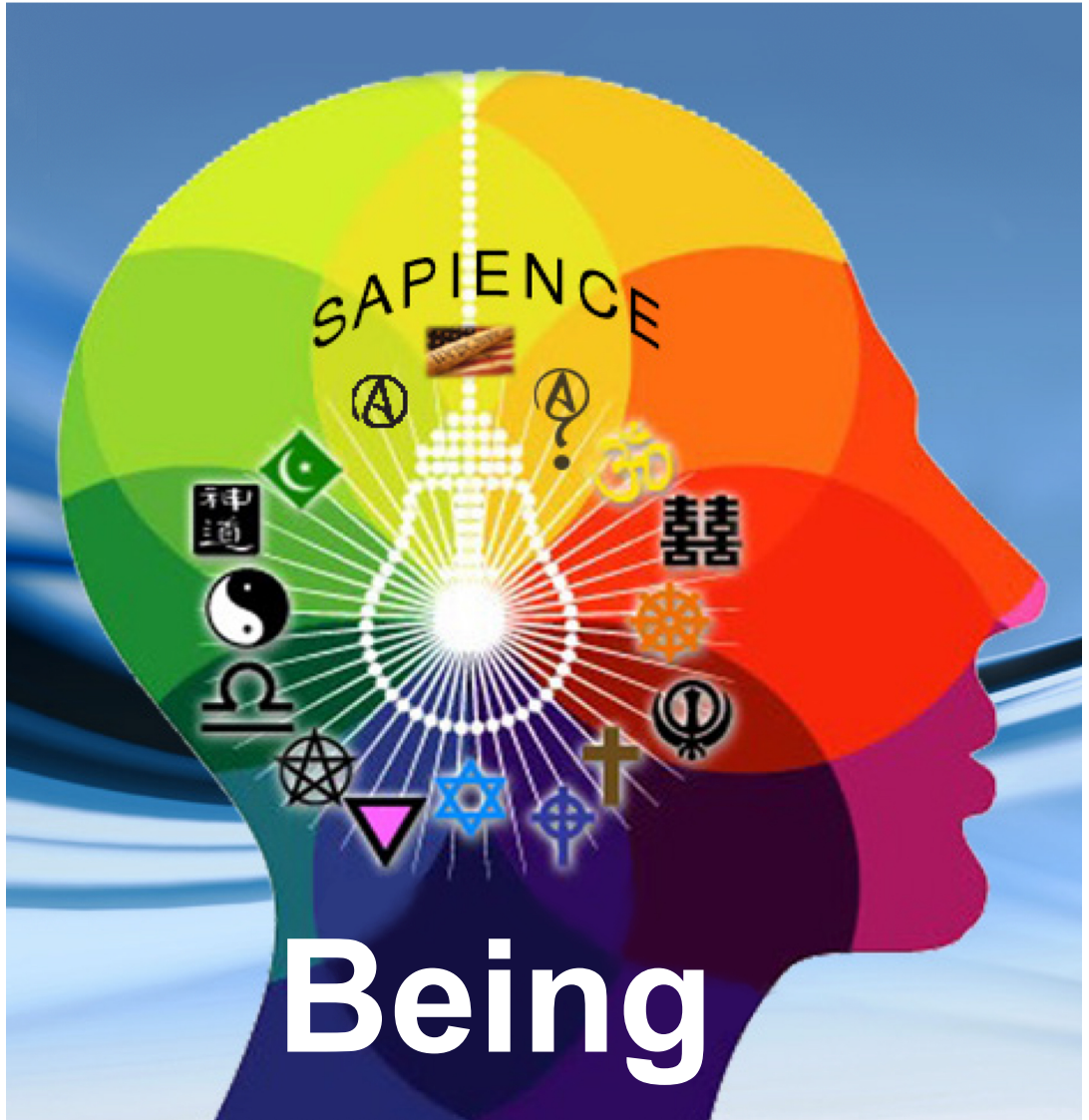


# The S.A.P.I.E.N.T.

(SOCIETY ADVANCING PERSONAL INTELLIGENCE & ENLIGHTENMENT NOW TOGETHER)



**A Critical Thinking Guide to Help Stop & Prevent  
Academia's Neo-Marxist & Racist Progressivist Agenda**

Corey Lee Wilson



# **The S.A.P.I.E.N.T. Being**

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Academia's Neo-Marxist & Racist Progressivist Agenda**

By

**Corey Lee Wilson**

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We owe a debt of gratitude to the following for “heavily” borrowing at times pieces of their and/or outright sections. We do this unashamedly to use the sapient phrase, “if it ain’t broke—don’t try to fix it.” Most of the borrowed works and research cannot be improved upon—so why try? It’s better to assemble these meaningful parts, profound messages, and eloquent arguments into a cohesive whole, told with high school and college students in mind, and that’s what we’ve done and where our talent lies.

Below in alphabetical order are the major contributors to *The SAPIENT Being* that we borrowed verbatim, quoted, and conceptualized much of their content from a little to a lot. Wherever this happened, we did our best to acknowledge the source. If we didn’t at times within the 25 chapters, it was done intentionally because doing so would have distracted from their message. Nonetheless, they are more than referenced in the Resources and Index sections.

***City Journal***: Is a public policy magazine and website, published by the Manhattan Institute for Policy Research, that covers a range of topics on urban affairs, such as policing, education, housing, and other issues. The *City Journal* and its authors were the most widely used resource for *The SAPIENT Being*.

***Epoch Times, The***: Is America’s fastest-growing independent news media, founded in 2000, and their mission is to bring readers a truthful view of the world free from the influence of any government, corporation, or political party. Contrary to fake news organizations, their aim is to tell readers what they see, not how to think; and they strive to deliver a factual picture of reality that lets readers form their own opinions.

**Haidt, Dr. Jonathan**: Centrist and co-founder of the Heterodox Academy and its biggest advocate, spokesperson, and leader in the field of viewpoint diversity, he wrote the 2012 book, *The Righteous Mind: Why Good People Are Divided by Politics and Religion*. Haidt co-wrote *The Coddling of the American Mind: How Good Intentions and Bad Ideas Are Setting Up a Generation for Failure* in 2018 with Greg Lukianoff.

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**Heritage Foundation, The:** Is an American conservative think tank that is primarily geared toward public policy and the foundation took a leading role in the conservative movement during the presidency of Ronald Reagan, whose policies were taken from Heritage's policy study *Mandate for Leadership*. The Heritage Foundation has had a major influence in U.S. public policy making and is among the most influential conservative public policy organizations in America.

**Lukianoff, Greg:** President and CEO, Foundation for Individual Rights and Expression (FIRE) and co-wrote *The Coddling of the American Mind: How Good Intentions and Bad Ideas Are Setting Up a Generation for Failure* in 2018 with Dr. Jonathan Haidt.

**Mac Donald, Heather:** Is an American political commentator, essayist, attorney, author, a Thomas W. Smith Fellow of the Manhattan Institute, and a contributing editor of the institute's *City Journal*. She has written numerous editorials and is the author of several books like the bestseller *The Diversity Delusion: How Race and Gender Pandering Corrupt the University and Undermine Our Culture*.

**Manhattan Institute:** Is a think-tank and community of scholars, journalists, activists, and civic leaders dedicated to advancing opportunity, individual liberty, and the rule of law in America and its great cities.

**National Association of Scholars:** Is an American non-profit politically conservative advocacy organization, with a particular interest in education, utilizing a network of scholars and citizens united by a commitment to academic freedom, disinterested scholarship, and excellence in American higher education. They have published a quarterly magazine titled *Academic Questions* since 1988.

**National Review:** Is an American semi-monthly editorial magazine, focusing on news and commentary pieces on political, social, and cultural affairs and its authors contributed a considerable number of articles to this book. The magazine was founded by the author William F. Buckley Jr. in 1955 and has played a significant role in the development of conservatism in the United States, and is a leading voice on the American right.

**Pew Research Center:** The Pew Research Center is a nonpartisan American think tank based in Washington, D.C. It provides information on social issues, public opinion, and demographic trends shaping the United States and the world.

**Randall, David:** Is the Director of Research at the National Association of Scholars

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and a Policy Advisor to The Heartland Institute and leads research studies on education and trends in the curriculum.

**Rufo, Christopher F.:** Is leading the fight against critical race theory and progressivism madness in American institutions. His research and activism inspired a presidential order and legislation in 15 states, where he has worked closely with lawmakers to craft successful public policy. Rufo is a contributing editor of *City Journal* and director of the Discovery Institute's Center on Wealth & Poverty.

**Salzman, Philip Carl:** Is a professor emeritus of anthropology at McGill University, senior fellow at the Frontier Centre for Public Policy, fellow at the Middle East Forum, and president of Scholars for Peace in the Middle East.

## The S.A.P.I.E.N.T. Being

# The S.A.P.I.E.N.T. Being

## A SAPIENT Being's Preface

In the 21st century, an ever growing number of academic Progressives have innovated in ideology, jettisoning the economic class struggle of Marxism and replacing it with identity classes: gender, race, sexuality, religion, nationality, and ableness. Now it's (allegedly) whites (including "white adjacent" Asians and "hyperwhite" Jews), males, and Christians who are oppressors—and people of color, women, LGBTQ++, Muslims, and the disabled who are the oppressed victims.

With the "social justice" trinity of "diversity, equity, and inclusion," academic Progressives have returned us to the days of deep Jim Crow, with some races seen as virtuous and others as evil, the only difference being that the colors have changed. Progressive "inclusion" means including preferred races and genders, and excluding the others, as we see in hiring, college admissions, funding, promotions, and awards.

Equity, meaning the statistical equivalence of races and genders, in practice means more of the preferred and fewer of the despised. Objective measures, such as standardized tests, and advanced education programs, are being cancelled by the academy, because they don't produce the desired "equity" results. Now institutionalized DEI racism and discrimination are regarded as desirable by so-called Progressive academia, as long as preferred categories benefit.

Enough of this madness! Now is the time to wake up to this enormous problem before we do even graver damage—not only to ourselves individually but to our country as a whole. It's a bitter irony that those academics and their proponents who want to drive us into this new hysteria often claim to be "woke."

But there is no awakening in woke. It's the sleep of reason that produces monsters, and it poses a profound peril to our republic.

The second edition of *The S.A.P.I.E.N.T. Being* offers an opportunity to be part of the solution to these many Progressivist induced maladies. However, for some of you this book will be a revelation, an epiphany, a sapient being moment. For



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others, it will be a triggering event, denial of truth, and a painful intervention.

Are you interested in learning all about the hypocrisy and idiocracy of today's academically driven illiberal and retrogressive Progressivism movement, their destructive DEI policies and programs, Marxist foundations of Critical Race Theory (CRT), reverse racism, cancel culture, social injustice—and how to work together to defeat this movement before it destroys our republic?

If yes, please read on and if you also believe in the message of this groundbreaking book and willing to fight for it—please considering joining or participating in one of these SAPIENT Being programs.

**Sapient Conservative Textbooks (SCT) Program** is a relevant and current events textbooks program (published by Fratire Publishing LLC) to help return conservative values, viewpoint diversity, and sapience to high school and college campuses—and enlighten them on the many blessings to humankind that are the direct result of Western European culture, American exceptionalism, and Judeo-Christian values.

**Free Speech Alumni Ambassador (FSAA) Program** helps create faculty and administrative positions, throughout America's predominantly liberally staffed college campuses, that can serve as much needed conservative club advisors—because conservative students are facing many obstacles when they attempt to start and charter a right-leaning student organization on campus due to faculty members fearful of losing their jobs or tenure for becoming these organization's advisors.

**Make Free Speech Again On Campus (MFSAOC) Program** is an interactive opportunity and nexus for high school and college students to start SAPIENT Being campus clubs, chapters, and alliances where independent, liberal, and conservative minded students can meet, discuss, and debate important issues by utilizing the sapient principles of viewpoint diversity, freedom of speech, and intellectual humility—and develop sapience in the process.

## The S.A.P.I.E.N.T. Being

### Are You a Sapient Being or Want to Be One?

Sapience, also known as wisdom, is the ability to think and act using knowledge, experience, understanding, common sense and insight. Sapience is associated with attributes such as intelligence, enlightenment, unbiased judgment, compassion, experiential self-knowledge, self-actualization, and virtues such as ethics and benevolence.

Being a sapient being is not about identity politics, it's about doing what is right and borrows many of the essential qualities of Centrism that supports strength, tradition, open mindedness, and policy based on evidence not ideology.

Sapient beings are independent minded thinkers that achieve common sense solutions that appropriately address America's and the world's most pressing issues. They gauge situations based on context and reason, consideration, and probability. They are open minded and exercise conviction and willing to fight for it on the intellectual battlefield. Sapient beings don't blindly and recklessly follow their feelings or emotions.

Their unifying ideology is based on truth, reason, logic, scientific method, and pragmatism—and not necessarily defined by compromise, moderation, or any particular faith—but is considerate of them.

The love of truth and the desire to attain it should motivate you to think for yourself. The crucial point of a college education is to seek truth and to learn the skills and acquire the virtues necessary to be a lifelong truth-seeker. Open-mindedness, critical thinking, and debate are essential to discovering the truth. Moreover, they are our best antidotes to bigotry.

In today's climate, it's all-too-easy to allow your views and outlook to be shaped by dominant opinion on your campus or in the broader academic culture. The danger any student—or faculty member—faces today is falling into the vice of conformism, yielding to groupthink, the orthodoxy.

At many colleges and universities what John Stuart Mill called “the tyranny of public opinion” does more than merely discourage students from dissenting from

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prevailing views on moral, political, and other types of questions. It leads them to suppose that dominant views are so obviously correct that only a bigot or a crank could question them.

Since no one wants to be, or be thought of as, a bigot or a crank, the easy, lazy way to proceed is simply by falling into line with campus orthodoxies. Don't do it!

To be sure, our overly-politicized culture has a tough time viewing any “verbal cacophony” as a sign of strength and vibrancy. And perhaps nowhere is this truer than on many college campuses where political correctness is rampant, groupthink is common, and social media “mobs” arise in a flash to intimidate anyone who openly strays from the prevailing orthodoxy.

At the SAPIENT Being we're not intimidated—and our primary purpose is to seek the truth by enhancing viewpoint diversity, promoting intellectual humility, protecting freedom of speech and expression while developing sapience in the process—no matter what the cost on the intellectual battlefield, campus classroom, and marketplace of ideas. This is our ethos! Is it yours?

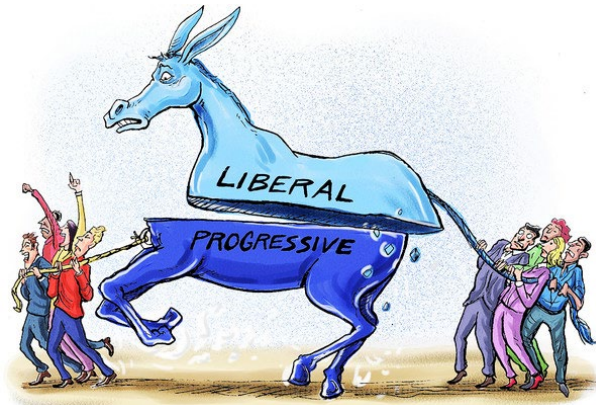
Best regards and sapiently yours,



Corey Lee Wilson



## 1 – What is 21st Century Progressivism & Who Are These So-Called Progressives?



Credit: Chad Crowe.

Historically, the United States has possessed a single dominant ideology of liberalism “classical” liberalism, not to be confused with today’s neo-liberalism, that sustained itself from previous ideological challengers. As noted by Bradley A. Thayer’s January 2022 “Our 1776 Moment: Either a Liberal or Progressive America” *Epoch Times* article:

Classical Liberalism is a political ideology that promises liberty for the individual. It employs the concept of inalienable rights and individual freedoms. These ideas and principles are expressed in America’s founding documents—the Declaration of Independence, the Constitution, and the Bill of Rights—and have been echoed in American political ideas, practices, tradition, and culture since the American Revolution of 1776.

Opposed to classic liberalism, Western leftists like to refer to themselves as “Progressives,” and their worldview most closely resembles an evolving fascism, differing only in degree—so far. Their programs include increased government

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control, the reduction of civil liberties, and the transfer of power from the people, state governments, and Congress to federal bureaucrats, courts, and international institutions. None of these goals, when compared to classical liberalism, are “Progressive” – but “regressive” to the very foundations of the United States of America.

If we take a unbiased look at every major problem or issue facing America in the 21<sup>st</sup> century, as this book will show, each and every one of them, to one degree or another, is being created by Progressive ideology or negatively impacted by Progressive polices, programs, or agenda.

### Today’s Progressivism in 21st Century America

American leftists like to call themselves “progressive” as a form of self-praise, a state of being, an assertion that their politics represent a higher consciousness than the prejudices of the mob of unthinking deplorables and will lead mankind to a sunny upland where human nature will transcend its baser impulses, and peace and harmony will reign. The hypocrisy of their belief structure will unfold as we learn more about the Progressivism ideology.

Furthermore, Progressivism Isn’t progressive—it’s recycled and repackaged Marxism for a 21st century audience as you will see as we learn more about it in the following articles.

Conservatives, independents, and sapient beings should not indulge so-called “Progressives” in this self-deception. We should stop using “Progressive” as a synonym for the noun “Left” or the adjective “left-wing” and use “regressive” or “regressivism” instead. At first, you might be wondering why this antonym is being used—but as we move through this book, chapter by chapter, it will become clearly evident there is no progress for Americans from Progressivism’s regressivism—only an Orwellian *1984* future that will fundamentally change America for the worse.

Make no mistake: This neo-Marxist assault has been planned and coordinated for years to strike America where she is weakest: in her innate sense of rightness and fair play. Under so-called Progressive pedagogy, you’ll see how quickly we have moved from Dr. Martin Luther King, Jr.’s plea that we judge a man by “the content of his character” and back to “the color of his skin.” It’s regressivism madness—and if Dr. King could see what is happening to his dream—he would be rolling in

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his grave.

### **Progressivism's Long March Through America's Institutions**

As in Karl Marx's older drama, the moral imperative of Progressives is to once again "set things right." In Marx's time this was the task of revolutionaries. Today this task falls to Progressive politicians and activists, social justice reformers, civil rights workers, cultural appropriation enforcers, diversity, and inclusion warriors and the like who have spread into the media, government, college campuses, neighborhood organizations and workplaces.

In the past, Marxist revolutionaries sought to set things right by leading a revolution to overthrow the capitalist system and replace it with a just economic system. Progressives want to set things right through social change in order to create a "just" society. In a just society everyone is equal: men and women, immigrants and native-born, persons of various racial and ethnic groups, heterosexuals, and homosexuals, first and third world people, disabled and able-bodied.

Progressives feel (and "feel" may be a more appropriate verb than "think") that because they want to do something that is so obviously good (i.e., help the poor, fight racism, climate justice, etc.), their policy recommendations must necessarily be the right and best solutions—and that anyone who disagrees with them is, a bad or hateful person.

Thus, for example, these naive U.S. Progressives are convinced that because they have good intentions, they can make Socialism work. They think socialism hasn't succeeded elsewhere because the leaders either didn't implement socialism thoroughly enough or because those leaders weren't good people.

Or, they champion the myth of Scandinavian "democratic socialism" as proof it can work—when in fact, it's a Progressive myth, false narrative, a hypocrisy—because these countries are just as capitalist as the USA but with larger welfare programs paid for by highly progressive tax rates. These Nordic countries are not socialist, but the ones who most certainly are, and have failed miserably across the world stage, are the Soviet Union, Cuba, Mao's China, North Korea, and most recently, Venezuela.

However, what the Soviet Union failed to do economically and militarily during its losing 20th-century confrontation with the West, cultural Marxism, by way of 21st

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century Progressivism, are coming closer to realizing the collapse of Western Civilization at the hands of young Progressives via the destruction of what the Russian communists used to refer to as the “principal enemy”—the United States.

### **Revolutionary Justice and the ‘Progressive’ Terror**

Per the Harley Price “From Mao to Now: A ‘Progress’ Report on the New Millennium” *Epoch Times* December 2020 article:

Having inherited from their Communist totalitarian forbears the self-righteous certitude that they have proprietary rights to virtue and truth, contemporary Progressives continue to occult a Nietzschean will to power behind a nimbus of moral superiority. In the good old days of Lenin, Stalin, and Mao, non-conforming opinion was condemned as “bourgeois,” “anti-revolutionary.” Today, the enemies of “so-called” progress are denounced as “bigoted,” “racist,” “sexist,” or “homophobic,” and thereupon subjected to all the latest instruments of revolutionary justice from Generations X, Y and Z, the overwhelming demographic of Progressivism.

Non-Progressive opinion—i.e., any criticism of homosexuality, transgenderism, radical feminism, or Black Lives Matter—is criminalized as “hate speech;” ideological censorship is now euphemized as academic “trigger warnings,” “speech codes,” or Big Tech “fact-checking,” or effected by political mobs who have exchanged the brown and black shirts of last century’s utopian fanatics for the more fashionable hoodies and balaclavas of the millennial social justice movement.

Lenin’s and Mao’s paranoid loathing of the bourgeoisie, moreover, has once again mutated, as it did a century ago, from class hatred into race hatred, in the post-modernist diabolization of whites as the inheritors of “privilege,” and along with it a collective guilt transmitted through the blood, demanding rituals of expiation. Whites are now considered the racial bogeymen responsible for the world’s social and economic woes (as the Jews were for the National Socialists {Nazis}, who had learned from their communist tutors the political usefulness of scapegoating a collective enemy).

### **Who Are the Progressive Left?**

Who are the Progressive Left? Answer: They are typically very liberal, highly

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educated, and majority White—and most say U.S. institutions need to be completely rebuilt because of racial bias per the Pew Research Center.

Reflecting their name, Progressive Left have very liberal views across a range of issues—including the size and scope of government, foreign policy, immigration and race. A sizable majority (79%) describe their views as liberal, including 42% who say their views are very liberal—double the share of the next largest group (20% of Outsider Left).

Roughly two-thirds of Progressive Left (68%) are White, non-Hispanic, by far the largest share among Democratic-aligned groups. Progressive Left are the second youngest typology group—71% are ages 18 to 49, primarily Gens X, Y and Z. Progressive Left are also highly educated, with about half (48%) holding at least a four-year college degree, making it one of the two most highly educated groups overall.

Their liberal outlook is not limited to issues related to the size and scope of government. Their views on race and racial equality also distinguish them from other typology groups: Sizable majorities say White people benefit from societal advantages that Black people do not have and that most U.S. institutions need to be completely rebuilt to ensure equal rights for all Americans regardless of race or ethnicity.

Progressive Left broadly support substantial hikes in tax rates for large corporations and high-income households. They are the only typology group in which a majority express positive views of political leaders who describe themselves as democratic socialists. And Progressive Left are more likely than any other typology group to say there are other countries that are better than the U.S.

Although they are one of the smallest political typology groups, Progressive Left are the most politically engaged group in the Democratic coalition. No other group turned out to vote at a higher rate in the 2020 general election, and those who did nearly unanimously voted for Joe Biden. They donated money to campaigns in 2020 at a higher rate than any other Democratic-oriented group.

Politically, the Progressive Left is overwhelmingly Democratic and nearly unanimous in their support for Joe Biden in 2020. Nearly all Progressive Left (98%) either identify with or lean toward the Democratic Party: 46% say they strongly identify with the party. About a third (32%) are independents who lean toward



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the Democratic Party.

### **To Understand and Oppose Progressivism Madness, Their Ideals Must be Clearly Identified**

To understand and oppose the post-modernists (i.e., Progressives), the ideas by which they orient themselves must be clearly identified.

First is their new unholy trinity of diversity, equity and inclusion (DEI). Diversity is defined not by opinion, such as viewpoint heterodoxy, but by race, ethnicity or gender identity; equity is no longer the laudable goal of equality of opportunity, but the insistence on equality of outcome; and inclusion is the use of identity-based quotas to attain this misconceived state of equity.

### **All the classic rights of the West are to be considered secondary to these new values.**

Take, for example, freedom of speech—the very pillar of democracy. The post-modernists refuse to believe that people of good will can exchange ideas and reach consensus.

Their world is instead a Hobbesian nightmare of identity groups warring for power. The Hobbesian Nightmare refers to a chaotic, conflict-torn society in which social strata are immersed in a self-centered perpetual antagonism that culminates in widespread violence in which the state apparatus fails to enforce law and order across its territory.

Second is rejection of the free market—of the very idea that free, voluntary trading benefits everyone. They won't acknowledge that capitalism has lifted up hundreds of millions of people so they can for the first time in history afford food, shelter, clothing, transportation—even entertainment and travel. Those classified as poor in the US (and, increasingly, everywhere else) are able to meet their basic needs. Meanwhile, in once-prosperous Venezuela—until recently the poster-child of the campus radicals—the middle class lines up for toilet paper.

Third, and finally, are the politics of identity. Post-modernists don't believe in individuals. You're an exemplar of your race, sex, or sexual preference. You're also either a victim or an oppressor. No wrong can be done by anyone in the former group, and no good by the latter. Such ideas of victimization do nothing but justify the use of power and engender intergroup conflict.

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All these concepts originated with Karl Marx, the 19th-century German philosopher. Marx viewed the world as a gigantic class struggle—the bourgeoisie against the proletariat; the grasping rich against the desperate poor. But wherever his ideas were put into practice—in the Soviet Union, Cuba, Mao’s China, Vietnam, and Venezuela, to name just a few—whole economies failed, and tens of millions were killed. We fought a decades-long cold war to stop the spread of those murderous notions. But they’re back, in the new guise of identity politics.

The corrupt ideas of the post-modern neo-Marxists should be consigned to the dustbin of history. Instead, we underwrite their continuance in the very institutions where the central ideas of the West should be transmitted across the generations. Unless we stop, post-modernism will do to America and the entire Western world what it’s already done to its universities.

You may not realize it, but you might be currently funding some dangerous people according to the Jordan Peterson “Who Is Teaching Your Kids?” Prager U video: Academia is indoctrinating young minds throughout the West with their resentment-ridden ideology. They have made it their life’s mission to undermine Western civilization itself, which they regard as corrupt, oppressive and “patriarchal.”

If you’re a taxpayer—or paying for your kid’s liberal arts degree—you’re underwriting this gang of nihilists. Nihilism is a philosophy, or family of views within philosophy, that rejects generally accepted or fundamental aspects of human existence, such as objective truth, knowledge, morality, values, or meaning. Supporting ideologues who claim that all truth is subjective; that all sex differences are socially constructed; and that Western imperialism is the sole source of all Third World problems—is problematic.

Many academics and college faculty are post-modernists, pushing “Progressive” activism at a college near you. They produce the mobs that violently shut down campus speakers; the language police who enshrine into law the use of fabricated gender pronouns; and the deans whose livelihoods depend on madly rooting out discrimination where little or none exists.

Their thinking took hold in Western universities in the ‘60s and ‘70s when the true believers of the radical left became the professors of today. And now we rack up education-related debt—not so that our children learn to think critically, write clearly, or speak properly, but so they can model their mentors’ destructive

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agenda.

### **Hate and Fear Are Now Major Motivators on Campus**

Also per the Philip Carl Salzman “Hate and Fear Are Now Major Motivators on Campus” *Epoch Times* October 2022 report: Almost every university in North America has committed to what is called “social justice,” which is the implementation of identity politics through the mechanisms of “diversity, equity, and inclusion.” Identity politics divides everyone into one of two categories: evil oppressor or innocent victim.

Through official mandatory policies, universities have transformed academic culture from a quest to discover truth about the world and its beings, to the indoctrination of identity politics and enforcement of “social justice” policies.

In practice, this means the adoption of identity ideology to the exclusion and suppression of other views. An elaborate bureaucracy of “diversity and inclusion” officers are charged with policing thought, speech, and action. Activists, and those who support them, encourage active hate against their alleged oppressors: males, whites, Christians and Jews, heterosexuals, and cis-normal individuals.

How do we know this? Three ways: First, the vehement rejection of any criticism of or counter-argument to their neo-sexist/racist/bigoted ideological positions, and complete unwillingness to entertain any alternative position to their narratives. Second, the immediate use of the most hateful rhetoric imaginable to designate anyone challenging their position. Third, their immediate and unrestrained demands that the challenger be severely punished and preferably destroyed. Let us take these in order.

In response to any opinion contrary to their own, these activists do not offer counterarguments and contrary evidence. They do not claim that the facts are wrong or the position is untrue. No, they reject the opinion on identity grounds, saying that the challenge denies their existence as people, and that it makes them feel unsafe. Or just that it denies the truth of their sacred narrative, and that the complainant is therefore a heretic, any of whose words must be rejected.

The response on campus to this identity-fueled mob hate and its manifestation in attacks, condemnations, and cancellations is fear. Students fear bad grades if they do not repeat identity politics talking points, and they fear social isolation if they are attacked as enemies of “social justice.” Professors fear both students and

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administrators, especially the “diversity and inclusion” officials whose job it is to weed out dissenters for re-education, punishment, and exile.

Self-censorship by college students is well documented in multiple surveys. A survey by the Foundation for Individual Rights and Expression (FIRE) reported that 83 percent engaged in self-censorship.

How far our colleges and universities have come! From open fellowships of research inquiry and intellectual exchange, they have become seminaries of true believers and doctrine enforcers. Identity politics has divided students, professors, and administrators into warring sexes, races, sexualities, genders, ethnicities, and ablenesses, and mandated hate between them. Admission and success, once based on academic achievement, merit, and potential, is now based on one’s sex, race, sexuality, etc., and one’s devotion to the identity politics “social justice” narrative. We have regressed from Enlightenment openness back to a Medieval religious order.

### **Safeguarding Our Republic From Progressivism Madness**

From the Philip Carl Salzman “Safeguarding Our Republic From Progressivism Madness” *Epoch Times* October 2022 article: Radical activists now confront America with a host of unsapient policies, subversive activism, and false narratives like the 1619 Project, Black Lives Matter (BLM), and Critical Race Theory (CRT). The Progressives who champion these false and woke critiques threaten who we are as a nation, accompanied by equally radical proposals to remake our basic institutions.

Furthermore, the Progressive activists who lead these woke movements have targeted America’s schools to impose a revolutionary transformation on our country and they also seek to transform the family, work, the marketplace, government, law, religion, entertainment, sports—all of American society with neo-Marxist ideologies. This cannot be allowed to happen and now is the time to wake up to this woke Progressivism madness before it’s too late to stop it.

America is exceptional not least because of its long traditions of antislavery, abolition, and dedication to civic equality that transcends race. It is one of the least racist countries in the world and its citizens of all races have achieved extraordinary prosperity and liberty. The peoples of the world seek to become American because our nation offers opportunity to all. Woke radical activists must

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engage in hallucinatory defamation to erase these facts.

### **Shall We Surrender to Marxist CRT?**

The Progressive activists who lead these movements have targeted America's schools as the means by which to impose a revolutionary transformation on our country. These activists believe not only that our schools are the linchpin of our apparatus of racial injustice and oppression but also the means by which to force their so-called "liberation" on America. They will seize our children's minds to seize America's future.

As previously noted, these radical activists seek to transform the family, work, the marketplace, government, law, religion, entertainment, sports—all of American society with neo-Marxist ideologies. Their proposals to accomplish this are sweeping. They include a call to establish "equity" that requires a quasi-totalitarian imposition of job quotas and the suppression of all opposing speech as part of Diversity, Equity, and Inclusion (DEI) programs.

But every such proposal is ultimately a plan to change the way Americans think. They require a transformation of our schools from places that teach students to seek out truth to places that teach students to seek out power so as to revolutionize America. No free people would accept the radicals' plans, so they wish to teach our children to embrace tyranny, by persuading them that tyranny is actually fairness or justice. How does this happen?

- They abuse the authority delegated to the schools to propagandize and coerce a captive audience, who must assent to indoctrination or risk all the damage to career prospects that follows from poor grades.
- They exploit the innocence and naiveté of the impressionable young Americans who are in no position to recognize the falsehoods and distortions embedded in these appeals.
- The proponents of neo-racism—to give this collection of radical critiques a unifying name—most of all wish to impose their theory as a curriculum.
- They intend to compel every person to study that curriculum, from early childhood education through high school, college, graduate study, vocational training, and on-the-job instruction.

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### **Or Shall We Stand and Fight For Our Republic?**

We approve wholeheartedly MLK's equality of opportunity—but oppose emphatically neo-racism's forced equity of outcomes (the "equity" portion of DEI) because we uphold the value of human freedom. Freedom is an intellectual as well as a political virtue: the freedom to think for oneself and the freedom of a people to govern themselves are distinguishable but interdependent. Intellectual freedom allows us to pursue the truth, which entails encountering and weighing the validity of conflicting views.

Political freedom is the attempt to frame laws and reach decisions through orderly and peaceful processes that give due weight to the many and often conflicting judgments of the governed. There can be no political freedom without intellectual freedom.

And yet this is exactly what neo-racism demands—the end of intellectual freedom. The proponents of so-called “Antiracism” state this most explicitly when they assert that anyone who dissents from their view that America is a systemically racist nation perpetuates racism and deserves to be silenced.

Neo-racism’s proponents explicitly advocate for censorship. Their doctrines brook no disagreement, dissent, skepticism, or demand for evidence. Their position is that the only allowable intellectual position is enthusiastic assent to their dogma.

This sort of intellectual totalitarianism is not new. Neo-racism imitates the logic of Marxism, which uses opposition to its arguments to confirm them. Only a class traitor would doubt the necessity of the revolution. The same self-confirming circularity always accompanies movements that suppress intellectual and political freedom.

Only witches would doubt the prevalence of witches, and therefore the witch-deniers must be condemned as witches. Neo-racism at its core is yet another of the witchcraft hysterias that chronically afflict society. America has never been immune to these disorders. We feel ashamed when we awake from them, but we forget our better selves while we are in the midst of them.

Now is the time to wake up before we do even graver damage—not only to ourselves individually but to our country as a whole. It is a bitter irony of our moment that those who want to drive us into this new hysteria often claim to be “woke.” There is no awakening in woke. It is the sleep of reason that produces

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monsters, and it poses a profound peril to our republic.

### **The Increasing Intolerance of the Left Must Stop**

In the past decade, the Democratic Party has moved further and further to the Progressive left, while claiming the labels of diversity, inclusion and tolerance per the Bill Connor “The increasing intolerance of the left must stop” *Charleston Mercury* March 2023 story: Just more than a decade ago, Democratic candidates were not credible without voicing support for traditional marriage, as was the case with both Barack Obama and Hillary Clinton in the 2008 election.

The Democratic Party was solidly against words like “socialism,” or of any support for defunding the police. As we have all seen in the recent election cycle, the party has morphed to the far Progressive left, both economically and socially. Although it continues to label itself the party of diversity, inclusion and tolerance, the reality is the opposite and must change. Let me explain.

Despite calls for national unity after many media outlets “called” the 2020 presidential election, Joe Biden’s rhetoric was countered by the shrill calls from his party. For example, around the time of Joe Biden’s “victory speech” (held before Trump’s concession and while votes were being counted and legal challenges made) Rep. Alexandria Ocasio-Cortez tweeted a disturbing question: Whether or not someone was “archiving” Trump supporters to prevent them from being able to “downplay or deny their complicity” of their political support.

Immediately, a group called the “Trump Accountability Project” answering AOC and made clear the blacklisting of Trump supporters was well underway. This is a group, by the way, supported by Buttigieg and Obama aides. CNNs Jake Tapper warned Trump supporters that future “employers” would likely question their “character” for Trump support. “The View’s” Sunny Hostin justified the blacklist because “past is prologue” and would not concede the obvious comparison of this to McCarthyism.

The primary means of intolerance of conservatism by the Progressive Left has taken the form of the ultimate stigma in modern America: Racism. Stigmatizing with the charge of racism has become ubiquitous from the Left. As Zachary Leeman has written: “They constantly slam the opposition as white supremacists, misogynists, fascists, etc. Even someone like rapper Ice Cube simply admitting to working with the administration on legislation to help black communities was

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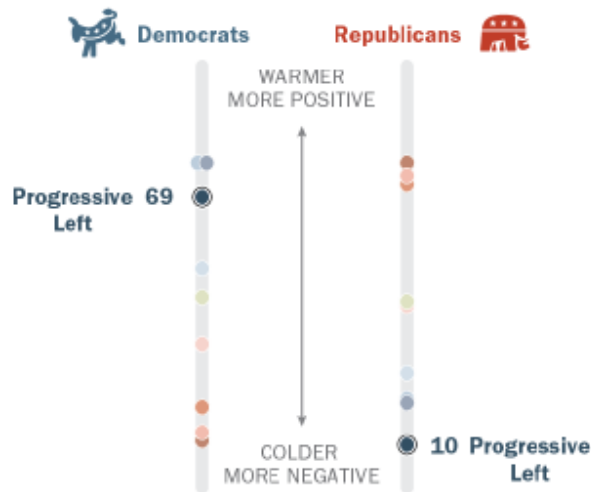
enough to get him called a racist and labeled a Trump supporter.”

Conservatives in Hollywood, like James Woods and others, have expressed how conservative politics have kept them out of certain jobs. As Leeman also wrote: “The president himself accused the industry of blacklisting conservatives after ‘Will & Grace’ stars Debra Messing and Eric McCormack demanded knowing who was attending a Hollywood fundraiser for the president.”

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### Progressive Left have very cold feelings about Republicans

Average ratings for \_\_\_\_ on a ‘feeling thermometer’ from 0 (coldest) to 100 (warmest)



Source: Surveys of U.S. adults conducted June 14-27 and July 8-18, 2021.

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In a twisted irony, the left has even begun to argue that silencing and blacklisting conservative viewpoints is part of creating a more tolerant, diverse and inclusive viewpoint. On our nation’s campuses, silencing and ostracism of conservatives is rampant. As published in *Atlantic Magazine* in February 2020 (about the University of North Carolina): 68 percent of conservative students self-censor their conservative views due to fear of retribution (compared with under a quarter of liberal students).



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More than six times more liberal students than conservative students agreed with shutting down speech students found objectionable. Better than eight times more liberal students than conservative students would refuse to be friends with someone across the political divide. Those numbers are worse at the elite Ivy League schools and across the nation's universities, intolerance of conservatism grown.

## 25 – Stopping America’s Impending Destruction From Progressivism Madness



As we’ve seen and discovered through the course of this book, attempting to find any semblance of sapience in today’s Progressive arguments is as elusive as Big Foot, let alone facts, logic, and the truth. Furthermore, many Progressive policies are outright racist, unconstitutional, and Marxist based, at the very least. And finally, Progressives cannot admit they’re wrong on so many issues, and continuously fail to produce logical arguments, provide proven results, and/or utilize unbiased data to back their ideology.

With so much going against today’s Progressivism movement, the anti-Progressive long game must be focused on educational policies, legislation, and pedagogy that help wins the culture war by restoring conservative values, viewpoint diversity, and sapience to high school and college campuses—as well as enlighten their students, administrators, and faculty of the many blessings to humankind that are the direct result of Western European culture, American exceptionalism, and Judeo-Christian values.

This prudent approach, is a project of recapture and reinvention, enabling sapient beings, independents, libertarians, and conservatives the opportunity to finally to

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demonstrate an effective countermeasures against Progressivism’s long march through the institutions. The Progressive Left’s permanent bureaucracy will be dead-set against this gambit, but if it succeeds, a new era for higher education—and for the country—is possible.

This task will be monumental, yet critical, to America’s survival and future, and this chapter, along with the others, provides the means and methods to enable the mission and vision of sapient beings to reverse the idiocracy and hypocrisy of the ‘Regressivism’ movement. Outlined in this final chapter are a number of successful strategies to help make this happen, like we showed in earlier chapters, particularly at the K12 parents and school board level and with college trustees and alumni intervention.

### Woke Schooling: A Toolkit for Concerned Parents

The June 2021 Manhattan Institute report offers an excellent “Woke Schooling: A Toolkit for Concerned Parents” toolkit that provides most everything concerned parents need to know about every aspect of defeating the Progressivism agenda at their woke schools. For a link to this toolkit, please check out the Appendix.

The following advice is based on conversations with a number of activists, journalists, and others who have spent the past several years pushing back on critical pedagogy in their children’s and others’ schools. It is not meant to be comprehensive but rather a starting point—a way for you to begin thinking about how you can take an active hand in making your child’s school a better place for him or her to learn.

What follows are a few principles to keep in mind before taking action.

#### **Proportionality**

We are all probably aware of the most controversial instances of critical pedagogy in classrooms: the Buffalo, New York, school district that told students that they must become “activists for antiracism” instead of focusing on their failing test scores, or the California model “ethnic studies” curriculum that speaks approvingly of Aztec human sacrifice, to name just two cases. That these incidents made it into the national news means that they are rarefied examples of critical pedagogy at its most expansive.

By contrast, maybe the problem you are dealing with is a single assignment that

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your child’s teacher has handed out—something that might have been hastily scraped from a seemingly reliable website. You could respond by calling down the school board or launching a boycott—but doing so may induce the board to circle the wagons and force a conflict where a few simple words would have made the problem evaporate.

But at times, you do need to prepare for an extended fight. When resolving any problem—including the problem of dangerous falsehoods in your child’s classroom—it’s important to make your response proportional to the scale of the issue. Throughout the rest of this section of the guide, we’ll cover solutions ranging from a polite conversation to total parent boycott. Remember: start small and think about the scale of the problem before you go nuclear.

### **The Minority Rule**

There is rarely such a thing as a truly popular movement, and the spread of critical pedagogy is no exception. Most diversity initiatives at major schools are spearheaded by administrators, often in a specifically designated department of diversity, equity, and inclusion (DEI); social media protests are often instigated by a small group of students or alumni, not a spontaneous and uncoordinated mass action.

The point is not about the legitimacy of these movements but about how they operate. A small group of people who demand something will generally get the compliance of the majority who are indifferent. This is what mathematician, investor, and social critic Nassim Taleb calls the “minority rule”: the insight that majorities will follow minorities’ preferences if the latter are intransigent and the former are “flexible.”

This is a useful principle to understand not only because it allows you to focus on the minority of actors who are driving the change to which you object; it also makes you aware that you and other parents like you can together become an intransigent minority. If you’re more stubborn than the most stubborn proponent of critical pedagogy in your school, you may win through intransigence alone.

### **Effective Persuasion**

In every step of the process, it’s important to keep in mind how you’re communicating, which means keeping in mind with whom you’re communicating.

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Your fundamental goal is a change at some level, whether it be in your child's classroom or across the whole school. To attain that change, you need to convince someone—a teacher, a principal, a school board—and therefore you need to think about effective persuasion.

In general, being polite and conciliatory is the correct first move—you catch more flies with honey than with vinegar. No one thinks of himself as a bad guy, including a teacher teaching your child something you don't want your child to learn. If you go in guns blazing, you are more likely to elicit a defensive response, which will move you further away from your goal. Do not allow politeness to make you a pushover—your goal should be calm and reasonable but firm.

That said, do not discount the effectiveness of getting angry, particularly if you find that you need to escalate past a one-on-one conversation. Advocates of critical pedagogy have wrung huge changes out of administrations through pressure campaigns built on assertions of “righteous rage” and “justified anger.” The squeaky wheel, as it were, gets the grease, and you should not be afraid to match your opponents' level of being demanding—after all, it has been successful for them.

Another insight that can be gleaned from paying attention to critical pedagogy advocates: a story is worth a thousand arguments. The persuasiveness of so-called critical race stories comes from their pathos—anecdotes are a powerful tool for swaying public emotion, and you should actively strive to use them. You can outline why you think critical pedagogy is bad; but actual stories of how these practices are hurting kids are far more effective in changing the minds of administrators—never mind the community at large.

### **Solving the Problem Yourself**

As mentioned, it's important to adapt your response to the scale of the problem. Before you do anything, assess the level at which the problem is happening. Although curricular guidelines may be set at the school district or even the state level, day-to-day decisions about what your children are reading and learning are still mostly in the hands of teachers. So start by consulting with their teachers: Is their use of a critical pedagogy resource a one-off, or is it part of a deliberate learning plan? Are they incorporating a variety of perspectives, or only offering one view? You may find that a simple conversation can get you further than you would have thought.

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If the original teacher is recalcitrant, it's time to move up the administrative ladder. In a public school, that might mean the head of the division, the principal, and then the district superintendent's office. Be calm and polite but persistent—administrators should see you as someone who demands to be taken seriously. In a private school, that might mean going to the head of the division, followed by the head of the school.

While you're still prosecuting your issue on an individual level, here are a few tips to keep in mind:

Document everything. Make sure to save e-mails and take notes after meetings. Consider recording conversations—but be aware that this may be interpreted as hostile before you need to become hostile. If you do record conversations, be aware of the laws surrounding recording in your state.

Consider whether you want to press for your child to be able to opt out of the objectionable lesson/content. Such opt-outs have long existed—for example, for parents concerned about the content of sex education classes. Rather than asking your teacher/administrator to change the curriculum for everyone else, consider the pros and cons of keeping it away from your own child.

Don't let yourself be bullied. A major feature of critical pedagogy is the way that it dispatches critics through personal invective and guilt by association—dissenters are tarred as “racists,” “white supremacists,” and the like. You should recognize that these assertions are nothing more than an attempt to intimidate you; do not let these words have power over you. If you hold firm, the most ardent critical pedagogy advocates will quickly discover that they've run out of ammo.

### **Getting Organized**

Maybe your efforts to address the problem one-on-one have gone nowhere, or maybe the problem was too big for a one-on-one solution. Some schools have implemented large-scale critical pedagogy programs, with the full endorsement of the administration and associated staff. In situations like that, your complaint about one teacher isn't going to cut it. What you need, then, is to move from solving the problem yourself to working in concert with other parents.

In fact, operating as a lone wolf may make it easier for the administration to dismiss your concerns. Be wary of techniques designed to mollify you without addressing the problem: for example, offering you a teacher's aide position, or a

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avored teacher for your child next year, or bringing in the PTA to outnumber you.

Your first step is to identify other parents who are sympathetic to your concerns and skeptical of the school's new direction. This is easier said than done—in a school that has fully leaned in to critical pedagogy, those who speak out critically may find themselves ostracized. You may need to be the first person to step forward by speaking out publicly, such as at a PTA meeting or over a parent e-mail list. Alternately, if you observe others expressing discontent or being reticent, approach them.

Another approach is to give parents an anonymous forum to vent, and then form connections. At Los Angeles's Harvard-Westlake school, an Instagram page called "Woke at Harvard-Westlake" has documented critical pedagogy excesses over the past year. It includes a public-facing e-mail address and form so that parents and students can contact its anonymous administrator(s). Such an anonymous venue could highlight absurdities in your school as well as help build connections.

A key reality of establishing a group of parents is that the bigger the group becomes, the easier it gets. That's because another parent you bring in might know two more sympathetic parents. But it's also because the bigger the group becomes, the easier it is to be comfortable affiliating with it—knowing that five other people are on your side is exponentially more comforting than knowing that only one person is.

After you have more than two or three parents on your side, it may make sense to create a central venue for coordination. An e-mail list works well, as does a group chat application like WhatsApp or Discord. For those who are particularly concerned about privacy, encrypted apps like Signal or Keybase may be a better option.

Being aware of other parents' privacy concerns is paramount to organizing a successful group. Particularly in private schools, where enrollment is at the discretion of the administration, parents might fear that dissenting from pedagogical practices will hurt their kids' educational future. Giving parents a variety of options to disclose information about themselves to you might be a useful way to build their confidence and trust—ultimately producing a more cohesive group. Encourage parents to engage anonymously in a text chat, and then encourage an in-person meeting when they seem comfortable doing so.

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### Responding as a Group

Once you've organized even a small group of parents, you want to think about how to make your voice heard at school. Consider a similar escalation strategy to the one outlined above in "Solving the Problem Yourself"—approach a problematic teacher, and if that proves futile, work your way up. In general, at this stage, you have two goals: the ultimate goal of correcting the problematic behavior; and the instrumental goal of attracting more parents to your cause.

You should consider the medium by which you and your group of parents communicate your displeasure. Parents at the Dalton School in New York, for example, penned an anonymous letter to the administration condemning the school's turn toward critical pedagogy; parents in the Southlake, Texas, public school district pushed through an entirely new school board. But you could also consider asking for a sit-down meeting before moving to that step. Remember the principle of proportionality: only escalate if your less aggressive response is not getting the desired results.

You should consider the trade-offs of anonymity. As mentioned, some parents will be uncomfortable attaching their names to any opposition to the school's "diversity" agenda, particularly if you are in a private school where your child has no formal right to attend. At the same time, anonymity is inherently delegitimizing: the Dalton letter gives no sense of how many or which parents are opposed to your school's critical pedagogy agenda. This gives opponents an opportunity to dismiss you as a small, irrelevant group—or as not confident enough of, or committed enough to, your views to defend them publicly. Be aware that at a certain point, anonymity will no longer be tenable.

Once you have tried direct conversation and accepted the need to go public, many responses become available. You could consider organizing your group to write letters to the editor of your local newspaper (more on this in the next section), attend your local PTA or school board meeting en masse, and even organize a real-life protest, as parents did after D.C.-area magnet high school Thomas Jefferson High School dumped its race-blind admissions test.

If you are a private school parent, now may also be a time to consider talking about annual contributions to the school, one of the few points of leverage that such parents have over their schools' administrations that advocates of critical pedagogy usually do not. A group of parents can inform their school that they will



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not be giving annual contributions if divisive material remains in the curriculum. Doing so connects the issue to the school's bottom line and may instigate change.

To the extent possible, it pays to be aware of the diversity of the people presenting criticism of an ideology that has framed itself, however dishonestly, as promoting diversity and inclusion. To the extent that parents from different racial/socioeconomic backgrounds are genuinely represented in your group, their public expression of criticism helps make the case that the group's concerns are not rooted in racism but in a genuine concern that "antiracism" may make discrimination worse, not better.

You also should consider offering a range of ways for parents to get involved, so that even those who don't want to do too much can do something. Make it easy to write a letter to your school board or principal by offering a form outlining the specific problem, alluding to more general objections to critical pedagogy (consult the Glossary for more details), and emphasizing your investment as a parent in your child's right to an education that is free from racial and ethnic discrimination. Similarly, if you write a letter to the editor of your local paper (see the next section on working with the media), you can then ask fellow parents to sign it, which is relatively easy for them but helps make their support for your project public.

### **Offering a Positive Vision**

Pushing back against critical pedagogy is a worthwhile and noble project, but it is also important and helpful to be positive. Some people who support (or believe they support) critical pedagogy in schools have strange beliefs about critics, thinking, for example, that skeptical parents do not want their children to ever face hard historical truths, or that they support a whitewashing of American history. That's not the case: critics of critical pedagogy are concerned that it defines America in an exclusively and simplistically negative light, not that it offers any criticisms of America at all.

One solution to emphasize—particularly in history and social studies curricula at the middle-and high-school level—is the importance of presenting a variety of perspectives on an issue and trusting students to sort out right from wrong. Parents and administrators are likely to be far more open to adding thinkers to the curriculum than subtracting them—consider floating the works of moderate (and even left-leaning) academic critics of critical pedagogy like John McWhorter,

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Glenn Loury, Carol Swain, Erec Smith, Stephanie Deutsch, Peter Boghossian, and others.

A related strategy is to try to offset critical pedagogy's relentlessly negative account of ethnic relations with a more positive, affirmative story. Your student's school can use black history month to learn only about the "white supremacy" allegedly inherent in standardized tests or negative reactions to being called racist, or they can use it to celebrate great black Americans and try to respectfully build a better understanding of the many contributions of black people and black culture to America. Critical pedagogy's fixation on the negative can turn minority students into tokens of oppression—a more positive approach can help them celebrate who they are in school without dividing students into friend and foe.

Lastly, it is important to take seriously individual acts of bias and intolerance in schools. Regardless of critical pedagogy's claims, it's still the case that kids can be and often are cruel to each other—and parents should want an environment that minimizes and condemns bigoted bullying. Adopting critical pedagogy training and "antiracist statements" actually lets school administrators avoid the much harder work of treating acts of bigotry as a disciplinary problem. If you want to push back on these practices, make clear that you agree that racism should not be tolerated in your school—but critical pedagogy is the wrong way to go about reducing it.

### **Working With the Media**

If your parent-group actions aren't working, or even if they are, you might consider bringing public attention to the problem. Even if your child's school is united behind the idea of critical pedagogy, much of the nation is not. Bringing your story into the spotlight can apply much needed pressure, highlighting unreasonable behavior in a way that can fix it.

If you've been carefully documenting your activities until this point, those details will be invaluable. Other parents should have been doing so, as well. You may want to organize those details in a common Google Doc or other online file-sharing service.

If your child is enrolled in a public school, you might want to familiarize yourself with your state's freedom of information laws. As government entities, public schools are generally subject to such laws, and administrators can be compelled to release everything from internal documents to the texts of their e-mails. For a

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guide to your state's public records law, consult a group such as the National Freedom of Information Coalition.

Note that compelling the release of, say, a principal's e-mails is a very aggressive action—so do so only if you're prepared to burn bridges. But if your child is a public school student, freedom of information laws exist to help hold public employees accountable, so don't be afraid to use them. For example, investigative journalist Asra Nomani (whose son attends Virginia's public Thomas Jefferson High School) used her state's freedom of information law to reveal a \$20,000 contract (for a one-hour video presentation) between Virginia's Fairfax County Public School district and critical race theorist Ibram Kendi.

Whether you want to publish your personal story, the details of other parents' struggles against the administration, or something that you've uncovered through a public records request, you need to think about the platform on which you do it. Self-publishing allows you to spread your message quickly without relying on others, but it also limits your reach (unless you already have a large social media following). By contrast, working with local—or national—outlets gives you a bigger platform but also reduces your control over the story.

If you'd like to self-publish, a wide variety of platforms are now available that are easy to set up and use. Blogging services like Medium or WordPress allow you to set up a public-facing blog in minutes, while newsletter services like Substack enable you to produce similar output for a select list of subscribers. You might also consider using social media platforms like Twitter and Facebook to get the message out.

You can do only so much with such platforms, however, so you might want to approach the media. A good place to start is local media—your local paper or TV station—which are eager for local stories and, in general, less likely to be ideologically sympathetic to critical pedagogy than many large national outlets.

Before choosing to approach local media, consider whom you want to approach—a local television station, a local paper, etc. Take partisan slant into account—a right-leaning outlet will likely be more sympathetic but may give your opponents the opportunity to tar you as partisan yourself.

If you're not having success with the local media, or if you think that your message needs a broader audience, you might consider a news source with wider reach. A

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particularly clear-cut story of critical pedagogy—motivated wrongdoing may get traction at a national, left-leaning paper like the *New York Times* or *Washington Post*, but such outlets have evinced sympathy toward the goals of “antiracism,” and thus might be less interested than you would hope.

Explicitly right-leaning outlets have the challenge of partisan tilt but are likely to be more sympathetic: consider sites like the Manhattan Institute’s *City Journal*, *National Review*, the *Washington Free Beacon*, or the Daily Signal. Working with such sites will be more likely to connect you to a journalist interested in your story but may also make it harder for your story to have an impact with other parents skeptical of these outlets. Last, consider particular angles of your story: if, for example, you are dealing with critical pedagogy—inspired antisemitism, a site like Tablet, which focuses on Jewish issues, may be interested.

Before you approach anyone in the media, organize the information you want to present—a PDF of the most salacious documents you can share, a list of other parents with whom they can talk, for example. Giving a journalist something to work with makes him or her much more likely to take your story.

When talking to a reporter, be aware of journalistic norms around quoting and attribution. Unless you have explicitly stipulated that the conversation is “off the record,” and your interlocutor has agreed, assume that everything that you are saying can and will appear on the front page of your local newspaper tomorrow, and conduct yourself accordingly. Be courteous and avoid personal criticisms of your opponents—your problem is with a failure of teaching, not with the people you may be butting heads with.

The trade-off of going to the media is that while your story will get a wider audience, it also becomes no longer your story to control. The journalist with whom you are working is free to quote you however he or she sees fit and is indeed professionally obligated to get the opinion of the “other side.” This doesn’t mean that you shouldn’t approach the media, but you should be aware that your interlocutor’s work product may not perfectly line up with how you imagined it.

While this guide advises speaking to the media only after you’ve tried internal recourse and sought to build connections to other parents, it’s worth noting that a public story may have the effect of jump-starting those connections. Schools trying to push critical pedagogy over and above parents’ objections have every reason to keep them in the dark and separated from each other, as many parents

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have experienced. A story about something crazy happening at your school can change the conversation, giving parents a concrete concern to discuss and coalesce around, and making the airing of thoughts socially permissible in a way that it previously was not.

### **Taking Legal Action**

Critical pedagogy is not merely counterproductive and divisive, critics increasingly argue—it may also be illegal. The Fourteenth Amendment to the U.S. Constitution and the 1964 Civil Rights Act spell out certain rights to not be discriminated against on the basis of race, as well as certain guarantees of the right to free speech, even (in some cases) by students in public schools. Training and activities in public schools (and, potentially, private schools that have accepted federal funding) that divide students by race demean certain students as “oppressors” or inherently evil, or they compel students to profess certain beliefs that may run afoul of their state and federal rights.

These are the grounds for a number of lawsuits designed to fight back against critical pedagogy across the country. Although they are still in the early stages at the time of this guide’s publication, they offer a promising approach for protecting students from discrimination, as well as a tool for you to consider when no other option is available.

Interested groups have, for example, sued the Santa Barbara Unified School District, the Democracy Prep Public Schools of Las Vegas, and Virginia’s Thomas Jefferson High School. In these cases, plaintiffs have alleged that implicit bias training violates nondiscrimination rules, that compelled “antiracist” speech in the classroom is constitutionally impermissible, and that moves to end merit-based admissions to selective public high schools unconstitutionally discriminate against Asian-Americans.

Whether these arguments will be palatable to the courts remains to be seen. But parents should keep abreast of developments and consider whether their own situation could serve as a test case.

### **Whom Can I Ask for Help?**

This guide is meant to be a starting point for parents looking to fight back against critical pedagogy in their school, but it’s far from the only resource. Many national

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organizations—many brand-new—are interested in fighting various manifestations of critical pedagogy at every level of education, from kindergarten through college. They can help you connect to other parents, give you advice on organizing in your school, offer tips on talking to the media, and even help with lawsuits. Here are a few organizations:

Foundation Against Intolerance and Racism (see Appendix for link), a nonpartisan, centrist organization focused on responding to radicalism with a “compassionate anti-racism” dedicated to equal dignity and equality under the law. FAIR runs a membership organization, including local chapters, to help connect people from all parts of society skeptical of “woke” approaches that they term “neo-racism.” It can also help connect parents like you to other parents and to professional and legal aid.

Parents Defending Education (see Appendix for link), a “national grassroots organization working to reclaim our schools from activists promoting harmful agendas,” PDE is a school-focused group working to connect parents and provide resources to respond to critical pedagogy. It can help you find other parents in your local area and offer resources on how to respond effectively to your administration’s agenda.

Foundation for Individual Rights in Education (see Appendix for link), has historically focused on repressive speech policing at the college level, however, FIRE has been expanding its work to K–12 education. Its high school network offers a free-speech curriculum, as well as resources for parents and students concerned about their voices being silenced.

Pacific Legal Foundation (see Appendix for link), a national nonprofit public-interest law firm focusing on civil rights issues. It has recently taken an interest in critical pedagogy discrimination in public schools, organizing the lawsuit against Thomas Jefferson High School. If you are considering legal action, or if you believe that you have a test case, this organization may be a useful resource.

### **Conclusion**

It’s important not to make a mistake in thinking about politics simply in terms of a Left versus Right dynamic. That dynamic is significant, but where the opportunity really lies today is focusing on a top versus bottom dynamic.

An elite class, representing a small number of people with influence in the

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knowledge-based institutions, are acting in their own interest and against the interest of the vast majority of the American people—those who are still attached to the idea that America is a force for good and who think, to take just one example, that young children should be protected from the imposition of radical gender ideology.

In terms of the top versus bottom dynamic, the choice today is between the American Revolution of 1776 and the leftist revolution of the 1960s. The first offers a continued unfolding of America's founding principles of freedom and equality. The second ends up in nihilism and demoralization, just as the Weather Underground ended up in a bombed-out basement in Greenwich Village in the 1970s.

Even those of us who are temperamentally predisposed to defense must recognize that offense—laying siege to the institutions—is what is now demanded. Now is the time to become involved and get to work, saving America's destiny from Progressivism madness.

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## Appendix

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## Glossary

**Academy** – Is an institution of secondary education, higher learning, research, or honorary membership. Academia is the worldwide group composed of professors and researchers at institutes of higher learning.

**Affinity Group** – Is meant to be safe spaces for educators or students who share an identity, such as a common race or heritage, to discuss mutual concerns.

**Antiracism** – An illiberal term by Ibram X Kendi who argues unsapiently that the opposite of racist is anti-racist rather than simply non-racist, and that there is no middle ground in the struggle against racism; one is either actively confronting racial inequality or allowing it to exist through action or inaction.

**Bourgeoisie** – Are the people who control the means of production in a capitalist society; the proletariat are the members of the working class.

**Cancel Culture** – An intolerance of opposing views, a vogue for public shaming and ostracism, and the tendency to dissolve complex policy issues in a blinding moral certainty.

**Capitalism** – An economic system characterized by private or corporate ownership of capital goods, by investments that are determined by private decision, and by prices, production, and the distribution of goods that are determined mainly by competition in a free market

**Chicago Statement** – Refers to the free speech policy statement produced by the Committee on Freedom of Expression at the University of Chicago in 2014, with “articulating the University’s overarching commitment to free, robust, and uninhibited debate and deliberation among all members of the University’s community.”

**Civic Literacy** – The knowledge and skills to participate effectively in civic life through knowing how to stay informed, understanding governmental processes, and knowing how to exercise the rights and obligations of citizenship at local, state, national, and global levels.

**Civil Discourse** – Requires respect of the other participants, such as the reader. It neither diminishes the other’s moral worth, nor questions their good judgment; it avoids hostility, direct antagonism, or excessive persuasion; it requires modesty and an appreciation for the other participant’s experiences.

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**Civil Rights Act of 1964** – Outlawed discrimination on the basis of race, color, religion, sex, or national origin, required equal access to public places and employment, and enforced desegregation of schools and the right to vote.

**Colorblindness** – Is a term that has been used by justices of the United States Supreme Court in several opinions relating to racial equality and social equity, particularly in public education.

**Communism** – A theory advocating elimination of private property and a system in which goods are owned in common and are available to all as needed

**Confirmation Bias** – Happens when a person gives more weight to evidence that confirms their beliefs and undervalues evidence that could disprove it.

**Constructive Disagreement** – Occurs when people who don't see eye-to-eye are committed to exploring an issue together, alive to their own fallibility and the limits of their knowledge—and open to learning something from others who see things differently than they do.

**Critical Legal Theory (CLT)** – A Progressive movement that challenges and seeks to overturn accepted norms and standards in legal theory and practice.

**Critical Pedagogy** – Is a teaching approach inspired by critical theory and other radical philosophies, which attempts to help students question and challenge posited "domination," and to undermine the beliefs and practices that are alleged to dominate.

**Critical Race Theory (CRT)** – Programs, based on a neo-Marxist ideology that originated in law schools a generation ago, purport to expose and correct "unconscious racial bias" and "white privilege" among their employees. Critical race theory treats "whiteness" as a moral blight and maligns all members of that racial group as complicit in oppression.

**Critical Theory (CT)** – A Marxist-inspired movement in social and political philosophy originally associated with the work of the Frankfurt School.

**Cultural Relativism** – Cultural relativism is the idea that a person's beliefs, values, and practices should be understood based on that person's own culture, rather than be judged against the criteria of another.

**Deconstruction** – Doesn't actually mean "demolition;" instead it means "breaking down" or analyzing something (especially the words in a work of fiction or nonfiction) to discover its true significance, which is supposedly almost never exactly what the author subconsciously intended.

**DEI** – Diversity, equity, and inclusion; a conceptual framework that promotes the fair treatment and full participation of all people, especially in the workplace, including

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populations who have historically been underrepresented or subject to discrimination because of their background, identity, disability, etc. However, 21<sup>st</sup> century Progressive regressive DEI programs have returned us to the days of Jim Crow, with some races seen as virtuous and others as evil, the only difference being the colors have changed.

**Democracy** – A government by the people; especially : rule of the majority b : a government in which the supreme power is vested in the people and exercised by them directly or indirectly through a system of representation usually involving periodically held free elections; a political unit that has a democratic government.

**Disparate impact** – Also called adverse impact, occurs when a decision, practice or policy has a disproportionately negative effect on a protected group, even though the impact may be unintentional.

**Diversity** – In today’s Progressive regressive ideology, “diversity” is defined not by opinion, such as viewpoint diversity and heterodox thinking, but instead by race, ethnicity, or gender identity.

**Dystopia** – An imagined state or society in which there is great suffering or injustice, typically one that is totalitarian or post-apocalyptic.

**Equality of Outcomes** – It means that given the same opportunity and privileges two people should end up in the same position or at least equal position. But equality of “opportunity” does not promise equality in the “outcome.” People have different levels of skill and put different amounts of effort into whatever they do. Only a totalitarian state can enforce equal outcomes, creating a state of dystopia.

**Equity** – In today’s Progressive regressive ideology, “equity” is no longer the laudable goal of equality of opportunity, but the insistence on equality of outcome, meaning the statistical equivalence of races and genders. This in practice means more of the preferred and fewer of the despised (i.e., institutionalized racism and discrimination), a desirable goal by Progressives, as long as their preferred categories benefit.

**First Amendment** – States that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances” and applies to every American citizen.

**Frankfurt School** – The Frankfurt School’s biggest intellectual creation was Critical Theory, an approach to cultural analysis that focuses on criticizing existing social structures. It’s founding members included Max Horkheimer, Theodor Adorno, Erich Fromm, Walter Benjamin, Jürgen Habermas, and Herbert Marcuse.

**Groupthink** – A phenomenon that occurs when a group of individuals reaches a consensus

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without critical reasoning or evaluation of the consequences or alternatives. Groupthink is based on a common desire not to upset the balance of a group of people.

**Heckler's Veto** – In American free speech, a heckler's veto is a situation in which a party who disagrees with a speaker's message is able to unilaterally trigger events that result in the speaker being silenced.

**Hypersensitivity** – Symptoms of hypersensitivity include being highly sensitive to physical (via sound, sight, touch, or smell) and/or emotional stimuli and the tendency to be easily overwhelmed by too much information.

**Hypocrisy** – Is the practice of engaging in the same behavior or activity for which one criticizes another or the practice of claiming to have moral standards or beliefs to which one's own behavior does not conform.

**Identity Politics** – Is a political approach wherein people of a particular gender, religion, race, social background, social class or other identifying factors, develop political agendas that are based upon these identities.

**Idiocracy** – An idiocracy is a disparaging term for a society run by or made up of idiots (or people perceived as such). Idiocracy is also the title of a 2006 satirical film that depicts a future in which humanity has become dumb.

**Illiberalism** – The 21st century term is used to describe an attitude that is close-minded, intolerant, bigoted and is a key attribute of the 21<sup>st</sup> century Progressivism movement.

**Implicit Bias Training** – Are programs purport to expose people to their implicit biases, provide tools to adjust automatic patterns of thinking, and ultimately eliminate discriminatory behaviors.

**Inclusion** – In today's Progressive regressive ideology, "inclusion" means including preferred races and genders, and excluding others, as we see in hiring, college admissions, funding, promotions, and awards.

**Intellectual Humility** – A mindset that encompasses empathy, trust, and curiosity, viewpoint diversity gives rise to engaged and civil debate, constructive disagreement, and shared progress towards truth.

**Intersectionality** – A term that refers to the "multiple social forces, social identities, and ideological instruments through which power and disadvantage are expressed and legitimized."

**Jim Crow** – Racial segregation laws up to 1965, that were enacted and enforced in the South in the late 19th and early 20th centuries by white Southern Democrat-dominated state legislatures to disenfranchise and remove political and economic gains made by

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blacks during the Reconstruction period.

**Liberating Tolerance** – Herbert Marcuse propounded this Orwellian and illiberal oxymoron in the 1960s that would involve “the withdrawal of toleration of speech and assembly from groups and movements” on the Right, as opposed to the aggressive partisan promotion of speech, groups, and Progressive movements on the Left.

**Libertarian** – An advocate of the doctrine of free will; a person who upholds the principles of individual liberty especially of thought and action; a member of a political party advocating libertarian principles.

**Marcuse, Herbert** – A German-American philosopher, sociologist, and political theorist, associated with the Frankfurt School of Critical Theory. Author of the *One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society*, a 1964 best seller primarily known by the "power of negative thinking" became the standard for revolutionary speech in the movement he called the "Great Refusal." Marcuse distinguished between repressive tolerance, a form of tolerance that favors the already powerful and suppresses the less powerful, and a liberating tolerance, a form of tolerance that discriminates in favor of the weak and restrains the strong.

**Marxism** – The political, economic, and social principles and policies advocated by Marx and a theory and practice of socialism including the labor theory of value, dialectical materialism, the class struggle, and dictatorship of the proletariat until the establishment of a classless society.

**Meliorism** – Is the doctrine that the federal government should intervene in the market economy to improve the economic condition of citizens

**Meritocracy** – Is the only way a free people can create an efficient, prosperous, opportunity society. Without it, nobody has any incentive to innovate or work hard. The capable and hard-working become cynical and resentful, while the incompetent and the indolent know they don't have to step up, because they can live for free. This is the inherent flaw of Marxism, Communism, and Socialism.

**Microaggression** – It has entered the national conversation to mean brief, subtle verbal or nonverbal exchanges—often unintended—that send denigrating messages because of the recipient's group membership.

**Multiculturalism** – The view that cultures, races, and ethnicities, particularly those of minority groups, deserve special acknowledgement of their differences within a dominant political culture.

**Nietzschean** – A will to power with overflowing strength, both of mind and body, who must discharge this strength or perish, is the Nietzschean ideal.

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**Nihilism** – Is a philosophy, or family of views within philosophy, that rejects generally accepted or fundamental aspects of human existence, such as objective truth, knowledge, morality, values, or meaning.

**Open Inquiry** – Is the ability to ask questions and share ideas without risk of censure.

**Political Correctness** – A term used to describe language, policies, or measures that are intended to avoid offense or disadvantage to members of particular groups in society.

**Postmodernism** – Is an intellectual stance or a mode of discourse that rejects the possibility of reliable knowledge, denies the existence of a universal, stable reality, and frames aesthetics and beauty as arbitrary and subjective.

**Proletariat** – Are the members of the working class in a capitalist society; and the bourgeoisie the people who control the means of production.

**Progressivism** – A political philosophy, in prior 19<sup>th</sup> and 20<sup>th</sup> centuries' periods, in support of social reform based on the idea of progress in which advancements in science, technology, economic development, and social organization are vital to improve the human condition. However, today's 21<sup>st</sup> century Progressivism has now devolved into a neo-Marxist and racist ideology founded on illiberal DEI principles.

**Republic** – A government having a chief of state who is not a monarch and who in modern times is usually a president; a political unit (as a nation) having such a form of government; a government in which supreme power resides in a body of citizens entitled to vote and is exercised by elected officers and representatives responsible to them and governing according to law.

**Sapience** – Also known as wisdom, is the ability to think and act using knowledge, experience, understanding, common sense and insight. Sapience is associated with attributes such as intelligence, enlightenment, unbiased judgment, compassion, experiential self-knowledge, self-actualization, and virtues such as ethics, benevolence, and critical thinking.

**Scientific Method** – A way of investigating a phenomenon that's based on the collective analysis and into interpretation of evidence to determine the most probable explanation. The five basic steps in scientific method: 1) statement of the problem, 2) collection of facts, 3) formulating a hypothesis, 4) making further inferences, and 5) verifying the inferences.

**Social Justice** – A political and philosophical theory which asserts that there are dimensions to the concept of justice beyond those embodied in the principles of civil or criminal law, economic supply and demand, or traditional moral frameworks.

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**Socialism** – Any various economic and political theories advocating collective or governmental ownership and administration of the means of production and distribution of goods. A system of society or group living in which there is no private property. A system or condition of society in which the means of production are owned and controlled by the state. A stage of society in Marxist theory transitional between capitalism and communism and distinguished by unequal distribution of goods and pay according to work done.

**Telos** – Its purpose, end, or goal.

**Tyranny of Feelings** – A recurring problem in contemporary discourse is the tyranny of emotion over reason as a guide to behavior. Its simplest, crudest form is the insistence in certain dialogues that if one feels offended, then that emotion should be honored and not questioned.

**Viewpoint Diversity** – Viewpoint diversity occurs when members of a group or community approach problems or questions from a range of perspectives.

**Virtue Signaling** – Is the conspicuous communication of amoral values and good deeds. The term has negative connotations as it is commonly used to denote virtuous actions and statements are motivated by a desire for rank and satisfaction.

**White Privilege** – The set of social and economic advantages that white people have by virtue of their race in a culture characterized by racial inequality.

**White Supremacy** – The term “white supremacy” can be confusing because it can mean an actual belief in the superiority of white people, in which case it is despicable. However, it is nearly always employed to mean something much larger—anything from classical philosophers to Enlightenment thinkers to the Industrial Revolution.

**Woke** – Or wokeism, is a left-wing racist ideology of attempting to achieve “critical consciousness,” which is a neo-Marxist term, meaning awakening the subject to their own oppression, then recruiting them into left-wing revolution. In reality, per Progressive regressive ideology, if we use “woke” as a stand-in for an illiberal concept such as critical race theory, it literally means subverting the United States into an oppressor nation that divides classes along the lines of race and then endorses active discrimination in order to create racial equity or equality of group outcomes. Being woke is the opposite to being sapient.



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## The S.A.P.I.E.N.T. Being

# The S.A.P.I.E.N.T. Being

## Author Bio



Corey Lee Wilson was raised an atheist by his liberal *Playboy* Bunny mother, has three Anglo-Hispanic siblings, a bi-racial daughter, a brother who died of AIDS, baptized a Protestant by his conservative grandparents, attended temple with his Jewish foster parents, baptized again as a Catholic for his first Filipina wife, attends Buddhist ceremonies with his second Thai wife, became an agnostic on his own free will for most of his life, and is a lifetime independent voter.

Corey felt the sting of intellectual humility by repeating the 4th grade and attended eighteen different schools before putting himself through college (without parents) at Mt. San Antonio College and Cal Poly Pomona University (while on triple secret probation). Named Who's Who of American College Students in 1984, he received a BS in Economics (summa cum laude) and won his fraternity's most prestigious undergraduate honor, the Phi Kappa Tau Fraternity's Shideler Award, both in 1985. In 2020, he became a member of the Heterodox Academy and in 2021 a member of the National Association of Scholars and 1776 Unites.

As a satirist and fraternity man, Corey started Fratire Publishing in 2012 and transformed the fiction "fratire" genre to a respectable and viewpoint diverse non-fiction genre promoting practical knowledge and wisdom to help everyday people navigate safely

## The S.A.P.I.E.N.T. Being

through the many hazards of life. In 2019, he founded the SAPIENT Being to help promote freedom of speech, viewpoint diversity, intellectual humility and most importantly advance sapience in America's students and campuses.

Some unsapient readers might be prone to ask why would someone raised as a wild-hippy-gypsy child of the Sixties would take the conservative point of view? Quick answer: In this day and age it's the reasonable, logical, and sapient thing to do—and by comparison there is little to nothing "sapient" about the Progressivism movement. To quote Ronald Reagan, "There's a flickering spark in us all which, if struck at just the right age, can light the rest of our lives" and that is indeed what happened by always keeping an open mind.

The SAPIENT Being has three programs: Make Free Speech Again On Campus (MFSAOC) Program, Free Speech Alumni Ambassador (FSAA) Program, and the Sapient Conservative Textbooks (SCT) Program—all working together to promote its mission and vision of sapience.

If you're interested in the MFSAOC Program and starting a S.A.P.I.E.N.T. Being club, chapter, or alliance on or off campus, please contact me directly with any question or request for information at <https://www.SapientBeing.org/start-a-chapter>, or e-mail [SapientBeing@att.net](mailto:SapientBeing@att.net), or call me at (951) 638-5562.

If you're interested in becoming a conservative campus advisor or free speech champion for right-leaning campus organizations as part of the FSAA Program from the S.A.P.I.E.N.T. Being, please e-mail at [SapientBeing@att.net](mailto:SapientBeing@att.net), or call (951) 638-5562 for more information.

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Hopefully, this book was enlightening and your journey through it—along with mine—made you aware of the issues and challenges ahead of us. If it has, your quest and mine towards becoming a sapient being has begun. If it hasn't, there's no better time to start than now. Come join us in creating a society advancing personal intelligence and enlightenment now together (S.A.P.I.E.N.T.) and become a sapient being.

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A Critical Thinking Guide to Help Prevent & Stop  
Academia's Neo-Marxist & Racist Progressivist Agenda

The **SAPIENT Being LLC** is an educational non-profit 501 (c) (3) organization and think tank promoting these three programs:

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Enhancing Viewpoint Diversity and Intellectual Humility to  
Make Free Speech Again



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In the 21st century, an ever growing number of academic Progressives have innovated in ideology, jettisoning the economic class struggle of Marxism and replacing it with identity classes: gender, race, sexuality, religion, nationality, and ableness. Now it's (allegedly) whites (including "white adjacent" Asians and "hyperwhite" Jews), males, and Christians who are oppressors—and people of color, women, LGBTQ++, Muslims, and the disabled who are the oppressed victims.

With the "social justice" trinity of "diversity, equity, and inclusion," academic Progressives have returned us to the days of deep Jim Crow, with some races seen as virtuous and others as evil, the only difference being that the colors have changed. Progressive "inclusion" means including preferred races and genders, and excluding the others, as we see in hiring, college admissions, funding, promotions, and awards.

Equity, meaning the statistical equivalence of races and genders, in practice means more of the preferred and fewer of the despised. Objective measures, such as standardized tests, and advanced education programs, are being cancelled by the academy, because they don't produce the desired "equity" results. Now institutionalized DEI racism and discrimination are regarded as desirable by so-called Progressive academia, as long as preferred categories benefit.

Enough of this madness! Now is the time to wake up to this enormous problem before we do even graver damage—not only to ourselves individually but to our country as a whole. It's a bitter irony that those academics and their proponents who want to drive us into this new hysteria often claim to be "woke."

But there is no awakening in woke. It's the sleep of reason that produces monsters, and it poses a profound peril to our republic.

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