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Quotations Used.

(*Personal note.*)

by

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

Quotations follow after this "short" (not so short) explanation of the effect the language of 'change,' i.e., "I feel" and "I think" has upon you and those around you (when it comes to establishing behavior, i.e., doing right and not wrong). Instead of starting with the father's/Father's authority (with that which is "negative"), those "*of (and for) the world*" start with the child's carnal nature (with that which is "positive), i.e., with "How did (or do) you feel" and "What did (or do) you think" when it comes to behavior, initiating and sustaining 'change.' "*Because I said so,*" "*It is written*"—I KNOW because I have been *told*—initiates and sustains the father's/Father's authority (*preaching* commands and rules to be obeyed, *teaching* facts and truth to be accepted as is, by faith and applied, *discussing* with the children any questions they might have regarding the commands, rules, facts, and truth they have been taught, with the father/Father having the final say, requiring the children to humble, die to, control, discipline, capitulate their *self*, i.e., deny their *lusts* in order to do right and not wrong according to what they have been *told*) inhibits or blocks 'change,' i.e., prevents 'change.' "I feel" and "I think," i.e., the child's *opinion* makes him God, establishing his *self interest*, i.e., his natural inclination to *lust* after pleasure and hate restraint the means to knowing right from wrong behavior, making all that "is" (whether imagined or real) subject to his carnal desires of the 'moment' that the world is *stimulating* (subjective), initiating and sustaining 'change.'

The father's/Father's authority and the child's carnal nature are antithetical to one another (the more the father *lusts* after the carnal pleasures of the 'moment' that the world *stimulates* the more childlike, i.e., a child of

disobedience he becomes, using force to get or have his way). In *discussion* the father/Father retains his authority. When it comes to establishing right and wrong behavior if the father goes into *dialogue*, i.e., "I feel" and "I think" with the child (and himself) he abdicates his authority, making his and the child's carnal nature the means to knowing right from wrong behavior, *negating* the authority of God (in his mind)—resulting in the father along with the child becoming God themselves. Their means of communication with their self and with others produces the outcome. "I feel" and "I think" makes you God. You can *dialogue* regarding the trees you have been *told* you can eat the fruit of. But if you *dialogue* regarding the tree you have been *told* you can not eat the fruit of you become God, you can eat from it (you are God, until God shows up). The same principle applies in the home. If I through *dialogue*, i.e., "How do (or did) you feel" and "What do (or did) you think" "help" your child establish right and wrong behavior from (and for) his self I 'liberate' your child from your authority—turning him against you and your authority, since he is now God (in his eyes). When it comes to establishing right and wrong behavior, when your child uses the language of "I feel" and "I think" he makes himself subject to the world only, turning himself against any authority that gets in his way, including God. When it comes to doing right and not wrong, "I feel" and "I think" is of (and for) the flesh and the world that *stimulates* it, i.e., subjective, requiring sight. "I KNOW" is from being *told*, i.e., objective, requiring faith (at least at first until understood). The more you *dialogue*, i.e., go "I feel" and "I think" regarding behavior the more you resent authority, i.e., you hate being *told*., i.e., you hate the one telling you right from wrong, insisting you obey. Listen to the language regarding behavior today and you can tell how far down the pathway of 'change,' i.e., *"the lust of the flesh, and the lust of the eyes, and the pride of life,"* and the world that *stimulates lust* we have gone. It is now the language of the "church." When you make the Word of God understandable to the world, i.e., subject to "I feel" and "I think" it is no longer the Word of God (being *told* which requires faith). All I have to do is ask you "What do you think," i.e., your *opinion* regarding (defining) a verse in the Bible and you are on the broad pathway of 'change,' i.e., you are God—you weigh the Word with the Word, not with the *opinions* of men.

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

"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

". . . 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

"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." (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) "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)

"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

The key to Marxism (and psychology), i.e., that which is only *"of (and for) the world"* is leaving what the father/Father says out of your conversation with your self and with others (except to redefine it so it does not make you "feel" bad about your self and is 'less' offensive to others), building relationship with others upon your and their self interest, i.e., upon your

and their *lusts*—not having fellowship around the Word of God, which (who) is external to your carnal nature, judging, condemning, casting you out if you live by your *lusts* instead of doing the Father's will.

"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?'" "Experience is, for me, the highest authority." "Neither the Bible nor the prophets, neither the revelations of God can take precedence over my own direct experience." (Rogers)

*"Protestantism ["the priesthood of all believers," putting no man between you and God, doing the Father's will in all things commanded] was the strongest force in the extension of cold rational individualism [under God]." (Max Horkheimer, *Vernunft and Selbsterhaltung*; English. *Reasoning and Self Preservation*)*

Quotations:

The Father:

*"Once the earthly family is discovered to be the secret of the Holy family [both require those under the father's/Father's authority to do what they are told], the former must then itself be destroyed [vernichtet, i.e., annihilated, i.e., negated] in theory and in practice." (Karl Marx, *Feuerbach Thesis #4*)*

"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

"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

"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

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

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

"Only a dead father is a good father." "The current generation is the first in the history of the world which has nothing to learn from grandparents;" "Freud noted that patricide and incest are part of man's deepest nature." (Yalom)

"I and my Father are one." John 10:30 "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

that hath seen me hath seen the Father; . . . Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." John 14:9-11 ". . . for my Father is greater than I." John 14:28 "He that hateth me hateth my Father also." John 15:23 ". . . the cup which my Father hath given me, shall I not drink it?" John 18:11 "And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." Luke 2:49; 22:42 "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Luke 23:46 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "At that day ye shall know that I am in my Father, and ye in me, and I in you." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 14:16, 17, 20, 26, John 16:7

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." [Hebrews 12:5-11](#)

While dad is not perfect, he may be (or may have been) a downright tyrant (or MIA/AWL)—as a child *lusting* after pleasure (*DE*) without restraint—his office of authority is perfect, having been

given to him by God (the "*Heavenly Father*") who is perfect, in which to do His will. The role of the father, besides loving his wife, i.e., the children's mother, providing food, clothing, safety, and a roof over his family's head is to train up his children in the admonition of the Lord—doing the Father's will—and teach them how to "pull weeds," i.e., to work (get off their duff, expecting someone to wait on them). A father, in the true sense of the word, i.e., a *benevolent father* loves his children while hating their doing wrong, disobeying, sinning, holding them accountable for their actions—*chastening* them when they do wrong, disobey, sin that they might learn to *humble, deny, die to, control, discipline, capitulate* their "*self*" and do right, obey, not sin, grounding them when they reject his authority, having mercy on them when they repent and do what is right, but not hating them, wanting to kill them as the carnally minded, i.e., *lust* seeking child does when the father gets in his way, i.e., in the way of his "*lust*" for pleasure. God loves everyone but judges us according to our thoughts and actions, with us either accepting His authority, *humbling* our *self*, repenting of our *lusts*, doing His will or rejecting Him and His authority, *esteeming*, i.e., 'justifying' our *self*, i.e., our *lusts* doing our will instead, dying in our sin, facing his judgment, i.e., damnation (the lake of fire that is never quenched, prepared for the master facilitator of 'change and all who follow him).

"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."

Hebrews 15:5-11

The gospel message is based upon the Father's authority, with the Son of God doing the Father's will, requiring all who follow Him to do the same, for their soul sake.

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:23-26 The message is: 1) deny your *lusts*, 2) endure the rejection of others for not affirming their *lusts*, and 3) follow the Lord, doing the Father's will.

The father's/Father's authority (the system or paradigm itself) is reflected in traditional education, where the teacher:

- 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* any question(s) the children 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 children are able to understand, and are not questioning, challenging, defying, disregarding, attacking authority,
- 2) *rewards* the child who does right and obeys,
- 3) corrects and/or *chastens* the child 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 established commands, rules, facts, and truth, i.e., in order to do the father's/Fathers' will, and
- 4) *casts out* (expels/grounds) any child who questions, challenges, defies, disregards, attacks the father's/Father's authority system (1-4), which retains the father's/Father's authority system in the child's thoughts and actions.

The Heart:

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

"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

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." Matthew 7:21-23

"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." 1 Timothy 3:2-5

"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

"Despotism ... predominates in the human heart." ([George Washington](#), Farewell Address)

Lust:

"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.)

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1:14, 15

The Law (of the flesh and of God):

"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

"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." [Romans 7:14-25](#)

"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')

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

*"I delight to do thy will, O my God: yea, thy law is within my heart."
"Thy word have I hid in mine heart, that I might not sin against thee."
Psalms 40:8, 119:1*

Discussion vs. Dialogue:

"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)

"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)

"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)

"Only when the immediate interests are integrated into a total view and related to the final goal of the process do they become revolutionary." "The whole system of Marxism stands and falls with the principle that revolution is the product of a point of view in which the category of totality is dominant." (Lukács)

"Revolutionary violence reconciles the disunited parties by abolishing the alienation of class antagonism that set in with the repression of initial morality. ... the revolution that must occur is the reaction of suppressed life, which will visit the causality of fate upon the rulers. It is those who establish such domination and defend positions of power of this sort who set in motion the causality of fate, divide society into social classes, suppress justified interests, call forth the reactions of suppressed life, and finally experience their just fate in revolution." (Jürgen Habermas, Knowledge & Human Interest, Chapter Three: The Idea of the Theory of Knowledge as Social Theory)

"The Communist Manifesto makes the point that the bourgeoisie produces its own grave-diggers." (Lukács)

Consensus:

"Words and actions should help to unite, and not divide, the people."
(Mao Zedong)

*"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 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*)*

"[We] must develop persons who see non-influencability of private convictions in joint deliberations as a vice rather than a virtue."
(Benne)

The Group:

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

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

"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)

"(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)

"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)

Karl Marx:

"I am nothing and I should be everything" (Karl Marx, Critique of Hegel's 'Philosophy of Right')

*"The fruits of the earth belong to us all, and the earth itself to nobody." (Jean-Jacques Rousseau, Discourse on Inequality)
Voiced in defiance to "The earth is the Lord's, and the fullness thereof." (1 Corinthians 10:26)*

"The proletariat thus has the same right as has the German king when he calls, the people his people and a horse his horse" (Karl Marx, Critique of Hegel's 'Philosophy of Right')

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

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

*"For all have sinned, and come short of the glory of God;"
Romans 3:23*

*"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*)*

*"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*)*

"For one class to stand for the whole of society, another must be the class of universal offense and the embodiment of universal limits. A particular social sphere must stand for the notorious crime of the whole society, so that liberation from this sphere appears to be universal liberation. For one class to be the class par excellence of liberation, another class must, on the other hand, be openly the subjugating class." "The only practically possible emancipation [from the father's/Father's authority] is the unique theory which holds that man is the supreme being for man [that the child is the supreme being for the child]." (Karl Marx, MEGA I/1/1)

*"The justice of state constitutions is to be decided not on the basis of Christianity, not from the nature of Christian society but from the nature of human society." (Karl Marx, *Critique of Hegel's 'Philosophy of Right'*)*

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

"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)

"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)

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

"The life which he has given to the object sets itself against him as an alien and hostile force." (Karl Marx, MEGA I/3)

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

"We recognize the point of view that truth and knowledge are only relative and that there are no hard and fast truths which exist for all time and places." (Benjamin Bloom, Taxonomy of Educational Objective, Book 1: Cognitive Domain) Benjamin Bloom, simply paraphrased Karl Marx, without giving him credit.

"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')

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

"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." ([Carl Rogers](#), on becoming a person: *A Therapist View of Psychotherapy*)*

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

Curriculum: re-education.

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

"Re-education must be clever enough in manipulating the subjects to have them think that they are running the show." (Principles of Re-

education Kurt Lewin and Paul Grabbe "Conduct, Knowledge, and Acceptance of New Values" The Journal of Social Issues)

"The re-educative process has to fulfill a task which is essentially equivalent to a change in culture." (Kurt Lewin in Benne)

"For re-education seems to be increased whenever a strong we-feeling is created." (Kurt Lewin in Benne)

Sigmund Freud:

"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

*"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." (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)

*"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." (Brown)*

"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)

Relationship vs. Fellowship:

"Relationships built on self interest," i.e., DE. Marxism ([Obama](#))

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

*"Every form of objectification [doing the father's/Father's will] results in alienation." "Alienation is the experience of 'estrangement' (Verfremdung) from others, . . ." "Alienation has a long history. Its most radical sense already appears in the biblical expulsion from Eden [for not doing the "Father's" will]." "God is thus the anthropological source of alienation . . ." "Alienation will continue so long as the subject engages in an externalization (Entausserung) of his or her subjectivity." (Stephen Eric Bronner, *Of Critical Theory and its Theorists*) "Every form of objectification [doing the father's/Father's will] results in alienation." "Alienation is the experience of 'estrangement' (Verfremdung) from others, . . ." "Alienation has a long history. Its most radical sense already appears in the biblical expulsion from Eden [for not doing the "Father's" will]." "God is thus the anthropological source of alienation . . ." "Alienation will continue so long as the subject engages in an externalization (Entausserung) of his or her subjectivity." (Stephen Eric Bronner, *Of Critical Theory and its Theorists*)*

"The life which he has given to the object sets itself against him as an alien and hostile force." (Karl Marx, MEGA I/3)

Freud & Marx:

*"As the [Frankfurt School](#) 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 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*)*

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

The Guilty Conscience:

*"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 school must make room for the deviant student." "This person will be able to discriminate among values and to deviate from the moral status quo." "How such persons can be discovered, and, above all, how such persons can be produced in greater number is the major

*problem for research in character formation." (Robert Havighurst and Hilda Taba, *Adolescent Character and Personality*)*

*"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*)*

Super ego:

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

*"Superego development is conceived as the incorporation of the moral standards of society. Therefore the levels of the Taxonomy should describe successive levels of goal setting appropriate to superego development." (Book 2: *Affective Domain*)*

Warren Bennis: *The Temporary Society*

". . . 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."

Carl Rogers:

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

"The words 'seem to' are significant; it is the perception which functions in guiding behavior." (Rogers)

"Dr. Skinner says: 'We must accept the fact that some kind of control of human affairs is inevitable. We cannot use good sense in human affairs unless someone engages in the design and construction of environmental conditions which affect the behavior of men.'" (Rogers)

"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

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

"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)

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

"The major barrier to mutual interpersonal communication is our very natural tendency to judge, to evaluate, to approve or disapprove, the statement of the other person, or the other group." (Rogers)

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

"History, almost universally, has dichotomized this higher & lower, but it is now clear that they are on the same continuum, in a hierarchical-integration of prepotency & pospotency." (Abraham Maslow, The Journals of Abraham Maslow)

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 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 6:14-18

Abraham Maslow:

*"Self-actualizing people have to a large extent transcended the values of their culture. They are not so much merely Americans as they are world citizens, members of the human species first and foremost." (Abraham Maslow, *The Farther Reaches of Human Nature*)*

*"I have found whenever I ran across authoritarian students that the best thing for me to do was to break their backs immediately." "The correct thing to do with authoritarians is to take them realistically for the bastards they are and then behave toward them as if they were bastards." (Abraham Maslow, *Maslow on Management*)*

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

*"In a democratic society a patriarchal culture should make us depressed instead of glad; it [a patriarchal culture] 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." (Maslow, *Management*)*

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

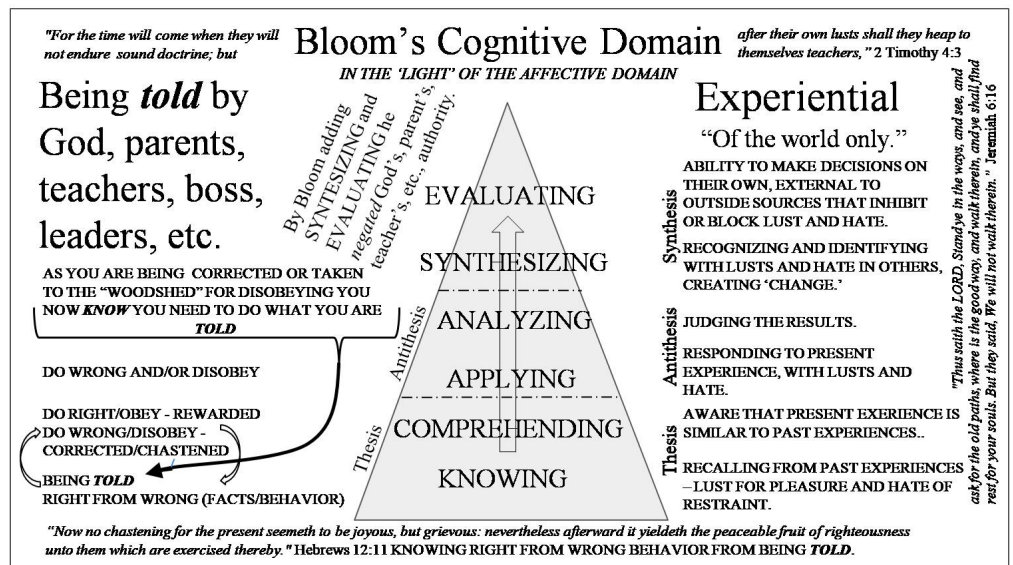
the Humanistic. (Better add to definition of "humanistic" that it also means one species, One World.)" "I must put as much of this as is possible & usable in my education book, & more & more in succeeding writings." (Maslow, Journals)

"In fact, after a lecture at Sacred Heart in 1962, Abraham Maslow noted in a diary entry that the talk had been 'successful,' and that 'They shouldn't applaud me. They should attack me. If they were fully aware of what I was doing, they would attack.'" (The Journals of Abraham Maslow, ed. Richard J. Lowry, p. 132. June 1982, p. 157); (Nuns and Midshipmen by Dr. Gerald L. Atkinson 4 July 2001)

Bloom's Taxonomies:

"Bloom's Taxonomies" are ". . . a psychological classification system" used "to develop attitudes and values . . . which are not shaped by the parents." "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. . . ." "The affective domain is, in retrospect, a virtual 'Pandora's Box.'" "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." "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 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 Weltanschauung¹."
"¹Cf. Erich Fromm, 1941; T. W. Adorno et al., 1950." "The affective domain contains the forces that determine the nature of an individual's life and ultimately the life of an entire people." (Benjamin S. Bloom, Taxonomy of Educational Objectives Book 1: Cognitive Domain; David Krathwohl, Benjamin S. Bloom, Taxonomy of Educational Objectives Book 2: Affective Domain)

"Obedience and compliance are hardly ideal goals." (Benjamin S. Bloom, Taxonomy of Educational Objectives Book 1: Cognitive Domain)

"Whether or not the classification scheme presented in Handbook I: Cognitive Domain is a true taxonomy is still far from clear." (David Krathwohl, Benjamin S. Bloom, Taxonomy of Educational Objectives Book 2: Affective Domain)

Brain Washing: (Washing from the brain the father's/Father's authority system equated to Nationalism.)

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.*

"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)

"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)

Dissatisfaction: the use of dissatisfaction to engender 'change.'

"Dissatisfaction with existing conditions seems to be a prerequisite for intentional change." "It is, ... very important that the people who are to be changed ... be dissatisfied with the previous situation and feel the need for a change." "In utilizing dissatisfaction as a factor in producing change the student ... must learn to deal with these two types of conservatism, the conservatism of those with a stake in present arrangements and the conservatism of those who do not wish to be bothered with change." "But certain it is that these persons will not have come into full partnership in the process of ... change until they have regularized opportunities to register dissatisfaction." (Kurt Lewin in Benne)

Erich Fromm:

*"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." ([Erick Fromm](#), *Escape from Freedom*)*

"Personal relations between men have this character of alienation. Hegel and Marx have laid the foundations for the understanding of the problem of alienation." (Fromm)

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"Alienation has a long history. Its most radical sense already

*appears in the biblical expulsion from Eden." "God is thus the anthropological source of alienation . . ." "Alienation will continue so long as the subject engages in an externalization (Entausserung) of his or her subjectivity." (Stephen Eric Bronner, *Of Critical Theory and its Theorists*)*

Theodor Adorno:

*"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 individual may have 'secret' thoughts which he will under no circumstances reveal to anyone else if he can help it To gain access is particularly important, for here may lie the individual's potential [for 'change']." (Adorno)

Change:

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

"All individuals (organisms) exist in a continually changing world of experience (phenomenal field) of which they are the center." (Carl Rogers, Client-Centered Therapy)

"Eyes are more accurate witnesses than the ears." "All that can be seen, heard, experienced—these are what I prefer." "Every grown man of the Ephesians should hang himself and leave the city to the boys." (Heraclitus)

Therapy:

"There is no type of past behavior too deviant for a group to accept once therapeutic group norms are established." (Yalom)

*"Without exception, [children] enter group therapy with the history of a highly unsatisfactory experience in their first and most important group—their primary family." "What better way to help [the child] recapture the past than to allow him to re-experience and reenact ancient feelings toward parents in his current relationship to the therapist? The [facilitator of 'change'] is the living personification of all parental images. Group [facilitators] refuse to fill the traditional authority role: they do not lead in the ordinary manner, they do not provide answers and solutions, they urge the group to explore and to employ its own resources. The group must feel free to confront the [the facilitator of 'change'], who must not only permit, but encourage, such confrontation. He reenacts early family scripts in the group and, if therapy is successful, [the child] is able to experiment with new behavior, to break free from the locked family role he once occupied. . . . the [the child] changes the past by reconstituting it." ([Irvin D. Yalom](#), *The Theory and Practice of Group Psychotherapy*)*

"One of the most fascinating aspects of group therapy is that everyone is born again, born together in the group." "There is no more important issue than the interrelationship of the group members." "Group members must be able to synthesize individual 'felt' needs with common group 'felt' needs." "In the group not only must the individual

*strive for autonomy but the leader must be willing to allow him to do so. ... an individual's behavior cannot be fully understood without an appreciation of his environmental press. ...one member's behavior is not understandable out of context of the entire group. ...there is no more important issue than the interrelationship of the group members. ... few individuals, as Asch has shown, can maintain their objectivity 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. 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. One of the most difficult patients for me to work with in groups is the individual who employs fundamentalist religious views in the service of denial. The 'third force' in psychology ... which emphasized a holistic, humanistic concept of the person, provided impetus and form to the encounter group ... The therapist assists the patient to clarify the nature of the imagined danger and then ... to detoxify, to disconfirm the reality of this danger. By shifting the group's attention from 'then-and-there' [parental authority] to 'here-and-now' [their feelings of the 'moment'] material, he performs a service to the group ... focusing the group upon itself. Members must develop a feeling of mutual trust and respect and must come to value the group as an important means of meeting their personal needs. Once a member realizes that others accept him and are trying to understand him, then he finds it less necessary to hold rigidly to his own beliefs; and he may be willing to explore previously denied aspects of himself. Patients should be encouraged to take risks in the group; such behavior change results in positive feedback and reinforcement and encourages further risk-taking. Members learn about the impact of their behavior on the feelings of other members. ... a patient might, with further change, outgrow ... his spouse ... unless concomitant changes occur in the spouse." *ibid.**

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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)

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Georg Hegel:

"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)

"On account of the absolute and natural oneness of the husband, the wife, and the child [their common lust for pleasure including their lust for the approval from others], where there is no antithesis [no "top-down" right-wrong way of thinking and acting] of person to person or of subject to object, the surplus is not the property of one of them, since their indifference is not a formal or a legal one." (Georg Hegel, System of Ethical Life)

"The earth is the Lord's, and the fullness thereof." 1 Corinthians 10:26

"The fruits of the earth belong to us all, and the earth itself to nobody." (Jean-Jacques Rousseau, Discourse on Inequality)

Knowing:

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

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

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, ...; seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6

"But my people would not hearken to my voice;" "So I gave them up unto their own hearts' lust: and they walked in their own counsels." Psalms 81:11, 12

"I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the LORD: They would none of my counsel: they despised all my reproof." Proverbs 1:26-30

J. L. Moreno:

"Thinking through the process it is dialectically faulty to start with the negative, with anxiety. The problem is to name the dynamic factor provoking anxiety to emerge. Anxiety is a function of spontaneity.

*Spontaneity can be defined as the adequate response to a new situation, or the novel response to an old situation. With decrease of spontaneity anxiety increases. With entire lose of spontaneity anxiety reaches its maximum, the point of panic." ([J. L. Moreno](#), *Who Shall Survive*)*

Praxis: knowing by sense experience negates knowing by being told.

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

*"Eliminate these relations and you abolish the whole of society; ... a scientifically acceptable solution does exist ... For to accept that solution, even in theory would be tantamount to observing society from a class standpoint other than that of the bourgeoisie . And no class can do that-unless it is willing to abdicate its power freely." ([György Lukács](#), *History & Class Consciousness: What is Orthodox Marxism?*)*

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

"Our aim is not merely to describe prejudice but to explain it in order to help in its eradication. Eradication means re-education." (Adorno)

*"For one class to stand for the whole of society, another must be the class of universal offense and the embodiment of universal limits. A particular social sphere must stand for the notorious crime of the whole society, so that liberation from this sphere appears to be universal liberation. For one class to be the class par excellence of liberation, another class must, on the other hand, be openly the subjugating class." "The only practically possible emancipation is the unique theory which holds that man is the supreme being for man." (Karl Marx, *Critique of Hegel's 'Philosophy of Right*)*

*"Change in organization can be derived from the overlapping between play and barrier behavior [[cognitive dissonance](#)—"The lack of harmony between what one does and what one believes." "The pressure to change either one's behavior or one's belief" (Ernest R. Hilgard, *Introduction to Psychology*)]." (Barker, Dembo, & Lewin, "frustration and regression: an experiment with young children" in *Child Behavior and Development*)*

"In short, philosophy as theory finds the 'ought' implied within the 'is,' and as praxis seeks to make the two coincide ." (Comments by Joseph O'Malley Ed. of Karl Marx, *Critique of Hegel's 'Philosophy of Right'*)

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

"Lie not one to another, seeing that ye have put off the old man with his deeds [the Greek word for deeds is praxis];" Colossians 3:9

"Ye do the deeds of your father." "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:41, 44

"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

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

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

Genesis 3:1-6 (self 'justification') *negates* Hebrews 12:5-11 (the father's/Father's authority), *negating* Romans 7:14-25 (the guilty

conscience—thus a need for a savior).

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Ephesians 2:2,3

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life." Titus 3:3-7

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55:7

"By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil." Proverbs 16:6

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Ephesians 2:8, 9

". . . 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

You can not have mercy until you are guilty.

"Building relationship upon self interest" vs. "and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:3

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

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." [Hebrews 12:5-11](#)

"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent

unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." [Romans 7:14-25](#)

"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

"And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:11, 12

"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

"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

"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

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

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55:7

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