

[These] continued to provide a progressive critique of conventional assumptions about teaching, learning, and schooling. A major research endeavor, the "eight-year study," demonstrated that students from progressive high schools were capable, adaptable learners and excelled even in the finest universities.

Nevertheless, in the 1950s, during a time of cold war anxiety and cultural conservatism, progressive education was widely repudiated, and it disintegrated as an identifiable movement. However, in the years since, various groups of educators have rediscovered the ideas of Dewey and his associates, and revised them to address the changing needs of schools, children, and society in the late twentieth century.

Open classrooms, schools without walls, cooperative learning, multiage approaches, whole language, the social curriculum, experiential education, and numerous forms of alternative schools all have important philosophical roots in progressive education. John Goodlad's notion of "nongraded" schools (introduced in the late 1950s), Theodore Sizer's network of "essential" schools, Elliott Wigginton's [Foxfire project](#), and Deborah Meier's student-centered Central Park East schools are some well-known examples of progressive reforms in public education; in the 1960s, critics like Paul Goodman and George Dennison took Dewey's ideas in a more radical direction, helping give rise to the free school movement. In recent years, activist educators in inner cities have advocated greater equity, justice, diversity and other democratic values through the publication *Rethinking Schools* and the National Coalition of Education Activists.

Today, scholars, educators and activists are rediscovering Dewey's work and exploring its relevance to a "postmodern" age, an age of global capitalism and breathtaking cultural change, and an age in which the ecological health of the planet itself is seriously threatened. We are finding that although Dewey wrote a century ago, his insights into democratic culture and meaningful education suggest hopeful alternatives to the regime of standardization and mechanization that more than ever dominate our schools.

### **The Frankfurt School and Critical Theory.**

The Frankfurt School, known more appropriately as Critical Theory, is a philosophical and sociological movement spread across many universities around the world. It was originally located at the Institute for Social Research (*Institut für Sozialforschung*), an attached institute at the Goethe University in Frankfurt, Germany. The Institute was founded in 1923 thanks to a donation by Felix Weil with the aim of developing Marxist studies in Germany.



After 1933, the Nazis forced its closure, and the Institute was moved to the United States where it found hospitality at Columbia University in New York City.

The academic influence of the critical method is far reaching. Some of the key issues and philosophical preoccupations of the School involve the critique of modernity and capitalist society, the definition of social emancipation, as well as the detection of the pathologies of society. Critical Theory provides a specific interpretation of Marxist philosophy with regards to some of its central economic and political notions like commodification, reification, fetishization and critique of mass culture.

Some of the most prominent figures of the first generation of Critical Theorists were Max Horkheimer (1895-1973), Theodor Adorno (1903-1969), Herbert Marcuse (1898-1979), Walter Benjamin (1892-1940), Friedrich Pollock (1894-1970), Leo Lowenthal (1900-1993), and Erich Fromm (1900-1980). Since the 1970s, a second generation began with Jürgen Habermas, who, among other merits, contributed to the opening of a dialogue between so-called continental and the analytic traditions. With Habermas, the Frankfurt School turned global, influencing methodological approaches in other European academic contexts and disciplines. It was during this phase that Richard Bernstein, a philosopher and contemporary of Habermas, embraced the research agenda of Critical Theory and significantly helped its development in American universities starting from the New School for Social Research in New York. The third generation of critical theorists, therefore, arose either from Habermas' research students in the United States and at Frankfurt am Main and Starnberg (1971-1982), or from a spontaneous convergence of independently educated scholars. Therefore, third generation of Critical Theory scholars consists of two groups. The first group spans a broad time—denying the possibility of establishing any sharp boundaries. It can be said to include also scholars such as Andrew Feenberg, even if he was a direct student of Marcuse, or people such as Albrecht Wellmer who became an assistant of Habermas due to the premature death of Adorno in 1969.

The second group of the third generation is composed mostly of American scholars who were influenced by Habermas' philosophy during his visits to the United States.<sup>1</sup>

1. This retrospective of Progressive Education and the Frankfurt School provides renewed insight to the current culmination of this century-long nightmare.

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<sup>1</sup> Internet Encyclopedia of Philosophy: The Frankfurt School of Critical Theory <https://iep.utm.edu/frankfur/>



2. The offspring of those who founded this cosmic strategy, and whom we studied about 15 year ago, has matured so that in the present hour have the expressed intent of overthrowing the country.
3. What presently sounds cacophonous to the ears and chaotic to the eyes are calculated diversions whose puppet masters, in their ivory towers are systematically moving their chess pieces in place for checkmate.
4. Expect it to come to pass in 2022 because they must execute The Great Reset before the midterm elections in November. Among the forces involved is the World Economic Forum whose mission is summarized in the following posts on its homepage:

### **THE CONTEXT**

**The Covid-19 crisis, and the political, economic and social disruptions it has caused, is fundamentally changing the traditional context for decision-making. The inconsistencies, inadequacies and contradictions of multiple systems – from health and financial to energy and education – are more exposed than ever amidst a global context of concern for lives, livelihoods and the planet. Leaders find themselves at a historic crossroads, managing short-term pressures against medium and long-term uncertainties.**

### **THE OPPORTUNITY**

**As we enter a unique window of opportunity to shape the recovery, this initiative will offer insights to help inform all those determining the future state of global relations, the direction of national economies, the priorities of societies, the nature of business models and the management of a global commons. Drawing from the vision and vast expertise of the leaders engaged across the Forum's communities, the Great Reset initiative has a set of dimensions to build a new social contract that honours the dignity of every human being.<sup>2</sup>**

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<sup>2</sup> <https://www.weforum.org/great-reset/>



5. If ever present-day believers need to focus on the inculcation, facilitation, and application of the Word of God, it is the present hour. Interestingly enough, the doctrinal diatribe by which James scolds the members of his Jerusalem church and the remote Diaspora is no different than others delivered by pastors over the course of biblical history and which have continued throughout the two-millennia of the Church Age.
6. Therefore, out of humility, consider yourselves to be the targets of James' ongoing dressing down in the present hour. His live audience in the first century A.D. are long-time gone.
7. **PRINCIPLE:** You are his current parishioners. Therefore, respond to what he keeps on communicating to you. For the sins about which he chastises his former flock are the same ones being committed today.

So far in James 4:11, we have advanced this far:

**James 4:11** Do not speak [ μή (*mḗ*) καταλαλέω (*katalaléō*) ] against one another, brethren. (NASB)

1. Our study of the doctrine of Reversionism delayed our return to this verse, but it is obvious that James is not letting up from his criticism of his parishioners' sins of the tongue.
2. The verb, *katalaléō* means to communicate. *Katá* means "down or against" while *laléō* means "to speak." Together they refer to slandering, maligning, judging, gossiping, or vilifying.
3. The negative conjunction, μή (*mḗ*) plus the verb, *katalaléō*, with the imperative mood is a command for them to stop what they are now doing which is slandering "one another," i.e., fellow believers.
4. It is bad enough to slander or vilify others with whom you have no close association, but to do so toward fellow believers is to do so against fellow members of the royal family of God.
5. It does not matter what these fellow believers' spiritual status happens to be. They can be in reversionism, they can be new believers with not much doctrine, or those who are just out of fellowship.
6. Virtually everyone involved is out of fellowship to some degree. The only common factor is they all are believers, but in various stages of spiritual decline. James is commanding them to enter into reversion recovery.
7. Regardless of the current spiritual decline of each person, in the past they were positive toward serious study of Scripture. Each was positive, making the advance in the edification complex of the soul, but influences from the Dark Side resulted in reversionism.