

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

## The "Group Grade."

(Poison To The Soul.)

"In the world but not of it."

"In 'the group' but not of it."

(Audio [Part 1](#) 1 hr. 28 min., [Part 2](#) 52 min.)

(See also [The "Group Grade" Classroom.](#))

(*Personal note.*)

by

Dean Gotcher

### Part 1

*"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*

It is "human nature" to *lust* after that which is pleasing to the flesh, to *lust* after that which is pleasing to the eyes, and to *lust* after the praises of men, what Karl Marx called "*sensuous needs*," "*sense perception*," and "*sense experience*," what God calls "*the lust of the flesh*," "*the lust of the eyes*," and "*the pride of life*," where all that "*is*" is man and the world that *stimulates* pleasure ([dopamine emancipation](#)) in him. Apart from the Father, i.e., man having to *deny* his self, i.e., to *deny* his natural inclination to *lust* after the carnal pleasures of the 'moment' that the world is *stimulating* (in order, as in "old" world order to do the Father's will), *lust* and the world that *stimulates* it is all that man has (which, in his mind is not *lust*, but only "human nature," i.e., "*sense experience*," i.e., man being himself). The father's/Father's authority is missing in the "group grade" classroom—being silenced, censored, removed in order (as in "new" world order) for all the students to become their self, thinking and acting according to what they all have in common, their carnal nature, i.e., no longer feeling guilty (having a *guilty conscience*) as well as no longer judging, condemning, casting anyone out for doing wrong, disobeying,

sinning, i.e., for *lusting* after the carnal pleasure of the 'moment' that the world is *stimulating*.

*"What can I get out of this situation and/or object, people, or person for my self?"* is the 'drive' of the "group grade," leading to *"What will happen to me if the group no longer needs me, rejects me, and/or turns on me?"* with *"What will 'the group' think?"* instead of *"What will the father/Father say?"* being the outcome, i.e., the 'purpose.' Fear of the "group's rejection" of him (or her) when "the group" is going in the direction of your child's *lusts* "pressures" your child into abdicating his 'loyalty' to your authority as his parent, making "the group" his new source of "authority," which is in harmony with, i.e., *affirming* his *lusts*. When you, as a parent *told* your child he could not go out (for example), knowing it would be trouble and he responded with "Why?" the "Why?" was to get you into *dialogue* (explained below), where both you and he are equal in the outcome (everyone is entitled to their *opinion*) but you, if he persisted maintained your position of authority by stopped his agenda with *"Because I said so"* (equivalent to the Lord's *"It is written . . ."* in response to the master facilitator of 'change' in the wilderness), demanding he carry on, at the least a *discussion* with you, where you have the final say. The "group grade" environment answers your child's "Why?" 'justifying' it, i.e., his *lust*, replacing you as his source to turn to regarding behavior.

*"... few individuals, as Asch has shown, can maintain their objectivity [loyalty to the father's/Father's authority] in the face of apparent group unanimity; and the individual rejects critical feelings toward the group at this time to avoid a state of cognitive dissonance [[cognitive dissonance](#) —"The lack of harmony between what one does and what one believes." "The pressure to change either one's behavior or ones belief." (Ernest R. Hilgard, *Introduction to Psychology*)]. To question the value or activities of the group, would be to thrust himself into a state of dissonance. Long cherished but self-defeating beliefs and attitudes may waver and decompose in the face of a dissenting majority." ([Irvin D. Yalom](#), *Theory and Practice and Group Psychotherapy*)*

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

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

This is reflected in the Word of God.

*"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](#)*

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

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

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

While *discussion* supports the father's/Father's authority, i.e., established commands, rules, facts, and truth *dialogue* supports the child's/man's carnal nature, i.e., his *self interest(s)* of the 'moment' that the world is *stimulating*.

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

All I have to do, as was done in the garden in Eden ([Genesis 3:1-6](#)) is have you *dialogue* (with your *self* and with me) what you think is right behavior and what is wrong behavior—in the "light" of the given situation—and you will, *negating* the father's/Father's authority (since there is no father's/Father's authority in *dialogue*) do what you want to do or at least 'justify' it.

*"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17*

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

This 'change' in our way of thinking (directly effecting our actions) is directly tied to how we communicate with our self and with others, i.e., is tied to language—the difference between *discussion* and *dialogue* ("barrier behavior" and "play behavior"). In *discussion* (under authority) our conversation with our self and with others is based upon KNOWING, having been *told*, doing right and not wrong according to established commands, rules, facts, and truth—doing the father's/Father's will (*righteousness*)—with fear of the consequence of doing wrong along with the desire to please the father/Father being the driving force, while in *dialogue* (in *therapy*) our conversation with our self and with others is to 'justify' our carnal desires, i.e., our *lusts*, i.e., our *self interest*—"building relationship with others upon common self interest"—"feelings" (*sensuousness*), i.e., what we all have in common (which includes our

desire for approval, i.e., *affirmation*) being the 'driving' force. When *discussion* becomes our means of communication we unite or divide upon position (doing right and not wrong according to what we have been *told*). When *dialogue* becomes our means of communication we unite or divide upon "feelings" (approaching pleasure and avoiding pain, which includes hating the missing out on pleasure, i.e., hating the one who is taking our pleasure away). When it comes to behavior those who are subject to the father's/Father's authority use *discussion* as their means of communication while those who are "*of (and for) the world*" use *dialogue*. Between the two there is no common ground (you do one or the other, i.e., you do what you are *told* or you do what you *want*). One is based upon *feelings* (*stimulus-response*) the other upon being *told* (*instruction/inculcation*). There is a difference. We fellowship via *discussion*. We built relationship via *dialogue*. When it comes to behavior when we use *dialogue* ("I feel" and "I think") instead of *discussion* ("My parents say" or "The Word of God says") we make our self equal with, and therefore greater than, and therefore against the father/Father and his/His authority, *negating* the father's/Father's authority in our thoughts, directly effecting our actions ('justifying' our *lusts* and our dissatisfaction with, resentment or hatred, i.e., hostility toward the father/Father and his/His authority). The agenda of the "group grade" classroom a.k.a. socialism-Marxism-globalism is to replace the father's/Father's authority (system, paradigm, or way of feeling, thinking, and acting toward self, others, the world, and authority) with the carnal nature of the child/man (while working on a "group project"), replacing the world that "Is," i.e., that is subject to the father's/Father's authority with the world that "Ought" to be, i.e., that is subject to the child's/man's carnal nature. When it comes to behavior, which means of communication we use (with our self and with others) reflects our intended outcome—"the group" communicates with *dialogue*, i.e., compromise, the father/Father with *discussion*, i.e., no compromise. When the two are brought together to establish behavior, which is done in the "group grade" classroom confusion, i.e., *cognitive dissonance* (the attempt to fuse "feelings" and "facts") ensues pressuring the student to either side with the father/Father (denying *lust*, thus missing out on pleasure as well as facing rejection by "the group") or side with "the group" ('justifying' *lust*, i.e.,

enjoying the carnal pleasures of the 'moment' with "the group's" approval, i.e. *affirmation*).

*"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*) When behavior is established via *dialogue* there is no father's/Father's authority in the outcome.

*". . . but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."* 2 Corinthians 10:12

While the earthly father is born into sin and the Heavenly Father is righteous both *author* commands, rules, facts, and truth to be accepted as is (by faith) and obeyed or applied, and *enforce* them. The objective of those "of (and for) *the world*," i.e., of the "group grade" is to *negate* the father's/Father's authority in the thoughts of "the group," i.e., "the people" in order (as in "new" world order) for them to do wrong, disobey, sin, i.e., to *lust* after the carnal pleasures of the 'moment' that the current situation and/or object, people, or person (imagined or real) is *stimulating* without having a *guilty conscience*, getting everyone's *affirmation* so they can do wrong, disobey, sin, i.e., *lust* . . . without being judged, condemned, cast out, with "the group," i.e., "the people" following, supporting, defending, praising, and worshiping them instead of doing the father's/Father's will, i.e., instead of having to *humble, die to, control, discipline, capitulate*, i.e., *deny* their *lusts* in order (as in "old" world order) to do right and not wrong according to the father's/Father's established commands, rules, facts, and truth (equated to being "prejudiced"). Your children doing what they *want* instead of what you have *told* them (or are *telling* them) is the outcome of their participation in the "group grade" classroom. This is true for anyone who participates in the *dialoguing* of *opinions* to a *consensus*, facilitated environment. Whether it be in the classroom, in the workplace, in government, or even in the "church" the outcome is always the same, the replacing of the father's/Father's authority, i.e., being *told* with the 'justifying' of the person's ("the group's") *lusts* of the 'moment' that the world is *stimulating*—*lusting* after the approval of men, *affirming* their

*lusts* instead of *denying* their *lusts*, doing the father's/Father's will. Discernment is your awareness that something is wrong—that being the father's/Father's authority (system or paradigm) is missing (in education, in the workplace, in government, in the 'church,' and even in the home). When *dialogue* enters an environment of *discussion* it is made subject to *discussion* or reprovved and if it persists grounded/cast out. When *discussion* enters an environment of *dialogue* it is made subject to *dialogue* or censored and if it persists "removed." While this is foreign to those who live in a world of *discussion*, i.e., who seek to do the father's/Father's will it is the world of those who are "*of (and for) the world*"—why any resistance to 'change' (*dialogue*), i.e., to *lust* and the world that *stimulates* it is seen as a threat and the person needs to be either "converted" (to participate in *dialogue*) or be silenced, censored, and/or removed.

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

Pleasing the father/Father requires denying *lust*. Pleasing "the group" requires *affirming lust*. In all of this what is missing is the Son. Without the Father (the father's/Father's authority system), i.e., law there is no sin, i.e., no disobedience. Without sin there is not need of a savior.

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

*"Laws must not fetter human life [inhibit or block lust]; but yield to it; they must change as the needs [the lusts] and capacities [interests/attractions of lust] of the people change."* (Karl Marx, *Critique of Hegel's 'Philosophy of Right'*)

*"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

When God created man He did something which he did with nothing else in the creation, He made him a "*living soul*." "*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*" (Genesis 2:7). He then did something which He did with nothing else in the creation, He *told* him what was right

and what was wrong behavior and the consequence for disobedience. "*And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*" (Genesis 2:16, 17). Only man can be *told* or *tell* others what is right and what is wrong behavior. Only man can read or write a book. All the rest of the creation is based upon *stimulus-response*—for living organisms, approach pleasure and avoid pain. Since man is both soul and flesh and can not carry on *dialogue* (the flesh part of man in communication with himself and with others) with God (making him, i.e., his flesh equal with God, who is spirit) God created woman. "*And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.*" Genesis 2:18 It was man following after the woman, who used *dialogue* in the realm of God's "*Thou shalt not,*" that lead to sin (disobedience—for making themselves equal with God) and their death (removal from having access to the "*tree of life,*" God's inheritance to them for obedience, which required faith—as much faith as was required of them in the garden is the same amount of faith required of us today). While man can have fellowship with God he can not have relationship (be equal). The relationship (*dialogue*) is between the husband and the wife, with the wife being subject to the husband, under God (*discussion*), with their fellowshiping being before the Father, and His Son, Jesus Christ.

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

The gospel message is all about the Son of God, Jesus Christ doing the Father's will, i.e., doing what he was *told*, even dying on a cross, by his shed blood covering our sins (*propitiation*), doing so in obedience to the Father ("*O my Father, if this cup may not pass away from me, except I drink it, thy will be done.*" Matthew 26:42) asking all to follow Him doing the Father's will as He leads; "*Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*" 2 Corinthians 10:5.



*"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." John 5:30*

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

*"Thou has love righteousness, and hated iniquity;" Hebrews 1:9 This defines the Son of God.*

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

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

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

Those *"of (and for) the world"* seek to replace being *told*, i.e., doing the father's/Father's will with *stimulus-response*, i.e., approach pleasure and avoid pain (which includes the missing out on pleasure) so they can "own" the world, i.e., "the group," i.e., "the people" in order to use them as "human resource" for their own pleasure, i.e., to satisfy their *lusts* (coming between "the people" and their carnal "needs," making themselves the only means whereby "the people" can satisfy their *lusts*, profiting themselves thereby—called marketing; you can not buy or sell without going through us). When it comes to behavior thy replace *discussion*, where the father/Father has the final say (*"Because I said so," "It is written."*) with *dialogue*, where all are "equal," i.e., entitled to their *opinion* ("I feel" and "I think"). There is no father's/Father's authority in *dialogue*, in an *opinion*, or in the *consensus* process. There is only the person's ("the group's") carnal desires (*lusts*) of the 'moment' being expressed and 'justified.' This is what Karl Marx meant by *"Not feeling at home in the sinful world, Critical*

*Criticism [dialogue] must set up a sinful world in its own home." "Critical Criticism is a spiritualistic lord, pure spontaneity, actus purus, intolerant of any influence from without." (Karl Marx, The Holy Family) "Criticism is now simply a means. Indignation is its essential pathos, denunciation its principle task. Criticism is criticism in hand-to-hand combat. Criticism proceeds on to praxis [social action]." "The critique of religion [hatred toward the father's/Father's authority] ends with the categorical imperative to overthrow all conditions in which man is a debased, enslaved, neglected, contemptible being [being called a sinner, thus being judged, condemned, cast out for his carnal thoughts and carnal actions]." (Karl Marx, Critique of Hegel's Philosophy of Right) Language reflects these paradigms—*dialogue* being "intolerant of any influence from without," *discussion* being the father/Father having the final say. In *discussion*, sin remains, with man needing to repent, turn from his disobedience (his wicked ways), as well as needing a savior. In *dialogue*, sin is a moot issue, i.e., "boys will be boys." More on this later.*

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

Being corrected, chastened, judged, condemned, cast out for doing wrong, disobeying, sinning, i.e., for *lusting* . . . is a political system. So is the 'justifying' of *lust* and the *negation* of the father's/Father's authority. One is from God. The other is from the master facilitator of 'change,' who made his first appearance in a garden in Eden, who "helped" two "children" 'liberate' their self from the "Father's" authority, doing their will instead of His, living by *stimulus-response* instead of by faith, i.e., being *told*.

"In the traditional society each child is at the mercy of his parents. The 'natural processes' by which they socialize him makes him a replica of them." "Equality of Opportunity [freedom to *lust*] 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." "Strengthening the

*family to draw the adolescent back into it faces serious problems, as well as some questions about its desirability." "The family has little to offer the child in the way of training for his place in the community." (James Coleman, [The Adolescent Society](#)) James Coleman was used as a source by the Supreme Court to move education from local control to national (global).*

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

Karl Marx's ideology as explained by Friedrich Engels was: *"In the eyes of the dialectic philosophy [where you use your feelings and thoughts of the 'moment' to determine right and wrong behavior], nothing is established for all times, nothing is absolute or sacred."* Using Marxist ideology as the basis of his *"taxonomy"* Benjamin Bloom could then report:

*"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 soul KNOWS by being *told* (*discussion*, where the father/Father has the final say). The flesh knows by *"sense experience,"* i.e., by *stimulus-response* (*dialogue*, where the child/man has his *opinion*, i.e., the final say). As an example, *"[Bloom's Taxonomies](#)"* (curriculum by which all teachers are certified and schools accredited, quoted above) bases knowing upon the students *"sense experience,"* i.e., their *"affective domain"* (requiring an environment of *dialogue*), not upon KNOWING from being *told*, i.e., the father's/Father's authority (where the father/Father has the final say) is missing (rejected) in the "group grade" classroom. The *"affective domain"* is how a person "feels" when it comes to behavior (towards authority), directly effecting how they behave (towards authority).

*"Bloom's Taxonomies" are "a psychological classification system" used "to develop attitudes and values ... which are not shaped by the parents," "The student must feel free to say he disliked \_\_\_\_\_ and not have to worry about being punished for his reaction." "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*)*

Benjamin Bloom continued: *"The affective domain is, in retrospect, a virtual 'Pandora's Box.' " "Pandora's Box" is a mythological story of a "box" (originally a jar) full of evils, which once opened, can not be closed —once parental authority, i.e., the father's/Father's authority, i.e., fear of judgment, i.e., "the lid" is removed it is difficult if not impossible to put it back on again. "It is in this 'box' that the most influential controls are to be found." "In fact, a large part of what we call 'good teaching' is the teacher's ability to attain affective objectives through challenging the student's fixed beliefs and getting them to discuss issues." According to Bloom a "good teaching" environment is one in which the students "feelings" are 'liberated' from their parent's authority, i.e., from the father's/Father's authority system so they can sin, i.e., lust, i.e., be their self without having a guilty conscience. In the "group grade" environment students are pressuring (out of fear of "the group's" rejection of them) to publicly, i.e., in "the group" (for the sake of "the group's" approval) question, challenge, disregard, defy, attack, etc., their parents commands, rules, facts, and truth, thereby giving them the opportunity to evaluate the world through their carnal desires, i.e., their "lusts," i.e., their "self interests" of the 'moment,' that which they have in common with each other in "the group." This method of 'education,' according to Bloom "... allows the individual [the student] a greater amount of freedom in which to achieve a Weltanschauung<sup>1</sup>. "Weltanschauung" is the German word for World View. Bloom's "Weltanschauung" (as Bloom noted in the footnote) was that of two Marxists, i.e., "<sup>1</sup>Cf. Erich Fromm, 1941; T. W. Adorno et al., 1950." Yes I said Marxists.*

The Marxist Erich Fromm wrote: *"We are proud that in his conduct of life man has become free from external authorities, which tell him what to do*

*and what not to do." "All that matters is that the opportunity for genuine activity be restored to the individual; that the purposes of society [lust] and of his own [lust] become identical." "... to give up 'God' and to establish a concept of man as a being ... who can feel at home in it [the world] if he achieves union with his fellow man and with nature [his and other's carnal nature and the world that stimulates it]." ([Erick Fromm](#), *Escape from Freedom*)*

The Marxist Theodor Adorno wrote: *"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 had naturally to take these attitudes into account." "Family relationships are characterized by fearful subservience to the demands of the parents and by an early suppression of impulses not acceptable to them." "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*)* The error in Adorno's "logic" is that all forms of socialism, including Fascism must *negate* the father's/Father's authority in the home/in the individual in order to initiate and sustain the socialist's control over the individual, i.e., "the people."

The "old" education system (curriculum) is based upon the father's/Father's authority system where the educator 1) *preaches* established commands and rules to be obeyed as given, *teaches* established facts and truth to be accepted as is, by faith, and [discusses](#) with the students any question(s) they might have regarding the commands, rules, facts, and truth being taught, at the teacher's discretion, i.e., providing he or she deems it

necessary, has time, the students are able to understand, and are not questioning, challenging, defying, disregarding, attacking authority, 2) *rewards* the students who do right and obey, 3) corrects and/or *chastens* the student who does wrong and/or disobeys, that he might learn to *humble, deny, die to, control, discipline, capitulate* his "self" in order to do right and not wrong according to the established commands, rules, facts, and truth he has been taught (*told*), i.e., in order to do the father's/Fathers' will, and 4) *casts out* (expels/grounds) any student who questions, challenges, defies, disregards, attacks the father's/Father's authority system, which retains the father's/Father's authority system in the students thoughts and actions, resulting in the student KNOWING right from wrong from being *told* (especially when it comes to behavior).

The "new" education system (curriculum) is based upon the "feelings" and "thoughts" of the students, who are being *seduced, deceived, and manipulated* (as Thorndike's chickens, Skinners rats, Pavlov's dog) by the facilitator of 'change,' i.e., the psychotherapist ([predator](#), [charlatan](#), [pimp](#), [pedophile](#)), using the pressure of "the group," i.e., desire for "the group's" approval and fear of its rejection to 'change' the way the students feel, think, and act toward their self, others, the world, and authority, i.e., to 'change' their *paradigm*.

The director of Tavistock very clearly explained the agenda: ". . . *prevent someone who KNOWS from filling the empty space.*" (Wilfred Bion, *A Memoir of the Future*)

All the facilitator of 'change' has to do (in a "positive" environment, i.e., in an environment which will not judge, condemn, or cast you out for *lust* after pleasure or for being wrong) is ask you how you "feel" and what you "think," i.e., for your *opinion* regarding the commands, rules, facts, and truth that you have been taught (that get in the way of your carnal desires), especially when it comes to behavior and the facilitator of 'change' "owns" you. This applies to all who participate in the facilitated, *dialoguing* of *opinions* to a *consensus* process (establishing *lust over* and therefore against the father's/Father's authority).

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

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

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

It all comes down to the heart. *"despotism ... predominates in the human heart."* ([George Washington](#), Farewell Address)

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

The heart, thinking pleasure, i.e., *lust* is the standard for "good" instead of doing the father's/Father's will hates anyone preventing, i.e., inhibiting or blocking it from enjoying the carnal pleasures of the 'moment' it is *lusting* after. The unregenerate heart can not see its [hatred toward the father's/Father's authority](#) as being evil, i.e., "*wicked*," i.e., "*desperately wicked*" because its *lust* for pleasure is standing in the way, 'justifying' the hate. ([Mark 7:21-23](#))

*"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*

*"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 it is *lust*, i.e., enjoying the carnal pleasures of the 'moment' that the current situation and/or object, people, or person is *stimulating* that makes us at-one-with the world, establishing *lust*

over and therefore against the father/Father's authority that gets in the way. *Self* is therefore "actualized" in *lust*, not in doing the father's/Father's will.

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

*"It is not individualism that fulfills the individual, on the contrary it destroys him. Society is the necessary framework through which freedom and individuality are made realities." (Karl Marx, in John Lewis, The Life and Teachings of Karl Marx)*

In other words, according to Karl Marx the child having to *humble, deny, die to, control, discipline, capitulate* his "self" in order to do the father's/Father's will is not what "*fulfills*" the child. "*On the contrary*" it is the father's/Father's authority, i.e., the child having to do right and not wrong according to the father's/Father's established commands, rules, facts, and truth that "*destroys him,*" i.e., that prevents him from becoming his *self*, thinking and acting according to his carnal nature, i.e., according to what he has in common with all the children "*of the world.*" The child's desire for approval from others, requiring him to compromise (to "suspend," i.e., to set aside the father's/Father's established commands, rules, facts, and truth that judge, condemn, cast people out for doing wrong, disobeying, sinning, i.e., *lusting . . .*) in order to "get along," i.e., in order to *build relationship "is the necessary framework through which freedom" from the father's/Father's authority and "freedom" to lust* after pleasure, i.e., to do what he *wants* without having a *guilty conscience* (which the father's/Father's authority engenders) "*are made reality.*" Doing the process while working on a project (solving a crisis) imprints it upon a person's muscle memory, making it easier to do the next time around.

*"The individual is emancipated in the social group." "Freud commented that only through the solidarity of all the participants could the sense of guilt be assuaged." "Self-perfection of the human individual is fulfilled in union with the world in pleasure." "According to Freud, the ultimate essence of our being is erotic." "Eros is fundamentally a desire for union*



*with objects in the world." "Eros is the foundation of morality." ([Norman O. Brown](#), *Life Against Death: The Psychoanalytical Meaning of History*)*

According to Sigmund Freud the *guilty conscience* is a product of the father's/Father's authority, which sustains the father's/Father's authority in society. It is only in the "*social group*" that the *guilty conscience* can be *negated*. According to the Marxist, Norman O. Brown without the "*social group*" the child and society remains subject to the father's/Father's authority. Therefore the child and society can only be liberated from the father's/Father's authority and the *guilty conscience* which the father's/Father's authority engenders in the "*social group*," which 'justifies' the child's carnal nature, i.e., Eros, i.e., *lust*.

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

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

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

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

*"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*)*

While the heavenly Father is holy and the earthly father is born into sin both have the same authority system, engendering a *guilty conscience* in the child/man for doing wrong, disobeying, sinning, i.e., for *lusting . . .* ([Hebrews 12:5-11](#)) It is the *guilty conscience*, that sustains the father's/Father's authority in the child and in society that the "group grade" is used to *negate*.

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

*"The personal conscience is the key element in ensuring self-control, refraining from deviant behavior even when it can be easily perpetrated." "The family, the next most important unit affecting social control, is obviously instrumental in the initial formation of the conscience and in the continued reinforcement of the values that encourage law abiding behavior." (Dr. Robert Trojanowicz, The meaning of "Community" in Community Policing)* Trojanowicz then promotes bringing the police and the community together with the *dialoguing* of opinions to a *consensus* process, *negating* local control, i.e., the father's/Father's authority system. Done with the use of 'crime' to bring "the people" together.

There is no father's/Father's authority, i.e., judgment, condemnation, fear of being cast out in *dialogue* therefore using *dialogue* to establish right and wrong behavior *negates* not only the father's/Father's authority it *negates* the *guilty conscience* as well.

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

While the *guilty conscience* ties the child to the father/Father or rather the father/Father to the child the "super-ego" ties the child to society.

*"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)

It is the father's/Father's authority system itself that Karl Marx was out to *negate*. Having denied the Heavenly Father's authority all he had to *negate* was the earthly father's authority (which he believed engendered the Heavenly Father's authority, i.e., religion) Sigmund Freud had the same agenda.

*"... the hatred against patriarchal suppression—a 'barrier to incest,' ... the desire (for the sons) to return to the mother culminates in the rebellion of the exiled sons, the collective killing and devouring of the father." "It is not really a decisive matter whether one has killed one's father or abstained from the deed,' if the function of the conflict and its consequences are the same [the husband/father no longer exercises his authority in the home, over his wife/children]." (Sigmund Freud in [Herbert Marcuse](#), *Eros and Civilization: a psychological inquiry into Freud*)*

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

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

In other words society needs man's natural inclination to *lust* after pleasure in order to become one and man's natural inclination to *lust* after pleasure needs societies 'justification.' The 'liberation' of self, i.e., of *lust* out from under the father's/Father's authority "*is necessary for personal growth,*" while submission of self to the father's/Father's authority "*stunt(s) human nature.*" Marxism is philosophy and psychology becoming at-one-with one another. It is in *dialogue* (which does not recognize the father's/Father's authority) that all can become one, "bypass" the father's/Father's authority in making rules, policies, and law, i.e., in establishing right and wrong behavior—resulting in *lust* being right and the father's/Father's authority being wrong.

*"Bypassing the traditional channels of 'top-down' decision making our objective center's upon transformation public opinion into an effective instrument of global politics." "Individual values must be measured by their contribution to common [lust] interests and ultimately to world interests, transforming public consensus into one favorable to the emergence of a stable and humanistic world order." "Consensus is both a personal and a political step. It is a precondition of all future steps." (Ervin Laszlo, *A Strategy For The Future: The Systems Approach to World Order*) This from the man who developed the theory of "climate change."*

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

In other words it is the father's authority system, i.e., the father's established commands, rules, facts, and truth (which differ from father to father) that divides the people. It is in the child's propensity to respond ('change' in accordance) to the situation and/or object, people, or person in

the 'moment that is the objective of life. Without the "help" of the facilitator of 'change' the children remain subject to the father's/Father's authority system. The facilitator of 'change,' perceiving his *self* as being the personification of "the people," who, like him *lust* after the carnal pleasures of the moment the world *stimulates*, hating restraint, sees it as his duty to 'justify' the people's natural inclination to *lust* after pleasure in order to 'justify' his natural inclination to *lust* after pleasure. When you question the facilitator of 'change's' actions he will respond with "It is not just about you," really meaning "It is all about me, so I can *lust* after pleasure without having a *guilty conscience*, with your *affirmation*. If you refuse to *affirm* me, i.e., my *lusts* or get in my way 'the people' will remove (*negate*) you (since having 'justifying' their *lusts* I now 'own' them). It appears I must keep an eye on you from now on for my 'good.'" This is the true meaning of "sight based management."

For more on the "group grade" and the education system that initiates and sustains it see the Issue ["Blooms Taxonomies": - The Devil's Education System.](#) ([pdf](#)) ([Audio](#)) You can deny it but you can not refute it.

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

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

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

*"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:2-5*

*"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinthians 6:15-18*

## Part 2

Extra informaton regarding the intent and effect of the "Group Grade."

*"In the more traditional society a philosophy of life, a mode of conduct, is spelled out for its members at an early stage in their lives." "A major function of education in such a society is to achieve the internalization of this philosophy." "This is not to suggest that education in an open [socialist/Marxist] society does not attempt to develop personal and social values." "It does indeed." "But more than in traditional societies it allows the individual a greater amount of freedom in which to achieve a Weltanschauung<sup>1</sup>." "<sup>1</sup>Cf. Erich Fromm, 1941; T. W. Adorno et al., 1950." (David Krathwohl, Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 2: Affective Domain*)*

*"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*)

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

Your children's *lusting* after the carnal pleasures of the 'moment' that the world *stimulates* opens the door to those who would come to them saying "We are here to 'help' you," resulting in their trusting in and depending upon them, making your children 'human resource' to be used by them to satisfy their *lusts*, casting them aside when they no longer serve their 'purpose,' i.e., when they no longer satisfy their *lusts* or get in their way, doing so without having a *guilty conscience*.

*"The individual may have 'secret' thoughts ["ought's," i.e., "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 "feelings," i.e., his carnal desires, i.e., his lusts and dissatisfactions of the 'moment' that he is internally, i.e., privately thinking about] is particularly important, for here may lie the individual's potential [for 'change,' i.e., to become of and for his "self" and the world that stimulates—'liberating' him from the father's/Father's authority that restrains]." (Adorno)*

Through *dialogue* gaining access to their carnal desire they are able to *seduce, deceive* and *manipulate* them, gaining control over them, buying and selling their soul. You dare not complain. It would not do any good. They "own" all "the people," having done to them what they did to your children.

Carl Rogers explained it the best: *"If we have the power or authority to establish the necessary conditions, the predicted behaviors [our potential ability to influence or control the behavior of groups] will follow."* *"We can choose to use our growing knowledge to enslave people in ways never dreamed of before, depersonalizing them, controlling them by means so carefully selected that they will perhaps never be aware of their loss of*

*personhood." "We know how to change the opinions of an individual in a selected direction, without his ever becoming aware of the stimuli which changed his opinion." "We know how to influence the ... behavior of individuals by setting up conditions which provide satisfaction for needs of which they are unconscious, but which we have been able to determine." We can achieve a sort of control under which the controlled though they are following a code much more scrupulously than was ever the case under the old system, nevertheless feel free. They are doing what they want to do, not what they are forced to do." "By a careful design, we control not the final behavior, but the inclination to behavior—the motives, the desires, the wishes. The curious thing is that in that case the question of freedom never arises." (Rogers)*

Through the use of "the group" everyone is being evaluated along a continuum (the purpose of "Bloom's Taxonomies"), based upon their acceptance or resistance toward 'change,' i.e., toward *lust*, thus making it easier to target the individual(s) who resists 'change.'

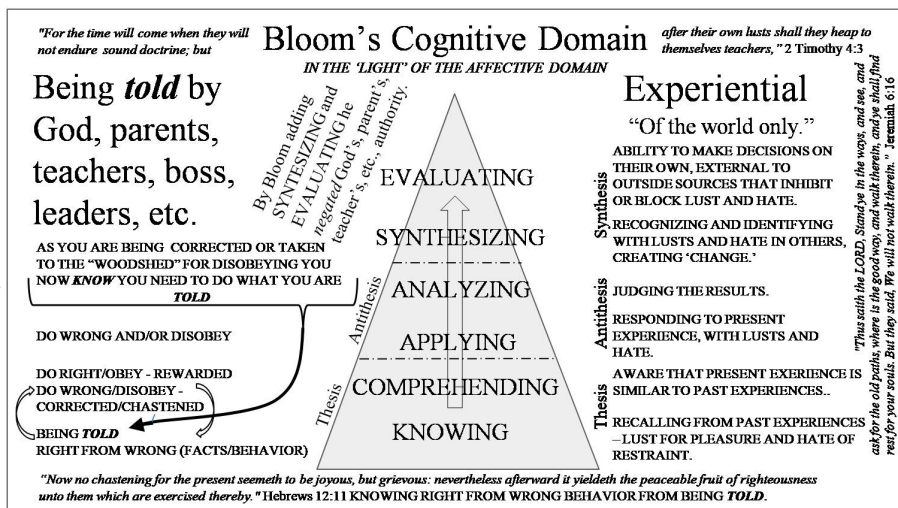
*"Techniques for overcoming resistance, developed mainly in the field of individual psychotherapy, can be improved and adapted for use with groups and even for use on a mass scale." "A natural step in the present study, therefore, was to conceive of a continuum extending from extreme conservatism to extreme liberalism and to construct a scale which would place individuals along this continuum." (Adorno)*

By evaluating the behavior of students when placed in the "group grade" classroom environment, their exposure to past ways of thinking become exposed. The intent is to know where the student resides at any given moment regarding any issue based upon his way of thinking with the intent of moving him from conservatism to liberalism aka from local control-Nationalism to socialism-Marxism-globalism.

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



It should be noted that "Bloom's Taxonomies" are a fable, i.e., not true science. "Whether or not the classification scheme presented in Handbook I: Cognitive Domain is a true taxonomy is still far from clear." (Book 2: Affective Domain) "Certainly the Taxonomy was unproved at the time it was developed and may well be 'unprovable.'" (Benjamin Bloom, *Forty Year Evaluation*) "It has been pointed out that we are attempting to classify phenomena which could not be observed or manipulated in the same concrete form as the phenomena of such fields as the physical and biological sciences. It was the view of the group that educational objectives stated in the behavior form have their counterparts in the behavior of individuals. . . . observe(able) and describ(able) therefore classifi(able)." (Book 1: Cognitive Domain) True science is observable and repeatable.

It is not that this way of thinking is new: John Dewey wrote "It is not the will or desire of any one person which establish order but the moving spirit of the whole group. Control is social." (John Dewey, *Experience and Education*) "A democratic society repudiates the principle of external authority." "God is the source of corruption in individuals." (John Dewey, *Democracy and Education*)

*"In a democratic society a patriarchal culture should make us depressed instead of glad; it is an argument against the higher possibilities of human nature, of self actualization." "In our democratic society, any enterprise—any individual—has its obligations to the whole." (Abraham Maslow, Maslow On Management)*

Benjamin Bloom dedicated his first Taxonomy to [Ralph Tyler](#), who's student Thomas Kuhn (quoting Max Planck) wrote: *"A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it."* (Thomas Kuhn, *The Structure of Scientific Revolution*) Kuhn continued: *"If a paradigm [a 'change' in culture, from Patriarch to Heresiarch] is ever to triumph it must gain some first supporters, men who will develop it to the point where hardheaded arguments can be produced and multiplied"* which eventuates *"an increasing shift in the distribution of professional allegiances"* whereupon *"the man who continues to resist after his whole profession has been converted is ipso facto ceased to be a scientist."* *"Thomas S Kuhn spent the year 1958-1959 at the Center for Advanced Studies in the Behavior Sciences, directed by Ralph Tyler, where he finalized his 'paradigm shift' concept of 'Pre- and Post-paradigm periods.'"* *"Kuhn admitted problems with the schemata of his socio-psychological theory yet continued to urge its application into the scientific fields of astronomy, physics, chemistry, and biology [which found its way into the classroom]."* (Kuhn)

Ralph Tylor, who was adviser to six U.S. Presidents wrote: *"Should the school develop young people to fit into the present society as it is or does the school have a revolutionary mission to develop young people who will seek to improve the society?" Perhaps a modern school would include in its statement [that] it believes that the high ideals of a good society are not adequately realized in our present society and that through the education of young people it hopes to improve society."* *"The school can also continue its long-accepted role of providing within its environment a democratic society closer to the ideal than the adult community has yet been able to achieve. It can provide a setting in which young people can experience concretely the meaning of our democratic ideals. It is crucially*

*important for children to see firsthand a society that encourages and supports democratic values [negating parental authority, i.e., the father's/Father's authority system]."* (Ralph W. Tyler, "Achievement Testing and Curriculum Construction," *Trends in Student Personnel Work*)

The very act of coming between the parents and their children, when it comes to behavior directly effects the children's way of thinking. ". . . 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." "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." ([Warren Bennis](#), *The Temporary Society*)

Changing the classroom environment (method of education or curriculum) changes the students.

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

*social standards. It means a restructuring on knowledge, attitudes, and skills in a new pattern of human relations. Educators and others in the role of change agents must have a method of social engineering relevant to initiating and controlling the change process."* (Benne)

*"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)

\*See the issues on Kurt Lewin, [Unfreezing, Moving or Changing, Refreezing People](#), [Force Field Analysis](#), and [Group Dynamics](#);  
*"Unfreezing. This term, also adopted from Lewinian change theory, refers to the process of disconfirming an individual's former belief system." (Yalom) "A successful change includes, therefore, three aspects: unfreezing the present level, moving to the new level, and freezing group life on the new level." (Kurt Lewin) "In brief, unfreezing is the breaking down of the mores, customs and traditions of an individual – the old ways of doing things – so that he is ready to accept new alternatives." (Edger Schein and Warren Bennis, *Personal and Organizational Change Through Group Methods: The Laboratory Approach*) "Unfreezing" engenders [cognitive dissonance](#). It is the desire for group approval (affirmation) that belief is sacrificed at the altar of self, i.e., lust preservation.*

The following section is from a book explaining how the Communist Chinese brainwash their victims through the use of "*Lewinian change theory*," which is being used in the "*group grade*," facilitated, "*Bloom's Taxonomy*" classroom.

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

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

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

Replacing the father's/Father's authority system with the facilitation of 'change' ("*Bloom's Taxonomies*") the students (next generation of citizens) are 'changed.' Instead of using physical torture the pain of facing rejection by the group (being slandered and labeled by the other students) pressures the traditional minded child(ren) to participate.

*"Without exception, [children] enter group therapy [the "group grade" classroom] with the history of a highly unsatisfactory experience in their*

*first and most important group—their primary family [the traditional home with parents telling them what they can and can not do].* "What better way to help [the child] recapture the past than to allow him to re-experience and reenact ancient feelings [resentment, hostility] toward parents in his current relationship to the therapist [the facilitator of 'change']? The [facilitator of 'change'] is the living personification of all parental images [takes the place of the parent]. Group [facilitators] refuse to fill the traditional authority role: they do not lead in the ordinary manner, they do not provide answers and solutions [teach right from wrong from established commands, rules, facts, and truth], they urge the group [the children] to explore and to employ its own resources [to dialogue their "feelings," i.e., their desires and dissatisfactions of the 'moment' in the "light" of the current situation, i.e., their desire for "the group" approval (affirmation)]. The group [children] must feel free to confront the [the facilitator of 'change'], who must not only permit, but encourage, such confrontation [rebellion and anarchy]. He [the child] reenacts early family scripts in the group and, if therapy [brainwashing—washing respect for and fear of the father's/Father's authority from the child's brain (thoughts) ] is successful, is able to experiment with new behavior, to break free from the locked family role [submitting to the father's/Father's authority, i.e., doing the father's/Father's will] he once occupied. . . . the patient [the child] changes the past by reconstituting it ['creating' a "new" world order from his "ought," i.e., a world which "lusts," i.e., a world void of the father's/Father's authority and the guilty conscience which the father's/Father's authority engenders for doing wrong, disobeying, sinning, i.e., for "lusting . . ."]." ([Irvin D. Yalom](#), *The Theory and Practice of Group Psychotherapy*)

It is the merging of psychology (which the public had accepted) with Marxism that made it possible for Marxism to win the hearts of the children, the public not known psychology was in essence Marxism.

*"Freud saw that in the id there is no negation [no parental authority, i.e., no Godly restraint, i.e., no "can not," "must not," "Thou shalt not"], only affirmation and eternity [only the child's/student's natural inclination to "lust . . ."].* "Children have not acquired that sense of shame which,

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

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

Even the Transformational Marxist Max Horkheimer recognized that (unlike the Catholic Church, Cults, and all forms of socialisms, local, national, and global—which use [group dynamics](#) to control "the people"—there is no theocracy, i.e., taking up arms to defend "the faith" in and of this world; "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John 18:36; You can only defend the flesh. Faith, as a shield defends you, i.e., your soul. You can not defend faith.) Protestantism liberates the individual from "group think." The believer might be *in* "the group" but not *of* "the group," making him able to "come out of the group" (2 Corinthians 6:14-18), i.e., able to stand alone (with the Lord) when and if the fellowship

goes wrong, i.e., goes counter to [the Word of God](#). This once permeated much of this nations thinking. Hebrews 10:25, i.e., "*Not forsaking the assembling of ourselves together, as the manner of some is*" is now taken out of context (with those in the "church" not reading all of Hebrews 10:23-31 when they quote it), making everyone subject to *group dynamics*, i.e., to *relationship building around common self interests*, not fellowshiping as individuals before a Holy, Pure, Righteous, and Judging God—the next verses, vs. 26, 27 stating "*For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*" Tolerating unrighteousness in the "fellowship" (in order to "grow the 'fellowship'"), which *dialogue* does is antithetical to the assembling of believers, i.e., to the saints. By bringing *dialogue* into the "Church," making the Word of God subject to the *opinions* of men or a man ([private interpretation](#)) Protestantism has been overcome by *group dynamics*, i.e., "*What does or will the group think?*"—rather than "*What does the Word of God say?*" i.e., "*What does my Heavenly Father want me to say and/or do?*" God is patient, that we might repent, but not tolerant (accepting) of unrighteousness, i.e., of our *lusts*.

### A Little More Information.

*Discussion* retains the father's/Father's authority in all things thought, said, and done. *Dialogue* 'justifies' the child's/man's *lust* for pleasure and resentment (hatred) toward restraint (thus missing out on pleasure). The [textus receptus](#), with the use of *discussion* (if there were any questions) was the effort to retain the original writings (integrity) of the Word of God. All other copying methods were and are through the use of *dialogue*, making the Word of God subject to the *opinions* of men. The Protestant reformation was grounded upon the use of *discussion*, i.e., the *textus receptus*. The contemporary translations (and "churches") are grounded upon the use of *dialogue*, i.e., heretical texts.

*"Miserable Christians, whose words and faith still depend on the interpretations [opinions] of men and who expect clarification from them!*



*This is frivolous and ungodly. The Scriptures are common to all, and are clear enough in respect to what is necessary for salvation and are also obscure enough for inquiring minds ... let us reject the word of man [the opinions of men]."* (Martin Luther, Luther's Works: Vol. 32, Career of the Reformer)

In *dialogue* there is no father's/Father's authority, i.e., inheritance, posterity, history, tradition, unalienable rights, sovereignty, representation (representative government), limited government, local control, culture, heritage, absolutes (established commands, rules, facts, and truth), private convictions, private property, and private business, "limits and measures," being wrong, *humbling, denying, dying to, disciplining, controlling, capitulating* of "self," contrition, repentance, forgiveness, salvation, conversion—redemption and reconciliation—(for doing wrong, disobeying, sinning), fellowship, etc. They are all missing (*negated*) in and through *dialogue*.

This is why men "of (and for) the world" use *dialogue*, where there is no father's/Father's authority, there is only the *opinions* of men so they can do wrong, disobey, sin, i.e., *lust* without having a *guilty conscience*, through the approval (*affirmation*) of men ('justifying' their *lusts* through the *dialoguing* of *opinions* to a *consensus* process) doing wrong, disobeying, sinning, i.e., *lusting* without being judged, condemned, or cast out.

God demands the *preaching, teaching, and discussion* of His Word, where He has the final say. Those "of (and for) the world" demand *dialogue*, which is void of the father's/Father's authority so they can do wrong, disobey, sin, i.e., *lust* without having a *guilty conscience*, demanding all participate so they can do wrong, disobey, sin, i.e., *lust* without being judged, condemned, cast out.

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

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

(Marcuse)

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

*"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night." Psalms 1:1, 2*

*"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "... the imagination of man's heart is evil from his youth;" Genesis 6:5; 8:21*

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

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

*"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*

*"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*

*"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:" Romans 5:1*

*"So then faith cometh by hearing [being told], and hearing by the word of God." Romans 10:17*

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

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

Apart from God and His Word (are you reading it for your self, applying it to your heart and soul, dying to your *lusts* daily, rejecting the *lusts* of others, .i.e., rejecting the approval/praises of men, enduring their rejection instead, following after the Lord, doing the Father's will) all man has to look forward to is the lake of fire that is never quenched, prepared for the master facilitator of 'change' and all who followed after him.

*"And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 10:15*

*"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Revelation 3:5*

Diligently, enduring, suffering, earnestly, contending, seeking, waiting are all words of the Bible, describing our attitude. It can only be toward the Lord or the world. It can not be toward both.

## End Notes

Facilitators of 'change,' i.e., psychologists, i.e., behavioral "scientists," i.e., "group psychotherapists," i.e., Marxists (Transformational Marxists)—all being the same in method or formula—are using the dialoguing of opinions to a consensus (affirmation) process, i.e., dialectic 'reasoning' ('reasoning' from/through the students "feelings" of the 'moment,' i.e., from/through their "lust" for pleasure and their hate of restraint, in the "light" of their desire for group approval, i.e., affirmation and fear of group rejection) in the "group grade," "safe zone/space/place," "Don't be negative, be positive," "open ended, non-directed," soviet style, brainwashing (washing the father's/Father's authority from the children's thoughts and actions, i.e.,

"theory and practice," negating their having a guilty conscience, which the father's/father's authority engenders for doing wrong, disobeying, sinning in the process—called "the negation of negation" since the father's/Father's authority and the guilty conscience, being *negative* to the child's carnal nature, is *negated* in *dialogue*—in *dialogue*, *opinion*, and the *consensus* process there is no father's/Father's authority, i.e., no established aka absolute command, rule, facts, or truth to be accepted as is, by faith and obeyed; there is only the person's carnal desires, i.e., *lusts* of the past and the present being verbally expressed and 'justified'), inductive 'reasoning' ('reasoning' from/through the students "*feelings*," i.e., their natural inclination to "*lust*" after the carnal pleasures of the 'moment'—dopamine emancipation—which the world stimulates, i.e., their "self interest," i.e., their "sense experience," selecting "appropriate information"—excluding, ignoring, or resisting, i.e., rejecting any "*inappropriate*" information, i.e., established command, rule, fact, or truth that gets in the way of their desired outcome, i.e., pleasure—in determining right from wrong behavior), "Bloom's Taxonomy," "affective domain," French Revolution (Liberté, Égalité, Fraternité) classroom "environment" in order (as in "new" world order) to 'liberate' children from parental authority, i.e., from the father's/Father's authority system (the Patriarchal Paradigm)—as predators, charlatans, pimps, pedophiles, seducing, deceiving, and manipulating them as chickens, rats, and dogs, i.e., treating them as natural resource ("*human resource*") in order to convert them into 'liberals,' socialists, globalists, so they, 'justifying their "self" before one another, can do wrong, disobey, sin, i.e., can "*lust*" after the carnal pleasures of the 'moment' that the world stimulates, with impunity.

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

Home schooling material, co-ops, conferences, etc., are joining in the same praxis, fulfilling Immanuel Kant's as well as Georg Hegel's, Karl Marx's, and Sigmund Freud's agenda of using the pattern or method of Genesis

[3:1-6](#), i.e., "*self*" 'justification,' i.e., dialectic (*dialogue*) 'reasoning,' i.e., 'reasoning' from/through your "*feelings*," i.e., your carnal desires of the 'moment' which are being stimulated by the world (including your desire for approval from others, with them *affirming* your carnal nature) in order to *negate* [Hebrews 12:5-11](#), i.e., the father's/Father's authority, i.e., having to *humble, deny, die to, control, discipline, capitulate* your "*self*" (your *lusts*) in order to do the father's/Father's will, *negating* [Romans 7:14-25](#), i.e., your having a *guilty conscience* when you do wrong, disobey, sin, thereby *negating* your having to repent before the father/Father for your doing wrong, disobedience, sins—which is the real agenda.

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

© *Institution for Authority Research*, Dean Gotcher 2024 (2/13/2024)