

Welcome To The New "Democratic" America.

([Personal note.](#))

by

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"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

"Righteousness exalteth a nation: but sin is a reproach to any people." Proverbs 14:34

"In a democratic society a patriarchal culture [where children/men must *humble, deny, die to (capitulate)* 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] *should make us depressed instead of glad; it is an argument against the higher possibilities of human nature, of self actualization.*"
"In our democratic society, any enterprise—any individual—has its obligations to the whole." ([Abraham Maslow](#), *Maslow on Management*)

What *"the people"* (*"the whole"*) have in common is *"the lust of the flesh," "the lust of the eyes,"* and *"the pride of life,"* i.e., [the child's/man's carnal nature](#). What divides *"the people"* into nations is [the father's/Father's authority](#) system, i.e., the *"patriarchal culture"* or *patriarchal paradigm* (way of thinking and acting) that—according to established commands, rules, facts, and truth, i.e., *"rule of law"*—rewards those who do right and obey and punishes those who do wrong and/or disobey, holding each individual personally accountable for his or her own actions (and with God, for his or her thoughts). What unites a nation is the father's/Father's authority, i.e., respect for *"rule of law."* What divides a nation is the child's carnal nature, i.e., disrespect toward *"rule of law."*

"The dialectical method [the [dialoguing](#) of [opinions](#) to a [consensus](#) ([affirmation](#)) process, where common identity is found in the *"the lust of the flesh," "the lust of the eyes,"* and *"the pride of life,"* i.e., in the carnal nature of the child, i.e., in *"human nature,"* i.e., in *"self interest"*] *was overthrown—the parts* [the children/the nations under control of the father's/Father's authority] *were prevented from finding their definition within the whole.*" ([György Lukács](#), *History & Class Consciousness: What is Orthodox Marxism?*)

If you want to *negate* the nation, you must 'liberate' the children from the father's/Father's authority. If you want to unite the world, you must unite the children on their carnal desires, i.e., their *"self interests,"* i.e., their *"lusts"* of the 'moment' that the world

stimulates, that those in control of education, the media, entertainment, business, policy making, etc., 'justify,' i.e., propagate. The *"tyranny of the masses"* resides in the *"lusts"* of the children, with facilitators of 'change' coming between the father/Father and the children, *seducing, deceiving, and manipulating* the children in order to use them as *"human resource"* for their own pleasure (*"lusts"*) and gain.

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

If you want to unite the world the only thing you have at your disposal is *"human nature,"* i.e., *"sense experience,"* i.e., *"the lust of the flesh," "the lust of the eyes,"* and *"the pride of life,"* requiring you to *negate* the father's/Father's authority, i.e., *negate* accountability for one's thoughts and actions before God, replacing *"Ye shalt surely die"* (you will be held accountable for your thoughts and actions) with *"Thou shalt not surely die"* (you will not be held accountable for your thoughts and actions), i.e., replacing the truth with a lie (the lie being you will not be held accountable for your thoughts and actions when in truth you will be held accountable for your thoughts and actions if you do not reject the father's/Father's authority, i.e., if you do not 'justify' [tolerate] everyone's *"lusts,"* including your own, establishing *"lust"* over and therefore against the father's/Father's authority), *negating* those who pressure you into *humbling, denying, dying to (capitulating)* your *"self"* (in order—as in old world order—to do right and not wrong according to the father's/Father's established commands, rules, facts, and truth, i.e., in order to do the father's/Father's will) so everyone, including your *"self"* can *"lust"* after the carnal pleasures of the 'moment' (*dopamine emancipation*) that the world stimulates without having a *guilty conscience* (which the father's/Father's authority engenders for doing wrong, disobeying, sinning, i.e., for *"lusting"* after the carnal pleasures of the 'moment' that the world stimulates), with impunity, i.e., with *affirmation*. Simply put: in order to 'create' a new world order where all can *"lust"* without having a *guilty conscience* you must *negate* the old world order of the father's/father's authority, i.e., *negate* that which engenders a *guilty conscience* for *"lusting."*

"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." (Maslow, *Management*)

This is what every traditional minded student has to endure in our Colleges and Universities, as well as in our high schools and grade schools today, suffering a bad grade and "reputation" (rejection by the other students as well as putting their future employment into jeopardy for not being a *"team player"*) if they resist or refuse to participate. The *"group grade,"* i.e., *"Democratic"* classroom is designed to *"break the backs"* of traditional minded students, with *"the group"* treating them like *"bastards"* if they persist—with the facilitator of 'change's' encouragement, as well as his or her indifference to their suffering (for refusing to 'change,' i.e., for getting in the way of

"progress," i.e., for getting in the way of the other student's "good grade"—since the grade includes, i.e., is dependent upon all students compromising their established commands, rules, facts, and truth in order to solve "the problem," "the problem" being anyone holding onto established commands, rules, facts, and truth that inhibit or block (prevent) group harmony, i.e., that get in the way of the *consensus* process).

"[We] *must develop persons* [students] *who see non-influencability of private convictions* [see those people/students adhering to the father's/Father's authority, holding onto established commands, rules, facts, and truth] *in joint deliberations as a vice rather than a virtue.*" (Kenneth Benne, [Human Relations in Curriculum Change](#))

"In the eyes of the dialectic philosophy, nothing is established for all times, nothing is absolute or sacred." (Karl Marx)

"We recognize the point of view that truth and knowledge are only relative and that there are no hard and fast truths which exist for all time and places."
(Benjamin Bloom, *Taxonomy of Educational Objective, 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, i.e., as their curriculum (explained further down in this issue).

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

"Experience is, for me, the highest authority." "Neither the Bible nor the prophets, neither the revelations of God can take precedence over my own direct experience." ([Carl Rogers](#), *on becoming a person: A Therapist View of Psychotherapy*)

"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)

Since for Karl Marx, et al. "*sense experience*" ("*the pride of life*"), i.e., "*I am nothing and I should be everything*" "*only proceeds from Nature*," i.e., is "*of the world only*," "*sensuous need*" ("*the lust of the flesh*") and "*sense perception*" ("*the lust of the eyes*") are the only means by which man can come to know the truth, i.e., who he "*is*." (Karl Marx, *Critique of Hegel's 'Philosophy of Right'*) This makes anything or anyone outside of the child's/man's carnal nature, i.e., "*lust*," and the world that stimulates it, i.e., outside of stimulus-response, i.e., the father/Father and his/His authority and anyone submitting their "*self*" to him/Him and his/His authority, of no value, i.e., not "*real*" or

"actual," i.e., irrational and therefore irrelevant, needing to be *negated* if man is to become his **"self,"** i.e., **"self actualized,"** i.e., **"of the world only."**

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:" 1 Timothy 6:20

"Science falsely so called," i.e., **"behavior science,"** (which is a prejudiced in favor of the child's carnal nature, i.e., **"lust"**) can only recognize and 'justify' that which is **"of the world"** (making all that is not **"of the world"** illusionary, an unexplained phenomena of the human mind and/or of nature only—**"science"** forces that outcome). Science recognizes the order that God has placed in the creation leaving it up to man to recognize God who created it. Science, when applied through and to "human nature," i.e., **"self"** 'justification,' i.e., **"self interest"** can only recognize the carnal nature of the child/of man, 'justifying' his **"lusting"** after the carnal pleasures of the 'moment' (*dopamine emancipation*) that the world stimulates, *negating* man made in the image of God, i.e., subject to God in all his thoughts and actions.

"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

"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,"* i.e., carnal desires, i.e., **"lusts"** and perception of those in power, i.e., *"If I feel this way, i.e., love pleasure and [hate](#) restraint, everyone else should feel this way as well"']. (Karl Marx, *Critique of Hegel's 'Philosophy of Right'*)*

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

Only man can KNOW by being *told*. Nothing in the creation has that capability. Animals, for example can not read books, i.e., be *told* or write books, i.e., *tell* others. Only man can read and write books, i.e., be *told* and *tell* others. Only the soul knows by being *told*. The flesh only knows through **"sense experience."** The soul only has life in God and His Word, who created it by breathing the breath of life into the man he had formed from the dust of the ground—something he did with nothing else in the creation (***"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."*** ***"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."*** Genesis 2:7; Matthew 4:4). All that is **"of the world"** is subject to stimulus-response, i.e., **"sense experience,"** i.e., **"lust"** and **"self preservation"** (what all animals have in common). Remove the father's/Father's authority, i.e., being *told* in the classroom for example and all you have is the children's carnal nature, i.e., **"lust"** and the facilitator of 'change,' now in control 'justifying' it, *seducing, deceiving, and manipulating* the

children, 'liberating' them from the father's/Father's authority, engendering anarchy, then uniting them upon their carnal nature, i.e., their common "*self interests*," i.e., "*lust*." The study of history emanates from being *told*, 'justifying' the father's/Father's authority, i.e., being *told*. Social(ist) study emanates from stimulus-response, i.e., from the children's "*sense experience*," i.e., from the children's carnal nature, "*lusting*" after pleasure which includes their "*lust*" for [affirmation](#) from one another, 'justifying' their "*lusts*" as well as 'justifying' their hatred toward restraint, i.e., their hatred toward the father's/Father's authority (that gets in the way of their "*self interest*," i.e., their "*lusts*," i.e., that gets in the way of "*human nature*").

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

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

"For 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

"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

"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

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

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son

whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. " [Hebrews 12:5-11](#)

Apart from the Father, and the Son's obedience to Him, i.e., the Son covering our sin by his shed blood on the cross 'redeeming' us from damnation for our sins, with the Father raising Him from the grave, 'reconciling' us to the himself, and the Father and Son sending the Holy Spirit to confirm the Word, convict of sin, and comfort the believer there is no gospel message, there is only man saving his "self" from the father's/Father's authority, "***lusting***" after the carnal pleasures of the 'moment' that the world, i.e., the current situation and/or people are stimulating, dying in his sins.

"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*)

In other words: the *guilty conscience* is the product of the father's/Father's authority. Negate the father's/Father's authority in the classroom and the *guilty conscience* is negated.

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

"the superego 'unites in itself the influences ["sense experiences"] of the present and of the past." *ibid.*

"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." (David Krathwohl, Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 2: Affective Domain*)

The *guilty conscience* is engendered by the father's/Father's authority. The "*super-ego*" is engendered by the child's carnal nature, what all children have in common.

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

Trojanowicz then says "***unfortunately***" since the traditional family structure, i.e., the father's authority is no longer supported in the community, social(ist) programs like "*community policing*" need to be set up in order to "help" children become their "*self*," i.e., adjust to a 'changing' world, i.e., a world no longer recognizing and/or supporting the father's authority in the home. "Imagining policing" is the restructuring of the police upon "community think," i.e., socialism instead of upon father think, i.e., individualism, under God.

"Once you can identify a community [where people are willing to 'compromise,' i.e., set aside the father's/Father's established commands, rules, facts, and truth in order to "get along," i.e., in order to "build relationships"], you have discovered the primary unity of society above the individual and the family that can be mobilized ... to bring about positive social change." *ibid.*

Trojanowicz's "***positive social change***" is based upon 'liberating' the child's carnal nature (which is *positive* to the child) from the father's/Father's authority (which is *negative* to the child), establishing "***community***" (common-unity aka common-ism) over and therefore against the father's/Father's authority system.

"Now that we know how positive reinforcement works [dialoguing our feelings (our carnal desires of the 'moment') to a feeling of oneness], and why negative doesn't' [having to humble, deny, die to, control, discipline our "self" in order to do the father's/Father's will]... 'we can be more deliberate and hence more successful in our cultural design.' (Rogers)

The father's/Father's authority, i.e., "*rule of law*" is retained in a *discussion*, with the father/Father having the final say, inhibiting or blocking 'change.' Limited, representative government is based upon "*rule of law*"—where the citizens (as a father) send their representative (as a child sent to the store to purchase the father's goods) to represent their interests, no longer sending them back to office (the father longer sending the child back to the store) if they represent their "*self interest*" (if the child spends the father's money on himself) instead—with majority vote, separation of the branches of government, and private convictions preventing those in government, with their "*self interests*" from taking

control over *"the people,"* negating the father's authority over his family, his property, and his business, under God.

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

The child's carnal nature is 'liberated' from the father's/Father's authority in *dialogue*, which allows the child to have his say, i.e., to share his *"feelings,"* i.e., his love of pleasure (*"lusts"*) and hatred toward restraint, i.e., his *"self interests"* without the father's/Father's authority, i.e., fear of judgment getting in the way. The 'moment' your representative (the child) goes into *dialogue*, regarding your rights (the father's authority, i.e., the citizens rights) you just lost your representative and your rights to his (the child's) *"self interest."*

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

Simply put. *Discussion* sides with the father's/Father's authority, i.e., there is no *opinion* in a *discussion*, only facts and truth. *Dialogue* sides with the child's carnal nature, i.e., there is no wrong in *dialogue*, only *"feelings,"* i.e., *opinion*. God is God in *discussion*. You are God (among God's) in *dialogue*. Only God is good. If God is God, you are not God, i.e., you not good. If you are God, then you are "good." At least in your eyes. (See how it works.) How we communicate with our *"self"* and with others reveals our intended (desires) outcome, either doing the father's/Father's will or our own. The world's solution to the *guilty conscience* (for doing wrong, disobeying, sinning, i.e., for *"lusting"* after the carnal pleasures of the 'moment' that the world stimulates) is to (through *dialogue*) *negate* the father's/Father's authority in the children's thoughts, making all subject to the carnal nature of the child, i.e., making all subject to what they have in common, i.e., *"lust."* In a *"Be positive. Not negative"* environment where *dialogue* (*"feelings"*) preempt *discussion* (facts and truth) *"lust"* is 'liberated' from the father's/Father's authority, turning the children against the father's/Father's authority. *"I can condemn you for calling me a sinner (for being "negative") but you can not condemn me (for being "positive") for silencing (censoring) and removing ("eradication") you."*

"Authoritarian submission [humbling, denying, dying to, controlling, disciplining (capitulating) one's "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* [having to obey established commands and rules and accept facts and truth as is, by faith] *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.*" "*A natural step in the present study, therefore, was to conceive of a continuum extending from extreme conservatism to extreme liberalism and to construct a scale which would place individuals along this continuum.*" ([Theodor Adorno](#), *The Authoritarian Personality*)

In *dialogue* the individual is 'liberated' from either-or, i.e., from absolutes, i.e., from right and wrong. He is subject instead only to his and other's "*feelings*," i.e., his and their carnal desires, i.e., "*lusts*" of the 'moment' that the world, i.e., the current situation and/or people are stimulating.

"History, almost universally, has dichotomized this higher & lower [the father's/Father's authority with children/man obeying], *but it is now clear that they are on the same continuum, in a hierarchical-integration of prepotency & pospotency* [the progressive 'liberation' of "*lust*" from the father's/Father's authority to where there is no father's/Father's authority, i.e., there is only "*lust*" and "*the pride of life*," i.e., "*sense experience*," i.e., there is only "*self*," actualized]." (Abraham Maslow, *The Journals of Abraham Maslow*)

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

"Individuals move not from a fixity through change to a new fixity, though such a process is indeed possible. But [through a] *continuum from fixity to changingness, from rigid structure to flow, from stasis to process.*" "*At one end of the continuum the individual avoids close relationships, which are perceived as being dangerous. At the other end he lives openly and freely in relation to the therapist and to others, guiding his behavior on the basis of his immediate experiencing – he has become an integrated process of changingness.*" (Rogers)

The error of dialectic 'reasoning,' i.e., 'reasoning' from "*human nature*," i.e., from and through "*lust*," i.e., "*the lust of the flesh*," "*the lust of the eyes*," and "*the pride of life*," i.e., from and through "*sense experience*" is all forms of socialism, including Fascism must *negate* the father's/Father's authority (individualism, under the parent's/God's authority) in order to rule over, i.e., control "*the people*." The "*classless society*" is only made possible with the *negation* of the father's/Father's authority, with "*the lust of the flesh*," "*the lust of the eyes*," and "*the pride of life*," i.e., "*sense*

experience," i.e., the child's carnal nature becoming the only means to determining right from wrong behavior, with *"lust,"* i.e., *"human nature"* being right and the father's/Father's authority being wrong, with any environment inhibiting or blocking *"lust"* needing to be *negated* for the sake of the individual and society—Adorno's and Maslow's intended objective.

"We are proud that in his conduct of life man has become free from external authorities, which tell him what to do and what not to do." "All that matters is that the opportunity for genuine activity be restored to the individual; that the purposes of society and of his own become identical." (Erich Fromm, *Escape from Freedom*)

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

In other words, according to Karl Marx, et al., *"It is lust that reconciles man to the world."*

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

"... the central problem is to change reality.... reality with its 'obedience to laws.'" (Lukács)

"Lawfulness without law," (Immanuel Kant, *Critique of Judgment*)

Immanuel Kant's view of how the world *"Ought"* to be was of the child's carnal nature, i.e., *"lust,"* i.e., *"self interest,"* i.e., *"lawfulness"* reigning, 'liberated' from, i.e., void of the father's/Father's authority, i.e., from established commands, rules, facts, and truth, i.e., from *"rule of law"* getting in the way.

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

According to Karl Marx, et al. it is *"lust"* that *"reconciles"* the individual to *"the world."* Therefore the father's/Father's authority, i.e., *"obedience to laws"* that get in the way of man's carnal nature (*"lust"*) must be *negated*, i.e., must no longer be a part of the individuals thoughts or actions. Whatever/whoever generates and/or 'justifies' *"lust"* in the individual is therefore *"actual,"* i.e., *"real,"* i.e., rational, i.e., relevant, whoever prevents it or gets in its way is not—'justifying' the individual's and society's effort to

remove (*negate*) him. Georg Hegel, sounding more like Karl Marx than Karl Marx himself (who was not yet born), could then write:

"On account of the absolute and natural oneness of the husband, the wife, and the child [all naturally "lusting" after the carnal pleasures of the 'moment' that the world, i.e., the current situation and/or people are stimulating], where there is no antithesis of person to person or of subject to object [where there is no "top-down" authority structure with the husband/father ruling over the wife/children], 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) In other words, if you can find what everyone has in common and unite them on that, then you can *negate* that which divides them from one another, engendering common-ism.

"The earth is the Lord's, and the fullness thereof," with man having ***"dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth,"*** with ***"wives submitting themselves unto their own husbands, as unto the Lord,"*** and children honoring their ***"father and mother,"*** and ***"Husbands, love[ing] your wives, even as Christ also loved the church, and gave himself for it"*** is replaced with ***"The fruits of the earth belong to us all, and the earth itself to nobody,"*** ***"the proletariat [the "child of disobedience"] thus has the same right as has the German king when he calls, the people his people and a horse his horse"*** where those in power instead of recognizing your (private) rights, under God, i.e., your family, your property, your business, etc, as yours, under God, they ***"feel"*** like they own whatever they see and act accordingly. (1 Corinthians 10:26; Genesis 1:26; Ephesians 5:22, 25; Exodus 20:12; Jean-Jacques Rousseau, *Discourse on Inequality*; Karl Marx, *Critique of Hegel's 'Philosophy of Right'*)

"Parents have no right upon their offspring except a psychological right. Literally the children belong to universality [the facilitator of 'change']." ([J. L. Moreno](#), *Who Shall Survive?*)

The consequence of such 'logic' is that your children, your spouse, your property, your business, including you do not belong to you (under God) but to the world, i.e., to the "state," i.e., to society, i.e., to ***"the people,"*** i.e., to the collective, i.e., to the facilitator or 'change,' i.e., to whoever talked you into believing it—with you following them because they "helped" you 'justify' your ***"lusts."***

"It is not individualism [the child having to humble, deny, die to, discipline, control (capitulate) his "self" in order to do the father's/Father's will] that fulfills the individual, on the contrary it destroys him. Society [the child's carnal desire for approval from others, requiring him to compromise in order to "get along," i.e., in order to "build relationship"] is the necessary framework through which freedom and individuality ["freedom" from the father's/Father's authority and "freedom" to

"lust" after the carnal pleasures of the 'moment' that the world stimulates without having a *guilty conscience*] **are made realities.**" (Karl Marx, in John Lewis, *The Life and Teachings of Karl Marx*)

"The antithesis of the 'authoritarian' type was called 'revolutionary.'" "By The Authoritarian Personality [Theodor Adorno's book] 'revolutionary' had changed to the 'democratic.'" (Martin Jay, *The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research, 1923-1950*)

"The revolution that must occur is the reaction of suppressed life, which will visit the causality of fate upon the rulers." ([Jürgen Habermas](#), *Knowledge & Human Interest, Chapter Three: The Idea of the Theory of Knowledge as Social Theory*)

"The whole system of Marxism stands and falls with the principle that revolution is the product of a point of view in which the category of totality [group think] is dominant." (Lukács) This is why the "Democratic" party is so unified in its defiance to the father's/Father's authority, i.e., *"rule of law."* To be outside *"the group"* makes you their enemy, i.e., subject to their wrath (*"eradication"*).

"Revolutionary" ("Democratic") means overthrowing the father's/Father's authority. According to Martin Jay, by the fifties and sixties the "Democratic" party (at least the upper echelon) had embraced Marxist ideology, i.e., the overthrow of the father's/Father's authority system, i.e., the *negation* of *"rule of law,"* i.e., **"bypassing top down decision making,"** replacing the father's/Father's authority system with the *dialoguing of opinions* to a *consensus* process, with a facilitator of 'change' leading the way, making the child's carnal nature, i.e., **"the lust of the flesh," "the lust of the eyes" and "the pride of life,"** i.e., *"self interest"* the law of the land, i.e., all there *"is."* This is why President Ronald Reagan, leaving the "Democratic" party stated, **"I did not leave the democratic party. The democratic party left me"** and President Bill Clinton, emulating the "Democratic" party said **"It depends upon what the meaning of the word 'is' is?" "Is"** being his carnal nature, i.e., **"lust"** rather than the father's/Father's authority, i.e., *"rule of law."* (President Bill Clinton testifying before the Grand Jury)

"Our aim is not merely to describe prejudice [the father's/Father's authority system, i.e., having to obey established commands and rules and accept established facts and truth as is, by faith] but to explain it in order to help in its eradication. Eradication means re-education, scientifically planned." (Adorno)

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

Millions died violent deaths as a result of this message, and messages like it. It is having the same effect on Americans today as it is being applied in our land. After all, the unborn child is an American, as are the elderly. The question is. If the father's authority "**constantly regenerates**" itself (naturally) in each generation, why must it be "**eradicated**" if the world is to function according to nature? This 'logic' only guarantees the *praxis* of violent death to those who stand in the way of the "**lusts**" of a few at the top, thinking they, with their "**lusts**," i.e., their "*self interests*" are the personification of "*the people*," with anyone standing in the way of "*the people*," i.e., their "**lusts**" i.e., their "*self interests*" needing to be *negated*.

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

This quotation by Karl Marx is inscribed on his tombstone. Have you heard the word "change" recently? It simply means to "**lust**" without having the father's/Father's authority getting in the way, i.e., without having a *guilty conscience*, following those who "promise" a "better" life, i.e., a life of "**lust**" without restraint, i.e., without accountability.

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

All children are "**philosophers**," 1) dissatisfied with how the world "*Is*," where they, having to *humble, deny, die to, control, discipline (capitulate)* their "*self*" in order to do right and not wrong according to established commands, rules, facts, and truth, i.e., in order to do the father's/Father's will are subject to their parent's authority, not being able to do what they want when they want, i.e., missing out on pleasure (the opportunities of the 'moment'), 2) thinking (*dialoguing* with their "*self*") how the world "*Ought*" to be, where they can do what they want, when they want, and 3) imagining how it "*Can*" be once they grow up and are on their own, "*doing what they want then they want*." The "**problem**," according to Karl Marx, et, al, is that once children grow up and become parents themselves, i.e., 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.' The same behavior appears when they own property or run a business, "forcing" those working for them to *humble, deny, die to, control, discipline (capitulate)* their "*self*" in order to do right and not wrong according to their established commands, rules, facts, and truth, firing or not hiring those who do wrong, disobey, sin. Without *negating* the father's/Father's authority system in the next generations thoughts and actions, 'change' can not become "**reality**," i.e., "**actual**."

*"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*)*

"To create effectively a new set of attitudes and values, the individual must undergo great reorganization of his personal beliefs and attitudes and he must be involved in an environment which in many ways is separated from the previous environment in which he was developed.... many of these changes are produced by association with peers who have less authoritarian points of view, as well as through the impact of a great many courses of study in which the authoritarian pattern is in some ways brought into question while more rational and nonauthoritarian behaviors are emphasized." "The effectiveness of this new set of environmental conditions is probably related to the extent to which the students are 'isolated' from the home during this period of time." "... objectives can best be attained where the individual is separated from earlier environmental conditions and when he is in association with a group of peers who are changing in much the same direction and who thus tend to reinforce each other." (Book 2: Affective Domain)

"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)

*"[Blooms' Taxonomies](#)" are "a psychological classification system" used "to develop attitudes and values ... which are not shaped by the parents." "Ordering" "different kinds of affective behavior," i.e., "the range of emotion(s)" "organized into value systems and philosophies of life." "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 is "observable and repeatable," i.e., objective, i.e., constant not "observable and describable," i.e., subject to an opinion, i.e., subject to 'change']." "Only those educational programs which can be specified in terms of intended student behaviors can be classified." "What we are classifying is the intended behavior of students—the ways in which individuals are to act, think, or feel as the result of participating in some unit of instruction." "... ordering and relating the different kinds of affective behavior." "... we need to provide the range of emotion from neutrality through mild to strong emotion, probably of a positive, but possibly also of a negative, kind." "... organized into value systems and philosophies of life ..." "...many of these changes are produced by association with peers who have less authoritarian points of view, as well as through the impact of a great many courses of study in which the authoritarian pattern is in some ways brought into question while more rational and nonauthoritarian behaviors are emphasized." "The student must feel free to say he disliked _____ and not have to worry about being punished for his reaction." (Benjamin Bloom, *Taxonomy of Educational Objective, Book 1: Cognitive Domain* and *Book 2: Affective Domain*)*

"As the Frankfurt School [[Theodor Adorno](#), [Erick Fromm](#), etc., including [Kurt Lewin](#), who edited their newspaper] wrestled with how to 'reinvigorate Marx', they 'found the missing link in Freud.'" (Jay)

Sigmund Freud had the same ideology as Karl Marx: the *negation* of the father's/Father's authority so the individual and society could "*lust*" after the carnal pleasures of the 'moment' that the world stimulates without having a *guilty conscience* (that the father's/Father's authority engenders).

*"'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 over his children]." "... 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*)*

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

The ***"earthly family"*** and the ***"Holy family"*** have this one thing in common: the children/the Son (and those following Him) having to *humble, deny, die to, control, discipline (capitulate)* their/His *"self"* in order to do right and not wrong according to established commands, rules, facts, and truth, i.e., in order to do the father's/Father's will.

"Marxian theory needs Freudian-type instinct theory to round it out. And of course, vice versa." "Third-Force psychology is also epi-Marxian in these senses, i.e., including the most basic scheme as true-good social conditions [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 parent's 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.)" (Abraham Maslow, *Journals of Abraham Maslow*)

"The foundation on which the man of the future will be built is already there, in the repressed unconscious [i.e., in the child's carnal nature, i.e., in the child's impulses and urges which are being "repressed" by the father's/Father's authority]; the foundation has to be recovered [i.e., the child's carnal nature must be 'liberated' from the father's/Father's authority if the child is to become his "self" again]." "The repression of normal adult sexuality is required only by cultures which are based on patriarchal domination [the father's/Father's authority]." "Freud, Hegel, ... are, like Marx, compelled to postulate external domination and its assertion by force in order to explain repression." ([Norman O. Brown](#), *Life Against Death: The Psychoanalytical Meaning of History*)

Benjamin Bloom's ***"[weltanschauung](#),"*** i.e., world view (*paradigm*) 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. One million of *"Bloom's Taxonomies"* were printed for the Communist Chinese education system back in 1971. (Benjamin Bloom, *Forty Year Evaluation*) Any teacher questioning/challenging/removing their use in American schools today (public, private, "Christian" schools; pre-school, grade school, high school, college/University, vocational, etc., school) would put their job, i.e., their employment in

jeopardy. 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 second *"Taxonomy," Taxonomy of Educational Objectives, Book 2, Affective Domain* Benjamin Bloom wrote: *"Whether or not the classification scheme presented in Handbook I: Cognitive Domain is a true taxonomy is still far from clear."* After all it was about putting *"theory,"* i.e., the children's *opinions ("feelings")* into *"practice,"* negating any command, rule, fact, or truth, i.e., the father's/Father's authority that got in the way.

"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)

"The heart is deceitful above all things, and desperately wicked: who can know it?" Jeremiah 17:9

Your heart is *"deceitful ("deceitful above all things")* thinking pleasure, i.e., *"lust"* is the 'purpose' of life instead of doing the father's/Father's will, making you wicked (*"desperately wicked"*) in your effort to *negate* the father's/Father's authority that gets in your way. You can not see your heart as being wicked because your *"lust"* for pleasure (your *"lust"* for *"lust"*) is standing in the way. It is in our *dialogue*, with our *"self"* and with others, we express our *"lusts"* and our hate, 'justifying' them.

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

In other words: *"Not feeling at home"* in a world where he is *told* he is a sinner, i.e., he is wrong, *"Critical Criticism,"* i.e., the child, in private, questioning, challenging, defying, disregarding, attacking authority, his *"lusts"* by nature being *antithetical* to authority *"must set up a sinful world in its own home"* where he, *dialoguing* with his *"self,"* 'justifies' his *"self,"* i.e., 'justifies' his carnal desires, i.e., his *"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 refuses to *dialogue* with him, 'justifying' (*affirming*) him (his carnal nature). *"Critical Criticism,"* i.e., 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, striking out against authority (at least wanting to) in hate, *"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*," i.e., his carnal desires) 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, i.e., "***lust***" 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 and his hatred toward restraint in his *dialogue* with his "*self*."

"... 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)

"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*)

Those using "*Bloom's Taxonomies*" in the classroom have only one agenda (despite what they might think or say), the *negation* of the father's/Father's authority in the students thoughts and actions, so they can do wrong, disobey, sin, i.e., can "***lust***" after the carnal pleasures of the 'moment' that the world, the current situation and/or people are stimulating without having a *guilty conscience*, with "*the groups*" ***affirmation***. There is no respect for dad, i.e., the office he occupies in the home today, mostly due to the use of "*Bloom's Taxonomies*," i.e., Marxism, i.e., psychology in the classroom with "educators," i.e., facilitators of 'change,' i.e., group psychotherapists leading the way. By removing the father's/Father's authority, i.e., accountability for being or doing wrong from the classroom "***lust***" prevails, *negating* the father's/Father's authority, i.e., capitalism (*capitulation*) in the student's thoughts and actions.

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

The traditional classroom is structured after the father's authority in the God: 1) *preaching* established commands and rules to be obeyed as given, *teaching* established facts and truth to be accepted as is, by faith, and *discussing* any question(s) the children might have regarding the commands, rules, facts, and truth being taught, at the one in authority's discretion, i.e., providing he deems it necessary, has time, the children are able to understand, and are not questioning, challenging, defying, disregarding, attacking authority, 2) *rewarding* the children who do right and obey, 3) correcting and/or *chastening* the child who does wrong and/or disobeys, that he might learn to *humble*, *deny*, *die to*, *control*, *discipline* his "*self*" in order to do right and not wrong according to established commands, rules, facts, and truth, i.e., in order to do the father's/Fathers' will,

and 4) *casting out* or *expelling* any child who questions, challenges, defies, disregards, attacks authority. By "[shifting](#)" [the classroom](#) "[environment](#)" from the educator reflecting the father's/Father's authority system to where the emphasis is upon the children's opinion regarding right and wrong behavior, the children's paradigm (way of thinking) is 'changed.'

"A change in the curriculum is a change in the people concerned—in teachers, in students, in parents" "Curriculum change means that the group involved must shift its approval from the old to some new set of reciprocal behavior patterns." "... people involved who were loyal to the older pattern must be helped to transfer their allegiance to the new." "Re-education aims to change the system of values and beliefs of an individual or a group." (Benne)

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

Mao's long march across America began in earnest in the fifties and sixties with the introduction of Marxist curriculum into the school systems across America (and around the world—Benjamin Bloom, *Bloom's Taxonomy: A Forty Year Retrospect*). All "educators" are certified and schools accredited today based upon their use of what are called "*Bloom's Taxonomies*" in the classroom, curriculum which is designed to 'change' the students way of feeling, thinking, and acting toward their "*self*," others, the world, and authority. In short, what divides students between one another is the father's/Father's authority system, i.e., having to do right and not wrong according to established commands, rules, facts, and truth (standards which differ amongst the students since they come from different homes with different standards). What unites students is what they have in common with one another, "*the lust of the flesh, and the lust of the eyes, and the pride of life*"—which is the basis of common-ism. Moving communication in the classroom from *discussion*, i.e., from the father's/Father's authority to *dialogue*, i.e., to the students "*feelings*," when it comes to right and wrong behavior 'liberates' the students from their parent's authority, i.e., the father's/Father's authority system.

"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)

"Change in methods of leadership is probably the quickest way to bring about a change in the cultural atmosphere of a group." "Any real change of the culture of a group is, therefore, interwoven with the changes of the power constellation

within the group." (Barker, Dembo, & Lewin, "frustration and regression: an experiment with young children" in *Child Behavior and Development*)

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

"In the dialogic relation of recognizing oneself in the other, they experience the common ground of their existence." (Habermas)

"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., carnal desires ("lusts") 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]." 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)

"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

Discussion retains the father's/Father's authority, i.e., the father/Father, i.e., the teacher has the final say. *Dialogue* manifests the child's carnal desires, i.e., "lusts," i.e., "self interests" of the 'moment' that the world, i.e., the current situation and/or people are stimulating. In *discussion* children divide from one another upon who is right and who is wrong according to established (the father's/Father's) commands, rules, facts, and truth. In *dialogue* children are united ("*build relationships*") based upon common carnal desire, i.e., "lust," i.e., "self interests." Communism is based upon "*the building of relationships upon common self interests, i.e., felt needs.*"

"Group members must be able to synthesize individual 'felt' needs with common group 'felt' needs." (Bennis)

"The individual is emancipated in the social group." "Freud commented that only through the solidarity of all the participants could the sense of guilt [for disobeying the father/Father] be assuaged." (Brown)

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

"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." "Few individuals, as Asch has shown, can maintain their objectivity in the face of apparent group unanimity." (Irvin D. Yalom, The Theory and Practice of Group Psychotherapy)

"Without exception, [children] enter group therapy [the "group grade" classroom] with the history of a highly unsatisfactory experience in their first and most important group—their primary family [the traditional home with parents telling them what they can and can not do]." "What better way to help [the child] recapture the past than to allow him to re-experience and reenact ancient feelings [resentment, hostility] toward parents in his current relationship to the therapist [the facilitator of 'change']? The [facilitator of 'change'] is the living personification of all parental images [takes the place of the parent]. Group [facilitators] refuse to fill the traditional authority role: they do not lead in the ordinary manner, they do not provide answers and solutions [teach right from wrong from established commands, rules, facts, and truth], they urge the group [the children] to explore and to employ its own resources [to dialogue their "feelings," i.e., their desires and dissatisfactions of the 'moment' in the "light" of the current situation, i.e., their desire for "the group" approval (affirmation)]. The group [children] must feel free to confront the [the facilitator of 'change'], who must not only permit, but encourage, such confrontation [rebellion and anarchy]. He [the child] reenacts early family scripts in the group and, if therapy [brainwashing—washing respect for and fear of the father's/Father's authority from the child's brain (thoughts)] is successful, is able to experiment with new behavior, to break free from the locked family role [submitting to the father's/Father's authority, i.e., doing the father's/Father's will] he once occupied. ... the patient [the child] changes the past by reconstituting it ['creating' a "new" world order from his "ought," i.e., a world "lusting" after the carnal pleasures of the 'moment' that the current situation and/or people are stimulating, i.e., a world void of the father's/Father's authority and the guilty conscience which the father's/Father's authority engenders for doing wrong, disobeying, sinning, i.e., for "lusting" after the carnal pleasures of the 'moment' that the current situation and/or people are stimulating]." (Yalom)

"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) emphasis added.

"Freedom" from the control of **"lust"** and from those who control the child/mankind through it is *negated* when the child/man 'liberates' his "self" from the father's/Father's authority. Intoxicated with, addicted to, and possessed by **"lust"** the child/man is incapable of freeing his "self" from the control of those who are using (*seducing, deceiving, and manipulating*) him (as *"human resource"*) to satisfy their **"lusts,"** knowing they, not really caring about him, but only caring about the pleasure he brings them will cast him aside as something worthless the 'moment' he no longer serves their 'purpose' or gets in their way (as he cast aside the father/Father when he/He got in the way of his **"lusts"**)—not knowing the father/Father, as the prodigal son's father will embrace him if and when he returns home, repentant. For example: the child is not in love with the toy, he is in love with the pleasure (*dopamine emancipation*) the toy stimulates (whether imagined or real). Loosing interest in the toy, once it no longer stimulates pleasure (*dopamine emancipation*) in him, he casts it aside when it finally gets in his way. When you chose the pathway of **"lust"** to travel down (*"the broad path"*), that is what meets you at the end of the trail—a wasted life, i.e., a life of no value. Your soul is eternal, having value to God. Your flesh is temporary, having no eternal value to God. Where you invest your life—**"lusting"** after the carnal pleasures of the 'moment' that the world stimulates or living by faith in Christ Jesus, doing the Father's will—determines where you will spend eternity.

*"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*)*

*"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." (Abraham Maslow, *The Further Reaches of Human Nature*)*

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

"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)

"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*)

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 parent's authority. Being *told* to be ***"positive"*** (supportive of the other students carnal nature) and not ***"negative"*** (judging them by their parent's standards) pressures students to 'justify' their and the other students love of pleasure and hate of restraint, doing so in order to be approved, i.e., *affirmed* by ***"the group,"*** resulting in ***"the group"*** labeling those students who, holding onto their parent's standards, i.e., refusing to participate in the process of 'change' or fighting against it as being ***"negative,"*** divisive, hateful, intolerant, maladjusted, unadaptable to 'change,' resisters of 'change,' not "team players," lower order thinkers, in denial, phobic, prejudiced, judgmental, racist, fascist, dictators, anti-social, etc., i.e., ***"hurting"*** peoples ***"feelings"*** resulting in ***"the group"*** rejecting them—the student's natural desire for approval and fear of rejection forces him to participate.

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

Once the facilitator of 'change,' i.e., the "antichrist" is in place you have no say, i.e., no "rights" other than to go along. If you try to speak up you will be silenced (censored) or removed (martyred), as Maslow said ***"the best thing for me to do was to break their backs immediately."*** ***"The correct thing to do [is] behave toward them as if they were bastards."*** Welcome to the new "Democratic" (Marxist, Communist, i.e., "kinder, gentler") America. The road to "Utopia" is paved with the bodies of those who got in the way, including the unborn, the elderly, the innocent, and the righteous. As Abraham Maslow explained it: ***"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." (Maslow, Journals)

"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)

With the *dialoguing* of *opinions* to a *consensus* process all facts, truth, and people become subject to those **"lusting"** after the carnal pleasures of the 'moment' that the world, i.e., the current situation and/or people are stimulating—dedicated to *negating* any fact, truth, or individual who gets in their way, including the unborn, the elderly, the innocent, and the righteous. This is where we find ourselves today in the new "Democratic" (Communist) America.

"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

The "grand inquisition" of the new "Democratic" America takes place in the *dialoguing* of *opinions* to a *consensus*, facilitated meeting, where, unless you 'justify' **"the lust of the flesh," "the lust of the eyes,"** and **"the pride of life,"** i.e., *"human nature"* over and therefore against the father's/Father's authority you have no rights.

"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**