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What It Is All About.

([Personal note.](#))

by
Dean Gotcher

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

"And 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

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

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:1-3 (Read [James chapters 4 and 5](#) for the total picture.)

"To enjoy the present reconciles us to the actual." ([Karl Marx](#), Critique of Hegel's 'Philosophy of Right') In other words "Lust, i.e., enjoying the carnal pleasures of the 'moment' that the world, i.e., the current situation and/or people are stimulating, over and therefore against the

father/Father's authority that gets in the way reconciles us to the world." "Self is actualized in lust and the world that stimulates it."

What it is all about, life that is—being *told* right from wrong behavior, *humbling, denying, dying to, controlling, disciplining, capitulating our 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, being held accountable for being or doing wrong.

"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](#)

When God created Adam he made him, unlike any other living thing in the creation *"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 *told* ("*commanded*") him what he could and could not do, i.e., He *told* him what was right and what was wrong behavior, i.e., which trees he could eat the fruit of and which one he could not (lest he die).

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

No animal, which are all subject only to *stimulus-response* (approach pleasure - avoid pain) and impulses and urges (instincts) can *read* or *write* a book, i.e., can be *told* or *tell* others what is right and what is wrong

behavior, i.e., what they can and can not do. By making man subject to *stimulus-response* man is (deceptively) equated to an animal, approach pleasure and avoid pain, denying the fact that man does what animals can not do, i.e., reason from being *told*. The soul KNOWS from being *told*—doing right and not wrong according to the Father's established commands, rules, facts, and truth. The flesh from "*sense experience*"—*lusting* after the carnal pleasures of the 'moment' ([*Dopamine Emancipation*](#)—*DE*) that the world stimulates, hating restraint—hating missing out on pleasure.

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

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

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

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

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

"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

"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

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matthew 10:32, 33

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

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

Those of (and for) the world, i.e., *lusting* after the carnal pleasures of the 'moment' that the world stimulates, resenting (hating) being *told* what they can and can not do when it gets in the way of their *lusts*, hate the father/Father, i.e., the father's/Father's authority. It is made manifest in the child's *"Why?"* in response to the father's/Father's command (that gets in the way of his *lusts*—*lust* for pleasure and *lust* for approval/*affirmation* from others, i.e., his "friends" who have the same *lusts*, i.e., *self interests*) and then (when he does not get the response he wants, i.e., "OK," he gets *"Because I said so"* instead) *"I'll just die if I don't,"* *"You don't understand,"* *"Your being unreasonable,"* *"I hate you,"* etc.,. The father/Father retains his authority, i.e., has the final say in *discussion*. The child gets his way, i.e., has the final say in *dialogue*—his *opinion negates* being wrong, i.e., judgment, i.e., the father's/Father's authority in his eyes, i.e., in his mind. You can tell a Marxist he is *wrong* all day long but he will always respond with *"That is your opinion."* To admit he is wrong would be life changing—bring him back to reality (accountability for his thoughts and actions before a higher authority than his carnal nature).

"In an ordinary discussion people usually hold relatively fixed positions and argue in favour of their views as they try to convince others to change." (Bohm and Peat, Science, Order, and Creativity) *Discussion* divides upon being right and not wrong, i.e., KNOWING, which is formal, i.e., judgmental, i.e., the father/Father retains his

authority in *discussion*, i.e., has the final say, i.e., "*Because I said so,*" "*Never the less,*" "*It is written.*" There is a *guilty conscience* in *discussion*, i.e., in not doing right but wrong according to established commands, rules, facts, and truth.

"*A dialogue is essentially a conversation between equals.*" "*The spirit of dialogue, is in short, the ability to hold many points of view in suspension, along with a primary interest in the creation of common meaning.*" (Bohm and Peat, *Science, Order, and Creativity*) *Dialogue* unites upon "*feelings,*" i.e., "*I feel*" and/or "*I think,*" i.e., an *opinion*, which is informal, i.e., non-judgmental, i.e., the child retains his carnal nature in *dialogue*, having the final say (against authority, i.e., absolutes, i.e., the father's/Father's authority). There is no *guilty conscience* in doing wrong, according to established commands, rules, facts, and truth since there are no established commands, rules, facts, and truth to be wrong to in *dialogue*, i.e., in *dialogue* everything is an *opinion*, i.e., subject to 'change.'

The *guilty conscience* is the result of the father's/Father's authority (*discussion*) not the child's carnal nature (*dialogue*).

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

The "*super-ego*" is the voice of "the village," i.e., the voice of compromise ('justifying' *lust*) in order to be at peace with *self* and the world, i.e., "*the group*" in the individuals mind ("*group-think*").

"... *the superego 'unites in itself the influences* [impulses and urges, i.e., *lusts* and hates] *of the present and of the past* [the student's resentment toward authority in the past becoming at-one-with his resentment toward authority in the present and vice versa, 'justifying his resentment toward authority]." (Brown)

"*Superego development is conceived as the incorporation of the moral standards of society* [socialism, which requires compromise for the sake of relationship]. *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*) From a book all "educators" are trained on, explained in greater detail below.

By using *dialogue*, i.e., removing the father's/Father's authority, i.e., accountability for doing wrong, disobeying, sinning from the environment when establishing right and wrong behavior, basing right and wrong behavior on the participants *opinion*, i.e., their *lusts* the *guilty conscience* is *negated*. It is all the master facilitator of 'change' did to the woman in the garden in Eden. [Genesis 3:1-6](#)

"*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*)

"*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

In *discussion*, laws, i.e., right and wrong behavior is established from above, i.e., from a higher authority than the flesh, i.e., the father/Father has

the final say. In *dialogue*, law, i.e., right and wrong behavior is established from (determined by) the situation and/or the people present that *stimulate* pleasure or hate, i.e., the child, i.e., the flesh has the final say.

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

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

"*Lawfulness without law [where the law of the flesh, i.e., lust rules without (over and therefore against) the law of the father/Father getting in the way, negating the father's/Father's authority (in the individuals mind) thereby negating the guilty conscience (for disobeying his/His laws) in his thoughts, directly effecting his actions, i.e., society].*" ([Immanuel Kant](#), *Critique of Judgment*)

The objective is therefore to

"... **prevent** someone who KNOWS from filling the empty space [where you are determining right and wrong behavior]." (Wilfred Bion, *A Memoir of the Future*)

By focusing upon "*feelings*," i.e., the child, i.e., *relationships* (including the "family") rather than the father/Father's, i.e., established commands, rules, facts, and truth (to be accepted as is, by faith and obeyed—or else), the child's carnal nature, i.e., *lust* prevails over and therefore against the father's/Father's authority, i.e., over and therefore against the child having to *humble, deny, die to, control, discipline, capitulate* his *self* in order to do right and not wrong according to established commands, rules, facts, and truth, i.e., over and therefore against having to do the father's/Father's will. The father's/Father's authority (*thesis*) restrains the child's carnal nature (*antithesis*), preventing the children from becoming one according to their carnal nature (*synthesis*). By making the child's carnal nature the *thesis*,

thus making the father's/Father's authority the *antithesis*, the children can become one (according to their carnal nature, i.e., according to what they have in common), achieving *synthesis*. *Discussion* inhibits or blocks *dialogue*. When it comes to establishing right and wrong behavior, by making communication subject to *dialogue*, *lusts* is established over and therefore against the father's/Father's authority, i.e., *discussion*.

"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*)

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

"It is not really a decisive matter whether one has killed one's father or abstained from the deed,' if the function of the conflict and its consequences are the same [the husband/father no longer exercises his authority in the family, over his wife/children]." (Sigmund Freud in [Herbert Marcuse](#), *Eros and Civilization: a psychological inquiry into Freud*)

"... the hatred against patriarchal suppression—a 'barrier to incest,' ... the desire (for the sons) to return to the mother culminates in the rebellion of the exiled sons, the collective killing and devouring of the father." (Sigmund Freud in Marcuse) 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* of the 'moment' that the world stimulates, killing all the fathers in the land so all the children could be the same, i.e., like them, thereby *affirming* them, i.e., their "*incest*," 'justifying' and supporting their control over them.

*"According to Freud, the ultimate essence of our being is erotic."
 "Eros is fundamentally a desire for union with objects in the world."
 "Eros is the foundation of morality." "Freud saw that in the id there is no negation [no parental authority, i.e. no Godly restraint, i.e. no "Thou shalt not"], only affirmation and eternity [only the child's/student's natural inclination to lust after DE]."* *"Children have not acquired that sense of shame which, according to the Biblical story, expelled mankind from Paradise, and which, presumably, would be discarded if Paradise were regained [if pleasure (lust) became the agenda, i.e., the 'drive' and 'purpose' of life]."* *"The repression of normal adult sexuality is required only by cultures which are based on patriarchal domination [on doing the father's/Father's will]."* *"Our repressed desires are the desires we had unrepressed, in childhood; and they are sexual desires."* *"Parental discipline, religious denunciation of bodily pleasure, . . . have all left man overly docile, but secretly in his unconscious [in his urges and impulses of the 'moment' which are being stimulated by the world] unconvinced, and therefore neurotic [caught between his desire for parental approval and his lust for the carnal pleasures of the 'moment' that the world is 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]."* (Brown)

Marxism (socialism) and psychology ("behavior science") are built upon the same foundation, 'liberation' of the child's carnal nature, i.e., *lust* out

from under the father's/Father's authority.

*"As the [Frankfurt School](#) [[Theodor Adorno](#), [Erick Fromm](#), etc., including [Kurt Lewin](#), who edited their newspaper] wrestled with how to 'reinvigorate Marx', they 'found the missing link in Freud.'" (Martin Jay, *The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research, 1923-1950*)*

*"Marxian theory [society] needs Freudian-type instinct theory [man's natural inclination to lust after pleasure, including his lust for approval from others, affirming his lusts and his natural inclination to hate restraint, i.e., to hate the father's/Father's authority for getting in the way] to round it out. And of course, vice versa." "Third-Force psychology is also epi-Marxian in these senses, i.e., including the most basic scheme as true-good social conditions ['liberation' of "self," i.e., lust from the father's/Father's authority] are necessary for personal growth, bad social conditions [submission of "self" to the father's/Father's authority] stunt human nature,... This is to say, one could reinterpret Marx into a self-actualization-fostering Third- and Fourth-Force psychology-philosophy. And my impression is anyway that this is the direction in which they are going now." ([Abraham Maslow](#), *The Journals of Abraham Maslow*)*

"In the eyes of the dialectic philosophy [using dialogue, i.e., "feelings" to come to the "truth"], nothing is established for all times, nothing is absolute or sacred." (Karl Marx's ideology, as explained by Friedrich Engels)

*"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*)*

By replacing *discussion*, i.e., the language of true science (KNOWN or established laws, i.e., limits and measures, i.e., established commands, rules, facts, and truth, i.e., objective truth) with *dialogue*, i.e., the language

of "so called science" (*opinions* or *theory*, i.e., subjective truth) in an environment establishing right and wrong behavior all participants are 'liberated' from established commands, rules, facts, and truth, i.e., from the father's/Father's authority allowing them to *lust* after the carnal pleasures of the 'moment' that the world *stimulates* (*stimulus-response*) without being held accountable, i.e., without having a *guilty conscience*. The 'logic' being (*stimulus-response*), create a "healthy environment" (where a person can be his *self*, i.e., *lust* after pleasure and [hate restraint](#), i.e., hate missing out on pleasure) and you create a "healthy person," providing he participates (all participate). An "unhealthy environment" therefore (where he has to *humble, deny, die to, control, discipline, capitulate* his *self* in order to do the father's/Father' will) engenders an "unhealthy person" who can not become his *self*, i.e., of the world, i.e., of and for *self* only—*self actualized*. By placing a traditional minded person (subject to the father's/Father's authority, insisting upon *discussion*, i.e., established commands, rules, facts, and truth) in an environment of 'change' (*dialogue*, i.e., *opinion*) he will either be converted (reject the father's/Father's authority in order to become his *self*), be silent (not yet decided), censored (in order not to disturb others, by his 'creating' an "unhealthy" environment), or be cast out (rejected for refusing to 'change,' i.e., for fighting against the process of 'change,' creating a *guilty conscience* in others for doing wrong, disobeying, sinning, thus becoming or remaining "unhealthy" themselves). The issue of the soul, i.e., where the person will spend eternity is thus left out (rejected) by the "formula," i.e., by the so called "scientific method." This is the formula of "mental health."

"'Capital' [stored up pleasure]... is, according to Marx, 'not a thing but a social relation between persons mediated through things.' 'These relations,' Marx states, 'are not those between one individual and another [as equals], but between worker and capitalist, tenant and landlord [children and their parents, i.e., a "top-down" order], etc.,. Eliminate these relations and you abolish the whole of society [anarchy prevails, production comes to a halt]; a scientifically acceptable solution does exist." (Lukács)

"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)

"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." "In this process the individual becomes more open to his experience. It is the opposite of defensiveness or rigidity. His beliefs are not rigid, he can tolerate ambiguity." ([Carl Rogers](#), on becoming a person: A Therapist View of Psychotherapy)

Karl Marx simply replaced *"lust of the flesh," "lust of the eyes,"* and *"the pride of life,"* i.e., only that which is *"of the world,"* with *"sensuous need," "sense perception,"* and *"sense experience,"* i.e., only that which *"proceeds from Nature"* making his (and everyone else's) carnal nature the basis from which to determine right from wrong behavior, *negating* the authority of the father/Father.

"For to accept that solution ["behavior science"], even in theory, would be tantamount to observing society from a class standpoint [from the children's perspective, i.e., feelings] other than that of the bourgeoisie [from the parent's established commands, rules, facts, and truth which are to be accepted as "Is," by faith and obeyed]. And no class can do that-unless it is willing to abdicate its power freely [either the child humbles, denies, dies to, controls, disciplines, capitulates his self in order to do the parent's (the father's/Father's) will or the parent's abdicate their "top-down" authority in order to keep "relationship" with the child]." (Lukács)

"Bypassing the traditional channels of top-down decision making [bypassing the father's/Father's authority] 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*)*

They therefore, through *dialogue*, 'justifying' their *self*, i.e., their *lusts* before one another establish their *self*, i.e., their carnal nature, i.e., *lusts over* and therefore against the father's/Father's authority so they can be their *self*, i.e., *lust* after the carnal pleasures of the 'moment' that the world stimulates without having a *guilty conscience* (which the father's/Father's authority engenders for doing wrong or disobeying), with one another's *affirmation*. (Either the father/Father, i.e., established commands, rules, facts, and truth stand in the way of your *lusts*, preventing you from focusing on them or your *lusts* stand in the way of the father/Father, 'justifying' your hatred toward him/Him.) Anytime a socialist, a Marxist, a facilitator of 'change,' a psychotherapist says "*the people*" (perceiving his *self* to be the personification of "*the people*," who like him *lust* after pleasure and hate restraint, i.e., want to get rid of anyone in the environment who is getting in the way of their *lusts*) he means his *self*. When he says "*It is not about you*," when you question his actions he is saying "*It is all about "the people," i.e., me, so I can lust after the carnal pleasures of the 'moment' 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 'justified' their lusts I now "own" them). It appears I must keep an eye on you from now on for my 'good,' i.e., for the 'good' of 'the people,'"*

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

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

"The individual [the student] is emancipated [is liberated from the father's/Father's authority] in the social group [in the "group grade"]." "Freud commented that only through the solidarity of all the participants could the sense of guilt [the guilty conscience which is engendered by the father's/Father's authority] be assuaged." "Self-perfection of the human individual is fulfilled in union with the world in pleasure." (Brown)

*"It is not individualism [the child, humbling, denying, dying to, controlling, disciplining, capitulating his "self" in order to do the father's/Father's will] that fulfills the individual, on the contrary it destroys him. Society [the child's desire for approval from others, requiring him to compromise in order to "get along," i.e., in order to "build relationship"] is the necessary framework through which freedom and individuality ["freedom" from the father's/Father's authority and "freedom" to "lust" after pleasure without having a guilty conscience, which the father's/Father's authority engenders] are made realities." (Karl Marx, in John Lewis, *The Life and Teachings of Karl Marx*)*

"Only when the immediate interests [lusts, i.e., self interests] are integrated into a total view and related to the final goal of the process do they become revolutionary [overthrowing the father's/Father's authority in the individual, in "the group," and in society]." "The whole system of Marxism stands and falls with the principle that revolution [negation of the father's/Father's authority in setting policy] is the product of a point of view in which the category of totality ["group think," what all children have in common, i.e., lust for DE and fear of losing it] is dominant." (Lukács)

"... 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*)*

*"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*)*

*"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." "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 Fascism, instead of supporting the father's/Father's authority in the home and in the individual's thoughts and actions, negated it. "Our problem," according to Adorno, i.e., the*

Marxist is the father's/Father's authority in the children's/"the people's" thoughts, i.e., in the environment directly effecting their actions.

*"I have found whenever I ran across authoritarian students [those who adhere to the father's/Father's authority] that the best thing for me to do was to break their backs immediately." "The correct thing to do with authoritarians is to take them realistically for the bastards they are and then behave toward them as if they were bastards." (Abraham Maslow, *Maslow on Management*) Abraham Maslow's "Hierarchy of 'felt' needs" is all about *lust*, i.e., establishing *lust over* and therefore against the father's/Father's authority. Anyone defending Maslow's "Hierarchy of 'felt' needs" is defending their own *lusts* (their *lust* for pleasure and their *lust* for men's approval)—since that is what Maslow's "Hierarchy of 'felt' needs" (leaving the father's/Father's authority out) is all about.*

Change the environment (how people come to know right from wrong behavior, i.e., from being *told* to "*sense experience*") and you 'change' "the people."

*"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*)*

"A change in the curriculum is a change in the people concerned—in teachers, in students, in parents" "Curriculum change means that the group involved must shift its approval from the old to some new set of reciprocal behavior patterns." "... people involved who were loyal to

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

By replacing the *preaching, teaching, and discussing* (at the one in authorities discretion) of established commands, rules, facts, and truth to be accepted as is and obeyed with the *dialoguing of opinions* to a *consensus* process the child (and the nation) is 'changed.'

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

"There are many stories of the conflict and tension that these new practices are producing between parents and children." (Book 2: Affective Domain)

All "educators" are certified and schools accredited today based upon their use of "[Bloom's Taxonomies](#)," i.e., Marxist curriculum in the classroom. Marxism, as is psychology is based upon the *negation* of the father's/Father's authority in the individuals thoughts, directly effecting his actions, i.e., 'justifying' his *lust* for the carnal pleasures of the 'moment' that the world stimulates, establishing *lust*, i.e., the child's carnal nature over and therefore against doing the father's/Father's will.

"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 S. Bloom, *Taxonomy of Educational Objectives Book 1: Cognitive Domain* and David Krathwohl, Benjamin S. Bloom, *Taxonomy of Educational Objectives Book 2: Affective Domain*)*

"The affective domain is, in retrospect, a virtual 'Pandora's Box' [a "box" (jar) full of evils, which once opened, can not be closed—once parental authority, i.e., the father's/Father's authority, i.e., fear of judgment, i.e., "the lid" is removed it is difficult if not impossible to put it back on again]. 'It is in this 'box' that the most influential controls are to be found.'" "In fact, a large part of what we call 'good teaching' is the teacher's ability to attain affective objectives ['liberating' the student's "feelings" from his or her parent's authority, i.e., the father's/Father's authority system] through challenging the student's fixed beliefs [pressuring the student (out of fear of group rejection) to publically, i.e., in "the group" (for the sake of group approval) question, challenging, disregard, defy, attack, etc., his parents commands, rules, facts, and truth] and getting them to discuss issues [evaluating the world through his carnal desires, i.e., his "lusts," i.e., his "self interests" of the 'moment,' that which he has in common with "the group"]." "... allows the individual [the student] a greater amount of freedom in which to achieve a Weltanschauung [World View]¹" (Bloom's "Weltanschauung," as he noted, was that of two Marxists, i.e., ¹Cf. Erich Fromm, 1941; T. W. Adorno et al., 1950.)"

"The affective domain [the student's natural inclination to "lust" after the carnal pleasures of the 'moment' that the world (including "the group") stimulates and hate restraint] contains the forces that determine the nature of an individual's life and ultimately the life of an entire people." (Book 2: Affective Domain)

The "educator," i.e., the facilitator of 'change,' i.e., the group psychotherapist does not have to *tell* the students to question, challenge, defy, disregard, attack their parent's authority when they get home from school, if they were not doing that already (*telling* them would be "old school," maintaining the "old" world order of being *told* even if it was done for the 'purpose' of 'change,' i.e., for the 'purpose' of creating a "new" world order), all they have to do is use a curriculum in the classroom that *"encourages,"* i.e., pressures the students to participate in the process of 'change,' i.e., into *dialoguing* their *opinions* to a *consensus*, 'justifying' their carnal nature, i.e., *"lust" over* and therefore *against* their parent's authority. Being *told* to be *"positive"* (supportive of the other students carnal nature) and not *"negative"* (judging them by their parent's standards) pressures students to 'justify' their and the other student's love of pleasure and hate of restraint, doing so in order to be approved, i.e., *affirmed* by *"the group,"* resulting in *"the group"* labeling those students who, holding onto their parent's standards, i.e., refusing to participate in the process of 'change' or fighting against it as being *"negative,"* divisive, hateful, intolerant, maladjusted, unadaptable to 'change,' resisters of 'change,' not "team players," lower order thinkers, in denial, phobic, prejudiced, judgmental, racist, fascist, dictators, anti-social, etc., i.e., *"hurting"* people's *"feelings"* resulting in *"the group"* rejecting them—the student's natural desire for approval and fear of rejection forces him to participate. The same outcome applies to all adults, in any profession who participate in the process. Once you are 'labeled,' you are 'labeled' for life. In the soviet union, once you were 'labeled' *"psychological,"* no matter how important you were in the past, your life was over, your career was done.

"Revolutionary violence [overthrow of the father/Father and his/His authority] reconciles the disunited parties [the children/"the people"] by abolishing the alienation of class antagonism [the father's/Father's

authority over the children/"the people"] that set in with the repression of initial morality [lust]. ... the revolution that must occur is the reaction of suppressed life [hatred toward restraint, i.e., toward authority], which will visit the causality of fate upon the rulers [the parents, the property owner, the business owner, etc., i.e., the father]. It is those who establish such domination and defend positions of power of this sort who set in motion the causality of fate [hate and violence toward them], divide society into social classes [parents over children, owners over workers, God over man, etc.], suppress justified interests [lusts], call forth the reactions of suppressed life [hate and violence], and finally experience their just fate in revolution [violence against and overthrow of their right of person (individuality, under God), right of conviction (speech and religion), property, and business]."

(Habermas)

"The Communist Manifesto makes the point that the bourgeoisie [the traditional, "middle-class" family, requiring those under authority to honor authority] produces its own grave-diggers [children/students, dissatisfied with their parent's authority, 'justifying' their "self," i.e., their lusts before one another, killing their parents (at least not caring what happens to them)]." (Lukács)

"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

"And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable." Isaiah 3:4-5

"... and children shall rise up against their parents, and shall cause them to be put to death." Mark 13:12

"Every grown man of the Ephesians should hang himself and leave the city to the boys." Heraclitus (Karl Marx based his ideology off of Heraclitus)

"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)

"This wisdom descendeth not from above, but is earthly, sensual, devilish." James 3:15

The 'moment' someone (a facilitator of 'change') asks you how you feel or what you think, i.e., your *opinion* regarding a verse in [the Word of God](#) and you respond you have been *seduced, deceived, and manipulated*, i.e., you have become apostate. The same is true for the "church." It is God's Word, not yours. *"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."* Matthew 4:4 *"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."* Hebrews 11:6 *"So then faith cometh by hearing, and hearing by the word of God."* Romans 10:17 *"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

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

"In vain does one fashion a logic of faith, a substitution brought about without regard for limit and measure." (Luther's Works: Vol. 31, Career of the Reformer: I, p. 12)

"My advice has been that a young man avoid scholastic philosophy and theology like the very death of his soul." (Luther's Works: Vol. 32, Career of the Reformer: II, p.258)

"The sophists have imposed tyranny and bondage upon our freedom to such a point that we must not resist that twice accursed Aristotle, but are compelled to submit. Shall we therefore be perpetually enslaved and never breathe in Christian liberty, nor sigh from out of this Babylon for our scriptures and our home?" (Luther's Works: Vol. 32, Career of the Reformer: II, p.217)

"The sophists, nevertheless, rise proudly up, hold their ears, close their eyes, and turn away their heart just so that they may fill all ears with their human words, and alone may occupy the stage so that no one will bark against their assertion[s] ... The word of man is sacred and to be venerated, but God's word is handed over to whores ... the meaning of sin ... is dependent on the arbitrary choice of the sophists." (Luther's Works: Vol. 32, Career of the Reformer: II, p.216)

"I greatly fear that the universities, unless they teach the Holy Scriptures diligently and impress them on the young students, are wide gates to hell. I would advise no one to send his child where the Holy Scriptures are not supreme. Every institution that does not unceasingly pursue the study of God's word becomes corrupt." (Luther's Works: Vol. 1, The Christian in Society: p. 207)

"We do not become righteous by doing righteous deeds but, having been made righteous, we do righteous deeds." (Luther's Works: Vol. 31, Career of the Reformer: I, p. 12)

*"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."
Matthew 12:36, 37*

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

Individualism, under God comes only from God, i.e., the Father, as all will be personally held accountable for their own thoughts, words, and actions before Him.

*"Protestantism was the strongest force in the extension of cold rational individualism." (Max Horkheimer, *Vernunft and Selbsterhaltung*; english: *Reasoning and Self-Preservation*)*

"So then with the mind I myself serve the law of God; but with the flesh the law of sin." [Romans 7:14-25](#)

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2:15, 18

Creating a "good" environment in order to create a "good" person (*stimulus-response*, i.e., works salvation) makes man "good" to begin with, needing only a "good" environment in which to manifest his "goodness," i.e., 'justify' his sins. Only God is good. *Stimulus-response* therefore makes man God ("good") in his eyes, 'justifying' his *self*, i.e., his *lusts*, i.e., human nature. Righteousness has to be imputed, i.e., is a work of God, accepted by faith in Him. While the Son of God, Jesus Christ, in obedience to the Father, shed his blood on the cross to cover our sins, 'redeeming' us from damnation for our disobedience, i.e., for our sins, the Father raising him from the grave, 'reconciling' us to Himself (to spend eternity partaking in His holiness), both then sending the Holy Spirit to assist us in accomplishing the Father and the Son's will in this life, *stimulus-response*, i.e., Karl Marx and Sigmund Freud, i.e., socialism ("the group") and psychology (*self*'justification') 'reconcile' us to the world (which is temporary, i.e., is passing away), 'redeeming' us from the Father so we can, *lusting* after the carnal pleasures of the 'moment' that the world, i.e., that the current situation and/or people are stimulating, *affirming* one another's sins, dying in our sins, spend eternity in the lake of fire that is never quenched along with them. They KNOW where they are taking all who follow after them (damnation), but being intoxicated with, addicted to, and

possess by *lust*, they take pleasure in all who follow after, serve, protect, 'justify,' praise, and worship them, dying in their sins.

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

"Who knowing the judgment of God, that they which commit such things ["unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful"] are worthy of death, not only do the same, but have pleasure in them that do them." Romans 1:32

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

All the facilitator of 'change' has to do is create an environment where you can (through *dialogue*) share your feelings and thoughts, i.e., your *lusts* without fear of being judged. Then, finding out what you covet, i.e., what you *lust* after (and then 'justifying' it) he "own" you—as the master facilitator did to the woman in the garden in Eden, replacing God's "*Thou shalt surely die,*" i.e., the truth with "*Ye shalt not surely die,*" i.e., a lie.

*"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)*

"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)

"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

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

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

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

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

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

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