

A Socialist Is . . .

(Personal note.)

by

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A socialist is a person who takes great pride in, i.e., is "happy" in "helping" someone be "happy" with someone else's money—who must also pay (support) the socialist (make the socialist "happy") or go to jail. Without the socialist being paid with someone else's money (who must "pay up" or go to jail) he can not take pride in "helping" someone else be "happy" (with someone else's money). Socialism is not about "helping" the other person. It is about the socialist being paid to be "happy" "helping" someone else be "happy" with someone else's money—who is forced to "pay up" or go to jail. In "helping" someone to be "happy" with someone else's money the socialist is not only taking "ownership" of the one who is forced (to give his money) to make him "happy" ("helping" someone else be "happy") he is also taking "ownership" of the person he is "helping" to be "happy" (with someone else's money). In making the socialist "happy" (helping someone else be "happy") with someone else's money, the "someone else's" values, i.e., his established commands, rules, facts, and truth are left out, i.e., are *negated*, the socialist values, i.e., *lusts* and the world that *stimulates* them having taken their place, i.e., being all there is. (Like your grain sent to another country with your label on it being delivered with some other country's label on it, a country who's values you disagree with, with their country getting the recognition and praise.)

What a socialist sees he "owns." Like two rebellious "children" in a garden in Eden—taking "ownership" of that which was not theirs to take—the socialist thinks whatever he sees he "owns," controlling all he sees, taking pride in "ownership." If you do not support him, i.e., make him "happy" you go to jail. His "happiness" is you paying him to "help" someone else be "happy" with your money (or you going to jail).

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

A socialist is a person who 'justifies' his carnal nature, i.e., his natural inclination to *lust* after pleasure and hate restraint, making *stimulus-response*, i.e., "*the lust of the flesh*," that which the world *stimulates* (that which the current situation and/or object, people, or person is *stimulating*—imagined or real), his thoughts of the 'moment' (identifying and thinking upon that which *stimulates* pleasure, i.e., [dopamine emancipation](#)), i.e., "*the lust of the eyes*," and his ability to control the environment (the situation and/or object, people, or person that *stimulates* pleasure), i.e., "*the pride of life*" the foundation from which to establish right and wrong behavior, requiring the *negation* of the father's/Father's authority system, i.e., having to *humble, die to, control, discipline, capitulate his self*, i.e., deny his *lusts* (in order to do right and not wrong according to the father's/Father's established commands, rules, facts, and truth, i.e., in order to do the father's/Father's will) so he can do wrong, disobey, sin, i.e., *lust* without being judged, condemned, cast out, doing so without having a *guilty conscience* (a product of the father's/Father's authority system), with "the people's" *affirmation*. By 'justifying' "the people's" *lusts* he "owns" them, i.e., they will follow, serve, protect, defend, praise, worship, and even die (and kill) for him.

"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

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:1-3 (Read [James chapters 4 and 5](#) for the total picture.)

The socialist lives (or desires to live) in a world of Jean-Jacques Rousseau's making, a world where, in defiance to "*the earth is the Lord's, and the*

fulness thereof" (which makes us all as individuals, stewards of God's creation, i.e., accountable to God) "*The fruits of the earth belong to us all, and the earth itself to nobody,*" which to the socialist (perceiving his *self* to be the personification of "the people") makes all "the people" accountable to him, removing those who get in his way (which includes the unborn, the elderly, the innocent, the righteous) without having a *guilty conscience*, no longer fearing being judged, condemned, or removed for his *seducing, deceiving, and manipulating* ("helping") "the people" to fulfill his *lusts*, i.e., to actualize his self. (1 Corinthians 10:26; Jean-Jacques Rousseau, *Discourse on Inequality*)

"All cooperative schemes which provide equal remuneration to the skilled and industrious and the ignorant and idle must work their own downfall. For by this unjust plan they must of necessity eliminate the valuable members and retain only the improvident, unskilled, and vicious." (Robert Dale Owen)

This was the observation made by Robert Dale Owen regarding his father's attempt at socialism in America—which failed since he allowed "*the skilled and industrious*" workers to leave, i.e., those who recognized and accepted the father's/Father's authority system, i.e., those who did right and not wrong according to established commands, rules, facts, and truth (judging, condemning, casting out or leaving, i.e., not wanting to work with or be around those who did wrong, disobeyed, sinned, i.e., *lusted*), not applying the golden rule of socialism, i.e., "All must participate," i.e., "No one can escape," i.e., all must either be converted or be silenced, censored, and/or removed (leaving all their assets to the socialists) if socialism, i.e., *lust* for pleasure and hatred toward restraint, i.e., the depravity of the human heart, i.e., "worldly peace and socialist harmony" is to become reality, i.e., actualized, i.e., all there is to life. In the *praxis* of *stimulus-response* there is no God (author and enforcer of established law) in the thoughts of men, there is only his *lusts* of the 'moment' that the world is stimulating and his hatred toward restraint.

"The fool hath said in his heart, There is no God." Psalms 14:1

"[E]very one of us shall give account of himself to God." Romans 14:12

Do not do it "better." Do it right. (Doing it "better" is an *opinion*. Doing it right and not wrong is a *position*).

The facilitation of 'change,' i.e., socialism is not about getting the job done right and not wrong, it is about 'justifying' the *praxis* of *lust* so the facilitator of 'change,' i.e., socialist can *lust* without being judged, condemned, and cast out. The socialist rewards bad work so he can do wrong, disobey, sin, i.e., *lust* without having a *guilty conscience*, i.e., without being judged, condemned, cast out. The capitalism rewards good work, requiring him to *humble, die to, control, discipline, capitulate* his *self*, i.e., deny his *lusts* in order to do right and not wrong according to established commands, rules, facts, and truth, i.e., in order to do the father's/Father's will. While the capitalist uses another person's time, paying him if he does right and not wrong, according to established commands, rules, facts, and truth the socialist requires him to 'justify' his *lusts* (whether he does good or not), buying and selling his soul, Socialism is based upon the *"building of relationship upon self interest,"* i.e., upon what all men have in common, i.e., *"the lust of the flesh," "the lust of the eyes,"* and *"the pride of life"* while capitalism is based upon the person doing right and not wrong according to established commands, rules, facts, and truth. The "deep state" is grounded upon the former.

"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7

"... the central problem is to change reality... reality with its 'obedience to laws.'" (György Lukács, History & Class Consciousness: What is Orthodox Marxism?)

"The justice of state constitutions is to be decided not on the basis of Christianity, not from the nature of Christian society but from the nature of human society." "Laws must not fetter human life [inhibit or block lust]; but yield to it; they must change as the needs [the lusts] and capacities

[interests/attractions of lust] of the people change." (Karl Marx, *Critique of Hegel's 'Philosophy of Right'*)

While the Supreme Court once recognized the Christian faith as foundational to the laws of this land, i.e., "rule of law," i.e., the father's/Father's authority:

"Every system of law known to civilized society generated from or had as its component one of two well known systems of ethics, stoic or Christian [men's opinions or the Father's authority]. The COMMON LAW draws its subsistence from the latter, its roots go deep into that system, the Christian concept of right and wrong or right and justice motivates every rule of equity. It is the guide by which we dissolve domestic friction's and the rule by which all legal controversies are settled." (Strauss Vs. Strauss., 3 So. 2nd 727, 728, 1941)

over the years judges (Marxist, socialist, globalist judges) have "shifted" laws to the carnal nature of man, i.e., *lust*.

". . . there has always been strong support for the view [opinion] that life does not begin until live birth. This was the belief of the Stoics." (ROE v. WADE, 410 U.S. 113 15, 1973)

Stoicism is grounded upon the work of Heraclitus who wrote:

"Every grown man of the Ephesians should hang himself and leave the city to the boys."

who Karl Marx based his ideology off of.

"The philosophers have only interpreted the world in different ways, the objective however, is change." (Karl Marx, *Feuerbach Thesis #11*)
Inscribed on Karl Marx's tomb so it must be important.

In other words parents, who train their children up to obey their commands and rules, and apply their facts and truth (which differ between families) cause division amongst the children of the "community" whereas *lust*

(setting aside established commands, rules, facts, and truth in order to *lust*, engendering 'change'), what all children have in common guarantees unity, i.e., socialism.

"Not feeling at home in the sinful world, Critical Criticism [dialogue] must set up a sinful world in its own home." "Critical Criticism is a spiritualistic lord, pure spontaneity, actus purus, intolerant of any influence from without." (Karl Marx, The Holy Family)

When it comes to establishing right and wrong behavior, using *dialogue* (what Karl Marx called "*Critical Criticism*") instead of *discussion* (which retains the father's/Father's authority, i.e., the father/Father has the final say, i.e., "rule of law") the person's *lust* for pleasure and hatred toward restraint (aka 'change') controls the outcome. There is no father's/Father's authority, i.e., established commands, rules, facts, and truth in *dialogue*. There is only the person's *opinion*, i.e., *lusts* and hate ("*Critical Criticism*") of the 'moment' being expressed. What man has in common is not found in *discussion*, i.e., in the father's/Father's authority, which divides man from man based upon who is doing right and who is doing wrong according to the father's/Father's established commands, rules, facts, and truth, but in *dialogue*, where what all men have in common, i.e., their *lust* for pleasure and hatred toward restraint ('change') is what occupies their mind. The greater the "freedom" to *lust* (and fear of losing it) the greater the hatred (toward the restrainer). "*Building relationship upon self interest*," i.e., upon *lust* guarantees hatred toward "rule of law" and anyone advocating it.

"The heart is deceitful above all things [thinking pleasure, i.e., lust is the standard for "good" instead of doing the father's/Father's will], and desperately wicked [hating anyone preventing, i.e., inhibiting or blocking it from enjoying the carnal pleasures of the 'moment' it lusts after]: who can know it?" Jeremiah 17:9

It can not see its [hatred toward the father's/Father's authority](#) as being evil, i.e., "*wicked*," i.e., "*desperately wicked*" because its *lust* for pleasure is standing in the way, 'justifying' the hate. ([Mark 7:21-23](#)) When you question the facilitator of 'change's' actions he will respond with "It is not

just about you," really meaning "It is all about me, so I can *lust* after pleasure without having a *guilty conscience*, with your *affirmation*. If you refuse to *affirm* me, i.e., my *lusts* or get in my way 'the people' will remove (*negate*) you (since having 'justified' their *lusts* I now 'own' them). It appears I must keep an eye on you from now on for my 'good.'" The meaning of "sight based management."

"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: All these evil things come from within, and defile the man." Matthew 7:21-23

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

"For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." Psalms 10:3, 4

Discussion (along with the *preaching* of commands and rules to be obeyed and the *teaching* of facts and truth to be accepted as is and applied, with the author and enforcer of what is being *preached* and *taught* having the final say) is the language of the father/Father. *Dialogue* is the language of the heart, i.e., the carnal desires of the 'moment' that the world, i.e., that the current situation and/or object, people, or person is *stimulating*.

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

Dialogue is antithetical to *discussion*. Those who *seduce, deceive, and manipulate* men come to their position through *dialogue*, then, requiring all to *dialogue*, i.e., adhere to their "position" in "*discussion*" accuse those who refuse to move from their position as being argumentative, irrational, i.e., not to be listened to—judging, condemning, and casting them out if they persist.

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

The child's carnal nature, i.e., *lusting*, i.e., *stimulus-response (dialogue)* is antithetical to the father's/Father's authority system, i.e., doing right and not wrong according to established commands, rules, facts, and truth, i.e., being *told* what is right and what is wrong behavior and being held accountable to what they have been *told (discussion)*. Karl Marx made it clear what "the people" must do in order for him to be his *self*, i.e., to be only "of the world" without being judged, condemned, and cast out.

"Once the earthly family [where children have to humble, deny, die to, control, discipline, capitulate their self in order to do the father's will] is discovered to be the secret of the Holy family [where the Son of God and those who follow Him humble, deny, die to, control, discipline, capitulate their self in order to do the Father's will], the former must then itself be destroyed [vernichtet, i.e., annihilated, i.e., negated] in theory and in practice [in the person's thoughts, directly effecting his or her actions]." (Karl Marx, *Feuerbach Thesis #4*)

This is why socialists focus upon the children (and the family aka relationship) and not upon the father/Father (other than to *negate*, i.e., remove him/Him and his/His authority in the "discussion"), using *dialogue* instead of *discussion* when it comes to establishing right and wrong behavior. Once the father goes into *dialogue* with the child, when it comes to establishing right and wrong behavior he has abdicated this authority to the child's carnal nature, i.e., to *lust*—which includes the *affirmation* of others (the child) approving his *lusts*.

"The child, contrary to appearance, is the absolute, the rationality of the relationship; he is what is enduring and everlasting, the totality which produces itself once again as such [once he is 'liberated' from the father'/Father's authority to become as he was before the father's/Father's first command, rule, fact, or truth came into his life (separating him from his "self" and the world), "of and for self" and the world only]." (Georg Hegel, System of Ethical Life)

Once this is done, i.e., once *lust* and the world that stimulates it is all there is, all that is, i.e., your spouse, your children, your property, your business, your convictions, even your soul belongs to the socialist.

"On account of the absolute and natural oneness of the husband, the wife, and the child [their common lust for pleasure including their lust for the approval from others, i.e., one another], where there is no antithesis [no "top-down" right-wrong way of thinking and acting] of person to person or of subject to object, the surplus is not the property of one of them, since their indifference is not a formal or a legal one." (Georg Hegel, System of Ethical Life)

In the following statement by Georg Hegel instead of using the word "wrong," which is the opposite of "right," which retains the father's/Father's authority system he used the word "badly," i.e., an *opinion* which removed the father's/Father's authority system from the environment so he could *lust in peace*, i.e., *lust* without having a *guilty conscience* (a product of the father's/Father's authority system) with *affirmation*, i.e., with everyone else's approval (since he, removing the word "wrong" 'justified' their propensity to *lust* as well).

"When a man has finally reached the point where he does not think he knows it better than others, that is when he has become indifferent to what they have done badly and he is interested only in what they have done right, then peace and affirmation have come to him." (Georg Hegel in Carl Friedrich, The Philosophy of Hegel)

Run a business or a nation this way and you will soon be out of business, i.e., be in debt, having to find (take) money from some other source in order to stay alive, i.e., enjoy the *lusts* of the 'moment.'

Money comes into play as money to a socialist is stored up pleasure (*dopamine emancipation*) to be used to "help" him realize what it is he is *lusting* after (coveting), therefore it (money) must be 'liberated' from the father's/Father's authority system that requires him to *humble, die to, control, discipline, capitulate his self*, i.e., deny his *lusts* in order to do right and not wrong according to the father's/Father's established commands, rules, facts, and truth. This is the difference between a "producer driven" society with the father/Father, i.e., doing right and not wrong according to established commands, rules, facts, and truth in control of the money and a "consumer driven" society with the children, i.e., *lust* for pleasure and hatred toward restraint in control of the money. The confusion comes when the father, thinking and acting like a child, *lusts* after pleasure without restraint, using money to satisfy his *lusts* (*dopamine emancipation*) instead of doing right and not wrong according to established commands, rules, facts, and truth, 'justifying' in the mind of the child his use of money to do the same, with the "help" of the socialist, Marxist, globalist, i.e., the facilitator of 'change'—'change' being based upon the child's response to the current situation and/or object, people, or person that is *stimulating lust* or hate instead of changing from one position, i.e., established command, rule, facts, or truth to another. This is reflected in the marriage vow which has 'changed' from "for better or worse, till death do us part" to "till someone (or something) 'better' comes along," at least in *praxis*. ([Divorce](#)) Bringing entertainment into the "church" guarantees money will flow in.

"According to Freud, the ultimate essence of our being is erotic." "Eros is fundamentally a desire for union with objects in the world." "Eros is the foundation of morality." "Freud saw that in the id there is no negation [no parental authority, i.e., no Godly restraint, i.e., no "can not," "must not," "Thou shalt not"], only affirmation and eternity [only the child's/student's natural inclination to "lust . . ."]." "Children have not acquired that sense of shame which, according to the Biblical story, expelled mankind from

*Paradise, and which, presumably, would be discarded if Paradise were regained [if "lusting . . ." becomes the agenda, i.e., the 'drive' and 'purpose' of life]." "The repression of normal adult sexuality is required only by cultures which are based on patriarchal domination [on doing the father's/Father's will]." "Our repressed desires are the desires we had unrepressed, in childhood; and they are sexual desires." "Parental discipline, religious denunciation of bodily pleasure, . . . have all left man overly docile, but secretly in his unconscious [in his urges and impulses of the 'moment' which are being stimulated by the world] unconvinced, and therefore neurotic [caught between his desire for parental approval and his lust for the carnal pleasures of the 'moment' that the world is stimulating, having a guilty conscience for thinking about or doing the latter]." "The foundation on which the man of the future will be built is already there, in the repressed unconscious; the foundation has to be recovered ['liberated' from the guilty conscience, requiring the negation of the father's/Father's authority]." ([Norman O. Brown](#), *Life Against Death: The Psychoanalytical Meaning of History*)*

What does psychology, i.e., psychotherapy, i.e., group psychotherapy have to do with Marxism, i.e., socialism, i.e., globalism.

*"As the [Frankfurt School](#) [[Theodor Adorno](#), [Erick Fromm](#), etc., including [Kurt Lewin](#), who edited their newspaper] wrestled with how to 'reinvigorate Marx', they 'found the missing link in Freud.'" (Martin Jay, *The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research, 1923-1950*)*

"Marxian theory [society] needs Freudian-type instinct theory [man's natural inclination to lust after pleasure, including his lust for approval from others, affirming his lusts and his natural inclination to hate restraint, i.e., to hate the father's/Father's authority for getting in the way] to round it out. And of course, vice versa." "Third-Force psychology is also epi-Marxian in these senses, i.e., including the most basic scheme as true-good social conditions ['liberation' of "self," i.e., lust from the father's/Father's authority] are necessary for personal growth, bad social conditions [submission of "self" to the father's/Father's authority] stunt human

*nature,... This is to say, one could reinterpret Marx into a self-actualization-fostering Third- and Fourth-Force psychology-philosophy. And my impression is anyway that this is the direction in which they are going now." ([Abraham Maslow](#), *The Journals of Abraham Maslow*)*

Psychology, as Marxism is grounded upon the carnal nature of the disobedient child, who hates restraint, i.e., [who hates the restrainer](#).

*"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." "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 [the husband/father no longer exercises his authority in the home, over his wife/children]." (Sigmund Freud in [Herbert Marcuse](#), *Eros and Civilization: a psychological inquiry into Freud*)*

Sigmund Freud's history of the prodigal son is not of the son coming to his senses, *humbling his self*, returning home, submitting his *self* to his father's authority, learning his inheritance was not his father's money but his father's love for him (Luke 15:11-24), but of the son joining with his "friends," returning home, killing the father, taking all that was his (the father's), using it to satisfy their carnal desires, i.e., their *lusts*, killing all the fathers in the land so all the children could be the same, i.e., like them, thereby *affirming* them, i.e., their "*incest*," 'justifying' and supporting their control over them.

"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 3:12

"... and children shall rise up against their parents, and shall cause them to be put to death." Mark 13:12

"The Communist Manifesto makes the point that the bourgeoisie [the traditional, "middle-class" family, requiring those under authority to honor

authority] *produces its own grave-diggers* [children/students, dissatisfied with their parent's authority, 'justifying' their "*self*," i.e., their *lusts* before one another, killing their parents (at least not caring what happens to them)].'" (Lukács)

When *lust* becomes the 'drive' of life and its augmentation the 'purpose' parental authority, i.e., the father's/Father's authority system is *negated* (in the mind of the child). The 'drive' and 'purpose' of psychology is to 'liberate' the child, i.e., the child's "*affective domain*," i.e., the child's mind (since, to the psychotherapist the child's mind and *lust* are one and the same, i.e., all there is to life—*stimulus-response*) from the father's/Father's authority system (from being *told* right from wrong behavior and being held accountable to having been *told*) in order for the psychologist to *lust*, i.e., be his *self* without being judged, condemned, and cast out, i.e., in order for him to do wrong, disobey, sin, i.e., to *lust* without having a *guilty conscience* (a product of the father's/Father's authority system) with the child's *affirmation*, in the process (*praxis*) turning the child against parental authority, i.e., against the father's/Father's authority system.

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

Therapy for the psychiatrist, as for the socialist was first put into *praxis* in a garden in Eden, where the master psychotherapist "helped" the woman (with Adam following) 'liberate' her self (her *lusts*) from the Father's authority.

"To experience Freud is to partake a second time of the forbidden fruit;" (Brown)

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

*"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*)*

*"Human consciousness [lust for pleasure and hatred toward restraint] can be liberated from the parental (Oedipal) complex only by being liberated from its cultural derivatives, the paternalistic state and the patriarchal God." ([Norman O. Brown](#), *Life Against Death: The Psychoanalytical Meaning of History*)*

In other words, Nationalism and religion is a product of the child abdicating his carnal nature, i.e., his *lusts* to parental authority, letting his parents (by force or threat of force) establish what is right and what is wrong behavior, thus 'creating' the father's/Father's authority system. Thus the "need" for psychotherapy, to 'liberate' the child from the world of his own 'creation.'

"Prior to therapy the person is prone to ask himself, 'What would my parents want me to do?' During the process of therapy the individual come to ask himself, 'What does it mean to me?'" (Rogers)

To 'liberate' *lust*, i.e., the "*affective domain*" from the father's/Father's authority is to 'liberate' hatred toward restraint, i.e., hatred toward the restainer, i.e., hatred toward the father/Father and his/His authority.

"Only when the immediate interests [lusts, i.e., self interests of the children] are integrated into a total view and related to the final goal of the process do they become revolutionary [overthrowing the father's/Father's authority in the children's thoughts]." "The whole system of Marxism stands and falls with the principle that revolution [negation of the father's/Father's authority in setting policy] is the product of a point of view in which the category of totality ["group think," what all children have in common, i.e., lust for pleasure and fear of losing it] is dominant." (Lukács)

"For one class to stand for the whole of society, another must be the class of universal offense and the embodiment of universal limits. A particular social sphere must stand for the notorious crime of the whole society, so that liberation from this sphere appears to be universal liberation. For one class to be the class par excellence of liberation, another class must, on the other hand, be openly the subjugating class." "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)

"Revolutionary violence [overthrow of the father/Father and his/His authority] reconciles the disunited parties [the children/"the people"] by abolishing the alienation of class antagonism [the father's/Father's authority over the children/"the people"] that set in with the repression of initial morality [lust]. ... the revolution that must occur is the reaction of suppressed life [hatred toward restraint, i.e., toward authority], which will visit the causality of fate upon the rulers [the parents, the property owner, the business owner, etc., i.e., the father]. It is those who establish such domination and defend positions of power of this sort who set in motion the causality of fate [hate and violence toward them], divide society into social classes [parents over children, owners over workers, God over man, etc.], suppress justified interests [lusts], call forth the reactions of suppressed life [hate and violence], and finally experience their just fate in revolution [violence against and overthrow of their right of person (individuality, under God), right of conviction (speech and religion), property, and business]." ([Jürgen Habermas](#), Knowledge & Human Interest, Chapter Three: The Idea of the Theory of Knowledge as Social Theory) Jürgen Habermas, a Marxist amongst Marxists has established the language of the World Court.

"Concerning the changing of circumstances by men, the educator must himself be educated." (Karl Marx, Thesis on Feuerbach # 3)

All "educators" are certified and schools accredited today based upon their use of what are called "[Bloom's Taxonomies](#)" i.e., Marxist curriculum, i.e., group psychotherapy in the classroom, which makes the student's

"affective domain," i.e., their lust for pleasure and hatred toward restraint the basis of education.

*"The affective domain is, in retrospect, a virtual 'Pandora's Box.'" ["Pandora's Box" is a box (or jar) full of evils, which once opened, i.e., once the lid is removed can not be closed again.] "In fact, a large part of what we call 'good teaching' is the teacher's ability to attain affective objectives through challenging the student's fixed beliefs. . . ." "The affective domain [the student's natural inclination to "lust" after the carnal pleasures of the 'moment' that the world stimulates and to hate restraint] contains the forces that determine the nature of an individual's life and ultimately the life of an entire people." "It is in this 'box' that the most influential controls are to be found." [Whoever controls this "box" controls the person or people.] "Bloom's Taxonomies" are ". . . a psychological classification system" used "to develop attitudes and values . . . which are not shaped by the parents." (Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 1: Cognitive Domain*; David Krathwohl, Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 2: Affective Domain*)*

*"One of the consequence of the increasing social liberation of adolescents is the increasing inability of parents to enforce norms, a greater and greater tendency for the adolescent community to disregard adult dictates, and to consider itself no longer subject to the demands of parents and teachers." ([James Coleman](#), *The Adolescent Society*)*

Benjamin Bloom referred to two Marxists as his world view, i.e., *"Weltanschauung,"* i.e., Theodor Adorno and Erick Fromm.

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

mother, and their relative dominance in specific areas of life also seemed of importance for our problem." (Theodor Adorno, *The Authoritarian Personality*) Adorno's "problem" being parental authority, which he correlated to Fascism.

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

This was the same authority structure that Lenin, of the Russian Revolution sought to *negate*, i.e., remove from society.

"The peasantry [submitting to the father's/Father's authority] constantly regenerates the bourgeoisie [the father's/Father's authority]—in positively every sphere of activity and life." "We must learn how to eradicate all bourgeois habits, customs, and traditions everywhere." ([Vladimir Lenin](#), *Left-Wing Communism: an Infantile Disorder An Essential Condition of the Bolsheviks' Success* May 12, 1920)

The "educator," i.e., the facilitator of 'change,' i.e., the group psychotherapist does not have to *tell* the students to question, challenge, defy, disregard, attack their parent's authority when they get home from school, if they were not doing that already (*telling* them would be "old school," maintaining the "old" world order of being *told* even if it was done for the 'purpose' of 'change,' i.e., for the 'purpose' of creating a "new" world order), all they have to do is use a curriculum in the classroom that *"encourages,"* i.e., pressures the students to participate in *dialoguing* their *opinions* to a *consensus*, 'justifying' their carnal nature, i.e., *"lust" over* and therefore against their parent's authority. Being *told* to be *"positive"* (supportive of the other students carnal nature) and not *"negative"* (judging them by their parent's standards) pressures students to 'justify' their and the

other student's love of pleasure and hate of restraint, doing so in order to be approved, i.e., *affirmed* by "the group," resulting in "the group" labeling those students who, refuse to participate in the process of 'change' or who fight against it as being "negative," divisive, hateful, intolerant, maladjusted, unadaptable to 'change,' resisters of 'change,' not "team players," lower order thinkers, in denial, phobic, prejudiced, judgmental, racist, fascist, dictators, anti-social, etc., i.e., "hurting" people's "feelings" resulting in "the group" rejecting them—the student's natural desire for approval and fear of rejection forces him to participate. The same outcome applies to all adults, in any profession who participate in the process as well. Once you are 'labeled,' you are 'labeled' for life. In the soviet union, once you were 'labeled' "psychological," no matter how important you were in the past, your life was over, your career was done.

"It is usually easier to change individuals formed into a group than to change any one of them separately." "The individual accepts the new system of values and beliefs by accepting belongingness to the group." ([Kurt Lewin](#) in Kenneth Benne, [Human Relations in Curriculum Change](#))

"(T)he group to which an individual belongs is the ground for his perceptions, his feelings, and his actions" (Kurt Lewin, Resolving social conflicts: Selected papers on group dynamics)

*"Change in methods of leadership is probably the quickest way to bring about a change in the cultural atmosphere of a group." "Any real change of the culture of a group is, therefore, interwoven with the changes of the power constellation within the group." (Barker, Dembo, & Lewin, "frustration and regression: an experiment with young children" in *Child Behavior and Development*)*

"To create effectively a new set of attitudes and values, the individual must undergo great reorganization of his personal beliefs and attitudes and he must be involved in an environment which in many ways is separated from the previous environment in which he was developed.... many of these changes are produced by association with peers who have less authoritarian points of view, as well as through the impact of a great many

courses of study in which the authoritarian pattern is in some ways brought into question while more rational and nonauthoritarian behaviors are emphasized." "The effectiveness of this new set of environmental conditions is probably related to the extent to which the students are 'isolated' from the home during this period of time." "... objectives can best be attained where the individual is separated from earlier environmental conditions and when he is in association with a group of peers who are changing in much the same direction and who thus tend to reinforce each other." (Book 2: Affective Domain)

Bloom's description of the classroom environment he wanted to 'create' is the same description the Communist Chinese use for "brainwashing."

"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." (Interpersonal Dynamics: Essays in Readings on Human Interaction, ed. Warren G. Bennis, Edgar H. Schein, David E. Berlew, and Fred I. Steele)

Curriculum is the rules applied to establishing an environment for learning.

"A change in the curriculum is a change in the people concerned—in teachers, in students, in parents" "Curriculum change means that the group involved must shift its approval from the old to some new set of reciprocal behavior patterns." "... people involved who were loyal to the older pattern must be helped to transfer their allegiance to the new." "Re-education aims to change the system of values and beliefs of an individual or a group." "For actual changes in 'content' and 'method' we must change the people who manage the school program. To change the curriculum of the school means bringing about changes in people—in their desires, beliefs and attitudes, in their knowledge and skill . . . curriculum change should be seen as a type of social change, change in people. Curriculum change means a change in the established ways of life, a change in the social standards. It means a restructuring on knowledge, attitudes, and skills in a new pattern of human relations. Educators and others in the role of change agents must have a method of social engineering relevant to initiating and controlling the change process." (Benne)

In "the group" you must compromise in order to "get along." Under the father's/Father's authority you must not.

*"Protestantism was the strongest force in the extension of cold rational individualism." (Max Horkheimer, *Vernunft and Selbsterhaltung*; English. *Reasoning and Self Preservation*)*

"Protestantism," i.e., "the priesthood of all believers," putting no man between you and God, doing the Father's will in all things commanded is where the individual, insisting upon doing right and not wrong according to established commands, rules, facts, and truth, i.e., upon doing the Father's will will not follow the socialist but instead, judging him, try to prevent him from attain a position of influence over himself and/or over others.

Traditional education reinforced the father's/Father's authority (the system itself). The father's/Father's authority (the system or paradigm itself, i.e.,

the *Patriarchal paradigm*, i.e., your way of feeling, thinking, and behaving toward your *self*, others, the world, and authority) is reflected in traditional education, where the teacher:

- 1) *preaches* established commands and rules to be obeyed as given, *teaches* established facts and truth to be accepted as is, by faith, and *discusses* any question(s) the children might have regarding the commands, rules, facts, and truth being taught, at the teacher's discretion, i.e., providing he or she deems it necessary, has time, the children are able to understand, and are not questioning, challenging, defying, disregarding, attacking authority,
- 2) *rewards* the child who does right and obeys,
- 3) corrects and/or *chastens* the child who does wrong and/or disobeys, that he might learn to *humble, deny, die to, control, discipline, capitulate* his "*self*" in order to do right and not wrong according to established commands, rules, facts, and truth, i.e., in order to do the father's/Fathers' will, and
- 4) *casts out* (expels/grounds) any child who questions, challenges, defies, disregards, attacks the father's/Father's authority system, which retains the father's/Father's authority system in the child's thoughts and actions.

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4

It was so from the beginning, with God *telling* man what he could and could not do, and the consequence for disobedience.

"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16, 17

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7

The soul KNOWS by being *told*. The flesh by "sense experience." Nothing in the creation can read or write a book, i.e., *tell* or be *told* by someone else what is right and what is wrong behavior except man, who God created in His image. Your ability to reason is your soul. Who you submit your reasoning, i.e., your soul to, i.e., to God or to the world (to the Father or to your *lusts* of the 'moment') determines where you will spend eternity (after your flesh, that which is of the world passes away), since your soul is eternal.

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2:18

"For what is a man profited, if he shall gain the whole world [which is temporary], and lose his own soul [which is eternal]? or what shall a man give in exchange for his soul?" Matthew 16:26

Being *told*, and being held accountable to doing what you are *told* is the key to understanding traditional education. The same being true of the gospel message. Even the Marxist, socialist, globalist knows that.

"If the 'restoring of life' of the world is to be conceived in terms of the Christian revelation [being told, and doing what you are told], then Marx [lusting after pleasure and hating restraint] must collapse into a bottomless abyss." (Jürgen Habermas [a Marxist], *Theory and Practice*)

The Father's authority vs. the child's carnal nature. The Lord Jesus Christ addressed the issue.

"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." John 5:30

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:47-50

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

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

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

Without "the group," i.e., compromise (setting aside the father's/Father's authority system, individualism under God) in order to "get along," i.e., in order to be a part of "the group," socialism can not come to life.

*"It is not individualism [the child, humbling, denying, dying to, controlling, disciplining, capitulating his "self" in order to do the father's/Father's will] that fulfills the individual, on the contrary it destroys him. Society [the child's desire for approval from others, requiring him to compromise in order to "get along," i.e., in order to "build relationship"] is the necessary framework through which freedom and individuality ["freedom" from the father's/Father's authority and "freedom" to "lust" after pleasure without having a guilty conscience] are made realities." (Karl Marx, in John Lewis, *The Life and Teachings of Karl Marx*)*

"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." (Rogers) Rogers included Marx, etc., which I left out in order to make it clear his real agenda, the negation of faith, i.e., doing the Father's will.

"One of the most fascinating aspects of group therapy is that everyone is born again, born together in the group." "In the group not only must the individual strive for autonomy but the leader must be willing to allow him to do so. ... an individual's behavior cannot be fully understood without an appreciation of his environmental press. ...one member's behavior is not understandable out of context of the entire group. ...there is no more

*important issue than the interrelationship of the group members. ... few individuals, as Asch has shown, can maintain their objectivity in the face of apparent group unanimity; and the individual rejects critical feelings toward the group at this time to avoid a state of cognitive dissonance. To question the value or activities of the group, would be to thrust himself into a state of dissonance. Long cherished but self-defeating beliefs and attitudes may waver and decompose in the face of a dissenting majority. One of the most difficult patients for me to work with in groups is the individual who employs fundamentalist religious views in the service of denial. The 'third force' in psychology ... which emphasized a holistic, humanistic concept of the person, provided impetus and form to the encounter group ... The therapist assists the patient to clarify the nature of the imagined danger and then ... to detoxify, to disconfirm the reality of this danger. By shifting the group's attention from 'then-and-there' [parental authority] to 'here-and-now' [their feelings of the 'moment'] material, he performs a service to the group ... focusing the group upon itself. Members must develop a feeling of mutual trust and respect and must come to value the group as an important means of meeting their personal needs. Once a member realizes that others accept him and are trying to understand him, then he finds it less necessary to hold rigidly to his own beliefs; and he may be willing to explore previously denied aspects of himself. Patients should be encouraged to take risks in the group; such behavior change results in positive feedback and reinforcement and encourages further risk-taking. Members learn about the impact of their behavior on the feelings of other members. ...a patient might, with further change, outgrow ... his spouse ... unless concomitant changes occur in the spouse." ([Irvin D. Yalom](#), *The Theory and Practice of Group Psychotherapy*)*

In finding a person's *lusts*, what the father's/Father's authority restrains the socialist is able to take "ownership" of the person he is "helping."

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

In other words, through *dialogue* finding what you are *coveting*, i.e., what you are *lusting* after, i.e., your *self interest* of the 'moment' and offering to "help" you attain it, i.e., to actualize it they are able to *seduce, deceive, and manipulate* you (like one of Thorndike's chickens, Skinner's rats, Pavlov's dog). Turning you into "human resource" they are able to "own" you, i.e., use you to satisfy their *lusts*. Your *lust*, and their 'justification' of it makes you a slave of theirs.

"If we have the power or authority to establish the necessary conditions, the predicted behaviors [our potential ability to influence or control the behavior of groups] will follow." "We can choose to use our growing knowledge to enslave people in ways never dreamed of before, depersonalizing them, controlling them by means so carefully selected that they will perhaps never be aware of their loss of personhood." "We know how to change the opinions of an individual in a selected direction, without his ever becoming aware of the stimuli which changed his opinion." "We know how to influence the . . . behavior of individuals by setting up conditions which provide satisfaction for needs of which they are unconscious, but which we have been able to determine." We can achieve a sort of control under which the controlled though they are following a code much more scrupulously than was ever the case under the old system, nevertheless feel free. They are doing what they want to do, not what they are forced to do." "By a careful design, we control not the final behavior, but the inclination to behavior—the motives, the desires, the wishes. The curious thing is that in that case the question of freedom never arises."
 ([Carl Rogers](#), on becoming a person: *A Therapist View of Psychotherapy*)

For a Christian to have freedom, since he "lives in the world but not of it" (not having to remove that which is of the world in order to be free) he must be free to preach the [Word of God](#) (God's judgment upon man for sinning, i.e., for *lusting* after pleasure and His mercy toward him when he repents and, forsaking all follows after Him) wherever he goes. For the socialist to have freedom, since his structure of thought is *stimulus-response* (requiring the removal—from the environment—all that is not "healthy" to his way of thinking and acting) the one preaching the Word of God (wherever he goes) must be silenced, censored, and removed (at least

be removed from public view, i.e., his view, i.e., have no input in making public policies, rules, and laws, which now includes the "church"—"Don't rock the boat," i.e., don't chase people away with the Word of God (judgment, condemnation, damnation, the lake of fire that is never quenched, prepared for the master facilitator of 'change' and all who follow after him, instead of the Lord), i.e., get in the way of *the money flow*).

Those attacking (condemning) the believer who has left the apostate (socialist) "church" will quote Hebrews 10:25 *"Not forsaking the assembling of ourselves together, as the manner of some is"* leaving out the rest of the verses, *"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries,"* which condemns their *praxis*, i.e., 'justifies' his leaving. Hebrews 10:26, 27 (It is why you get that "deer in the headlights" look when you warn them regarding what is going on—their caught between the truth, i.e., what you are *telling* them and their *lust* for the approval of "the group," 'justifying' their *lusts*.)

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinthians 6:14-18

". . . and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:3

"Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:16, 17

"Take heed therefore that the light which is in thee be not darkness." Luke 11:35

"Building relationship" with the world is antithetical to having fellowship with the Father, His son Jesus Christ, and all who are fellowshiping with the Father, and His Son Jesus Christ—denying their *lusts*, warning others about the consequence of their *lusting* (enduring their rejection and wrath), and following after the Son, are doing the Father's will.

". . . the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4

The facilitator of 'change' establishes "human nature," i.e., *"the lust of the flesh, and the lust of the eyes, and the pride of life,"* i.e., only that which is *"of the world"* over and therefore against the father's/Father's authority in order for him to *lust* after the carnal pleasures of the moment (*dopamine emancipation*) that the current situation and/or the people or person is *stimulating* without having a *guilty conscience* (which the father's/Father's authority engenders), with "the people" or "the person's" *affirmation*, i.e., approval. Perceiving his self as being the personification of "the people," who, like him *lust* after the carnal pleasures of the moment the world *stimulates*, he sees it his duty to 'justify' "the people" natural inclination to *lust* in order to 'justify' his natural inclination to *lust*.

"Bypassing the traditional channels of 'top-down' decision making [negating the father's/Father's authority while establishing policy and/or making law] our objective center's upon transforming public opinion into an effective instrument of global politics." "Individual values must be measured by their contribution to common [lust] interests and ultimately to world interests, transforming public consensus into one favorable to the emergence of a stable and humanistic world order." "Consensus is both a personal and a political step. It is a precondition of all future steps." (Ervin Laszlo, A Strategy For The Future: The Systems Approach to World Order)

"To enjoy the present reconciles us to the actual." (Karl Marx, Critique of Hegel's 'Philosophy of Right')

"Self-perfection of the human individual is fulfilled in union with the world in pleasure." (Brown)

"Words and actions should help to unite, and not divide, the people." (Mao Zedong)

In other words *lust*, i.e., enjoying the carnal pleasures of the 'moment' that the world, i.e., the current situation and/or people are stimulating, i.e., establishing *lust*, i.e., *self interest* over and therefore against the father/Father's authority that gets in the way reconciles us to the world. Self is actualized (perfected) in *lust* and the world that *stimulates* it, requiring the *negation* of the father's/Father's authority system in order for "the people" to unite upon what they have in common, lust for pleasure and hatred toward restraint, i.e., so they can *lust* without having a *guilty conscience*, i.e., without being judged, condemned, and cast out.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:3, 4

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

"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 1:28-32

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Romans 10:3

"Professing themselves to be wise, they became fools," Romans 1:22

You can tell a person is a socialist by their being more concerned about your or your children's "social life" than where you or your children will spend eternity (if concerned at all). The question is: "Are you a socialist?"

Facilitators of 'change,' i.e., psychologists, i.e., behavioral "scientists," i.e., "group psychotherapists," i.e., Marxists (Transformational Marxists)—all being the same in method or formula—are using the dialoguing of opinions to a consensus (affirmation) process, i.e., dialectic 'reasoning' ('reasoning' from/through the students "feelings" of the 'moment,' i.e., from/through their "lust" for pleasure and their hate of restraint, in the "light" of their desire for group approval, i.e., affirmation and fear of group rejection) in the "group grade," "safe zone/space/place," "Don't be negative, be positive," "open ended, non-directed," soviet style, brainwashing (washing the father's/Father's authority from the children's thoughts and actions, i.e., "theory and practice," negating their having a guilty conscience, which the father's/father's authority engenders for doing wrong, disobeying, sinning in the process—called "the negation of negation" since the father's/Father's authority and the guilty conscience, being negative to the child's carnal nature, is negated in dialogue—in dialogue, opinion, and the consensus process there is no father's/Father's authority, i.e., no established aka absolute command, rule, facts, or truth to be accepted as is, by faith and obeyed; there is only the person's carnal desires, i.e., lusts of the past and the present being verbally expressed and 'justified'), inductive 'reasoning' ('reasoning' from/through the students "feelings," i.e., their natural inclination to "lust" after the carnal pleasures of the 'moment'—dopamine emancipation—which the world stimulates, i.e., their "self interest," i.e., their "sense experience," selecting

"appropriate information"—excluding, ignoring, or resisting, i.e., rejecting any "inappropriate" information, i.e., established command, rule, fact, or truth that gets in the way of their desired outcome, i.e., pleasure—in determining right from wrong behavior), "Bloom's Taxonomy," "affective domain," French Revolution (Liberté, Égalité, Fraternité) classroom "environment" in order (as in "new" world order) to 'liberate' children from parental authority, i.e., from the father's/Father's authority system (the Patriarchal Paradigm)—as predators, charlatans, pimps, pedophiles, seducing, deceiving, and manipulating them as chickens, rats, and dogs, i.e., treating them as natural resource ("human resource") in order to convert them into 'liberals,' socialists, globalists, so they, 'justifying' their "self" before one another, can do wrong, disobey, sin, i.e., can "lust" after the carnal pleasures of the 'moment' that the world *stimulates*, with impunity.

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

Home schooling material, co-ops, conferences, etc., are joining in the same praxis, fulfilling Immanuel Kant's as well as Georg Hegel's, Karl Marx's, and Sigmund Freud's agenda of using the pattern or method of Genesis 3:1-6, i.e., "self" 'justification,' i.e., dialectic (*dialogue*) 'reasoning,' i.e., 'reasoning' from/through your "feelings," i.e., your carnal desires of the 'moment' which are being *stimulated* by the world (including your desire for approval from others, with them *affirming* your carnal nature) in order to *negate* Hebrews 12:5-11, i.e., the father's/Father's authority, i.e., having to *humble, deny, die to, control, discipline, capitulate* your "self" (your *lusts*) in order to do the father's/Father's will, *negating* Romans 7:14-25, i.e., your having a *guilty conscience* when you do wrong, disobey, sin, thereby *negating* your having to repent before the father/Father for your doing wrong, disobedience, sins—which is the real agenda.

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

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