

BRIEF

**The Dialectic process in the light of God's Word:**

***"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."*** Proverbs 3:5-6 *"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD."* Jeremiah 17:5

*"There is a way which seemeth right unto a man, but the end thereof are the ways of death."* Proverbs 14:12

*"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 emphasis added

*"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Corinthians 11:13-15 emphasis added*

|                          |            |   |  |            |
|--------------------------|------------|---|--|------------|
| Evaluation<br>Synthesis  | Synthesis  | A System of <i>Deceitfulness</i><br>and <i>Manipulation</i> | 'Justify' sin as being normal<br>human behavior.     | Consensus  |
| Analysis<br>Application  | Antithesis | A System of <i>Sensuousness</i>                             | When you sin, feel guilty,<br>just don't get caught. | Confusion  |
| Comprehension<br>Knowing | Thesis     | A System of <i>Righteousness</i>                            | If you sin, feel guilty and<br>repent.               | Conscience |

*"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5 ". . . for the imagination of man's heart is evil from his youth; . . ." Genesis 8:21 "The heart is deceitful above all things, and desperately wicked: who can know it?" Jeremiah 17:9 *"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:"* Mark 7: 21-23 emphasis added*

*"This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing."* Jeremiah 13:10 *"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."* Romans 1:21 emphasis added

*"Ever learning, and never able to come to the knowledge of the truth." 1 Timothy 3:7 "Professing themselves to be wise, they became fools, . . . Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." Romans 1:22, 24-25*

*"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 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. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2:15-18*

*"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Ephesians 2:2,3*

*"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them." Colossians 3:5-7*

*"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Romans 6:13 " For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Romans 8:13*

*"Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Genesis 3:1-6*

*"For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Romans 7:22-25  
emphasis added*

*"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.*

*But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:1-17*

*"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume*

*with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:3-12*

*"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 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? 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 12:7-11*

*"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 who sent me, he gave me commandment what I should say, and what I should speak." John 3:30; 12: 49*

*"And call no man your father upon the earth: for one is your father, which is in heaven." "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." "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." Matt.23:9; 12:50; 7:21 [Charts](#)*

### **The Word of God in the "light" of the Dialectic process: In their own words.**

*"Sense experience must be the basis of all science. Science is only genuine science when it proceeds from sense experience, in the two forms of sense perception and sensuous need, that is, only when it proceeds from Nature." (Karl Marx) emphasis added "Marx urged us to understand 'the sensuous world,' the object, reality, as human sensuous activity." (Lukács)*

*"...philosophy as struggle with error and superstition is also and always enlightenment." "...The ideas of the Enlightenment taught man that he could trust his own reason as a guide to establishing valid ethical norms and that he could rely on himself, needing neither revelation nor that authority of the church in order to know good and evil." (Stephen Eric Bronner, *Of Critical Theory and Its Theorists*)*

*"Enlightenment is man's release from his self-incurred tutelage. Tutelage is man's inability to make use of his understanding without direction from another. Self-incurred is this tutelage when its cause lies not in lack of reason but in lack of resolution and courage to use it without direction from another. Sapere Aude! Dare to know! 'Have courage to use your own reason!'- that is the motto of enlightenment." (Immanuel Kant, Königsberg in Prussia, 30 September 1784) "The philosophers have interpreted the world in many different ways, the objective however, is to change it." (Karl Marx Feuerbach Thesis #11)*

*"Experience is, for me, the highest authority." "Neither the Bible nor the prophets, neither the revelations of God can take precedence over my own direct experience." "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 comes to ask himself 'What does it mean to me?'" "The words 'seem to' are significant; it is the perception which functions in guiding behavior." "The good life is not any fixed state. The good life is a process." "The direction which constitutes the good life is psychological freedom to move in any direction [where] the general qualities of this selected direction appear to have a certain universality." "the whole emphasis is upon process, not upon end states of being ... to value certain qualitative elements of the process of becoming, that we can find a pathway toward the open society." "Individuals move not from a fixity through change to a new fixity, though such a process is indeed possible. But [through a] continuum from fixity to changingness, from rigid structure to flow, from stasis to process." ["History, almost universally, has dichotomized this higher & lower, but it is now clear that they are on the same continuum, in a hierarchical-integration of prepotency & postpotency." (Abraham Maslow, ed. by Lowery, *The Journals of Abraham Maslow*)] "The qualities of the client's expression at any one point might indicate this position on this continuum, might indicate where he stood in the process of change." "At one end of the continuum the individual avoids close relationships, which are perceived as being dangerous. At the other end he lives openly and freely in relation to the therapist and to*

others, guiding his behavior on the basis of his immediate experiencing – he has become an integrated process of changingness." "The major barrier to mutual interpersonal communication is our very natural tendency to judge, to evaluate, to approve or disapprove, the statement of the other person, or the other group." "In psychology, Freud and his followers have presented convincing arguments that the id, man's basic and unconscious nature, is primarily made up of instincts which would, if permitted expression, result in incest, murder, and other crimes." "The whole problem of therapy, as seen by this group, is how to hold these untamed forces in check in a wholesome and constructive manner, rather than in the costly fashion of the neurotic." "Have you merely released the beast, the id, in man? There is no beast in man. There is only man in man, and this we have been able to release." "The innermost core of man's nature, the base of his 'animal nature,' is positive in nature." "The inner core of man's personality is the organism itself, which is essentially both self-preserving and social." "Walden Two: 'Now that we know how positive reinforcement works [dialogue to consensus], and why negative doesn't' [chastening]... 'we can be more deliberate and hence more successful in our cultural design. 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. That's the source of the tremendous power of positive reinforcement—there's no restraint and no revolt. By a careful design, we control not the final behavior, but the inclination to behavior—the motives, the desires, the wishes. The curious thing is that in that case the question of freedom never arises.'" "If we have the power or authority to establish the necessary conditions, the predicted behaviors 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 can predict, from the way individuals perceive the movement of a spot of light in a dark room, whether they tend to be prejudiced or unprejudiced." "We know how to influence the buying behavior of individuals by setting up conditions which provide satisfaction for needs of which they are unconscious, but which we have been able to determine." "...our potential ability to influence or control the behavior of groups. If we have the power or authority to establish the necessary conditions [control the environment], the predicted behaviors will follow." (Carl Rogers, *On becoming a person: A Therapist View of Psychotherapy*) emphasis and inserted quotation of Maslow added

"Humanism asserts that the test of human conduct must be found in human experience (praxis); concern for man replaces concern about pleasing God. Humanism elevates man to the rank of God.... God is man, mankind, humanity.... salvation is a symbol, a symbol for becoming ultimately concerned about humanity—salvation is an 'eternal' present. The answer to man's predicament lies in the realization by individual man, that all men are essentially one and that the one is God. This self-realization is a 'return' to union: potential becomes actual. Sin is the estrangement of man from man." (Leonard Wheat, *Paul Tillich's Dialectical Humanism: Unmasking the God above God*.)

"... Kant ... tacitly assumes that in making moral judgments each individual can project himself into the situation of everyone else through his own imagination. But when the participants can no longer rely on a transcendental pre-understanding grounded in more or less homogeneous conditions of life and interests, ..... the moral point of view can only be realized under conditions of communication that ensure that everyone tests the acceptability of a norm, implemented in a general practice, also from the perspective of his own understanding of himself and of the world ... " "... in this way the **categorical imperative** receives a **discourse-theoretical interpretation** in which its place is taken by the discourse principle (D), according to which **only those norms can claim validity that could meet with the agreement of all those concerned** in their capacity as participants in a practical discourse. [resulting in]... **the collapse of its religious foundation**." "**With the devaluation of the epistemic authority of the God's eye view, moral commands lose their religious as well as their metaphysical foundation.**" "(1) The fact that **moral practice is no longer tied to the individual's expectation of salvation** and an exemplary conduct of life through the person of a **redemptive God** and the **divine plan for salvation** has two unwelcome consequences. On the one hand, moral knowledge becomes detached from moral motivation, and on the other, the concept of morally right action becomes differentiated from the conception of a good or godly life." "Discourse ethics correlates ethical and moral questions with different forms of argumentation, namely, with discourses of self-clarification and discourses of normative justification (and application), respectively. ... justice and ... solidarity." "... uncoupling morality from

questions of the good life leads to a motivational deficit. Because there is no profane substitute for the hope of personal salvation, **we lose the strongest motive for obeying moral commands.**" "Discourse ethics intensifies the intellectualistic separation of moral judgment from action even further by locating the moral point of view in rational discourse. There is no direct route from discursively achieved consensus to action." "With the **loss of its foundation in the religious promise of salvation**, the meaning of normative obligation also changes. The differentiation between strict duties and less binding values, between what is morally right and what is ethically worth striving for, already sharpens moral validity into a normativity to which impartial judgment alone is adequate. **The shift in perspective from God to human beings has a further consequence.**" "This agreement expresses two things: the fallible reason of deliberating subjects who convince one another that a hypothetically introduced norm is worthy of being recognized, and the freedom of legislating subjects who understand themselves as the authors of the norms to which they subject themselves as addressees. The mode of validity of moral norms now bears the traces both of the fallibility of the discovering mind and of the creativity of the constructing mind." "... moral commands were previously justified in a metaphysical fashion as elements of a rationally ordered world. As long as the cognitive content of morality could be expressed in assertoric statements, moral judgments could be viewed as true or false." "But if **moral realism can no longer be defended by appealing to a creationist metaphysics** and to natural law (or their surrogates), the validity of **moral statements can no longer be assimilated to the truth of esoteric statements.**" (Jürgen Habermas, *Communicative Ethics Source: The inclusion of the Other. Studies in Political Theory*)

"Freud ... stressed the role of religion in the historical deflection of energy from the real improvement of the human condition to an imaginary world of eternal salvation...." (Herbert Marcuse, *Eros and Civilization*)

**"The unspeculative Christian also recognizes sensuality as long as it does not assert itself at the expense of true reason, i.e., of faith, of true love, i.e., of love of God, of true will-power, i.e., of will in Christ. Not for the sake of sensual love, not for the lust of the flesh, but because the Lord said: Increase and multiply.** It is not sensuality which is presented ..., but mysteries, adventures, obstacles, fears, dangers, and especially the attraction of what is forbidden." (Karl Marx *The Holy Family*) emphasis added

"Alienation is the experience of 'estrangement' (*Verfremdung*) from others, . . ." "Alienation has a long history. Its most radical sense already appears in the biblical expulsion from Eden." "Alienation, according to Feuerbach, derives from the externalization (*Entausserung*) of human powers and possibilities upon a non-existent entity: God. . ." "God is thus the anthropological source of alienation . . ." "Alienation will continue so long as the subject engages in an externalization (*Entausserung*) of his or her subjectivity." (Stephen Erik Bronner, *Of Critical Theory and its Theorists*)

"The more of himself man attributes to God, the less he has left in himself." (Karl Marx, *Selected Reading in Sociology and Social Philosophy* by T. B. Bottomore) "The only practically possible emancipation is the unique theory which holds that man is the supreme being for man." (Karl Marx, *Critique of Hegel's Philosophy of Right*) "The struggle against religion is therefore indirectly a struggle against that world whose spiritual aroma is religion." (Karl Marx, *MEGA I/1/1*) "Religion is the sigh of the oppressed creature, the sentiment of a heartless world, and the soul of soulless conditions. It is the opium of the people." "Freud speaks of religion as a 'substitute-gratification'— the Freudian analogue to the Marxian formula, 'opiate of the people.'" "If there is a universal neurosis, it is reasonable to suppose that its core is religion.... Psychoanalysis must treat religion as a neurosis." (Norman O. Brown, *Life Against Death*) ". . . Definition of religious experience as experience of absolute dependence is the definition of the masochistic experience in general." (Erich Fromm, *Escape from Freedom*)

"For the dialectical method the central problem is to change reality.... reality with its 'obedience to laws.'" (György Lukács, *History & Class Consciousness: What is Orthodox Marxism?*) **"By dialectic, I mean an activity of conscious, struggling to circumvent, the limitations imposed by the formal-logical law of contradiction."** (Norman O. Brown, *Life Against Death*) emphasis added

**"The philosopher Hegel said that truth is found neither in the thesis nor the antithesis, but in an emerging synthesis which reconciles the two."** (Martin Luther King Jr., *Strength to Love*) "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 I: Cognitive Domain*) "In the eyes of dialectical philosophy, **nothing is established for all times, nothing is absolute or sacred.**" (Karl Marx) "Good teaching' is the teacher's ability to attain affective objectives through **challenging the student's fixed beliefs** and getting them to discuss issues." (Benjamin S. Bloom, *Taxonomy of Educational Objectives Book II: Affective Domain*) emphasis added

"I have found whenever I ran across authoritarian students that the best thing for me to do was to break their backs immediately." "The correct thing to do with authoritarians is to take them realistically for the bastards they are and then behave toward them as if they were bastards." "This voice which really isn't you but tells you the way the world works is a direct attack on creativity. We have to work to remove it." "When we learn to silence the inner voice that judges yourself and others, there is no limit to what we can accomplish, individually and as part of a team. Absence of judgment makes you more receptive to innovative ideas." (Michael Ray in *Maslow on Management*, Abraham Maslow) "Enlightened economics must assume as a prerequisite synergic institutions set up in such a way that what benefits one benefits all." "Enlightenment management and humanistic supervision can be a brotherhood situation." "The more enlightened the religious institutions get, that is to say, the more liberal they get, the greater will be the advantage for an enterprise run in an enlightened way." "Partnership is the same as synergy." "The problem for the accountants is to work out some way of putting on the balance sheet the amount of synergy in the organization, the amount of time and money and effort that has been invested in getting groups to work together." "The United States is changing into a managerial society." "In our democratic society, any enterprise--any individual--has its obligations to the whole." "Tax credits would be given to the company that helps to improve the whole society, and helps to improve the democracy by helping to create democratic individuals." "The goals of democratic education can be nothing else but development toward psychological health." (Abraham Maslow, *Maslow on Management*)

"The basic structure of Freud's thought is committed to dialectics." "His finest insights are incurably 'dialectical.'" (Norman O. Brown, *Life Against Death*) "Freud noted that ... patricide and incest ... are part of man's deepest nature." (Irvin D. Yalom *Theory and Practice and Group Psychotherapy*) "... 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**, and the establishment of the brother clan, which in turn deifies the assassinated father and introduces those taboos and restraints which, ..., generated social morality." "The overthrow of the king-father is a crime, but so is his restoration.... The crime against the **reality principle** [against the Father—the system of righteousness] is redeemed [undone] by the crime against the **pleasure principle** [against the children—the system of sensuousness]: redemption thus cancels itself [the system of sensuousness is thwarted because of the 'guilty' conscience, the remnants of the system of righteousness]." "... according to Freud, the drive toward ever larger unities belongs to the biological-organic nature of Eros [of sensuousness] itself." "It is not really a decisive matter whether one has killed one's father or abstained from the deed, if the function of the conflict and its consequences are the same." (Herbert Marcuse *Eros and Civilization: A philosophical inquiry into Freud*) "Thus, for instance, once the earthly family is discovered to be the secret of the holy family [once both are recognized as being the system of righteousness suppressing the system of sensuousness, suppressing the children's lusts for the mother, i.e. 'mother earth'], the former [the system of righteousness] must itself be annihilated [vernichtet] theoretically and practically [by everybody sharing their opinions, finding a common opinion that all can agree upon and acting upon it, thereby negating the system of righteousness]." (Marx, *Feuerbach Theses #4*) "The child, contrary to appearance, is the absolute, the rationality ...; he [the child] is what is enduring and everlasting, the totality ..." (George Hegel, *System of Ethical Life*) "The interest of **restoring a youth-adult homosexuality culture**, an undercurrent growing around the world, pushing for global equality, carries with it an interest in the boys of adolescent age. This is true of almost all social-psychology material today." (Charlotte J. Petterson) emphasis added "The entry into Freud cannot avoid being a plunge into a strange world and a strange language—a world of sick men, ....It is a shattering experience for anyone seriously committed to the Western traditions of morality and rationality to take a steadfast, unflinching look at what Freud has to say." "Our real choice is between holy and unholy madness: open your eyes and look around you—madness is in the saddle anyhow." "It is possible to be mad and to be unblest, but it is not possible to get the blessing without the madness; it is not possible to get the illuminations without the derangement," "I

wagered my intellectual life on the idea of finding in Freud what was missing in Marx." (Mike Connor quoting Brown, from the March 23-30, 2005 issue of Metro Santa Cruz) emphasis added

*"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isaiah 64:6*

*"An act of violence is any situation in which some men prevent others from the process of inquiry ...any attempt to prevent human freedom is an 'act of violence.' Any system which deliberately tries to discourage critical consciousness is guilty of violent oppression." (Freire, P, Pedagogy of the Oppressed)*

*"Social control is most effective at the individual level. 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, Community Policing The meaning of "Community" in Community Policing) "... any intervention between parent and child tend to produce familial democracy regardless of its intent." "Any non-family-based collectivity that intervenes between parent and child and attempts to regulate and modify the parent-child relationship will have a democratizing impact on that relationship. For however much the state or community may wish to inculcate obedience and submission in the child, its intervention betrays a lack of confidence in the only objects from whom a small child can learn authoritarian submission, an overweening interest in the future development of the child—in other words, a child centered orientation." (Warren Bennis, The Temporary Society) "Superego development is conceived as the incorporation of the moral standards of society." "Therefore the levels of the Taxonomy should describe successive levels of goal setting appropriate to superego development." (Benjamin S. Bloom, Taxonomy of Educational Objectives: Book I Cognitive Domain) "The new guilt complex appears to be historically connected with the rise of patriarchal religion (for the Western development the Hebrews are decisive)." "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." "We must return to Freud and say that incest guilt created the familial organization." (Norman O. Brown, Life Against Death) "It is a function of the ego to make peace with conscience, to create a larger synthesis within which conscience, emotional impulses, and self operate in relative harmony." "When this synthesis is not achieved, the superego has somewhat the role of a foreign body within the personality, and it exhibits those rigid, automatic, and unstable aspects discussed above." (Theodor Adorno, The Authoritarian Personality) "If the individual complies merely from fear of punishment rather than through the dictates of his **free will and conscience**, the new set of values he is expected to accept does not assume in him the position of **super-ego**, and his re-education therefore remains unrealized." (Kenneth Benne, Human Relations in Curriculum Change) emphasis added*

*"An attitude of complete submissiveness toward 'supernatural forces' and a readiness to accept the essential incomprehensibility of 'many important things' strongly suggest the persistence in the individual of infantile attitudes toward the parents, that is to say, of authoritarian submission in a very pure form." "Authoritarian submission 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." "Superstition indicates a tendency to shift responsibility from within the individual onto outside forces beyond one's control . . . the ego has 'given up,' renounced the idea that it might determine the individual's fate by overcoming external forces." "It is a well-known hypothesis that susceptibility to **fascism** is most characteristically a middle-class phenomenon, that it is 'in the culture' and, hence, that those who conform the most to this culture will be the most prejudiced." "What The Authoritarian Personality was really studying was the character type of a totalitarian rather than an authoritarian society—fostered by a familial crisis in which traditional parental authority was under fire." (Theodor Adorno, The Authoritarian Personality)*

*"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) emphasis added*

***"Change in organization can be derived from the overlapping between play and barrier behavior. To be governed by two strong goals is equivalent to the existence of two conflicting controlling heads within the organism. This should lead to a decrease in degree of hierarchical organization. Also, a certain disorganization should result from the fact that the cognitive-motor system loses to some degree its character of a good medium because of these conflicting heads. It ceases to be in a state of near equilibrium; the forces under the control of one head have to counteract the forces of the other before they are effective."*** (Barker, Dembo, & Lewin, "frustration and regression: an experiment with young children," *Child Behavior and Development*) Cognitive Dissonance: *"The lack of harmony between what one does and what one believes."* *"The pressure to change either one's behavior or one's belief."* (Introduction to Psychology, Ernest R. Hilgard, Richard C. Atkinson) emphasis added

*"There is evidence in our data that once a change in behavior has occurred, a change in beliefs is likely to follow."* (Kurt Lewin)

***"To experience Freud is to partake a second time of the forbidden fruit;"*** (Mike Connor quoting Brown. From the March 23-30, 2005 issue of Metro Santa Cruz) ***"... the 'original sin' must be committed again: 'We must again eat from the tree of knowledge ....'"*** (Herbert Marcuse, *Eros and Civilization: A philosophical inquiry into Freud*) ***"In the process of history man gives birth to himself. He becomes what he potentially is, and he attains what the serpent—the symbol of wisdom and rebellion—promised, and what the patriarchal, jealous God of Adam did not wish: that man would become like God himself."*** (Erick Fromm, *You Shall Be As Gods*) emphasis added

*"In the aesthetic imagination, sensuousness generates universally valid principles for an objective order. The two main categories defining this order are 'purposiveness without purpose' — i.e. beauty, 'lawfulness without law' — i.e. freedom. 'Zweckmässigkeit ohne Zweck; Gesetzmässigkeit ohne Gesetz'" "Whatever the object may be (thing or flower, animal or man), it is represented and judged not in terms of its usefulness, not according to any purpose it may possible serve, and also not in view of its 'internal' finality and completeness." (George Hegel as quoted in Herbert Marcuse *Eros and Civilization: A philosophical inquiry into Freud*)*

*"If from real apples, pears, strawberries and almonds I form the general idea 'Fruit', if I go further and imagine that my abstract idea 'Fruit', derived from real fruit, is an entity existing outside me, is indeed the true essence of the pear, the apple, etc., then in the language of speculative philosophy — I am declaring that 'Fruit' is the 'Substance' of the pear, the apple, the almond, etc. I am saying, therefore, that to be a pear is not essential to the pear, that to be an apple is not essential to the apple; that what is essential to these things is not their real existence, perceptible to the senses, but the essence that I have abstracted from them and then foisted on them, the essence of my idea — 'Fruit'. I therefore declare apples, pears, almonds, etc., to be mere forms of existence, modi, of 'Fruit'. My finite understanding supported by my senses does of course distinguish an apple from a pear and a pear from an almond, but my speculative reason declares these sensuous differences inessential and irrelevant. It sees in the apple the same as in the pear, and in the pear the same as in the almond, namely 'Fruit'. Particular real fruits are no more than semblances whose true essence is 'the substance' — 'Fruit'. "But the apples, pears, almonds and raisins that we rediscover in the speculative world are nothing but semblances of apples, semblances of pears, semblances of almonds and semblances of raisins, for they are moments in the life of 'the Fruit', this abstract creation of the mind, and therefore themselves abstract creations of the mind. Hence what is delightful in this speculation is to rediscover all the real fruits there, but as fruits which have a higher mystical significance, which have grown out of the ether of your brain and not out of the material earth, which are incarnations of 'the Fruit, of the Absolute Subject. When you return from the abstraction, the supernatural creation of the mind, 'the Fruit', to real natural fruits, you give on the contrary the natural fruits a supernatural significance and transform them into sheer abstractions. Your main*

interest is then to point out the unity of 'the Fruit' in all the manifestations of its life — the apple, the pear, the almond — that is, to show the mystical interconnection between these fruits, how in each one of them 'the Fruit' realises itself by degrees and necessarily progresses, for instance, from its existence as a raisin to its existence as an almond. Hence the value of the ordinary fruits no longer consists in their natural qualities, but in their speculative quality, which gives each of them a definite place in the life-process of 'the Absolute Fruit.'" (Karl Marx *The Holy Family*). emphasis in original

### Brainwashing:

"How can a situation be brought about which would permanently change social interactions?" "To bring about change, [the old constellation of] forces have to be upset." "Hand in hand with the destruction of the old social interactions must go the establishment (or liberation) of new social interactions." "Group decision facilitates change." "Before effective plans for change can be made the present state of affairs must be defined as accurately as possible . . . [in other words] what are the forces which are keeping our methods in the present 'groove'?" "Driving forces are those forces or factors affecting a situation which are "pushing" in a particular direction; they tend to initiate a change and keep it going. Restraining forces may be likened to walls or barriers. They only prevent or retard movement toward them." "When we have determined the nature of forces which are affecting the present state of affairs we can think more clearly in selecting the forces or factors which should be modified if the conditions are to change in the direction we desire . . . our task then becomes either to increase the total strength of the driving forces for change or to decrease the total strength of forces opposing change or both." "The component forces can be modified in the following way: (1) reducing or removing the forces; (2) strengthening or adding forces; (3) changing the direction of the forces." "Whenever change is planned one must make sure that the new condition will be stable. We need to develop in our analysis as clear a picture as possible of the forces which will exist when the new condition is achieved." "The method which we have discussed here is a general method which can be applied to any problem of changing human behavior. It supplies a framework for problem solving . . . the method can be applied to problems of changing the curriculum, changing pupil behavior, school-community relations, administrative problems, etc." (Kenneth Benne *Human Relations in Curriculum Change*)

"The manner in which the prisoner came to be influenced to accept the Communist's definition of his guilt can best be described by distinguishing two broad phases—(1) a process of "unfreezing," in which the prisoner's physical resistance, social and emotional supports, self-image and sense of integrity, and basic values and personality were undermined, thereby creating a state of "readiness" to be influence; and (2) a process of "change," in which the prisoner discovered how the adoption of "the people's standpoint" and a reevaluation of himself from this perspective would provide him with a solution to the problems created by the prison pressure.

Most were put into a cell containing several who were further along in reforming themselves and who saw it as their primary duty to "help" their most backward member to see the truth about himself in order that the whole cell might advance. Each such cell had a leader who was in close contact with the authorities for purposes of reporting on the cell's progress and getting advice on how to handle the Western member . . . the environment undermined the (clients) self-image.

. . . Once this process of self of self re-evaluation began, the (client) received all kinds of help and support from the cell mates and once again was able to enter into meaningful emotional relationships with others.

The Chinese have drawn on their cultural sensitivity to the nuances of interpersonal relationships to put together some highly effective but well-known techniques of indoctrination. Their sophistication about the importance of the small group as a mediator of opinions and attitudes has led

to some highly effective techniques of destroying group solidarity, as in the case of the POW's and of using groups as a mechanism of changing attitudes, as in the political prisons." (*Interpersonal Dynamics: Essays in Readings on Human Interaction*, ed. Warren G. Bennis, Edgar H. Schein, David E. Berlew, and Fred I. Steele)

"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." (David Krathwohl, Benjamin Bloom et al. *Taxonomy of Educational Objectives Book 2: Affective Domain*)

"Educational procedures are intended to develop the more desirable rather than the more customary types of behavior." "The public-private status of cognitive vs. affective behaviors is deeply rooted in the Judaeo-Christian religion and is a value highly cherished in the democratic traditions of the Western world." "Perhaps a reopening of the entire question would help us to see more clearly the boundaries between education and indoctrination, and the simple dichotomy expressed above between cognitive and affective behavior would no longer seem as real as the rather glib separation of the two suggests." "Education opens up possibilities for free choice and individual decisions." "Indoctrination, on the other hand, is viewed as reducing the possibilities of free choice and decision." (Bloom's Taxonomies, *Cognitive and Affective Domain*)

**"Religion and science can be kept apart... in 'role playing.'" "Parents have no right upon their offspring except a psychological right."** "...we have described roleplaying as diagnostic method but it can also be used as 'role therapy' to improve the relations between the members of a group." "...the origins of my work go back to a primitive religion and my objectives were the setting up and promoting of a new cultural order." "Parents have no right upon their offspring except a psychological right. Literally the children belong to universality." "I could well imagine a world of a reversed order, opposite to ours, in which ethical suicide of people after 30 or 35 as a religious technique or countering overpopulation is just as natural as birth control has become in our culture. In that society the love of life would be carried to its extreme. 'Make space for the unborn, make space for the newborn, for everyone born, Every time a new baby is born make space for him by taking the life of an old man or an old woman.'" ([J. L. Moreno](#), *Who Shall Survive?*) The 'Father' of Role Playing.

"In the first phase various members of the group quickly attempt to establish their customary places in the leadership hierarchy." "Next comes a period of frustration and conflict brought about by the leader's steadfast rejection of the concept of peck order and the authoritarian atmosphere in which the concept of peck order is rooted." "The third phase sees the development of cohesiveness among the members of the group, accompanied by a certain amount of complacency and smugness." [an unstable stage] "In the fourth phase the members retain the group-centeredness and sensitivities which characterized the third phase, but they develop also a sense of purpose and urgency which makes the group potentially an effective social instrument."

"The following analysis assumes that the task of the discussion group is to select, define and solve common problems. The roles are identified in relation to functions of facilitation and coordination of group problem-solving activities. Each member may of course enact more than one role in any given unit of participation and a wide range of roles in successive participations. Any or all of these roles may be played at times by the group 'leader' as well as by various members." (Kenneth Benne, *Human Relations in Curriculum Change*)

| <b>GROUP TASK ROLES</b> |  |
|-------------------------|--|
| Initiator-contributor   | Suggests or proposes to move people into participation in the process.                                     |
| Information seeker      | Asks for clarification of information and facts to expand movement into the process.                       |
| Opinion seeker          | Asks for clarification of the values of others to move group towards finding a common opinion.             |
| Information giver       | Offers "authoritative" facts (appropriate information) to move group to a common outcome.                  |
| Opinion Giver           | States values or opinion to group giving information necessary for finding a common opinion.               |
| Elaborator              | Spells out suggestions (expounding) so that all participants can finding a common outcome.                 |
| Coordinator             | Shows or clarifies relationships between participants based upon their values or opinions.                 |
| Orienter                | Defines (culminates) position which all participants can relate to and unite upon.                         |
| Evaluator-critic        | Subjects the group's accomplishments to an outcome which they can all work together on.                    |
| Procedural technician   | Expedites group movement so that common participation is initiated and sustained.                          |
| RECORDER                | Writes down the "group memory" to hold all participants subject to a desired outcome, "little black book." |

| <b>GROUP BUILDING AND MAINTENANCE ROLES</b> |  |
|---|--|
| Encourager                                  | Praises, agrees with and accepts behavior or information which enhances desire outcome.          |
| Harmonizer                                  | Mediates differences between people to initiate and sustain 'group' harmony.                     |
| Compromisers                                | Offers compromise as an example to encourage others to follow in suite for the common good.      |
| Gate-keeper and expediter                   | Keeps communication open toward change, facilitator who controls the direction of dialogue.      |
| Standard setter or ego ideal                | Expresses standards for the group which come from the group, for the best interest of the group. |
| Follower                                    | Spells out suggestions which he can accept, which supports the group.                            |
| <b>OBSERVER</b>                             | <b>Keeps records of group process-body language</b>  |

The following roles are the attributes of the patriarchal paradigm, worded in a derogative tone to the group 'change' process. From the child's eye view the authority figure would be seen as a aggressor when he chastens the child for performing their natural carnal inclinations, a blocker when the parent prevents the child from doing what is natural and perceived as a "right", recognition seeker when the parent insists the child be silent so the parent can be heard, a self-confessor when the parent

seeks the child's understanding, when the parent does not have time to "relate" with the child, etc. See the Diaprax Article ["A Cookbook For Humans"](#) for a detailed breakdown of all these roles. These are the roles which the patriarch must abdicate (*negate*) if the dialectical paradigm is to gain control of the individual's soul and rule the world, i.e. gain control over the group meeting. These are the roles those who find themselves in an inductive reasoning environment will be pressured to drop if they hope to be participants in the 'new' world order. These are all the attributes of God as Satan sees them.

| THE "INDIVIDUAL" ROLE           |  |
|---------------------------------|--|
| Aggressor                       | Disapproves of others' views and holds to his position with force.   |
| <b>Blocker</b>                  | <b>Negativistic and resistant, disagreeing and opposing change in direction of the process of change.</b>      |
| Recognition-seeker              | Calls attention to himself or others who hold things the way they are or goes counter to the group.            |
| Self-confessor                  | Expresses personal, non-group "feelings," "ideology," which does not contribute to group outcome.              |
| Playboy                         | Makes display for self gratification only, using group time for personal gain.                                 |
| Dominator                       | Asserts authority over the group, insisting upon "his" way as the only way and expecting others to follow.     |
| Help-seeker                     | Calls forth "sympathy" from others, expects others to come to their assistance on non-group promoting actives. |
| <b>Special interest-pleaser</b> | <b>Speaks for others (small businessmen, family, etc.) of his own interest (non-group interest).</b>           |

The intent of the dialectical process, from beginning to end, is the *negation* of *righteousness* through the *negation* of the system of *Righteousness*, i.e. *negating faith, belief, obedience, and chastening*. The critical element in the 'changing' of the world is the changing of God's Word from being God breathed (to be *preached* and *taught* "as is," being unchangeable) to being subject to human interpretation (an opinion amongst opinions to be *dialogued*, i.e. subject to human feelings and thoughts and therefore 'changeable'). Key to understanding the attack upon the true church from within is the source being used for current translations. Translations from false, spurious sources are causing confusion within the church, all being done for the 'purpose' of initiating and sustaining the 'change' process ('change' through dialoguing opinions) as the following chart explains. The Origin and Alexandrian sources are Gnostic in structure, opening up the word of God (which is therefore no longer the Word of God) to human speculation. All contemporary translations are from the heresy sources of Nestle-Aland and Metzger Greek texts which are from the heresy sources of [Westcott and Hort](#) (Sinaiticus  $\aleph$ , Vaticanus  $\beta$ , and Codex X) which are from the heresy works of the Alexandrian text, and the texts of Origin, Eusebius and Jerome.