are using the dialoguing of opinions to a consensus (affirmation) process, i.e., dialectic 'reasoning' ('reasoning' from/through the students "feelings" of the 'moment,' i.e., from/through their "lust" for pleasure and their hate of restraint, in the "light" of their desire for group approval, i.e., affirmation and fear of group rejection) in the "group grade," "safe zone/space/place," "Don't be negative, be positive," "open ended, non-directed," soviet style, brainwashing (washing the father's/Father's authority from the children's thoughts and actions, i.e., "theory and practice," negating their having a guilty conscience, which the father's/father's authority engenders, for doing wrong, disobeying, sinning in the process—called "the negation of negation" since the father's/Father's authority and the guilty conscience, being negative to the child's carnal nature, is negated in dialogue—in dialogue, opinion, and the consensus process there is no father's/Father's authority, i.e., no established aka absolute command, rule, facts, or truth to be accepted as is, by faith and obeyed), inductive 'reasoning' ('reasoning' from/through the students "feelings," i.e., their natural inclination to "lust" after the carnal pleasures of the 'moment'—dopamine emancipation—which the world stimulates, i.e., their "self interest," i.e., their "sense experience," selecting "appropriate information"—excluding, ignoring, or resisting, i.e., rejecting any "inappropriate" information, i.e., established command, rule, fact, or truth that gets in the way of their desired outcome, i.e., pleasure—in determining right from wrong behavior), "Bloom's Taxonomy," "affective domain," French Revolution (Liberté, Égalité, Fraternité) classroom "environment" in order (as in "new" world order) to 'liberate' children from parental authority, i.e., from the father's/Father's authority system (the Patriarchal Paradigm)—as predators, charlatans, pimps, pedophiles, seducing, deceiving, and manipulating them as chickens, rats, and dogs, i.e., treating them as natural resource ("human resource") in order to convert them into 'liberals,' socialists, globalists, so they, 'justifying' their "self" before one another, can do wrong, disobey, sin, i.e., can "lust" after the carnal pleasures of the 'moment' that the world stimulates, with impunity.

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken." Jeremiah 6:16, 17

Home schooling material, co-ops, conferences, etc., are joining in the same praxis, fulfilling Immanuel Kant's as well as Georg Hegel's, Karl Marx's, and Sigmund Freud's agenda of using the pattern or method of Genesis 3:1-6, i.e., "self" 'justification,' i.e.,

dialectic (*dialogue*) 'reasoning,' i.e., 'reasoning' from/through your "*feelings*," i.e., your carnal desires of the 'moment' which are being stimulated by the world (including your desire for approval from others, with them *affirming* your carnal nature) in order to *negate* [Hebrews 12:5-11](#), i.e., the father's/Father's authority, i.e., having to *humble, deny, die to, control, discipline* your "*self*" in order to do the father's/Father's will, *negating* [Romans 7:14-25](#), i.e., your having a *guilty conscience* when you do wrong, disobey, sin, thereby *negating* your having to repent before the father/Father for your doing wrong, disobedience, sins—which is the real agenda.

"And for this cause [because men, as "[children of disobedience](#)," 'justify' their "*self*," i.e., 'justify' their love of "*self*" and the world, i.e., their love of the carnal pleasures of the 'moment' (*dopamine emancipation*) which the world stimulates over and therefore against the Father's authority] **God shall send them strong delusion, that they should believe a lie** [that pleasure is the standard for "*good*" instead of doing the Father's will]: **That they all might be damned who believed not the truth** [in the Father and in His Son, Jesus Christ], **but had pleasure in unrighteousness** [in their "*self*" and the pleasures of the 'moment,' which the world stimulates]." 2 Thessalonians 2:11, 12

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