

## How "It" Is Done.

by

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(*Personal note.*)

(For a more detailed explanation of "It" read the issue: [If You Do Not Evaluate Your Self And The World Around You From The Word of God You Can Not Understand Your Self And The World Around You, i.e., Marxism, Socialism, Globalism, Much Less Properly Respond To Your Self And It. pdf](#))

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

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

The *guilty conscience* is engendered by the father's/Father's authority system, i.e., by being *told* what is right and what is wrong behavior and being held accountable, i.e., judged, condemned, and possibly cast out if you do not *humble, die to, control, discipline, capitulate your self*, i.e., *deny your lusts* of the 'moment' that the world, i.e., that the current situation and/or object, people, or person—imagined or real—is *stimulating* and do right and not wrong according to the established commands, rules, facts, and truth that the father/Father has established. By 'creating' a "safe space, zone, place," i.e., a "positive" environment, i.e., an environment where you can share (*dialogue*—especially in a group setting) what it is you are *lusting* after, i.e., what you are *coveting* in the 'moment,' i.e., your *self-interest*, i.e., what you are *dialoguing* with your *self* about without being judged, condemned, or cast out, i.e., an environment that is "tolerant of ambiguity" you are 'liberated' from "the fear of God," i.e., 'liberated' from the father's/Father's authority system, i.e., 'liberated' to not only *lust* after but also put into *praxis (actualize)* the carnal pleasures of the 'moment' that the world, i.e., that the current situation and/or object, people, or person is *stimulating* without having a *guilty conscience* with

"the group's," i.e., "the people's" *affirmation*., i.e., you have put into *praxis* the process of 'change,' making *lust* for pleasure ([dopamine emancipation](#)) and resentment toward restraint, i.e., the "eternal present," i.e., the here-and-now, i.e., your "feelings" and "thoughts" of the 'moment' that the current situation and/or object, people, or person is *stimulating* the means by which right and wrong behavior is determined instead of from what you have been *told*, doing your will instead of doing the father's/Father's. "*The lust of the flesh*" is *stimulus-response*, with the environment (the current situation and/or object, people or person) *stimulating lust* (*dopamine emancipation*) or hate and man *responding* to it accordingly (approaching pleasure and avoiding pain—pain includes the missing out on pleasure). "*The lust of the eyes*" is man's ability to look into the environment or imagine, i.e., identify and think upon what it is that is *stimulating lust* (*dopamine emancipation*) or hate. And "*the pride of life*" is man's ability to control (or imagine controlling) the environment that is *stimulating lust* (*dopamine emancipation*) or hate.

*"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD." "Blessed is the man that trusteth in the LORD, and whose hope the LORD is."* Jeremiah 17:5, 7

The carnally minded man "builds relationship" with those who 'justify' and promise to actualize his carnal desires, i.e., his *lusts* of the 'moment' that the world is *stimulating*, hating those who judge, condemn, and threaten to cast him out for doing wrong, disobeying, sinning, i.e., for *lusting*, i.e., hating the father/Father and his/His authority for getting in his way. The spiritually minded man "fellowships" with those who adhere to the same commands, rules, facts, and truth he does, i.e., who *humble, die to, control, discipline, capitulate their self*, i.e., *deny* their *lusts* of the 'moment' that the world, i.e., that the current situation and/or object, people, or person—imagined or real—is *stimulating*, doing what they are *told*, i.e., doing the father's/Father's will instead. These two minds are antithetical to (in conflict with) one another. Man, having both minds (*dialogue* and *discussion*) has to 'choose' which one he is going to reason from (his carnal nature, i.e., *stimulus-response* or the father's/Father's authority, i.e., doing what he is *told*) in order to know how he is to behave, i.e., what is right

and what is wrong behavior—with one engendering a *guilty conscience* for doing wrong, disobeying, sinning, i.e., for *lusting* (retaining the father's/Father's authority) the other "not so much" if at all. Using *dialogue* in order (as in "new" world order) to establish right and wrong behavior 'justifies' man's carnal nature, i.e., *stimulus-response*, *negating* the father's/Father's authority, thus *negating* the *guilty conscience* for doing wrong, disobeying, sinning, for *lusting* in the process. Using *discussion* in order (as in "old" world order) to establish right and wrong behavior retains the father's/Father's authority, i.e., the father/Father has the final say.

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

While we all do not like being corrected and chastened for doing wrong, disobeying, sinning, i.e., for *lusting*, i.e., for not doing what we are *told* (which is 'grievous' for a season) we (having a measure of faith) do not come into this world hating the father's/Father's authority system itself—thus retaining the *guilty conscience* when we do wrong, disobey, sin, i.e., *lust* (instead of doing what we are *told*). It is in the process of 'change' (in the *dialoguing* of *opinions* to a *consensus* meeting—which is lead by the facilitator of 'change') that the father's/Father's authority (the system itself), and thereby the *guilty conscience* for doing wrong disobey, sinning, i.e., for *lusting* is *negated*, resulting in all participants, hating the father's/Father's authority system, i.e., that which is "negative" (for inhibiting or blocking, i.e., preventing them from actualizing what they are *lusting* after) working together as one (in *consensus*—which means "*with sensuousness*") to remove the father/Father and his/His authority system (doing right and not wrong according to the Father's established commands, rules, facts, and truth—"righteousness"—replicated by the father's authority in the home, which engenders a *guilty conscience*—which means "*with science*," i.e., with established commands, rules, facts, and truth you have been *told*, i.e., taught) from the environment (from the classroom, from the workplace, from government, from the "church," from the home, i.e., from the world), so they can *lust* without being judged,

condemned, and cast out (for doing wrong), with each others *affirmation* (*consent*).

In summation: It is the *guilty conscience* for doing (or thinking about doing) wrong and not right according to the father's/Father's established commands, rules, facts, and truth that initiates and sustains the father's/Father's authority system (individualism, under God, i.e., "rule of law," i.e., "prejudice") in society. By *negating* the father's/Father's authority, i.e., the fear of judgment, condemnation, being cast out for doing wrong, disobeying, sinning, i.e., for *lusting* in the mind of the participants in "the group," when it comes to defining and establishing proper conduct in "the group," the *guilty conscience* is *negated*, making the participants 'justified' not only in their *lusting* but also in their removal of the father/Father and his/His authority system from "the group." Anyone holding to the father's/Father's authority system during the *dialoguing* of *opinions* to a *consensus* process, i.e., in the facilitated meeting is either going to be converted (abdicate the father's/Father's authority system for the sake of "group harmony," i.e., in order to be a part of "the group") or be silenced, censored, and martyred (if they persist). This applies to your children (or child) in the classroom. The process is not successful until your children are either "converted" (turned against the father's/Father's authority system, i.e., turned against your authority in the home—rejecting your authority over them, refusing to do what they are *told*, attacking you when you try to *tell* them what they can not do—when they want to do it), or silenced, censored, and (if they persists upon holding onto the father's/Father's authority system, i.e., your authority in the home be) martyred—for the sake of "the group," i.e., for society.

The *seducer*, *deciever*, and *manipulator* of men uses *dialogue* instead of *discussion* (calling it *discussion* in order to deceive the innocent and ignorant) in order to 'liberate' man from the father's/Father's authority and the *guilty conscience* it engenders, in order for him to *lust* without being judged, condemned, cast out, i.e., with man's *affirmation*. This is what "It" is all about and how "It" is done.

After *lust* comes hate, i.e., hatred toward the father's/Father's authority for "getting in the way." There is no room for the father's/Father's authority system, i.e., "Because I said so"/"It is written" in a world of *stimulus-response*, where *lust* for pleasure and hatred toward restraint is all there is to life (any reference of "acceptance" to the father's/Father's authority being "lip service" at the most (or at the first) is done in order to deceive the innocent or ignorant, i.e., in order to "bring them on board" or silence them—"Beware all who board this train. This train has no brakes," i.e., No can not's, must not's, "Thou shalt not's," only devastation, i.e., judgment, condemnation, damnation in the end). Without the Father's authority in the thoughts of a man (engendering a *guilty conscience* in him for doing wrong, disobeying, sinning, i.e., for *lusting*) there is no need for a savior to redeem him from the Father's wrath upon him for his *lusting* after the carnal pleasures of the 'moment' that the world *stimulates*, i.e., for doing his will instead of the Father's. The denial of the Father and His authority (the father's/Father's authority system) is the *praxis* of the facilitation of 'change,' denying the need for the Son, i.e., the need for redemption, i.e., the need for a savior to redeem man from judgment, condemnation, damnation for doing wrong, disobeying, sinning, i.e., for *lusting*.

Deny the father's/Father's authority system and the deed, i.e., the *praxis* (the Greek word for deed) is accomplished (until death, judgment, and damnation, i.e., the lake of fire that is never quenched, prepared for the master facilitator of 'change' and all who follow after him—Revelation 19:20; 20:10, 14, 15). This is the *praxis* of the Marxist, the socialist, the globalist, the psychologist, the psychotherapist, i.e., the facilitator of 'change.'

*"He is antichrist, that denieth the Father and the Son."* 1 John 2:22

*"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"* Mark 8:36, 37

What "It" is.

*"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, MEGA I/3)*

*"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?'" ([Carl Rogers](#), on becoming a person: A Therapist View of Psychotherapy)*

"Behavior science" establishes right and wrong behavior upon man's carnal nature, i.e., upon *"the lust of the flesh, and the lust of the eyes, and the pride of life,"* i.e., upon that which is *"of the world,"* i.e., upon man's *"sensuous need," "sense perception,"* and *"sense experience,"* i.e., upon *"only that [which] proceeds from Nature,"* in the process (in the mind of the individual) *negating* the father's/Father's authority system (the system itself). When it comes to defining and establishing right and wrong behavior you can only have one or the other, i.e., "behavior science," i.e., the child's/man's carnal nature and the world that *stimulates* it, i.e., *stimulus-response* or what dad says/the Word of God, i.e., the father's/Father's authority system, i.e., being *told* (with God and His Word, i.e., "It is written" having precedence over the father and his orders, i.e., "Because I said so"). You can not have both *stimulus-response*, i.e., the impulses and urges of the 'moment' that the world *stimulates*, i.e., that which is subject to 'change' (in response to the current situation, and/or object, people, or person present, i.e., *lusting* after pleasure and hating restraint) and the father's/Father's authority system, i.e., doing what you are *told*, i.e., doing right and not wrong according to established commands, rules, facts, and truth, which, requiring *faith* is not subject to 'change,' i.e., to the impulses and urges of the 'moment' that the world is *stimulating* (unless your father is the devil, i.e., the master facilitator of 'change').

*"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 1:17*



*"For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:8, 9*

*"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matthew 6:24*

*"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:16*

*"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*

*"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16:25*

*"The words 'seem to' are significant; it is the perception which functions in guiding behavior ['liberating' the child/man from who "IS," i.e., from the Father's authority, i.e., from "I AM"]." (Rogers)*

Your *opinion*, i.e., your "perception" of "the 'moment,'" i.e., your "I feel" and "I think," when it comes to knowing right and wrong behavior *negates* "I KNOW" ("because I have been *told*"), i.e., *negates* the father's/Father's authority system, i.e., *negates* faith in God.

*"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Grace be with thee. Amen." 1 Timothy 6:20-21*

*"Oppositions of science falsely so called" is the "antithesis of so named gnosis or knowing" where men's opinions, i.e., "I feel" and "I think," tossed back and forth until there is a general agreement (consensus)*

determines right and wrong behavior, establishing the flesh and the world that *stimulates* it, i.e., human 'reasoning' (dialectic 'reasoning') as the means by which right and wrong behavior is established, *negating* faith, i.e., being *told*. The soul KNOWS by being *told*. The flesh knows by "*sense experience*."

*"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."* Colossians 2:8

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

*"Woe unto them that call evil ["human nature," i.e., lust] good, and good [the Father's authority] evil; that put darkness [lust, i.e., "human nature"] for light, and light [the Father and His authority] for darkness; that put bitter [lusting after that which is passing away, inheriting eternal death] for sweet [life], and sweet [doing the Father's will (being at peace with the Father), inheriting eternal life] for bitter [death]! Woe unto them that are wise in their own eyes, and prudent in their own sight!"* Isaiah 5:20, 21

It is not what we do and say that is important. It is what God does and says.

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

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

In the facilitation of 'change' process, i.e., in the *praxis* of Marxism, socialism, globalism, psychology, psychotherapy the objective is to 'change' (*negate*) KNOWING from being *told* (which is engendered by the father's/Father's authority system) to "knowing" only through *sense experience*, i.e., only through the child's/man's carnal nature, i.e., only through "*the lust of the flesh, and the lust of the eyes, and the pride of life*," i.e., only through the "*scientific method*," i.e., only through that which is "*of the world*." "*The lust of the flesh, and the lust of the eyes, and the pride*



*of life,*" i.e., "human nature," i.e., "behavior science" is antithetical to the father's/Father's authority system, i.e., to having to *humble, die to, control, discipline, capitulate one's self,* i.e., *deny one's lusts* in order (as in "old" world 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, i.e., in order to do what one is *told* which gets in the way of "*the lust of the flesh, and the lust of the eyes, and the pride of life,*" i.e., "human nature," i.e., that judges, condemns, and casts out (refuses to follow after) the facilitator of 'change.' Therefore (in the mind of the facilitator of 'change') the father's/Father's authority system must be *negated* in the thoughts ("[washed from the brains](#)") of "the people," i.e., removed from the environment (removed from the classroom, the workplace, the government, the "church," and even the home), directly effecting their actions in order (as in "new" world order) for the facilitator of 'change,' i.e., the "behavior scientist" to *lust* after the carnal pleasures of the 'moment' ([dopamine emancipation](#)) that the world, i.e., that the current situation and/or object, people, or person is *stimulating* without having a *guilty conscience,* i.e., without having (in his mind) any fear of judgment, condemnation, and being cast out, with "the people's" *affirmation* (approval). "Worldly peace and socialist harmony," i.e., *lusting* after the carnal pleasures of the 'moment' that the world *stimulates* without having a *guilty conscience,* with "the peoples" *affirmation* is the facilitator of 'change's dream, i.e., agenda. The facilitator of 'change,' having 'justified' "the people's" *lusts,* i.e., having 'liberated' them from (and turned them against) the father's/Father's authority system now "owns" them, with them obeying, serving, protecting, defending, praising, and worshiping him, doing his will instead of the father's/Father's, all in defiance to [the Word of God](#), i.e., the Father's authority.

The National Test for teachers is called *PRAXIS*. As you will see this is the *praxis* which is being carried out in the classroom (including "Christian"), 'liberating' student's (the next generation of citizens) from the father's/Father's authority system, i.e., from having to do right and not wrong according to what they have been *told* (taught)—equated to being "prejudiced."

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

*"It" is the praxis of [Genesis 3:1-6](#), i.e., of self (lust) 'justification, negating [Hebrews 12:5-11](#), i.e., the father's/Father's authority system, negating [Romans 7:14-25](#), i.e., the guilty conscience for doing wrong, disobeying, sinning, i.e., for lusting in the process, negating the need for a savior.*

*"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*

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

*"Hear, ye children, the instruction of a father, and attend to know understanding." "He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding." Proverbs 4:1; 15:32*

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

*"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless*

*afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." [Hebrews 12:5-11](#)*

While the earthly father (your dad) is not perfect, he may be (or might have been) a down right tyrant (or MIA/AWOL)—as a child *lusting* after the carnal pleasures of the 'moment' ([dopamine emancipation](#)) that the world is *stimulating* without restraint—his office of authority is perfect, having been given to him by God (the "*Heavenly Father*") who is perfect, in which to do His will, both have the same "top-down" authority system which makes right and wrong behavior (and therefore reasoning) subject to being *told*, i.e., to "*Because I said so*"/"*It is written*," i.e., to established commands, rules, facts, and truth instead of subject to "*sense experience*," i.e., to *stimulus-response*., i.e., to the child's carnal nature, i.e., to his impulses and urges of the 'moment' that the world is *stimulating*. Without the father's/Father's authority, i.e., chastisement, i.e., fear of judgment, i.e., accountability for doing wrong, disobeying, sinning, i.e., for *lusting*, i.e., for doing his will instead of the father's/Father's there is no *guilty conscience* for doing wrong, disobeying, sinning, i.e., for *lusting*. It is the father's/Father's authority system, those who have rejected the Father's authority have set out to *negate*, 'liberating' their *self* (in their mind) from judgment, condemnation, damnation, from being cast out, i.e., from being cast into the lake of fire that is never quenched, prepared for the master facilitator of 'change' and all who follow after him, so they can *lust* after their imaginations, exalting their self above God, doing their will instead of the Father's, making their self (and all who follow after them) an enemy of God.

*". . . whosoever therefore will be a friend of the world ["building relationship upon self-interest," i.e., upon what they have in common with one another, i.e., upon lust] is the enemy of God." James 4:4*

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

*"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."*

"... *the imagination of man's heart is evil from his youth;*" Genesis 6:5; 8:21

"*And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.*" Luke 17:26, 27

"*Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.*" Jeremiah 6:10, 13-19

"*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, establishing lust, i.e., self-interest over and therefore against the Father's authority, i.e., doing the Father's will] 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 (*lusts*) of the 'moment,' which the world stimulates]."* 2 Thessalonians 2:11, 12

"It," i.e., the facilitation of 'change' is against *humbling, dying to, controlling, disciplining, capitulating one's self*, i.e., *denying one's lusts* in order to do the Father's will. "It" is against the Word of God and the gospel message. "It" is against you ". . . *casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*" 2 Corinthians 10:5

"It" is against the Father, and His Son, Jesus Christ, and all who, denying their *lusts*, denying the *lusts* of others (enduring their wrath), and following after the Son of God, do the Father's will.

*"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*

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

*"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Ephesians 2:8, 9*

Doing the Father's will, i.e., "rule of law" is even mentioned and upheld in the Supreme Court's decision.

*"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 rule of law]. 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)*



That was all 'changed' in ROE v. WADE.

*" . . . 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 an offshoot of Heraclitus, who wrote: *"Every grown man of the Ephesians should hang himself and leave the city to the boys,"* who Karl Marx built his ideology off of. In ROE v. WADE, establishing stoicism as equal with therefore over and therefore against the Father's authority, i.e., "rule of law" our highest court rejected the father's/Father's authority system, replacing it with the child's carnal nature, i.e., with *"the lust of the flesh, and the lust of the eyes, and the pride of life,"* i.e., with Marxism, making law subject to *stimulus-response* only, i.e., lawless, fulfilling Immanuel Kant's *"lawfulness without law,"* where the law of the flesh replaces the law of God, i.e., *negates* Godly restraint. ([Immanuel Kant, Critique of Judgment](#)).

*"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*

*"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. 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 7:14-25](#)*

When you KNOW what you are doing is wrong (having been *told*) and you do it anyway, that is when sin, i.e., *lust* is made manifest, i.e., *self* is *actualized*. This is why those who hate the father's/Father's authority seek to make law subjective, i.e., subject only to "human nature," 'justifying' and protecting their carnal nature.

*"... 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." (Karl Marx, Critique of Hegel's 'Philosophy of Right')*

*"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')*

The facilitation of 'change,' i.e., the *praxis* of Marxism leads to "terror" (against those who uphold and except Godly restraint, i.e., "rule of law") in the courtroom (as well as in the classroom, in the workplace, in the government, in the home, and even in the "church").

*"Jurisprudence of terror takes two forms; loosely defined rules which produces unpredictable law, and spontaneous changes in rules to best suit the state [i.e., the Marxist]." (R. W. Makepeace and Croom Helm, Marxist Ideology and Soviet Criminal Law)*

When the *opinion*, i.e., the feelings and thoughts of the 'moment' (which those who rule over the affairs of men have) determine right and wrong behavior (without restraint, i.e., without "rule of law") their *self-interest* becomes equal with, therefore above, therefore against the father's/Father's authority system ("governance") making the victim (wanting the law, i.e., that which is established, judging and punishing the criminal) the criminal and the criminal (resenting the law, i.e., that which is established,



restricting and preventing him from becoming his self, i.e., *self actualized*) the victim.

*"I am nothing and I should be everything"* (Karl Marx expressing his feelings, i.e., the feelings of *"the people."*) (Karl Marx, *Critique of Hegel's 'Philosophy of Right'*)

In other words: "I am called a sinner, condemned, and cast out when I should be recognized as being in 'ownership' of all things, i.e., as God and worshiped." As Jean-Jacques Rousseau voiced, in defiance to *"The earth is the Lord's, and the fullness thereof"* (1 Corinthians 10:26) *"The fruits of the earth belong to us all [i.e., to the one making this statement, i.e., to the facilitator of 'change' and all who think and act like him, "lusting . . ."], and the earth itself to nobody [i.e., there is no higher authority above the one making this statement, i.e., above his "felt needs" of the 'moment']"* (Jean-Jacques Rousseau, *Discourse on Inequality*), . *"The proletariat [i.e., the one making this statement, i.e., the child] thus has the same right as has the German king [as the father/Father] when he calls, the people his people and a horse his horse [when he calls his children his children—the facilitator of 'change' now ruling over him and his children]."* (Karl Marx, *Critique of Hegel's 'Philosophy of Right'*) What the Marxist, i.e., the facilitator of 'change,' i.e., the psychotherapist sees he "owns." In this way your spouse, your children, your property, your business, even you (your soul) belongs to Rousseau, Hegel, Marx, . . . Mao, i.e., the facilitator of 'change.' Like the woman and Adam in the garden in Eden, what they see they "own"—to be used for their pleasure, i.e., to satisfy their *lusts*, *negating* you if you get in their way, i.e., if you disagree. While you might work by "the sweat of your brow," Mr. Rousseau and his friends (who have never worked a day of their lives "by the sweat of his brow") can pick fruit off your tree, in the name of *"the people"* and walk away eating it, saying, *"It belongs to us all."* You dare not complain (saying *"Mine. Not yours"*). After all, in their mind you are working for them ("the people"), to satisfy their *lusts*. As in the garden in Eden, all that they see belongs to them, to satisfy their *lusts*. While you reach into your pocket to help someone in need, they encourage you to help others in need, with them in charge, living off of what you give (taxes and the plea for donations comes to

mind). As [J. L. Moreno](#) stated it in his book *Who Shall Survive?: "Parents have no right upon their offspring except a psychological right. Literally the children belong to universality [to him and those who think like him, i.e., facilitators of 'change']."*

The objective of "It" is to:

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

*"The empty space" is your thoughts of the 'moment,' either filling them with what the father's/Father says, i.e., with doing right and not wrong according to established commands, rules, facts, and truth, i.e., with what you KNOW, from having been *told* or with the *lusts* of the 'moment' that the current situation and/or object, people, or person is *stimulating*.*

Perceiving his *self* as being the personification of "the people," who, like him *lust* after the carnal pleasures of the moment that the world *stimulates*, the facilitator of 'change' sees "It" as his duty to 'justify' "the people's" natural inclination to *lust* in order to 'justify' his natural inclination to *lust* —with their approving, supporting, defending, praising, and worshiping of him for doing so.

As the psychotherapist (Marxist) Carl Rogers explained "It."

*"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."*  
*"Dr. Skinner says: 'We must accept the fact that some kind of control of human affairs is inevitable. We cannot use good sense in human affairs unless someone engages in the design and construction of environmental conditions which affect the behavior of men.'" "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)

*"All individuals (organisms) exist in a continually changing world of experience (phenomenal field) of which they are the center." (Carl Rogers, Client-Centered Therapy)*

This is what happened in a garden in Eden, where the master facilitator of 'change,' i.e., the master psychotherapist "helped" someone—'justifying' their *lusts* of the 'moment,' 'liberate' their *self* from the Father's authority—think for their *self* (according to their *lusts*), making their *self* (*lust*) god instead. The soul is sacrificed (sold to the master facilitator of 'change') at the alter of *lust*, i.e., at the alter of *self-interest*.

*"Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? [this is a neurolinguistic construct (an imbedded statement in a question, sensitizing a person to their *lusts*, when it comes to right and wrong behavior, beginning the process of liberating a person's *lust* out from under their fear of judgment, i.e., out from under the father's/Father's authority)—which is one of the most powerful forms of hypnosis] And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it [she revealed her *lust*], lest ye die. And the serpent said*

*unto the woman, Ye shall not surely die [removing the "negative," i.e., fear of judgment (which was not a lie regarding the here-and now, i.e., the tree itself did not kill her—or Adam—but a lie regarding the there-and then, with God removing her—and Adam—from having access to the "tree of life" for their disobedience, then, after death both coming to judgment, i.e., inheriting eternal life or eternal death)]: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise [evaluating ([aufheben](#)) from her senses, i.e., from her understanding she made her *self* god, i.e., the establisher of right and wrong behavior], she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." [Genesis 3:1-6](#) (emphasis added)*

By *negating* the "negative," i.e., "*thou shalt surely die*," replacing it with the "positive," i.e., "*Ye shall not surely die*" the master facilitator of 'change' was able to 'liberate' the woman (and Adam who followed after her) from the authority of God, i.e., from the father's/Father's authority system. Genesis 2:17, 3:3 This same process (*praxis*) is being applied in the classroom, in the workplace, in government, in the "church" and even in the home today.

The Marxist, Norman O. Brown explained "It," i.e., the *praxis* of psychotherapy, i.e., the facilitation of 'change' this way:

*"To experience Freud is to partake a second time of the forbidden fruit;" "Self-perfection of the human individual is fulfilled in union with the world in pleasure." "According to Freud, the ultimate essence of our being is erotic." "Eros is fundamentally a desire for union with objects in the world." "Eros is the foundation of morality." "Freud saw that in the id there is no negation [no parental authority, i.e. no Godly restraint, i.e. no "Thou shalt not"], only affirmation and eternity [only the child's natural inclination to lust after the carnal pleasures of the 'moment' that the world stimulates]." "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 pleasure (lust) became 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 stimulation, 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*)

The Marxist, Herbert Marcuse confirmed, insisting upon *negating* (devouring) the father in order for "*incest*" to become the law of the land:

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

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(s) joining with his (their) "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* of the 'moment' that the world *stimulates*, 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.

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 'justifying' 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."

*"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

In man 'justifying' his *lust* for pleasure the father's/Father's authority system is *negated*, i.e., is "destroyed" in his thoughts, 'justifying' his actions, i.e., his *lust* for pleasure and his hatred toward restraint and his violence toward the restrainer (anyone inhibiting or blocking him from having what it is he is *lusting* after) . The stronger the child's 'justification' to *lust* (the power of "[group dynamics](#)") the stronger the child's hatred toward the father/Father and his/His authority for restraining it, 'justifying,' in the mind of the child his violence toward the father/Father and his/His authority. Rejecting the Father's authority, leaving only the father's authority to *negate*., i.e., to "*destroy*" Karl Marx explained it this way.

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

By the child listening to, accepting, and obeying the father's/Father's established commands, rules, facts, and truth, according to the Marxist, i.e., the facilitator of 'change' the father's/Father's authority system is established, i.e., is 'created.'



*"The life which he has given to the object sets itself against him as an alien and hostile force." (Karl Marx, MEGA I/3)*

By making the child subject only to that which is *"of the world"* (stimulus-response), which can be *"observable and definable"* (but not *"repeatable"* since, while all children have a soul, some children will choose to do the Father's will while other children, in disobedience to the Father, will chose to do their own), not all children will respond according to the laws of nature, as true science requires), the Transformational Marxist makes the child subject to stimulus-response (approach pleasure and avoid pain, including the pain of missing out on pleasure—for every action there is an equal reaction) and impulse and urges (instincts), i.e., into an animal—to be *seduced, deceived, and manipulated* like one of Thorndike's chickens, Skinner's rats, Pavlov's dog, i.e., like a lab rat ([NTL's](#), i.e., National Training Laboratories), i.e., turned into *"human resource"* to be used by the Marxist (a [predator, charlatan, pimp, pedophile](#)) for his own pleasure, i.e., to support and satisfy his or her own *lusts*.

In the world of *"It,"* i.e., the facilitation of 'change' all rules, policies, laws must be 'created' through dialectic 'reasoning,' i.e., through the *dialoguing of opinions to a consensus*, i.e., through *"the lust of the flesh, and the lust of the eyes, and the pride of life,"* negating the father's/Father's authority system in the process.

*"Bypassing the traditional channels of 'top-down' decision making [the father's/Father's authority system] our objective center's upon transforming public opinion [lust] into an effective instrument of global politics."*

*"Individual values [lusts] must be measured by their contribution to common interests [lusts] and ultimately to world interests [lust], 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)*

*"It" all begins with the "human heart."*



*"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

The human heart 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](#))

Even George Washington understood the nature of the "human heart."  
*"Despotism . . . predominates in the human heart."* ([George Washington, Farewell Address](#))

Without your *lust* (and the facilitator of 'change,' through *dialogue* gaining access to it) the facilitator of 'change' can not gain control of and have power over you. The Marxist, Theodor Adorno explained it this way.

*"The individual may have 'secret' thoughts ["lusts"] which he will under no circumstances reveal to anyone else if he can help it [out of fear of being judged, rejected, and/or punished or cast out]. To gain access [through getting him or her to dialogue, i.e., to share his or her "feelings," i.e., carnal desires and dissatisfactions of the 'moment' (that he is internally, i.e., privately struggling with) with others] is particularly important, for here may lie the individual's potential [for 'change,' i.e., to become of and for his or her "self" and "of the world" only—'liberated' from the father's/Father's authority system—making him subject to the facilitator of 'change,' who 'justifies' his propensity to lust]." (Theodor Adorno, *The Authoritarian Personality*)*

*"And through covetousness [your lusts] shall they with feigned words ["We are here to 'help' you, i.e., ourselves."] make merchandise of you [turn you into 'human resource' to support and satisfy their lusts]." 2 Peter 2:3*

Karl Marx wrote:

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

In other words 'justifying' the "human heart," i.e., *lust*, i.e., the carnal pleasures of the 'moment' that the world, i.e., the current situation and/or object, people, or person is *stimulating* makes the child equal with and therefore over and therefore against the father/Father's authority system that gets in the way, 'redeeming' the child from the father/Father, 'reconciling' him to the world and therefore to the Marxist's, i.e., the facilitator of 'change's' control. *Self* is *actualized* in *lust* and the world that *stimulates* it.

How "It" is done.

It is the *guilty conscience* (for disobeying the father/Father) that retains the father's/Father's authority system in the mind of the individual and therefore, effecting his actions retains the father's/Father's authority in society. The *guilty conscience* is *negated* in the individual mind and therefore, by his actions removed from society in the dialoguing of opinions to a consensus, i.e., the affirmation process, i.e., in the facilitated meeting where the father's/Father's authority (that which is "negative") must be set aside in order for everybody to participate—without fearing being judged, condemned, and cast out. The facilitator of 'change' does not have to attack the father/Father and his/His authority himself, all he has to do is 'create' a "healthy," "open-ended," "non-directive," "positive," environment, i.e., a "safe place, zone, or space," 'justifying' the participants *lusts* and they will attack the father/Father and his/His authority for him instead.

The quotation of quotations, that sums up how "It" is done:

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

The *guilty conscience* is engendered by the father's/Father's authority, i.e., by the father/Father demanding that the child do right and not wrong according to his/His commands, rules, facts, and truth or else be corrected and chastised (engendering the "fear of God," i.e., accountability for his actions in the child) in order to learn to *humble, deny, die to, control, discipline, capitulate* his *self* or if he questions, challenges, defies, disregards, attacks him/Him and his/His authority (his/His right to author commands and rules to be obeyed as given and facts and truth to be accepted as is, by faith and applied and enforce them) be grounded or casted out.

*"The guilty conscience is formed in childhood by the incorporation of the parents and the wish to be father of oneself." "What we call 'conscience' perpetuates inside of us our bondage to past objects now part of ourselves:"* (Brown) A definition of the *guilty conscience* from a Marxist's perspective.

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

Trojanowicz then promotes bringing the police and the community together with the *dialoguing of opinions* to a *consensus* process, *negating* local control, i.e., the father's/Father's authority system in the police and the citizens.

*"The individual is emancipated [liberated from the father's/Father's authority] in the social group." "Freud commented that only through the solidarity of all the participants could the sense of guilt [the guilty conscience which is engendered by the father's/Father's authority] be assuaged." "Human consciousness [lust] can be liberated from the parental complex [the father's/Father's authority, i.e., restraint] only by*

*being liberated from its cultural derivatives, the paternalistic state and the patriarchal God." "... the superego 'unites in itself the influences [impulses and urges, i.e., lusts and hates] of the present and of the past.'" (Brown)*

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., the *dialoging of opinions* to a *consensus* process in the "group grade" classroom.

*"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."*

*"Blooms' Taxonomies" are "a psychological classification system" used "to develop attitudes and values . . . which are not shaped by the parents."*

*"Ordering" "different kinds of affective behavior," i.e., "the range of emotion(s)" "organized into value systems and philosophies of life." "The affective domain [the student's natural inclination to "lust" after the carnal pleasures of the 'moment' that the world (including "the group") stimulates and hate restraint] contains the forces that determine the nature of an individual's life and ultimately the life of an entire people." "The affective domain is, in retrospect, a virtual 'Pandora's Box' [a "box" full of evils, which once opened, can not be closed—once the father's/Father's authority, i.e., fear of judgment, i.e., "the lid" is removed it is difficult if not impossible to put it back on again]. 'It is in this 'box' that the most influential controls are to be found." "In fact, a large part of what we call "good teaching" is the teacher's ability to attain affective objectives ['liberating' the child's carnal thoughts from the father's/Father's authority] through challenging the student's fixed beliefs [challenging the father's/Father's commands, rules, facts, and truth] and getting them to discuss issues [evaluating the world through their carnal desires, i.e., their "lusts," i.e., their "self-interests" of the 'moment']. " "Only those educational programs which can be specified in terms of intended student behaviors can be classified." "What we are classifying is the intended behavior of students—the ways in which individuals are to act, think, or feel as the result of participating in some unit of instruction." "... ordering and relating the different kinds of affective behavior." "... we need to*

*provide the range of emotion from neutrality through mild to strong emotion, probably of a positive, but possibly also of a negative, kind." "... organized into value systems and philosophies of life ..." "...many of these changes are produced by association with peers who have less authoritarian points of view, as well as through the impact of a great many courses of study in which the authoritarian pattern is in some ways brought into question while more rational and nonauthoritarian behaviors are emphasized." "The student must feel free to say he disliked \_\_\_\_\_ and not have to worry about being punished for his reaction." "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." "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*)*

*"Obedience and compliance are hardly ideal goals." "We recognize the point of view that truth and knowledge are only relative and that there are no hard and fast truths which exist for all time and places." (Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 1: Cognitive Domain*)*

Karl Marx's ideology as explained by Friedrich Engels was:

*"In the eyes of the dialectic philosophy, nothing is established for all times, nothing is absolute or sacred."*

When you use *dialogue*, i.e., your feelings (*lust* for pleasure and hatred toward restraint) and thoughts (*opinion*) of the 'moment,' that the world, i.e., that the current situation and/or object, people, or person is *stimulating* in order to determine right and wrong behavior all becomes subject to 'change,' i.e., subject to the person's response, i.e., *lust* for pleasure and resentment toward restraint that the current situation and/or . . . is *stimulating*.

There is no father's/Father's authority in *dialogue*, in an *opinion*, or in the *consensus* process. There is only the *lusts* of the 'moment' that the person (or group) is desiring to satisfy. While *discussion* (the right use of the word) retains the father's/Father's authority with the father/Father having the final say *dialogue* sets the father's/Father's authority aside (denies the father's/Father's authority) in order for all participants to share their carnal desires, i.e., their *lusts* without fear of being judged, condemned, or cast out.

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

*Discussion* emanates from established commands, rules, facts, and truth. *Discussion* divides upon either being/doing right or being/doing wrong according to established commands, rules, facts, and truth, i.e., KNOWING from being *told*, which is formal, i.e., judgmental. The father/Father retains his authority in *discussion*, i.e., has the final say, i.e., *"Because I said so," "Never the less," "It is written."* Majority vote retains the father's/Father's authority system although the father might lose out on the particular issue at hand.

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



*Dialogue* emanates from the child's (and the facilitator of 'change's, i.e., the Marxist) "*feelings*," i.e., from his "*I feel*" and/or "*I think*," i.e., from his *opinion*, which is informal, i.e., non-judgmental, i.e., open-ended. The child (and the facilitator of 'change,' i.e., the Marxist) retains his carnal nature in *dialogue*, i.e., has the final say against authority, i.e., against absolutes that get in the way of his natural inclination to "*lust . . .*" i.e., against the father's/Father's authority (system). There is no father's/Father's authority in *dialogue*, in an *opinion*, or in the *consensus* process. There is only the child's (and the facilitator of 'change's,' i.e., the Marxist's) natural inclination to "*lust . . .*" being 'justified.' *Dialogue* moves *opinions* to a *consensus*, *negating* the father's/Father's authority and the *guilty conscience* it engenders in the process.

At a buffet you *discuss* with your *self* and/or others what is good for you to eat and what is not good for you to eat. You *dialogue* with your *self* and/or with others what you like and do not like. If you want to eat something that you like, that is bad for you to eat you *dialogue* with your *self* and/or with others. If you *discuss* it with your *self* and/or with others you will more than likely not eat it. By bringing *dialogue* ("I feel" and "I think") into a environment establishing what is right and what is wrong behavior the father's/Father's authority, i.e., "obedience to law," i.e., doing right and not wrong according to established commands, rules, facts, and truth is *negated*. [What You Lose In Dialogue](#).

"*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.

Twenty students, for example, from twenty different homes, with father's who disagree with/differ from one another on personal-social issue (regarding right and wrong behavior) results in twenty students, holding onto their father's position (authority) refusing to get along with one another when it comes to right and wrong behavior (personal-social issues). By switching ("*shifting*") communication, i.e., curriculum in the classroom from the *preaching*, *teaching*, and *discussing* of established commands, rules, facts, and truth, which are to be learned by faith and



obeyed as given, which retains the father's/Father's authority system to the students *dialoguing* their *opinions*, i.e., their carnal desires (*lusts*) of the 'moment,' that the world, i.e., that the current situation and/or students are *stimulating* to a common "*feeling*" of agreement (at least tolerance), i.e., to a *consensus*, unity *negates* division.

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

When it comes to establishing right and wrong behavior, in *dialogue*, what Karl Marx called "*Critical Criticism*" we "*set up a sinful world in [our] own home.*" In *discussion* the father's/Father's authority system remains, i.e., the father/Father has the final say.

*"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 you make the child's carnal nature, i.e., his propensity to *lust* the *thesis* the father's/Father's authority system becomes the *antithesis*, 'justifying' in the mind of the children (united as one in *synthesis*, i.e., in *consensus*) their removing the father's/Father's authority system from the environment.

*"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*)

The father's/Father's authority system is reflected in and reinforced by traditional education where the educator 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* with the students any question(s) they might have regarding the commands, rules, facts, and truth being taught, at the teacher's discretion, i.e., providing he or she deems it necessary, has time, the students are able to understand, and are not questioning, challenging, defying, disregarding, attacking authority, 2) *rewards* the students who do right and obey, 3) corrects and/or *chastens* the student 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 the established commands, rules, facts, and truth he has been taught (*told*), i.e., in order to do the father's/Fathers' will, and 4) *casts out* (expels/grounds) any student who questions, challenges, defies, disregards, attacks the father's/Father's authority system, which retains the father's/Father's authority system in the students thoughts and actions, resulting in the the student KNOWING right from wrong from being *told* (especially when it comes to behavior).

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

In facilitated education (in the *dialoguing* of *opinions* to a *consensus*, i.e., the *affirmation* process) the student comes to know right from wrong behavior from his own "*sense experience*," with pleasure, i.e., *lust* (that which the world *stimulates*) being right and any established command, rule, fact, and truth that get in the way of *lust* (that gets in the way of "human nature"), i.e., being *told* (equated to being "prejudiced") being wrong.

Benjamin Bloom wrote (in his Marxist curriculum):

*"In the more traditional society a philosophy of life, a mode of conduct, is spelled out for its members at an early stage in their lives." "A major function of education in such a society is to achieve the internalization of this philosophy." "This is not to suggest that education in an open society*

*does not attempt to develop personal and social values." "It does indeed." "But more than in traditional societies it allows the individual a greater amount of freedom in which to achieve a Weltanschauung<sup>1</sup>." "<sup>1</sup>Cf. Erich Fromm, 1941; T. W. Adorno et al., 1950." (Book 2: Affective Domain)*

Erich Fromm and Theodor Adorno, who Bloom referred to as his "*Weltanschauung*," i.e., his world view were both Marxists. Both, establishing the child's (their) carnal nature as the foundation from which to "reason," rejected the father's/Father's authority system.

Fromm wrote:

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

Adorno wrote:

*"Authoritarian submission [humbling, denying, dying to, controlling, disciplining, capitulate "self" in order to do the father's/Father's will] was conceived of as a very general attitude that would be evoked in relation to a variety of authority figures—parents, older people, leaders, supernatural power, and so forth." "God is conceived more directly after a parental image and thus as a source of support and as a guiding and sometimes punishing authority." "Submission to authority, desire for a strong leader, subservience of the individual to the state [parental authority, local control, Nationalism], and so forth, have so frequently and, as it seems to us, correctly, been set forth as important aspects of the Nazi creed that a search for correlates of prejudice had naturally to take these attitudes into account." "The power-relationship between the parents, the domination of the subject's family by the father or by the mother, and their relative*

*dominance in specific areas of life also seemed of importance for our problem."* (Adorno)

Adorno's "problem" was how to remove the father's/Father's authority from the individuals mind and therefore from society (what he, in error generalized as being Fascist—which instead of supporting the father/Father *negated* him/Him and his/His authority in the home and in the mind and heart of the individual—which was Adorno's same agenda, but only on a global scale). Through the *praxis* of generalizing, making all the same, right and wrong are established only upon what man has in common, *"the lust of the flesh, and the lust of the eyes, and the pride of life,"* i.e., only upon that which is *"of the world."*

*"Our aim is not merely to describe prejudice [doing the father's/Father's will, i.e., obeying established commands, rules, facts, and truth that get in the way of lust, i.e., "human nature"] but to explain it in order to help in its eradication. Eradication means re-education."* (Adorno)

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

Adornos "eradication" was Lenin's "eradication," only using psychology, i.e., the removal of the father's/Father's authority from the peoples thoughts (not bullets) to do so.

*"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 Marcuse)*

*"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*)*

'Change' the learning environment, i.e., the "curriculum" and you 'change' the child, i.e., the world.

*"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."* (Kenneth Benne, [Human Relations in Curriculum Change](#))

*"The child takes on the characteristic behavior of the group in which he is placed. . . . he reflects the behavior patterns which are set by the adult leader of the group."* (Kurt Lewin in Wilbur Brookover, *A Sociology of Education*)

*"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*)

Replacing the father's/Father's authority system in the classroom with the facilitation of 'change' the students (next generation of citizens) are 'changed.'

*"Without exception, [children] enter group therapy [the "group grade" classroom] with the history of a highly unsatisfactory experience in their first and most important group—their primary family [the traditional home with parents telling them what they can and can not do]." "What better way to help [the child] recapture the past than to allow him to re-experience and reenact ancient feelings [resentment, hostility] toward parents in his current relationship to the therapist [the facilitator of 'change']? The [facilitator of 'change'] is the living personification of all parental images [takes the place of the parent]. Group [facilitators] refuse to fill the traditional authority role: they do not lead in the ordinary manner, they do not provide answers and solutions [teach right from wrong from established commands, rules, facts, and truth], they urge the group [the children] to explore and to employ its own resources [to dialogue their "feelings," i.e., their desires and dissatisfactions of the 'moment' in the "light" of the current situation, i.e., their desire for "the group" approval*

*(affirmation)]. The group [children] must feel free to confront the [the facilitator of 'change'], who must not only permit, but encourage, such confrontation [rebellion and anarchy]. He [the child] reenacts early family scripts in the group and, if therapy [brainwashing—washing respect for and fear of the father's/Father's authority from the child's brain (thoughts) ] is successful, is able to experiment with new behavior, to break free from the locked family role [submitting to the father's/Father's authority, i.e., doing the father's/Father's will] he once occupied. . . . the patient [the child] changes the past by reconstituting it ['creating' a "new" world order from his "ought," i.e., a world which "lusts," i.e., a world void of the father's/Father's authority and the guilty conscience which the father's/Father's authority engenders for doing wrong, disobeying, sinning, i.e., for "lusting . . ."]." ([Irvin D. Yalom](#), *The Theory and Practice of Group Psychotherapy*)*

*"It is usually easier to change individuals formed into a group than to change any one of them separately." "The individual accepts the new system of values and beliefs by accepting belongingness to the group."* (Kurt Lewin in Benne)

*"(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*)*

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

According to those who think like Karl Marx and Mao Zedong it is in "the group" that the individual is to find his identity, not in the father/Father, retaining the father's/Father's authority system, dividing people from one another based upon who is doing right and who is doing wrong according to the father's/Father's established commands, rules, facts, and truth, i.e., according to who is doing the father's/Father's will and who is not.

Karl Marx wrote:



*"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*)*

The father's/Father's authority system is *negated* when right and wrong behavior is established by "the group," which demands compromise. The Marxist educator, i.e., the facilitator of 'change,' i.e., the group psychotherapist, using "[\*Bloom's Taxonomies\*](#)" as their curriculum 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. The same is true in America today. Freedom from your intoxication with, addiction to, and possession by *lust*, which those *"of and for the world"* control you with (buy and sell your soul), can only begin with you turning to the Word of God, i.e., turning to the Father and His Son, Jesus Christ for direction.

*"Relationships built on self-interest,"* i.e., on *lust* when it comes to business, finance, public services, etc., all under government (general) control, where money flows out of the hands of the private (local control, i.e., *"in loco parentis"* where those under authority have to do right and not wrong according to established commands, rules, facts, and truth) into public control (where money, in the eyes of those who hate authority, i.e., who hate local control—because it will not let them have access to it because of their behavior [the same being true of the father/Father who will not include his disobedient children in his/His will—inheritance] represents stored up pleasure, i.e., *dopamine emancipation*, which if they can gain access to it and take control over it [all of it] can use it to satisfy their *lusts* without restraint, without local control, i.e., without the father/Father *telling* them what they can and can not do with it, removing their access to it if they do wrong, disobey, sin) is the hallmark of Marxism, socialism, globalism, communism, psychology, psychotherapy.

*"Thinking through the process it is dialectically faulty to start with the negative, with anxiety* [with the father's/Father's authority, i.e., with having to do right and not wrong according to established commands, rules, facts, and truth, i.e., with being held accountable for being wrong, disobeying, sinning engendering fear of judgment, condemnation, and being cast out]. *The problem is to name the dynamic factor provoking anxiety to emerge* [the father's/Father's authority coming between the child and the object he is *lusting* after, taking or threatening to take it away]. *Anxiety is a function of spontaneity* [reaction of hate and violence toward the restrainer, i.e., toward the person(s) taking the object of *lust* away (forever)]. *Spontaneity can be defined as the adequate response to a new situation, or the novel response to an old situation. With decrease of spontaneity anxiety increases. With entire lose of spontaneity anxiety reaches its maximum, the point of panic* [when the child is total focused on the object of his *lust* and

fears it being taken away from him, i.e., losing it forever he is primed to act, i.e., to attack (at all cost, i.e., without considering the cost)." ([J. L. Moreno](#), *Who Shall Survive*)

*"Only when the immediate interests [lusts, i.e., self-interests] 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 individual, in "the group," and in society]." "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) "Group think" begins with "What can I get out of this group for my self?" (lust for pleasure, which includes the approval of man) which then leads to "What will happen to me if the group rejects me?" (fear of man).*

*"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.*

*"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)

*"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." Isaiah 3:4-5*

*"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 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*

*"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*

"*Bloom's Taxonomies*" (as well as the theory of evolution and climate 'change') are not a true science. They are only the facilitator of 'change's' effort to liberate his *self* and those who listen to him out from under the father's/Father's' authority, i.e., out from under having a guilty conscience (being judged, condemned, and cast out) for sinning, i.e., for *lusting*. They are all about *seducing, deceiving, and manipulating* all who listen to the facilitator of 'change,' resulting in their following after, affirming, and supporting him, 'justifying' his and their natural inclination to sin, i.e., to *lust*.

"*Certainly the Taxonomy was unproved at the time it was developed and may well be 'unprovable.'*" (Benjamin Bloom, *Forty Year Evaluation*)

"*It has been pointed out that we are attempting to classify phenomena which could not be observed or manipulated in the same concrete form as the phenomena of such fields as the physical and biological sciences. It was the view of the group that educational objectives stated in the behavior form have their counterparts in the behavior of individuals ... observe(able) and describ(able) therefore classifi(able).*" (Book 1: *Cognitive Domain*) True science is observable and repeatable.

*Bloom's "describ(able)"* makes science (and man) subject to an *opinion*, i.e., subject to a person's perception of what "*seems to*" be (a *theory* not yet proven), making it subject to 'change,' i.e., not absolute, i.e., not repeatable, yet force is used to *negate* those who do not accept his *opinion*, i.e., his *theory*.

The child who believes in the father's/Father's authority (system), who is placed in the *dialoguing* of *opinions* to a *consensus*, "group grade," "be positive not negative," "Bloom's Taxonomies" classroom is going to be martyred, unless he sells his soul to the facilitator of 'change,' i.e., to the process of 'change.'

"*I have found whenever I ran across authoritarian students that the best thing for me to do was to break their backs immediately.*" "*The correct thing to do with authoritarians is to take them realistically for the bastards*

*they are and then behave toward them as if they were bastards."* (Abraham Maslow, *Maslow on Management*)

Abraham Maslow, as Benjamin Bloom, rejected the father's/Father's authority system, i.e., excluded it from his "Hierarchy of 'felt' needs," establishing the child's/man's, i.e., his carnal nature as the basis from which to 'reason,' i.e., to determine right and wrong behavior. Lawrence Kohlberg did the same. In his *"life raft moral dilemma,"* requiring the students to kill (murder) someone else or their *self* in order to save everyone else on the raft, i.e., in order to save *"the group,"* damned the students souls in order to save *"the group."*

After lecturing at Sacred Heart (a Catholic Nunnery in California) Maslow wrote in his journal:

*"They shouldn't applaud me. They should attack me. If they were fully aware of what I was doing, they would attack."*

Once he had children of his own he wrote in his journal (regarding his children getting him into *"conflict"* over his own theory):

*"Who should teach whom?"* (children adults or adults children), describing the *"conflict"* as being over his education theory: *"I've been in continuous conflict over this Esalen-type, orgiastic, Dionysian-type education [his definition of "Bloom's Taxonomies"]."*

His earlier stance on right behavior was: *"So it looks as if nudism is the first step toward ultimate fee-animality-humanness. It's the easiest to take. Must encourage it. Yet nakedness is absolutely right. So is the attack on antieroticism, the Christian & Jewish foundations. Must move in the direction of the Reichian orgasm. I certainly enjoy nudism as at Esalen & have no trouble with it. And I certainly think sex is wonderful, even sacred. And I approve in principle of the advancement of knowledge & experimentation with anything." "I must put as much of this as is possible & usable in my education book, & more & more in succeeding writings."* (Abraham Maslow, *The Journals of Abraham Maslow*)



And Christian parent's have difficulty trying to figure out why students would have sex in cars in the school parking lot (during lunch period) at a "Christian" school—which was using *"Bloom's Taxonomies"* as their curriculum, along with Abraham Maslow's, Care Rogers's, and Lawrence Kohlberg's material in the classroom. You "sow" deviancy in the classroom, you "reap" deviancy in the parking lot.

*"Whether or not the classification scheme presented in Handbook I: Cognitive Domain is a true taxonomy [true science] is still far from clear." (Book 2: Affective Domain)*

Benjamin Bloom dedicated his first Taxonomy to [Ralph Tyler](#), who's student Thomas Kuhn (quoting Max Planck) wrote,

*"A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it." (Thomas Kuhn, The Structure of Scientific Revolution)*

Kuhn continued: *"If a paradigm [a 'change' in culture, from Patriarch to Heresiarch] is ever to triumph it must gain some first supporters, men who will develop it to the point where hardheaded arguments can be produced and multiplied"* which eventuates *"an increasing shift in the distribution of professional allegiances"* whereupon *"the man who continues to resist after his whole profession has been converted is ipso facto ceased to be a scientist."* *"Thomas S Kuhn spent the year 1958-1959 at the Center for Advanced Studies in the Behavior Sciences, directed by Ralph Tyler, where he finalized his 'paradigm shift' concept of 'Pre- and Post-paradigm periods.'"* *"Kuhn admitted problems with the schemata of his socio-psychological theory yet continued to urge its application into the scientific fields of astronomy, physics, chemistry, and biology [which found its way into the classroom]."* (Kuhn)

*"Hardheaded arguments"* make it difficult if not impossible to respond to this process, especially when those advocating it are in a position of authority—any response with facts and truth will only be perceived as

being an *opinion*, making the person appear as being "*argumentative*" if they persists.

Ralph Tylor, who was adviser to six U.S. Presidents wrote:

*"Should the school develop young people to fit into the present society as it is or does the school have a revolutionary mission to develop young people who will seek to improve the society?" Perhaps a modern school would include in its statement [that] it believes that the high ideals of a good society are not adequately realized in our present society and that through the education of young people it hopes to improve society." "The school can also continue its long-accepted role of providing within its environment a democratic society closer to the ideal than the adult community has yet been able to achieve. It can provide a setting in which young people can experience concretely the meaning of our democratic ideals. It is crucially important for children to see firsthand a society that encourages and supports democratic values [negating parental authority, i.e., the father's/Father's authority system]." (Ralph W. Tyler, "Achievement Testing and Curriculum Construction," Trends in Student Personnel Work)*

*"Bloom's Taxonomies"* are treated as being scientific, requiring all to support its outcome, resulting in the *negation* of faith and the damnation of the soul for all who participate—the reason I call *"Bloom's Taxonomies"* secularized Satanism, intellectualized witchcraft. It is not how far down the pathway you have traveled, i.e., "I am not as bad as he." It is that you are on the pathway in the first place. Stepping on it (like in a pig pen) you stink. Beware all who board this train, this train has no brakes.

*"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14*

Remove the Father's authority (the father's/Father's authority system) from the home, from the classroom, from the workplace, from government, from the "church," i.e., from the environment and therefore from your thoughts,

directly effecting your actions and all you have is *"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,"* fulfilling the Marxist's, i.e., the facilitation of 'change's' dream (agenda). It is what "It" is all about and how "It" is done. All who *praxis* dialectic 'reasoning,' i.e., self 'justification' *negate* the father's/Father's authority (in their mind). Following after the facilitator of 'change,' serving, providing for, protecting, defending, praising, and worshiping him, i.e., the *"antichrist"* for 'justifying' their *lusts* they are doing the master facilitator of 'change's' will.

*"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."* 1 Thessalonians 2:3-12

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, Harken to the sound of the trumpet. But they said, We will not hearken."* Jeremiah 6:16, 17

[Home schooling](#) material, co-ops, conferences, etc., are joining in the same *praxis*, fulfilling [Immanuel Kant's](#) as well as [Georg Hegel's](#), [Karl Marx's](#), and [Sigmund Freud's](#) agenda of using the pattern or method of [Genesis 3:1-6](#), i.e., "*self*" 'justification,' i.e., dialectic (*dialogue*) 'reasoning,' i.e., 'reasoning' from/through your "*feelings*," i.e., your carnal desires of the 'moment' which are being *stimulated* by the world (including your desire for approval from others, with them *affirming* your carnal nature) in order to *negate* [Hebrews 12:5-11](#), i.e., the father's/Father's authority, i.e., having to *humble, deny, die to, control, discipline, 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, i.e., for *lusting*—which is the real agenda.

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