

Man and his nature

The nature of unregenerate man.

The dialectical process in *praxis*

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

"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

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet."

"And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Romans 1:26-32

*"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*

Those who believe in (think and act according to) the dialectical process, think and act in the following way. They hate any condition which prevents the *praxis* of the dialectical process and have a heart of vendetta toward those who restrain its cycle, a cycle which leads to death for all who journey down its circling corridor. Like a cunning man who pushes drugs, he will facilitate the people and the environment at his disposal to initiate and sustain the condition required for its liberation and continuation.

If nature stimulates dopamine emancipation (the sensation of pleasure) in the body.
And if the emancipation of dopamine is what the natural mind (carnal mind) seeks to find in nature.
Then the carnal mind and nature are one.

"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 [bold added]

This follows the dialectical pattern of the woman in the Garden in Eden. Desiring to touch the fruit of the "forbidden" tree (a "*sensuous need*"), and seeing that it, in itself, in its nature, was not harmful to her if she ate it, she was scientifically, materialistically justified, in her mind, to eat it. Through "*sense perception*," perceiving through human reasoning, she negated God's negative command not to eat of the "tree of the knowledge of good and evil." She therefore made God's warning irrational and therefore irrelevant in the moment. Dialectically, if it was her hearts desire (the imagination of her heart put into *praxis*) and no one would be naturally harmed by the action, there was no harm in eating of the tree. In this action, through her "*sense experience*," which "*only*" proceeded from "*Nature*," she was dialectically "freed" from Godly restraint (that which is above human nature and the world), and was able to thereby "actualize" herself, discover her "full potential," thus becoming the first environmentalist (dialectical materialist). Adam followed in suit, becoming the first humanist, choosing to follow the woman and her pleasures, that which is below, over (and against) God and his word, that which is from above (choosing to live from a temporal, dialectical paradigm instead of a spiritual, patriarchal paradigm). God judged them for "shifting" their paradigm from seeking that which above to seeking after that which is from below. "*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

"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." Carl Rogers *On becoming a person*

If dopamine emancipation is where unity between man and nature is initiated and sustained then conditions must be created which will bring it into practice (*praxis*) for all and not just a privileged few. Resisters to change, those who *praxis* a patriarchal paradigm must therefore be made of non effect ("*annihilated*") if world "peace," unity of man with nature, is to be realize. As the transformational Marxist Jürgen Habermas put it: "*Universal Reconciliation - where reconciliation includes the interaction of human beings with nature, with animals, plants, and minerals.*" Jürgen Habermas *The Theory of Communicative Action*. 1981

"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*. 1970

Dialectically, world peace is found in the condition where *sensuous needs* and *sense experience* are realized, through *sense perception*, in a social-individual *praxis*.

The dialectical process is the uniting of *common values* with a *collective experience (consensus)*. It is the process of becoming conscious of our common *sensuous needs* through dialogue while at the same time bonding upon our *collective experience* through the *praxis of consensus*. In this way truth is not given to us from above our common *sensuous needs* but is instead always to be discovered through our *sensuous needs* "in the collective moment." Thus the conscience, which is tied to an object outside our common praxis—objective truth, is circumvented (made of non effect—identified as irrelevant) with the empowerment of the super-ego, which is shaped by the *influences* of the immediate environment (subjective truth becomes relevant as the group discovers it, unites upon it, and acts collectively upon it). By moving from obeying objects above our common experience to becoming directed by the influences within our common experiences, according to dialectical thinking, personal-social peace can be ascertained and practiced by all participants.

*The natural mind (carnal mind) looks into the environment to find what it was that stimulates the emancipation of dopamine (pleasure), which was originally stimulated by something in the environment (a Narcissus - Orpheus - "aesthetic dimension" cycle). In this way the carnal mind (the mind upon the flesh) can enjoy more pleasure. By controlling the environment which stimulates pleasure i.e. experiencing relationship with the things which stimulate dopamine emancipation in the body and mind—"what can I get out of this relationship for me"—guides his life into freedom of his flesh. In this way a person is able to continue the stimulation of pleasure, restore the stimulation of pleasure, create an environment which stimulated pleasure, bringing into reality, into praxis, an imagined environment which stimulates pleasure (theory and practice). **In the world of the dialectical paradigm if you do not provide or participate in an environment of pleasure or if you block an environment of pleasure then you are perceived as either irrelevant, worthless, or hateful and will be treated as such.***

To think dialectical is to think upon the environmental conditions which naturally produce pleasure or pain, with the intent of gaining pleasure and avoiding pain (Freud's "*pleasure principle*"). Any thing extrinsic to the nature of man and the world, i.e. commands of parents or God which block natural inclinations is, according to Freud, perceived as "*reality principle*." But reality according to dialectical thinking is actually illusion, since pleasure and pain, proceeding from nature, are all that is real. In this way of thinking, this paradigm, the laws of the flesh become the basis for reality. The person is thus "rationally" justified in his initiating and sustaining relationship with those things which were formerly forbidden by laws external to human nature (by authorities such as parents, God), which demanded that justification be found in laws and a lawgiver higher than nature (In Christ, righteousness, which the law could not produce, it only revealed our sinful nature, is imputed by his death and resurrection, by the will of the Father, a father of love and grace and mercy, all from above nature. In Christ the law was fulfilled, not negated, as all apart from Gods will, found in Christ Jesus, will be judged by it. We are now dead to the curse of the law, which we could not fulfill, and alive in Christ, who redeemed us from the curse of the law, by his grace. See [Galatians 2:16](#). The law serves only as a tutor, revealing our wickedness, that we might know Christ Jesus, believing upon him and become covered with his righteousness. Yet both, the law and grace, were given from above and require faith and obedience, only the law condemns, while Christ redeems. See also the book "[Law's End](#)" by Dick York)

"Kant was certainly correct in claiming that we can never fully know nonhuman reality." Abraham Maslow *Motivation and Personality* 1954, p. 7-8. In this way Maslow, as all social-psychologist i.e. humanist, measure reality not from an above-below paradigm but only from an knowable-unknowable paradigm, by human sensuousness, and therefore any

paradigm which carries an above-below way of thinking and acting and which insists others live accordingly i.e. parents insisting children obey them against their sensuous nature, their nature to inquire into areas the parent would consider "taboo," immoral) will be perceived as an act of crime against humanity.

A parent chastening a child in the restaurant will be seen and felt by all (all under the influence of the dialectical process) as an attack upon their very own personhood, their "property rights" of feelings (mankind's "felt" needs). What dialectically thinker will say to you when they turn you in to "Child Protective Services," i.e. doing their "civic" duty" through the safety of anonymity, is: "When you spank your child, for doing what you say is wrong or evil, you spank me, against my own nature, and call me, my human nature, wrong or evil. This thus makes you wrong, evil, and hateful in the eyes of the 'village.'" This, according to dialectical "reasoning," is the basis of hate crimes against humanity, especially the hate crime, by patriarchal parents, against the "right" of the child to discover his "truth" identity in society, in nature, in the environment, unrestrained by some authority figure restraining him against his own nature, against its will. *"And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable." "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths."* Isaiah 3:4-5, 12

"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.1970. Pedagogy of the Oppressed. p.74)

The cognitive domain, according to dialectical reasoning, is the persons ability to become conscious, cognizant, of the oppressor (God, parent, teacher, etc.) of his true identity, his true nature, found within society, within nature (the worldly, earthly environment). It is necessary for him to be aided (provided a *"special opportunity."* Bloom, *Affective Domain*, p. 83) in that discovery by those already conscious of the human "situation." That situation, according to dialectical reasoning, being the role certain people play in "dominating" over other people, as God does over man, as parents do over children, or traditional teachers do over their students, etc. Once a "safe" environment can be created where the child or adult can become aware (*class consciousness*) of such "error" in thinking i.e. parents above-children below, God above-man below, teachers above-students below, and be encouraged to be themselves, freed from the fear of non-sensuous, non-human restraints, freed from fear of judgment, they can then be assisted in a life free from authority (patriarchal authority, which is seen as non-human in nature) they can again feel no guilt in their *praxis* of the annihilation of the patriarchal paradigm (since it would be perceived as irrelevant—out of touch with the times, negative, divisive, un-adaptable to change, intolerant of ambiguity, i.e. hateful). Liberation is thus reasoned to be attainable only with the *"withering away"* of the class system ("the state") with its *"contradictory"* system of "I'm from above, you're from below" paradigm, and replace it with a classless system (a one world system called The New World Order), a socialites, humanist, open system of "equality." *"For equality of opportunity to take place the family as a unit must be weakened."* James Coleman *The Adolescent Society* The tool essential for the mediation between those from above with those from below (replacing ideals and truth which alienate men, with opinions and theoretical questioning, critical thinking, *"increasingly critical"* of absolutes), helping man become cognizant of the source of

their alienation, is human love (a "What can I get out of this relationship for me?" kind of love—based upon dopamine), i.e. Eros sometimes (incorrectly) called agape—where all human divisions can be rationally overcome with the aid of Immanuel Kant's, "*aesthetic dimension*."

"Liberating education consists in acts of cognition, not transfers of information. It is a learning situation in which the cognizable object (far from being the end of the cognitive act) intermediates the cognitive actors- teacher on the one hand and students on the other. Accordingly, the practice of problem-posing education entails at the outset that the teacher- student contradiction be resolved." (Paulo Freire Pedagogy of the Oppressed 67)

"Education which is able to resolve the contradiction between teacher and student takes place in a situation in which both address their act of cognition to the object by which they are mediated." (Paulo Freire Pedagogy of the Oppressed page 81)

"Students, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge. Because they apprehend the challenge as interrelated to other problems within a total context, not as a theoretical question, the resulting comprehension tends to be increasingly critical and thus constantly less alienated. Their response to the challenge evokes new challenges, followed by new understandings; and gradually the students come to regard themselves as committed." (PAULO FREIRE, PEDAGOGY OF THE OPPRESSED Herder and Herder, 1971)

In dialectical thinking truth can only proceed from nature, recognized through "feelings" and "thoughts" attending to it, originally initiated from nature (see [dialectical chart and justification](#) of relationship transcending justification from above). Any attempt to recognize, initiate, or sustain truth outside of nature, by faith, and treat it as reality is perceived as illusionary and possibly as criminal when forced upon human nature (blocking inquiry into nature, in the effort of finding unity with it, as the woman did in the Garden in Eden, is seen as a "*criminal*" praxis and must be "*annihilated*," through dialectical thinking). Dialectical thinking is to think upon the forces which are positive, those conditions which unite man with his nature and nature around him, as well as becoming aware of, think, and act against those forces which are negative, those forces which alienate man from his nature, forces which must be neutralized, marginalized, and removed if they can not be converted. Thus a taxonomy based upon "*force field analysis*" must be learned and applied by all citizens of the world. In this way of thinking environmental conditions must be initiated and sustained, in the home, in the community, in the workplace, in government, in the church, in the military, in the police, etc., which drive all into a united purpose for world peace, and environmental conditions must be likewise created which negate or annihilate the environmental conditions which are extra-natural, supernatural, which block mans dialectical pathway toward world unity and peace (totalitarianism).

*"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**?'"* Carl Rogers *On becoming a person*

By creating conditions which negate or annihilate the negative force field, they can be either converted into a positive force field, or neutralize, marginalized, and if necessary removed from the individual and social environment. To think dialectically is to reason to the removal of barriers which separate a person from participation with nature—the overcoming of the pain of the self-environment alienation caused by obedience to authority, and the realization of the pleasure of unity with nature, his own, others, and nature itself, "self-esteem." moving to "self-actualization." The only condition

keeping the woman in the garden in Eden from eating the "forbidden fruit" was God's command not to eat of it, "lest she die." The self-environmental dialectical (materialistic) evaluation of the forbidden tree was that there was no danger from eating of its fruit, therefore God's command, materialistically, rationally, sensually, was unreasonable.

If laws (commands from God or parent) block the [self-environment unity](#) (laws which do not proceed from nature are a barrier to the dopamine connection between man and nature) then they are the source of a self-environmental rift (alienation).

And if the self-environmental rift is considered unreasonable.

Then laws which do not proceed from and do not sustain mans carnal nature are unreasonably.

"Conscientization" is the praxis of identifying, through sense perception, what it is in the environment (the field of force) which is preventing sensuous needs from finding actuality (fulfillment) through a sensuous experience. For sense perception to developed, an environment must be created and sustained where freedom of inquiry and spontaneity are encouraged. In this way patricide and incest can be actualized simultaneously.

"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." Herbart Marcuse *Eros and Civilization: a psychological inquiry into Freud**

*"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](#)*

If that which is reasonable (that which proceeds from nature) must be understood by all through dialogue.

And if dialogue is prevented by arbitrary commands (laws not in harmony with human nature).

Then those who refuse to dialogue and continue to use arbitrary commands (laws which are not unanimously agreed upon through dialogue—preventing consensus) are unreasonable and should not be put in any position where policy is being made.

*So then **with the mind I myself serve the law of God; but with the flesh the law of sin.**"* Romans 7:25

The famous transformational Marxist, Kurt Lewin, explained the origin of a self-environmental *rift* in this way. Those who fear God or parent, who have a "negative valence" (a feeling of dread or fear) when they are in an environment containing a "forbidden object," i.e. in the presence of an object which they have been told by an authority figure not to relate with but by their own nature they are drawn towards, develop that "negative valence," as the direct result of punishment (force), or threat of punishment (threat of force), be it by God or by parent. Lewin defined the development of the conscience, the obstacle to a self-environmental unity, in this way: *"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."* Kurt Lewin; *A Dynamic Theory of Personality*, 1935 Thus he isolated the key components,

the "negative valence" and the "field of force of an adult," from which a traditional, patriarchal (capitalist) form of government is derived. The strength of the conscience is such that it will guide the child in behavior "dictated" by the parent or authority figure even when they are not in the presence of the parent or authority figure (according to Marx the source of alienation, "The life which he has given to the object sets itself against him as an alien and hostile force." Karl Marx MEGA I/3, pp. 83-84 "The immediate task is to unmask human alienation in its secular form, now that it has been unmasked in the sacred form." Karl Marx *Selected writing in Sociology and Social Philosophy* trans. by T. B. Bottormore. "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* ; according to Freud the source of repression "Freud, Hegel, and Nietzsche are, like Marx, compelled to postulate external domination and its assertion by force in order to explain repression." Norman O. Brown, *Life Against Death* As Brown put it "The guilty conscience is formed in childhood by the incorporation of the parents and the wish to be father of oneself." *ibid.* The conscience is thus a barrier to the "child within."

"The great utopian [Fourier] wants to see no form of attraction repressed for, an ancestor of Freud, he is too well aware of the psychological damage done by the constriction of the instincts and how unhappy we are when we are struggling against ourselves. Even more serious than the individual suffering caused by the repression of the passions are the effects on society. If they are held in check, they immediately reappear in a more harmful form which Fourier called 'recurrent', and it is then and only then that they create disorder : 'Any dammed up passion produces its counter-passion which is as harmful as the natural passion would have been beneficial.'" Daniel Guerin 'Le nouveau monde amoureux de Fourier' in *Arcadie* nos. 168 & 169 (1967 & 1968), pp.554-60 & 16-23, quote p.554.

Lewin identifies the conscience with a person's free will, confusing the two, for the purpose of liberalizing its definition for the social-psychologists use of the "super-ego." The truth is, the conscience is formed in a traditional environment, with the authority figure superseding the child's carnal self-environmental cycle, his "free will." As Brown put it "The guilty conscience is formed in childhood by the incorporation of the parents and the wish to be father of oneself." *ibid.* Brown makes clear the difference between the conditions which develop the conscience ("bondage to past objects"—the parent or God) and the environment which develops the super-ego ("influences of the present and the past"—"the village"). He wrote: "What we call 'conscience' perpetuates inside of us our bondage to past objects now part of ourselves: the super-ego 'unites in itself the influences of the present and of the past.'" *ibid.* The Marxist, Kenneth Benne incorrectly merges the "free will" and the "conscience," separating the "conscience" from the "fear of punishment," for the expressed purpose of destroying the traditional, patriarchal home, the system which has more to do with the development of the conscience than any other institute in society. "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*.

"... educational theory and practice ... remains caught in a theoretical legacy that has plagued social theory in general, and Marxism in particular, for decades." "If citizenship education is to be emancipator it must begin with the assumption that its major aim is not to fit students into the existing society; instead, its primary purpose must be to stimulate their passions, imaginations, and intellects so that they will be moved to challenge the social, political, and economic forces that weigh so heavily upon their lives" (emphasis

added.) Educational theory and practice, revolution in education, according to Freire, requires 1). *"the active nature of students"* 2). *"to think critically"* 3) *"develop a critical mode of reasoning"* 4). *"to clarify values"* 5). *"learn about the structure and ideological forces that influence and restrict their lives."* Henry A. Giroux *Theory and Resistance in Education: A Pedagogy for the Oppression*, p. 201

"Freire's main insight is that victims [children under parental authority] must develop a political awareness of their conditions before they can sufficiently master the resources to develop their learning potentials. Once the victim truly perceives the cause of his affliction and the revolutionary course to change that condition, he is free to learn."
"Freire's insights and command of political realities may, in time, prove to be correct for us in the United States." Maurice R. Berube, "Educopolitics," *Social Policy*, November/December 1971, p. 60

"Authentic communion implies communication between men, mediated by the world. Only praxis is the context of communion makes 'conscientization' a viable project. Conscientization is a joint project in that it takes place in a man among other men, men united by their action by their reflection upon that action and upon the world." Paulo Freire *The Politics of Education: Culture Power and Liberation*

As Trojanowicz, the developer of the Community Oriented Policing Services (COPS), put it *"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 unit, not in harmony with the family, which weakens the family unit, therefore serves not to develop or sustain the conscience but to weaken it. As Warren Bennis wrote "... 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*

The traditional family with its patriarchal paradigm serves to develop a strong conscience structure which directly obstructs a self-environmental dialectical cycle, a cycle essential for a socialist, globalist, green, New World Order, etc. *Unfortunately, because of the reduction of influence exerted by neighbors, the extended family and even the family, (in other words the traditional environment is increasingly seen as irrelevant in a "rapidly changing world" i.e. the community, education, the workplace, government, or the church, no longer supports or provides a patriarchal paradigm) social control is now often more dependent on external control, than on internal self-control."* *"The theme underlying much of the research is that once you can identify a community, you have discovered the primary unit of society above the level of the individual and the family that can be mobilized to take concerted action to bring about positive social change."* Positive meaning dopamine liberation and conversely Negative meaning dopamine under Godly, parental restraint. *"The community of interest generated by crime, disorder and fear of crime becomes the goal to allow community policing officer an entree into the geographic community."* Dr. Robert Trojanowicz *Community Policing The meaning of "Community" in Community Policing*

A close reading of what was just stated should send a shudder down your spine. This is the hope provided by those who believe in overcoming the self-environmental dialectical rift created by a biblical, patriarchal paradigm home based upon obedience. This is why we find every institution being pressured into *dialogue* and *consensus*, the means whereby the conscience and a patriarchal paradigm can be removed from setting policies from within and without, within, in the mind and without, in the environment around, in theory and in practice. Even education with its accreditation of institutions and certification of teachers is built upon Bloom's Taxonomies where Bloom writes: *"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* (Bloom's Taxonomies are teaching material used to help teachers map the school environment for the purpose of social change—*"mapping and estimating the strength of 'all' forces supporting and 'all' forces resisting a given change in the school program."* Kurt Lewin.) In this way the world can be freed from the law of God and free to *praxis* the laws of the flesh (mankind is free to be human again; *"having eyes which are human eyes, and ears which are human ears"* Karl Marx).

For Kurt Lewin the formula for world freedom from Godly restraint was to create an *"experiential chasm"* where people could be temporarily freed from the *"field of force of an adult."* In this way they could be freed from the *"negative valence,"* i.e. freed from the conscience, the voice of the father within. He wrote: *"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*, 1935 In *dialogue*, the first is achieved (the parental office is circumvented), in *consensus* the second is accomplished (the conscience is seared). After this *"special opportunity"* i.e. the person (child) has experienced the opening of *"Pandora's Box,"* they are now "empowered," authorized within, through group (team) approval, to challenge authority, freed from the *"negative valence,"* freed from a guilty conscience. The person is now free to relate with himself, free to relate with the world, free to *praxis* carnal, incest ("If it feels good, just do it.") behavior. In essence, through the use of the dialectical process mankind is freed from the patriarchal paradigm of the traditional home, and in particular he is freed from a patriarchal God of restraint (at least in mind). *"We must return to Freud and say that incest guilt created the familial organization."* *"The new guilt complex appears to be historically connected with the rise of patriarchal religion (for the Western development the Hebrews are decisive)."* Norman O. Brown *Life Against Death*

"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."* Maslow on Management, Abraham Maslow, John Wiley & Sons, Inc, 1998

"New level of leadership [a critical mass of transformational leaders] characterized by an unshakeable faith to transform the lives of others by creating a synergy of energy within their circle of influence." Erik Rees Seven Principles of Transformational Leadership -- Creating A Synergy of Energy™ Source: Pastors.com, Saddleback & Rick Warren's Web site.

"Laws must not fetter human life; but yield to it; they must change as the needs and capacities of the people change." "... unless it arouses in itself and in the masses a moment of enthusiasm, a moment in which it associates, fuses, and identifies itself with society in general [known as general systems theory, synergy, etc.], and is felt and recognized to be society's general representative, a moment in which its demands and rights are truly those of society itself, of which it is the social head and heart." Karl Marx Critique of Hegel's Philosophy of Right ed. Joseph O'Malley

"For the dialectical method the central problem is to change reality.... reality with its 'obedience to laws.'" György Lukács History & Class Consciousness Class Consciousness What is Orthodox Marxism? March, 1919

Any meeting using this self-environment, interpersonal relationship, cyclical, synergistic, soviet*, method in setting policy, from the home to the highest political office in the land, will automatically negate any truth external to man's carnal nature, man's quest for a system built upon a dopaminergic cycle of pleasure. In this way of thinking, truth which is not measurable by scientific inquiry is not to be recognized as truth. *"Everything that is not reducible to number becomes illusion"* Stephen Erick Bronner *Of Critical Theory and its Theorists* Thus any activity which is not measurable, i.e. synergistic, must to be treated as an obstacle, a barrier to personal peace and social harmony, must be treated as an illusion. *"The abolition of religion, as the illusory happiness of men, is a demand for their real happiness. The call to abandon their illusions about their condition is a call to abandon a condition which requires illusions."* Karl Marx MEGA I/1/1 Thus the abomination of human nature will rule the land as the patriarchal based home is treated as unhealthy, regarded as being detrimental to personal health. Men will be lovers of pleasure rather than God. Though they might mention God, they do not truly love God, they simply love the nature which God created. They are lovers of the creation and not lovers of the creator, worshiping it rather than him, even claiming they are worshiping him when in truth they are just worshiping the creation in his name.

*soviet: a diverse group of people, dialoguing to consensus, over social issues, in a facilitated meeting (washing their brains of laws of condemnation and constraint, laws which bring to light man's carnal, sinful nature—treating them, the message and the messenger, as irrelevant i.e. treating those who speak words of truth as opinionated, treating them as just speaking another opinion; therefore affectively neutralizing, marginalizing, and removing them and their words from having any outcome in directing policy).

2 Timothy 3:1-17

"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."

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