

How To Tell If Your Teacher Is A Traditional Teacher (Facts Based) Or A Marxist (Feelings Based).

(Personal note.)

by
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A traditional educator reinforces the father's/Father's authority system in the classroom, your authority as parent in the home. The traditional educator teaches his or her students, as the traditional father (parent) teaches his children to do right and not wrong according to established commands, rules, facts, and truth no matter the cost to them, i.e., to reason from established commands, rules, facts, and truth, holding themselves (and others) accountable for doing wrong, which inhibits or blocks 'change,' especially rapid 'change.' This follows after a Biblical *paradigm*, i.e., a *Patriarchal paradigm*, i.e., faith in and obedience to the Father. (A *paradigm* is the way a person feels, thinks, and acts toward their *self*, others, the world, and authority.)

The gospel message is based upon the Son's obedience to the Father, requiring all who follow after Him to do the same.

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

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

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48

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

Although our earthly father, in and of himself is not perfect, he might be or may have been a tyrant, *lusting* after the carnal pleasures of the 'moment' that the world stimulates without restraint, his office, given to him by God (to do His will in), is. He can save no one yet his system of authority is the same as the Heavenly Father, holding those under

his authority accountable to doing right and not wrong according to established commands, rules, facts, and truth, chastening and/or correcting them when they disobey and/or do wrong.

"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](#)

The difference between the traditional educator and the Marxist is one is only *"of and for self,"* i.e., is only of and for the world, the other is not.

"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

*"Educational philosophies in a democratic society are likely to emphasize strongly democratic values." "Faith in intelligence rather than authority." (Ralph Tyler in Frank Brown, *Education for Responsible Citizenship*)*

The Marxist "educator," i.e., the facilitator of 'change,' rejecting the father's/Father's authority system, 'justifies' the students' (and therefore his or her) natural inclination to *lust* after pleasure and hate restraint, thus encouraging his students (those listening to and following after him) to "think for their *self*," i.e., from their life experience, i.e., according to their natural inclination to *lust* after pleasure and hate restraint, i.e., their hate to miss out on pleasure. Responding to their *lust* for pleasure and their hatred toward restraint (that the current environment is stimulating) they are to 'reason' from their feelings, 'liberating' their *self* from the father's/Father's authority system, engendering 'change,' i.e., rapid 'change.' Instead of saying *"I KNOW"* because I have been *told*, i.e., because the law, my parents, my teacher, God (the Word of God) says, which, when there are differences in position initiates and sustains *discussion* (where the father's/Father's authority system, i.e., the *Patriarchal paradigm* remains in control, i.e., in force, i.e., has the final say), with right being right, doing the father's/Father's will and wrong being wrong, disobeying the father/Father they say *"I feel"* and *"I think,"* making right and wrong subjective, i.e., an *opinion*, subject to their carnal nature, i.e., their *lust* for pleasure and hatred toward restraint (which is a *Heresiarchal paradigm* of "change'), with right

being that which engenders and 'justifies' pleasure, i.e., *lust* and wrong being that which inhibits or blocks it, preventing its "*actualization*," i.e., the "*actualization*" of *self*.

"In a democratic society a patriarchal culture should make us depressed instead of glad; it is an argument against the higher possibilities of human nature, of self actualization [of man being able to lust, i.e., sin without having a guilty conscience, i.e., without feeling like he is doing something wrong]." (Abraham Maslow, Maslow on Management)

"Self-actualizing people have to a large extent transcended the values of their culture [their parent's/God's authority aka the father's/Father's authority system]. They are not so much merely Americans as they are world citizens, members of the human species [of the world only—that stimulates lust for pleasure and hatred toward restraint] first and foremost." (Abraham Maslow, The Farther Reaches of Human Nature)

"The philosophers [the fathers, who disagree with one another, insisting their position is right and others are wrong] have only interpreted the world in different ways [causing division, engendering Nationalism and Individualism, under God], the objective however, is change ['reasoning' only from that which is of the world, i.e., from the lusts of the 'moment' that the world is stimulating (which everyone, of the world has in common), making everyone one]." (Karl Marx, Feuerbach Thesis #11) Inscribed on Karl Marx's tomb (so it must be important to the Marxist).

"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

When children (and adults) are "asked," i.e., pressured, out of fear of being rejected by others, i.e., by "the group" to be "*positive*" (non-judgmental, non-condemning) and not "*negative*" (judging, condemning) toward others who are sharing their *opinion*, i.e., their *lust* for pleasure and hatred toward restraint, i.e., when they are "asked" to be "tolerant of ambiguity" they are in a Marxist classroom (even though it might be called "Christian," as in "youth group"—where they are asked how "they feel" and what "they think," i.e., their *opinion* regarding a verse in the Holy Bible, i.e., [the Word of God](#), i.e., regarding what "IS," i.e., evaluating it from their life experience, i.e., from their understanding instead of accepting it as "IS," to be memorized and applied, i.e., evaluating their life and the lives of others from it).

"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

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

The heart of the child (the unsaved, unredeemed child) is taken captive to the sensations of the 'moment,' i.e., to his natural inclination to *lust* after the carnal pleasures of the 'moment' that the world is stimulating as well as his natural inclination to hate restraint, i.e., to hate missing out on pleasure, and therefore his natural inclination [to hate the restrainer](#).

"The heart is deceitful above all things [thinking pleasure, i.e., lust is the standard for "good" instead of doing the father's/Father's will], and desperately wicked [hating anyone preventing, i.e., inhibiting or blocking it from enjoying the carnal pleasures of the 'moment' it lusts after]: who can know it?" Jeremiah 17:9 It can not see its hatred toward the father's/Father's authority as being evil, i.e., "wicked," i.e., "desperately wicked" because its *lust* for pleasure (Karl Marx) is standing in the way, 'justifying' the hate. ([Mark 7:21-23](#))

The Marxist "educator," as Karl Marx establishes *lust*, i.e., enjoying the carnal pleasures of the 'moment' that the world, i.e., the current situation and/or people are stimulating over and therefore against the father/Father's authority that gets in the way, 'redeeming' his students from the father's/Father's authority, 'reconciling' them to the world that stimulates pleasure as well as hate (stimulus-response). This is *antithetical* to the Father, i.e., to the Father's authority system with the Father 'reconciling' you to Himself via His Son's faith in and obedience to Him, with your faith in and obedience to Him and His Son, Jesus Christ—with the Son, by His death, i.e., by His shed blood on the cross paying the price for the Father's wrath upon you, 'redeeming' you from damnation for your sins, i.e., for your disobedience toward the Father, with the Father, in 'resurrecting' His Son from the grave 'reconciling' you to Himself.

"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

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6

"So then faith cometh by hearing, and hearing by the word of God." Romans 10:17

"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

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17

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

For the Marxist, *self* is "actualized" in *lust*, i.e., in the flesh and the world that stimulates it,

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

Self is not "actualized" in the Father, who instead requires you to *humble, deny, die to, control, discipline, capitulate your self* and do His will (for your soul sake).

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Corinthians 15:50

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

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John 2:15

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

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7

The soul KNOWS from being *told*. The flesh by "*sense experience*." When God created Adam he made him, unlike any other living thing in the creation "*a living soul*." He then *told* ("*commanded*") him what he could and could not do, i.e., He *told* him what was right and what was wrong behavior, i.e., which trees he could eat the fruit of and which one he could not (lest he die).

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

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

No animal, which are all subject only to *stimulus-response* (approach pleasure - avoid pain) and impulses and urges (instincts) can *read* or *write* a book, i.e., can be *told* or *tell* others what is right and what is wrong behavior, i.e., what they can and can not do. By making man subject to *stimulus-response* (only that which is of the world) man is

(deceptively) equated to an animal, approach pleasure and avoid pain, denying the fact that man does what animals can not do, i.e., reason from being *told*. You can carry boxes of facts and truth to meetings, trying to convince the Marxist, i.e., the facilitator of 'change' (and those following him) he is wrong (getting him to reason from facts and truth, i.e., from being *told*), but having rejected facts and truth, i.e., refusing to be *told* he will thank you for sharing your *opinion* (maybe) and then quickly move on to the next person, asking him to share his *opinion*, i.e., his feelings and thoughts, *negating*, in the mind of those present any fact or truth you shared, i.e., perceiving your facts and truth as being only an *opinion* as well. The issue for the Marxist is his flesh, not your soul.

"Any time we teach [tell] a child something, we keep him from discovering it himself," (Jean Piaget)

"God is the source of corruption in individuals." (John Dewey, *Democracy and Education*)

The father/Father (God) always *tells* you up front what is going to happen to you if you disobey or do wrong, not leaving it up for you to 'discover.' Thus with the Marxist's mindset, man does not sin, he just 'discovers' his *self*. Making man subject to the flesh and the world that stimulates it, i.e., "sense experience" all he has to think upon is his *lust* for pleasure, which includes the approval of men and his hatred toward restraint.

"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)

For the believer, "behavior science" is "so called science," making man, i.e., his soul subject to *stimulus-response*, i.e., "the lust of the flesh, and the lust of the eyes, and the pride of life," and the world that *stimulates* it instead of to 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

For the Marxist in order for man to "*build relationship*," i.e., to have "unity" (worldly peace and socialist harmony) he must first set aside any established command, rule, fact, or truth that divides him from himself and from others, i.e., that causes division, making "*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*," i.e., his *self interest*, i.e., what he has in common with all mankind the only foundation from which to develop unity, i.e., to become (*actualize*) his *self*.

"The real nature of man is the totality of social relations." (Karl Marx, *Thesis on Feuerbach* #6)

*"It is not individualism [the child, humbling, denying, dying to 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*)*

"Words and actions should help to unite, and not divide, the people." (Mao Zedong)
This is what is being taught and put into practice in schools, in businesses, in government, and even in the "church" today in America.

For the Marxist *lust* for pleasure and hatred toward restraint (toward the restrainer), i.e., what all children (of disobedience) have in common must become the means to knowing right from wrong behavior, not the father/Father who divides the children, i.e., "the people" on who is doing right and who is doing wrong according to the his/His established commands, rules, facts, and truth. This is not only the foundation of Marxism it also the foundation of psychology.

*"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." ([Norman O. Brown](#), *Life Against Death: The Psychoanalytical Meaning of History*)*

*"Protestantism [the priesthood of all believers, doing your best as unto the Lord, putting no man between you and the Lord, thus engendering individualism, under God] was the strongest force in the extension of cold rational individualism." (Max Horkheimer, *Vernunft and Selbsterhaltung*; English. *Reasoning and Self Preservation*)*

The traditional educator (reflecting the father's/Father's authority in the classroom) *preaches* commands and rules to be obeyed as given, *teaches* facts and truth to be accepted as is, i.e., by faith until understood, and *discusses* with his (or her) students any questions they might have regarding his commands, rules, facts, and truth at his discretion (providing he deems it necessary, has time, those under his authority are capable of understand, and are not questioning, challenging, defying, disregarding, attacking his authority), *rewarding* (blessing) those who are doing right and obeying, *chastening* (correcting) those who are doing wrong and/or disobeying in order for them to learn to *humble, deny, die to, control, discipline, capitulate* their *self* and do right according to established commands, rules, facts, and truth, *casting out* or expelling (grounding) any student who is questioning, challenging, defying, disregarding, attacking his authority.

This is the method or system (*paradigm*), i.e., the political system of the traditional father in the traditional home—'creating' children who can stand alone in the crowd, holding to the truth while "the group" rejects it (and therefore them). It is a "top-down" political system socialist/Marxists/facilitators of 'change,' i.e., those of and for their *self* (*lust* and the world that stimulates it) are well aware of and seek to *negate*.

"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)

All "educators" are certified and schools accredited today based upon their use of what are called "[*Bloom's Taxonomies*](#)" i.e., Marxist curriculum in the classroom (the first "taxonomy" being dedicated to [Ralph Tyler](#)). By 1971 over one million of Bloom's "*taxonomies*" were published for the Communist Chinese education system. (Benjamin Bloom, *Forty Year Evaluation*) Their use in the classroom (from the 50's on) have 'changed' this nation, starting in the home.

"Bloom's Taxonomies" are "... a psychological classification system" used "to develop attitudes and values ... which are not shaped by the parents." (Book 2: Affective Domain) Value, according to Bloom is not to be shaped by the parent's, i.e., doing right and not wrong according to established commands, rules, facts, and truth but is to emanate from the child's own feelings (in response to the situation), *lusting* after pleasure, including the pleasure that comes with group approval, i.e., *affirmation* and resentment toward restraint, i.e., toward the father's/Father's authority system for getting in the way.

Benjamin Bloom, in *Book 2: Affective Domain* admitted he built his "*taxonomy*" on the world view, i.e., "*weltanschauung*" of two Marxists, i.e., [Erick Fromm](#) and [Theodor Adorno](#) (members of the [Frankfurt School](#), i.e., Marxists who merged [Karl Marx](#) and [Sigmund Freud](#), both of whom, rejecting the father's/Father's authority system made it their objective to come between children and their parents, 'liberating' them from their parents authority, i.e., from the father's/Father's authority system). In America those in government, i.e., representatives were made the child with the citizens becoming the father, removing the representative, i.e., the child when he served his own *self interest*, i.e., when he established *lust over* and therefore against the citizens, i.e., the father's authority. That has all 'changed,' i.e., has now been *negated* by the *consensus* process, i.e., by facilitator's of 'change' taking control of meetings where policy is being established and laws are being made (in each branch of government and between the branches), with elected and non-elected officials making policy and establishing law according to their own *self interests*, i.e., their *lusts*, i.e., the *affective domain*. The traditional minded child, i.e., the child of faith in the father/Father is experiencing "terror" in the classroom today because of this 'change' in government, and therefore in the classroom.

"Jurisprudence of terror takes two forms; loosely defined rules which produces unpredictable law, and spontaneous changes in rules to best suit the state [those in power]." (R. W. Makepeace and Croom Helm, Marxist Ideology and Soviet Criminal Law) When you replace discussion, i.e., "rule of law," i.e., established commands, rules, facts, and truth with "feelings," i.e., the affective domain, i.e., opinions, i.e., dialogue, i.e., the consensus process the individual, under God is going to be martyred.

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

With the Marxist judge saying, "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)

This is the ideology of Karl Marx, that "The justice of state constitutions is to be decided not on the basis of Christianity, not from the nature of Christian society [not from the father's/Father's authority, i.e., established commands, rules, facts, or truth, i.e., "Common Law"] but from the nature of human society [from the child's carnal nature, i.e., from the lusts of 'the people']." (Karl Marx, Critique of Hegel's 'Philosophy of Right') Heraclitus' ideology, that parent's should "hang" themselves, i.e., that children should rule is the foundation of the stoics, as well as the Marxist.

When you reject the father's/Father's authority this is the end result.

"And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable." "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Isaiah 3:4-5, 12 "... and children shall rise up against their parents, and shall cause them to be put to death." Mark 13:12

This is how the 'liberal' court comes to their decision, i.e., how they can read nine hundred pages of historical documents (facts) without mentioning one of them in their decision (they did not read them), their *opinion* super-seeding (*negating*) any fact or truth that gets in their way, i.e., in "the people's" way—perceiving themselves as being the personification of "the people," *lusting* after the carnal pleasures of the 'moment' that the

world stimulates, hating restraint they make law 'justifying' *lust*, i.e., the *affective domain*, rejecting restraint, thereby *negating* the father's/Father's authority system, i.e., established commands, rules, facts, and truth they are subject to in their decision.

"The affective domain is, in retrospect, a virtual 'Pandora's Box' [a "box" (jar) full of evils, which once opened, can not be closed—once parental authority, i.e., the father's/Father's authority, i.e., fear of judgment, i.e., "rule of law" is negated, i.e., once 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 [you persuade with facts, you manipulate, i.e., "influenced" with feelings, i.e., with the affective domain]. "In fact, a large part of what we call 'good teaching' is the teacher's ability to attain affective objectives ['liberating' the student's "feelings" from his or her parent's authority, i.e., the father's/Father's authority system] through challenging the student's fixed beliefs [pressuring the student to question, challenging, disregard, defy, attack his parents commands, rules, facts, and truth for the sake of group approval, i.e., out of fear of group rejection] and getting them to discuss issues [evaluating the world from their carnal desires, i.e., their "lusts," i.e., their "feelings," i.e., their "self interests" of the 'moment,' that which they have in common with the other students in the classroom, i.e., with "the group"]." (Book 2: Affective Domain)

The student's *paradigm* is 'changed' by his participation in the process of 'change,' where parental authority, i.e., "authoritarianism" is called into question.

*"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." *ibid.**

This follows after the same procedure called "brainwashing," i.e., where "*Lewinian change theory*" is used to "*wash*" the father's/Father's authority system aka Nationalism from the person's mind (by the Communist Chinese facilitator of 'change') in order for the victim to feel *guilty* for not working with and for "the group," i.e., with and for "the team," no longer *guilty* for disobeying the father/Father.

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

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

". . . Once this process of self of self re-evaluation began, the (client) received all kinds of help and support from the cell mates and once again was able to enter into meaningful emotional relationships with others." (Interpersonal Dynamics: Essays in Readings on Human Interaction, ed. Warren G. Bennis, Edgar H. Schein, David E. Berlew, and Fred I. Steele)

"In brief, unfreezing is the breaking down of the mores, customs and traditions of an individual – the old ways of doing things – so that he is ready to accept new alternatives." (Edger Schein and Warren Bennis, Personal and Organizational Change Through Group Methods: The Laboratory Approach)

A "change agent... should know about the process of change, how it takes place and the attitudes, values and behaviors that usually act as barriers.... He should know who in his system are the 'defenders' or resisters of innovations [who are 'defenders' or resisters of 'change,' i.e., of lust and the world that stimulates it]." (Ronald Havelock, A Change Agent's Guide to Innovation in Education)

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

"A successful change includes, therefore, three aspects: unfreezing the present level [‘justifying’ the student’s natural inclination to lust after pleasure in a non-judgmental, non-hostile environment (judgment and hostility will now be directed toward those who resist or refuse to participate, i.e., who continue to hold onto the father’s/Father’s authority system], moving to the new level [‘liberation’ from, i.e., negation of the father’s authority and the guilty conscience it engenders for lusting after pleasure], and freezing group life on the new level [the student finding his identity in “the group,” with lust (his and “the groups”) being the common denominator, i.e., the bonding element].” (Benne)

See [Unfreezing, Moving or Changing, Refreezing People](#), [Force Field Analysis](#), and [Group Dynamics](#) for more on the subject.

Not only are students ‘changed’ in the classroom, the nation is ‘changed’ as well—as the students become citizens and leaders themselves.

"The affective domain contains the forces that determine the nature of an individual’s life and ultimately the life of an entire people.” (Book 2: Affective Domain)

Traditional education bases *knowing* on the students being *told*, *comprehending* on their understanding they will be rewarded for obeying and doing things right and punished/corrected (chastened) if they disobey or do things wrong (according to established commands, rules, facts, and truth being *preached, taught, and discussed*), *applying* on how they respond, i.e., if they obey and do right or if they disobey or do wrong, *analyzing* on, if they obey or do right being rewarded or recognized or if they disobey or do wrong, as *"dad is taking them to the woodshed"* they now KNOW they need to do what they are *told*, i.e., do right and not wrong according to established commands, rules, facts, and truth, sustaining the father’s/Father’s authority in their thoughts, effecting their actions (behavior). The objective of the Marxist, i.e., the facilitator of ‘change’ is to ...

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

Benjamin Bloom, in defiance to the father’s/Father’s authority adding *synthesizing*, i.e., the students uniting (becoming at-one) with one another on what they have in common, i.e., upon their feelings of the ‘moment’ that are being “influenced by the environment,” i.e., *"Building relationship on self interest,"* i.e., on *"the lust of the flesh, and the lust of the eyes, and the pride of life,"* thus *negating* the father’s/Father’s authority in their mind (that divides them from one another), from then on *evaluating* their thoughts and actions (*aufheben*), and the thoughts and actions of others from their carnal nature—resulting in *knowing, comprehending, application, and analysis* no longer being subject to the father’s/Father’s authority system but instead being subject to their “feelings,” i.e., whether

they are initiating and sustaining unity, i.e., are being 'loyal' to "*the group*," i.e., are 'justifying' their *lusts* or inhibiting and blocking them, i.e., causing division, i.e., remaining loyal to the father/Father and his/His authority system. In short in traditional education children evaluate their thoughts and actions, i.e., their behavior (and the behavior of other children) from the father's/Father's established commands, rules, facts, and truth, i.e., from what they have been taught, i.e., *told*, separating themselves from children who are doing wrong, disobeying, sinning, i.e., who, in disobedience to the father/Father are *lusting* after the carnal pleasures of the 'moment' that the world is stimulating, instead of doing the father's/Father's will, while in transformational (Marxist) education they evaluate their thoughts and actions, i.e., their behavior (and the behavior of others) from their "sense experiences," i.e., from their *lust* for pleasure and their hatred toward restraint, i.e., from what they have in common with all the children (of disobedience) of the world.

"In an ordinary discussion people usually hold relatively fixed positions and argue in favour of their views as they try to convince others to change." (Bohm and Peat, *Science, Order, and Creativity*) *Discussion* divides upon being right and not wrong, i.e., KNOWING, which is formal, i.e., judgmental, i.e., the father/Father retains his authority in *discussion*, i.e., has the final say, i.e., "*Because I said so*," "*Never the less*," "*It is written*." Majority vote retains the father's/Father's authority system although the father might lose out on the particular issue at hand.

"A dialogue is essentially a conversation between equals." "*The spirit of dialogue, is in short, the ability to hold many points of view in suspension, along with a primary interest in the creation of common meaning.*" (Bohm and Peat, *Science, Order, and Creativity*) *Dialogue* unites upon "*feelings*," i.e., "*I feel*" and/or "*I think*," i.e., an *opinion*, which is informal, i.e., non-judgmental, i.e., the child retains his carnal nature in *dialogue*, having the final say (against authority, i.e., absolutes, i.e., the father's/Father's authority). There is no father's/Father's authority in *dialogue*, or in an *opinion*, or in the *consensus* process. There is only the child's natural inclination to *lust* after pleasure and hate restraint being 'justified.' *Dialogue* moves *opinions* to a *consensus*, *negating* the father's/Father's authority and the *guilty conscience* it engenders in the process.

When it comes to learning right from wrong behavior, *discussion* retains the father's/Father's authority, with the father/Father, i.e., established commands, rules, facts, and truth having the final say while *dialogue* makes right and wrong behavior, i.e., commands, rules, facts, and truth subject to the child's, i.e., the student's feelings of the 'moment,' with his natural inclination to *lust* after pleasure and hate restraint having the final say, 'liberating' him from the father's/Father's authority system, what Karl Marx and Sigmund Freud advocated.

Karl Marx advocated the *negation* of the father's/Father's authority system:

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

Sigmund Freud likewise advocated the *negation* of the father's/Father's authority system:

"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 family, over his wife/children]." (Sigmund Freud in [Herbert Marcuse](#), Eros and Civilization: a psychological inquiry into Freud)

"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 Marcuse)

"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/student's natural inclination to lust after dopamine emancipation]." "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]. (Brown)

"Only a dead father is a good father." "The current generation is the first in the history of the world which has nothing to learn from grandparents;" "Freud noted

that patricide and incest are part of man's deepest nature." (Irvin D. Yalom, Theory and Practice and Group Psychotherapy)

Georg Hegel established the child, i.e., the child's carnal nature above, i.e., over and therefore against the father's/Father's authority system.

"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*)

Discussion retains law, i.e., the father's/Father's authority *dialogue negates* it. The objective of the Marxist is to *negate* any law that goes against his nature, i.e., "human nature," making his carnal nature the only law there is. Thus, by rejecting his sinful nature as being sinful he rejects the Word of God, i.e., "rule of law," making his sinful nature the law that is.

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

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

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

"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')

Karl Marx based his ideology off of Heraclitus.

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

This is what Immanuel Kant meant by "lawfulness without law" where the law of the flesh, i.e., the child's carnal nature, i.e., *lust* rules without (over and therefore against) the law of the father/Father getting in the way, *negating* the father's/Father's authority (in the individuals mind) thereby *negating* the *guilty conscience* (for disobeying his/His laws) in his thoughts, directly effecting his actions, i.e., effecting society. ([Immanuel Kant](#), *Critique of Judgment*) This is what *therapy*, i.e., the facilitated classroom is all about.

"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)

If you make the *affective domain*, i.e., the student's natural inclination to *lust* after pleasure and hate restraint the foundation for education the father's/Father's authority, i.e., fear of God is *negated* in his thoughts, directing effecting his actions. If you make doing right and not wrong according to established commands, rules, facts, and truth the foundation for education, the father's/Father's authority system, i.e., fear of God remains in his thoughts, directly effecting his actions (at least modifying them, engendering a *guilty conscience*, i.e., fear of God for doing wrong, disobeying, sinning, i.e., for *lusting*).

"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)

"... the superego [on the other hand] 'unites in itself the influences [impulses and urges, i.e., lusts and hates] of the present and of the past.'" (Brown)

"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 [socialism]." (David Krathwohl, Benjamin S. Bloom, Taxonomy of Educational Objectives Book 2: Affective Domain) Emphasis added.

How to *negate* the *guilty conscience*. Simple. Remove the father's/Father's authority, i.e., fear of 'judgment' when establishing right and wrong behavior and the *guilty conscience*, i.e., fear of 'judgment' is *negated*.

"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)

This is the role of psychology in the Marxist, i.e., facilitated classroom.

*"As the [Frankfurt School](#) [[Theodor Adorno](#), [Erick Fromm](#), and several others, 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*)*

It is in the "power" of "the group," i.e., [group dynamics](#) (with the help of a facilitator of 'change,' i.e., the Marxist "educator") that the student's *paradigm* is 'changed,' i.e., that the student is 'liberated' from the father's/Father's authority system when it comes to right and wrong thinking and acting (behavior), with right being *lust*, i.e., *self esteem* and wrong being the father's/Father's authority that gets in the way.

*"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*)*

"One of the most fascinating aspects of group therapy is that everyone is born again, born together in the group." "There is no more important issue than the interrelationship of the group members." "To question the value or activities of the group, would be to thrust himself into a state of dissonance." Long cherished but self-defeating beliefs and attitudes may waver and decompose in the face of a dissenting majority." "... few individuals, as Asch has shown, can maintain their objectivity [loyalty to the father's/Father's authority] in the face of apparent group unanimity; and the individual rejects critical feelings toward the group at this time to avoid a state of [cognitive dissonance](#). (Yalom)

Whether the adult holds the child personally accountable to established commands, rules, facts, and truth or makes commands, rules, facts, and truth subject to the child's carnal desires of the 'moment' the child is directly effected by the adults actions, i.e., by how the adult leads the class.

*"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*) 'Change' the Administration*

(the school board, the principle, the superintendent, the staff, etc.) and you 'change' the teachers, who 'changing' the students 'change' their parents and thereby the school district.

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

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

"Group members must be able to synthesize individual 'felt' needs [lusts] with common group 'felt' needs [lusts—turning on those who remain loyal to the father's/Father's authority]." ([Warren Bennis](#), *The Temporary Society*)

"Only when the immediate interests are integrated into a total view and related to the final goal of the process do they become revolutionary," "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)

There is no father's/Father's authority in *dialogue*, in an *opinion* (in "I feel" and "I think"), or in the *consensus* process (in "We feel" and "We think"). There is only the participants *lust* for pleasure and hatred toward restraint being 'justified' and made law.

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

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 (freedom of speech and religion), property, and business]." (Habermas)

*"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*)*

*"I have found whenever I ran across authoritarian students [students who adhere to the father's/Father's authority system] 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*)*

The "educator" (the facilitator of 'change,' i.e., the Marxist educator) 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 the process of 'change,' i.e., into *dialoguing* their *opinions* to a *consensus*, 'justifying' their carnal nature, i.e., establishing "*lust*" over and therefore against their parent's authority. Being *told* to be "*positive*" (supportive of the other students carnal nature) and not "*negative*" (judging them by their parent's standards) pressures students to 'justify' their and the other students love of pleasure and hate of restraint, doing so in order to be approved, i.e., *affirmed* by "*the group*," resulting in "*the group*" labeling those students who, holding onto their parent's standards, i.e., refusing to participate in the

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

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

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

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. ...: for childhood and youth are vanity." Ecclesiastes 11:9, 10

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

There is a cost to being and doing wrong and not right when it comes to the Father's authority.

"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

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on

earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Matthew 10:32-39

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself [deny his lusts], and take up his cross [denying the lusts of others enduring their rejection of him for doing so], and follow me [doing the Father's will]."
Matthew 16:24

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

The Marxist educator, i.e., the facilitator of 'change,' thinking as the woman in the garden in Eden, i.e., that all he sees he "owns" (including your children) rejects ("*denies*") the father/Father and his/His authority.

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

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2
Thessalonians 2:3, 4

"Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." 2
Genesis 3:1-6

Regarding right and wrong behavior once the "master facilitator of 'change" drew the woman into *dialogue*, i.e., placed the woman in a "safe" place/space/zone, i.e., in a "positive," i.e., "*Ye shalt not surely die*" not "negative," i.e., "*Thou shalt surely die*" environment, he "owned" her, with Adam following (after her). Like 'liberal's, when caught they both blamed someone else for their "bad" behavior, with Adam blaming the woman—"*throwing her under the bus*" (along with "the Father" for creating her, i.e., for creating an "unhealthy environment" for him to live in)—and the woman blaming the master facilitator of 'change'—"*throwing him under the bus*" for "helping" her 'justify' her *lusts*.

"... every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" James 1:14,15 That is the *praxis* of the facilitator of 'change,' i.e., the Marxist educator, taking all who follow after him into the lake of fire that is never quenched, prepared for him (and all who, denying the Father's authority follow after him).

*"Perhaps one of the most dramatic events highlighting the need for progress in the affective domain ['liberation' of the student's carnal nature, i.e., *lust* from the father's/Father's authority, i.e., 'liberation' of the college student from his or her parent's, teacher's, minister's, God's established commands, rules, facts, and truth] was the publication of Jacob's *Changing Values in College (1957)*." (Book 2: *Affective Domain*)*

"I greatly fear that the universities, unless they teach the Holy Scriptures diligently and impress them on the young students, are wide gates to hell. I would advise no one to send his child where the Holy Scriptures are not supreme. Every institution that does not unceasingly pursue the study of God's word becomes corrupt." (Luther's Works: Vol. 1, *The Christian in Society*: p. 207) All Universities, including "Christian" require their professors to use "Bloom's Taxonomies," i.e., Marxist ideology in developing their curriculum. In order to make a name for themselves they seek the *affirmation* (financial support) of men rather than doing the Father's will, i.e., rather than doing right and not wrong according to established commands, rules, facts, and truth no matter the cost.

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

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

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

*"And for this cause [because men, as "children of disobedience," 'justify' their "*self*," i.e., 'justify' their love of "*self*" and the world, i.e., their love of the carnal pleasures of the 'moment' (*dopamine emancipation*) which the world stimulates over and*

therefore against the Father's authority] *God shall send them strong delusion, that they should believe a lie* [that pleasure is the standard for "good" instead of doing the Father's will]: *That they all might be damned who believed not the truth* [in the Father and in His Son, Jesus Christ], *but had pleasure in unrighteousness* [in their "self" and the pleasures of the 'moment,' which the world stimulates]." 2
Thessalonians 2:11, 12

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