

Teacher Training.

'Change' the curriculum (the teacher-students instruction-learning environment) and you 'change' the world.

by
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"Concerning the changing of circumstances by men, the educator must himself be educated."

('Change' the curriculum, i.e., the educator and the students instruction-learning environment and you 'change' the world.)

([Karl Marx](#), *Thesis on Feuerbach* # 3)

It may be difficult to trudge through all this material (unfortunately, as I typically do, many clarifying quotations are placed in the latter half or near the end of this issue—defining [the difference between discussion and dialogue](#) for example; pgs. 20, 21). It might take more than one reading, but it is important to know. Curriculum or *paradigm* 'change' directly effects your life and the life of those you love. Those wanting a "new" world order—only differing in variations of plan A—have no plan B. They can not accept plan B, i.e., they must *negate* it because plan B would require them to *humble* their "self," i.e., accept that they are wrong, repent, i.e., ***"turn from their wicked ways"*** (2 Chronicles 7:14), and do right and not wrong as they have been *told*, i.e., do the father's/the Father's will instead of insisting upon theirs. I would hope college students (even high-school students) would read the following information, but having taught in a University (480 class level, on the effect Hegelian 'reasoning' is having on American culture; entitled *"American Institutions Abdicating Their Foundation"*) I do not think many will want to think this hard—it is a college course in itself. It would be a life changer if they did. It might be worth printing it off (or downloaded it) and giving them a copy if you think they would read it. Teachers who are upset with "the system," i.e., who know that something is wrong with the curriculum they are using in the classroom, i.e., who really want to know (and are willing to pay the price for knowing the truth) would definitely benefit. But warning: truth is liberating, liberating you from your job, promotion, your "friends," etc.,. Most educators are nervous about knowing the truth, i.e., the following information, passing it off as being "interesting" or as an *opinion*, avoiding it out of fear of losing their job (for real). For those who do the process, this might be a refresher course on how to do it, with an added bonus of what effect it is having (or has had) on them and their loved ones. Abraham Maslow, who helped develop it, after having children of his own (and seeing its effect upon them), wrote: ***"Who should teach whom?" "I've been in continuous conflict over this Esalen-type, orgiastic, Dionysian-type education."*** ([Abraham Maslow](#), *The Journals of Abraham Maslow*) Aware of the problem he had propagated, Abraham Maslow never repented or warned anyone else about it, out of fear of being rejected (losing respect) by his peers and having to accept plan B, i.e., recognizing and accepting the father's/Father's authority. It is the same dilemma educators face today. Here are the facts (not opinion). Prepare to think, i.e., to know the truth by being *told*. We are now living in a culture that refuses to be *told*, i.e., that 'reason' more in the line of *"Make me 'feel good' and I will listen to you"* or *"What can I get out of this for me?"* instead of wanting to do or be right and not wrong at all cost—a product of their education, i.e., the curriculum that was used by their educator.

"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 [paradigm] must be helped to transfer their allegiance to the new." "Re-education aims to change the system of values and beliefs [paradigm] of an individual or a group." (Kenneth D. Benne, [Human Relations in Curriculum Change](#))

"To create effectively a new set of attitudes and values [paradigm], the individual must undergo great reorganization of his personal beliefs and attitudes and he must be involved in an environment which in many ways is separated from the previous environment in which he was developed."

"...many of these changes are produced by association with peers who have less authoritarian points of view, as well as through the impact of a great many courses of study in which the authoritarian pattern is in some ways brought into question while more rational and nonauthoritarian behaviors are emphasized." (David Krathwohl, Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 2: Affective Domain*; commonly referred to as "*Bloom's Taxonomies*," curriculum by which all teachers are certified and schools accredited by today.)

"The child takes on the characteristic behavior of the group in which he is placed. . . . he reflects the behavior patterns [paradigm] 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 [paradigm] 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*)

Whoever controls the child's method of education (curriculum), determines his *paradigm*, i.e., *how* he feels, thinks, and acts toward his "*self*," others, and the world, as well as how he responds to authority. By the "educator" 'changing' the classroom curriculum (the learning environment) from 1) *preaching* commands and rules to be obeyed as given, *teaching* facts and truth to be accepted as is, by faith, and discussing with the students any questions they might have regarding the commands, rules, facts, and truth being taught, at the teachers discretion, i.e., providing they deem it necessary, have time, the students are capable of understanding and are not questioning, challenging, defying, disregarding, attacking authority, 2) *blissing* or rewarding those students who obey and do things right, 3) *chastening* or correcting those students who do things wrong and/or disobey, so they might learn to *humble, deny, die to, control, discipline* their "*self*" in order to obey and/or do things right, and 4) *casting out* (expelling) those students who question, challenge, defy, disregard, attack authority (known as "old" school where the father's/Father's authority system, i.e., having to *humble, deny, die to, control, discipline* your "*self*" in order, as in "old" world order to do right and not wrong according to established commands, rules, facts and truth was central to education) to where the students dialogue their opinions to a consensus (there is no father's/Father's authority in *dialogue, opinions*, or in the *consensus* process, there is only the student's carnal desires of the 'moment.' i.e., the student's "self interest" which the world/classroom environment stimulates, i.e., the "educator" *manipulates*) the students are 'liberated' from their parent's authority, not only in their thoughts but in their actions as well, with "*the group's*," i.e., the classroom's (and the "educator's") approval, i.e., affirmation. Instead of the educator basing right and wrong upon established commands, rules, facts, and truth being taught, the "educator" establishes right and wrong upon the child's carnal nature, i.e., upon the child's carnal desires and resentments ("*feelings*," i.e., "*self interest*") of the 'moment,' with right being pleasure and wrong being the missing out on pleasure (having to do right and not wrong according to established commands, rules, facts, and truth, i.e., in order to do the parent's will instead). In order to 'liberate' children from their parent's authority, i.e., from the *Patriarchal paradigm*, i.e., from the father's/Father's authority system students must, behind closed doors, experience for themselves a "new" world order which is based upon their carnal nature, i.e., their carnal desires of the 'moment' which the world stimulates, talking about and doing things their parents would not approve of or allow if they knew. 'Change' in curriculum and therefore *paradigm* requires the "educator" to be trained in "force field analysis," how to "unfreeze, move, and refreeze" the students in the classroom, and how to utilize "group dynamics" in order to initiate and sustain 'change'—methods of *manipulation* parents are not aware of, much less know how to respond to (counter), i.e., 'liberate' ("deliver") their children from when they get home from school. ("What is missing in dialogue.")

Karl Marx, regarding education, wrote: ***"Education as yet is unable and unwilling to bring all estates and distinctions into its circle. Only Christianity and morality are able to found universal kingdoms on earth."*** (Karl Marx, *The Holy Family*) In other words, according to Karl Marx, instead of 'justifying' the child's carnal nature over and therefore against the father's/Father's authority education still incorporates the father's/Father's authority (system) in the classroom, teaching children to *humble, deny, die to, control, discipline* their ***"self"*** in order (as in "old" world order) to do right and not wrong according to established commands, rules, facts, and truth, engendering a ***guilty conscience*** in them when they do wrong, disobey, sin—holding to their parent's standards that go against their carnal nature—causing division between the children in the classroom and around the world (when they become adults), preventing 'change.'

The **Transformational Marxist** György Lukács wrote: ***"... the central problem is to change reality... reality with its 'obedience to laws.'" (György Lukács, History & Class Consciousness: What is Orthodox Marxism?)*** In other words: ***"reality"*** is found in ***"self,"*** i.e., in the child's carnal desires and dissatisfactions of the 'moment,' and the world that stimulates it, not in anyone external to it, restraining it, requiring ***"obedience to laws"*** that go against and even condemn ***"human nature."*** We see this contempt for ***"obedience to laws,"*** i.e., lack of ***"self"*** restraint, i.e., hatred toward authority in full display on our college campuses, in "entertainment," in the media, in politics, and even in the "church" today, as people acting like spoiled children, are unthankful, even hateful—when they do not get their way.

"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 Education is all about the Father, i.e., the father's/Father's authority (system). **Negate** the father's/Father's authority (system) in education and all you have is the world, i.e., ***"human nature,"*** i.e., ***"the lust of the flesh, and the lust of the eyes, and the pride of life,"*** i.e., the child's carnal nature without parental/Godly restraint. Curriculum 'change' is based upon ***"the lust of the flesh, and the lust of the eyes, and the pride of life,"*** i.e., the child's carnal nature, with children ***"esteeming"*** their ***"self"*** (their love of pleasure and hate of restraint) before one another, ***negating*** the curriculum which is based upon the father's/"***Father's***" authority, with children learning to *humble, deny, die to, control, disciple* their ***"self"*** in order to do right and not wrong according to the father's/Father's established commands, rules, facts, and truth, i.e., in order to do the father's/Father's will. The Father's authority and the child's carnal nature, i.e., the Father's curriculum and the child's curriculum are ***antithetical*** to one another.

"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 ***"Self esteem,"*** i.e., ***affirming*** and being ***affirmed*** by others, 'justifying' your (and their) carnal nature, i.e., ***"the lust of the flesh, and the lust of the eyes, and the pride of life"*** is ***antithetical*** to ***humbling, denying, dying to, controlling, disciplining*** your ***"self"*** in order to do right and not wrong according to established commands, rules, facts, and truth, i.e., to doing the Father's will.

"The heart is deceitful above all things [thinking pleasure is the standard for ***"good"*** instead of doing the father's/Father's will, i.e., having to set aside your carnal desires of the 'moment,' i.e., having to *humble, deny, die to, control, discipline* your ***"self"*** in order (as in "old" world order) to do the father's/Father's will, i.e., in order to do right and not wrong according the father's/Father's established commands, rules, facts, and truth], ***and desperately wicked*** [hating the father's/Father's authority that ***"gets in the way,"*** i.e. that prevents, i.e., inhibits or blocks you from enjoying the carnal pleasures of the 'moment' that the world stimulates]: ***who can know it?"*** Jeremiah 17:9 You can not see your ***"self interest,"*** which includes your **hate of restraint**, as being evil, i.e., ***"wicked"*** (***"desperately wicked"***) because your love of pleasure (***"self interest"***), getting in the way, blinds you to it. Like a drug, pleasure (**dopamine emancipation**), i.e., ***"self interest"*** which the world stimulates blinds you to your hatred

toward restraint, i.e., blinds you to your **"wickedness"** which is being expressed toward those who are preventing (or trying to prevent) you from having access to the drug, i.e., to pleasure (*dopamine emancipation*) when you are doing wrong, disobeying, sinning—making you not just wicked but **"desperately wicked"** in your effort to attain it, keep it, or get it back.

Immanuel Kant wrote of a world of **"lawfulness without law,"** where the child's carnal nature, i.e., **"the lust of the flesh, and the lust of the eyes, and the pride of life,"** i.e., "human nature" rules without the father's/Father's authority, i.e., without **"obedience to laws"** getting in the way, where the child's carnal nature is **'justified' over** and therefore **against** the father's/Father's authority. (Immanuel Kant, *Critique of Judgment*) In this state of mind a person does not consider his "self" as being **above** the law, he **is** the law, i.e., right **"in and of his self,"** i.e., in his own eyes, i.e., in his **"sense experience"** (**"the pride of life"**), i.e., his **"sensuous needs"** (**"the lust of the flesh"**) and **"sense perception"** (**"the lust of the eyes"**), with **"I feel"** and **"I think"** (*opinion, i.e., theory*) directing his thoughts and actions instead of **"knowing"** (from being *told*). (Karl Marx, MEGA I/3)

The scriptures warn us: **"There is a way that seemeth right unto a man, but the end thereof are the ways of death."** Proverbs 16:25 In defense of **"the lust of the flesh, and the lust of the eyes, and the pride of life,"** i.e., what **"seemeth right unto man,"** i.e., "human nature" the "behavioral 'scientist'" Carl Rogers wrote: **"The words 'seem to' are significant; it is the perception which functions in guiding behavior."** (**Carl Rogers**, *on becoming a person: A Therapist View of Psychotherapy*) Truth, i.e. what **"Is"** (which is established, i.e., not changeable) is therefore not the focus of life, according to Rogers, but what **"seems"** to be 'true' (which is *readily changeable*, according to the situation, i.e., the world and anyone *manipulating* it and thereby *manipulating* the person through his or her **"feelings"** of the 'moment'—*stimulated* by and *responding* to the situation like one of Thorndike's chickens, Skinner's rats, or Pavlov's dogs, salivating, i.e., **"lusting"** after the carnal pleasures of the 'moment' that the world stimulates, instead of doing right and not wrong according to the father's/Father's established commands, rules, facts, and truth, i.e., doing the father's/Father's will, as being *told*).

Karl Marx, explaining the source of **"the problem,"** i.e., **"obedience to laws,"** i.e., what prevents **"lawfulness without law"** from becoming **"reality"** and how it is to be *negated*: wrote (and this is key to understanding what curriculum 'change' is all about): **"Once the earthly family** [with children having to *humble, deny, die to, control, discipline* their **"self"** in order (as in "old" world order) to do the father's will, i.e., in order to do right and not wrong according to the father's established commands, rules, facts, and truth] **is discovered to be the secret of the Holy family** [with the Son *humbling, denying, dying to, controlling, disciplining* his **"self"** in order to do the Father's will, i.e., in order to do right and not wrong according to the Father's established commands, rules, facts, and truth], **the former** [the earthly father's authority, i.e., the system itself with children having to trust in (have faith in) and obey the father (their parents), their teacher, the laws of the land, etc.,] **must then itself be destroyed** [*vernichtet*, i.e., *annihilated*, i.e., *negated*] **in theory and in practice** [in the children's thoughts as well as in their actions—resulting in children no longer **"fellowshipping"** with one another based upon the father's/Father's (their parents/God's) commands, rules, facts, and truth but, through *dialogue*, **"building relationship"** with one another based upon their carnal nature, i.e., their carnal desires, i.e., their **"self interests,"** i.e., their **"lusts"** of the 'moment,' 'creating' a "new" world order of **"lawfulness without law,"** i.e., **"lawlessness"** where **the child's carnal nature rules without parental restraint**]. (Karl Marx, *Feuerbach Thesis #4*)

Sigmund Freud (the father of psychology) wrote, regarding the father's authority: **"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 father no longer exercises his authority or has authority over his children in the home, forcing them to do right and not wrong according to his established commands, rules, facts, and truth that go against their nature, i.e., their carnal desires of the

'moment,' that the world stimulates]." His history is of civilization (what he based psychology on) is that of children who, loving the pleasures of the 'moment,' what he called **"incest,"** hating the father's/Father's authority (restraint), what he called a **"barrier to incest,"** not only **"killed"** the father but ate (**"devoured"**) him as well. **"... 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*) According to Sigmund Freud, children, having been cast out by the father for their carnal behavior (**"incest"**), united as one—in *consensus* **"killing and devouring"** the father/Father, *negating* the father's/Father's authority from the face of the earth—so they could be their *"self,"* i.e., *"of and for self"* and the world only. There is no father's/Father's authority in [dialogue](#), in the language of psychology (focus on the "family," with its **"estates and distinctions"** is *antithetical* to the father's/Father's authority—with the father, through *dialogue* becoming *"equal"* with the children, abdicating his authority regarding right and wrong behavior). While [discussion](#), i.e., the language of the father/Father is either-or, right-wrong, absolute (**"Because I said so," "It is written"**), inhibiting or blocking 'change,' *dialogue*, i.e., the child's **"Why?"** (in response to the father's/Father's command), i.e., the language of the child is situational, relative (**"I think," "I feel"**), i.e., is readily adaptable to 'change' according to the child's carnal desires of the 'moment' that the world (situation) stimulates. There is only the carnal nature, i.e., desires and dissatisfactions of the child, i.e., a spectrum from "most 'liked' to least 'liked'" (loved-hated), i.e., *opinion*, i.e., subjective 'truth,' which the world stimulates in communication/language today, 'liberating' the child/man from the language of the father/Father, i.e., established commands, rules, facts, and truth, i.e., objective truth, i.e., doing right and not wrong which the child hates when it gets in his way (blocking or cutting off his language of *dialogue*, i.e., the language of *"self"* 'justification').

"Freud noted that patricide and incest are part of man's deepest nature." ([Irvin D. Yalom](#), *The Theory and Practice of Group Psychotherapy*) It is the child's carnal nature (natural inclination) to get rid of the father/Father, i.e., hate the father's/Father's authority (**"patricide"**) when the father's/Father's established commands, rules, facts, and truth get in the way of his carnal desires of the 'moment' (*dopamine emancipation*, i.e., **"lusts,"** which the scriptures condemn; **"incest,"** which Sigmund Freud 'justifies') that the world stimulates.

For the child's carnal nature, i.e., *"human nature"* to rule in/over the world the father's authority in the home must be *negated*. For this to happen you must start (and end) with the *"self interest"* of the child in mind, i.e., you must start (and end) in *dialogue* (where there is no father's/Father's authority). This is where education changed course (tracks) in the 50's, 'changing' the language in the classroom environment (curriculum) **from** the teacher *preaching* commands and rules, *teaching* facts and truth, and *discussing* with the students any questions they might have regarding the commands, rules, facts, and truth being taught, at the teacher's discretion, providing he (or she) deemed it necessary, had time, the students were able to understand, and were not questioning, challenging, defying, disregarding, attacking authority **to** where now students, in an *"open ended"* (the students can talk about anything without fear of being judged and/or punished), *"non-directive"* (the teacher is not going to tell the students what is right and what is wrong, and judge and/or punish them for being wrong) in the classroom, with students *dialoguing* their *opinions* to a *consensus* (which *negates* the language, i.e., authority of their parents in their thoughts and actions)—thereby 'changing' the language (and behavior) of the children in the home (when they get home from school). By focusing upon *"feelings,"* i.e., the child's *"self interest"* instead of doing right and not wrong according to established commands, rules, facts, and truth in the classroom, 'changing' the language in the classroom from the language in the traditional home, i.e., the language of the father/Father (*preaching, teaching, and discussion*, at the father's discretion) to the language of the child (*dialogue*), the process of 'change' was initiated and sustained, making the child's carnal nature aka *"human nature"* (**"lust"**) the 'drive' and the 'purpose' of education instead of doing right and not wrong according to the father's/Father's established commands, rules, facts, and truth. In this way, by getting (*pressuring*) the father to embrace the language of the child (*dialogue*)

in the home you do not have to **"kill"** the father physically, he *negates* ("**devours**") his own *"self,"* making the child's carnal nature, i.e., the child's carnal desire ("*self interest*") of the 'moment' which the world stimulates the focus (means) of communication in the home, *negating* the father's language of authority in the home in the process (with desire for *relationship* with the child, i.e., the child's "*feelings*" of the 'moment' taking precedence over the father's authority, i.e., doing right and not wrong according to established commands, rules, facts, and truth in the home).

Georg Hegel, regarding the child in the home, wrote: ***"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 now for) *"self"* and the world only]. (Georg Hegel, *System of Ethical Life*) If you make the child's carnal nature the *thesis*, the father's/Father's authority automatically becomes the *antithesis*, with *synthesis* being the children uniting as one, according to their carnal nature only, *negating* the father's/Father's authority in the process. How this applies to the classroom (curriculum), if you start (and end) with *dialogue* (the child's "*feelings*" or *opinion* of the 'moment,' stimulated by the situation, i.e., including his or her desire for "*the groups*" approval, fearful of "*the groups*" rejection), making it the *thesis*, *discussion* (doing right and not wrong according to established commands, rules, facts, and truth, what inhibits or blocks *dialogue*) becomes the *antithesis*, making the children uniting as one in *consensus*, **affirming** their carnal nature via *dialogue*, the *synthesis*, the desired outcome (for the curriculum being used in the classroom).

Hegel also wrote: ***"When a man has finally reached the point where he does not think he knows it better than others, that is when he has become indifferent to what they have done badly and he is interested only in what they have done right, then peace and affirmation have come to him."*** (G. F. W. Hegel, in Carl Friedrich, *The Philosophy of Hegel*) In other words: ***"peace and affirmation,"*** i.e., being at ***"peace"*** with one's *"self,"* with the ***"affirmation"*** of others can only become ***"reality"*** when man no longer judges man from established standards that go against (are external to) his carnal nature, i.e., that prevent him from *"enjoying"* the carnal pleasure of the 'moment' (***dopamine emancipation***) that the world stimulates. Instead of man doing things "wrong," i.e., being judged from established commands, rules, facts, and truth (which justify his punishment) the worse he can do is do things ***"badly,"*** where he is not judged and condemned for his carnal behavior, only needing "help" (*therapy*) in order for him to do things ***"better"*** the next time. In this way, what we see happening in courts across the nation today, the victim becomes the perpetrator when he or she judges the perpetrator as doing "wrong"—"hurting" his *"feelings,"* i.e., his *"self esteem,"* preventing, i.e., inhibiting or blocking him from becoming ***"better"***—needing to be ***"tolerant,"*** working with him instead, for his ***"good."*** Being *patient*, with a person (while telling them they are wrong), that they might come to realize that they are wrong and repent is different than being *tolerant* of their behavior, putting up with it (not telling them that they are wrong) when they are wrong is in essences 'justifying' their behavior in their mind.

Abraham Maslow in agreement with Georg Hegel's ideology, wrote: ***"The person at the peak experience is godlike . . . complete, loving, uncondemning, compassionate and accept[ing] of the world and of the person."*** (Abraham Maslow *Toward a Psychology of Being*)

The scriptures, regarding law, state: ***"What shall we say then? Is the law sin? God forbid. Nay, 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 While the law can save no one, salvation being only through Christ Jesus, Karl Marx et. al. declared instead that, since the law makes us all sinners, *negating* the law, i.e., *negating* man being judgmental of his carnal nature liberates him from sin, making anyone *preaching, teaching,* and *discussing* the law the instigator of sin (against man). Being ***"positive"*** (tolerant of wrong doing, disobedience, sinning) and not ***"negative"*** (judgmental of wrong doing, disobedience, sinning) in the

classroom fulfills Karl Marx's dream for education, and the educator. Instead of man needing a savior to 'redeem' him from his sins, judgment, and damnation, 'reconciling' him to the Father, by *negating* the law (that which is "*negative*") man is 'redeemed' from the father's/Father's authority, 'reconciling' himself to his "*self*," becoming at-one-with his "*self*" and the world only.

Karl Marx, in his mind having the final say on education (and all of life, including yours) wrote: "**To enjoy the present reconciles us to the actual.**" ([Karl Marx](#), *Critique of Hegel's 'Philosophy of Right'*) While this might sound "good" or "right" to you (to your carnal mind), if pleasure and the world that stimulates it is the "**actual**," then anyone who stands in the way of pleasure becomes the enemy and must therefore be *negated*. It is not that God does not want man to have pleasure, but as a parent who gives his children things to enjoy, when man loves those things more than Him, refusing to put them down to do His will, i.e., to obey Him, then there is a problem. The problem, according to Kant, Hegel, Marx, Freud, et. al. (contemporary curriculum) is not the child disobeying the father/Father, it is the father/Father getting in the way of the child's 'moment' of pleasure, which is being stimulated by the world. Therefore what is "**actual**" is not external to the child, but is found in the child, i.e., in his or her "*self*" which is seeking oneness with the world in pleasure, becoming "*self-actualized*." "*Self-actualization*" can not become "**reality**" as long as the father's/Father's authority is present in the child's thoughts and actions, with the child **KNOWING** right from wrong—having been **TOLD**.

Karl Marx's desire (agenda) was to 'change' (re-educate) the educator in order to "**prevent someone who KNOWS from filling the empty space**" so the child could become his "*self*," i.e., at-one-with the world according to his carnal nature only (without having a sense of guilt, i.e., a [guilty conscience](#), which the father's/Father's authority engenders, for doing wrong, disobeying, sinning). (Wilfred Bion, *A Memoir of the Future*) Starting with the child's carnal nature, i.e., the child's love of pleasure and hate of restraint, making it the "norm" 'liberates' the child (and therefore man) from having a *guilty conscience* for doing wrong, disobeying, sinning, so he can do wrong, disobey, sin (be at **peace** with his "*self*") with impunity (with the **affirmation** of men).

The foundation of contemporary education is the carnal nature of the child, *negating* the father's/Father's authority in the curriculum, i.e., in the classroom. Remove (*negate*) the father's/Father's "top-down," "right-wrong," above-below" authority system from education, i.e., 'change' the curriculum to *include* (build upon) the child's "*feelings*," i.e., the child's carnal nature, i.e., the child's "**affective domain**," i.e., the child's love of pleasure and hate of restraint, which includes his (or her) resentment toward the father's/Father's authority for getting in the way of pleasure, making his carnal desires ("*self interests*") of the 'moment' which are being stimulated by the world (which includes the classroom environment where his desire for approval and fear of rejection by his classmates pressures him into participating in the process of 'change') the medium from/through which to **know** the 'truth' (right and wrong) and you not only 'change' the world, you also determine where the child will spend eternity. In other words, the child's concern for the "*eternal present*," i.e., the "*here-and-now*" having replaced his concern about where he will spend eternity after death, i.e., in the "*there-and-then*" 'changes' how he feels, thinks, and acts towards his "*self*," others, and the world, including how he responds to authority. While leaving the father's/Father's authority system out of education might not bother (actually thrills) the Godless, for the believer, i.e., the person who calls himself or herself a Christian, removing the father's/Father's authority system from education (the curriculum) makes him a liar, deceiving not only his self but also all who trust in (listen to) him. There is no way around this truth, no matter how hard you try, Christianity is based upon the Father's authority period, *negate* it and all you have is another "Christ," i.e., a "Christ" "of and for the carnal nature of the child" and the world that stimulates him, i.e., a Fatherless "Christ," i.e., an anti-Christ, i.e., "big brother." While earthly fathers differ in position on issues, causing division between the children in the classroom, their "top-down," "right-wrong," "above-below" authority system is the same, resulting in the children understanding the Heavenly Father's authority system when they come into contact with it (in hearing His Word). *Negate* the father's/Father's authority system in the classroom environment (curriculum) and you *negate* Godly restraint, i.e., accountability for

their thoughts and their actions in the mind of the next generation of citizens, what we are witnessing taking place all across America today, doing abominable things without having a *guilty conscience*, i.e., with **"no fear of God before their eyes," "abhorring not evil."** Psalms 36:1-4 While there is an age of accountability (why judges ask children if they know the difference between right and wrong) children at a very early age **know** when they are doing something wrong, doing what they have been *told* not to do without (seriously) considering the consequences (only fearing getting caught). The curriculum used in the classroom directly effects the educator, the children, the family, the state, the nation, the world, and even the *"church."* Change it, along with the educator and the students, and you change the world.

The scriptures explain the education system that Karl Marx **"despised,"** i.e., **"hated"**—that of the Father's authority.

"No servant 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." Luke 16:13

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2:16

"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

"Then answered Jesus and said unto them, Verily, verily, I say unto you, 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 5:19, 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

"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

While dad and mom are not perfect, they may be (or may have been) down right tyrants—acting as *"selfish"* children, using the office of authority they occupy for their own carnal desires (pleasures) only—the office they occupy is perfect, having been given to them by God, who is perfect, in which to serve Him, teaching their children to *humble, deny, die to, control, discipline* their *"self"* and do right and not wrong according to His established commands, rules, facts, and truth. A father, in the true sense of the word, loves his children while hating their doing wrong, disobeying, sinning, holding them accountable for their actions—chastening them when they do wrong, disobey, sin that they might learn to *humble, deny, die to, control, discipline* their *"self"* and do right, obey, not sin, casting them out when they reject his authority in order to maintain his authority but not [hating them, wanting to kill them](#) as the child does when the father gets in the way of his **"lust"** for pleasure. When a parent hates his child it is the child in him that is ruling. It is that fact, that children do not have **"the love of the Father"** in them that those "of and for the world" (*"of and for self"*) seek after, focusing upon using the children (including those in an adult bodies) for their agenda, i.e., 'liberating' the world of the father's/Father's authority so they can rule the world themselves, without having a *guilty conscience* for doing wrong, disobeying, sinning, removing (silencing, censoring, or even killing) any (including the unborn and elderly) who get in the way of their *"self interest,"* i.e., their carnal desires (pleasures) of the 'moment,' which the world stimulates, claiming they are doing it for the "good" of *"the people,"* i.e., for *"worldly peace and socialist harmony,"* when it is really for their *"self."* We can all

sympathize with the child being chastened, but without it, all the child learns is that his carnal desires (the pleasure) of the 'moment' (the Karl Marx in him), that the world stimulates is all that life is about.

To ***"purge [the child] of sin with all the aids of the dialectics*** [to 'liberate' the child of a guilty conscience and the fear of judgment, through the use of "self" 'justification, i.e., *dialogue*], ***therefore, is to rob him of true salvation, of his eternal destiny.***" (Rene Fulop-Miller, *The Power and Secrets of the Jesuits*) "***Dialectics***" is *dialogue*—the child 'reasoning' from his carnal desires ("*feelings,*" "*lusts,*" "*self interest*") of the 'moment' which are being stimulated by the world, i.e., 'justifying' his "*self,*" i.e., his natural "*lust*" for pleasure and natural hate of restraint before other children, *negating* the father's/Father's authority and the *guilty conscience* that it engenders in the process—so he can do wrong, disobey, sin with impunity, i.e., with the other children's (and "educator's") approval, i.e., *affirmation*. There is no father's/Father's authority in *dialogue*, nor in an *opinion*, nor in the *consensus* process, only the child's carnal desires ("*self interests*") of the 'moment,' which, being stimulated by the world, are ever 'changeable' according to the current situation (circumstance) and anyone *manipulating* it.

"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 and Heavenly Father differ in 'purpose,' i.e., the earthly father "***chastening us after his own pleasure,***" the Heavenly Father "***chastening us that we might partake in his holiness,***" they are both the same in "top-down," "right-wrong," "above-below" authority structure (system). *Negate* the father's/Father's authority system, starting with the earthly father, who we can all find fault with, and you *negate* the Heavenly Father's authority system in the process, something the Lord, while dividing the son from the earthly father never did, keeping the Father's authority system in place, with His Heavenly Father's authority taking precedence over all authority, engendering individualism, under God.

"And call no man your father upon the earth: for one is your Father, which is in heaven." Matthew 23:9 While the First Commandment is fulfilled in Christ (as all are), with no man between you and God the Father except Him, i.e., the Son (your propitiating and advocate), the Fifth Commandment is not *negated*, applying to the family that the child might learn to "*humble*" his "*self*" and be "*converted*" as the Lord demonstrated, that we would become obedient children, no longer [children of disobedience](#): "***And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.***" Matthew 18:2-4 Notice the child obeyed when the Lord called him, unlike children today. Notice how those of and for the world reinterpret these scriptures, basing it upon the nature of a carnal child rather than upon a child who has *humbled* his "*self*" in obedience. To begin with, Sigmund Freud considered all children "sexual" in nature. "***According to Freud, the ultimate essence of our being is erotic, and demands activity according to the pleasure-principle. "Infants know no guide except the pleasure-principle. "While adult sexuality serves the socially useful purpose of breeding children, it is for the individual in some sense an end in itself as a source of pleasure – according to Freud, the highest pleasure. "Adult sexuality, restricted by rules, to maintain family and society, . . . leads to neurosis*** [["neurosis"](#), i.e., doing the father's/Father's will in opposition to your carnal desires of the 'moment']. "***Parental discipline, religious denunciation of bodily pleasure, . . . have all left man overly docile, but secretly in his unconscious unconvinced, and therefore neurotic. "The repression of normal adult sexuality is required only by cultures which are based on patriarchal domination*** [the father's/Father's authority]. "***By the standards of normal***

adult sexuality [to *"maintain family and society"*] **children are polymorphously perverse** ['incestuous,' i.e., immoral]. *"Normal adult sexuality* [the traditional husband-wife relationship], **judged by the standard of infantile sexuality** [by the child's natural inclination to become at-one-with nature, in pleasure, in the 'moment'], **is an unnatural restriction of the erotic potentialities of the human body.**" In other words the child's nature is toward enjoying the carnal pleasures of the 'moment' which the world stimulates instead of toward obedience, making obedience by the child toward the parent **"an unnatural restriction of the erotic potentialities of the human body."** Freud sees the child's behavior in the gospel in a totally different *"light"* than that of Jesus, conveniently leaving out the words **"called"** (the child obeying), **"set"** (the child remaining), **"converted"** (the child changed from his carnal nature, i.e., from *"doing his own thing,"* as and when he wants to doing what he is *told*) and **"humble,"** (the child not *"self"* seeking, i.e., *"self"* willed). **"Freud takes with absolute seriousness the proposition of Jesus: 'Except ye become as little children, ye can in no wise enter the kingdom of heaven** [heaven being, to him, experiencing the carnal pleasure of the 'moment' which the world stimulates]."**"** (Norman O. Brown, *Life Against Death: The Psychoanalytical Meaning of History*) Man's **"light,"** i.e., **"enlightenment"** is not God's light (of the gospel). **"Take heed therefore that the light which is in thee be not darkness."** Luke 11:35

"... seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6

There is a price to pay in **"forgetting the law of God,"** i.e., in negating **"obedience to laws,"** i.e., in rejecting the father's/Father's authority system in the classroom, i.e., in education. The educator, opening the door to the classroom (and the parent paying his or her salary) determines whether God will hear from the children in times of need/trouble or forget them. From the 50's on we have been, as a nation going in the direction of the latter, 'justifying' the carnal nature of the child over and therefore against the father's/Father's authority (parental authority), with the children paying the price. As a deputy sheriff I know (now retired) would say to those he was driving to jail, *"You know you would not be sitting back there right now if you had given your life to the Lord,"* with them agreeing.

To boil the frog, without it jumping out of the pot it is imperative to make 'change' subtle enough the frog does not realize the danger it is in, thinking it is in control of the situation.

"These [the fifties] **were the years when America first came to be regarded as a 'filiarchy,' a society ruled by its children....In this society money was the primary index of one's power. Yet the young had no true economic clout. Industrial society had defined adolescence as a time of extended childhood rather than one of beginning maturity; and so the only fiscal power teens had was on sufferance from adults."** (Douglas T. Miller, Marion Nowak, *The Fifties: The Way We Really Were*) Instead of teaching children to do right and not wrong according to established commands, rules, facts, and truth, during the 50's the emphasis became having a *"better life,"* 'liberating' the children from having to do right and not wrong in order to attain it. There is nothing wrong with having a *"better life,"* but you can not leave out doing right and not wrong in order to have it or else you have rebellion, anarchy, and revolution (abomination) as the outcome.

Where are our educators (and parents) today when it comes to children doing wrong, disobeying, sinning—reproving, correcting, chastening them for their bad behavior, that they might learn to do right and not wrong or, fearful of *"hurting"* their *"feelings"* 'justifying' it, convincing them there is no wrong, except those who *"hurt"* their *"feelings,"* telling them that they are wrong (when they are wrong).

"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." (Hebrews 12:5-11)

"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." Ecclesiastes 11:9

In order to 'change' the students, parents, "community," nation, and the world (including the "church") you must 'change' the educator. In order to 'change' the educator (along with the staff and the administration) you must 'change' the curriculum (the teaching-learning environment, how the student is taught to know right from wrong, i.e., what is right and what is wrong). 'Change' the educator and the curriculum and you 'change' the students (the next generation of citizens). 'Change' the students and you 'change' the family. 'Change' the family and you 'change' the "community." 'Change' the "community" and you 'change' the nation. 'Change' the nation and you 'change' the world. It all centers upon 'changing' the family, requiring the educator, the curriculum, and the students to be 'changed' first. The agenda, from the 50's on has been to ***"use social-environmental forces to change the parent's behavior toward the child"*** in order (as in "new" world order) to 'change' the world, starting in the classroom with the educator, the curriculum, and the students. ([Theodor Adorno](#), *The Authoritarian Personality*) "*Bloom's Taxonomies*" have been at the forefront of that 'change.'

Bloom (et.al.) openly declared the effect his education "*practices*" were and still are having on the traditional home.

"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*)

The curriculum (teaching-learning method) used in the classroom directly *effects* the educator and the students' *paradigm*, i.e., the way the educator and the students' feel, think, and act towards their "*self*," others, and the world, including how they respond to authority. [Curriculum change is paradigm change](#). Curriculums or *paradigms* are political system (chastening-correcting a child for his bad behavior, in order for him to learn to "do right and not wrong according to established commands, rules, facts, and truth," "tolerating" a child's bad behavior in order to "get along," and 'justifying' a child's bad behavior, making it the "*norm*" are different political systems—whoever defines good-bad behavior controls the world). 'Change' the curriculum or *paradigm* (who defines good and bad behavior) and you 'change' everything. ([Paradigm chart](#); [Which paradigm is yours?](#))

"Educational procedures are intended to develop the more desirable rather than the more customary types of behavior." (Benjamin Bloom, et al., *Taxonomy of Educational Objectives, Book 1: Cognitive Domain*)

Who defines good-bad "*behavior*?" According to Benjamin Bloom it should not be the traditional ("*customary*") minded parents. [Who's children are they anyway?](#) The curriculum determines who's children they are, i.e., who defines good and bad behavior. Curriculum shapes the next generations *paradigm*—respecting authority, ignoring authority, or attacking authority. Pick one. We are living in the latter because of the curriculum being used in the classroom.

"The power-relationship between the parents, the domination of the subject's family by the father or by the mother, and their relative dominance in specific areas of life also seemed of importance for our problem." (Theodor Adorno, *The Authoritarian Personality*)

In Benjamin Bloom's own words, his "*Taxonomies*," commonly referred to as "*Bloom's Taxonomies*" (by which all certified educators are trained and school accredited today) are based upon Theodor Adorno's and Erich Fromm's (both [Transformational Marxists](#)) "[Weltanschauung](#)," i.e., world view. (*Book 2: Affective Domain*) According to Benjamin Bloom instead of parents defining what is right and what is wrong behavior it is society (or rather those developing it) that must define what is right and what is wrong behavior. ***"The***

problem," according to Benjamin Bloom et. al. (Karl Marx) is that the father's/Father's authority engenders the *guilty conscience* for doing wrong, disobeying, sinning, resulting in the child **"incorporating" "the moral standards"** of his parents—preventing 'change,' i.e., socialism-globalism. The *"super-ego,"* on the other hand, incorporates the child's *"feelings,"* i.e., his carnal desires of the 'moment,' i.e., his love of pleasure (which includes the pleasure that comes with the *affirmation* of others) and [hate of restrain](#), something all children have in common, making his behavior social(ist) in nature, resulting in him **"incorporating the moral standards of society,"** which is the basis of *"common-ism."*

"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." "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." (Book 2: Affective Domain)

The following is mostly statements (in **bold**) made by those who want(ed) to 'create' a "new" world order (with a few scriptures added to give clarification), explaining what has to be done in order to initiate and sustain 'change.' I leave it up to you to decide how effective curriculum or *paradigm* 'change,' i.e., 'change' in **how** educators feel, think, act toward their *"self,"* others, the world, and authority has been in 'changing' you, your spouse, your children, i.e., your home, the "community," the nation, the world, and even the "church." The educator is not the problem (unless they are incompetent, immoral, etc.,—maybe not so much anymore as curriculum change has redefined competency, morality, etc.). It is the curriculum being used that determines who/what **"the problem"** is.

"The affective domain is, in retrospect, a virtual 'Pandora's Box' [a "box" full of evils, which once opened, can not be closed]. '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 through challenging the student's fixed beliefs and getting them to discuss issues." (Book 2: Affective Domain)

Instead of police judging behavior according to the law, we now have not only *"thought"* police but also *"feelings"* police in the classroom and in society. *"Make me 'feel' 'good,' like God (since only God is good) and I will 'like' listen to you. Hurt my 'feelings' and I will 'like' unlike (negate) you."* Today, if the victim hurts the perpetrators *"feelings"* he has committed a crime. The perpetrator is not wrong, he is just on his way to becoming a better person so do not get in his way, stunting his growth (potential) by judging him, making him *"feel"* "bad."

"Bloom's Taxonomies" are all about "ordering" "different kinds of affective behavior," i.e., "the range of emotion(s)" "organized into value systems and philosophies of life." (Book 2 Affective Domain)

By incorporating the students' **"affective domain,"** i.e., their love of pleasure and hate of restrain as part of the curriculum they are 'liberated' from their parent's, i.e., the father's/Father's authority system, i.e., 'liberated' from having to *humble, deny, die to, control, discipline* their *"self,"* in order— as in "old" world order—to do right and not wrong according to established commands, rules, facts, and truth (not only in their thoughts but also in their actions, i.e., in their behavior), establishing their *"self,"* i.e., their love of pleasure and hate of restraint, i.e., *"human nature"* over and therefore against their parents, i.e., the father's/Father's authority system, thereby 'justifying' their questioning, challenging, defying, disregarding, attacking their parents (the father's/Father's authority system) when they get home from school (if they were not doing that already). The curriculum initiates and sustains the desired outcome, i.e., **"the objective."** It is not that traditional educators are not concerned about their students' *"feelings."* They are concerned. It is that their students *"feelings"* do not control the curriculum, questioning, challenging, defying, disregarding, attacking authority, i.e., the

system of authority itself (unless the educator wants tyranny and revolution, i.e., the overthrow of the father's/Father's authority system as the outcome, i.e., *"the objective"*).

"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 educators, as well as traditional minded school staff are under attack with the use of *"Bloom's Taxonomies"* as the curriculum, i.e., with the *"opening up Pandora's box."* As Benjamin Bloom stated:

"We are not entirely sure that opening our 'box' is necessarily a good thing; we are certain that it is not likely to be a source of peace and harmony among the members of a school staff." (Book 2: Affective Domain)

The method of education (curriculum) being used in the classroom effects all professions and facets of life. It is up to you to decide which *paradigm* you want to live by and/or under. Whoever controls the curriculum (whoever develops the test questions and answers for example) controls the home, which is the springboard of the neighborhood, the state, the nation, and the world, i.e., how the next generation of citizens feel, think, and act toward authority.

"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

"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." Jeremiah 6:16

"My attitudes toward God, home and family are private concerns." "The public-private status of cognitive vs. affective behaviors is deeply rooted in the Judeo-Christian religion and is a value highly cherished in the democratic traditions of the Western world." "... the Taxonomy will provide a bridge ... between teachers and evaluators, ... psychologists, ... behavioral scientists." "'Folklore' ...can be replaces by ... affective behaviors." (Book 2: Affective Domain) In other words the parent's authority, restraining the child's carnal nature can be bypassed (circumvented) and replaced with the child's carnal desires, i.e., *"feelings"* and anyone *manipulating* them in the classroom, in order to make 'change' possible, i.e., in order to *negate* the father's/Father's authority in society.

This was accomplished by *"encouraging"* students *"to talk freely ... by indicating, for example, that critical remarks about parents were perfectly in place, thus reducing defenses as well as feelings of guilt and anxiety."* (Adorno) By the *praxis* of [Genesis 3:1-6](#), i.e., creating a *"safe zone, space, or place,"* *"Don't be negative, be positive"* environment where everyone can *dialogue* their *opinions* without fear of judgment and/or damnation (fear of being rejected and/or cast out), 'justifying' their "self," [Hebrews 12:5-11](#), i.e., the father's/Father's authority is *negated*, *negating* [Romans 7:14-25](#), i.e., the *guilty conscience* for doing wrong, disobeying, sinning in the process, so all *"the people"* can do wrong, disobey, sin (including, i.e., especially those 'leading' them) with impunity, i.e., without having a *guilty conscience*.

"Parents are 'out of touch with the times,' and unable to understand, much less inculcate, the standards of a social order that has changed since they were young." (James Coleman, The Adolescent Society: the Social Life of the Teenager and its Impact on Education) No. While technology changes, human nature has not. From the garden on it has always been the same—loving pleasure and hating restraint—with children trying to 'justify' their *"self"* instead of obeying, something parents down through the ages have all encountered and have had to deal with. James Coleman's, *Equality of*

Opportunity article, along with other writings was used by the Supreme Court to overcome (*negate*) local control, i.e., parental control over education. His mentor was Paul Lazarsfeld, a member of *the Institute of Social Research* aka "the Frankfurt School," a group of Marxist who came to America in the early 30's, fleeing Fascist Germany. According to Coleman, only home-schooling or denominational schooling, i.e., "*in loco parentis*" can escape (to some degree) social education (socialist education) because of its anti-social (anti-socialist) characteristic. (James Coleman, *Public School-Private School*) This problem can be overcome by focusing upon (reclassifying) education as developing not only "*physical and mental capital*" but "*social capital*" as well, with no one (or institution) having the right to harm society by withholding what is "good" (necessary) for it, i.e., "*physical, mental, and social capital.*"

It is the father's refusal to *dialogue*, i.e., refusal to 'discover' common ground with the child regarding right and wrong behavior (based upon the child's carnal desire of the 'moment'), i.e., his demanding obedience (*discussion* at the least), i.e., cutting off *dialogue* with his "*Because I said so*" ("***It is written***")

that prevents 'change.' Without the *dialogue*, i.e., "***the dialectical method,***" children (students) remain divided against one another because of their fathers' differing positions on issues. "***Obedience to laws,***" i.e., honoring the father's/Father's authority system prevents 'change.'

The father's authority in the home prevents socialism (both Fascist and Globalist). It has to be *negated* before socialist's can take control of/over "*the people.*"

"The dialectical method was overthrown—the parts [the children] were prevented from finding their definition within the whole [within "the group"]." (Lukács)

The "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 over and therefore against their parents authority. Being *told* to be "*positive*" (supportive of the other students carnal nature) and not "*negative*" (judging them by their parents 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 parents 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*" peoples "*feelings*" resulting in "*the group*" rejecting them—the student's natural desire for approval and fear of rejection forces him to participate.

The soul knows by being *told*.
The flesh by *experiencing*.

"...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 [where the person is caught between his carnal desires ("*feelings,*" i.e., "*self interests*") of the 'moment' and his belief (established commands, rules, facts, and truth)]." (Yalom)

"Few individuals, as Asch has shown, can maintain their objectivity [their belief, i.e., their faith in authority, be it in their parent's and/or God's authority] in the face of apparent group unanimity [especially when "the group" is excluding, i.e., rejecting the child because of his "*ridged,*" i.e., "*prejudiced,*" i.e., unadaptable to 'change' "*negative*" attitude, i.e., his holding onto his parents, i.e., the father's/Father's standards, i.e., *preaching, teaching,* and attempting to *discuss* commands, rules, facts, and truth to/with "*the group*" while "*the group*" is heading down the road, hand in hand enjoying the

carnal pleasures of the 'moment' which the child desires himself, "enjoying" them without him, i.e., excluding (rejecting) him in the process for the way he is thinking and acting, i.e., for not joining with them, 'justifying' their (and his) carnal nature over and therefore against their (and his) parent's authority, i.e., the father's/Father's authority]. " (Yalom)

"Change in organization [paradigm] can be derived from the overlapping between play and barrier behavior [by bringing *dialogue* into the traditional classroom, creating conflict ("cognitive dissonance") between *dialogue*, i.e., 'justifying' one's carnal desires, i.e., "self interest" which is informal, fearing judgment, punishment, and rejection by "the group" for "hurting" their "feelings," i.e., for cutting off *dialogue* and *preaching, teaching, and discussing* established commands, rules, facts, and truth in order to be or do right and not wrong, which is formal, fearing judgment and punishment by the parents (or traditional teacher) for doing (or being) wrong or being rejected (expelled) for questioning, challenging, defying, disregarding, attacking their authority]. **To be governed by two strong goals** [being approved by the parents (which requires obedience) and being approved by "the group" (which requires suspend, as upon a cross the parent's commands, rules, facts, and truth that "hurt" other peoples "feelings," questioning, challenging, defying, disregarding, attacking their authority instead)] **is equivalent to the existence of two conflicting controlling heads within the organism. This should lead to a decrease in degree of hierarchical organization** [desire for approval from the group begins to predominate over and therefore against parental authority]. **Also, a certain disorganization should result from the fact that the cognitive-motor system loses to some degree its character of a good medium because of these conflicting heads** [the child is frozen in the 'moment' no longer defending his father's/Father's authority out of fear of group rejection, "What will happen to me" if the father/Father catches me is replace with "What will happen to me" if the group rejects me]. **It ceases to be in a state of near equilibrium; the forces under the control of one head have to counteract the forces of the other before they are effective** [the child has to choose to either reject the group in order (as in "old" world order) to do the father's/Father's will, missing out on the carnal pleasures of the 'moment,' which the world stimulates, which includes the groups approval (*affirmation*)—in the midst of group rejection—or reject the father's/Father's authority in order (as in "new" world order) to enjoy the carnal pleasures of the 'moment,' which the world stimulates, which includes the groups approval (*affirmation*)]. " (Kurt Lewin in *Child Behavior and Development* Chapter XXVI *Frustration and Regression*) It is a no brainer which "**head**" (*paradigm*) will more than likely win out—"win-win" meaning the child is 'liberated' from the father's/Father's authority (a "win" for the student, no longer "repressed" by the father's/Father's authority, having to do the father's/Father's will) as he and "the group" become one, 'liberated' from the father's/Father's authority system (another "win" for the student and "the group" as he and they are no longer "alienated" from one another, because of their parents commands, rules, facts, and truth which divide them from one another).

By the "educator" *pressuring* the students to *dialogue* their *opinions* to a *consensus*, i.e., to be "positive" ("tolerating" those who are wrong) and not "negative" (telling them they are wrong, judging them) in the classroom the students will automatically challenge, question, defy, disregard, attack their parent's authority when they get home from school, with the "educator's," the students, and the school's approval (support)—with the school defending the "educator" and the students (their "feelings") over and therefore against the parent's authority (their established commands, rules, facts, and truth), *pressuring* the parents to participate in the process of *dialogue* as well, *abdicating* their authority to the school, to the "educators," and to their own children, 'justifying' the *dialoguing* of *opinions* to a *consensus* process as the means to solving all personal-social problems (parental authority).

"For to accept that solution [where all citizens, including parents, must participate in the *dialoguing* of *opinions* to a *consensus*, i.e., stop *telling* one another they are wrong—in order to build relationship with one another (based upon "feelings," i.e., upon everyone's carnal desires, i.e., upon everyone's "self interest" of the 'moment')], **even in theory, would be tantamount to observing society from a class**

standpoint [from the child's perspective, i.e., from the child's carnal nature] ***other than that of the bourgeoisie*** [from the parent's authority, i.e., from the father's/Father's authority]. ***And no class can do that-unless it is willing to abdicate its power freely*** [chose relationship with those who are wrong instead of holding them accountable for doing wrong—correcting, reproving, chastening them when they do wrong, casting them out when they reject, i.e., question, challenge, deny, disregard, attack right-wrong thinking, i.e., the father's/Father's authority].” (Lukács)

Unlike traditional education, where educators learn and then teach established commands, rules, facts, and truth, "educators" today are trained (continuously trained) in how to initiate and sustain the *dialoguing* of *opinions* to a *consensus* process, i.e., the process of 'change' in the classroom, called "*life long learning*," 'liberating' children from the father's/Father's authority system of doing right and not wrong according to established commands, rules, facts, and truth, so they can be their "*self*," i.e., think and act according to their carnal nature aka "*human nature*" only. While the "old" grading system was based upon established commands, rules, facts, and truth, i.e., upon content learned the "new" is based upon the "*feelings*," i.e., the "*inclination*," i.e., the approach pleasure-avoid pain nature of the student in a given situation (stimulus-response). While one grading system is based upon knowing from being *told* (which deals with the soul) the other is based upon knowing from "*sense experience*" (which deals with the flesh and the world, i.e., the situation or "circumstance" that stimulates it), materializing all students involved (*aufheben*).

"It was the view of the group that educational objectives stated in the behavior form have their counterparts in the behavior of individuals, observable and describable therefore classifiable [true science defines laws as "*observable and repeatable*," not "*observable and describable, therefore classifiable*"].” ***"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."*** ***"Obedience and compliance are hardly ideal goals."*** (Book 1, Cognitive Domain)

In other words, the classroom "environment" pressures (stimulates) the child into responding in a particular behavior pattern. If the behavior pattern expected does not manifest itself either the "educator" is not doing the method of "education" correctly, needing to do it "better" in order to get the desired results or the student is resisting 'change,' needing support from other sources to "bring him or her around." Placing a facts (*discussion*) based child in a "*feelings*" (*dialogue*) based classroom environment will frustrate the child when facts are being *dialogued* (you *discuss* facts you *dialogue* "*feelings*"), revealing his need to become adaptable to 'change,' i.e., tolerant of *dialoguing* facts, making them subjective, i.e., adaptable to 'change. The same is true for the "*feelings*" based child, becoming frustrated in a facts (*discussion*) based classroom environment, where he wants to *dialogue* "*facts*," i.e., how he "*feels*" and what he "*thinks*" about them instead—resisting a true *discussion*, where he has to learn facts and apply them as given. The student's behavior, i.e., response reveals his *paradigm*, i.e., his way of thinking in a given classroom environment (curriculum) which stimulates him. The objective is not to 'change' the child's belief but to *negate* the child's belief system itself.

The objective of this "new" pattern of education is ***"to develop attitudes and values ... which are not shaped by the parents."*** ***"Teachers and other adults in the home or school sometimes blithely assume that they are the significant figures in the environment.... becomes less true as the individual frees himself from the domination or control of the adult."*** (Book 2: Affective Domain)

This so called "new" pattern of education, establishing the child's carnal nature, i.e., love of pleasure over and therefore against the father's/Father's authority is *antithetical* to the home.

Marxism in the classroom:

You can not see it, i.e., the Karl Marx in you without someone *telling* you what to look for. It is you 'justifying' your "*self*," i.e., your love of *pleasure over* and therefore *against* the father's/Father's authority, with the **affirmation** of others approving your hate of restraint, i.e., your resisting or fighting against the father's/Father's authority, doing your will instead (**affirming** them). By making pleasure the standard for "good" anyone who inhibits or blocks the child from enjoying the carnal pleasures of the 'moment' which the world ("*the group*") stimulates, forcing the child to do right and not wrong according to established commands, rules, facts, and truth, i.e., to do the father's/Father's will becomes the source of "evil," 'justifying' their *negation*, not only for the sake of the child's "*wellbeing*" but also for the sake of the "*society*," i.e., for the sake of "*worldly peace and socialist harmony*," i.e., "**peace and affirmation**." It is not the content that is of issue (although that is of importance) it is **how** it is presented (or not presented) in a given situation—the conflict is between *humbling, denying, dying to, controlling, disciplining* your "*self*" in order to do right and not wrong according to established commands, rules, facts, and truth, thereby having a **guilty conscience** for doing wrong, disobeying, sinning and "*esteeming*" your "*self*," i.e., 'justifying' your carnal nature, i.e., your "**lusting**" after the carnal pleasures of the 'moment' which the world ("*circumstance*" or situation) stimulates *over* and therefore *against* established commands, rules, facts, and truth that get in the way, doing wrong, disobeying, sinning without having a *guilty conscience*.

The following is inscribed on Karl Marx's tomb. It is the basis of curriculum 'change.'

"The philosophers have only interpreted the world in different ways, the objective however, is change." (Karl Marx, *Feuerbach Thesis #11*)

All children are "**philosophers**," 1) dissatisfied with how the world "*Is*," where they, having to *humble, deny, die to, control, discipline* their "*self*" in order to do right and not wrong according to established commands, rules, facts, and truth are subject to their parent's authority, not being able to do what they want when they want, 2) thinking (*dialoguing* with their "*self*") aka *imagining* how the world "*Ought*" to be, where they can do what they want, when the want, and 3) how it "*Can*" be once the father's/Father's authority is no longer in their way. The problem, according to Karl Marx, et, al, is that once children grow up and have children of their own they *tell* (force) their children to do right and not wrong according to their established commands, rules, facts, and truth, *telling* them what they can and can not do, getting in their way, i.e., preventing them from "**lusting**" after the carnal pleasures of the 'moment' which the world stimulates, i.e., preventing them from being (becoming) their "*self*," i.e., preventing 'change.' Without creating a world of *dialogue*, the child, privately *dialoguing* within (with) his "*self*" his love of pleasure and hate of restraint (out of fear of being judged, chastened, condemned, and/or cast out) will remain forever "*repressed*" by the father's/Father's authority system—since he is not strong enough, by his "*self*" to overthrow the father/Father and his/His authority system.

***"Not feeling at home in the sinful world* [in a world where he is *told* he is a sinner], **Critical Criticism** [the child, in private questioning, challenging, defying, disregarding, attacking authority, by nature being *antithetical* to authority] **must set up a sinful world in its own home** [where the child, *dialoguing* with his "*self*," 'justifies' his "*self*," i.e., 'justifies' his carnal desires ("*lusts*") of the 'moment,' 'justifies' his resentment toward restraint, **hating** the father's/Father's authority when it gets in his way, i.e., when it will not, i.e., refuses to *dialogue* with him, 'justifying' (**affirming**) him (his carnal nature)]." "**Critical Criticism** [the child, "**lusting**" after the carnal pleasures of the 'moment' which the world stimulates, hating restraint, *dialoguing* with his "*self*," 'justifying' his "*self*" *over* and therefore *against* the father's/Father's authority] **is a spiritualistic lord, pure spontaneity, actus purus, intolerant of any influence from without.**" (Karl Marx, *The Holy Family*) Since the child 'liberates' his "*self*" from the father's/Father's authority in his *dialogue* with his "*self*," *dialogue* (dialectic 'reasoning,' i.e., 'reasoning' from/through "*feelings*") is the only pathway to 'liberating' the child's carnal nature, i.e., "*human nature*" from the father's/Father's authority in society. Whoever resists *dialogue*, i.e., the child's carnal**

nature must therefore be silenced, i.e., *negated*., since they are already silenced, i.e., *negated* in the child's "**Critical Criticism**," i.e., in his *praxis* of 'justifying' his "*self*," i.e., 'justifying' his carnal desires ("*lusts*") of the 'moment' that the world stimulates, in his dialogue with his "*self*."

"The life which he [the child] has given to the object [to the parents and therefore to God—when the child *humbles, denies, dies to, disciplines, controls* his "*self*" (stops *dialoguing* with his "*self*," i.e., stops "*murmuring*") in order to do the father's/Father's will] **sets itself against him as an alien and hostile force** [gets in the way of his carnal nature, i.e., doing what he wants, when he wants, creating in him a *guilty conscience* when he does wrong, disobeys, sins, i.e., "*lusts*"—without the "*murmuring*," i.e., the "*self*" justification, i.e., the *dialogue* the *guilty conscience* appears (for doing wrong, disobeying, sinning, i.e., for "*lusting*," i.e., for being "*human*")." ([Karl Marx](#), MEGA I/3) Not being strong enough to beat up ("*kill*," i.e., *negate*) the father (when he gets in his way), the child submits to the father's/Father's authority system instead (to stay "*alive*"—in his mind), in doing so, according to Karl Marx, 'creating' the father's/Father's authority (system). Therefore it "takes a village" ("*the group*"), someone out side to "*help*" beat up ("*kill*," i.e., *negate*), i.e., "bully" the father for the child's sake, "*helping*" the child via his classroom experience (martyring the "authoritarians," i.e., those students who are "*negative*," i.e., who are sympathetic to and promoting the father's/Father's authority system in the classroom) to 'liberate' his "*self*" from the father's/Father's authority system in his thoughts and in his actions. In doing so the child's "*ought*" (the way the world "*ought*" to be) becomes the "*Is*" of the "new" world order ("*It is all in how you define 'Is'*"), where his "*feelings*" of the 'moment,' not established commands, rules, facts, and truth direct his (and societies, i.e., "*the groups*") thoughts and actions.

"We have to study the conditions which maximize ought-perceptiveness." "Oughtiness is itself a fact to be perceived." "If we wish to permit the facts to tell us their oughtiness, we must learn to listen to them in a very specific way which can be called Taoistic [*sense experienced*]." (Abraham Maslow, *The Farther Reaches of Human Nature*)

Since the father's/Father's authority keeps "**regenerating**" itself in each new generation (doing so naturally) it is necessary, according to those promoting the "new" world order ("*human nature*"), that "educators" be trained up in how to *negate* its development in the next generation, using the classroom. In other words, in order for the child's carnal nature, i.e., that which is natural to become "*actualized*" the father's authority, which is natural (naturally appearing when the child grows up, having children of his own), must be *negated*. (Hum. In order to have that which is natural, i.e., the child "**lusting**" after the carnal pleasures of the 'moment' that the world stimulates, you must *negate* that which is natural, i.e., the father's authority when the child grows up having children of his own, restraining his children, i.e., inhibiting or blocking them from "**lusting**" after the carnal pleasures of the 'moment' that the world stimulates, teaching them to do right and not wrong according to established commands, rules, facts, and truth instead.)

Even Vladimir Lenin in 1920 recognized the continuous (natural) reappearing of the father's/Father's authority in society: "**The peasantry** [the "*deplorable*"] **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 Bolsheviki's Success* May 12, 1920)

Back in 1959, Gene Birkeland (pen name Ellen McClay), in her article "*Deliver Us From Evil—Is there a 'new morality' displacing the old in America?*" wrote: "**In October, 1919, Lenin called upon Ivan Pavlov in Petrogra, for the answer to the question: 'How can human behavior be controlled?' 'As a result of this meeting, Pavlov's research laboratories became out of bounds for even the super-powerful Soviet Cheka. Pavlov and his disciples were able to exercise complete freedom in their experiments [laboratories] to fulfill Lenin's dream of standardizing the Russian people by**

destroying their individualism through education using Pavlov's mind-conditioning techniques [Boris Sokoloff, *The White Night—Pages from a Russian Doctor's Notebook*]."

"[We] must develop persons who see non-influencability of private convictions [those people holding onto right-wrong thinking, i.e., doing right and not wrong according to established commands, rules, facts, and truth, i.e., sustaining the father's/Father's authority] in joint deliberations [in the facilitated, consensus, "relationship building," "feelings" based meeting] as a vice rather than a virtue [as being "negative," i.e., the problem instead of "positive," i.e., contributing to the solution—the solution being the negation of right-wrong, judgmental thinking]." (Benne, *Curriculum Change*)

"During the period of innovation [change, where emotions, desires, and hope, i.e., "self interest" is at the forefront], an environment is invisible [awareness of the 'changes' going on around you, i.e., the 'changing' of leadership methods is unnoticed]. The present is always invisible because the whole field of attention [carnal desires aka "self interest"] is so saturated with it. It becomes visible only when it has been superseded by a new environment [when the new leadership has taken control and you can not back out for fear of loosing out on your "self interest"]." (Federal Education Grant, Dec. 1969, *Behavior Science in Teacher Education Program*, p. 237)

It is the *guilty conscience*, which the father's/Father's authority engenders that prevents, i.e., inhibits or blocks 'change.' Replacing it with the *"super-ego,"* the child's carnal desires of the 'moment,' i.e., *"self interest"* which the world stimulates guarantees 'change.'

"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: the superego 'unites in itself the influences of the present and of the past [the child's carnal nature, i.e., "feelings," i.e., his or her love of pleasure and hate of restraint—experienced in the past as well as being experienced in the present]." (Brown, *Life Against Death*) By "studying" history, not from being *told* (taught) commands, rules, facts, and truth from the "past," but from his own *"feelings,"* i.e., his ***"sense experiences"*** of the past and the present, the student recreates the world in accordance to his own carnal nature, 'justifying' the overthrow of parental authority aka nationalism, under God, without having a *guilty conscience*.

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

According to Kurt Lewin, since the *guilty conscience*, what he called a ***"negative valance,"*** is the result of the father's/Father's threat of punishment for doing wrong or for disobeying, what Lewin called ***"an induced field of force of an adult,"*** preventing the child from having or doing what he desires to do or from having what he wants to have in the 'moment,' what Lewin called ***"a forbidden object which in itself attracts the child,"*** by simply removing, in the mind of the child, the father's/Father's authority, i.e., by putting the child in a ***"safe zone, space, or place,"*** ***"Don't be negative, be positive"*** environment where he can question, challenge, defy, disregard, attack authority, ***negating*** that which is ***"negative"*** without fear of reprimand, i.e., ***"if this field of force loses its psychological existence for the child (e.g., if the adult goes away or loses his authority)"*** the *guilty conscience* is negated in the process, i.e., ***"the negative valance also disappears."***

"The school must make room for the deviant student." "This person will be able to discriminate among values and to deviate from the moral status quo." "How such persons can be discovered, and, above all, how such persons can be produced in greater number is the major problem for research in character formation." (Robert Havighurst and Hilda Taba, *Adolescent Character and Personality*) If you tolerate deviancy, deviancy becomes the *"norm."* When you are silent in the midst of unrighteousness, not judging and condemning it, unrighteousness becomes the *norm,*" i.e., the law of the land.

"[W]e 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." (*Book 1, Cognitive Domain*) All "educators" are certified and schools accredited today based upon their use of what are called ["Blooms' Taxonomies"](#) in the classroom, incorporating through *dialogue* **"the deviant student's"** ideology (Marxism) into the classroom curriculum, in the name of "tolerance." If you tolerate wrong, [wrong becomes right](#), i.e., the *"norm,"* making right wrong.

"In the eyes of the dialectic philosophy, nothing is established for all times, nothing is absolute or sacred." (Karl Marx) *"Bloom's Taxonomies"* are based upon Marxist ideology, *negating* right-wrong thinking by [making wrong right](#)—replacing right (obeying the father/Father, doing the father's/Father's will) with wrong (the child in defiance or indifferent to the father's/Father's commands, rules, facts, and truth, i.e., the father's/Father's authority, doing wrong, disobeying, sinning without having a *guilty conscience*).

The key to 'change' is *dialogue*, making commands, rules, facts, and truth subject to the child's carnal desires and understanding (**"sensuous needs"** and **"sense perception"**) of the 'moment,' i.e., the child's **"sense experience,"** i.e., subjective, i.e., subject to 'change. (Karl Marx, MEGA I/3) Moving education away from learning commands, rules, facts, and truth in order to do right and not wrong to *dialogue*, i.e., to *"feelings"* turns education into *therapy* and the educator into a *therapist*, where, instead of being *told*, students are, like Thorndike's chickens, Skinner's rats, and Pavlov's dog [seduced, deceived, and manipulated](#). You persuade with facts. You *manipulate* with *"feelings."*

When it comes to determining right and wrong behavior, in a *discussion*, what you are *taught* determines the answer, in *dialogue* your *"feelings"* of the 'moment' determines the answer.

"And through covetousness shall they with feigned words make merchandise of you." 2 Peter 2:3 By [gaining access to your "self interest,"](#) i.e., your carnal desires (*"feelings"*) of the 'moment,' i.e., what you **"covet"** (through *dialogue*) using **"feigned words,"** i.e., plastic words, Gr., giving you what you want to hear in order to gain your trust thereby being able to move you down their pathway, they are able to turn you into *"human resource,"* i.e., **"merchandise"** so they can use you for their own pleasure and gain (profit), buying and selling your soul on the open market of trade with your approval.

"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* is indicative of the father's/Father's authority, subject to established commands, rules, facts, and truth—[deductive reasoning](#) is reasoning from and through established commands, rules, facts, and truth (*a priories*).

"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." (ibid.) *Dialogue* is indicative of the child's carnal nature, loving pleasure and hating restraint, resenting (excluding) any command, rule, fact, or truth that gets in the way of his carnal desires of the 'moment,' something that we have in common with one another—[inductive reasoning](#) is 'reasoning' from and through *"appropriate information,"* i.e., selecting, recognizing, and

supporting (*affirming*) only that information that 'justifies' (guarantees) a person's "*feelings*," i.e., his carnal desires of the 'moment' and his perception of the situation, rejecting "*inappropriate information*," i.e., information (any established command, rule, fact, or truth) that gets in the way of his desired outcome. "*Outcome Based Education*" ("*Goals 2000*," "*Common Core*," etc., all being the same in method) is based upon this method of "learning" (curriculum), which is being used in the classroom today—replacing *discussion*, i.e., established commands, rules, facts, and truth with *dialogue*, i.e., the student's "*feelings*," i.e., his carnal desires of the 'moment'—when established commands, rules, facts, and truth (his parents standards) get in the way of his (and the classes) carnal desires, i.e., "*self interests*" of the 'moment.'

In a *discussion* you must suspend, as upon a cross your carnal desires, i.e., your "*self*," i.e., your "*self interest*" of the 'moment' in order to hear and receive (accept) an established command, rule, fact, or truth. In *dialogue* you must suspend, as upon a cross any command, rule, fact, or truth that gets in the way of, i.e., that inhibits or blocks *dialogue*, i.e., that prevents people from sharing their *opinions* (their "*feelings*") of the 'moment.' In the field of science where laws of nature have to be observable and repeatable (predictable), opinions or theories might be tossed around but it is only when they become absolute, according to the laws of nature which are already established (just not known by us until then).

Discussion, as is *deductive reasoning* is based upon *objective truth*, i.e., subject to commands, rules, facts, and truth external to a person carnal desires and dissatisfactions of the

Preaching, teaching, and discussing divides on right and wrong. *Dialogue* unites on common carnal desires.

'moment.' *Dialogue*, as is *inductive reasoning* is based upon *subjective truth*, i.e., subject to a person's carnal desires and dissatisfactions of the 'moment.' When *theories* or *opinions*, i.e., "*feelings*," which are made manifest through *dialogue* are acted upon as an absolute, holding others accountable to them, it is not a law of nature we are talking about or holding to but a belief. *Theories* or *opinions*, treated as absolutes makes facts and truth subject to "*feelings*," i.e., subjective, making the "*affective domain*," i.e., the carnal nature of the child the standard from which to determine right from wrong. "*Behavior science*," which is based upon *dialogue*, i.e., "*sensuous needs*" and "*sense perception*," i.e., "*sense experience*" can only establish the child's carnal nature, which the world stimulates over and therefore against the father's/Father's authority, i.e., *discussion*, i.e., *deductive reasoning*, which gets in its way.

"What we call 'good teaching' is the teacher's ability to attain affective objectives [liberating' the children's carnal desires ("*feelings*") of the 'moment' which their parents standards are (their authority is) getting in the way of] **through challenging the student's fixed beliefs** [their parents standards] **and getting them to discuss issues**

"Everyone is entitled to their opinion" negates "position." *Opinion* negates any established command, rule, fact, or truth (right-wrong) that gets in its way. Therefore it, being a position itself, *negates* itself—the basis of nihilism, i.e., "*the empty space*"—which *negates* you if you accept it as the truth (with no accountability, i.e., *guilty conscience* for what it does, even to you, since you 'justified' it by tolerating it when it was wrong—not holding to the truth).

[freely *dialogue* with one another their carnal desires of the 'moment,' as well as their resentment toward restraint aka their parents authority without fear of being judged, condemned, punished, and/or cast out (rejected)—instead of "*the group*" punishing the student who goes against his parents standards, i.e., who disobeys his parents, as the parents would, "*the group*" will punish (reject) the student who holds onto, i.e., who obeys and insists upon others obeying his parents standards—when the student is told "*You can say anything you want without being judged or condemned*" he is being lied to. He will be judged and condemned if he refuses to participate in the *negation* of his parents authority system in the "*group grade*" classroom for the sake of the other student's grades]." (*Book 2, Affective Domain*) By replacing *position* with *opinion* when it comes to right and wrong, right-wrong thinking, i.e., the father's/Father's authority becomes

wrong making wrong thinking, i.e., thinking from/through **"lust"** right, *negating* right, i.e., the father's/Father's authority.

Benjamin Bloom admitted, forty years after the publication of his first *"Taxonomy," Taxonomy of Educational Objectives, Book 1, Cognitive Domain*, **"Certainly the Taxonomy was unproved at the time it was developed and may well be 'unprovable.'"** (Benjamin Bloom, *Forty Year Evaluation*) In the first *"Taxonomy"* he wrote: **"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."** In the second *"Taxonomy," Taxonomy of Educational Objectives, Book 2, Affective Domain* he wrote: **"Whether or not the classification scheme presented in Handbook I: Cognitive Domain is a true taxonomy is still far from clear."** Benjamin Bloom dedicated his first *"Taxonomy"* to his mentor, Ralph Tyler. Thomas Kuhn, who was also mentored by Ralph Tyler **"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."** (Thomas Kuhn, *The Structure of Scientific Revolutions*) So much for science. *"Bloom's Taxonomies"* are instead **"a psychological classification system."** **"Members of the taxonomy group spent considerable time in attempting to find a psychological theory which would provide a sound basis for ordering the categories of the taxonomy."** (*Book 1, Cognitive Domain*) His **"*weltanschauung*,"** i.e., world view (*paradigm*), he admitted in *Book 2, Affective Domain* was that of two "Transformational" Marxists, Theodor Adorno and Erich Fromm, who merged Marxism and psychology—making it easy to bring Marxism, i.e., hate of the father's/Father's authority into the classroom.

"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]. **To gain access** [through getting him or her to *dialogue*, i.e., to share his or her *"feelings,"* i.e., desires and dissatisfactions of the 'moment' 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 the world only—'liberated' from the father's/Father's authority]." (Adorno)

"Persons will not come into full partnership in the process until they register dissatisfaction [with authority]." (Benne, *Curriculum Change*)

"Individuals move not from a fixity through change to a new fixity, though such a process is indeed possible [where the child accepts and obeys established commands, rules, facts, and truth, with doing right and not wrong according to established standards controlling his thoughts and actions]. **But** [through a] **continuum from fixity to changingness, from rigid structure to flow, from stasis to process** [from doing right and not wrong according to established commands, rules, facts, and truth to doing what *"seems"* 'right,' i.e., satisfies his carnal desires of the 'moment']. **"At one end of the continuum the individual avoids close relationships, which are perceived as being dangerous** [doing or being right and not wrong according to established commands, rules, facts, and truth being his concern]. **At the other end he lives openly and freely in relation to the therapist and to others** [the *"educator"* and *"the group"*], **guiding his behavior on the basis of his immediate experiencing** [being able to do what he wants, when he wants, in the "light" of the current situation,

Bloom's Cognitive Taxonomy

Evaluation	Justifying <i>"feelings"</i> over being <i>told</i> . Knowing from <i>"sense experience"</i> rather than from being <i>told</i> .
Synthesis	
Analysis	<i>"Feeling"</i> contrary to being <i>told</i> .
Application	
Comprehension	Knowing from being <i>told</i> .
Knowing	

i.e., what he can get out of it for his "self," with group approval (*affirmation*)] – **he has become an integrated process of changingness.**" ([Carl Rogers](#), *on becoming a person: A Therapist View of Psychotherapy*)

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4

The grading systems:

Unlike traditional education where the students are graded upon whether they have learned the established commands, rules, facts, and truth which have been taught (*told*), being able to apply them to any given situation, in *transformational* "education" the students are graded upon their adaptability to 'change,' i.e., their ability to compromise (question, challenge, defy, disregard, attack) or suspend, as upon a cross any established command, rule, fact, or truth that interferes with initiating and sustaining relationship with others (since contemporary education is "*feeling*" based not facts based, with facts being subject to "*feelings*"). Instead of an either-or grading system, i.e., either you are right or you are wrong, the contemporary system is based upon the students ability to "*synthesize*," i.e., to 'discover' common ground and unite with one another based upon what they have in common regarding their "*feelings*" in a given situation. In traditional education, *knowing* is from being told, *comprehension* is knowing you will be rewarded for being or doing right and corrected or punished for being or doing wrong, *application* is being or doing right (according to what you have been *told*) in a situation and being rewarded or being corrected or punished for being or doing wrong, and *analysis* is learning that doing what you are *told* has its rewards, being or doing wrong has "consequences."

"*Bloom's Taxonomies*" are a "**... a psychological classification system,**" classifying the students upon their "*feelings*," which are being stimulated by a particular situation rather than upon their knowledge regarding a particular subject (although that might be a "part" of the curriculum—"appropriate information" being that information that 'justifies' the child's carnal response to the situation as being right, being relevant, "*inappropriate information*" being that information that judges the child's carnal response to the situation as being wrong, being irrelevant). From *Synthesis* on, only that which is of the world, stimulating the student's response is relevant. (Bloom, *Book 1: Cognitive Domain*) From then on the 'liberation' of the child's carnal nature from "*non-relevant information*" becomes the objective of the child's classroom experience, materializing the child's thoughts and his actions, making him subject to only that which is of the world. "*Behavior sence*" thereby becomes the tool to be used to 'liberate' not only the student but society ("*the group*" aka "*the people*") as well from the father's/Father's authority system, using the classroom to accomplish the deed, making the child's carnal desires of the 'moment,' i.e., his "*sensuous needs*" and understanding, i.e., his "*sense perception*" the medium from which to determine right from wrong (calling it "*science*").

"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)

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions [Gr, *antithesis*] of science falsely so called: Which some professing have erred concerning the faith." 1 Timothy 6:20, 21

By contemporary education adding *synthesis* ("*sense experience*") when it comes to defining (establishing) right and wrong "*behavior*," requiring the student to set aside what he has been *told*, i.e., suspend, as upon a cross, any established command, rule, fact, or truth that inhibits or blocks "*higher order thinking skills*" from being practiced, i.e., in order to 'discover' what is right and what is wrong for his "*self*" in a given situation and *evaluation*, i.e., seeing for his "*self*" if he is right or wrong, which works in true science, since rocks,

plants, and animal have established laws (whether known at the time or not, yet observable and repeatable—stimulus-response) *telling* him whether he is right or wrong, the student's desire for pleasure and hate of restraint guides him to the answer instead (since it is a "group grade" with the grade being based upon "feeling," i.e., the "affective domain," i.e., group affirmation), *negating* established commands, rules, facts, and truth, i.e., the parent's or teacher's authority as the source for the right answer to the problem (personal-social crisis).

"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." Genesis 3:4, 5 Knowing "***good and evil***" from established commands, rules, facts, and truth (being *told*) is different than knowing "***good and evil***" from your carnal nature, i.e., your carnal desires of the 'moment' which the world stimulates ("*sense experience*"). It is the latter *paradigm* that contemporary education is based, establishing itself over and therefore against the former—when it comes to "knowing" right and wrong *behavior* in a given situation.

God gave (*told*) Adam two commandments in the garden in Eden. One was to enjoy the carnal pleasures of the 'moment' which the garden provided, eating the fruit of any and all the trees in the garden he desired, the realm of *dialogue* ("*I think,*" "*I feel*"), i.e., "*sense experience*" ("*I like,*" "*I do not like*"), i.e., depending upon "*sight*." The other was the exception to the first commandment, i.e., not to eat of "***the fruit of the tree of the knowledge of good and evil,***" where, if he disobeyed, God *told* him "***thou shalt surly die***" ("*Because I said so,*" "*It is written*"), requiring "*faith*." From the 'moment' God formed Adam from the dust of the ground and breathed the breath of life into his nostrils, making him a living soul, without having access to "***the tree of life***" his body would eventually die. It was the "not," i.e., the "thou shalt not" that gave Adam a choice. One was to obey, i.e., to do right and not wrong according to established commands, rules, facts, and truth (having been *told*), having access to "***the tree of life.***" The other was to disobey, i.e., to enjoying the carnal pleasures of the 'moment' which the world stimulated over and therefore against any command, rule, fact, or truth that got in the way (making "*sense experience*" the means to know right from wrong). By the woman bringing *dialogue* (her carnal desire, i.e., her "*sensuous need*") to the "forbidden tree," i.e., to the "*thou shalt not,*" i.e., to the established command, rule, fact, and truth and being convinced by the master facilitator of 'change' she would not "***surely***" die (*negating* God's judgment for disobedience, i.e., the "Father's" authority in her mind), she saw ("*sense perceived*") that the tree would not harm her, i.e., that it was good for food and pleasing to the eyes like all the other trees (which was true, it in itself did not physically kill her), she made "*sense experience*" the means to knowing the truth, with Adam following (making 'truth' now dependent upon the material world only), both paying the price, dying in their sins (for disobedience). While all the trees (except one) were their daily bread, "***the tree of life***" was their fruit/bread to eternal life. Rejecting God's authority, making themselves God instead, they lost their inheritance, i.e., eternal life, with God removing them from having access to "***the tree of life,***" in their disobedience, dying in their sins. As parents pass inheritance on to those children who obey them, not including those who disobey, so we see the same pattern in the Garden. In repenting, following Christ Jesus, and obeying the Father that inheritance (of eternal life) is restored. Those "*of and for self,*" rejecting inheritance for being good, i.e., for obeying established commands, rules, facts, and truth (fulfilled in faith in Christ) bring *dialogue* (the child as God, but in his case knowing right and wrong, good and evil from his own carnal nature, i.e., "*sense experience*") into the realm of right and wrong, i.e., into the realm of established commands, rules, facts, and truth in order to 'liberate' children from their parent's authority ("*Make me 'feel' 'good,' like I am God, and I*

There are only two grading systems. God's and man's. Man's grading system, based upon the child's carnal nature, i.e., "***lust***" which is stimulated by the world, determines how you will be treated in this life only. God's grading system, based upon the Father's authority, i.e., doing the Father's will determines how you will be treated in the life to come. While man may apply man's grading system in this life, for his flesh sake or God's for his soul sake. God will not (can not) apply man's in this life nor in the life to come, making man God.

will listen to you." "Hurt my 'feelings,' make me 'feel' "bad," like a sinner, and I will not listen to you."). Gaining access to their inheritance, i.e., to their parents money they are able to use it for their "self," i.e., i.e., for their carnal desires (pleasures) of the 'moment,' taking pleasure in turning the children against their parents authority in the process, putting into *praxis* the same curriculum that was first introduced to two "children" in the garden in Eden. Genesis 2:7, 8, 15-17; 3:1-6, 22-24 Instead of the prodigal son "coming to his senses," *humbling* his "self," and returning home, accepting his father's authority in Marx's and Freud's "bible" he joins with his "friends" (in *consensus*) and returns home, killing the father, living off his money (ex: *The Brother's Karamazov*).

***"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."* Romans 1:28-32**

"Higher order thinking skills" when used on "human nature" becomes "lower order thinking skills," 'justifying' the carnal nature of man over and therefore against the authority of God.

When people make their "feelings" the medium through which to know the truth, they can not <i>hear</i> the truth.

Instead of the educator or parent establishing right and wrong, the student decides for his "self," according to his carnal desires of the 'moment' (desiring group approval) what is right and what is wrong. Where along this spectrum of 'change' the student resides in a given situation, i.e., his adaptability to 'change,' i.e., his ability to compromise (suspend the truth, as upon a cross) for the sake of initiating and sustaining relationships determines his grade for the day. In traditional education the student learns he must sacrifice his carnal desire, i.e., his "self interest" of the 'moment' in order to do right and not wrong and get ahead. In transformational education the student learns that he and others must sacrifice established commands, rules, facts, and truth, i.e., their principles, i.e., their "**private convictions**," i.e., their *conscience*, i.e., their soul in order to get ahead instead.

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

"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, *on becoming a person*)

"In the dialogic relation of recognizing oneself 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*) It is in *dialogue* we discover our commonality with one another, i.e., our common "self interests" in each other, 'justifying' our "self," i.e., "**the lust of the flesh, the lust of the eyes, and the pride of life**," i.e., what which we have in common, i.e., that which is "**of the world**" only.

"It is usually easier to change individuals formed into a group than to change any one of them separately." (Kurt Lewin in Kenneth Bennie, *Human Relations in Curriculum Change*) The dynamics of "the group" ("[group dynamics](#)"), i.e., the persons desire for "the groups" approval (**affirming** his carnal desires) has a direct effect upon his thinking and acting.

"Part of the dialectics of the process of winning independence from parental authority lies in using the extrafamilial peer group as a foil to parental authority, particularly in the period of adolescence." (Bradford, Gibb, Benne, T-Group Theory and Laboratory Method: Innovation in Re-education)

"Rather than bringing the father back to play with his son, this strategy would recognize that society has changed, and attempt to improve those institutions designed to educate the adolescent toward adulthood." "Equality of Opportunity becomes ever greater with the weakening of family power." "One of the consequence of the increasing social liberation of adolescents is the increasing inability of parents to enforce norms, a greater and greater tendency for the adolescent community to disregard adult dictates..." (James Coleman, The Adolescent Society)

"The individual accepts the new system of values and beliefs by accepting belongingness to the group." (Kurt Lewin in Kenneth Bennie, Human Relations in Curriculum Change)

"One of the most fascinating aspects of group therapy is that everyone is born again, born together in the group." (Irvine D. Yalom, Theory and Practice and Group Psychotherapy)

"It was the view of the group that educational objectives stated in the behavior form have their counterparts in the behavior of individuals, observable and describable therefore classifiable." "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." "The student must feel free to say he disliked _____ and not have to worry about being punished for his reaction." "Bloom's Taxonomies" are "a psychological classification system." "Members of the taxonomy group spent considerable time in attempting to find a psychological theory which would provide a sound basis for ordering the categories of the taxonomy." (Book 1, Cognitive Domain)

"In order to effect rapid change, . . . [one] must mount a vigorous attack on the family lest the traditions of present generations be preserved. It is necessary, in other words, artificially to create an experiential chasm between parents and children—to insulate the children in order that they can more easily be indoctrinated with new ideas." "If one wishes to mold children in order to achieve some future goal, one must begin to view them as superior. One must teach them not to respect their tradition-bound elders, who are tied to the past and know only what is irrelevant." ". . . any intervention between parent and child tend to produce familial democracy regardless of its intent." "The consequences of family democratization take a long time to make themselves felt—but it would be difficult to reverse the process once begun. . . . once the parent can in any way imagine his own orientation to be a possible liability to the child in the world approaching." "... Once uncertainty is created in the parent how best to prepare the child for the future, the authoritarian family is moribund, regardless of whatever countermeasures may be taken." "Any non-family-based collectivity that intervenes between parent and child and attempts to regulate and modify the parent-child relationship will have a democratizing impact on that relationship." "The state, by its very interference in the life of its citizens, must necessarily undermine a parental authority which it attempts to restore." "For however much the state or community may wish to inculcate obedience and submission in the child, its intervention betrays a lack of confidence in the only objects from whom a small child can learn authoritarian submission, an overweening interest in the future development of the child—in other words, a child centered orientation." (Warren Bennis, The Temporary Society)

By making the child's "feelings," i.e., the child's "lust" for the carnal pleasures of the 'moment' and his hate of restraint, i.e., the "affective domain" the foundation ('drive' and 'purpose') of the classroom learning-teaching environment (curriculum) "Pandora's box," i.e., a box full of evils is opened, which, once opened

can not be closed. **"Pandora's Box"** is the unrepentant heart, 'liberated' from the father's/Father's authority. It is in our desire for relationship, where we are willing to compromise (set aside) established commands, rules, facts, and truth in order to be approved (liked) by others we like or have something to gain in initiating or sustaining relationship with, that society is initiated and sustained. It is here that **"Pandora's box"** takes on life when the lid of restraint (the father's/Father's authority) is finally removed (*negated*) in the act (*praxis*) of **affirmation**.

"It is not individualism [the child having to *humble, deny, die to, control, discipline* his "self" in order to do right and not wrong according to the father's/Father's established commands, rules, facts, and truth, having to stand alone against *"the group"* when they are doing wrong, disobeying, sinning, i.e., **"lusting"**] **that fulfills the individual, on the contrary it destroys him** [makes him **"neurotic"**—caught between doing the father's/Father's will and doing his own will instead, when his will, i.e., his carnal desires (**"lusts"**) of the 'moment,' and his father's/Father's will, i.e., doing right and not wrong according to established commands, rules, facts, and truth are in conflict with one another]. **Society** [*"human relationship based upon self interest,"* i.e., *"building relationship"* with others, based upon the child's carnal desires, i.e., one's *"self interest,"* i.e., finding one's identity, i.e., *"self"* in the other, i.e., in *"the group,"* i.e., in society] **is the necessary framework through which freedom** [from the father's/Father's authority] **and individuality** [to be *"of and for self"* and the world only] **are made realities.**" (Karl Marx, in John Lewis, *The Life and Teachings of Karl Marx*)

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

"As the Frankfurt School [Theodor Adorno, Erich 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*)

Sigmund Freud believed **"the individual is emancipated in the social group."** **"Freud speaks of religion as a 'substitute-gratification'—the Freudian analogue to the Marxian formula, 'opiate of the people.'"** **"Freud commented that only through the solidarity of all the participants could the sense of guilt** [the guilty conscience for disobeying the father/Father] **be assuaged."** (Brown, *Life Against Death*)

"According to Freud, the ultimate essence of our being is erotic, and demands activity according to the pleasure-principle [the child's carnal nature]. **The foundation on which the man of the future will be built is already there, in the repressed unconscious** [in the child's carnal nature, i.e., in his desire for the pleasures of the 'moment' which the world stimulates and his dissatisfaction with restraint, i.e., the father's/Father's authority]; **the foundation has to be recovered** [through *dialogue*, i.e., by putting the child's carnal nature into practice, i.e., into social action (*praxis*)]. **"Eros is fundamentally a desire for union with objects in the world."** **"Eros is the foundation of morality."**(Brown, *Life Against Death*)

"The philosophy of praxis [*dialogue*, i.e., *"self"* 'justification'] **is the absolute secularization of thought, an absolute humanism of history.**" (Antonio Gramsci, *Selections from the Prison Notebooks*)

"Third-Force psychology is also epi-Marxian in these senses, i.e., including the most basic scheme as true-good social conditions [an environment void of the father's/Father's authority where children can *"actualize"* their *"self"* without fear of judgment or condemnation] **are necessary for personal growth, bad social conditions** [where children have to *humble, deny, die to, control, discipline* their *"self"* in order to do the father's/Father's aka their parents will] **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."**

"The whole discussion becomes species-wide, One World." "This is a realistic combination of the Marxian version & the Humanistic. (Better add to definition of "humanistic" that it also means one species, One World.)" (Maslow, Journals)

"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]. They are not so much merely Americans as they are world citizens, members of the human species first and foremost." (Maslow, Farther Reaches)

"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." "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 can be more deliberate and hence more successful in our cultural design. We can achieve a sort of control under which the controlled though they are following a code much more scrupulously than was ever the case under the old system, nevertheless feel free. They are doing what they want to do, not what they are forced to do." "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." (Rogers, on becoming a person) emphasis added.

"Without exception, [children/students] 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/the student] 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 "educator," i.e., the facilitator of 'change']? The ["educator," i.e., 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], they urge the group [the children/the students] 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 situation, i.e., their desire for group approval (affirmation)]. The group [the children/the students must] feel free to confront the ["educator," i.e., the facilitator of 'change'], who must not only permit, but encourage, such confrontation [rebellion and anarchy]. He [the child/the student] reenacts early family scripts in the group and, if therapy [brainwashing—washing from the child's/student's brain (thoughts) respect for and fear of the father's/Father's authority] 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/the student] changes the past by reconstituting it [called role-playing]." (Yalom)

"Weltanschauung¹" - ¹Cf. Erich Fromm, T. W. Adorno" (Book 2, Affective Domain) Erich Fromm and Theodor Adorno were members of a group of Marxists known as the Frankfurt School (Institute of Social Research), who differed from traditional Marxists in that they, instead of forcing Marxism upon the citizens directly, moved Marxism through the schools and therefore society via psychology. "Repression" and "alienation" go hand in hand, both of which can only be overcome through the negation of the father's/Father's authority in the thoughts and actions of the children, requiring the use of psychology and socialism, united as one in 'drive' and 'purpose,' 'liberating' "human nature," i.e., love of pleasure though "human nature" itself, i.e., hate of restraint. Focus upon the pleasure (the child

carnal nature via psychology) and the hate (of the father's/Father's authority, i.e., socialism) will naturally take place, 'justified'—especially in a facilitated group setting, driven toward *consensus*.

"Freud, Hegel, ... are, like Marx, compelled to postulate external domination and its assertion by force in order to explain repression." "The repression of normal adult sexuality is required only by cultures which are based on patriarchal domination." (Brown, Life Against Death)

"Personal relations between men have this character of alienation. Hegel and Marx have laid the foundations for the understanding of the problem of alienation." "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." "Both the sadistic and the masochistic trends are caused by the inability of the isolated individual to stand alone and his need for a symbiotic relationship [some external authority over him] to overcome this aloneness." [Fromm believed that man could] "not take the last logical step, to give up 'God' and to establish a concept of man as a being who is alone in the world, but who can feel at home in it if he achieves union with his fellow man and with nature." "All that matters is that the opportunity for genuine activity be restored to the individual; that the purposes of society and of his own become identical." (Erick Fromm, Escape from Freedom)

"Authoritarian submission [humbling, denying, dying to, controlling, disciplining "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 [how to 'liberate' children from parental authority, man from God's authority, mankind from [Nationalism aka Fascism](#), etc., so they can be their "self," i.e., "actualize" their "self," no longer seeing their "self" as being subject to a higher authority other than to their carnal desires of the 'moment']." (Adorno)

"An act of violence is any situation in which some men prevent others from the process of inquiry ...any attempt to prevent human freedom [any attempt to prevent the child from questioning authority] is an 'act of violence.' Any system which deliberately tries to discourage critical consciousness [which discourages questioning, challenging, defying, disregarding attacking authority] is guilty of oppressive violence. Any school which does not foster students' capacity for critical inquiry [the children ability to "question," circumvent, strike out against, and negate the father's/Father's authority] is guilty of violent oppression." (Paulo Freire, Pedagogy of the Oppressed)

"The ideological history of the bourgeoisie [the parents] was nothing but a desperate resistance to every insight into the true nature of the society it had created [their children's "felt needs" to become their "self," thinking and acting according to their carnal nature] and thus to a real understanding of its class situation [its "creation" of a "top-down," "Do what I say or else" authority system over their children, "repressing" their children, "alienating" them from one another and the world]. "The Communist Manifesto makes the point that the bourgeoisie [the traditional family structure] produces its own grave-diggers [children who hate their parent's authority].'" (Lukács)

Socialism, where established commands, rules, facts, and truth must be sacrificed for the sake of *"the people,"* makes contracts, rules, and laws readily adaptable to 'change' according to the "needs" and "desires" of those in power. Socialism, whether national (Fascist) or global in agenda, must *negate* the father's/Father's

authority first and foremost, 'liberating' those in "authority" from any authority from above, holding them accountable for their evil thoughts and evil actions. It is for the sake of *"the group,"* i.e., *"the people"* that both national and global build their foundation ('justification'), one based upon race, the other upon the child's carnal nature, requiring the *negation* of the father's/Father's authority, i.e., local control and private convictions (freedom of the conscience), which comes with the father's/Fathers authority system. Globalist's consider Communists Fascist (authoritarians) since communists (old line Marxists, Communists, Socialists) tell (force) *"the people"* to obey them without question instead of using *dialogue* and the *consensus* process to *manipulate* them into compliance. People think the "Berlin wall" came down because Communism was defeated when in fact it came down because Communism had succeeded in the form of Globalism (*dialoguing opinions* to a *consensus*), taking over political parties for the "good" of *"the people,"* i.e., the party, i.e., *"the group."* Thinking outside the party, i.e., *"the group"* results in instant excommunication—freedom of the conscience being replaced with *"group think."* It all begins in the classroom with the curriculum being used.

"In Escape from Freedom, Fromm offered the sado-masochistic character as the core of the authoritarian personality." "The antithesis of the 'authoritarian' type was called 'revolutionary.'" ["Revolutionary" means overthrowing the father's/Father's authority] "By The Authoritarian Personality 'revolutionary' had changed to the 'democratic.'" (Martin Jay, The Dialectical Imagination)

A "hierarchy of leaders has to be trained which reach out into all essential sub-parts of the group." "Hitler himself has obviously followed very carefully such a procedure." "The democratic procedure will have to be as thorough and as solidly based on group organization." (Kurt Lewin in Kenneth Bennie Human Relations in Curriculum Change)

"An examination of the role of education in the revolutionary processes in Hitlerian Germany and Soviet Russia demonstrates that a new controlling group can use the educational system to advantage to bringing about the changes it desires. This illustrates the effectiveness of the educational system in indoctrinating the youth with a desire for the type of society wanted by those in control. . . . To do this they must persist in the maintenance of a new system long enough for controlling interests to be thoroughly indoctrinated in the new social system." (Wilbur Brookover, A Sociology of Education)

"Changing a group atmosphere from autocracy toward democracy through a democratic leadership means that the autocratic followers must shift toward a genuine acceptance of the role of democratic followers." "To change a group atmosphere toward democracy the democratic leader has to be in power and has to use his power for active re-education." "The more the group members become converted to democracy the more can the power of the democratic leader shift to other ends than converting the group members." (Benne, Curriculum Change)

By making the students *"feelings,"* i.e., their likes and dislikes, i.e., their love of pleasure and hate of restraint, i.e., the ***"affective domain"*** the medium in which to solve personal-social issues they are automatically turned against parental authority. Perceiving themselves as being the personification of society itself in their *"group grade"* classroom experiences they become united as one in 'liberating' all children from their parent's authority. Without the classroom experience of using *dialogue* to resolve personal-social issues in the classroom, they could not become united as one in overcoming the personal-social problems of the present and the future, i.e., their parent's authority not only in their lives but in the lives of all *"the people."*

"For one class to stand for the whole of society [a child centered ("*feelings*" based) society], another must be the class of universal offense and the embodiment of universal limits [parental authority, restraining "*human nature*," preventing the children from being their "*self*"]. A particular social sphere [traditional parents preventing 'change,' "*repressing*" their children, "*alienating*" them, preventing them

from having relationship with the other children of the community] ***must stand for the notorious crime of the whole society, so that liberation from this sphere*** [from parental authority] ***appears to be universal liberation. For one class to be the class par excellence of liberation, another class must, on the other hand, be openly the subjugating class.*** " ***The only practically possible emancipation*** [for children] ***is the unique theory which holds that man is the supreme being for man*** [the child is the supreme being for the child]." (Marx, *Critique*)

How the educator and students communication with one another reflects the *paradigm* being used in the classroom. By placing a student who believes in right and wrong according to established commands, rules, facts, and truth, i.e., who *preaches, teaches*, and attempts to *discuss* right and wrong (absolutes) with those he disagrees with in a classroom which uses *dialogue* to 'discover' right from wrong, the student will either have to abdicate to *dialogue*, i.e., suspend, as upon a cross any command, rule, fact, or truth that gets in the way of, i.e., that inhibits or blocks *dialogue*, in order to become accepted (*affirmed*) by "*the group*" and receive a "good" grade or hold onto his method of communication and be rejected by "*the group*," receiving a bad grade. The educator is not exempt from being graded as well. The Redding's Change-Acceptance Scale is used to determine whether a 'change' agent or a facilitator of 'change' is necessary in the teacher training sessions to move the educators along.

"Self-perfection of the human individual is fulfilled in union with the world in pleasure." (Brown, *Life Against Death*)

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:45

"Laws must not fetter human life; but yield to it; they must change as the needs and capacities of the people change [making law subjective, i.e., subject to the "*felt needs*" and perception of those in power, i.e., "*If I feel this way, i.e., loving pleasure and hating restraint, everyone one else should feel this way as well*"]." (Marx, *Critique*) During the *dialoguing of opinions* to a *consensus* process the participants take on the living personification of "*the people*," i.e., their "*feelings*" becoming "*the peoples feelings*," making any who resist them, resisters of "*the peoples*" will. As participants "*self interests*" change in the *consensus* meetings the laws they make 'change' in accordance to their "*felt needs*," i.e., the needs of "*the people*." Contracts are therefore always readily adaptable to 'change' based upon the "*feelings*" of those establishing policy for "*the people*."

This ideology is made manifest in the [marriage](#) "practices" of the day. What used to be "*for better and for worse*," in other words loyalty to the contract, i.e., the spouse "come hell or high water," now has an unwritten but readily put into practice (understanding) clause, "*until something better comes along*." *Building relationships upon self interest*" guarantees the outcome.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24: 38, 39

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5

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

"And as it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26

Using *dialogue* in the classroom, in order to resolve personal-social issues brings the students together as one, united them as one, i.e., in *consensus* 'creating' a "new" world order with facilitators of 'change' in control,

"guiding" them down the broad pathway of 'change,' **"lusting"** after the things of the world, doing wrong, disobeying, sinning with impunity, i.e., with **"the groups" affirmation**.

"Bypassing the traditional channels of top-down decision making, 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*)

"It is proposed that no facts or opinion be considered by the Congress unless the facts and opinions be the established consensus of a group of collaborators." (Harry Stack Sullivan, *The Fusion of Psychiatry and Social Science*) The standard for UN policy as explained by Harry Stack Sullivan.

"I've decided to get into the World Federalists, become pro-UN, & the like." "Only a world government with world-shared values could be trusted or permitted to take such powers. If only for such a reason a world government is necessary. It too would have to evolve. I suppose it would be weak or lousy or even corrupt at first—it certainly doesn't amount to much now & won't until sovereignty is given up little by little by 'nations.'" "The whole discussion becomes species-wide, One World, at least so far as the guiding goal is concerned. To get to that goal is politics & is in time and space & will take a long time & cost much blood." ". . . A caretaker government could immediately start training for democracy & self-government & give it little by little, as deserved." "This is a realistic combination of the Marxian version & the Humanistic. (Better add to definition of "humanistic" that it also means one species, One World.) (Maslow, *Journals*)

Through the use of *dialogue* in the classroom, being used to resolve personal-social issues, Immanuel Kant's dictum **"lawfulness without law"** is actualized, i.e., the carnal nature of the child, i.e., the laws of nature (the flesh) rules without the parent's authority, i.e., without laws which restrain human nature getting in the way, 'justifying' in the "educator" and the students thoughts and actions their hatred toward and reaction against restraint, i.e., toward the parents' authority system when it makes its appearance (even in the classroom), preventing it from getting in the way of progress, i.e., 'change.' (Kant, *Critique*)

The pathway to "Utopia" is strewn with the bodies of those who got in the way (the unborn, the innocent, the righteous, and the elderly).

"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*)

"... the attack on antieroticism, the Christian & Jewish foundations" ... "is absolutely right." (Maslow, *Journals*)

Immanuel Kant's dictum **"purposiveness without purpose,"** where the 'purpose' of life, i.e., to enjoy the carnal pleasures of the 'moment' which the world stimulates automatically *negates* (in the thoughts of the children) any purpose that interferes with **"human nature,"** i.e., that prevents, i.e., inhibits or blocks them from becoming their **"self,"** i.e., **"of and for self,"** nature, and the world only. (Kant)

"All cooperative schemes which provide equal remuneration to the skilled and industrious and the ignorant and idle must work their own downfall. For by this unjust plan they must of necessity eliminate the valuable members and retain only the improvident, unskilled, and vicious." (Robert Dale Owen, Robert Owen's son; Robert Owen was the founder of socialism/transformational education. His son observed the results) While Owen's let those who refused to participate leave, resulting in

socialism collapsing under its own weight (corruption), from the French Revolution on it has progressively required all to participate, understanding it can not be successful until no one can escape (all must participate).

"No hypothesis in this body of writings has been fully tested. Nor will it be tested fully until it has been used widely in thoughtful experimentation with actual social changes. The school offers an important potential laboratory for the development of a truly experimental social science. Experimentally minded school workers can develop and improve the hypotheses suggested in these readings as they put them to the test in planning and evaluating changes in the school program." (Benne, *Curriculum Change*) This is what is meant by putting "theory into practice." Instead of doing it in a laboratory at your own expense (risk) in this case it is done on the public at their expense (risk). If it fails it is not the lab technician's fault it is the people's fault for participating (consenting).

More can be said about the NTL's ([National Training Laboratories](#)), where administrators and educators are trained in how to "handle" any resistance (training books as an example [Human Relations in Curriculum Change](#) and [Laboratories in Human Relations Training](#)), *B-STEP (Behavior Science in Teacher Education Program)*, the Federal Grant (1969) which all education grants are based upon, where not only educators are psychologically profiled but tracked as well, explaining where the world would be by 2100, 2000, and 1984 (the information which was used by the book with the same year as a title). [J. L. Moreno](#)'s work on role-playing was instrumental as well. Jane Howard, in her book *Please Touch: A Guided Tour Of The Human Potential Movement* gives a detailed account of the men and organizations involved in this "movement." Be warned: it is graphic in describing their immoral activities. This has been a Manhattan project done on educators, students, parents, ... and the nation, with great success. Judy McLemore's book [Total Quality Management, General System Theory, and Marxist Theory and Praxis](#) best explains the who, what, when, where, and why of the process as well as how it was (and continues to be) applied in the Nation and around the world. See the [articles](#) I have written over the years on the use of 'change' agents in education, the workplace, and government (even in the "church), example: [School-To-Work And Its Use Of Change Agents](#).

"Yet, who is God's God [Who is the psychiatrist's God since he is God]?" "Psychotherapists who are deeply depressed and who know that they must be their own superbeing, their own intercessor, are more apt to plunge into final despair." "I have often thought that the inordinately high suicide rate among psychiatrists was one tragic commentary on this dilemma." (Yalom) The *praxis* passed onto the children has the same effect.

One major event has taken place with the introduction of this curriculum, not only with the youth but with adults as well, a "problem" the National Training Labs had./have with adults, suicide committed by those participating in the process, which the news, finding more important things to cover, will not expose—as Judy McLemore explained in her book. "Self" caught between authority (having to *humble, deny, die to, control, discipline* your "self" in order to do right) and "the group" (being *esteemed* in doing wrong) is a lonely place which unless resolved leads to despair, depression, etc., (suicide). I can hear processed educators (including "Christian" educators) defending Karl Marx and Sigmund Freud on this one, which is to be expected. They have no other choice except to accept plan B, i.e., repent and accept the father's/Father's authority.

"The justice of state constitutions is to be decided not on the basis of Christianity, not from the nature of Christian society [obedience to established commands and rules, acceptance of established facts and truth, i.e., the father's/Father's authority, i.e., "rule of law"] but from the nature of human society [in harmony (consensus) with the child's carnal nature]." "The state arises out of the exigencies of man's nature." (Marx, *Critique*)

This nation was founded upon the father's/Father's authority. Our "framing fathers" recognized the King. Not in public office, ruling over "the people" but in the home, with the fathers of the land voting for their representatives, as a father would send his child to the store to re-present him, spending his (the constituent's) money on his (the constituent's) needs. But, if the child, i.e., the re-representative spends the father's (the constituent's) money on his and/or his "friends" "*self interest*," or makes laws against the father's will and authority he is removed from office, i.e., not sent back to the store again. If he remains and gains access to his father's (his constituent's) credit card he can run him into debt. (Hum.) In the *consensus* process there is no representation, except for the child's and his "friends" own "*self interest*"—the hallmark of socialism—*negating* the father's (constituent's) authority in government, i.e., *negating* local control, limited, representative, constitutional government. Even George Washington understood the nature of man's heart and its effect upon government, requiring "*public weal*" (a whipping) to keep it under control. While socialism, i.e., [totalitarianism](#) is based upon the unregenerate heart of man, limited government restrains it—allowing (encouraging) parents to restrain it in their children (and God to restrain it in man).

***"The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create, whatever the form of government, a real despotism. A just estimate of that love of power, and proneness to abuse it, which predominates in the human heart, is sufficient to satisfy us of the truth of this position. The necessity of reciprocal checks in the exercise of political power." "Let there be no change by usurpation; for, though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent must always greatly overbalance in permanent evil any partial or transient benefit which the use can at any time yield."* (George Washington, [Farewell Address](#))**

Rejecting "*rule of law*," which comes with the father's/Father's authority system, despite what educators might claim, terror takes place in the classroom as children face rejection (and condemnation) by their classmates for not participating in the process, i.e., for getting in the way of "*the group*" getting a "good" "*group grade*," i.e., for not being "*team players*." Laws which are in flux (in an effort to move the process forward without a sense of rigidity), and rules which can be changed (to produce the desired outcome) place the commands, rules, facts, and truth based student in trauma. Their terror most often takes place in silence, in their mind, fearful of becoming the "mark," i.e., the martyr of the day. Fearful of them getting involved, making things worse, they do not tell their parents what is going on. The observation made by R. W. Makepeace and Croom Helm regarding soviet law best sums up their experience in the *dialoging of opinions* to a *consensus* classroom, where they are judged by their peers for getting in the way of "*the groups*" carnal "*self interests*" of the 'moment,' where their worth is based upon their social value to "*the group*." When social worth is included in a court decision there can be no justice for the individual, i.e., no right of private convictions, private property, private business, etc., i.e., no unalienable rights. Missing in the "*group grade*" ([soviet](#) style) judgment of the child is his right for witnesses, his right for council, his right for defence, i.e., his parent(s).

***"[Jurisprudence of terror](#) takes two forms; loosely defined rules which produces unpredictable law, and spontaneous changes in rules to best suit the state."* (R. W. Makepeace and Croom Helm, *Marxist Ideology and Soviet Criminal Law*) This is what the traditional minded student faces daily in the *dialoguing of opinions* to a *consensus* (Marxist) classroom, trying to defend his position, i.e., his parent's, i.e., the father's/Father's authority..**

***"Has authority been banished in these later days? Has the world reached a point where it will condone the formation of pupil soviets?"* (Will C. Woods, Superintendent of Public Instruction of the State of California, [March 1921](#)) Notice the date and where the statement was made.**

***"If the 'restoring of life' of the world is to be conceived in terms of the Christian revelation, then Marx must collapse into a bottomless abyss."* (Habermas, *Theory and Practice*) Christianity is truth**

know by being told and accepted by faith. Marxism is 'truth' known by being experienced only. One is of the world only, temporal. The other is of the Father, eternal.

What first began in a garden called Eden, where two "children" were 'liberated' from the "Father's" authority, with the "help" of the first (master) facilitator of 'change' aka psychotherapist (though *dialogue* and "*self*" '*justification*') has become the law of the land. There really is nothing new under the sun. Karl Marx turned to Heraclites for his solution to the worlds "*circumstances*"—that adults should drown their "*self*" and let the youth run the world, with him at the helm. Psychologists (insisting upon *dialogue* as the means of communication to know right from wrong) have the same agenda ('liberating' the carnal nature of the child from the father's/Father's authority), making the revolution "*velvet*."

"To experience Freud is to partake a second time of the forbidden fruit;" (Brown, *Life Against Death*)

"If the guilt accumulated in the civilized domination of man by man can ever be redeemed by freedom, then the 'original sin' must be committed again: 'We must again eat from the tree of knowledge in order to fall back into the state of innocence.'" (Marcuse, *Eros and Civilization*)

"In the process of history man gives birth to himself. He becomes what he potentially is, and he attains what the serpent—the symbol of wisdom and rebellion—promised, and what the patriarchal, jealous God of Adam did not wish: that man would become like God himself." (Erick Fromm, *You shall be as gods: A RADICAL INTERPRETATION OF THE OLD TESTAMENT AND ITS TRADITION*)

Once you *negate* the father's/Father's authority in society all you have is the child's carnal nature and those who know how to *manipulate* it, making everyone subject to their control. All rights of private convictions, private property, private business, local control, i.e., unalienable rights are gone. This mindset is established in the children, the next generation of citizens, in the classroom with the use of "*Bloom's Taxonomies*" as the curriculum.

"On account of the absolute and natural oneness of the husband, the wife, and the child, where there is no antithesis of person to person or of subject to object [no "top-down" order], the surplus is not the property of one of them, since their indifference is not a formal or a legal one." (George Hegel, *System of Ethical Life*)

I call "*Bloom's Taxonomies*" secularized Satanism, intellectual witchcraft, where the method which was used to 'liberate' two "children" from the "Father's authority" in the garden in Eden has become "academics," i.e., the curriculum being used in the classroom today. ***"Perhaps one of the most dramatic events highlighting the need for progress in the affective domain*** ['liberation' of the child's carnal nature from the father's/Father's authority] ***was the publication of Jacob's Changing Values in College (1957)."*** (*Book 2: Affective Domain*) Jacob lamented the fact that conservative students taking classes from liberal (socialist, Marxist) professors remained conservative after graduation. That the college curriculum, i.e., learning environment, in class and out, had to be 'change' if social 'change' (socialism) was to take place in the nation. Bringing *the affective domain*, i.e., *dialogue* into the classroom, requiring students to suspend, as upon a cross their established commands, rules, facts, and truth in order to get along with others students, in order to work with them on a group project (in order to get a "good" grade) made all the difference. By 'changing' the "curriculum," i.e., the learning environment, the "educator," students, parents, community, workplace, government, nation, and world (and "church") is 'changed,' making the child's carnal nature the medium through which to know right from wrong instead of [the Word of God](#). This is made manifest, even in the "church" when parents tell educators, ministers, others they are [homeschooling their children](#), only to hear their defence of Karl Marx, "*What about their social life?*" i.e., "*their socialist life!*" something Jesus, His Heavenly Father, and believers are not concerned about (possessed by). Homeschooling parents need to know [the effect of college](#) on their children. Instead of children growing up, becoming adults, i.e., mature, i.e.,

accepting accountability for their thoughts and actions in college they remain as children, "*lusting*" after the carnal pleasures of the 'moment' which the world stimulates. Instead of learning to take care of a horse, with all the responsibilities and risks that go with it, they continue, as children, to ride a [broomstick](#) (pretending it is a horse), thinking everyone owes them a living.

The greatest issue in curriculum 'change' is the *negation* of *faith* as a means to hearing, receiving, accepting, and following after the truth. After all, the first time we heard that two plus two is always four and can not be any other number we had to accept it by faith. With "*sense experience*," i.e. the child's carnal nature, i.e., the affective domain becoming the basis of education, *faith* is *negated* as a result of *negating* the father's/Father's authority in the classroom. The sole agenda of "*Bloom's Taxonomies*" is to *negate* faith, making sight, i.e., only that which is of the world the pathway to 'truth.' There are only two authorities after all. The one who told Adam the truth, that he would die if he ate of the fruit of "the tree of the knowledge of good and evil," and the one who told the woman they would not die, i.e., the father the devil, who was a liar from the beginning. Those who use "*Bloom's Taxonomies*" as their curriculum in the classroom chose the authority of the latter, making sure all their students die in their sins.

"So then faith cometh by hearing, and hearing by the word of God." Romans 10:17 "Now faith is the substance of things hoped for, the evidence of things not seen." "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 11:1, 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 "For we walk by faith, not by sight:" II Corinthians 5:7

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Galatians 1:10

***"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 "* Matthew 10:32-39**

"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." (Luther's Works: Vol. 1, The Christian in Society: p. 207)

"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

[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," 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), 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)—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., "lust" 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 your "self" 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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