

Progressivism



MADNESS

A SAPIENT Being's Guide to
the Idiocracy and Hypocrisy of
the 'Regressivism' Movement

Corey Lee Wilson

Progressivism Madness

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By

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Below in alphabetical order are the major contributors to *The SAPIENT Being* that I borrowed verbatim, quoted, and conceptualized much of their content from a little to a lot. Wherever this happened, I did my best to acknowledge my source. If I didn’t at times within the 15 chapters, I did so intentionally because doing so would have distracted from their message. Nonetheless, they are more than acknowledged in the References and Index sections of this textbook.

One last note, to keep the Index section manageable in size, in this textbook, it only lists the cities of Seattle and Miami, and the states of California and Florida for comparison purposes. All other cities, states, and countries are not listed.

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 *Progressivism Madness*.

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.

Hanson, Victor Davis: Is a fifth generation Californian and the Martin and Illie Anderson Senior Fellow in Residence in Classics and Military History at the Hoover Institution, Stanford University, a professor of Classics Emeritus at California State University, Fresno, and a nationally syndicated columnist for Tribune Media Services. Hanson is also the Wayne & Marcia Buske Distinguished Fellow in History, Hillsdale College and is the 2003 author of *Mexifornia: A State of Becoming* plus other books and articles about current events.

Kotkin, Joel: Is the Presidential Fellow in Urban Futures at Chapman University and founder of the Center for Demographics and Policy there. He is also executive director of the Urban Reform Institute in Houston, Texas, and a regular contributor to *The City Journal*, *The Hill*, *Real Clear Politics*, the *Daily Beast*, and *Tablet*. He is the author of nine books including the recently released *The Coming of Neo-Feudalism: A Warning to the Global Middle Class* (2020).

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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 textbook. 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.

Rufo, Christopher F.: Is leading the fight against critical race theory 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. He's directed four documentaries for PBS, including his new film, "America Lost," which tells the story of three "forgotten American cities."

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 Heritage Foundation: 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.

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A SAPIENT Being's Preface

In the 21st century, 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," 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 cancelled, because they don't produce the desired "equity" results. Now institutionalized DEI racism and discrimination are regarded as desirable by Progressives, as long as preferred categories benefit.

Who are these Progressives? Answer: They are typically very liberal, highly educated, and majority White—and most say U.S. institutions need to be completely rebuilt because of racial bias. What devious force brought all of this cultural destruction into being? Who injected this destructive poison into the Progressivism movement? The source, of course, is our universities where so many academics and college faculty are the post-modernists, pushing "Progressive" activism at a college near you.

Enough! 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's a bitter irony that those 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.

Furthermore, it's because of the insidious nature of Progressivism madness that the SAPIENT Being has created the Sapient Conservative Textbooks (SCT) Program so that students, administrators, and professors can fight Progressivism and its inherent illiberalism and see for themselves how the prevailing Marxist, woke, cancel culture is indoctrinating and brainwashing America's 74 million students.

Like all *MADNESS* textbooks, *Progressivism Madness* offers an opportunity to be part of the solution to these many problems. For some of you this *MADNESS* textbook will be a revelation, an epiphany, a sapient being moment. For others, it will be a triggering event, denial of truth, and a painful intervention.

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Are you interested in learning all about the hypocrisy and idiocracy of today's illiberal and retrogressive Progressivism movement, destructive DEI policies and programs, the 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 textbook and willing to fight for it—please considering joining or participating in one of the three SAPIENT Being programs below.

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.

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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.

Most importantly, per a letter written by Princeton professor Robert George in 2017 and endorsed by 28 professors from three Ivy League universities for incoming freshmen, “Think for yourself!”

George's letter continues:

Thinking for yourself means questioning dominant ideas even when others insist on their being treated as unquestionable. It means deciding what one believes not by conforming to fashionable opinions, but by taking the trouble to learn and honestly consider the strongest arguments to be advanced on both or all sides of questions—including arguments for positions that others revile and want to stigmatize and against positions others seek to immunize from critical scrutiny.

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.

Merriam-Webster's first definition of the word “bigot” is a person “who is obstinately or intolerantly devoted to his or her own opinions and prejudices.” The only people who need fear open-minded inquiry and robust debate are the actual bigots, including those on campuses or in the broader society who seek to protect the hegemony of their opinions by claiming that to question those opinions is itself bigotry.

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So, don't be tyrannized by public opinion. Don't get trapped in an echo chamber. Whether you in the end reject or embrace a view, make sure you decide where you stand by critically assessing the arguments for the competing positions. Think for yourself. Good luck to you in college!

Now, that might sound easy. But you will find—as you may have discovered already in high school—that thinking for yourself can be a challenge. It always demands self-discipline, and these days can require courage.

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 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,

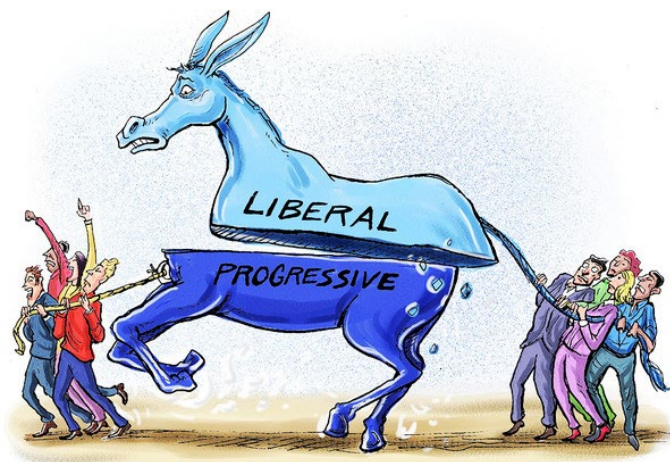


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1 – What is 21st Century Progressivism & Who Are These So-Called Progressives?



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 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 21st century, as this textbook 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.

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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 textbook, 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 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

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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 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).

How America's Progressives Are 'Retrogressive'

As clarified in the Philip Carl Salzman "How America's Progressives Are 'Retrogressive'" *Epoch Times* article in January 2022: We often hear the terms "Liberal" and "progressive"

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interchangeably when discussing Democrats? In all fairness to Democrats, the meanings of the two terms could not be more different.

As previously noted, “classical” Liberalism as a political philosophy emphasizes individual freedom, agency, and choice. Human nature, in the liberal view, is a mix of qualities: energy and sloth, selfishness and generosity, creativity and habit. Society exists to provide the maximum freedom to individuals, with the constraints necessary to limit the encroachment of one on another. Inequality in a liberal society reflects the differences in capabilities and motivations among individuals. Liberalism favors free elections of public officials and limited government. For liberals, economics should be based on contractual relations freely entered into by producers and consumers, entrepreneurs, and labor as envisioned by our Founding Fathers, Bill of Rights, and Constitution.

Today’s Progressivism, the latest iteration of Marxism, emphasizes equality and rights. Human nature, in the Progressive view, is basically good, with vices resulting from imperfect and oppressive social arrangements. Society is perfectible, and the perfect society is one which guarantees equality and equal rights. The economy should be owned and run collectively, by society at large. The government must be strong, able to control all aspects of society. Political parties unjustly divide the society, and are unnecessary when the government represents all of the people.

On the other hand, this liberal vision supports liberal democracy and capitalism, while the Progressive vision supports socialism and government economic planning. It’s no accident that some members of the Progressive caucus in the House of Representatives are members of the Democratic Socialists of America. The caucus favors collectivism, as seen in government control of all major institutions and programs, such as welfare support, pre-schools, education, medicine, and the organization of labor. Progressives prefer government monopolies in all of these fields, which is why they oppose school choice, labor choice, and medical choice (except abortion, which they love).

Progressives see liberal democracies as systems of unjust inequalities resulting from inherited privilege and oppression of the weak. Liberals see Progressives as crushing individual liberty by vesting all functions in an all-powerful government, and thus favoring authoritarian rule.

Progressivism rests on the idea of progress advanced by Karl Marx: a movement driven by class conflict from capitalism to socialism and then to communism. In classic Marxism, classes are defined by economic position, by control over the means of production. The bourgeois class are the owners of the means of production, and the propertyless proletariat are the workers who must live on the pay provided by selling their labor.

Progressive ‘Regressives’ in North America

In the 21st century, Progressives in North America, with the exception of old-line socialists such as Bernie Sanders, have innovated in ideology, jettisoning the economic class struggle 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.

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The Progressives' identity class conflict has not only not led to "progress" in any discernible form, but also has led to social regression, resuscitating ugly forms of prejudice and discrimination while undermining public order and national sovereignty. Fighting this indoctrination head on, Florida Gov. Ron DeSantis signed the Individual Freedom Act—or the Stop WOKE Act—into law in April of 2022.

Why? With the "social justice" trinity of "diversity, equity, and inclusion," 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. The latest example is New York State ranking people for COVID-19 medical treatment according to their race.

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 cancelled, because they don't produce the desired "equity" results. Now institutionalized racism and discrimination are regarded as desirable by Progressives, as long as preferred categories benefit.

Progressivism's Regressivism Examples Threaten America

Because certain racial minorities are heavily overrepresented among criminals (and victims), Progressives have advocated "justice reform" to alleviate the price that minority dominated criminals justly pay. Progressives thus have advocated defunding and disbanding the police, handcuffing police operations, releasing prisoners from incarceration, a halt to holding the dangerous accused prior to trial by means of no-bail release, and district attorneys who refuse to prosecute criminals, because they view criminals as "victims of society" rather than as victims of their own bad choices.

The result, a surprise to Progressives but to no one else, is a major breakdown in public order, with violent and nonviolent crime surging, particularly in Democrat-led cities, due to "defund the police" policies. For Progressives, public safety is systemic racism, so they're happy to do without it. Even though the vast number of victims of violence are racial minorities, the Progressives continue to obsess over the tiny number of police killings rather than the victims of crime. Progressives prefer criminals to victims of crime. They even encourage people to engage in illegal acts, as when they encouraged rioters in 2020 to loot, burn, and assault police, and then bailed them out until Progressive district attorneys refused to prosecute them.

Progressives particularly favor illegal aliens who have, uninvited and against our laws, entered the country. For Progressives, illegal aliens are preferred to citizens, because many are people of color, because the country is "systemically racist," and the racial balance needs to be changed in favor of people of color, and because Progressives think that they can capture illegal aliens as future voters by plying them with privileges paid for by tax-paying citizens. Progressives have coddled illegal aliens with sanctuary states, cities, and universities, thus protecting the criminals among the illegal aliens, a two-for-one benefit for Progressives.

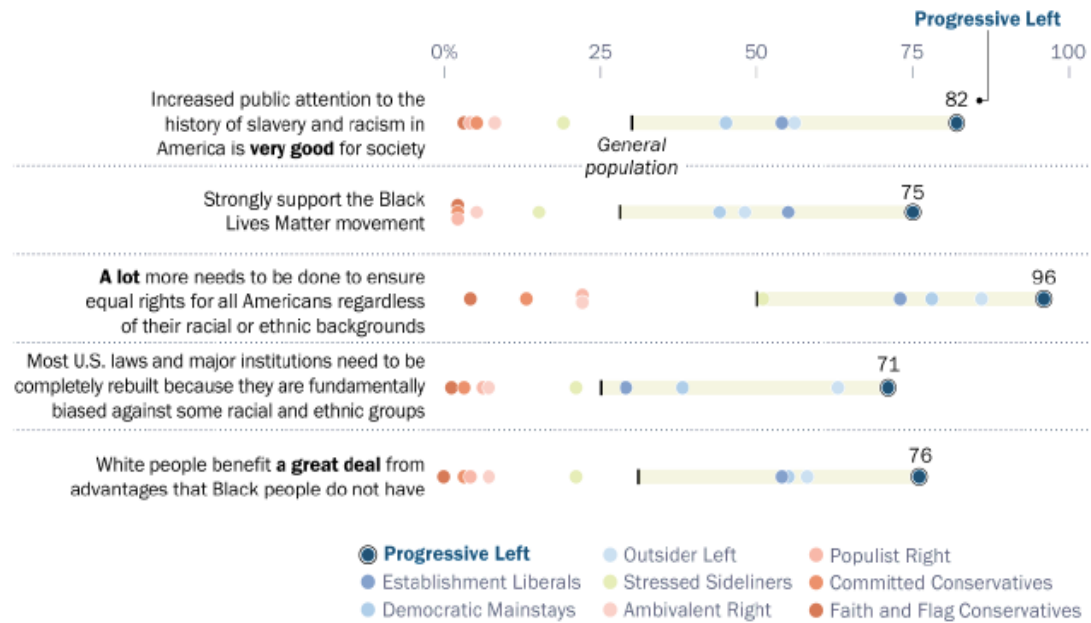
Progressives are not fond of fair elections, which they always have a chance of losing, so they favor "electoral reform," which means a federal takeover of elections, contrary to the

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Constitution, and wish to remove all safeguards against illegal voting. They particularly hate the voter ID requirement, which they label “voter suppression,” although IDs are heavily supported by the public and in use in most democracies around the world.

In their opinions about race in America, Progressive Left stand out

% who say ...



Note: For full question wording and distribution, see detailed tables.

Source: Surveys of U.S. adults conducted July 8-18 and Sept. 13-19, 2021.

PEW RESEARCH CENTER

When Progressives say, “voter suppression,” they mean the suppression of illegal votes, such as those cast by illegal immigrants, or multiple votes by individuals, or votes inscribed by third parties. The manipulation and undermining of voting is another manifestation of Progressives’ authoritarian tendencies. Progressives don’t really like democracy; they prefer the dictatorship of the proletariat, or, in today’s identity politics transformation, dictatorship of the “marginalized and underserved” minorities.

To sum up: Liberals favor individual freedom, limited government, public safety, and national sovereignty. Progressives favor some races and genders over others, criminals over victims, illegal aliens over citizens, and authoritarian rule over democracy. Progressives are about illiberal as they could be—so please don’t call them “liberals.”

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Who Are the Progressive Left?

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

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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.

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.

National Suicide by Education – Care of Progressives

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

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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 agenda.

Academia is Indoctrinating Young Minds With Their Resentment-Ridden Ideology

Per the Philip Carl Salzman “National Suicide by Education” Minding the Campus article in September 2022:

We now teach our children that America is illegitimate, based on genocide and racism, and is systemically evil. Will this lead the next generation to love or despise their country? Who will volunteer for the military, to risk their lives to protect their evil country? When generals assert that the military is racist and sexist, homophobic and transphobic, and harbors white supremacists and domestic terrorists, who will volunteer for the military, to risk their lives to protect their country? Recruitment for the military in both the United States and Canada is severely down, and no one can figure out how to increase it.

We teach our children that our society is divided between helpless victims and cruel oppressors. BIPOC (black, indigenous, people of color) and females are all and everywhere oppressed, and whites and males, Christians and Jews, and (astonishingly) Asians are privileged, evil villains. Children learn to fear and hate their fellow citizens of other races, sexes, religions, and ethnicities. What kind of society will we have when we teach children that race hatred, sexism, and ethno-supremacy are justified and virtuous?

What devious force brought all of this cultural destruction into being? Who injected this destructive poison into our educational system? The source, of course, is our universities. They were taken over by grievance studies advanced by various particular interest groups. First and most decisive were the feminists who established women’s and gender studies to advance what they defined as the narrow interests of women.

They adopted the Marxist model of society divided into two warring classes; in place of the proletariat versus the bourgeoisie, they defined the conflicting classes as females versus the patriarchy, all men. The feminists inspired queer studies and LGBTQ+ activism. Black studies, Latinx studies, and Asian studies all championed their races in alleged conflict with the other races. Universities no longer were about what can we learn about the world and its people, but about what you could do through propaganda and activism to advance the narrow interests of your category.

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All of these activisms were absorbed in social science and humanities programs, often by joint appointed professors with one or another grievance study. Administrators were either activists themselves or were won over and instituted “social justice” measures of “diversity, equity, and inclusion,” hiring “diversity officers” to police the staff and students to ensure that no “wrong think” was allowed to flourish.

Faculties of education, being weak in academic content and lax in pursuing that, adopted grievance theory with a vengeance, and trained their students, the future school administrators and teachers, in the most radical forms of grievance activism. The faculties of education have contaminated our K-12 schools and made them what they are now.

It’s true that children are our future, for good or ill, depending on their education. Ill-educate children, as we are doing in the United States and Canada, and the result will be cultural decay, social breakdown, and political decline.

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

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politics talking points, and they fear social isolation if they are attacked as enemies of “social justice.” Professors fear both students and 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 in Education (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

Furthermore, 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 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.

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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.

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.

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

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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.”

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 Feb 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).

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.

The 3 Big Differences Between Conservatives and Progressives

As shown in “The 3 Big Differences Between Conservatives and Progressives” report by The Heritage Foundation: Conservatives say people should have choices. Progressives say one political solution fits all. What’s the difference between a conservative and a Progressive? Here are three examples.

No. 1: Conservatives and Progressives have different views about individuals and communities.

Conservatives ask: “What can I do for myself, my family, my community, and my fellow citizens?” Progressives ask: “What is unfair?” “What am I owed?” “What has offended me today?” “What must my country do for me?” The traditional American ethic of achievement gives way to the Progressive ethic of aggrievement.

As opposed to a variety of individuals making up one American community, Progressives seek to place individuals in a variety of competing communities. The first creates unity. The second, identity politics.

No 2.: Conservatives and Progressives have different views about diversity and choice.

For Progressives, different ethnicities and gender identities are welcomed but a variety of opinions and ideas are not.

Just look at two areas of public life dominated by the left. On college campuses free speech is under attack. If you’re a conservative working at a social media company or using one of their platforms to share your views, you may find your job eliminated or your account deleted.

And when it comes to choice, Progressives love the word, but they don’t want it to apply to our decisions on education, health care, and even how and where we live out our religious faith.

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Conservatives take a different approach.

Parents, not the zip code they live in, should choose the school that is best for their child.

We all need health care, but we don't all need the same kind or same amount. And while people should be free to live as they choose, no one should be forced to endorse or celebrate those choices if it violates their religious beliefs.

Conservatives say people should have choices. Progressives say one political solution fits all.

No. 3: Conservatives and Progressives have a different view of "We the People."

Whether it's the Second Amendment, immigration, or putting limits on abortion, if we the people don't pass laws Progressives approve, they turn to judges, executive orders, and government bureaucrats behind closed doors to overturn the will of voters.

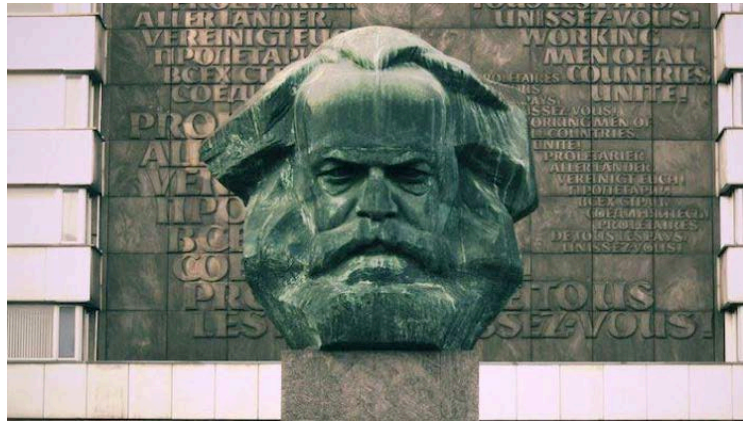
Whatever one may think about the wisdom of hiking the minimum wage, banning plastic straws, or removing controversial historical monuments, conservatives believe voters closest to the issues should be the ones making such decisions for their communities—not lawmakers in Washington or a panel of judges five states away.

To sum it up, conservatives believe in individual rights, not special rights. Conservatives believe in allowing Texas to be Texas and Vermont to be Vermont. And conservatives believe we the people can vote with our feet about where we want to live and what laws we want to live under.

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15 – Stopping America’s Impending Destruction From Progressivism Madness



Credit: The S.A.P.I.E.N.T. Being.

As we’ve seen and discovered through the course of this textbook, 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 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

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showed in earlier chapters, particularly at the K12 parents and school board level and with college trustees and alumni intervention.

Shut Down Activist Academic Departments

For decades, conservatives have lamented the rise of activist academic departments that push left-wing ideology in the guise of dispassionate scholarship. In 1989, Claremont McKenna College scholar Harry Jaffa described the process of his university buckling, under threat of violence, to the establishment of a left-wing black studies department. In 1998, Roger Scruton scoffed at the same activist disciplines, which he called “mock subjects that will in time destroy our universities.” In 2012, Bruce Bawer documented the “victim’s revolution” that had laid waste to humanities departments in nearly every elite university.

Per the Christopher F. Rufo “Shut Down Activist Academic Departments” *City Journal* March 2023 article: All these writers decried the rise of the new departments but seem to have accepted them as part of an inevitable process of decline. But the conservative position has been too fatalistic. The activist disciplines are not inevitable, and decline is always, in part, a choice—one that can be reversed with sufficient courage, insight, and will.

For conservatives, the first step in reforming the universities is to expose the abuse of “academic freedom,” which has been used as a defense of intellectual license, and to propose a clear policy that any academic departments that pursue activism instead of scholarship will lose their taxpayer funding. Administrators, faculty, and students can advance left-wing ideology in their private capacity, but the First Amendment is not an entitlement to state support and taxpayer subsidies. Lawmakers are well within their rights to demand that public universities focus on rigorous academic work over partisan polemics with a scholarly veneer. Any program that violates this compact will be abolished.

What would shutting down activist academic departments look like in practice? Here, we don’t need to speculate; we can look to the past as a guide. Some of America’s most prestigious universities have shut down academic departments that strayed too far from their mission. Two case studies are particularly notable: the decision by the University of California, Berkeley, to shut down its criminology department in 1974 and the University of Chicago’s decision to close its education department in 1998.

At Berkeley, the story is familiar. In the late 1960s, university officials capitulated to activist faculty associated with the Black Panther Party and left-wing revolutionary movements. They assented to the transformation of the criminology school, which had previously trained law-enforcement officials in the latest management techniques, into a hub for “radical criminology,” which advocated defunding traditional police departments and fomenting left-wing “prison action.”

As the department grew more radical, Berkeley administrators pushed back. First, they fired four activist assistant professors who had undermined the university’s mission. Then, in 1974, Chancellor Albert Bowker shut down the entire School of Criminology, ignoring large-scale student demonstrations, which supporters described as “militant and spirited.”

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Bowker justified the closure by citing the need to make budget cuts due to an economic recession, but the political subtext was clear: the radical criminologists had degraded the university's scholarly mission. After the chancellor's announcement, students occupied an administrative building, but Bowker sent in law enforcement, armed with shotguns and grenade launchers, and the students were removed.

The process of shutting down the education department at University of Chicago was more orderly. The department's pedigree was impressive: it was founded by reformer John Dewey and had been home to prominent scholars such as Bruno Bettelheim and William S. Gray, creator of the "Dick and Jane" reading series. But in the 1970s, the department turned away from educational practice and focused more on left-wing educational theory. Over time, the quality of academic work declined, and external funding began to dwindle. Finally, in 1996, after a formal review, the dean of the social science division, Richard Saller, recommended that the university close down the department, citing "uneven" research and "low expectations." It was officially shuttered soon afterward.

These examples establish an important precedent: it is not a violation of "academic freedom" to close down ideologically captured or poor-performing academic departments; it is, to the contrary, part of the normal course of business. Legislators in states such as Florida and Texas, which will both be considering higher education reform, should propose the abolition of academic departments that have abandoned their missions in pursuit of shoddy scholarship and ideological activism.

It is time for the "victim's revolution" to be met with a meaningful counter-revolution. Legislators have an opportunity to abolish academic programs, such as critical race theory, ethnic studies, queer theory, gender studies, and intersectionality, that do not contribute to the production of scholarly knowledge but serve as taxpayer-funded sinecures for activists who despise the values of the public whom they are supposed to serve.

Enough is enough. It is time for principled action, not fatalism and defeat. Conservatives have an opportunity to move beyond critique and enact meaningful reforms that will restore the pursuit of truth as the telos of America's public universities.

Woke Schooling: A Toolkit for Concerned Parents

The June 17, 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.

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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 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. 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.

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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.

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

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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 favored 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.

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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.

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 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

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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, 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.

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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 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

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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 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 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

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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 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–

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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.

Republicans Revive Counter-CRT Bills in Congress

While the battles over critical race theory have, for the most part, occurred at the state and local levels, two conservative lawmakers are taking up the fight in Congress. Per the Nate Hochman “Exclusive: Republicans Revive Counter-CRT Bills in Congress” *National Review* February 2023 article:

Representative Dan Bishop (R., N.C.) and Senator Tom Cotton (R., Ark.) are set to reintroduce two anti-CRT bills, both of which were originally introduced by the Republican lawmakers in the last legislative session: the Stop CRT Act, which would prohibit federal funding for schools and universities that promote CRT-based concepts, and the Combating Racist Training in the Military Act, which would bar the use of similar ideas in military institutions, including service academies.

The two bills reenter the fray with a deep bench of support in the Republican caucus, with each boasting dozens of co-sponsors. “Critical race theory (CRT) is a poisonous ideology that seeks to divide Americans based on their skin color, and it must be ripped out, root and branch, from our institutions,” Bishop told NR in a statement. “The Biden administration and radical Left’s relentless promotion of these racist, anti-American ideologies is toxic to our country and culture. These bills are one crucial part of our fight against the insidious effort from the Left to fundamentally transform society based on their designs.”

The Stop CRT Act, as Education Week reported in 2021, “would prohibit federal funds from going to schools that teach students that one race is inherently inferior or superior to another, that someone is inherently oppressive or racist because of his or her racial identity, that America is a fundamentally racist country, or that promote critical race theory in general,” as well as codifying Trump’s executive order barring CRT-inspired trainings for federal-government employees and contractors.

The Combating Racist Training in the Military Act would bar the military from including similar concepts “in trainings or other professional settings, if their inclusion would reasonably appear as an endorsement,” and prohibit “hiring consultants to teach such theories, compelling individuals to profess belief in such theories, or segregating individuals on the basis of race in any setting,” according to a 2021 press release from Cotton’s office.

Conservatives should welcome the concerted anti-CRT push from federal lawmakers such as Bishop and Cotton. Thus far, state-level Republicans have generally served as the vanguard in the fight against the left-wing education bureaucracy. With their direct control of state universities and public schools, and a relative lack of bureaucratic barriers and competing national interests to navigate, Republican majorities at the state level have begun to target

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radical pedagogies with a slate of anti-CRT laws, restrictions on ideas derived from gender ideology, and even efforts to defund social-justice programs, gender-studies departments, and the “diversity, equity, and inclusion” (DEI) bureaucracy.

But to dismantle the sprawling apparatus that produced CRT, conservatives will have to confront the system at the source. The federal bureaucracy’s ubiquitous presence in modern American life has made it the primary benefactor of radical programs under both Republican and Democratic presidencies and congressional majorities, often slipping under the radar with euphemistic titles that conceal their real function.

Today, an astonishing quantity of government programs end up lining the pockets of left-wing activists, from targeted education grants and Covid-relief funds to the National Science Foundation and the Department of Defense. A tally from the Claremont Institute estimates that over \$4.3 billion in federal funding has been lavished on Progressive causes—CRT and gender-studies education grants, DEI or “culturally responsive” reeducation boot camps, LGBT advocacy groups, and so on—since 2016.

This Subsidization of Progressivism

This subsidization of Progressivism, as Congressman Jim Banks (R., Ind.) noted in the *American Mind*, “is spent not only to spread anti-American doctrines which will tear the nation apart; it also funds a class of activists, paying their salaries so they can be a perpetual revolutionary class.” And “astonishingly,” Banks added, “Congress sent more funding to woke institutions and activities in 2017 and 2018, when Republicans controlled both chambers, than it did in 2019 and 2020 with Nancy Pelosi in the Speaker’s chair. This Congress, we should aim to eliminate all such funding.”

In a refreshingly simple way, that’s what the Stop CRT Act and the Combating Racist Training in the Military Act aim to do: cut off CRT’s lifeline at the national level by ending its access to the gravy train of federal dollars, routing the ideology from influential government institutions such as the Department of Defense and the broader military bureaucracy, and applying restrictions to the concepts that CRT espouses rather than the narrow definition of CRT itself.

With a Democratic Senate majority, to say nothing of an octogenarian president whose administration has a bottomless appetite for anti-American racialism, the odds of the aforementioned Republican bills passing this session are about as good as those of a blizzard slamming Death Valley. But with only a one-chamber Republican majority, conservative statecraft in the 118th Congress is going to have to mean something other than just passing laws. In a moment when the GOP appears to have very little idea of who it is and what it stands for, so-called messaging bills such as the pair introduced by Bishop and Cotton have a two-pronged disciplining and consensus-making function: First, they rally a disorganized and internally divided Republican Party around a specific set of priorities; and second, they forge the outlines of a new Republican agenda, legitimating the policy proposals with the popular support of the caucus.

They also set the tone. Legacy media have consistently sounded the alarm about the “chilling effect” that state-level anti-CRT laws inflict on teachers. But that’s a feature, rather than a bug, of these efforts—a “chilling effect” on the proliferation of CRT means that the bans are having

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their intended effect. Republicans at every level of government should be seeking to put the CRT regime on notice. Gone are the days when taxpayer-funded Progressive activism can persist without meaningful resistance from the Right. One way or another, this country is headed for a reckoning over the corruption of its education system.

How to Run For a School Board Seat Against Progressives and Win

The Joseph U. Oswald Patriot Online School Board Training Program from The Leadership Institute allows anyone to acquire the skills needed to wage and win your campaign for school board to put a stop to Progressivism madness.

In every community, school boards have an important role. They make sure students receive the education they deserve to prepare them for higher education, trade school, or the workforce. Sadly, many school boards are used as social engineering tools or are captured by labor union officials trying to control both sides of the collective bargaining table.

Conservative leaders must engage in school boards from coast to coast to ensure schools focus on their educational mission for our children's future success. Political technology determines political success. Get the skills for a successful campaign—it's essential. Learn from successful, experienced leaders who have served on school boards.

The Joseph U. Oswald Patriot Online School Board Training Program features presentations from seasoned conservatives who have served on school boards, plus campaign professionals experienced in local campaigns.

You'll learn how to design, wage, and raise funds for a successful school board campaign. In addition, you'll receive briefings and background information you'll need to be well informed and articulate your own experiences and issue positions to voters in your community.

Specifically, you will learn to: develop a campaign and communications strategies specifically for school board elections; communicate effectively with voters through highly effective voter contact techniques, scalable to highly localized elections; raise funds and build a volunteer team.

Laying Siege to the Institutions

The lesson we've drawn from reporting on institutions that promote ideologies such as critical race theory and radical gender theory is that they have been captured at the structural level and can't be reformed from within. So the solution is not a long counter-march through the institutions. You can't replace bad directors of diversity, equity, and inclusion with good ones. The ideology is baked in. That's why we call for a siege strategy.

As laid out by Christopher F. Rufo's "Laying Siege to the Institutions" *Imprimis* April/May 2022 Volume 51, Issue 4/5 report:

This means, first, that you have to be aggressive. You have to fight on terms that you define. In responding to opponents of the Florida bill, for instance, don't argue against "teaching diversity and inclusion," but against sexualizing young children. And don't pull your punches. We will never win if we play by the rules set by the elites who are undermining our country. We can be polite and lose every battle or we can be impolite and actually deliver results for the great

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majority of Americans who are fighting for their small businesses, fighting for their jobs, fighting for their families.

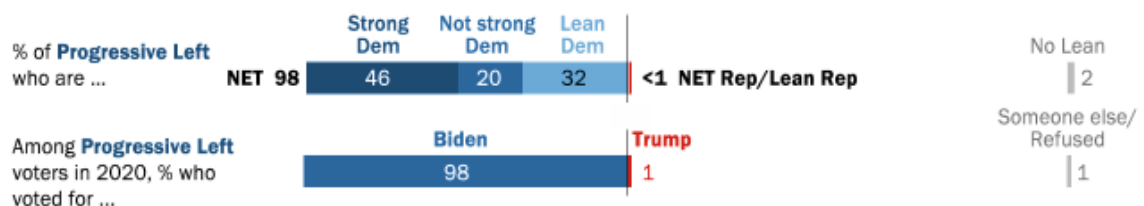
Second, you have to mobilize popular support. This requires ripping the veil off of what our institutions are doing through real investigation and reporting so that Americans can make informed choices. We live in an information society, and if we don't get the truth out, we will never gain traction against the narratives being constantly refashioned and pushed by the Left.

Less than two years ago, an infinitesimal number of Americans knew about critical race theory. Through investigation and reporting, we've brought that number up to 75 percent. The public now opposes critical race theory by a two-to-one margin, and it is being hounded out of schools and other places. This kind of action is a model for dealing with every ideology and institution that is undermining the public good and America's future.

Remember that institutions don't choose these ideologies democratically—they don't ask people or employees to vote for them. They impose them by fiat, through bureaucratic, not democratic rule. So it isn't surprising that the institutions lose big when we force their agendas into the political arena. What politician or campaign manager in their right mind would ignore an issue that is supported by a two-to-one margin? So-called conservative politicians who do ignore such issues—or who oppose bringing them up out of a false sense of decorum—aren't on the people's and the country's side.

With public institutions like K-12 education, another crucial step is to decentralize them. It is centralization and bureaucratization that makes it possible for a minority of activists to take control and impose their ideologies. Decentralizing means reducing federal and state controls in favor of local control—and it ultimately means something like universal school choice, placing power in parents' hands. Too many parents today have no escape mechanism from substandard schools controlled by leftist ideologues. Universal school choice—meaning that public education funding goes directly to parents rather than schools—would fix that.

Progressive Left: Overwhelmingly Democratic and nearly unanimous in their support for Joe Biden in 2020



Note: Voter figures based on validated voters, those citizens who said they voted in a post-election survey and were found to have voted in commercial voter files.

Source: Surveys of U.S. adults conducted Nov. 12-17, 2020, July 8-18, 2021, and July 26-Aug. 8, 2021.

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Conservatives have for too long been resistant to attacking the credibility of our institutions. Trust in institutions is a natural conservative tendency. But conservatives need to stop focusing on abstract concepts and open their eyes. Our institutions are dragging our country in a disastrous direction, actively undermining all that makes America great.

To some extent, the institutions are now destroying their own credibility. Look at the public health bureaucracy and teachers' unions, which acted in concert to shut down schools and keep children needlessly masked—and for far too long. As a result, there has been an explosion in homeschooling, as well as in the number of alternative K-12 schools such as the ones Hillsdale College is helping to launch around the country. What is needed is to build alternative or parallel institutions and businesses in all areas. There is no reason, for example, why plenty of high production value children's entertainment can't be produced outside the ideological confines of the Walt Disney Company.

Conclusion

In conclusion, we 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 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

40 MADNESS Textbook Titles Published to Date: <https://www.fratirepublishing.com/madnessbooks>

- *Fake News Madness*
- *Crime Rate Madness*
- *Voting Madness*
- *California Madness*
- *Free Speech Madness*
- *Democratic Party Madness*
- *Education Madness*

Complete List of Woke Companies: <https://daveseminara.com/complete-list-of-woke-companies-condemning-so-called-racist-voting-laws/>

Critical Race Theory Briefing Book: <https://cplaction.com/wp-content/uploads/CRT-Briefing-Book-Rufo.pdf>

Foundation Against Intolerance and Racism: <https://www.fairforall.org>

Foundation for Individual Rights in Education: <https://www.thefire.org>

Heterodox Academy Guide to Colleges: <https://heterodoxacademy.org/blog/the-heterodox-academy-guide-to-colleges-starting-a-methodological-discussion/>

New Group Equips Parents With 7 Tools to Combat Wokeness in K-12 Education:
<https://www.dailysignal.com/2021/10/08/new-group-equips-parents-with-7-tools-to-combat-wokeness-in-k-12-education/>

Pacific Legal Foundation: <https://www.pacificlegal.org>

Parents Defending Education: <https://www.defendinged.org>

President Biden Issues Executive Order Creating National DEI Bureaucracy (Video):
<https://www.youtube.com/watch?v=WH2RWBgg9jk>

SAPIENT BEING PROGRAMS: <https://www.sapientbeing.org/programs>

- Sapient Conservative Textbooks (SCT) Program
- Free Speech Alumni Ambassador (FSAA) Program
- Make Free Speech Again On Campus (MFSAOC) Program
- Journalism Code of Ethics, Practical Logic & Sapience Standards:

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<https://editor.wix.com/html/editor/web/renderer/edit/06d69a20-d6db-4ae0-a458-a22723ff3e41?metaSiteId=d68a3b84-6415-475d-818c-ab8cdd34b311>

- **Program Handbooks:** <https://www.sapientbeing.org/resources>

The Critical Classroom – The Heritage Foundation: <https://www.heritage.org/the-critical-classroom>

The Joy of Being Wrong – Video by the John Templeton Foundation: <https://youtu.be/mRXNUx4cua0>

The S.A.P.I.E.N.T. Being: <https://www.fratirepublishing.com/books>

Woke Schooling: A Toolkit for Concerned Parents – Manhattan Institute: <https://www.manhattan-institute.org/woke-schooling-toolkit-for-concerned-parents>

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Glossary

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.

American Dream – Is a national ethos of the United States, the set of ideals in which freedom includes the opportunity for prosperity and success, as well as an upward social mobility for the family and children, achieved through hard work in a society with few barriers.

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.

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.

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.

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.

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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 populations who have historically been underrepresented or subject to discrimination because of their background, identity, disability, etc. However, 21st 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.

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 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.

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.

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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 21st 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.

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 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.

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.

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.

Political Correctness – A term used to describe language, policies, or measures that are intended to

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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.

Progressivism – A political philosophy, in prior 19th and 20th 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 21st century Progressivism has now devolved into a neo-Marxist and racist ideology founded on illiberal DEI principles.

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.

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.

Telos – Its purpose, end, or goal.

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 racialist 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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Author Bio



Author: Corey Lee Wilson.

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 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.

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.

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Hopefully, this textbook 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 SAPIENT Being's Guide to the Idiocracy and Hypocrisy of the 'Regressivism' Movement

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In the 21st century, 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," 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 cancelled, because they don't produce the desired "equity" results. Now institutionalized DEI racism and discrimination are regarded as desirable by Progressives, as long as preferred categories benefit.

Who are these Progressives? Answer: They are typically very liberal, highly educated, and majority White—and most say U.S. institutions need to be completely rebuilt because of racial bias. What devious force brought all of this cultural destruction into being? Who injected this destructive poison into the Progressivism movement? The source, of course, is our universities where so many academics and college faculty are the post-modernists, pushing "Progressive" activism at a college near you.

Enough! 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's a bitter irony that those 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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