

PHOBIA

ENULISA

EQUITY

GENDER

GENDER

STIGMA

STIGMAD

STIGIMA

FFRAUO

POWER

SPECTRUM

HATE

DEPRAVITY

POWER

SELF

SELF.

DEPRAVITY

WHDE

MARXISM

MARXISM

*the devils'
glossary*

ALEX COPPEN

*the devils'
glossary*

ANTI-BRAINWASHING
FIELD GUIDE

the devils' glossary

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*For my dearest of friends, John & Hope, without whose integrity and support,
this book would have seemed futile; for James, who suggested teaching; and for
Gene, who gave me the D.C. night sky.*

Do not trust humanity without collateral security; it will play you some scurvy trick. Remember it hurts no one to be treated as an enemy entitled to respect until he shall prove himself a friend worthy of affection. Cultivate a taste for distasteful truths. Most important of all, endeavor to see things as they are, not as they ought to be.

— AMBROSE BIERCE

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Preface

This book started as a list and became a five-year rabbit hole of research. The house of cards it revealed was so fragile, it was barely believable. It became immediately clear why activists are so defensive and vociferous when their precious notions are criticised.

Einstein was once asked to explain general relativity. He replied with a wonderfully simply analogy: when one is with a pretty girl, an hour feels like a minute; when one sits on a hot stove, a minute feels like an hour¹.

This book is written in plain and *simple* language for people who did not go to university. The kind of ordinary working people who have more to do with their time than sit in faculty lounges dreaming up multi-syllable terminology for flummoxing and intimidating others.

One should not need a degree, or two decades of dry academic reading, to understand things they are accused of daily. There are times for long words and heavy rhetoric, and there are times for curt shortcuts.

You might understand many of these concepts, such as Hegel's theories, already. You might even consider your interpretation to be far superior to these summaries. However, this book is not for you. It is for those who haven't yet engaged with these complex notions. This is a beginning; a starting list of bookmarks.

Hopefully, it is an entertaining read. Funny, in part; alarming in others. Deeply offensive, one can only pray.

¹ Calaprice, Alice, *The Expanded Quotable Einstein* (Princeton University Press, 2000)

Acknowledgments

I am, first, deeply indebted to the overwhelmingly large population of self-righteous frauds, firebrands, charlatans, pseuds, imposters, quacks, and crooks in academia for the belly laughs. The endless attempts at trying to rehabilitate paedophilia; the apocalyptic eschatology; the absurdity of the data collection. Just when you think it can't get worse, it always does. You are a truly terrible class of people society has little use of.

I am profoundly grateful to the intellectuals who have informed me in person, and on the page. The Scrutonites; the debating societies; the amateur researchers; the rebellious pastors.

However, I must acknowledge one group above all: the professors who threw me out of psychology at the end of my higher education for pointing out what an utter crock of **** all this humanities nonsense was.

Your lies about the communist authorship of *"The Authoritarian Personality"*², and deliberate attempts to obfuscate the Nazi camp origins of course material³, set me out on this amusing journey. Your design of a course which set out to inculcate students with a specific worldview, unknowingly against their will, encouraged me to be even more determined to utterly wreck yours.

What delightful fun it has been.

² Adorno, Theodor W., Else Frenkel-Brunswik, Daniel J. Levinson, and Nevitt Sanford, *The Authoritarian Personality* (Harper, 1950)

³ Lifton, Robert J., *The Nazi Doctors* (Basic Books, 1986)

Prologue

In 1906, journalist Ambrose Bierce first assembled his “*Cynic’s Word Book*” of satirical mis-definitions⁴. Five years later, in 1911, it was re-published as “*The Devil’s Dictionary*”⁵. Seventy years later, The Franklin Library named it one of “*The 100 Greatest Masterpieces of American Literature*.”⁶ His work was in response to his times: a broadside to the moral posturing and the sanctimonious hypocrisy of observance to Victorian-style etiquette⁷. In today’s sanctimonious world of secular Christianity, whiners would have banned, censored, and “cancelled” him in minutes.

Bierce’s definitions show his fierce wit; these definitions are still relevant today.

DISCRIMINATE, v.i. To note the particulars in which one person or thing is, if possible, more objectionable than another.

RADICAL, n. A miscreant who would forestall the future by discrediting the past and abolishing the present.

SELF-ESTEEM, n. An erroneous appraisalment.

Our bookshelves have always suffered an ever-expanding litany of nonsense, particularly in sections like Gnostic philosophy, “self-help”, “mind/body/spirit” and the “*New Age*”. Flights of fancy are nothing new

⁴ Bierce, Ambrose, *The Cynic’s Word Book* (Doubleday, 1906)

⁵ Bierce, Ambrose, *The Devil’s Dictionary* (Doubleday, 1911)

⁶ Bierce, Ambrose, *The Devil’s Dictionary* (The Franklin Library, 1980)

⁷ O’Conner, Richard, *Ambrose Bierce* (Little, Brown, 1951)

in literature⁸.

For at least thirty years, one area of the Academy which has been largely ignored for its transparent illegitimacy appears to be the “engine” of the staggeringly poor scholarly material, which appears at *astonishing* speed and volume from authors who are clearly ideological and keen to disguise the true origins of their memes : the *neo-humanities* and *social sciences*. Its force-multiplication is due to one factor: social media and the Internet.

These “disciplines” include the “*ologies*” (psychology, sociology, “sexology” etc) the grievance-based “*studies*” (women’s studies, gender studies, etc), and *education* itself. Their “journals” have published a corpus of such stunning, incomprehensible, and subjective idiocy and radicalism it is barely conceivable.

Their contents are *indistinguishable from fiction*.

Most of these papers and theories are the intellectual equivalent of the manuscript for “*Harry Potter*” or a *Guide To Astrology*. Disingenuous proselytisers offer these papers and theories to ordinary people as the basis of a “correct” worldview.

The result is a corruption and derangement of our mechanisms for making sense of the world and the demoralisation of our own soul as it copes with having to say and believe what we know not to be true objectively, or from our own experience.

This glossary is an attempt at an homage to Bierce’s work, for our own times; one hundred years later. Its tone might be somewhat more contemptuous. The pluralisation of “Devils” reflects the collective, multi-disciplinary guilt in crimes against language and philosophy. It attempts to shine an antiseptic daylight on the origins of these neologisms and axioms apparent whose adherents are desperate to embed in our culture as “accepted truths”, when they are anything else but such things.

⁸ Izod, John, *Myth, Mind and the Screen* (Cambridge University Press, 2001)

Introduction

Imagine, for a moment, you had guests over for dinner. During the evening, one guest - otherwise perfectly polite - , asserts they have special knowledge of the world, and embarks on a zealous evangelical quest to explain to the others everything they know and believe is entirely wrong.

They assert their companions' perception of reality is manufactured in an invisible magic compartment of one's own mind one cannot see or know; programmed exclusively by "society" and the words we use. Humans are born indistinguishably from one another without traits or nature, and there is actually is no male, nor female. One's sexual behaviours are unrelated to reproduction; changeable, yet fixed from birth; and in every one of us, there is a magic spirit entity which varies how we dress.

They go on to explain, with religious passion, the world is unjustly organised for the benefit of an intrinsically malevolent, card-carrying oligarchy who has historically invaded other countries to enslave the peoples physically and psychologically. They have engineered institutions, practices, and language to maintain the prison of this shared illusion, so it behaves in a self-reinforcing manner.

Not only are they under an invisible tyranny one cannot see, but their inability to perceive or believe it indicates they suffer multiple pathologies deserving of insults and slurs, even if they object to adults having sexual contact with a child or the surgical removal of their genitals.

As a result, they assert the only way to create Heaven on earth is to defile everything which holds life together, then start again through radically destroying our economy, culture, relationships, and nations. Women should behave as men, who are simultaneously disposed to rape

and subjugate from birth. Personally, each guest should voluntarily submit themselves to public shaming, which could help them renounce their own worldview, upon such a time they will find moral clarity and purpose.

You would rightly ask such a guest to leave and suggest they consult a psychiatrist at their earliest convenience, for obvious reasons. It sounds mad; they are mad; and it is mad.

Now imagine it is your twenty-year-old daughter, who, until that point, was a rather ordinary, yet pleasant girl. In addition, she believes your description of this insanity is a symptom of the invisible cosmic tyranny; merely a fictional "label" confirming her previous diagnosis, supported by a century of important-looking scientific papers.

Further still, imagine you had scraped and saved every penny for the previous two decades to pay for her to train in a profession, so the better start in life you sacrificed to provide her meant she wouldn't suffer the hardships you did on the way up.

No, this is not "*scientology*" or a mystical Gnostic cult hidden far in the mountains. It is exactly what is being taught to impressionable students at schools and universities near you today, by radical sociology professors with serious sexual problems and a lapsed attendance record at church, who grieve the loss of the USSR.

The Faustian arrangement is simple: universities charge fees for fake courses; professors give out top grades for the opportunity to brainwash; and the student gets an easy route for obtaining letters after their name, which helps them climb the ladder to a cosy non-job in HR. Everyone makes bank: the university cashes in; the professor priest cash in; and the student cashes in. The lowest level of effort, for the most profitable outcome, for each party.

On October 7, 1955, key Beat poets, including Allen Ginsberg, Jack Kerouac, and Neal Cassady, held an event, the "*Six Gallery Reading*," in San Francisco. Ginsberg ranted a chilling, prophetic warning at writer William S. Burroughs in response to the idea older generations were critical of the emerging movement and its provocative, boundary-

pushing ideas.

*We'll get you through your children.*⁹

Your children need degrees for the high-paying jobs so they can afford an ordinary home. The easiest way to get one is a fake sociology program which hands out a doctorate for any insanity they submit. The price they have to pay for it is silently enduring life in a cult, away from the protection of their family; amid cowardly, spiteful intellectual predators, and virulent radical peers, for three or four years in their early lives.

The thesis of this work is blunt: social science has devolved over the last century into a secular Gnostic theology supplanting puritan Christianity, yet refuses to identify its own dogma as religious. It is most notably opposed by Christians, Muslims, Hindus, and other faiths who recognise its nature.

It is rightly described as a virus, but wrongly as one targeting the mind. The malicious intent of many priest professors is even laid out in their own scripture:

This paper theorizes that one future pedagogical priority of women's studies is to train students not only to master a body of knowledge but also to serve as symbolic "viruses" that infect, unsettle, and disrupt traditional and entrenched fields. In this essay, we first posit how the metaphor of the virus in part exemplifies an ideal feminist pedagogy, and we then investigate how both women's studies and the spread of actual viruses (e.g., Ebola, HIV) produce similar kinds of emotional responses in others.

In doing so, we frame two new priorities for women's studies: training male students as viruses and embracing "negative" stereotypes of feminist professors as important future directions for the

⁹ Jonah Raskin, *American Scream: Allen Ginsberg's "Howl" and the Making of the Beat Generation* (Berkeley: University of California Press, 2004), pp. 78-79.

*potentially liberatory aspects of the field.*¹⁰

It was born in the early twentieth century via the fracture of socialist totalitarianism; took root in the fertile soil of the Civil Rights era thanks to the permissive weaknesses of liberalism; finally catalysed by the simultaneous fashionable assaults of “*New Atheism*” and Californian technology gurus’ utopian idealism during the Internet’s printing-press-style revolution.

It targets the imagination of young women afraid of being socially excluded in a world where they are left to fend for themselves, and weak men possessing a latent, unfulfilled religious impulse.

It is the official dogma of gullible civil servants, legislators, teachers, corporations, and bureaucrats managing almost all of the major public institutions. It is enforced almost exclusively by women (out of a perceived fear of exclusion) and predominantly opposed by men. It correlates exactly with the increasing numbers of women in the education system and workforce, and both sexes overwhelmingly claim their lives are made miserable by it¹¹.

However, influence and subjugation have shown themselves to be insufficient for those intoxicated with this political tendency. Inevitably, the goal for this humanist religion of zealots and radicals, as always, is ultimately a *theocracy*.

Federal bill C-4 in Canada, “*An Act to amend the Criminal Code (conversion therapy)*”, was unanimously passed as this book was being prepared. It declares normal sexuality a “myth” and makes parents guilty of an indictable crime, punishable by five years’ imprisonment, if they refuse to accept their own child’s claims about a magic gender-soul.

The foul smell of its *staggeringly* execrable preamble reads:

¹⁰ Breanne Fahs and Michael Karger, ‘Women’s Studies as Virus: Institutional Feminism, Affect, and the Projection of Danger’, *Generos: Multidisciplinary Journal of Gender Studies*, 5.1 (2016), 71–89

¹¹ Callie Patteson, ‘How Single, Woke Females Are Reshaping the US’, *New York Post*, 17 January 2023

INTRODUCTION

*Whereas conversion therapy causes harm to society because, among other things, it is based on and propagates myths and stereotypes about sexual orientation, gender identity and gender expression, including the myth that heterosexuality, cisgender gender identity, and gender expression that conforms to the sex assigned to a person at birth are to be preferred over other sexual orientations, gender identities and gender expressions;*¹²

Although this work takes a somewhat empirical approach to evidence and data, it makes no claim to impartiality. The swindlers purveying this fictional slop deserve none. Nor do they deserve pity, quarter, or aid.

It is specifically written as an indictment and prosecution of the social sciences; a post-mortem archaeology of the misuse, abuse, and blatant corruption in this group of subjects for political gain.

¹² Parliament of Canada, *Bill C-4: An Act to amend the Criminal Code (Conversion Therapy)*, 44th Parliament, 1st Session, Royal Assent, 8 December 2021

I

The Poisoned Well

How did we get here? Where do you start when trying to understand the mind virus plague infecting Western intellectual life? One must examine the landscape and perceive the scale of the problem. Its source is the humanities departments of the US university system, and its tentacles spread across the Anglosphere: the Gnostic confluence of French postmodern philosophy with American sociology.

What Is Idea Laundering?

Money laundering is legitimising funds which are illegitimate. It takes place in three distinct phases: *placement* (smuggling, disguising, or misrepresentation), *layering* (obscuring to avoid detection), and *integration* (mixing it into normal systems)¹³.

Idea laundering is its intellectual analogue: using “front groups” and academic institutions to give legitimacy to invalid, ideological, or illegitimate notions, so they can be smuggled and integrated into our wider *sense-making* systems, such as journalism, arts, politics, and popular culture. In most incidences, as with banks, journal editors are not only complicit, but are instigators¹⁴.

Put simply, it’s the circular process of a) writing nonsense, b) getting it published in a fringe journal, and c) attempting to make it appear authentic by citing other nonsense in the references. Then, repeating the same thing over and over until the layers of nonsense are built up so deeply, the original idea seems like something we’ve known forever¹⁵.

At the lighter end of the scale, it may be simply for reasons of academic ego; in darker portraits, it is a deliberate process conducted for nakedly political aims; in some circumstances, authors even state in

¹³ Levi, Michael, and Peter Reuter, ‘Money Laundering,’ *Crime and Justice*, 34 (2006)

¹⁴ Boghossian, Peter, “‘Idea Laundering’ in Academia: How Nonsensical Jargon like “Intersectionality” and “Cisgender” Is Imbued with an Air of False Authority,’ *The Wall Street Journal* (24 November 2019)

¹⁵ Lindsay, James, ‘Idea Laundering in Peer-Reviewed Journals,’ *New Discourses* (5 October 2020)

their “literature” pernicious goals of sedition and derangement.

Once a bad idea has been published as scholarly work, the next paper references the previous one as an authoritative primary source; a false epistemology is constructed for gullible blogger-journalists and activists to reference axiomatically as “truth”. It is astounding how many sources of information on the Internet have been deliberately “edited” to give the impression these “ideas” are older or more credible than they are.

The Hirschfield/Kinsey process typically works as follows:

1. A partisan organisation or lobbyist “think-tank” (a social science department, *Media Matters*, *American Civil Liberties Union*, *Anti-Defamation League*, *Southern Poverty Law Center*, *Hope Not Hate*, *Center for Countering Digital Hate*, etc.) conducts a fraudulent questionnaire survey of some kind (typically portrayed as a “qualitative” study);
2. The doctored results of these “studies” are falsely cited as authoritative “research” in low-tier publications with favourable audiences such as *Vox*, *Pink News*, *Slate*, *The Atlantic*, etc;
3. Researchers subsequently layer these multiple circular references as citations in further “research” (journal papers) and encyclopaedic resources (Wikipedia, etc.) to enhance their authoritative credibility.
4. Eventually, gullible reporters at authoritative mainstream publications (*New York Times*, *Time*, etc.) cite their conclusions as common axioms established in the public mind.

Patterns Of Folly & Deceit

Creativity and mental illness often overlap. Artists recreate what they have imagined whilst in a state of play, in physical form: the painter on his canvas; the musician within his sheet notation; and the novelist on his page. Images, sound, smell are retrieved from memory and materialised into reality.

A schizophrenic also sees and hears much in his imagination. As does a superstitious maverick or a religious fundamentalist. When this *pathos* (passion) crosses a line, the person is referred to as paranoid, disordered, or delusional in his or her perception¹⁶.

Rather than what they perceive, traditional academics employ methodology for removing their own influence as they attempt to explain what they *observe*; not in the internal world, but in the natural external one¹⁷.

Social science has devolved into a bizarre position straddling these worlds - science, artistry, psychiatry, religion - from its early nineteenth-century roots¹⁸. What started as an earnest positivist search to examine the human mind and our broader social structures for intelligibility began collapsing into farce with Marx, Adler, and Freud. As Karl Popper observed when discussing his notion of *Falsification*¹⁹:

¹⁶ Carson, Shelley H., 'Creativity and Psychopathology: A Shared Vulnerability Model', *Revue canadienne de psychiatrie*, 56(2) (2011), 144–153

¹⁷ Daston, Lorraine, and Peter Galison, *Objectivity* (Zone Books, 2007)

¹⁸ Snow, Charles Percy, 'The Two Cultures' (*The Rede Lecture*, 1959)

¹⁹ Popper, Karl, *Logik der Forschung* (Hutchinson, 1959)

I found that those of my friends who were admirers of Marx, Freud, and Adler, were impressed by a number of points common to these theories, and especially by their apparent explanatory power. These theories appear to be able to explain practically everything that happened within the fields to which they referred. The study of any of them seemed to have the effect of an intellectual conversion or revelation, open your eyes to a new truth hidden from those not yet initiated. Once your eyes were thus opened you saw confirmed instances everywhere: the world was full of verifications of the theory. Whatever happened always confirmed it. Thus its truth appeared manifest; and unbelievers were clearly people who did not want to see the manifest truth; who refuse to see it, either because it was against their class interest, or because of their repressions which were still “un-analyzed” and crying aloud for treatment.²⁰

It starts with our preoccupation: our *Pathos*²¹ of some kind towards some kind of *Phenomena*²², which we try to explain in a low-resolution way as a *Heuristic*²³. Often we mis-attribute it to the supernatural, which is *Magical Thinking*²⁴. Our brains can easily be fooled, meaning our broken reasoning is contaminated by *Fallacies*²⁵, such as mistaking correlation for causation²⁶.

When we refer to an imaginary phenomenon as if it were unquestion-

²⁰ Popper, Karl, *Conjectures and Refutations* (Routledge, 1963)

²¹ Aristotle, *Rhetoric*, (Cosimo Classics, 2007)

²² Kant, Immanuel, *Critique of Pure Reason*, (Cambridge Press, 1998; first publ. 1781)

²³ Tversky, Amos, and Daniel Kahneman, 'Judgment Under Uncertainty: Heuristics and Biases', *Science*, 185.4157 (1974), 1124–31

²⁴ Frazer, James George, *The Golden Bough* (Oxford Press, 1998; first publ. 1890)

²⁵ Walton, Douglas N., *A Pragmatic Theory of Fallacy* (University of Alabama Press, 1995)

²⁶ Freedman, David A., Robert Pisani, and Roger Purves, *Statistics*, 4th edn (W. W. Norton & Company, 2007)

able fact, or physically real, we are engaging in *Reification*²⁷.

If we have been indoctrinated into some form of *Ideology*²⁸, we start with an answer and look backwards from the self-serving conclusion for tendentious evidence to satisfy our *Confirmation Bias*²⁹.

If we believe it is mystical knowledge available only to an enlightened elect as part of a titanic battle between good and evil, it is *Gnosticism*.³⁰

We try to suggest an explanation for a testable hypothesis, which usually isn't *Falsifiable*³¹ and wrongly referred to a *Theory*.³² Often others might have a superficial answer from the back of a postcard, because they are repeating *Sophistry*³³. When they misappropriate one set of circumstances for arguing a completely different one, it's *Casuistry*³⁴.

When this breaks under questioning or lack of evidence during our *Zealotry*³⁵, it becomes quackery or *Pseudoscience*.³⁶ When we use thick prose to conceal how vapid it is or invent jargon to sound important, that is *Obscurantism*³⁷.

Humanities' scholars, meanwhile, are professional and industrial-grade fraudsters. The products of their imaginations are typically involved in *Debasing* one thing from another³⁸: socialisation from human nature;

²⁷ Lukács, Georg, *History and Class Consciousness*, (MIT Press, 1971; first publ. 1923)

²⁸ Marx, Karl, and Friedrich Engels, *The German Ideology*, (International Publishers, 1970; first publ. 1846)

²⁹ Nickerson, Raymond S., 'Confirmation Bias: A Ubiquitous Phenomenon in Many Guises', *Review of General Psychology*, 2.2 (1998), 175–220

³⁰ Jonas, Hans, *The Gnostic Religion* (Beacon Press, 1963)

³¹ Popper, Karl, *The Logic of Scientific Discovery* (Huntingdon, 1959)

³² Kuhn, Thomas S., *The Structure of Scientific Revolutions* (U. of Chicago Press, 1962)

³³ Plato, *Sophist*, (Hackett Publishing, 1997; ca. 360 BCE)

³⁴ Jonsen, Albert, Toulmin, Stephen, *The Abuse of Casuistry* (U. of CA Press, 1988)

³⁵ Hoffer, Eric, *The True Believer* (Harper & Row, 1951)

³⁶ Bunge, Mario, 'What Is Pseudoscience?', *The Skeptical Inquirer*, 9.1 (1984), 36–46

³⁷ Habermas, Jürgen, *The Theory of Communicative Action* (Beacon Press, 1984)

³⁸ Orwell, George, *Nineteen Eighty-Four* (Secker & Warburg, 1949)

gender from sex; language from culture, and so on. They *Misappropriate Science* to describe phenomena to self-prescribe gravitas³⁹.

Then, of course, there is the *Plagiarism*⁴⁰: endless re-packaging of older manifestos with new names, often deliberately mangling *Doublespeak* language⁴¹ to hide their malevolent intent.⁴²

Layer upon layer of frivolous journal papers engage in mutual *Circular Citation*⁴³ until their notions are eventually codified as *Axioms*⁴⁴, or wrongly presented in HR meetings and magazine articles as established fact. When that fails, they often edit the *Primary Sources*⁴⁵ of dictionaries for *False Historicisation*^{46 47} to give the impression a notion is older than it is.⁴⁸

There is no conclusion or verifiable result, only *Insight* requiring further study. When adherents attempt to standardise it as doctrinal orthodoxy, the accumulated *Theology*⁴⁹ is defended as *Scripture*⁵⁰.

Moreover, the single greatest consumers of this “research” are those

³⁹ Sokal, Alan, and Jean Bricmont, *Fashionable Nonsense* (Picador, 1999)

⁴⁰ Mallon, Thomas, *Stolen Words* (Mariner Books, 2001)

⁴¹ Orwell, George, ‘Politics and the English Language’, *Horizon*, April 1946

⁴² McCabe, Donald L., and Linda Klebe Treviño, ‘Academic Dishonesty: Honor Codes and Other Contextual Influences’, *The Journal of Higher Education*, 64.5 (1993), 522–38

⁴³ Goodhart, Charles A. E., ‘Problems of Monetary Management: The UK Experience’, *Papers in Monetary Economics, Reserve Bank of Australia*, 2 (1975), 5–17

⁴⁴ Euclid, *The Thirteen Books of Euclid’s Elements*, (Dover Publications, 1956; ca. 300 BCE)

⁴⁵ Howell, Martha, and Walter Prevenier, *From Reliable Sources* (Cornell Press, 2001)

⁴⁶ Juderías, Julián, *La Leyenda Negra y la Verdad Histórica* (Tip. de la “Revista de archivos, bibliotecas y museos”, 1914)

⁴⁷ White, Hayden, *Metahistory* (Johns Hopkins University Press, 1973)

⁴⁸ Greenberg, Steven A., ‘How Citation Distortions Create Unfounded Authority: Analysis of a Citation Network’, *BMJ*, 339 (2009), b2680

⁴⁹ Comte, Auguste, *The Positive Philosophy of Auguste Comte*, trans. by Harriet Martineau (Cambridge University Press, 2009; first publ. 1830)

⁵⁰ Latour, Bruno, and Steve Woolgar, *Laboratory Life* (Princeton University Press, 1986)

who use it for manipulation and abuse: conditioning⁵¹, propaganda^{52,53}, licentiousness⁵⁴, advertising⁵⁵, and inflicting trauma⁵⁶.

There is no such thing as the “*unconscious mind*”⁵⁷. There is no such thing as “*empathy*”⁵⁸. There is no such thing as “*homophobia*”⁵⁹. There is no such thing as “*gender identity*”⁶⁰. These are not scientific facts. They are all made up, laundered in this corpus of deceit, and have no hope of ever being proved true or false.

They may be heuristics of observable phenomena, but to form legitimate academic topics, they must be distinguishable from schizophrenic delusion, fiction, or ephemera. Giving a feeling or perception a name does not reify it as reality, if it does not correspond to the natural world via evidence. it simply means you can imagine it.

There is a place for creative fiction writing: *literature*. There is a place for supernatural curiosity and dogmatic orthodoxy policing: *religion*. There is a place for resolving psychiatric problems: *medicine*. There is even a place for ideology: *political parties*.

If you believe words have some transformational effect on the fabric of material reality, you are not a scholar. You are someone who believes in witchcraft and *magic spells*.

⁵¹ Chomsky, Noam, Edward S. Herman, *Manufacturing Consent* (Pantheon Books, 1988)

⁵² Bernays, Edward L., *Propaganda* (Horace Liveright, 1928)

⁵³ Ellul, Jacques, *Propaganda* (Vintage Books, 1965)

⁵⁴ Packard, Vance, *The Hidden Persuaders* (Pocket Books, 1957)

⁵⁵ Sherif, Muzafer, and S. Stansfeld Sargent, “Ego-Involvement and the Mass Media,” *Journal of Social Issues*, 3.3 (1947), 8–16

⁵⁶ McCoy, Alfred W., *A Question of Torture* (Henry Holt and Co., 2006)

⁵⁷ Grünbaum, Adolf, *The Foundations of Psychoanalysis* (U. of California Press, 1984)

⁵⁸ Bloom, Paul, *Against Empathy* (Ecco, 2016)

⁵⁹ Weinberg, George, *Society and the Healthy Homosexual* (St. Martin’s Press, 1972)

⁶⁰ Soh, Debra, *The End of Gender* (Simon & Schuster, 2020)

The Social Science Story Template

Marxism tells a story which has captured the world for more than one hundred and fifty years. It's a religious story⁶¹⁶²⁶³; a false tale about the world⁶⁴ which has led to the murder of a million people for every year it's been in print⁶⁵. The story's been constantly reworked and repeated, with universities charging hundreds of thousands of dollars per student for courses covering its different interpretations. It is the basis of almost all contemporary "rights" movements.

Marx's monomyth is a theological template from *Genesis* 3⁶⁶. All one needs for the recipe is ingredients to substitute, and one can create one's own justice movement with religious theology for political activism.

- Something you envy and/or resent in others (e.g. being *normal*)
- A dominant group who has it (e.g. the *normal*)
- A victim group who doesn't have it (e.g. the *abnormal*)
- A fictional pathology ending with "ism" (e.g. *normalism*)

⁶¹ Kolakowski, Leszek, *Main Currents of Marxism* (W. W. Norton & Co. 2005)

⁶² Gray, John, *Black Mass* (Farrar, Straus and Giroux, 2007)

⁶³ Voegelin, Eric, *Science, Politics, and Gnosticism* (Regnery Gateway, 1968)

⁶⁴ Scruton, Roger, *Fools, Frauds and Firebrands* (Bloomsbury Publishing, 2015)

⁶⁵ Courtois, Stéphane, Nicolas Werth, Jean-Louis Panné, Andrzej Paczkowski, Karel Bartošek, Jean-Louis Margolin, *The Black Book of Communism* (Harvard Press, 1999)

⁶⁶ *The Bible*, Genesis 3:1 (New International Version), n.d.: 'Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, "Did God *really* say, 'You must not eat from any tree in the garden'?"'

- A “structural” illness which results (e.g. *abnormative stigmatisation*)
- The “consciousness” of your cause to raise (e.g. *abnormness*)
- A prefix for the “studies” degree (e.g. *Normativity Studies*)

This hypothesis is simple and always explains *everything*. A country club conspiracy of elites can explain all the natural distribution phenomena occurring in nature, aiming to deprive others of what they have reserved for themselves.

Thomas Sowell describes the personal allure of this perennial ideology he felt, in his scathing and brutal 1985 book on the matter:

[Marx] took the overwhelming complexity of the real world and made the parts fall into place, in a way that was intellectually exhilarating⁶⁷.

Anyone offering a “*studies*” degree can vomit out a sociology curriculum based on this ancient tale of woe, which appears as an intellectual discipline with enormous explanatory power. Merely accompanying the *interdisciplinary toolkit* with a bunch of mindless jargon no-one can understand is enough to make it sound extremely academic.

It works for almost *any* subject: fast food, antiques, construction, dentistry. One can just make it up as one goes along, then charge thousands in consultancy fees or tuition loans.

Remember: it’s not trivial bull****, this is a unique, subjective analytical *lens* through which we can critique the *power dynamics* and *social relations* which have led to the *structural inequity* we find today in the *fast food delivery industry*, and the means to *justice* and *emancipation*.

There is a special type of property which has been constructed in society called [_____].

One group, a superstructure called [_____], have given

⁶⁷ Sowell, Thomas, *Marxism: Philosophy and Economics* (William Morrow, 1985)

themselves exclusive access to it which others, an infrastructure of everyone else, [____], don't have.

They have created an ideology called [____] to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to [____] provides.

This creates a dialectical conflict of social relations between those who have access to [____] and those who don't, where a person's identity is defined by which group they belong to.

The goal of [____] is to reveal this [____] to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them.

Most people participate in this [____] because they possess a false consciousness. They need to be enlightened so they can achieve a [____] consciousness, which will lead to a revolutionary consciousness driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive for participating in it. They are called [____].

When [____] become aware, they will seize the means of producing [____] to overturn it and enforce a situation of equality.

Eventually, acts of equalisation will become spontaneous, which will produce [____] justice.

One can do this all day, endlessly. It's trivial. Any university can trot out two-year remote essay-writing classes where every student gets first-class marks to credential themselves into an HR career.

Class: Classical Marxism

Marx was always desperate to have been a French revolutionary. His ideas were formulated after spending time with anarchists in Paris, and in the context of conditions during the *Industrial Revolution* in England compared to the agrarian past⁶⁸. Classical Marxism was a response to Adam Smith's ideas on the division of labour and its effects⁶⁹.

There is a special type of property which has been constructed in society called *capital*. One group, a superstructure of *the upper and upper-middle class*, has given themselves exclusive access to it which others, an infrastructure of everyone else, *the Proletariat*, don't have.

They have created an ideology called *capitalism* to justify why they should control access to it, which imposes the situation and allows it to continue. The system exists to exclude those below from the power and privilege that access to *capital* provides.

This creates a dialectical conflict of social relations between those who have access to *capital* and those who don't, where a person's identity is defined by which group they belong to.

The goal of *class theory* (aka *dialectical materialism*) is to reveal this *class antagonism* to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them. Most people participate in this *class structure* because they possess a false consciousness. They need to be enlightened so they can achieve a *class consciousness*, which will lead to a revolutionary consciousness, driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive from

⁶⁸ McLellan, David, *Karl Marx: A Biography* (Palgrave Macmillan, 2006)

⁶⁹ Wheen, Francis, *Karl Marx: A Life* (W. W. Norton & Company, 2001)

participating in it. They are called *fascists*, *reactionaries*, *Nazis*.

When *the Proletariat* become aware, they will seize the means of producing *capital* to overturn it and enforce a situation of equality. Eventually, acts of equalisation (*socialism*) will become spontaneous, which will produce *class justice*, or *advanced communism*.

In modern terms, old-school Marxism could be known as *Critical Class Theory*.

Academic Marxism: Critical Theory

This “postmodern meta-bull****”⁷⁰, “*Kritische Theorie*”, was defined in 1937 by German sociologist Max Horkheimer as an explicitly anti-science Marxist project, designed “*not merely to understand society but to change it... to uncover the structures of domination and oppression that exist within society and to provide a means for social transformation.*”⁷¹

There is a special type of property which has been constructed in society called *academic knowledge*.

One group, a superstructure called academics, has given themselves exclusive access to it which others, an infrastructure of everyone else, *non-academic laypeople*, don't have.

They have created an ideology called *traditional theory* to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to *academia* provides.

This creates a dialectical conflict of social relations between those who have access to *academic credentials* and those who

⁷⁰ Dawkins, Richard, *The God Delusion* (Houghton Mifflin, 2006)

⁷¹ Horkheimer, Max, *Critical Theory: Selected Essays* (Seabury Press, 1972; ca. 1937)

don't, where a person's identity is defined by which group they belong to.

The goal of *Critical Theory* is to reveal this *bias/power-driven system of academic hegemony* to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them.

Most people participate in this *structural power-bias of academic credentialism* because they possess a false consciousness. They need to be enlightened so they can achieve a *critical consciousness*, which will lead to a revolutionary consciousness, driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive for participating in it. They are called *scientific essentialists*.

When *humanities scholars* become aware, they will seize the means of producing *academic knowledge* to overturn it and enforce a situation of equality.

Eventually, acts of equalisation will become spontaneous, which will produce *academic social justice*.

Congratulations, you now have a degree in “sociology”.

Homework: *discuss how the power relations of traditional theory promote endemic stereotypical attitudes and contribute toward dominant scientific culture.*

Sex Marxism: Feminism

Feminism's origins lie in English writer Mary Wollstonecraft's noble arguments in 1792 for women being allowed access to education to fulfil their potential⁷². The modern Franco-American radicalism is derived

⁷² Wollstonecraft, Mary, *A Vindication of the Rights of Woman*, (J. Johnson, 1792)

from the Soviet demands on women in factories⁷³, and the late-1940s rants of lesbian Marxist Simone de Beauvoir⁷⁴.

There is a special type of property which has been constructed in society called *masculinity*.

One group, a superstructure called *the Patriarchy*, has given themselves exclusive access to it which others, an infrastructure of everyone else, *women*, don't have.

They have created an ideology called *misogyny* to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to *maleness* provides.

This creates a dialectical conflict of social relations between those who have access to *maleness* and those who don't, where a person's identity is defined by which group they belong to.

The goal of *feminism* is to reveal this *systemic misogyny* to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them.

Most people participate in this *structural sexism* because they possess a false consciousness. They need to be enlightened so they can achieve a *feminist* consciousness, which will lead to a revolutionary consciousness driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive from participating in it. They are called *sexists and misogynists*.

When *women* become aware, they will seize the means of producing *the Patriarchy* to overturn it and enforce a situation

⁷³ Stites, Richard, *The Women's Liberation Movement in Russia* (Princeton Press, 1978)

⁷⁴ De Beauvoir, Simone, *The Second Sex* (Knopf, 1953; first publ. 1949)

of equality.

Eventually, acts of equalisation will become spontaneous, which will produce *gender* justice.

Congratulations, you now have a degree in “*women’s studies*”.

Homework: *discuss how the power relations of structural misogyny promote endemic masculinity and contribute toward dominant patriarchy culture.*

Gay Marxism: Gay Liberation

The *Committee for Homosexual Freedom* spawned the modern gay rights movement in 1969, which then became the *Gay Liberation Front* (GLF). It was named regarding the communist movements of the *Algerian National Liberation Front* (FLN) and the *Vietnamese National Liberation Front* (“*Viet Cong*”), and produced a manifesto⁷⁵.

There is a special type of property which has been constructed in society called *morally acceptable sexuality*.

One group, a superstructure called *heterosexuals*, has given themselves exclusive access to it which others, an infrastructure of everyone else, *homosexuals*, don’t have.

They have created an ideology called *homophobia* to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to *heterosexuality* provides.

This creates a dialectical conflict of social relations between those who have access to *social acceptance* and those who don’t, where a person’s identity is defined by which group they belong to.

⁷⁵ Abelow, Henry, *The Lesbian and Gay Studies Reader* (Routledge, 1993)

The goal of *gay liberation* is to reveal this *systemic homophobia* to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them.

Most people participate in this *structural anti-gay hate* because they possess a false consciousness. They need to be enlightened so they can achieve a *gay rights* consciousness, which will lead to a revolutionary consciousness driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive from participating in it. They are called *bigots and homophobes*.

When *homosexuals* become aware, they will seize the means of producing *sexual morality* to overturn it and enforce a situation of equality.

Eventually, acts of equalisation will become spontaneous, which will produce *sexual justice*.

Congratulations, you now have a degree in gay rights activism.

Homework: *discuss how the historical misrepresentation of sexual minorities by homophobic narrators promote systemic discrimination and contribute toward dominant heterosexual culture.*

Race Marxism: Critical Race Theory

The pseudo-subject of “*critical legal studies*” has its origins within the 1976 writings of lawyer Derrick Albert Bell Jr. at *Harvard University*, which drew “*inspiration from Marxist analysis*”⁷⁶ and later devolved into the study of “*whiteness*” as a pathology⁷⁷.

⁷⁶ Delgado, Richard, Jean Stefancic, *Critical Race Theory* (NY University Press, 2001)

⁷⁷ Roediger, David R., *The Wages of Whiteness* (Verso, 1991)

There is a special type of property which has been constructed in society called *whiteness* through another social construction called *race*.

One group, a superstructure of *white Europeans*, has given themselves exclusive access to it which others, an infrastructure of everyone else, *people of colour*, don't have.

They have created an ideology called *white supremacy* to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to *whiteness* provides.

This creates a dialectical conflict of social relations between those who have access to *whiteness* and those who don't, where a person's identity is defined by which group they belong to.

The goal of *Critical Race Theory* is to reveal this *systemic racism* to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them.

Most people participate in this *structural racism* because they possess a false consciousness. They need to be enlightened so they can achieve a *racial* consciousness, which will lead to a revolutionary consciousness driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive from participating in it. They are called *racists and white supremacists*.

When *people of colour* become aware, they will seize the means of producing *whiteness* to overturn it and enforce a situation of equality.

Eventually, acts of equalisation will become spontaneous, which will produce *racial* justice.

Congratulations, you now have a degree in "*whiteness studies*".

Homework: *discuss how the colonial policies of structural racism promote endemic white supremacy and contribute toward systemic whiteness culture.*

Classroom Marxism: Critical Pedagogy

Brazilian “liberation theology” advocate Paulo Freire introduced Marxism as a theory of teaching in 1968. It was imported to the US by Marxist history professor Henry Giroux in 1983⁷⁸ as part of the disastrous “critical turn in education”⁷⁹.

There is a special type of property which has been constructed in society called *literacy*.

One group, a superstructure called *the literate*, have given themselves exclusive access to it which others, an infrastructure of everyone else, *the illiterate*, don't have.

They have created an ideology called *classical education* to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to *education* provides.

This creates a dialectical conflict of social relations between those who have access to *literacy* and those who don't, where a person's identity is defined by which group they belong to.

The goal of *Critical Pedagogy* is to reveal this *systemic classicism bias* to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them.

Most people participate in this *structural erudition* because they possess a false consciousness. They need to be enlightened so they can achieve a *critical education theory* consciousness,

⁷⁸ Giroux, Henry A., *Theory and Resistance in Education* (Bergin & Garvey, 1983)

⁷⁹ Porfilio, Brad J., Derek R. Ford, *Leaders in Critical Pedagogy* (Sense Publishers, 2015)

which will lead to a revolutionary consciousness, driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive from participating in it. They are called *colonisers*.

When *teachers* become aware, they will seize the means of producing *literacy* to overturn it and enforce a situation of equality.

Eventually, acts of equalisation will become spontaneous, which will produce *education* justice.

Congratulations, you now have a degree in “critical pedagogy”.

Homework: *discuss how the academic relations of structural literacy promote endemic colonial learning and contribute toward indigenous educator oppression.*

Sexual Marxism: Gender Theory & Queer Theory

As possibly the worst of all sociology sub-genres, so-called “*queer theory*” came out of “*queer studies*” around 1990 and birthed modern “*gender theory*”⁸⁰. Its earliest feminist advocates, influenced by Michel Foucault (Gloria Anzaldúa, Teresa de Lauretis, Gayle Rubin, Judith Butler)⁸¹, explicitly confess to being Marxist activists.

There is a special type of property which has been constructed in society called *the sexual/gender binary*.

One group, a superstructure called *cisgender-heterosexuality*, have given themselves exclusive access to it which others, an infrastructure of everyone else, *the sexually depraved*, don’t have.

⁸⁰ Halperin, David M., “The Normalization of Queer Theory”, *Journal of Homosexuality*, 45.2–4 (2003), 339–43

⁸¹ Foucault, Michel, *The History of Sexuality, Volume 1* (Pantheon Books, 1978)

They have created an ideology called *cisgender-heteronormativity* to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to *normal sexuality* provides.

This creates a dialectical conflict of social relations between those who have access to *normality* and those who don't, where a person's identity is defined by which group they belong to.

The goal of *Queer Theory* is to reveal this *systemic homophobia/queerphobia/transphobia* to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them.

Most people participate in this *structural cisheteronormativity binary* because they possess a false consciousness. They need to be enlightened so they can achieve a *queer* consciousness, which will lead to a revolutionary consciousness, driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive from participating in it. They are called *bigots, fascists, transphobes, cishet scum*.

When *sexual deviants* become aware, they will seize the means of producing *sexual and gender norms* to overturn it and enforce a situation of equality.

Eventually, acts of equalisation will become spontaneous, which will produce *sexual/gender justice*.

Congratulations, you now have a joint degree in "*gender studies*" and "*queer studies*".

Homework: *discuss how the heterosexual relations of structural transphobia influence queer performativity and contribute toward dominant cisheteronormativity in hegemonic masculinised culture.*

Immigration Marxism: Postcolonial Theory & Cultural Theory

The Leninist influence of anti-Imperialism (“*colonialism*”) arrived in the early 1960s via the advocacy of militant Marxist Franz Fanon’s books, through militant Marxist black civil rights activists⁸². Socialist professor Edward later expanded it to Asia⁸³.

There is a special type of property which has been constructed in society called *Western civilisation*.

One group, a superstructure called *European empires*, has given themselves exclusive access to it which others, an infrastructure of everyone else, *colonised indigenous people*, don’t have.

They have created an ideology called *imperialism* to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to *imperial power* provides.

This creates a dialectical conflict of social relations between those who have access to *civilisation* and those who don’t, where a person’s identity is defined by which group they belong to.

The goal of *Postcolonialism* is to reveal this *systemic imperialism* to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them.

Most people participate in this *structural colonialism* because they possess a false consciousness. They need to be enlightened so they can achieve a *multicultural* consciousness, which will lead to a revolutionary consciousness, driving them to flip the system over.

⁸² Fanon, Frantz, *The Wretched of the Earth* (Grove Press, 1963; first publ. 1961)

⁸³ Said, Edward W., *Orientalism* (Pantheon Books, 1978)

There are those who want to preserve the injustice of this social structure because of the benefits they receive from participating in it. They are called *colonisers*.

When *the colonised* become aware, they will seize the means of producing *demography* to overturn it and enforce a situation of equality.

Eventually, acts of equalisation will become spontaneous, which will produce *multicultural* justice.

Congratulations, you now have a joint degree in “*cultural studies*” and “*postcolonial studies*”.

Body Marxism: Fat Studies

The truly unbelievable, and comically named, silly subject of “*fat acceptance*”, began to be mentioned in 1983⁸⁴ and became an academic discipline in 2009⁸⁵. It advocates for “*body diversity*” against “*fatphobia*”.

There is a special type of property which has been constructed in society called *slimness*.

One group, a superstructure called *healthy and attractive*, has given themselves exclusive access to it which others, an infrastructure of everyone else, *fat people*, don't have.

They have created an ideology called *healthism* to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to *healthiness* provides.

⁸⁴ Schoenfielder, Lucy, Barbara Wieser, *Shadow on a Tightrope* (Aunt Lute Books, 1983)

⁸⁵ Rothblum, Esther, and Sondra Solovay (eds.), *The Fat Studies Reader* (New York University Press, 2009)

This creates a dialectical conflict of social relations between those who have access to *athletic physique* and those who don't, where a person's identity is defined by which group they belong to.

The goal of *fat activism* is to reveal this *systemic thin normativity* to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them.

Most people participate in these *structural body ideals* because they possess a false consciousness. They need to be enlightened so they can achieve a *fat* consciousness, which will lead to a revolutionary consciousness, driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive from participating in it. They are called *fatphobes*.

When *people of size* become aware, they will seize the means of producing *body ideals* to overturn it and enforce a situation of equality.

Eventually, acts of equalisation will become spontaneous, which will produce inclusion and *body justice*.

Congratulations, you now have a degree in "*fat studies*".

Homework: *discuss how the social relations of favoured athletic normativity promote systemic fatphobia and contribute toward establishing a dominant patriarchy of healthism.*

Ability Marxism: Disability Studies

The application of Marxist "*critical theory*" to disability ("*disability studies*" or "*critical disability theory*") as a "social and cultural identity" appeared

in 1982 as the *Society for Disability Studies*⁸⁶ and in the university system in 1997⁸⁷.

There is a special type of property which has been constructed in society called *ability*.

One group, a superstructure called the *able-bodied*, have given themselves exclusive access to it which others, an infrastructure of everyone else, the *disabled*, don't have.

They have created an ideology called *ableism* to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to *able-bodiedness* provides.

This creates a dialectical conflict of social relations between those who have access to *ability* and those who don't, where a person's identity is defined by which group they belong to.

The goal of *disability studies* is to reveal this *systemic ableism* to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them.

Most people participate in this *structural ableism* because they possess a false consciousness. They need to be enlightened so they can achieve an *ableist* consciousness, which will lead to a revolutionary consciousness, driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive from participating in it. They are called *ableists*.

When the *differently abled* become aware, they will seize the means of producing *ability* to overturn it and enforce a situation

⁸⁶ Ramirez, Anthony, 'Disability as Field of Study?', *The New York Times*, 21 Dec 1997

⁸⁷ Davis, Lennard J. (ed.), *The Disability Studies Reader* (Routledge, 1997)

of equality.

Eventually, acts of equalisation will become spontaneous, which will produce inclusion and *disability* justice.

Congratulations, you now have a degree in “*disability studies*”.

Homework: *discuss how the normative relations of systemic discrimination promote structural able-bodied queer relativism, which contributes toward a hegemony of dialectic of ability.*

Environmental Marxism: Eco-Climate Justice

The modern “eco” movement has its roots in anti-vivisection radicalism and the anarcho-communist *Animal Liberation Front* (ALF) formed in 1974⁸⁸. “Critical environmental justice” groups began their most virulent activity about capitalist climate pollution with the 1982 PCB protests in North Carolina⁸⁹.

There is a special type of property which has been constructed in society called *the right to industrially exploit natural resources*.

One group, a superstructure called *industrialists*, has given themselves exclusive access to it which others, an infrastructure of everyone else, *the planet, nature, and animals*, don’t have.

They have created an ideology called *industrialisation* to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to *resource exploitation* provides.

This creates a dialectical conflict of social relations between those who have access to *exploitation* and those who don’t, where identity is defined by which group they belong to.

⁸⁸ Peters, James M., *Animal Rights* (Peter Lang Publishing, 1999)

⁸⁹ Martinez-Alier, Joan, *The Environmentalism of the Poor* (Edward Elgar, 2002)

The goal of *environmentalism* is to reveal this *systemic profit motive* to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them.

Most people participate in this *structural exploitation of nature* because they possess a false consciousness. They need to be enlightened so they can achieve an *eco* consciousness, which will lead to a revolutionary consciousness driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive from participating in it. They are called *exploiters and climate deniers*.

When *consumers* become aware, they will seize the means of producing *eco-husbandry* to overturn it and enforce a situation of equality.

Eventually, acts of equalisation will become spontaneous, which will produce *climate* justice.

Congratulations, you now have a degree in "*climate studies*".

Homework: *discuss how the power relations of structural climate change denial promote endemic fascism and contribute to a culture of dominant patriarchal capitalism.*

Anti-Jew Marxism: Anti-Zionism

Hatred of Jews is a shape-shifting virus which has existed throughout history. The modern species emerged after the *Six-Day War* in 1967 when the USSR allied with Arabs and condemned "*zionology*" as "*bourgeois nationalism*."⁹⁰

⁹⁰ Behbehani, Hashim S., *The Soviet Union and Arab Nationalism* (Routledge, 1986)

There is a special type of property which has been constructed in society called the *Holy Land*.

One group, a superstructure called *Jews*, has given themselves exclusive access to it which others, an infrastructure of everyone else, *Palestinians*, don't have.

They have created an ideology called *Zionism* to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to the *Holy Land* provides.

This creates a dialectical conflict of social relations between those who have access to the *Holy Land* and those who don't, where a person's identity is defined by which group they belong to.

The goal of *anti-Zionism* is to reveal this *systemic Zionism* to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them.

Most people participate in this *structural Palestinian apartheid* because they possess a false consciousness. They need to be enlightened so they can achieve a *anti-Zionist* consciousness, which will lead to a revolutionary consciousness driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive from participating in it. They are called *Zionists, Benjamins, Jews, Occupiers, Them, etc.*

When *gentiles* become aware, they will seize the means of occupying *Palestine* to overturn it and enforce a situation of equality.

Eventually, acts of equalisation will become spontaneous, which will produce inclusion and *Justice for Palestine*.

Congratulations, you now have a degree in “*middle east studies*”.

Homework: *discuss how Zionist ideological hegemony in cisheteronorative culture reveals the structural racial dominance across domains, or a rationalisation of how and why Jews run the world while keeping all the money and Israel should be destroyed.*

Mental Health Marxism: Autism & Dyslexia

The issues of dyslexia and autism emerged from “*disability studies*” in 1999⁹¹, but were formalised by Thomas Armstrong’s and Nick Walker’s essays about “*neurodiversity*” in 2010⁹².

There is a special type of property which has been constructed in society called *neurotypicality*.

One group, a superstructure called the *neurotypical*, has given themselves exclusive access to it which others, an infrastructure of everyone else, the *neurodivergent*, don’t have.

They have created an ideology called *cognitive conformity* to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to *neurotypicality* provides.

This creates a dialectical conflict of relations between those who have access to *neurotypicality* and those who don’t, where a person’s identity is defined by which group they belong to.

The goal of *neurotypicality studies* is to reveal this *systemic neuroableism* to people by bringing those on the margins to the centre of society to create awareness of how society is

⁹¹ Singer, Judy, “‘Why Can’t You Be Normal for Once in Your Life?’: From a ‘Problem with No Name’ to the Emergence of a New Category of Difference”, in Mairian Corker and Sally French (eds.), *Disability Discourse* (Open University Press, 1999)

⁹² Armstrong, Thomas, *The Power of Neurodiversity* (Da Capo Lifelong Books, 2010)

structured unfairly against them.

Most people participate in these unfair standards of *structural cognitive conformity* because they possess a false consciousness. They need to be enlightened so they can achieve a *neurodiverse* consciousness, which will lead to a revolutionary consciousness, driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive from participating in it. They are called *neuroableists* or *conformists*.

When the *neurodivergent* become aware, they will seize the means of producing *ability* to overturn it and enforce a situation of equality.

Eventually, acts of equalisation will become spontaneous, which will produce inclusion and *cognitive neurodiversity* justice.

Congratulations, you now have a degree in “*neurodiversity studies*”.

Homework: *discuss how the normative relations of systemic discrimination promote structural able-bodied queer relativism, which contributes toward a hegemony of dialectic of ability.*

Common Enemy Meta-Identity Marxism: Intersectionality

The DEI movement comes from one place as a cumulative “theory” of mixed oppression: in 1989, via Marxist critical race theory advocate Kimberlé Crenshaw⁹³.

So what do we get when we metaphysically jam all these complaints together against the *cisgender straight white Christian able-bodied educated athletic male meat-eating non-autistic capitalist Israeli imperialist coloniser*?

⁹³ Crenshaw, Kimberlé, ‘Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics’, *University of Chicago Legal Forum*, 1989, 139–67

There is a special type of property which has been constructed in society called *only suffering one oppression at a time*.

One group, a superstructure called *cisgender straight White able-bodied educated athletic capitalist men*, has given themselves exclusive access to it which others, an infrastructure of everyone else, *disabled fat black lesbian feminist transgender immigrants*, don't have.

They have created an ideology called *meritocracy* to justify why they should control access to it, which imposes the situation and allows it to continue.

The system exists to exclude those below from the power and privilege that access to *not suffering any oppression* provides.

This creates a dialectical conflict of social relations between those who have access to *privilege* and those who don't, where a person's identity is defined by which group they belong to.

The goal of *intersectionality* is to reveal these *systemic interlocking types of oppression* to people by bringing those on the margins to the centre of society to create awareness of how society is structured unfairly against them.

Most people participate in this *structural system of inequity* because they possess a false consciousness. They need to be enlightened so they can achieve a *intersectional* consciousness, which will lead to a revolutionary consciousness driving them to flip the system over.

There are those who want to preserve the injustice of this social structure because of the benefits they receive from participating in it. They are called *the privileged*.

When *marginalised groups* become aware, they will seize the means of producing *society and culture* to overturn it and enforce a situation of equality.

Eventually, acts of equalisation will become spontaneous, which will produce *social justice*.

This pattern of endless, splintering minor attribute categorisation continues almost indefinitely.

In November 2021, activist Tessa Watkins published the absurd “*Wheel of Privilege and Power*”⁹⁴ (which she claims was “*adapted from Sylvia Duckworth (Instagram post), “anti-oppression” by the Canadian Council for Refugees*”⁹⁵, and Olena Hankivsky, PhD⁹⁶).

There is an essence to almost all these “identity” charts, which closely resembles an *astrological chart*.

Other than “*fategories*” (the “*fat spectrum*”)⁹⁷, Watkins gives us an overview of how Marxian “*intersectionality*” magically explains the “*oppression*” suffered by convicted criminals (e.g. rapists, murderers, etc) through the justice system, using her tiers of “*power*”, “*erasure*”, and “*marginalized*”.

Power: no dealings with the justice system or had dealings but never convicted

Erased: had dealings but never convicted, convicted and awaiting sentencing, previously served a sentence in jail or prison, and/or had records expunged

Marginalized: convicted and currently serving a sentence in jail or prison

Among the insane list of Marcusian “*erased*” minority vs. visible “*privileged*” categories she lists are:

- “*Neurodiversity*” (“*neurodivergent*” vs. “*neurotypical*”)

⁹⁴ Watkins, Tessa, ‘Wheel of Privilege and Power’, *Just IVoice*, 21 November 2021

⁹⁵ ‘Anti-Oppression’, Canadian Council for Refugees, 19 August 2020

⁹⁶ Hankivsky, Olena, ‘Intersectionality 101’, *The Institute for Intersectionality Research & Policy*, SFU, 1 April 2014

⁹⁷ Gerhardt, Linda, ‘Categories: Understanding the Fat Spectrum’, *Fluffy Kitten Party: Fat Activism, Health at Every Size, Anti-Diet Culture*, 1 June 2021

- *Mental health* (vulnerable vs. stable)
- *Physical ability* (disabled vs. “*able-bodied*”)
- *Religion* (everyone else vs. Christian)
- *Wealth* (poor vs. rich)
- *Age* (minor/sensor vs. adult)
- *Education* (elementary vs. post-secondary)
- *Housing* (homeless vs. homeowner)
- *Transportation* (no access vs. car owner)
- *Political affiliation* (uninvolved vs. partisan)
- *Marriage* (separated/divorced/“*polygamous*” vs. monogamous)
- *Citizenship* (“*undocumented*” vs. citizen)
- *Employment* (student/unemployed vs. salaried)
- *Language* (non-English vs. native speaker)
- *Communication* (monolingual vs. high “EQ”)
- *Sexuality* (LGB vs. heterosexual)
- *Gender* (“*trans*” vs. “*cis*”)
- *Body size* (fat vs. slim/muscular)⁹⁸
- *Skin colour* (non-white vs. white)
- *Incarceration* (convicted vs. no record)
- *Number of kids* (parents vs. “*child-free*”)
- *Type of kids* (adopted vs. biological)
- *Left/right-handedness* (left vs. right)
- *HIV status* (positive vs. negative)
- *Dietary preference* (meat vs. vegan)⁹⁹

This ultimately translates into job advertisement statements to avoid lawsuits, typified in the following boilerplate style:

[Company Name] provides equal employment opportunities to all employees and applicants without regard to race, color, religion,

⁹⁸ Categories hilariously include “*infinitif*”, “*superfat*”, “*largefat*”, “*midfat*”, and “*smallfat*”.

⁹⁹ Watkins, T. (2021, November 21). *Wheel of privilege and power*. Just1Voice.

sex, sexual orientation, gender identity or expression, age, national origin, ancestry, disability, medical condition, genetic information, marital status, family status, pregnancy, veteran status, military status, citizenship, or any other characteristic protected by applicable federal, state, or local laws.

If you follow this path of subdivision and micro-categorisation long enough, ironically, you arrive at... the *Individual*. Which is the basis of English common law from several centuries ago¹⁰⁰.

It is crucial when developing your “studies” template to create your eighty-thousand-dollar sociology course you adhere to a strict code of conduct:

1. Critics might attempt to dismiss your “*analytical lens*” and desire to gain social status for helping your minority group achieve “*liberation*” and “*emancipation*” as facetious, or even vapid. It is important to explain to them they don’t understand the profundity of the theory because they have never studied it.
2. It explains *everything* perfectly. If they do not agree, see #1, and discontinue any further conversation because you shouldn’t be giving a “*platform*” to a “*bigot*” if they intend to engage in microaggressions.

¹⁰⁰ Blackstone, William, *Commentaries on the Laws of England* (Clarendon Press, 1765–69)

The River Of Stupidity

Is it really *that* bad? It's worse. Dozens of social media accounts (for example "*Real Peer Review*"¹⁰¹ and its library of 1000+ papers) and academic commentators (for example, the "*Sokal Squared*" trio¹⁰²) have lamented what has been referred to as "pathological idiocy" in our institutions being pervasive for several decades.

Lenin wrote in 1913,

*There can be no "impartial" social science in a society based on class struggle. In one way or another, all official and liberal science defends wage-slavery ... To expect science to be impartial in a wage-slave society is ... foolishly naïve.*¹⁰³

In 1959, British scientist and novelist Charles Snow gave a lecture he called "*The Two Cultures*" in which he argued science and the humanities had become irreversibly separated into different worldviews.

A good many times I have been present at gatherings of people who, by the standards of the traditional culture, are thought highly

¹⁰¹ Real Peer Review, *X Profile*, <https://x.com/realpeerreview>

¹⁰² Boghossian, Peter, 'Peter Boghossian: Has Academia Been Corrupted by "Woke" Ideology?', *HARDtalk* (Interview), *BBC World Service*, 6 Dec 2023

¹⁰³ Lenin, V. I., 'The Three Sources and Three Component Parts of Marxism', in *Lenin's Collected Works*, Vol. 19 (Progress Publishers, 1913)

educated and who have with considerable gusto been expressing their incredulity at the illiteracy of scientists. Once or twice I have been provoked and have asked the company how many of them could describe the Second Law of Thermodynamics. The response was cold: it was also negative. Yet I was asking something which is the scientific equivalent of: Have you read a work of Shakespeare's? I now believe that if I had asked an even simpler question – such as, What do you mean by mass, or acceleration, which is the scientific equivalent of saying, Can you read? – not more than one in ten of the highly educated would have felt that I was speaking the same language. So the great edifice of modern physics goes up, and the majority of the cleverest people in the western world have about as much insight into it as their neolithic ancestors would have had¹⁰⁴.

Thirty years later, the “Science Wars” were raging in the United States as fringe faculty lounge activists, such as feminist philosopher Luce Irigaray, were making insane claims such as equations (e.g. $E=mc^2$) were inherently “sexed”¹⁰⁵. Many of their views were attributed to a bad reading of Thomas Kuhn’s 1962 book, *“The Structure of Scientific Revolutions”* (in which the term “paradigm shift” was coined)¹⁰⁶.

In 1994, Richard Webster pointed out that Margaret Mead’s influential anthropological work in Samoa (*“Coming of Age in Samoa”*) was nonsense - her teenage informants admitted to having misled her about their sexual practices.¹⁰⁷

Senior scientists, such as Norman Levitt, Paul Gross, Jean Bricmont and Alan Sokal) accused many writers (e.g. Jacques Derrida, Gilles Deleuze, Jacques Lacan, Jean-François Lyotard and others) of simply

¹⁰⁴ Snow, Charles Percy, *The Two Cultures: And a Second Look: An Expanded Version of The Two Cultures and the Scientific Revolution* (Cambridge University Press, 1964)

¹⁰⁵ Irigaray, Luce, *Sexes and Genealogies* (Columbia University Press, 1987)

¹⁰⁶ Kuhn, Thomas S., *The Structure of Scientific Revolutions* (University of Chicago, 1962)

¹⁰⁷ Freeman, Derek, *Margaret Mead and Samoa* (Harvard University Press, 1983)

either going mad, or printing nonsense which was incomprehensible or meaningless.

Gross and Levitt wrote the seminal book (*Higher Superstition*) describing the humanities' descent into idiocy in 1994.

They described a persistent trend.

*The academic left has developed an extraordinary hostility to science and technology, far beyond the healthy skepticism that is always in order in the sciences themselves.*¹⁰⁸

They were quickly followed by Sokal's maddeningly brilliant 1996 hoax in the journal *Social Text* (*"Transgressing the Boundaries"*¹⁰⁹) which preceded his 1997 book *Fashionable Nonsense* (aka *"Intellectual Impositions"*)¹¹⁰.

As the authors noted of this creeping ultracrepidarian tendency:

"The problem arises when authors invoke scientific concepts outside their field of expertise, without bothering to understand them, and without regard for their relevance.

Sokal's infamous quip perhaps sums up the era.

*Anyone who believes that the laws of physics are mere social conventions is invited to try transgressing those conventions from the windows of my apartment. (I live on the twenty-first floor.)*¹¹¹

By 1998, the humanities - particularly the social "sciences" - were done

¹⁰⁸ Gross, Paul, Norman Levitt, *Higher Superstition* (Johns Hopkins University Press, 1994)

¹⁰⁹ Sokal, Alan, 'Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity', *Social Text*, 46/47 (1996), 217-52

¹¹⁰ Sokal, Alan, and Jean Bricmont, *Fashionable Nonsense* (Picador, 1997)

¹¹¹ Sokal, Alan, 'A Physicist Experiments with Cultural Studies', *Lingua Franca*, 1996

for. *Toast. Over.* But it didn't stop them. They simply swelled their numbers with easily obtainable sociology degrees and out-published anyone else.

This virulent pathology persists to the present day.

On September 23 2019, a group of five hundred prominent scientists and professionals, led by the *CLINTEL* co-founder Guus Berkhout, sent a registered letter to the *United Nations Secretary-General*¹¹² stating that there is no climate emergency and climate policies should benefit the lives of people¹¹³.

The response was staggering. Dozens of NGO “*fact checker*” personnel and social scientists attempted to undermine it as “*misleading*”. Their rationale? They were *unqualified* because they were from the natural sciences.

Ten fact-checking organizations, including Climate Feedback, reviewed the credentials of a little over 200 of the signatories but could only confirm that 2 had published research in atmospheric or climate science, which means at least 200 of the 500 are not scientists with relevant expertise.

*The largest single group of signers—approximately 60 of the 200 we reviewed from the US, Canada, Brazil, Norway, Sweden, Denmark, Belgium, France, and Germany—includes academics in the physical sciences, such as physics, chemistry, or geology. However, we could not confirm that any have published research relevant to climate change, so they are making a point outside their domain of expertise.*¹¹⁴

¹¹² Retrieved from clintel.nl/wp-content/uploads/2019/09/ecd-letter-to-un.pdf

¹¹³ Perry, Mark J., “There Is No Climate Emergency, Say 500 Experts in Letter to the United Nations”, *American Enterprise Institute*, 24 September 2019

¹¹⁴ Science Feedback, ‘Letter to UN Was Not Signed by 500 Experts on Climate Science – Breitbart’, *Science Feedback*, 3 October 2019

The words of Karl Popper are probably the only appropriate response to behaviour like this.

*I can only say that when I read either Adorno or Habermas, I feel as if lunatics were speaking.*¹¹⁵

Not all garbage from the “ologies” is the same; some is absurd, some is malignant, and the remainder straddles the distance between laughable and baffling. At times, one finds oneself convulsed with ridicule. At others, astounded what one is reading had ever been printed.

1. *Fan Fiction*: Creative writing and wild flights of fancy: my diary; someone else’s diary; the poem I wrote at fourteen; fairies and spirit creatures; animal fetishes, cartoon drawings, and fantasy hero creatures (*Examples*: “emotional labour”, “latinx”, “spirit murder”).
2. *Pseudoscientific Imagineering*: Misappropriated scientific concepts; abstract terminology; unfalsifiable hypotheses; the magical mind and invisible thought processes; quasi-religious imagery and unobservable “systems”; reification of ideas as reality. (*Examples*: “addiction”, “empathy”, “patriarchy”, “unconscious bias”).
3. *Manipulative Intellectualism*: Vapid subject material with mangled language; impenetrable paragraphs of pretentious obscurantism; *ism, ist, icity, ity, ivity, tive* everywhere; circular references to dreadful papers; misrepresented as “theory”; useless data wrongly analysed; political confirmation-searching and ideological possession. (*Examples*: “algorithmic fairness”, “cisgender”, “inclusive language”).
4. *Tenured Radicalism*: Overtly political themes; obvious resentment;

¹¹⁵ Popper, Karl, ‘Letter to Raymond Aron’, 13 September 1969, in Stephen Hicks, *Popper to Aron: Letter on Adorno and Habermas* (30 September 2021)

frequent references to revolutionary thought and figures; demands for social restructuring; obvious attempts to re-brand communism or directly advocate for it. (Examples: “*antiracism*”, “*rape culture*”, “*use your platform*”).

5. *Sociopathy*: Apologism for murder and/or infanticide; depraved fetishes; barbarous Mengele-esque procedures; advocacy for or defence of paedophilia. (Examples: “*biopower*”, “*minor attracted person*”, “*TERF*”).

Truly, some of these masterpiece works of literature are extraordinary to behold. Below are merely a *fraction* of the most egregious.

- Improvement of “*human-ice relations*”¹¹⁶.
- Menstruation being a fictional process¹¹⁷.
- Men and women as “hostage” to society’s “production” of gender¹¹⁸.
- The scientific method as a mechanism of oppression¹¹⁹.
- The natural world not being real, merely stereotypes¹²⁰.
- Erectile dysfunction being affected by ideas of the penis¹²¹.

¹¹⁶ Carey, Mark, M. Jackson, Alessandro Antonello, and Jaclyn Rushing, ‘Glaciers, Gender, and Science: A Feminist Glaciology Framework for Global Environmental Change Research’, *Progress in Human Geography*, 40.6 (2016), 770–93

¹¹⁷ Hasson, Katie Ann, ‘Not a “Real” Period?: Social and Material Constructions of Menstruation’, *Gender & Society*, 30.6 (2016), 958–83

¹¹⁸ West, Candace, and Don H. Zimmerman, ‘Doing Gender’, *Gender & Society*, 1.2 (1987)

¹¹⁹ Harding, Sandra, ‘Significant Differences: The Construction of Knowledge, Objectivity, and Dominance’, *Women’s Studies International Forum*, 18.2 (1995)

¹²⁰ Ramler, Amy, ‘Naturalizing Gender Through Childhood Socialization Messages in a Zoo’, *Social Psychology Quarterly*, 47.2 (2016), 89–101

¹²¹ Potts, Annie, ‘The Essence of the Hard On: Hegemonic Masculinity and the Cultural Construction of Erectile Dysfunction’, *Men and Masculinities*, 3.1 (2000)

- Fat men refusing to act like women¹²².
- *Wikipedia* as an anti-feminist website¹²³.
- The wording of STEM courses not being feminine enough¹²⁴.
- Blood being a fiction which only exists once it leaves the body¹²⁵.
- Pilates as a racial practice derived from social oppression¹²⁶.
- Breastfeeding as “*mammalian class’ milk supply*”¹²⁷.
- Squirrel oppression¹²⁸.
- Ejaculating on photos as an expression of fondness¹²⁹.
- How pet dogs are “*co-opted for postcolonial racial discourse*”¹³⁰.
- *Paw Patrol*’s role in cementing capitalism oppression¹³¹.

¹²² Monaghan, Lee F., ‘Fat Male Sexuality: The Monster in the Maze’, *Sexualities*, 19.8 (2016), 965–82

¹²³ Hutchinson, Kristine, ‘Wikipedia’s Politics of Exclusion: Gender, Epistemology, and Feminist Rhetorical (In)Action’, *Computers and Composition*, 37 (2015)

¹²⁴ Parson, Laura, ‘Are STEM Syllabi Gendered? A Feminist Critical Discourse Analysis’, *The Qualitative Report*, 21.1 (2016), 102–16

¹²⁵ Wahlberg, Ayo, ‘Beyond the Person: The Construction and Transformation of Blood as a Resource’, *Critical Public Health*, 26.4 (2016), 409–20

¹²⁶ Pullen, Kirsten, ‘The Pilates Pelvis: Racial Implications of the Immobile Hips’, *Theatre Research International*, 36.1 (2014), 21–40

¹²⁷ Barad, Karen, ‘The Lactating Man’, in R. B. Earle and D. Slater (eds.), *Making Milk: The Past, Present, and Future of Our Primary Food* (New York: Bloomsbury Academic, 2017), pp. 200–22

¹²⁸ Gillespie, Katharine, ‘When “Angelino” Squirrels Don’t Eat Nuts: A Feminist Posthumanist Politics of Consumption Across Southern California’, *Gender, Place & Culture*, 23.2 (2016), 146–61

¹²⁹ Nagle, Laura, ‘Fluids on Pictures on Screens: Pseudonymous Affect on Reddit’s TributeMe’, *Social Media + Society*, 6.1 (2020), 1–11

¹³⁰ Springer, Carrie, ‘Can Dogs Be Racist? The Colonial Legacies of Racialized Dogs in Kenya and Zambia’, *History Workshop Journal*, 89.1 (2020), 120–45

¹³¹ Kanayama, Makoto, ‘Whenever There’s Trouble, Just Yelp for Help: Crime, Conservation, and Corporatization in *Paw Patrol*’, *Crime, Media, Culture* (2020), 1–18

- The difficulties of getting up on time during Covid¹³².
- Guessing ejaculate volume by watching pornography¹³³.
- Remembering one's own teenage fascination with witchcraft¹³⁴.
- Post-punk goth music as a new approach to biology¹³⁵.
- Personally touring gay bathhouses in China¹³⁶.
- Witchcraft on university campuses to groom recruits¹³⁷.
- The role of ghosts in the uptake of feminism¹³⁸.
- Demons as an explanation of infertility¹³⁹.
- Imagining oneself as a racialised superhero¹⁴⁰.
- Abnormal sexual behaviour should include normal behaviour¹⁴¹.

¹³² Lambert, Katherine, 'Of Late Alarms, Long Queues, and Online Attendances: My Experiences of COVID Time', *Qualitative Inquiry*, 26.8–9 (2020), 935–39

¹³³ Puts, David A., Bailey, Drew H., 'Duration of Cunnilingus Predicts Estimated Ejaculate Volume in Humans: A Content Analysis of Pornography', *Evolutionary Psychological Science*, 2.4 (2016), 279–85

¹³⁴ Gant, Tessa, "'Leaving My Girlhood Behind": Woke Witches and Feminist Liminality in *Chilling Adventures of Sabrina*', *Feminist Media Studies*, 19.6 (2019), 866–78

¹³⁵ Macdonald, Briony, 'ALIENATED LIFE: Toward a Goth Theory of Biology', *Journal of the Theoretical Humanities*, 25.4 (2020), 153–74

¹³⁶ Zheng, Tingting, "'Good Hard Fuck" Made in China: A Case Study of Chinese Semi-Professionally Produced Gay Porn', *Porn Studies*, 6.4 (2019), 443–55

¹³⁷ Maddrell, Avril, 'A Feminist Coven in the University', *Gender, Place & Culture*, 25.8 (2018), 1075–91

¹³⁸ Puar, Jasbir K., 'Lesbian Ghosts Feminism: An Introduction', *Feminist Theory*, 20.3 (2019), 293–95

¹³⁹ Rasheed, Rafia, 'Infertility Caused by Jinn', *Journal of Reproductive System and Sexual Disorders*, 7.2 (2018), 41–46

¹⁴⁰ Lewis, Patricia, 'Redefining the Black Superwoman: Racial and Gender Microaggressions at Predominantly White Institutions' (unpublished doctoral dissertation, *Illinois State University*, 2019)

¹⁴¹ Grace, Melissa, 'Fagchild Tools: Softening the Body Politic and Sexualizing Paul Ryan in a Pussy-Grabbing Era', *Cambridge Studies in Sexualities*, 17.4 (2018)

- Diagnosis of fictional disease in HBO *"Game of Thrones"*¹⁴².
- Poetry concerning *"life, death, brevity, and the unknowable"*¹⁴³.
- Personal thoughts of having a *"transanimal, hippopotamus alter-ego"*¹⁴⁴.
- Irish mens' drug use deciding whether they feel male or female¹⁴⁵.
- Humans possessing two legs as a form of prejudice¹⁴⁶.
- Female cross-dressing as a means of political rebellion¹⁴⁷.
- Walking tours by homosexuals as political dissent¹⁴⁸.
- The Mariana Islands as *"resistance to colonial cartographic violence"*¹⁴⁹.
- Drone warfare's effects of *"disorientating"* sexual behaviour¹⁵⁰.
- Teeth as a means of determining racial identity¹⁵¹.
- Biological functioning of the penis being a conspiracy theory¹⁵².

¹⁴² Bernstein, David, 'Greyscale—A Mystery Dermatologic Disease on HBO's *Game of Thrones*', *JAMA Dermatology*, 152.11 (2016), 1204–05

¹⁴³ Hogan, Anne, 'The Dead Chick', *Qualitative Inquiry*, 25.7 (2019), 719–20

¹⁴⁴ Turnbull, Michael, 'EGO HIPPO: The Subject as Metaphor', *Angelaki: Journal of the Theoretical Humanities*, 22.1 (2017), 21–41

¹⁴⁵ Adams, John, 'A Psychoactive Paradox of Masculinities: Cohesive and Competitive Relations Between Drug-Taking Irish Men', *Gender, Place & Culture*, 25.6 (2018)

¹⁴⁶ Shepard, N. (2015). We swam before we breathed or walked: Able-bodied belonging in popular stories of evolutionary biology. *Disability & Society*, 30(7)

¹⁴⁷ Halberstam, Jack, 'Staging Dissents: Drag Kings, Resistance, and Feminist Masculinities', *Signs: Journal of Women in Culture and Society*, 44.3 (2019)

¹⁴⁸ Kilgore, Daniel, 'Queer Walking Tours and the Affective Contours of Place', *Cultural Geographies*, 26.2 (2019), 239–58

¹⁴⁹ Tuck, Eve, 'Archipelagic Rhetoric: Remapping the Marianas and Challenging Militarization from "A Stirring Place"', **Communication and Critical/C*

¹⁵⁰ Daggett, Cara, 'Drone Disorientations: How "Unmanned" Weapons Queer the Experience of Killing in War', *International Feminist Journal of Politics*, 17.3 (2015)

¹⁵¹ Moya, Paula M. L., 'Straight and White: Talking with My Mouth Full', *Qualitative Inquiry*, 14.7 (2008), 1175–91

¹⁵² Stoltenberg, John, 'Refusing to Be a Man: Essays on Sex and Justice', *Women's Studies International Forum*, 7.6 (1984), 547–49

- Diary reflection on an absent father¹⁵³.
- Paedophilia as an invention of the right-wing to oppress society¹⁵⁴.
- Fat people being given different medical advice as a public hazard¹⁵⁵.

These examples will seem unbelievable; preposterous, even. However, they are the rule rather than the exception. Thousands more are churned out each year, often funded by taxpayer cash or university endowment.

At the time of writing, subjects highlighted by *Real Peer Review* include “rape myth acceptance”; “antiracist” interventions in ecology; “whiteness” in physics; complaints about computing “quantum supremacy”; the evil spirit of “wypio-yōkai”; problems with “white talk”; dancing as mathematics; the “ableist” use of “fitness” in evolutionary biology; and the “male gaze” in “lesbian relations.”

A rapid, low-resolution method of spotting fraud is the emphasis of credentials in an individual’s name; if a person quoting this “research” is keen for an audience to notice “MA” or “PhD” in their title, the likelihood their data is of any value is inversely proportional to the effort put into persuading anyone of it.

¹⁵³ Harding, Sarah K., ‘Reflexive Encounters with Embodied Resistance to Relational Forgiveness’, *Reflective Practice*, 18.5 (2017), 674–88

¹⁵⁴ Edelman, Lee, ‘The Political Use and Abuse of the “Pedophile”’, *Journal of Homosexuality*, 55.3 (2008), 429–41

¹⁵⁵ Cooper, Charlotte, ‘Sizeism Is a Health Hazard’, *Fat Studies*, 5.2 (2016)

The Poisonous Core of Narcissism

In ancient Greece, they held a superstition it was unlucky, or even fatal, to see one's own reflection¹⁵⁶. In the mythology of Ovid's "*Metamorphoses*" (Book III), *Narcissus* was the rape-child of the river god *Cephissus* and the nymph *Liriope* who grew into an extraordinarily handsome hunter from *Thespieae, Boeotia*¹⁵⁷. His mother was told by the blind gender-swapping prophet *Tiresias* he would have a long life, provided he never recognised himself¹⁵⁸.

When he was sixteen, he was spied on by a mute, infatuated mountain nymph (or *Oread*), named *Echo*. Her approach to soliciting him was disastrous, and she died heartbroken. A young man, *Ameinias*, had also fallen in love with him, but had been ignored¹⁵⁹.

Nemesis, the goddess of revenge, cursed *Narcissus* so he could never be loved by the one he fell in love with. As he approached a pond to quench his thirst, which no-one had ever visited, he mistook his own reflection in the water for a beautiful marble statue and fell in love with it as if it were someone else¹⁶⁰.

Eventually, he realised his love could not be reciprocated and could not have his object of desire. He died from starvation and passion, turning

¹⁵⁶ Vernant, J.-P. (1991). *Mortals and Immortals* Princeton University

¹⁵⁷ Ovid. (1986). *Metamorphoses*. Oxford University Press

¹⁵⁸ Segal, Charles. (1998). *Orpheus* Johns Hopkins University Press

¹⁵⁹ Ovid, *Metamorphoses*, Oxford University Press, (2004)

¹⁶⁰ Graves, Robert, *The Greek Myths*, Penguin Books, (2017)

into a white and gold flower. What we now call the genus *Daffodil*¹⁶¹.

The Greeks called it *hubris*¹⁶².

In 1889, psychiatrists Paul Näcke and Havelock Ellis used the term “*narcissism*” (“*Narzissismus*”) to describe an (*auto-*)erotic fascination with oneself, or a “*sexual perversion in which a person is aroused by their own body and not by another person.*”¹⁶³

*Narcissus-like, [the individual] falls in love with himself, and his own image becomes an object of desire.*¹⁶⁴

In 1911, Austrian psychoanalyst Otto Rank published the first clinical paper about the condition of “*Narcissism*”, which he defined as an extreme form of self-admiration and self-focus.

*Narcissism designates a condition in which the subject's libido is invested in the ego itself, rather than directed outward toward external objects.*¹⁶⁵

Three years later, in 1914, Sigmund Freud published his infamous thesis on it describing his notion of “*libidinal energy*.”¹⁶⁶

Fascinatingly, what is seldom mentioned in discussion of this disorder

¹⁶¹ Beaulieu, Marie-Claire. (2016). *The Sea in the Greek Imagination*, University of Pennsylvania Press

¹⁶² Fisher, Nick R. E. (1992). *Hybris*, Aris & Phillips

¹⁶³ Näcke, Paul. (1899). “Die sexuellen Perversionen in ihrer Entwicklung dargestellt” (Sexual Perversions in Their Development). *Archiv für Psychiatrie und Nervenkrankheiten*

¹⁶⁴ Ellis, Havelock. (1898–1920). *Studies in the Psychology of Sex*. F.A. Davis

¹⁶⁵ Rank, Otto. (1911). “Der Künstler und andere Beiträge zur Erotik und Psychopathologie” (The Artist and Other Contributions to Eroticism and Psychopathology). F. Deuticke

¹⁶⁶ Freud, Sigmund. (1914). “On Narcissism: An Introduction.” In *Standard Edition of the Complete Psychological Works of Sigmund Freud, (1914-1916)*, Hogarth Press

is the long list of modern maladies which are strongly correlated or co-morbid with it.

- Frequent pornography use¹⁶⁷ and lower likelihood of seeing it as problematic¹⁶⁸
- Increased engagement in casual sex and extramarital affairs¹⁶⁹¹⁷⁰
- Support for feminist ideals¹⁷¹
- Academic cheating and dishonesty¹⁷²
- Over-claiming knowledge in academic or intellectual settings within areas where they lack true competence¹⁷³

¹⁶⁷ Carroll, Jason S., Padilla-Walker, Laura M., Nelson, Larry J., Olson, Chad D., Barry, Carolyn M., and Madsen, Stephanie D. (2008). "Generation XXX: Pornography Acceptance and Use Among Emerging Adults." *Journal of Adolescent Research*, 23(1)

¹⁶⁸ Grubbs, Joshua B., Julie J. Exline, Kenneth I. Pargament, Joshua N. Hook, and Robert D. Carlisle, "Transgression as Addiction: Religiosity and Moral Disapproval as Predictors of Perceived Addiction to Pornography," *Archives of Sexual Behavior*, 44.1 (2015), 125–36

¹⁶⁹ Campbell, W. Keith, and Craig A. Foster, "Narcissism and Commitment in Romantic Relationships: An Investment Model Analysis," *Personality and Social Psychology Bulletin*, 28.4 (2002), 484–95

¹⁷⁰ McNulty, James K., and Widman, Laura. (2014). "Sexual Narcissism and Its Implications for Sexual Satisfaction." *Social Psychological and Personality Science*.

¹⁷¹ Konrath, Sara, Meng-Han Ho, and Sasha Zarins, "The Social Consequences of Narcissism: Aggression, Interpersonal Functioning, and Prosocial Behavior," *Current Directions in Psychological Science*, 25.1 (2016), 32–37

¹⁷² Barger, A. C., & Grandey, A. A. (2006). *Service With a Smile and Encounter Satisfaction*, Academy of Management Journal

¹⁷³ Paulhus, Delroy L., Peter D. Harms, Mary N. Bruce, and Debra C. Lysy, "The Over-Claiming Technique: Measuring Self-Enhancement Independent of Ability," *Journal of Personality and Social Psychology*, 84.4 (2003), 890–904

- Optimism bias¹⁷⁴ and overconfidence in personal abilities¹⁷⁵
- High spending on luxury brands and beauty products¹⁷⁶
- Higher debt-to-income ratios¹⁷⁷
- Increased expectation of partner roles and relationship dissatisfaction¹⁷⁸
- Heavy social media use, with sensitivity to “likes” and positive comments¹⁷⁹
- Authoritarian values¹⁸⁰ and less sympathy for minorities¹⁸¹
- Social manipulation and relational aggression¹⁸²

¹⁷⁴ Weinstein, Neil D., “Unrealistic Optimism About Future Life Events,” *Journal of Personality and Social Psychology*, 39.5 (1980), 806–20

¹⁷⁵ Campbell, W. Keith, Angelica M. Bonacci, Jeremy Shelton, Julie J. Exline, and Brad J. Bushman, “Narcissism, Confidence, and Risk Attitude,” *Journal of Behavioral Decision Making*, 17.4 (2004), 297–311

¹⁷⁶ Rose, Paul, and Daniel J. Segrist, “The Price of Perfectionism: Public Disapproval Mediates the Relationship Between Narcissistic Traits and Spending on Luxury Products,” *Journal of Consumer Psychology*, 24.4 (2014), 472–78

¹⁷⁷ Raskin, Robert, and Howard Terry, “A Principal-Components Analysis of the Narcissistic Personality Inventory and Further Evidence of Its Construct Validity,” *Journal of Personality and Social Psychology*, 54.5 (1988), 890–902

¹⁷⁸ Wurst, Sarah N., Tobias M. Gerlach, Michael Dufner, and others, “Narcissism and Romantic Relationships: The Differential Impact of Narcissistic Admiration and Rivalry,” *Journal of Personality and Social Psychology*, 112.2 (2017), 280–306

¹⁷⁹ Fox, Jesse, and Margaret C. Rooney, “The Dark Triad and Trait Self-Objectification as Predictors of Men’s Use and Self-Presentation Behaviors on Social Networking Sites,” *Personality and Individual Differences*, 76 (2015), 161–65

¹⁸⁰ Duckitt, John, and Chris G. Sibley, “Authoritarianism and Social Dominance Orientation: Relationships with Various Forms of Prejudice,” *European Journal of Personality*, 19.7 (2005), 593–601

¹⁸¹ Hatemi, Peter K., and others, “The Role of ‘Dark Personalities’ (Narcissism, Machiavellianism, Psychopathy), Prejudice, and Ideology in Explaining Support for Trump and Populist Leaders,” *Personality and Individual Differences*, 151 (2019), 109529

¹⁸² Baughman, Hannah M., Rebecca Dearing, Sarah Giammarco, Carolyn Vernon, “The Narcissistic Personality Inventory as a Predictor of Relational Aggression in Women: Mediating Role of Trait Anger,” *Personality and Individual Differences*, 56 (2014)

- Less healthy eating practices¹⁸³
- Dominance-providing video games¹⁸⁴
- Heavy drinking and recreational drug use¹⁸⁵
- Dismissal of health warnings and engagement in risky behaviours¹⁸⁶
- Highly competitive and self-promotional workplace behaviours¹⁸⁷
- Controlling and manipulative parenting behaviours¹⁸⁸
- Self-serving choices and dishonesty for financial gain¹⁸⁹

In 1997, Jonathan Haight proposed “*Moral Foundations Theory*”, popularised in his book “*The Righteous Mind*”. He posted six “foundations” of moral reasoning: *care/harm, fairness/cheating, loyalty/betrayal, authority/subversion, sanctity/degradation, liberty/oppression*¹⁹⁰. They discovered sensitivity to these correlated with political ideology, and left-leaning

¹⁸³ Whiteside, Stephen P., and Donald R. Lynam, “The Five Factor Model and Impulsivity: Using a Structural Model of Personality to Understand Impulsivity,” *Personality and Individual Differences*, 30.4 (2001), 669–89

¹⁸⁴ Sioni, Sean R., James M. Burleson, and Christopher S. Bekerian, “Escaping in Digital Games: The Relationship Between Immersion, Escapism, and Aggression in Online Video Games,” *Cyberpsychology, Behavior, and Social Networking*, 16.2 (2013), 127–32

¹⁸⁵ Hill, Patrick L., and Brent W. Roberts, “Narcissism, Well-Being, and Risk,” *Journal of Research in Personality*, 46.5 (2012), 556–60

¹⁸⁶ Vazire, Simine, and David C. Funder, “Impulsivity and the Self-Defeating Behavior of Narcissists,” *Review of General Psychology*, 10.2 (2006), 154–65

¹⁸⁷ Grijalva, Emily, and Daniel A. Newman, “Narcissism and Counterproductive Work Behavior: Meta-Analysis and Consideration of Collectivist Culture,” *Journal of Management*, 41.1 (2015), 208–31

¹⁸⁸ Horton, Robert S., and Tessa Tritch, “Clarifying the Links Between Grandiose Narcissism and Parenting,” *Journal of Research in Personality*, 48 (2014)

¹⁸⁹ Campbell, W. Keith, Brian J. Hoffman, Stacy M. Campbell, and Giuseppe Marchisio, “Narcissism in Organizational Contexts,” *Human Resource Management Review*, 21.4 (2011), 268–84

¹⁹⁰ Haidt, Jonathan, *The Righteous Mind* (Pantheon Books, 2012)

participants only valued two¹⁹¹.

*Liberals consistently showed greater endorsement and use of the Harm/care and Fairness/reciprocity foundations compared to the other three foundations, whereas conservatives endorsed and used the five foundations more equally.*¹⁹²

In 2021, researchers at the *University of Western Ontario* (led by Christopher Marcin Kowalski) conducted a study on the possible links between the so-called “Dark Triad” of personality traits (sub-clinical psychopathy, Machiavellianism, and narcissism)¹⁹³, and political orientation. The results were published in *Behavioral Sciences*, and deeply alarming: left-wing ideology was *strongly* correlated with them all.

*A pattern of correlations emerged in Table 1, such that in several instances, high scores on a Dark Triad trait predicted left/liberal political orientations. Specifically, all three dark traits (especially Machiavellianism) were associated with a rejection of socio-religious conservatism, and Narcissism was correlated with an overall left/liberal political outlook. With regard to interest in politics, higher Machiavellianism scores were associated with lower levels of interest in politics.*¹⁹⁴

¹⁹¹ Haidt, Jonathan, and Jesse Graham, “When Morality Opposes Justice: Conservatives Have Moral Intuitions That Liberals May Not Recognize,” *Social Justice Research*, 20.1 (2007), 98–116

¹⁹² Graham, Jesse, Jonathan Haidt, and Brian A. Nosek, “Liberals and Conservatives Rely on Different Sets of Moral Foundations,” *Journal of Personality and Social Psychology*, 96.5 (2009), 1029–46

¹⁹³ Paulhus, Delroy L., and Kevin M. Williams, “The Dark Triad of Personality: Narcissism, Machiavellianism, and Psychopathy,” *Journal of Research in Personality*, 36.6 (2002), 556–63

¹⁹⁴ Kowalski, Colin M., Philip A. Vernon, and Julie A. Schermer, “The Dark Triad and Political Orientation: Links Between Narcissism, Machiavellianism, Psychopathy, and Ideology,” *Behavioral Sciences*, 11.1 (2021), Article 1

In 2022, *Emory University* researcher Thomas H. Costello and five colleagues surveyed 7,258 adults to research left-wing authoritarianism, the results of which they published in the *Journal of Personality and Social Psychology*. It went even further, suggesting left-wing ideology was a predictor of personal aggression and political violence.

*Relative to right-wing authoritarians, left-wing authoritarians were lower in dogmatism and cognitive rigidity, higher in negative emotionality, and expressed stronger support for a political system with substantial centralized state control. Our results also indicate that LWA powerfully predicts behavioral aggression and is strongly correlated with participation in political violence.*¹⁹⁵

¹⁹⁵ Costello, Thomas H., Samuel M. Bowes, Sarah T. Stevens, Ian D. Waldman, Scott O. Lilienfeld, and Robert F. Krueger, "Clarifying the Structure and Nature of Left-Wing Authoritarianism: A Psychometric and Behavioral Analysis," *Journal of Personality and Social Psychology*, 122.6 (2022), 1–23

Preoccupation With Sexual Depravity

Despite their claims to the contrary, social scientists were not the first to investigate or understand sexual behaviour. Their findings are at odds with far more rigorous work preceding “*sexology*” or other dubious areas of study. This corpus of knowledge goes against the strange sexual fetishes and radical political yearnings of many of these so-called “scholars.”

In *Romans 1*, around 50 A.D. during the early *Roman Empire* near its height of power, St Paul eerily narrated the fate which accompanied polytheistic worship in *Ancient Greece* to the early Christians based in Rome. He described three stages of imperial collapse.

In the first stage (v. 22-24), the civilisation’s hubris causes it to forsake religious sentiment for its own scientific marvel, and adorn its walls with symbols of the created natural world. The result is the permissiveness of sexual revolution, or a cultural obsession with physical sexuality.

When the civilisation goes one step further (v. 25-27) by substituting religious thought with falsehood, - actually begins to *worship* aspects of the created natural world -, the result is the perversion of a widespread *homosexual* revolution which causes epidemic disease.

In the terminal stage (v. 28-32), when the civilisation tramples religious sentiment underfoot as throwaway garbage, what’s left is a people

suffering a profanity of "*depraved mind*" ("*reprobate*", *adokimos*¹⁹⁶¹⁹⁷) who can no longer morally reason or function, utterly consumed with wickedness. They know what they are doing is morally abhorrent, but not only do they continue, they actually *approve* of others doing it¹⁹⁸.

This observation was corroborated in 1934, when Oxbridge social anthropologist Joseph Daniel Unwin published "*Sex and Culture*", studying what he termed cyclical "*sexual entropy*." He was curious about how attitudes to sexuality correlated with the "cultural achievement" of societies.

He examined eighty native cultures and sixteen different historical peoples: Sumerians, Babylonians, Egyptians, Assyrians, Hellenes, Persians, Hindus, Chinese, Japanese, Sassanids, Arabs (Moors), Romans, Teutons, and Anglo-Saxons.

He concluded sexual constraints have always led to human flourishing, because frustration is channelled into aggressive expansion and notable achievement in the arts and sciences. After these nations become prosperous, societies become more sexually permissive and liberal, which leads to an irrevocable loss of cohesion, impetus, and purpose three generations later.

Societies practicing what he termed "*absolute monogamy*" (strict marital fidelity) for at least three generations tended to show the highest levels of social development and cultural achievement. The three societies Unwin identified as achieving this highest "*rationalistic*" level were *Ancient Athens* (during its Golden Age), the *Roman Empire* (during its rise and early period), and the *English*.

Inversely, "*zoistic*" societies practicing complete sexual permissiveness, displaying little energy or cultural achievement, were the *Tannese* (from

¹⁹⁶ Thayer, Joseph Henry, *Greek-English Lexicon of the New Testament*, Hendrickson, 1996

¹⁹⁷ The Greek term "adokimos" (*Strong's Concordance* number 96) is translated in various ways in the New Testament, including "*depraved mind*," "*reprobate mind*," "*disqualified*," "*rejected*," or "*unapproved*." This term appears in passages such as *Romans 1:28*, *1 Corinthians 9:27*, and *2 Timothy 3:8*.

¹⁹⁸ Holy Bible, New International Version, 'Romans 1', Zondervan, 2011

the island of *Tanna* in what is now *Vanuatu*), the *Nambikwara* of Brazil, the *Mafulu* of New Guinea, and *Yahgan* of Tierra del Fuego¹⁹⁹.

Two decades later, by which point the United States had become a nuclear and economic superpower, Herbert Marcuse published *"Eros and Civilization"* (1955), which argued sexual repression was a tool of domination used by civilisation to control people, and sexual "liberation" would lead to a better, more creative, and more free society without violence²⁰⁰.

Unwin observed comparative anthropological data across eighty-six societies. Marcuse imagined philosophical and psychoanalytic reasoning derived from Freud and Marx. The dichotomy could not be any more stark, and the former's earlier thoughts adequately describe the latter:

*The history of these societies consists of a series of monotonous repetitions; and it is difficult to decide which aspect of the story is the more significant: the lamentable waste of human energy or the pathetic simplicity of the human outlook.*²⁰¹

The first documented attempt to catalogue the extensive list of human sexual depravity was made in an 1886 book by German forensic psychiatrist Richard Freiherr von Krafft-Ebing titled *"Psychopathia Sexualis: eine Klinisch-Forensische Studie"* (*"Psychopathia Sexualis, with Especial Reference to the Antipathetic Sexual Instinct: A Medico-forensic Study"*), which claimed homosexuals had a mental illness caused by degenerate heredity, and coined the terms *"sadism and masochism."*

Krafft-Ebing categorised roughly forty-five disorders (later nearly three hundred) into *paradoxia* (sexual desire at the wrong time in life - too young or too old); *anesthesia* (insufficient sexual desire); *hyperesthesia* (excessive sexual desire); and *paraesthesia* (sexual desire directed at the

¹⁹⁹ Unwin, Joseph Daniel, *Sex and Culture*, Oxford University Press, 1934

²⁰⁰ Marcuse, Herbert, *Eros and Civilization*, Beacon Press, 1955

²⁰¹ Unwin, Joseph Daniel, *Sex and Culture*, Oxford University Press, 1934

wrong objects/targets)²⁰².

However, contemporary ideas about sexuality start at the beginning of the century with the Darwinian study of *eugenics*, popularised by Darwin's cousin, Francis Galton, and his 1883 book, "*Inquiries into Human Faculty and Its Development*."²⁰³ It prompted the formation of the *British Eugenics Education Society* of 1907, the *American Eugenics Society* of 1921, and three subsequent *International Eugenics* conferences²⁰⁴.

Feminist suffragettes of the time were feverish supporters.

Marie Charlotte Carmichael Stopes founded the first contraceptive clinic in Britain, edited the newsletter *Birth Control News*²⁰⁵, and wrote the controversial 1918 sex manual "*Married Love: A New Contribution to the Solution of Sex Difficulties*."²⁰⁶ Despite being completely opposed to abortion, *Marie Stopes International* is the largest provider of foeticide in the UK and operates in thirty-seven countries²⁰⁷.

In Canada, Henrietta Muir Edwards, Nellie McClung, Louise McKinney, Emily Murphy, and Irene Parlby - known as the "*Famous Alberta Five*" - campaigned for eugenics legislation in Canadian provinces which resulted in the sterilisation of thousands of children in Alberta²⁰⁸.

In America, the infamous Margaret Haggins Sanger opened the first birth control clinic in the U.S.²⁰⁹, founded the monthly periodical *Birth Control Review*²¹⁰, and was prosecuted for her 1914 book "*Family Limita-*

²⁰² Krafft-Ebing, Richard Freiherr von, *Psychopathia Sexualis, with Especial Reference to the Antipathetic Sexual Instinct: A Medico-Forensic Study*, trans. by Franklin S. Klaf, New York: G.P. Putnam's Sons, 1965

²⁰³ Galton, Francis, *Inquiries into Human Faculty and Its Development*, Macmillan, 1883

²⁰⁴ Kevles, Daniel J., *In the Name of Eugenics*, Harvard University Press, 1985

²⁰⁵ Hall, Lesley A., *The Life and Times of Marie Stopes*, Sutton Publishing, 1997

²⁰⁶ Stopes, Marie, *Married Love*, Fifiel & Co., 1918

²⁰⁷ Marie Stopes International, *Annual Report*, various years

²⁰⁸ Greene, Vivian, *Eugenics and the Famous Five*, University of Alberta Press, 2002

²⁰⁹ Chesler, Ellen, *Woman of Valor*, Simon & Schuster, 1992

²¹⁰ *Ibid.*

tion.”²¹¹ Despite being opposed to abortion, she founded the *American Birth Control League and National Committee on Federal Legislation for Birth Control*. The former became *Planned Parenthood Federation of America*, who disavowed her in 2020 on account of her beliefs about “race hygiene”²¹².

The scientific climate during the time was equally febrile; supplanted by Franz Mesmer’s ideas of “animal magnetism”²¹³ and the American mystical “*New Thought*” about “forces”²¹⁴. Much of the scientific search was centred around discovering a biological source of homosexuality²¹⁵²¹⁶.

In the previous years, Hungarian journalist Karl Maria Kertbeny and German jurist Karl Heinrich Ulrichs - both confessed pederasts - created lengthy correspondence in which they attempted to coin new terms for sexual conditions which could replace “sodomite” and “pederast”: “*Monosexual; Homosexual; Heterosexual; und Heterogenit.*” Kertbeny suggested “monosexual” for masturbators, and named practitioners of anal intercourse “pygists”²¹⁷. Ulrich (pseudonym “*Numa Numantius*”) had created his own within his self-published pamphlet “*Forschungen über das Rätsel der mann männlichen Liebe*”: *Urning* (gay) and *Dioning* (lesbian)²¹⁸.

Ulrichs’ believed male homosexuals were a “third sex”, or possessed a female soul enclosed in a male body (“*anima muliebris in corpore virili inclusa*”), and there was a “germ” (“*keim*”) which determined whether

²¹¹ Sanger, Margaret, *Family Limitation*, New York, 1914

²¹² ‘Planned Parenthood Disavows Margaret Sanger’, Planned Parenthood, 2020

²¹³ Darnton, Robert, *Mesmerism and the End of the Enlightenment in France*, Harvard University Press, 1968

²¹⁴ Braden, Charles S., *Spirits in Rebellion*, Southern Methodist University Press, 1963

²¹⁵ Ellis, Havelock, *Sexual Inversion*, F.A. Davis Company, 1897

²¹⁶ Terry, Jennifer, *An American Obsession*, University of Chicago Press, 1999

²¹⁷ Katz, Jonathan Ned, *The Invention of Heterosexuality*, Dutton, 1995

²¹⁸ Ulrichs, Karl Heinrich, *Forschungen über das Rätsel der Mann männlichen Liebe*, self-published, 1864–1879

sexual organs would develop male or female²¹⁹.

In 1912, endocrinologist Eugene Steinach, Director of Vienna's *Biological Institute of the Academy of Sciences*, developed a "combination of vasectomy and vasoligature" which became known as the "Steinach operation", as an attempt to "rejuvenate" men. The testicles of heterosexual men were transplanted into the abdominal cavities of homosexuals²²⁰²²¹.

Around 1920, Franco-Russian Serge Voronoff was obsessed with transplanting testicle slices from chimpanzees and baboons into the human scrotum. His later work included transplants of monkey ovaries into women. He also tried the reverse, transplanting a human ovary into a female monkey, and then tried to inseminate the monkey with human sperm. He documented these efforts as "*Rejuvenation by Grafting*"²²².

Many of these gruesome operations were performed by German surgeon Richard Mühsam, who received referrals to Steinbach from homosexual cross-dresser Magnus Hirschfeld²²³, a staunch believer same-sex attraction was "in the glands (*glandula inclusa*)" and fascinated with studying "*the vaginal secretions of lesbians for the presence of spermatozoa, and the urine of gay men for menstrual blood.*"²²⁴

Hirschfeld recruited Baron Ferdinand von Reitzenstein, editor of *Geschlecht und Gesellschaft* ("*Gender and Society*"), as the director of the ethnological-anthropological department of his institute to study the "*anthropology of woman.*"²²⁵ von Reitzenstein advocated for a "*benevolent colonialism*" of Africa so they could learn the more sophisticated

²¹⁹ Crocq, Marc-Antoine, 'How Gender Dysphoria and Incongruence Became Medical Diagnoses: A Historical Review', *Dialogues in Clinical Neuroscience*, 23.1 (2022), 44–51

²²⁰ Sengoopta, Chandak, *The Most Secret Quintessence of Life*, U. of Chicago Press, 2006

²²¹ Kozminski, Michael A., and David A. Bloom, 'A Brief History of Rejuvenation Operations', *The Journal of Urology*, 187.3 (2012), 1130–34

²²² Voronoff, Serge, *Rejuvenation by Grafting*, Brentano's, 1925

²²³ Hirschfeld, Magnus, *Sexual Anomalies and Perversion*, Emerson Books, 1948

²²⁴ LeVay, Simon, *Queer Science*, MIT Press, 1996

²²⁵ Herzer, Manfred, *Magnus Hirschfeld*, Prometheus Books, 1990

European idea of “gender order”²²⁶.

Hirschfeld advocated the use of patient questionnaires, and a theory of “sexual intermediaries”, which he described as types of naturally occurring human sexual variations such as hermaphroditism, homosexuality, and transvestism²²⁷. He opened his donation-funded clinic in Tiergarten, Berlin, during 1919, jointly with psychotherapist Arthur Kronfeld and dermatologist Friedrich Wertheim in an elegant neoclassical mansion that had once belonged to the great violinist Joseph Joachim²²⁸.

Its various names were the *Institute of Sex Research*, *Institute of Sexology*, *Institute for Sexology* or *Institute for the Science of Sexuality*. Its “work” of conducting the first “sex reassignment” surgeries (*genitoplasty*) was published in the German journal *Zeitschrift für Sexualwissenschaft und Sexualpolitik*. The building housed a library of 20,000 depravities viewable as the “*Museum of Sex*.”²²⁹

The Soviet Union legalised sodomy in 1917²³⁰, and abortion on-demand in 1920²³¹. In 1919, György Lukács, the Hungarian Marxist philosopher and *Deputy Commissar for Culture* in Hungary’s communist government, advocated using “sex education” as part of a campaign of “cultural terrorism” to weaken family bonds and traditional values holding back the adoption of socialist ideology²³².

In 1923, German immigrant Henry Gerber created the *Society for Human Rights* in Chicago as the US “gay rights” organisation²³³.

²²⁶ Schrader, Paul, ‘Fears and Fantasies: German Sexual Science and Its Research on African Sexualities, 1890–1930’, *Sexualities*, 22.7–8 (2019)

²²⁷ Hirschfeld, Magnus, *Sexual Intermediates*, F.A. Davis Company, 1923

²²⁸ Tamagne, Florence, *A History of Homosexuality in Europe*, Algora Publishing, 2006

²²⁹ Oosterhuis, Harry, and Hubert Kennedy, eds., *Homosexuality and Male Bonding in Pre-Nazi Germany*, Haworth Press, 1991

²³⁰ Healey, Dan, *Homosexual Desire in Revolutionary Russia*, U. of Chicago Press, 2001

²³¹ Goldman, Wendy Z., *Women, the State and Revolution*, Cambridge Press, 1993

²³² Kadarkay, Arpad, *Georg Lukács*, Blackwell, 1991

²³³ Katz, Jonathan Ned, *Gay American History*, Penguin Books, 1992

In the background, the inter-war German *Weimar Republic* had collapsed into staggering hyperinflation and mind-boggling sexual depravity after the humiliating *Treaty of Versailles*²³⁴. Berlin had over nine hundred nightclubs and about 100,000 prostitutes²³⁵. Five hundred men a month were arrested for sodomy, and at least thirty per cent had been blackmailed for it²³⁶²³⁷.

Despite being illegal until 1927, prostitution was so widespread it devolved into sixteen different specialisations including enormously expensive child prostitutes ordered through phony pharmacies ("*medicine*") for instant home delivery by taxi, labeled "*Marlene Dietrichs*" or "*Lillian Harveys*."²³⁸

"*Gravelstones*" were the physically deformed from north Berlin; "*telephone girls*" were children who could be selected by their attributes to modern film stars and ordered by phone; "*munzis*" were pregnant women; "*tauentzien girls*" were mother-daughter teams; "*sugar-lickers*" were nighttime pederasts; "*breslauers*" were men with large penises; lesbians were ultra-feminised "*madis*," or tuxedoed "*dodos*". Laces of a boot denoted sexual services: cobalt-blue (pegging), white (dog-collaring), scarlet (cross-dressing), and gold (defecation on the chest).²³⁹²⁴⁰

Poet W.H Auden said "*Berlin is the buggers daydream*."²⁴¹ American screenwriter Ben Hecht simply described it as a "*prime breeding ground of evil*"²⁴². Professor Gregory Woods notes visiting British officers

²³⁴ Beachy, Robert, *Gay Berlin*, Alfred A. Knopf, 2014

²³⁵ Merriman, John M., *A History of Modern Europe*, W.W. Norton & Co. 2010

²³⁶ Moreck, Curt, *Führer durch das lasterhafte Berlin*, 1931

²³⁷ Beachy, Robert, *Gay Berlin*, Alfred A. Knopf, 2014

²³⁸ Hewitt, D.G., "17 Reasons Why Germany's Weimar Republic Was a Party-Lovers Paradise," *History Collection*, 18 October 2018

²³⁹ Barzini, Luigi, *The Europeans*, Simon and Schuster, 1983

²⁴⁰ Gordon, Mel, *Voluptuous Panic*, Feral House, 2000

²⁴¹ Auden, W.H., 'Berlin', quoted in *Auden and Modernism* (Palgrave Macmillan, 1990)

²⁴² Hecht, Ben, *A Child of the Century* (Simon and Schuster, 1954)

recorded they felt “an almost physical nausea was the open and blatant evidence, which confronted us wherever we went, of the unnatural” which they said “flourished like a horrible fungus in the moral decay.”²⁴³

In 1933, university students from the *National Socialist Student League* (*Deutsche Studentenschaft*) sacked Hirschfeld’s “clinic”, and the *Sturmabteilung* (SA) followed, publicly burning everything inside. The doctors were scattered from the country²⁴⁴.

At the end of the *Second World War*, US psychologist Madison Bentley published a paper which declared biological sex was nature, and gender was nurture²⁴⁵.

The same year, New Zealand-born medical psychology John Money wrote a thesis on hermaphroditism²⁴⁶, and rebranding “sexual preference” to “sexual orientation.” Greek physician Alexander Polycleitos Cawadidas had proposed rebranding hermaphroditism to “*Human Intersex*” two years previously²⁴⁷.

Two years later in 1947, with funding from the *Rockefeller Foundation*, bisexual zoologist Alfred Charles Kinsey founded the *Institute for Sex Research* at *Indiana University* (now the *Kinsey Institute for Research in Sex, Gender, and Reproduction*), and adopted Hirschfeld’s questionnaire/interview-based methods to solicit responses from 5,300 men and 8,000 women. He also collected a personal museum of depravities from around the world²⁴⁸.

A year later, he published the first “*Kinsey Report*” (“*Sexual Behavior in the Human Male*”), which claimed ten per cent of men were homosexual,

²⁴³ Woods, Gregory, ‘The Sodomitic Reputation of Weimar Berlin’, *Gragoatá*, 8.14 (2004), 11–20

²⁴⁴ Herzer, Manfred, *Magnus Hirschfeld: A Biography*, (Prometheus Books, 1990)

²⁴⁵ Bentley, Madison, ‘The Theory of Behavior’, *American Psychologist*, 1.9 (1946), 405–16

²⁴⁶ Money, John, *Hermaphroditism: An Inquiry into the Nature of Sexual Development* (unpublished doctoral thesis, Harvard University, 1946)

²⁴⁷ Cawadidas, Alexander, *Hermaphrodites: The Human Intersex* (Heinemann Medical, 1944)

²⁴⁸ Gathorne-Hardy, Jonathan, *Sex, the Measure of All Things*, (Indiana Press, 1998)

forty per cent had homosexual sex, and nearly fifty per cent of the male subjects had “reacted” sexually to persons of both sexes in the course of their adult lives²⁴⁹.

Five years later in 1953, he published the second, (*Sexual Behavior in the Human Female*), which claimed roughly seven per cent of women were the same, on top of twenty-five per cent of married women had had abortions, and forty per cent had affairs²⁵⁰.

These fraudulent, deeply unethical publications became the source of the 0-6 *Kinsey Heterosexual–Homosexual Rating Scale*, used to “measure” a person’s overall balance of heterosexuality and homosexuality²⁵¹.

In 1955, the aforementioned radical German communist Herbert Marcuse, - who had fled *Weimar* Germany in 1934 to work at the *Frankfurt School’s* new office at *Columbia University* in New York -, published *Eros and Civilization: A Philosophical Inquiry into Freud* which attempted to fuse the theories of Karl Marx and Sigmund Freud.

Marcuse’s ideas became the intellectual justification for the anti-Vietnam movement and the *Sexual Revolution*. He claimed sexual “repression” wasn’t naturally necessary, but a tool of social control; sexual restrictions were arbitrary rather than essential for civilisation, and sexual experimentation (“*free love*”, nudity, gay relationships, etc) was a form of political resistance. His notion of “*polymorphous perversity*” contended human sexuality naturally extends beyond traditional heterosexual, procreative sex, and limiting it to convention was part of capitalism’s mechanism for controlling people’s lives²⁵².

Trials of the first contraceptive pill (“*Enovid*”) started the same year. It was approved for medical use in the treatment of menstrual disorders in

²⁴⁹ Kinsey, Alfred C., Wardell B. Pomeroy, Clyde E. Martin, and Paul H. Gebhard, *Sexual Behavior in the Human Male* (W.B. Saunders, 1948)

²⁵⁰ Kinsey, Alfred C., Wardell B. Pomeroy, Clyde E. Martin, and Paul H. Gebhard, *Sexual Behavior in the Human Female* (W.B. Saunders, 1953)

²⁵¹ Weeks, Jeffrey, *Sexuality*, 3rd edn (Routledge, 2010)

²⁵² Marcuse, Herbert, *Eros and Civilization* (Beacon Press, 1955)

1957²⁵³. In the UK, the *Obscene Publications Act 1959* became law²⁵⁴; in the US, *Roth v. United States* redefined obscenity under the 1st Amendment²⁵⁵.

John Money was positing six variables from his extended studies into hermaphroditism: so-called “assigned” sex, genitals, internal organs, hormonal/secondary, gonads, and chromosomes. He came up with the term “gender role.”²⁵⁶

In 1963, UCLA psychiatrists Robert Stoller and Ralph Greenson published their new idea “gender identity” at the 23rd *International Psycho-Analytic Congress* in Stockholm²⁵⁷.

A decade on in 1965, with funding from transsexual philanthropist Reed Erickson²⁵⁸, John Money co-founded the *Johns Hopkins Gender Identity Clinic* to perform the first “sex change” operations in the US and chemically castrate paedophiles with *Depo-Provera* (*medroxyprogesterone acetate*)²⁵⁹. In his most notorious 1966 case, where he attempted to end the nature/nurture debate, he persuaded the parents of a twin boy who had lost his penis, David Reimer, to be castrated and raised as a girl with tragic consequences²⁶⁰.

By the early seventies, the US and UK had both legalised abortion^{261 262}

²⁵³ Eig, Jonathan, *The Birth of the Pill* (W.W. Norton & Co., 2014)

²⁵⁴ *Obscene Publications Act 1959*, 7 & 8 Eliz. 2 c. 66

²⁵⁵ *Roth v. United States*, 354 U.S. 476 (1957)

²⁵⁶ Money, John, and Anke A. Ehrhardt, *Man and Woman, Boy and Girl* (Johns Hopkins University Press, 1972)

²⁵⁷ Stoller, Robert J., and Ralph R. Greenson, ‘The Development of Gender Identity’, presented at the 23rd International Psycho-Analytic Congress, Stockholm, 1963

²⁵⁸ *Reed Erickson* (Erickson Educational Foundation, 1970s)

²⁵⁹ Terry, Jennifer, *An American Obsession* (University of Chicago Press, 1999)

²⁶⁰ Colapinto, John, *As Nature Made Him* (Harper Perennial, 2006)

²⁶¹ *Roe v. Wade*, 410 U.S. 113 (1973)

²⁶² *Abortion Act 1967*, 1967 c. 87

and sodomy²⁶³²⁶⁴ like the USSR; “*gay liberation*” had emerged from Marcuse’s ideas of political “*sexual minorities*,” and twisted the emotion of disgust into the fabricated pathology of “*homophobia*”²⁶⁵; Denmark had legalised pornography²⁶⁶; Germany was placing vulnerable children with known paedophiles²⁶⁷; and the US court system had established the *Miller Test*²⁶⁸ for obscenity, on top of confirming the legality of private pornography possession in one’s home²⁶⁹.

Inversely, Robert Stoller had concluded sexual perversions expressed latent aggression and revenge fantasy for childhood injury²⁷⁰. William Masters and Virginia Johnson mapped out the physiological stages of sexual arousal and orgasm and developed psychotherapy for sexual dysfunction²⁷¹.

Across the Atlantic, postmodern French philosopher Michel Foucault, a deeply depraved man, had published five major books which served as an intellectual justification for the absolute worst human behaviours, many of which he engaged in personally²⁷².

He argued that the modern concept of sexuality emerged in the 19th century, and sexual acts before the Victorian period weren’t seen as revealing fundamental truths about who someone was. He

²⁶³ *Lawrence v. Texas*, 539 U.S. 558 (2003)

²⁶⁴ *Sexual Offences Act* 1967, 1967 c. 60

²⁶⁵ Weinberg, George, *Society and the Healthy Homosexual* (St. Martin’s Press, 1972)

²⁶⁶ Skretting, Kathrine, ‘Denmark 1969: Legalizing Visual Pornography’, in *Pornography: Film and Culture*, ed. by Peter Lehman (Rutgers University Press, 2006)

²⁶⁷ Aviv, Rachel, ‘The German Experiment That Placed Foster Children with Pedophiles’, *The New Yorker*, 19 July 2021

²⁶⁸ *Miller v. California*, 413 U.S. 15 (1973)

²⁶⁹ *Stanley v. Georgia*, 394 U.S. 557 (1969)

²⁷⁰ Stoller, Robert J., *Perversion* (Pantheon Books, 1975)

²⁷¹ Masters, William H., and Virginia E. Johnson, *Human Sexual Response* (Little, Brown and Company, 1966)

²⁷² Kimball, Roger, ‘The Perversions of M. Foucault’, *The New Criterion*, March 1993.

claimed “power” produces knowledge about sexuality through medicine, psychiatry, criminal justice, and education, and control over sexuality became a way to regulate populations and individual bodies²⁷³.

His ideas inspired the early development of the Marxist pseudo-subject of “*queer theory*” as the AIDS epidemic raged²⁷⁴, of which he was France’s first public victim²⁷⁵.

While the *North American Man/Boy Love Association* (NAMBLA) was formed in the US and *Vereniging Martijn* in Holland, *Paedophile Action for Liberation* in the UK had developed as a breakaway group from *South London Gay Liberation Front*, with its own magazine, “*Palaver*.”²⁷⁶ In parallel, the *Paedophile Information Exchange* (PIE) campaigned for the abolition of the age of consent²⁷⁷, alongside Michel Foucault and seventy French intellectuals²⁷⁸. As one would have suspected, all ended in criminal infamy.

John Money continued during the eighties, helping rename “perversions” as “*paraphilias*” in the DSM-III, such as “*chronophilia*”, “*nepiophilia*”, “*infantilism*”, “*juvenilism*”, “*adolescentilism*”, “*gerontilism*”, and more²⁷⁹. His work during the decade included the absurd ideas of the “*lovemap*”, the “*bodymind*”, and ultimately popularised the notion of sexual “*orientation*” in his 1988 book “*Gay, Straight and In-Between: The Sexology of Erotic Orientation*”²⁸⁰.

In 1990, Berkeley sociologist Judith Butler fused the ideas of Jacques Derrida, Jacques Lacan, Simone de Beauvoir, and Michel Foucault, in

²⁷³ Foucault, Michel, *The History of Sexuality*, (Pantheon Books, 1978)

²⁷⁴ Halperin, David M., *Saint Foucault* (Oxford University Press, 1995)

²⁷⁵ Johnson, Daniel, ‘Michel Foucault: The Prophet of Pederasty’, *The Critic*, April 2021

²⁷⁶ Cook, Matt, *Queer Domesticities* (Palgrave Macmillan, 2014)

²⁷⁷ Lambert M. Surhone, Miriam T. Timpledon, and Susan F. Marseken (eds.), *Paedophile Information Exchange* (VDM Publishing, 2010)

²⁷⁸ *Le Monde*, ‘Open Letter from French Intellectuals on Age of Consent Laws’, Jan 1977

²⁷⁹ Money, John, *Lovemaps* (Irvington Publishers, 1986)

²⁸⁰ Money, John, *Gay, Straight, and In-Between* (Oxford University Press, 1988)

her book *Gender Trouble: Feminism and the Subversion of Identity*. Butler argued “gender” is “culturally constructed”; not a natural or biological fact, but a series of repeated actions and deconstructible/subvertible “performances” which act to know naturalise heterosexuality²⁸¹.

At the same time, neuropsychologist Marshall Kirk and advertising executive Hunter Madsen documented their idea for a fresh approach to “gay rights” campaigning because they felt the movement had been unsuccessful in the wake of the AIDS crisis. Their Machiavellian book, *After the Ball: How America Will Conquer its Fear and Hatred of Gays in the 90s*²⁸², laid out a six-point plan for depicting homosexual behaviour in the media which historian Jonathan Kirsch described in the Los Angeles Times as “propaganda on the highest levels of insight and calculation.”²⁸³

With the emergence of the Internet, “transgender” and “polyamory” Usenet newsgroups began organising, creating new lexicons of jargon such as the terms “cis” and “transphobia”²⁸⁴.

By 2008, social science journals were opening discussing sex change surgeries for children as “gender-affirming health care”²⁸⁵, and sociologists were advocating compassion towards “minor-attracted persons”²⁸⁶.

²⁸¹ Butler, Judith, *Gender Trouble* (Routledge, 1990)

²⁸² Kirk, Marshall, and Hunter Madsen, *After the Ball* (Doubleday, 1989)

²⁸³ Kirsch, Jonathan, ‘After the Ball: A Machiavellian Gay Manifesto’, *Los Angeles Times*, 26 November 1989

²⁸⁴ Whittle, Stephen, ‘The Trans-Cyberian Mail Way’, *Social & Legal Studies*, 7.3 (1998)

²⁸⁵ Levine, Stephen B., et al., ‘Reconsidering Informed Consent for Trans-Identified Children, Adolescents, and Young Adults’, *Journal of Sex & Marital Therapy*, 47.1 (2021), 1–20

²⁸⁶ Allyn Walker, *A Long, Dark Shadow* (University of California Press, 2021)

Intellectuals Against Common Sense

In the Wisdom literature of the *Book of Proverbs*, King Solomon makes a desperate appeal to the childlike mind to the *Simple* (those who believe anything), through the character of *Lady Wisdom*, which makes clear appearing “clever” and being wise are two different things:

How long will you who are simple love your simple ways? How long will mockers delight in mockery and fools hate knowledge? Repent at my rebuke! Then I will pour out my thoughts to you, I will make known to you my teachings. But since you refuse to listen when I call and no one pays attention when I stretch out my hand, since you disregard all my advice and do not accept my rebuke, I in turn will laugh when disaster strikes you; I will mock when calamity overtakes you— when calamity overtakes you like a storm, when disaster sweeps over you like a whirlwind, when distress and trouble overwhelm you²⁸⁷.

The *Simple* are complacent in their lack of knowledge and content with a shallow understanding; overly trusting, unprepared for the dangers of life, taking things at face value without critical thinking; lacking insight, easily tempted and misled; especially when encountering morally dangerous situations²⁸⁸.

²⁸⁷ Proverbs 1:22-27, *NIV* (Zondervan Publishing House, 2011)

²⁸⁸ Waltke, Bruce K., *The Book of Proverbs: Chapters 1–15*, (Wm. B. Eerdmans Co., 2004)

As the years of experience mount up, it becomes abundantly obvious many of our youthful presuppositions end up as casualties of their conflicts with reality. There are mimetic axioms we retain, which are remnants of wishful thinking. We grow up. We gain knowledge of the world which disabuses us of our ignorance.

A potent example of critical weakness is the lack of any *Limiting Principle*, or when to stop²⁸⁹: for example, crime rose after the Netherlands drug experiment²⁹⁰; and Sweden's "progressive" prisons devolved into rioting²⁹¹. Chemical castration drugs for children against their parents' wishes²⁹², and German experiments housing vulnerable children with known paedophiles²⁹³ equally outraged the public.

Some ideas are plain *wrong*. Not nuanced, relative, or subjective. So categorically and demonstrably wrong, in fact, they place one in a position of catastrophic error. The following is an introductory starter list of wishful sophistry often preached by left-wing ideologues in which each notion is a factual error. There are hundreds more.

Humans don't have a fixed nature

Genetically identical twins display the same behaviours even when raised apart²⁹⁴. Infants as young as six months prefer helpful individuals over

²⁸⁹ Schwartz, Bernard, 'The Tension between Free Speech and a Limiting Principle', *The University of Chicago Law Review*, 53.1 (1986), 143–153

²⁹⁰ MacCoun, Robert, and Peter Reuter, *Drug War Heresies* (Cambridge Press, 2001)

²⁹¹ Pratt, John, and Anna Eriksson, *Contrasts in Punishment* (Abingdon: Routledge, 2013)

²⁹² Priest, Maura, 'Transgender Children and the Right to Transition: Medical Ethics When Parents Mean Well but Cause Harm', *American Journal of Bioethics*, 19.2 (2019)

²⁹³ Aviv, Rachel, 'The German Experiment That Placed Foster Children with Pedophiles: With the Approval of the Government, a Renowned Sexologist Ran a Dangerous Program. How Could This Happen?', *The New Yorker*, 19 July 2021

²⁹⁴ Plomin, Robert, John C. DeFries, Valerie S. Knopik, and Jenae M. Neiderhiser, 'Top 10 Replicated Findings from Behavioral Genetics', *Perspectives on Psychological Science*, 11.1 (2016), 3–23

harmful ones²⁹⁵. Emotions are universally recognised across separated cultures²⁹⁶, as is cheating in social exchanges²⁹⁷. All six-thousand known human languages use the same grammar structure²⁹⁸. Every known society has marriage customs and family units²⁹⁹. Infants in all cultures show identical responses to faces at three months old³⁰⁰.

Humans are essentially good

Normal students became cruel guards in three days during the Stanford Prison experiments³⁰¹. Sixty-five per cent of participants in Milgram's study would shock to death on mild authority³⁰². "*Lord of the Flies*" happened for real on 'Ata island in 1965, exactly as in the book³⁰³. Our brain's reward system predisposes us to substance abuse³⁰⁴, tribalism,

²⁹⁵ Hamlin, J. Kiley, Karen Wynn, and Paul Bloom, 'Social Evaluation by Preverbal Infants', *Nature*, 450.7169 (2007), 557–559

²⁹⁶ Ekman, Paul, 'An Argument for Basic Emotions', *Cognition and Emotion*, 6.3–4 (1992)

²⁹⁷ Cosmides, Leda, and John Tooby, 'Cognitive Adaptations for Social Exchange', in *The Adapted Mind: Evolutionary Psychology and the Generation of Culture*, ed. by Jerome H. Barkow, Leda Cosmides, and John Tooby (Oxford University Press, 1992)

²⁹⁸ Chomsky, Noam, *Aspects of the Theory of Syntax* (MIT Press, 1965)

²⁹⁹ Murdock, George Peter, *Social Structure* (Macmillan, 1949)

³⁰⁰ Johnson, Mark H., Stanislaw Dziurawiec, Hadyn Ellis, and John Morton, 'Newborns' Preferential Tracking of Face-Like Stimuli and Its Subsequent Decline', *Cognition*, 40.1–2 (1991), 1–19

³⁰¹ Zimbardo, Philip G., 'On the Ethics of Intervention in Human Psychological Research: With Special Reference to the Stanford Prison Experiment', *Cognition*, 3.1 (1973), 243–256

³⁰² Milgram, Stanley, 'Behavioral Study of Obedience', *The Journal of Abnormal and Social Psychology*, 67.4 (1963), 371–378

³⁰³ Bregman, Rutger, *Humankind* (Bloomsbury Publishing, 2020)

³⁰⁴ Volkow, Nora D., Gene-Jack Wang, Joanna S. Fowler, and Dardo Tomasi, 'Addiction Circuitry in the Human Brain', *Annual Review of Pharmacology and Toxicology*, 52 (2012), 321–336

and inter-group violence³⁰⁵. Our immediate evolutionary siblings murder³⁰⁶, as an evolutionary strategy³⁰⁷, like lying and manipulation³⁰⁸. We even murder ourselves³⁰⁹. We take *pleasure* in morally indefensible practices such as torture³¹⁰, cannibalism³¹¹, bestiality³¹², paedophilia³¹³, genocide³¹⁴, and necrophilia³¹⁵.

³⁰⁵ Cikara, Mina, Matthew M. Botvinick, and Susan T. Fiske, 'Us versus Them: Social Identity Shapes Neural Responses to Intergroup Competition and Harm', *Psychological Science*, 22.3 (2011), 306–313

³⁰⁶ Wrangham, Richard W., and Dale Peterson, *Demonic Males* (Houghton Mifflin, 1996)

³⁰⁷ Gómez, José María, Miguel Verdú, and Adrián González-Megías, 'The Phylogenetic Roots of Human Lethal Violence', *Nature*, 538.7624 (2016)

³⁰⁸ Byrne, Richard, Andrew Whiten, *Machiavellian Intelligence* (Clarendon Press, 1988)

³⁰⁹ Van Heeringen, Cornelis, and J. John Mann, 'The Neurobiology of Suicide', *The Lancet Psychiatry*, 1.1 (2014), 63–72

³¹⁰ Bandura, Albert, 'Moral Disengagement in the Perpetration of Inhumanities', *Personality and Social Psychology Review*, 3.3 (1999), 193–209

³¹¹ Colard, Thibaut, Yann Delannoy, Amélie Becart, Grégory Tournel, and Vincent Hedouin, 'Cannibalism in Prehistory: An Anthropological Approach', *Journal of Forensic Sciences*, 60.1 (2015), 70–76

³¹² Aggrawal, Anil, *Forensic and Medico-Legal Aspects of Sexual Crimes and Unusual Sexual Practices* (CRC Press, 2009)

³¹³ Schiffer, Boris, and Cécile Vonlaufen, 'Sexual Preference in Pedophiles and Hebephiles: A Neurobiological Approach', *Nature Reviews Neuroscience*, 12.9 (2011)

³¹⁴ Decety, Jean, K. J. Michalska, and Katherine D. Kinzler, 'The Contribution of Emotion and Cognition to Moral Sensitivity: A Neurodevelopmental Study', *Cerebral Cortex*, 22.1 (2012), 209–220

³¹⁵ Rosman, Jay P., and Phillip J. Resnick, 'Sexual Attraction to Corpses: A Psychiatric Review of Necrophilia', *Bulletin of the American Academy of Psychiatry and the Law*, 17.2 (1989), 153–163

Note: Male mallards have also been observed to show this behaviour on occasion.

Humans have a sexual orientation

No “gay gene” or biological marker has ever been found despite genome-wide studies³¹⁶. Identical twins only match sexual behaviour twenty per cent of the time³¹⁷. No animal populations show “orientation”, or any evolutionary mechanism for non-reproductive “orientation”³¹⁸. Reproductive success (passing on genes) is measured by fitness and selection for fertility markers, not subjective preference³¹⁹.

Human sexuality varies across a spectrum

Every successful mammal species has clear male/female role patterns, and no animal shows a “spectrum” of mating behaviour³²⁰. All human populations show ~97% male-female pairing and every society needs above 2.1 children per couple to continue³²¹. Genes which don’t copy themselves disappear; non-reproductive behaviour can’t be inherited; dead ends don’t make next generations, and continuation requires offspring³²².

³¹⁶ Ganna, A., et al., ‘Large-Scale GWAS Reveals Insights into the Genetic Architecture of Same-Sex Sexual Behaviour’, *Science*, 365.6456 (2019)

³¹⁷ Bailey, J. M., and Pillard, R. C., ‘A Genetic Study of Male Sexual Orientation’, *Archives of General Psychiatry*, 48.12 (1991), 1089–96

³¹⁸ Vasey, P. L., and VanderLaan, D. P., ‘Avuncular Tendencies and the Evolution of Male Androphilia in Samoan Fa’afafine’, *Archives of Sexual Behavior*, 39 (2010),

³¹⁹ Dawkins, Richard, *The Selfish Gene* (Oxford University Press, 1976)

³²⁰ Clutton-Brock, T. H., and Vincent, A. C. J., ‘Sexual Selection and the Potential Reproductive Rates of Males and Females’, *Nature*, 351.6321 (1991), 58–60

³²¹ Livi-Bacci, Massimo, *A Concise History of World Population* (Wiley-Blackwell, 2012)

³²² Dawkins, Richard, *The Selfish Gene* (Oxford University Press, 1976)

Humans are more cooperative than competitive

Chimps wage war between groups³²³. All two hundred or more human societies have a history of warfare³²⁴. Sports exist in every known culture³²⁵.

There is no truth, just perception

Gravity works the same everywhere³²⁶. Water always boils at 100°C at sea level³²⁷. Babies die without care in all cultures³²⁸. Maps got more accurate, not just “different”³²⁹. $2+2=4$ in every culture ever found³³⁰.

Morality subjectively varies across cultures

Every human society in history has prohibited murder and incest despite having no contact with each other³³¹. Every known group has had property concepts and protected its young³³². No successful society has endorsed random killing³³³.

³²³ Wrangham, R. W., and Glowacki, L., ‘Intergroup Aggression in Chimpanzees and War in Nomadic Hunter-Gatherers’, *Human Nature*, 23.1 (2012)

³²⁴ Keeley, Lawrence H., *War Before Civilization* (Oxford University Press, 1996)

³²⁵ Brown, Donald E., *Human Universals* (McGraw-Hill, 1991)

³²⁶ Einstein, Albert, ‘The Field Equations of Gravitation’, *Sitzungsberichte der Preussischen Akademie der Wissenschaften zu Berlin*, 1915

³²⁷ Jones, Simons, *Fundamentals of Thermodynamics* (McGraw-Hill, 1980)

³²⁸ Bowlby, John, *Attachment and Loss, Volume I* (Basic Books, 1969)

³²⁹ Harley, J. B., and Woodward, D., *The History of Cartography, Volume 1* (University of Chicago Press, 1987)

³³⁰ Dehaene, Stanislas, *The Number Sense* (Oxford University Press, 1997)

³³¹ Brown, D. E. (1991). *Human Universals*. McGraw-Hill

³³² Murdock, G. P., ‘The Common Denominator of Cultures’, in *The Science of Man in the World Crisis*, ed. by Ralph Linton (Columbia University Press, 1945)

³³³ Keeley, Lawrence H., *War Before Civilization* (Oxford University Press, 1996)

It Happens In Nature So It Must Be OK

Male lions kill the offspring of rival males³³⁴. Cuckoos abandon theirs³³⁵. Masked boobys kill their siblings³³⁶. Male bed bugs forcibly pierce the abdomen of females to inseminate them³³⁷. Hyenas and frigatebirds steal food from other animals³³⁸. Mallards engage in copulation with other dead ducks³³⁹.

We will only be free when we reach equality

Unequal merchants created free trade in the *Venice Republic*³⁴⁰. The *USSR* enforced equality and lost all freedom³⁴¹. China enforced equality, but Hong Kong was free with inequality³⁴². Singapore has rampant inequality but one of the highest freedom index scores³⁴³.

³³⁴ Brook Vinnedge and P. Verrell, 'Variance in Male Mating Success and Female Choice for Persuasive Courtship Displays', *Animal Behaviour*, 56.2 (1998), 517–522

³³⁵ L. Ebensperger et al., 'Multiple Mating Is Linked to Social Setting and Benefits the Males in a Communally Rearing Mammal', *Behavioral Ecology*, 30.3 (2019), 675–683

³³⁶ Regina Vega-Trejo et al., 'The Effects of Familiarity and Mating Experience on Mate Choice in Mosquitofish, *Gambusia holbrooki*', *Behavioral Ecology*, 25.5 (2014), 1205–1211

³³⁷ Rolanda Lange et al., 'Female Fitness Optimum at Intermediate Mating Rates under Traumatic Mating', *PLoS ONE*, 7.8 (2012)

³³⁸ Hodder Education, 'Animal Courtship', *Biological Sciences Review*, 25.3 (2022)

³³⁹ S. O'Sullivan, 'Advocating for Animals Equally from within a Liberal Paradigm', *Environmental Politics*, 16.1 (2007), 1–19

³⁴⁰ Lane, Frederic C., *Venice: A Maritime Republic* (Johns Hopkins University Press, 1973)

³⁴¹ Applebaum, Anne, *Gulag* (Doubleday, 2003)

³⁴² Vogel, Ezra F., *Deng Xiaoping and the Transformation of China* (Harvard University Press, 2011)

³⁴³ Tan, Kenneth Paul, *Singapore* (National University of Singapore, 2008)

Hierarchy is oppression

Every orchestra, army (3x survival rate), and surgery room (50% fewer deaths) needs a director³⁴⁴. The single queen bee colony system evolved a hundred million years ago³⁴⁵. Wolf packs alpha structure increases pack survival by eighty per cent³⁴⁶. Seven hundred studied chimp groups demonstrate them. All birds, primates, and fish have them. Even *bacteria* organise hierarchically³⁴⁷.

Lack of education causes evil

Nazi leadership IQ averaged 128; including Mengele, who had two PhDs³⁴⁸. Ted Kaczynski, the “Unabomber”, got a PhD in mathematics from *Harvard University* at 16³⁴⁹. Sophisticated financial crimes increase with education level³⁵⁰.

An exception exists, which means it disproves the rule

A warm day in winter doesn't mean winter isn't cold³⁵¹. Finding one tall Chinese person doesn't change that Chinese people are, on average,

³⁴⁴ Gawande, Atul, *The Checklist Manifesto* (Metropolitan Books, 2009)

³⁴⁵ Wilson, Edward O., and Hölldobler, Bert, ‘Eusociality: Origin and Consequences’, *Proceedings of the National Academy of Sciences*, 102.38 (2005), 13367–71

³⁴⁶ Mech, L. David, and Boitani, Luigi, *Wolves: Behavior, Ecology, and Conservation* (University of Chicago Press, 2003)

³⁴⁷ Sapolsky, Robert M., *A Primate's Memoir* (Simon & Schuster, 2001)

³⁴⁸ Gilbert, Gustave M., *Nuremberg Diary* (Farrar, Straus and Company, 1947) (Based on IQ tests conducted during the Nuremberg trials)

³⁴⁹ Chase, Alston, *Harvard and the Unabomber* (W.W. Norton & Co. 2000)

³⁵⁰ Weisburd, David, and Waring, Elin J., *White-Collar Crime and Criminal Careers* (Cambridge University Press, 2001)

³⁵¹ Kahneman, Daniel, *Thinking, Fast and Slow* (Farrar, Straus and Giroux, 2011)

shorter than Dutch people³⁵². Some people survive skydiving without a parachute³⁵³.

Talking is always better than force

Bullies don't stop just because you talk nicely to them³⁵⁴. Police cannot talk offenders into handcuffs³⁵⁵. Pearl Harbour was attacked during peace negotiations³⁵⁶. The Taliban retook Afghanistan despite twenty years of dialogue³⁵⁷.

Disparities always prove discrimination

Asians earn fifteen per cent more than whites in the US³⁵⁸. Jews have twenty per cent of all Nobel prizes despite being 0.2% of the world's population³⁵⁹. The NBA is seventy-five per cent black³⁶⁰.

What happens in your bedroom is no-one else's business

Unless it's someone's spouse committing murder or adultery; a woman being beaten or raped; a child or pet being imprisoned, neglected, beaten,

³⁵² NCD Risk Factor Collaboration (NCD-RisC), 'A Century of Trends in Adult Human Height', *eLife*, 5 (2016), e13410

³⁵³ West, John B., 'Parachute Descent: Can You Survive Without One?', *BMJ*, 328.7451 (2004), 1459–60

³⁵⁴ Olweus, Dan, *Bullying at School* (Blackwell, 1993)

³⁵⁵ Bittner, Egon, *The Functions of the Police in Modern Society* (National Institute of Mental Health, 1970)

³⁵⁶ Wohlstetter, Roberta, *Pearl Harbor* (Stanford Press, 1962)

³⁵⁷ Coll, Steve, *Ghost Wars*, (Penguin Books, 2004)

³⁵⁸ U.S. Bureau of Labor Statistics, *Labor Force Characteristics by Race and Ethnicity, 2020*

³⁵⁹ Feldman, Burton, *The Nobel Prize* (Arcade Publishing, 2000).

³⁶⁰ Lapchick, Richard, *The 2021 NBA Racial and Gender Report Card* (The Institute for Diversity and Ethics in Sport, 2021)

or raped; storage of toxic chemicals, or child pornography.

OK in private and if you aren't harming anyone else

Unless it's crime, which always requires privacy; or suicide; or self-harm. Japan's "private" decision not to marry caused a population crisis³⁶¹. Iceland's private banking system crashed the entire economy in 2008³⁶².

Open-mindedness is a virtue

Neville Chamberlain was open to Hitler's promises³⁶³. Scientists rejected Einstein because they were "too open" to old theories³⁶⁴. Rome fell because it was "open" to Germanic tribes³⁶⁵.

The right side of history

The geocentric universe was 'settled science' for 1500 years³⁶⁶. Eugenics was 'scientific consensus' in the 1920s³⁶⁷. Lobotomies won a Nobel Prize in 1949³⁶⁸. History isn't a moral arc, it is a graveyard of 'inevitable' and 'permanent' systems that all failed³⁶⁹: Aztecs thought their gods

³⁶¹ Kawaguchi, Daiji, and Lee, Sang-Hyop, 'Marriage and Fertility in Post-Industrial Societies: Japan and South Korea in Comparison', *Review of Economics of the Household*, 15.2 (2017), 297–322

³⁶² Wade, Robert, and Sigurgeirsdottir, Silla, 'Lessons from Iceland', *New Left Review*, 65 (2010), 5–29

³⁶³ Charmley, John, *Chamberlain and the Lost Peace* (Ivan R. Dee, 1989)

³⁶⁴ Pais, Abraham, *Subtle Is the Lord* (Oxford University Press, 1982)

³⁶⁵ Heather, Peter, *The Fall of the Roman Empire* (Oxford University Press, 2006)

³⁶⁶ Lindberg, David C., *The Beginnings of Western Science* (University of Chicago, 1992)

³⁶⁷ Kevles, Daniel J., *In the Name of Eugenics* (Harvard University Press, 1985)

³⁶⁸ El-Hai, Jack, *The Lobotomist* (Wiley, 2005)

³⁶⁹ Hobsbawm, Eric, *The Age of Extremes* (Pantheon Books, 1994)

guaranteed their rule³⁷⁰; the Roman Empire was “*eternal*”³⁷¹; the Soviet Union was “*scientific socialism*”³⁷²; Nazi Germany was the “*thousand-year Reich*”³⁷³.

All cultures are equally valuable

Life expectancy varied 2-3x between cultures pre-contact³⁷⁴. Agricultural efficiency varied 10x between systems³⁷⁵. Four societies invented writing (Mesopotamia, Egypt, China, Maya)³⁷⁶; only Western Europe developed calculus³⁷⁷. 51% of all inventions were created in England, and few have ever been produced in Africa³⁷⁸.

Revolutions produce progress

Liberty became terror in the *French Revolution* and killed more than the monarchy³⁷⁹. The Chinese *Cultural Revolution* destroyed three thousand years of art³⁸⁰. Cambodia’s “Year Zero” killed twenty-five per cent of its population trying by trying the “new society”³⁸¹. Literacy went up

³⁷⁰ Townsend, Camilla, *The Aztecs: The Lost Civilization* (Thames & Hudson, 2009)

³⁷¹ Ward-Perkins, Bryan, *The Fall of Rome and the End of Civilization* (Oxford Press, 2006)

³⁷² Kotkin, Stephen, *Stalin: Volume I*, (Penguin Press, 2014)

³⁷³ Kershaw, Ian, *The Nazi Dictatorship* (Oxford University Press, 2000)

³⁷⁴ Steckel, Richard H., Rose, Jerome C., *The Backbone of History* (Cambridge Press, 2002)

³⁷⁵ Diamond, Jared, *Guns, Germs, and Steel* (W.W. Norton, 1997)

³⁷⁶ Houston, Stephen D., *The First Writing* (Cambridge University Press, 2004)

³⁷⁷ Boyer, Carl B., and Merzbach, Uta C., *A History of Mathematics* (Wiley, 2011)

³⁷⁸ Mokyr, Joel, *The Lever of Riches* (Oxford University Press, 1990)

³⁷⁹ Schama, Simon, *Citizens* (Random House, 1989)

³⁸⁰ MacFarquhar, Roderick, Schoenhals, Michael, *Mao’s Last Revolution* (Harvard University Press, 2006)

³⁸¹ Kiernan, Ben, *The Pol Pot Regime* (Yale University Press, 2002)

in Castro's Cuba, but poverty got worse³⁸². At least fifteen (sixty per cent) of the twenty-five revolutions in the last two centuries have led to authoritarian or tyrannical regimes³⁸³.

Satiating an appetite controls it

Rome's bread & circuses led to more demands, not less³⁸⁴. Sugar cravings develop within six weeks and increase with consumption³⁸⁵. Gambling addiction worsens with "controlled" betting³⁸⁶. *What you feed and attend grows with reinforcement; what you starve and neglect, dies*³⁸⁷.

Legislation decreases usage and black markets

The Netherlands' coffee shop model still relies on an illegal supply chain³⁸⁸. California's illegal cannabis trade dwarfed its legal market *after* legislation³⁸⁹. Canada's euthanasia program (MAiD) grew from 1,018 cases in 2016 to 13,241 in 2022, and expanded from terminal

³⁸² Mesa-Lago, Carmelo, *Market, Socialist, and Mixed Economies* (Johns Hopkins Press, 2000)

³⁸³ Dunn, John, *Modern Revolutions* (Cambridge University Press, 1989)

³⁸⁴ Juvenal. *The Satires of Juvenal and Persius* (Harvard University Press, 1999).

³⁸⁵ Avena, Nicole M., Rada, Pedro, and Hoebel, Bartley G., 'Evidence for Sugar Addiction: Behavioral and Neurochemical Effects of Intermittent, Excessive Sugar Intake', *Neuroscience & Biobehavioral Reviews*, 32.1 (2008), 20–39

³⁸⁶ Shaffer, Howard J., and Korn, David A., 'Gambling and Related Mental Disorders: A Public Health Analysis', *Annual Review of Public Health*, 23 (2002)

³⁸⁷ James, William, *The Principles of Psychology* (Henry Holt and Company, 1890)

³⁸⁸ Bewley-Taylor, David R., and Jelsma, Martin, *The Limits of Tolerance* (Brookings Institution Press, 2012)

³⁸⁹ California Department of Public Health. *Annual Report: Medical Marijuana Identification Card Program*. (California Department of Public Health, 2021)

illness to include chronic conditions and mental health³⁹⁰.

Crime is caused by poverty

Singapore went from poor to rich by keeping its crime rate the lowest in the developed world³⁹¹. Switzerland was historically poor in the 19th century but had low crime³⁹². US crime rates rose during the economic boom of the 1960s³⁹³.

Safety creates strength and resilience

Trees grown in bio-domes snap in storms, whereas bent trees survive³⁹⁴. Bone density decreases one per cent per month in zero gravity³⁹⁵. Immune systems need early exposure to develop³⁹⁶. *Calm seas do not good sailors make*. True strength and resilience arise from adapting to challenges, stressors, and adversity, As muscles grow through resistance, and immune systems develop through exposure to pathogens, resilience emerges from successfully navigating difficulties rather than avoiding them.

³⁹⁰ Government of Canada, Health Canada, *Third Annual Report on Medical Assistance in Dying in Canada, 2022* (Health Canada, 2023)

³⁹¹ Barr, Michael D., Skrbiš, Zlatko, *Constructing Singapore* (NIAS Press, 2008)

³⁹² Head, Randolph, *Early Modern Democracy in the Grisons* (Cambridge Press, 1995)

³⁹³ Blumstein, Alfred, and Wallman, Joel, *The Crime Drop in America* (Cambridge University Press, 2000)

³⁹⁴ Rees, William E., 'Ecological Footprints and Appropriated Carrying Capacity: What Urban Economics Leaves Out', *Environment and Urbanization*, 4.2 (1992), 121–30

³⁹⁵ Smith, Scott M., et al., 'Benefits for Bone from Resistance Exercise and Nutrition in Long-Duration Spaceflight: Evidence from Biochemistry and Densitometry', *Journal of Bone and Mineral Research*, 27.9 (2012), 1896–1906

³⁹⁶ Rook, Graham A., et al., 'Microbial "Old Friends", Immunoregulation, and Socioeconomic Status', *Clinical & Experimental Immunology*, 139.1 (2003), 1–9

Hedonistic pleasure satisfies

Dopamine receptors downregulate with overuse, and increased novelty is required for the same pleasure³⁹⁷. Drug tolerance is universal, and sugar tolerance develops in weeks³⁹⁸. Addiction cycles prove returns diminish over time³⁹⁹.

Intent matters more than outcome

The Smallpox vaccine saved millions, but killed a percentage of people it was given to⁴⁰⁰. Sparrow-killing in China caused a famine⁴⁰¹. *Thalidomide* was intended to help pregnant mothers but mutilated ten thousand babies⁴⁰².

Governing by theory is better than practical experience

Rome's practical roads still stand, as opposed to Greece's theoretical "perfect" designs⁴⁰³. The *French Revolution* produced a murderous disaster⁴⁰⁴. Mao's "*Great Leap*" theory killed thirty million people⁴⁰⁵.

³⁹⁷ Volkow, Nora D., and Fowler, Joanna S., 'Addiction: A Disease of Compulsion and Drive—Involvement of the Orbitofrontal Cortex', *Cerebral Cortex*, 10.3 (2000), 318–25

³⁹⁸ Koob, George F., and Le Moal, Michel, 'Drug Addiction, Dysregulation of Reward, and Allostasis', *Neuropsychopharmacology*, 24.2 (2001), 97–129

³⁹⁹ Hyman, Steven E., Malenka, Robert C., and Nestler, Eric J., 'Neural Mechanisms of Addiction: The Role of Reward-Related Learning and Memory', *Annual Review of Neuroscience*, 29 (2006), 565–92

⁴⁰⁰ Fenner, Frank, et al., *Smallpox and Its Eradication* (World Health Organization, 1988)

⁴⁰¹ Shapiro, Judith, *Mao's War Against Nature* (Cambridge University Press, 2001)

⁴⁰² Stephens, Trent D., and Brynner, Rock, *Dark Remedy* (Basic Books, 2001)

⁴⁰³ Laurence, Ray, *The Roads of Roman Italy* (Routledge, 1999)

⁴⁰⁴ Schama, Simon, *Citizens* (Random House, 1989)

⁴⁰⁵ Dikötter, Frank, *Mao's Great Famine* (Walker & Company, 2010)

Religion causes most wars

Only seven per cent of wars have been primarily religious, with most being tribal warfare over resources or territory⁴⁰⁶. World War I, World War II, Vietnam, Iraq, and the *Cold War* were based on secular ideologies⁴⁰⁷.

Rehabilitation is more effective than punishment

Low IQ people respond to incentives rather than ideas⁴⁰⁸. Two per cent of criminals still re-offend despite the best conditions in Norway's prison system⁴⁰⁹. Psychopathy has no cure⁴¹⁰. Crime dropped seventy per cent after Singapore implemented harsh punishments⁴¹¹.

The state can run things as efficiently as private companies

Wait times at the US *Dept of Veteran Affairs* are twenty-two per cent longer than private clinics⁴¹². Germany's hybrid health system has a wait time of three weeks, whereas the UK *National Health Service* has a waiting list of 7.4 million⁴¹³. Indian railways improved by three hundred per

⁴⁰⁶ Parker, Geoffrey, *The Cambridge History of Warfare* (Cambridge Press, 2005)

⁴⁰⁷ Taylor, Alan J. P., *The Origins of the Second World War* (Hamish Hamilton, 1961)

⁴⁰⁸ Herrnstein, Richard J., and Murray, Charles, *The Bell Curve*, (Free Press, 1994)

⁴⁰⁹ Pratt, Travis C., 'The Effects of Norway's Correctional Policies on Recidivism: Evidence from Halden Prison', *Journal of Scandinavian Studies in Criminology and Crime Prevention*, 9.1 (2008), 21–34

⁴¹⁰ Hare, Robert D., *Without Conscience*, (Guilford Press, 1999)

⁴¹¹ Quah, Jon S. T., *Public Administration Singapore-Style* (Emerald Group, 2007)

⁴¹² *Access and Quality in VA Healthcare, 2020* (U.S. Department of Veterans Affairs, 2020)

⁴¹³ OECD Health Statistics, *Health at a Glance: Europe, 2023*

cent after private competition was allowed⁴¹⁴. The USSR took ten times more labour to make a car than Ford⁴¹⁵.

Moral progress comes with technological progress

IBM machines made the Holocaust more efficient⁴¹⁶. Nuclear physics produced the atomic bomb⁴¹⁷. Social media increased youth suicide by seventy per cent⁴¹⁸. More people were killed in the twentieth century than the previous twenty combined⁴¹⁹.

Population growth always leads to resource shortages

Food production has increased by three hundred per cent, as the population has doubled between 1961 and 2020⁴²⁰. Japan's population decline led to economic stagnation⁴²¹. The Netherlands is the most dense European country, but has the highest food exports⁴²². *Note: this doesn't apply to welfare.*

⁴¹⁴ Kumar, Manoj, and Singh, Suresh K., 'Privatization of Indian Railways: Analyzing the Challenges and Opportunities', *Journal of Transport Economics and Policy*, 45.3 (2020)

⁴¹⁵ Nove, Alec, *An Economic History of the USSR* (Penguin Books, 1969)

⁴¹⁶ Black, Edwin, *IBM and the Holocaust* (Crown Publishers, 2001)

⁴¹⁷ Rhodes, Richard, *The Making of the Atomic Bomb* (Simon & Schuster, 1986)

⁴¹⁸ Twenge, Jean M., Joiner, Thomas E., Rogers, Megan L., and Martin, Gabrielle N., 'Increases in Depressive Symptoms, Suicide-Related Outcomes, and Suicide Rates among U.S. Adolescents After 2010 and Links to Increased New Media Screen Time', *Clinical Psychological Science*, 6.1 (2018), 3–17

⁴¹⁹ White, Matthew, *Atrocities: The 100 Deadliest Episodes in Human History* (Norton, 2011)

⁴²⁰ FAO of the United Nations (FAO), *FAOSTAT Statistical Database*, 2021

⁴²¹ Nishimura, Kiyohiko G., Takáts, Előd, 'Population Aging, Macroeconomic Trends, and Monetary Policy', *Bank for International Settlements Working Papers* (2012)

⁴²² CBS (Statistics Neth.), *Agricultural Exports Top the EU Rankings, 2021* (CBS, 2021)

Governments can engineer economies through metrics

Soviet grain quotas led to false reporting and actual shortages; the USSR met all timber quotas but produced no nails⁴²³. Hurricane damage and China's empty cities count as "growth"⁴²⁴. Venezuelan price controls under Chavez led to ninety per cent goods shortages⁴²⁵.

Stigmas and taboos are negative and harmful

Incest taboo prevents genetic disorders, such as *Habsburg jaw*⁴²⁶. Orthodox Jewish dietary laws prevented food poisoning before refrigeration was invented⁴²⁷. Japanese shame about debt produces four per cent credit card use, whereas the US has eighty per cent⁴²⁸.

The welfare state is sustainable

Welfare was designed around a onetime demographic anomaly (the *Baby Boom*), and requires endless pyramidal growth of each generation to be larger and richer than the last⁴²⁹. *Baby Boomers* were forty per cent of the population, *Gen Z* is just nineteen per cent⁴³⁰. Life expectancy has

⁴²³ Nove, Alec, *An Economic History of the USSR* (Penguin Books, 1992)

⁴²⁴ Krugman, Paul, 'The Myth of Asia's Miracle', *Foreign Affairs*, 73.6 (1994)

⁴²⁵ Hausmann, Ricardo, Rodriguez, Francisco, *Venezuela Before Chávez* (Penn State University Press, 2014)

⁴²⁶ Alvarez, Gonzalo, et al., 'The Role of Inbreeding in the Extinction of a European Royal Dynasty', *PLoS One*, 4.4 (2009)

⁴²⁷ Soler, Josep, 'The Semiotics of Food in the Bible', *Food and Foodways*, 1.1 (1979)

⁴²⁸ Doi, Takeo, *The Anatomy of Dependence* (Kodansha International, 1973)

⁴²⁹ Kotlikoff, Laurence J., and Burns, Scott, *The Coming Generational Storm: What You Need to Know about America's Economic Future* (MIT Press, 2004)

⁴³⁰ Fry, Richard, *The Baby Boom Cohort in the United States* (Pew Research Center, 2020)

jumped fifteen years since 1950⁴³¹. Birth rates have plummeted from 3.6 to 1.6⁴³². Welfare costs are rising faster than any possible GDP growth⁴³³. The UK *National Insurance* fund exhausts in 2032⁴³⁴, and the US *Social Security* trust fund collapses in 2034⁴³⁵.

Minority groups suffer worse outcomes

The rural poor live longer than the urban wealthy in most regions of the world⁴³⁶. Nigerian immigrants outlive white Americans and have the highest education rate⁴³⁷. Japanese-Americans have the longest US lifespan⁴³⁸. Indians have a median income sixty per cent above the US average⁴³⁹.

⁴³¹ UNDESA, Population Division, *World Population Prospects 2019*

⁴³² World Bank, *World Development Indicators, 2021* (World Bank, 2021)

⁴³³ OECD, *Health at a Glance 2019: OECD Indicators* (OECD Publishing, 2019)

⁴³⁴ OBR, *Fiscal Risks and Sustainability Report 2023* (HM Treasury, 2023)

⁴³⁵ Board of Trustees, Federal Old-Age and Survivors Insurance and Federal Disability Insurance Trust Funds, *The 2023 Annual Report of the Board of Trustees of the Federal Old-Age and Survivors Insurance and Federal Disability Insurance Trust Funds* (U.S. Government Publishing Office, 2023)

⁴³⁶ Murray, Christopher J. L., et al., 'Eight Americas: Investigating Mortality Disparities Across Races, Counties, and Race-County Combinations in the United States', *PLOS Medicine*, 3.9 (2006)

⁴³⁷ Hamilton, Tod G., 'The Healthy Immigrant Effect: Inverted Trajectories in Health Status Among African Immigrants in the United States', *Demography*, 51.4 (2014)

⁴³⁸ Hastings, Katherine G., et al., 'Leading Causes of Death Among Asian American Subgroups', *American Journal of Public Health*, 105.4 (2015)

⁴³⁹ Pew Research Center, *Key Facts About Asian Americans* (Pew Research Center, 2017)

Compassion solves social problems

Food aid crashed local farming in Ethiopia⁴⁴⁰. Mental care for the homeless without enforcement killed two thousand people in New York, and LA's death rate of forty per cent was ten times higher than the intervention rate.⁴⁴¹ Dutch cities have rebelled against social tolerance ("gedoogbeleid") policies and drug tourism⁴⁴².

Diversity training reduces prejudice

Studies at *Harvard* concluded mandatory training increased bias by six per cent⁴⁴³. Desegregated units in the US Army performed better with no training⁴⁴⁴. Bias "training" was correlated with fewer minorities in management across eight hundred American firms⁴⁴⁵.

⁴⁴⁰ De Waal, Alex, *Famine Crimes* (Indiana University Press, 1997)

⁴⁴¹ Torrey, E. Fuller, *American Psychosis* (Oxford University Press, 2014)

⁴⁴² Dutch Ministry of Justice and Security. *Evaluation of the Coffeeshop Policy in the Netherlands*. 2018

⁴⁴³ Dobbin, Frank, and Kalev, Alexandra, 'Why Diversity Programs Fail', *Harvard Business Review*, 94.7–8 (2016)

⁴⁴⁴ Moskos, Charles C., Jr., *The American Enlisted Man* (Russell Sage Foundation, 1970)

⁴⁴⁵ Kalev, Alexandra, Dobbin, Frank, and Kelly, Erin, 'Best Practices or Best Guesses? Assessing the Efficacy of Corporate Affirmative Action and Diversity Policies', *American Sociological Review*, 71.4 (2006), 589–617

The Testimonial of Criminals

Throughout this book, you'll notice certain social "scholars" having their names prefixed with some rather unpleasant descriptors. This is, of course, deliberate; these facts are entirely ignored by the academic community as irrelevant because of the so-called "knowledge" they have "contributed" to their fields.

Most of what comes out of social science is academic fraud for the purposes of "credentialism"⁴⁴⁶, but in many cases, the individuals producing this work went far beyond mere sophistry and were engaged in questionable campaigns or morally depraved criminality.

In "*Beyond Good and Evil*," Nietzsche posits philosophy is more akin to the arts; rarely an objective discipline, nor a subject which is detached from the author's personal inclinations. Much can be inferred about the private man from what the public persona is most interested in; and what they are arguing for or against.

*It has gradually become clear to me what every great philosophy up till now has consisted of—namely, the confession of its originator, and a species of involuntary and unconscious autobiography; and moreover that the moral (or immoral) purpose in every philosophy has constituted the true vital germ out of which the entire plant has always grown.*⁴⁴⁷

⁴⁴⁶ Sokal, Alan, and Bricmont, Jean, *Fashionable Nonsense* (Picador, 1999)

⁴⁴⁷ Nietzsche, Friedrich, *Beyond Good and Evil*, (Vintage, 1989).

The list of moral disgrace goes on and on, endlessly, but as a starting point:

- *Jean-Jacques Rousseau* threw his own children into foundling homes (where mortality rates exceeded eighty per cent) while writing about ideal education and child rearing⁴⁴⁸;
- *Karl Marx* was a racist, antisemitic adulterer described by his peers as “intolerably dirty”⁴⁴⁹, expelled from Brussels, Cologne, and Paris, and obsessed with Satanic themes⁴⁵⁰;
- *Friedrich Engels* lived off factory profits and concealed evidence of child labour in his family’s facilities⁴⁵¹;
- *Freidrich Nietzsche*’s eventual insanity and death were caused by syphilis caught in a homosexual brothel in Genoa - although this is debated⁴⁵²;
- *Wilhelm von Gloeden* publicly idealised photography of naked young boys in Sicily⁴⁵³;
- *Edward Carpenter* regularly pursued relationships with working-class teenage boys⁴⁵⁴;
- *Otto Gross* manipulated patients into sexual relationships, abandoned children he fathered, and ran a drug ring in Vienna exploiting addicted patients while posing as their therapist⁴⁵⁵;
- *Sigmund Freud* was preoccupied with incestuous child sexuality and saw himself as a Messianic figure⁴⁵⁶;

⁴⁴⁸ Johnson, Paul, *Intellectuals* (Harper Perennial, 2007)

⁴⁴⁹ *Ibid.*

⁴⁵⁰ Kengor, Paul, *The Devil and Karl Marx* (TAN Books, 2020)

⁴⁵¹ *The Condition of the Working Class in England* (Swan Sonnenschein, 1892).

⁴⁵² Lively, Scott, and Abrams, Kevin, *The Pink Swastika* (Founders, 1995)

⁴⁵³ Von Gloeden, Wilhelm, *Taormina* (Twin Palms Publishers, 1997)

⁴⁵⁴ Carpenter, Edward, *The Intermediate Sex* (George Allen & Unwin, 1908)

⁴⁵⁵ Jung, Carl G., *Memories, Dreams, Reflections* (Pantheon Books, 1961)

⁴⁵⁶ Webster, Richard, *Why Freud Was Wrong* (HarperCollins, 1995)

- *Magnus Hirschfeld* was a cross-dressing communist (aka “*Tante Magnesia*”) who categorised paedophilia and operated a clinic which castrated boys⁴⁵⁷;
- *Georg Lukács* organised lectures and literature “to “*instruct*” children about free love, about the nature of sexual intercourse, about the archaic nature of the bourgeois family codes, about the outdatedness of monogamy”⁴⁵⁸;
- *John Watson* was thrown out of Johns Hopkins for having an affair with a student and “*unorthodox sex research*”⁴⁵⁹;
- *Marie Bonaparte* performed unauthorised genital surgeries on female patients⁴⁶⁰;
- *Wilhelm Stekel* fabricated most of his case studies and patient details⁴⁶¹;
- *Wilhelm Fliess* performed unnecessary nasal surgeries on patients⁴⁶²;
- *André Breton* and several other Surrealists published defences of child sexuality and adult access to children⁴⁶³;
- *Martin Heidegger* was an enthusiastic member of the Nazi Party⁴⁶⁴;
- *Ernst Bloch* abandoned his first wife and young child in dangerous circumstances while fleeing Germany⁴⁶⁵;
- *Edmund Wilson* maintained predatory relationships with much younger women seeking literary mentorship⁴⁶⁶;

⁴⁵⁷ Dose, Ralf, *Magnus Hirschfeld* (Monthly Review Press, 2014)

⁴⁵⁸ Zitta, Victor, *Georg Lukács' Marxism* (Springer Science & Business Media, 1964)

⁴⁵⁹ Harris, Ben, ‘Letting Go of Little Albert: Disciplinary Memory, History, and the Uses of Myth’, *Journal of the History of the Behavioral Sciences*, 47.1 (2011), 1–17

⁴⁶⁰ Roudinesco, Elisabeth, *Jacques Lacan & Co* (University of Chicago Press, 1990)

⁴⁶¹ Sulloway, Frank J., *Freud, Biologist of the Mind* (Harvard University Press, 1992)

⁴⁶² Gay, Peter, *Freud* (W.W. Norton & Company, 1988)

⁴⁶³ Dean, Carolyn J., *The Frail Social Body* (University of California Press, 2000)

⁴⁶⁴ Farias, Victor, *Heidegger and Nazism* (Temple University Press, 1989)

⁴⁶⁵ Geoghegan, Vincent, *Ernst Bloch* (Routledge, 1996)

⁴⁶⁶ Dabney, Lewis, *Edmund Wilson* (Farrar, Straus and Giroux, 2005)

- *Mao Zedong* was a paedophile obsessed with underage girls⁴⁶⁷;
- *Bruno Bettelheim* hit and mock disabled children to terrorise them psychologically⁴⁶⁸;
- *Paul de Man* wrote antisemitic articles for Belgian newspapers, calling for the deportation of Jews⁴⁶⁹;
- *Doris Lessing* abandoned her two young children in Rhodesia to pursue her political and literary career⁴⁷⁰;
- *Simone de Beauvoir* collaborated with the Nazis, publicly defended the decriminalisation of paedophilia, exploited her profession as a teacher to seduce female pupils, and lost her teaching licence in 1943 for molesting a seventeen-year-old in 1939^{471 472};
- *Sidney and Beatrice Webb* covered up Stalin's famines and wrote propaganda defending the Soviet show trials⁴⁷³;
- *Paul Robeson* consistently defended Stalinist policies, denied documented atrocities, and defended the execution of Jewish intellectuals⁴⁷⁴;
- *Alfred Kinsey* was a bisexual adulterer who circumcised himself, encouraged his research fellows to have orgies, and based his research on a serial Nazi paedophile who described crying infants' "orgasms"⁴⁷⁵;
- *Wilhelm Reich* was criminally prosecuted for defrauding patients

⁴⁶⁷ Zhisui, Li, *The Private Life of Chairman Mao* (Random House, 1996)

⁴⁶⁸ Cohen, David, *Bruno Bettelheim* (Basic Books, 1997)

⁴⁶⁹ Barish, Evelyn, *The Double Life of Paul de Man* (W.W. Norton & Company, 1991)

⁴⁷⁰ Klein, Carole, *Doris Lessing* (Carroll & Graf, 2000)

⁴⁷¹ Johnson, Paul, *Intellectuals* (Harper Perennial, 2007)

⁴⁷² Valls-Carol, Rosa, Puigvert, Lidia, Vidu, Ana, and López de Aguilera, Garazi. 'Presenting Beauvoir as a Feminist: Neglecting Her Defense and Accusations of Pedophilia', *Social and Education History*, 11.2 (2022), 106–128

⁴⁷³ Malia, Martin. 'The Webbs and the Soviet Famine', *The New Criterion*, 10.3 (1991)

⁴⁷⁴ Duberman, Martin, *Paul Robeson* (The New Press, 1989)

⁴⁷⁵ Jones, James H., *Alfred C. Kinsey* (W. W. Norton & Co., 1997)

- with fake cancer cures⁴⁷⁶;
- *Franz Fanon* authorised experimental electroshock on Arab patients without consent⁴⁷⁷;
- *Richard Hofstadter* physically abused his first wife⁴⁷⁸;
- *Eric Fromm* exploited multiple female clients sexually⁴⁷⁹;
- *Lucien Goldman* helped suppress evidence of antisemitic purges in Romania⁴⁸⁰;
- *W.E.B. Du Bois* wrote extensive defences of Mao's *Great Leap Forward* despite mounting evidence of mass casualties⁴⁸¹;
- *Gregory Bateson* deliberately traumatised schizophrenic patients⁴⁸²;
- *Che Guevara* was a racist mass murderer who enjoyed torturing animals and sent homosexuals to concentration camps in Guanahacabibes⁴⁸³;
- *Donald Winnicott* subjected child patients to extreme isolation experiments⁴⁸⁴;
- *Ernest Mandel* used party funds for personal luxuries⁴⁸⁵;
- *Herbert Marcuse* worked for the forerunner of the CIA, had multiple affairs with graduate students while married, and was denounced

⁴⁷⁶ United States Court of Appeals for the First Circuit. 'Wilhelm Reich et al., Defendants, Appellants, v. United States of America, Appellee', *Federal Reporter, Second Series*, 239 F.2d (1957), 134–141

⁴⁷⁷ Cherki, Alice, *Frantz Fanon* (Cornell University Press, 2006)

⁴⁷⁸ Brown, David S., *Richard Hofstadter* (U. of Chicago, 2006)

⁴⁷⁹ Funk, Rainer, *Erich Fromm* (Continuum, 2000)

⁴⁸⁰ Goldman, Lucien, *Human Sciences and Philosophy*, (Brill, 2018)

⁴⁸¹ Du Bois, W. E. B., 'The People's Republic of China: A Symposium', *The American Monthly* (1959)

⁴⁸² Weinstein, Deborah, *The Pathological Family: Postwar America and the Rise of Family Therapy* (Cornell University Press, 2013)

⁴⁸³ HuffPost, 'Che Guevara: The Man Behind the Myth', *Huffington Post*, 9 Oct 2017

⁴⁸⁴ Caldwell, Lesley, and Robinson, Helen T., eds., *The Collected Works of D. W. Winnicott: Volume 8, 1967–1968* (Oxford University Press, 2016)

⁴⁸⁵ Fletcher, Ian, ed., *Ernest Mandel* (Pluto Press, 2002)

in 1969 by Pope Paul VI “for promoting the “disgusting and unbridled” manifestations of eroticism and the “animal, barbarous and subhuman degradations”⁴⁸⁶;

- Ernest Borneman wrote extensive defences of child sexuality and adult access while teaching, and had his research seized by police⁴⁸⁷;
- Max Horkheimer and Theodor Adorno were extremely controlling and psychologically abusive to their research assistants and students⁴⁸⁸;
- R.D. Laing injured patients with experimental “regression therapy”⁴⁸⁹;
- Felix Guattari covered up the killing of patients with dangerous experimental treatments⁴⁹⁰;
- Karl Menninger allegedly covered up patient abuse at his clinic⁴⁹¹;
- John Money was a bisexual paedophile who forced children to perform sex acts in front of his camera⁴⁹²;
- Michel Foucault paid cash to sodomise boys in Tunis graveyards⁴⁹³, caught AIDS from frequenting bathhouses, and gave his last words in praise of paedophilia⁴⁹⁴;
- Betty Friedan publicly acknowledged falsely accusing her husband of domestic abuse⁴⁹⁵;
- Daniel Cohn-Bendit wrote about sexual encounters with kindergarten

⁴⁸⁶ ‘Refusing Marcuse: 50 Years After One-Dimensional Man’, *Dissent Magazine* (2019)

⁴⁸⁷ Sonenschein, David, ‘On Having One’s Research Seized’, *The Journal of Sex Research*, 23.3 (1987), 408–414

⁴⁸⁸ Wiggershaus, Rolf, *The Frankfurt School* (MIT Press, 1994)

⁴⁸⁹ Mullan, Bob, *Mad to Be Normal* (Free Asso. Books, 1995)

⁴⁹⁰ Guattari, Félix, *Molecular Revolution* (Penguin Books, 1984)

⁴⁹¹ Friedman, Lawrence J., *Manninger* (Alfred A. Knopf, 1990)

⁴⁹² Colapinto, John, *As Nature Made Him* (HarperCollins, 2000)

⁴⁹³ Campbell, Matthew, ‘French Philosopher Michel Foucault “Abused Boys in Tunisia”’, *The Sunday Times*, 28 March 2021

⁴⁹⁴ Johnson, Daniel, ‘Michel Foucault: The Prophet of Pederasty’, *The Critic*, April 2021

⁴⁹⁵ ‘Betty Friedan, Feminist Icon, Dies at 85’, *The New York Times*, 7 February 2006

children⁴⁹⁶;

- *Guy Hocquenghem* appeared on French television arguing for abolishing the age of consent⁴⁹⁷;
- *Shulamith Firestone* argued post-revolution adult-child relations would be acceptable⁴⁹⁸;
- *Jules Masserman* sexually assaulted patients under drug-induced states⁴⁹⁹;
- *Salvador Minuchin* withheld food from anorexia patients⁵⁰⁰;
- *Howard Zinn* was a closet communist who plagiarised Hans Koning's work and believed the USSR merely gave socialism a "bad name"⁵⁰¹;
- *René Schérer* published defenses of paedophilia⁵⁰²;
- *David Thorstad* campaigned against age of consent laws⁵⁰³;
- *Jacques Derrida*, *Jean-François Lyotard*, and *Jean-Paul Sartre* defended paedophilia in public and vehemently opposed an age of sexual consent for children⁵⁰⁴;
- *Kate Millett* suffered bipolar disorder and schizophrenia, was committed to a mental asylum twice⁵⁰⁵, was described by her own sister as a psychopath, and subjected family to "extreme psychological abuse and manipulation"⁵⁰⁶;

⁴⁹⁶ Connolly, Kate, 'Sixties Hero Revealed as Kindergarten Sex Author', *The Guardian*, 27 January 2001

⁴⁹⁷ Hocquenghem, Guy, *The Screwball Ass* (Semiotext(e), 1978)

⁴⁹⁸ Firestone, Shulamith, *The Dialectic of Sex* (William Morrow, 1970)

⁴⁹⁹ 'Trust Betrayed', *Chicago Tribune*, 27 September 1992

⁵⁰⁰ Minuchin, Salvador, Fishman, Howard C., *Family Therapy Techniques* (Harvard University Press, 2004)

⁵⁰¹ Grabar, Mary, *Debunking Howard Zinn* (Regnery History, 2019)

⁵⁰² Schérer, René, *L'Amour interdit* (Éditions Galilée, 1980)

⁵⁰³ Wald, Alan, *The Early Homosexual Rights Movement, Against the Current*, 8.3 (1992)

⁵⁰⁴ *French Parliament*, 'Petition Against the Age of Consent Law', *Le Monde* (1977)

⁵⁰⁵ Millett, Kate, *The Loony Bin Trip* (Simon & Schuster, 1990)

⁵⁰⁶ Chesler, Phyllis, *Politically Incorrect Feminist* (St. Martin's Press, 2018)

- *Allan Ginsberg* repeatedly defended NAMBLA and promoted adult-child sexual relationships⁵⁰⁷;
- *Dennis Altman* defended “man-boy” relationships⁵⁰⁸;
- *Angela Davis* was a antisemitic communist who encouraged Jim Jones, denounced Aleksandr Solzhenitsyn and other USSR dissidents as “Zionist fascists”, and was awarded the *International Lenin Peace Prize* by East Germany in 1979⁵⁰⁹;
- *Roger Moody* explicitly advocated for adult-child relations⁵¹⁰;
- *Pat Califia* wrote extensive defences of child-adult sex⁵¹¹;
- *Pier Paolo Pasolini* wrote essays defending child sex tourism⁵¹²;
- *Marshall Sahlins* suppressed evidence of violent practices in his Pacific fieldwork⁵¹³;
- *Stephen Jay Gould* manipulated data to support his political views⁵¹⁴;
- *Louis Althusser* strangled his wife H  l  ne to death in their   cole Normale Sup  rieure apartment and avoided prison through an insanity defence⁵¹⁵;
- *Gayle Rubin* argued extensively against age of consent laws and wrote defences of child-adult sex (aka child rape)⁵¹⁶;
- *Gore Vidal* openly defended Roman Polanski, wrote essays promoting relationships between adult men and underage boys and admitted

⁵⁰⁷ Beatdom. 'Allen Ginsberg and NAMBLA', *Beatdom*, 21 February 2011.

⁵⁰⁸ Altman, Dennis, *The Homosexualization of America* (St. Martin's Press, 1982)

⁵⁰⁹ *Britannica*, 'Angela Davis', *Britannica* (n.d.)

⁵¹⁰ Moody, Roger, *Indecent Assault* (Pluto Press, 1980)

⁵¹¹ Califia, Pat, *Public Sex* (Cleis Press, 1994)

⁵¹² Schwarz, Bart, *Pasolini Requiem* (Pantheon Books, 1992)

⁵¹³ Obeyesekere, Gananath, *The Apotheosis of Captain Cook* (Princeton Press, 1992)

⁵¹⁴ Gould, Stephen Jay, *The Mismeasure of Man* (W. W. Norton, 1981)

⁵¹⁵ Althusser, Louis, *The Future Lasts Forever: A Memoir* (The New Press, 1993)

⁵¹⁶ Rubin, Gayle, 'Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality', in *Pleasure and Danger: Exploring Female Sexuality*, ed. by Carole Vance (Routledge, 1984), pp. 267–319

to paedophilia in Thailand and the Philippines⁵¹⁷.

- *Maurice Godelier* had an unhealthy interest in incest⁵¹⁸;
- *Noam Chomsky* denied the existence of the *Alic* concentration camp⁵¹⁹, and advocated for the forced isolation of mRNA “*refuseniks*” by the state, without food⁵²⁰;

This list could continue for many more pages.

Four individuals particularly stand out because of the staggering nature of their depravity. All involved in the same pseudo-discipline (so-called “*sexology*”), and revered with inexplicable heroic gravitas within the social sciences.

All four were undoubtedly paedophiles who were never criminally prosecuted for the horrific things they did under the premise of academic research.

Magnus Hirschfeld

Known as the “*Einstein of Sex*”⁵²¹, Hirschfeld was a homosexual, cross-dressing, eugenics-obsessed doctor in Weimar Berlin who lived in a “throuple” with his male lover and a young medical student⁵²², spending his early life campaigning extensively for the decriminalisation of sodomy and abortion⁵²³. In 1910, he invented the term “*transvestite*”

⁵¹⁷ Vidal, Gore, *The Second American Revolution and Other Essays* (Random House, 1981)

⁵¹⁸ Godelier, Maurice, *Forbidden Fruit* (Polity Press, 2021)

⁵¹⁹ Haaretz. ‘The West’s Leftist Male Intellectuals Who Traffic in Genocide Denial’, *Haaretz*, 24 November 2017

⁵²⁰ The Independent. ‘Noam Chomsky Calls for Unvaccinated to Be Isolated from Society’, *The Independent*, 20 October 2022

⁵²¹ Von Praunheim, Rosa (dir.), *The Einstein of Sex – Life and Work of Dr. M. Hirschfeld* [Film] (Rosa von Praunheim Filmproduktion, 1999)

⁵²² Mancini, Elena, *Magnus Hirschfeld and the Quest for Sexual Freedom* (Palgrave Macmillan, 2010)

⁵²³ Bullough, Vern L., *Before Stonewall* (Harrington Park Press, 1991)

(“Geschlechtsverirrungen”)⁵²⁴, and pioneered the use of questionnaires for research into sexual behaviour.

In 1919 he opened the *Institut für Sexualwissenschaft* with psychotherapist Arthur Kronfeld and dermatologist Friedrich Wertheim⁵²⁵, which housed a library of twenty thousand depravities viewable as the *Museum of Sex*⁵²⁶, infamously routed by university students from the *National Socialist Student League* who conducted the iconic book-burning incident of 1933⁵²⁷. In 1934, he had fled to Nice and wrote his book “*Rassismus* (*Racism*)”, which provided the modern-day framework of science being cited as the overall cause of racism⁵²⁸.

His private clinic employed forty doctors who “conducted around 18,000 consultations for 3,500 people in its first year”⁵²⁹⁵³⁰ and invented the gruesome procedure of “sex change” (genital transplantation; castration, penectomy and vaginoplasty, or *Genitalumwandlung*). Almost all the “patients” were severely mentally ill, and many of them were minors⁵³¹.

At least one surgeon, Erwin Gohrbandt, joined the *Luftwaffe* in

⁵²⁴ Hirschfeld, Magnus, *Die Transvestiten: Eine Untersuchung über den erotischen Verkleidungstrieb mit umfangreichen bibliographischen und dokumentarischen Belegen* (Alfred Pulvermacher, 1910)

⁵²⁵ Herrn, Rainer, *Sexualwissenschaft: Institutionalisierung und Professionalisierung der Sexualwissenschaft durch Max Marcuse und andere Vertreter der ersten Generation* (Männerschwarm Verlag, 2010)

⁵²⁶ Baumgardt, David, ‘The Institut für Sexualwissenschaft 1919–1933: Founding and Early Years’, in *Magnus Hirschfeld: Pioneer of Sexology*, ed. by Elena Mancini (Haworth Press, 1995), pp. 62–75

⁵²⁷ Plant, Richard, *The Pink Triangle* (Holt, Rinehart & Winston, 1986)

⁵²⁸ Hirschfeld, Magnus, *Rassismus* (Editions de l’Épi, 1934)

⁵²⁹ Hirschfeld Society, *The Institute for Sexual Science (Institut für Sexualwissenschaft)*

⁵³⁰ Isherwood, Christopher, *Christopher and His Kind* (Farrar, Straus and Giroux, 1976)

⁵³¹ Abraham, Felix, ‘Genitalumwandlungen an zwei männlichen Transvestiten’, *Zeitschrift für Sexualwissenschaft und Sexualpolitik*, 18 (1931), 223–26

1940⁵³² and published his results participating in the *Dachau Hypothermia Experiments*⁵³³.

Alfred Kinsey

Known as the “*Father of the Sexual Revolution*”⁵³⁴, Kinsey was a bisexual zoologist who believed children were “sexual from birth”, and founded the *Institute for Sex Research* at *Indiana University* after studying gall wasps⁵³⁵. Using questionnaires, he published two “reports” of 5,300 men⁵³⁶ and 8,000 women⁵³⁷ which claimed 10-36% of men were homosexual; 95% of men had engaged in homosexuality, incest, rape, paedophilia, and even bestiality; 40% of married women had affairs; and 25% of married women had abortions⁵³⁸⁵³⁹. His fraudulent research data to create a sexuality “scale”⁵⁴⁰ was collected from the personal logs of a Nazi paedophile (given under different names) who kept detailed diaries of over eight hundred sexual encounters with children, and even

⁵³² Krieter-Spiro, Monika, ‘The Activities of Surgeon Erwin Gohrbandt (1890–1965) on Behalf of the Berlin University, the City’s Municipal Council, and the Berlin Surgical Society’, *Chirurg*, 61 (1990), 840–45

⁵³³ Berger, Robert L., ‘Nazi Science—The Dachau Hypothermia Experiments’, *New England Journal of Medicine*, 322 (1990), 1435–40

⁵³⁴ Toufexis, Anastasia, ‘The Father of the Sexual Revolution’, *The New York Times*, 31 August 1981

⁵³⁵ Jones, James H., *Alfred C. Kinsey* (W.W. Norton & Co., 1997)

⁵³⁶ Kinsey, Alfred C., Wardell B. Pomeroy, and Clyde E. Martin, *Sexual Behavior in the Human Male* (W.B. Saunders, 1948)

⁵³⁷ Kinsey, Alfred C., Wardell B. Pomeroy, Clyde E. Martin, and Paul H. Gebhard, *Sexual Behavior in the Human Female* (W.B. Saunders, 1953)

⁵³⁸ Gebhard, P. H., *Kinsey* (Indiana University Press, 1979)

⁵³⁹ ‘Croatian Journalist Exposes Alfred Kinsey Link to Sex-Ed’, *The Interim*, 12 Nov 2007

⁵⁴⁰ Reisman, J. A., *Kinsey: Crimes and Consequences* (Institute for Media Education, 1998)

with babies as young as two months old⁵⁴¹⁵⁴²⁵⁴³.

He idolised Aleister Crowley⁵⁴⁴, circumcised himself with a pocket knife minus anaesthesia, stimulated himself with urethral insertion and ropes⁵⁴⁵, encouraged his staff to have orgies with each other, and hired a film technician to tape employees for “scientific” porn films in his attic⁵⁴⁶. During his “open marriage”, he had sex with multiple men, including a student⁵⁴⁷.

In 1949, he testified before the *California General Assembly’s Subcommittee on Sex Crimes*, urging them to grant immediate paroles to suspected child molesters on the basis of societal “hysteria” does more harm to children than the actual molestation⁵⁴⁸. He died in 1956 before he could be charged by *US Customs* for trafficking footage of extreme sexual depravity⁵⁴⁹.

⁵⁴¹ Reisman, J. A., *Kinsey, Sex and Fraud* (Lochinvar-Huntington House, 1990)

⁵⁴² Reisman, J. A., and T. McIlhany, prods, *The Kinsey Syndrome* [Documentary] (Jeremiah Films, 2008)

⁵⁴³ Reisman, J. A., prod., M. Schlessinger, dir., *Kinsey’s Pedophiles* [Documentary] (American History Films, 1998)

⁵⁴⁴ American Family Association, ‘10 Men Who Destroyed American Culture’, *AFA Journal*, March 2010

⁵⁴⁵ Scott, A. O., ‘Alfred Kinsey: Liberator or Pervert?’, *The New York Times*, 3 Oct 2004

⁵⁴⁶ Grossman, M., ‘A Brief History of Sex Ed: How We Reached Today’s Madness’, *Public Discourse*, 16 July 2013

⁵⁴⁷ Pomeroy, W. B., *Kinsey and the Institute for Sex Research* (Harper & Row, 1972)

⁵⁴⁸ Kinsey, A. C., ‘Testimony Before the California General Assembly’s Subcommittee on Sex Crimes’, 3 May 1949, California State Archives, Sacramento, CA

⁵⁴⁹ PBS, ‘Kinsey Establishes the Institute for Sex Research’, *American Experience*

John Money

Known as the “*Father of F***ology*”⁵⁵⁰, Money was a New Zealand born bisexual professor of pediatrics and medical psychology who emigrated to the US in 1947, and got his PhD from *Harvard University* 1952 with a thesis on hermaphroditism⁵⁵¹. In 1946, he had written of rebranding “*sexual preference*” to “*sexual orientation*” and is regarded as the progenitor of the terms “gender role”⁵⁵²⁵⁵³.

In 1965, he co-founded the *Johns Hopkins Gender Identity Clinic*, funded in part by female-to-male philanthropist Reed Erickson⁵⁵⁴, which performed the first sex reassignment surgeries and chemical castrations of sex offenders in the United States⁵⁵⁵.

In 1966, he convinced the parents of eight-month infant twins to castrate one of their children and raise him as a girl after he suffered a botched circumcision to investigate nature vs nurture. When the twins were six, he began showing them pornography, ordering them to strip for “inspections”, and photographing them acting out sexual behaviour. The experiment was a catastrophic failure, and both traumatised twins killed themselves in adult life⁵⁵⁶.

In 1985, he testified before Attorney General Edwin Meese’s commission, claiming pornography was not detrimental to minors; paedophilia

⁵⁵⁰ Dreger, A., ‘Pervert or Sexual Libertarian? Meet John Money, the Father of “F***ology”’, *Salon*, 4 January 2015

⁵⁵¹ *Hermaphroditism: An Inquiry into the Nature of Sexual Development in Humans* [Doctoral dissertation] (Harvard University Library, 1953)

⁵⁵² Money, J., and A. A. Ehrhardt, *Man & Woman, Boy & Girl* (Johns Hopkins Press, 1972)

⁵⁵³ Money, J., J. G. Hampson, and J. L. Hampson, ‘An Examination of Some Basic Sexual Concepts: The Evidence of Human Hermaphroditism’, *Bulletin of the Johns Hopkins Hospital*, 97.4 (1955), 301–19

⁵⁵⁴ Conway, L., ‘The Story of Reed Erickson and the Erickson Educational Foundation’

⁵⁵⁵ Money, J., and M. Schwartz, ‘Sex Reassignment at Birth: Long-Term Review and Clinical Implications’, *Johns Hopkins University Press*

⁵⁵⁶ Colapinto, J., *As Nature Made Him* (HarperCollins, 2000)

was not always harmful to children; and adolescents should receive explicit instruction about masturbation⁵⁵⁷.

In 1986, he defined lists of “*abnormal love*” under the umbrella term “*paraphilias*” to replace “*perversions*”. Two of them were “*chronophilia*” and “*nepiophilia*”, or sexual attraction to toddlers and infants⁵⁵⁸.

In 1991 he stated in *PAIDIKA: The Journal of Paedophilia* a mutual sexual relationship between “*boy aged ten or eleven who’s intensely erotically attracted toward a man in his twenties or thirties*” was merely “*a love affair between an age-discrepant couple*” and not “*pathological in any way.*”⁵⁵⁹

Michel Foucault

Foucault was a homosexual atheist drunk-driving Frenchman⁵⁶⁰ who wrote five influential books during the postmodern period about prisons⁵⁶¹, madness⁵⁶², and sexuality⁵⁶³. A former communist, he decorated his teenage bedroom with pictures of torture and self-harmed⁵⁶⁴.

Along with scores of other French academics, he signed a petition in 1977 to legalise sex with children aged thirteen⁵⁶⁵. In 1968, while he was a visiting professor at the *University of Tunis*, his friend Guy Sorman

⁵⁵⁷ Simmons, N., ‘Sex Researcher’s Early Work Continues to Provoke Discussion’, *Bay Area Reporter*, 30 March 2006

⁵⁵⁸ Money, J., ‘Paraphilias: Phenomenology and Classification’, *American Journal of Psychotherapy*, 40.2 (1986), 161–73

⁵⁵⁹ ‘Interview: John Money’, *PAIDIKA: The Journal of Paedophilia*, 2.3 (Spring 1991), 5.

⁵⁶⁰ Miller, J., *The Passion of Michel Foucault* (Simon & Schuster, 1993)

⁵⁶¹ Foucault, M., *Discipline and Punish* (Pantheon Books, 1977; orig. pub. 1975)

⁵⁶² Foucault, M., *Madness and Civilization* (Pantheon Books, 1965; orig. pub. 1961)

⁵⁶³ Foucault, M., *The History of Sexuality* (Pantheon Books, 1978; orig. pub. 1976)

⁵⁶⁴ Eribon, D., *Michel Foucault*, (Harvard University Press, 1991)

⁵⁶⁵ ‘Petition to Repeal Age-of-Consent Laws’, *Le Monde*, 1977

testified publicly French journalists knew⁵⁶⁶ Foucault paid eager nine-year-old boys cash to “stretch out” and rape them on gravestones in the local cemetery of *Sidi Bou Saïd*⁵⁶⁷⁵⁶⁸. (It’s notable one desperate, catty LGBT writer attempted a “debunking” of the story on the basis reporters from local Arab newspaper *Jeune Afrique* investigated and said it was older teens under some trees⁵⁶⁹, i.e. source: *trust me, bro*).

Chomsky debated him in 1971 and was at a loss for words about the depth of his sociopathy⁵⁷⁰. In 1974, his lectures at *Collège de France* concerned “*child masturbators*”⁵⁷¹, before becoming a visiting professor in California in 1980. He was “happily speechless” at the endless number of homosexual bathhouses in San Francisco offering sadomasochistic gay sex who he knowingly infected with sexual disease⁵⁷².

Two years after he died in 1984 at fifty-seven proclaiming his “*love of boys*” as last words on his deathbed⁵⁷³, before his male lover revealed he was the country’s first public victim of AIDS.

⁵⁶⁶ Kishkovsky, S., ‘France’s Reverence for Intellectuals Shielded Michel Foucault from Scandal’, *The Spectator*, 10 April 2021

⁵⁶⁷ Sorman, Guy., ‘Michel Foucault, the Great Philosopher, Was Also a Pedophile’, *The Sunday Times*, 7 March 2021

⁵⁶⁸ Chrisafis, A., ‘French Philosopher Michel Foucault Abused Boys in Tunisia, Claims Writer’, *The Times*, 29 March 2021

⁵⁶⁹ ‘The Black Masses of Michel Foucault: The Bullshit of Guy Sorman’, *Lundi Matin*, 5 April 2021

⁵⁷⁰ Chomsky, N., and M. Foucault, *The Chomsky-Foucault Debate* (The New Press, 1971)

⁵⁷¹ Foucault, M., *Abnormal* (Picador, 1974–75)

⁵⁷² Gimball, Roger., ‘The Perversions of M. Foucault’, *The New Criterion*, June 2021

⁵⁷³ Johnson, Daniel., ‘Michel Foucault: The Prophet of Pederasty’, *The Critic*, April 2021

The Gnostic Philosophical Pathway

Academic Gnosticism, as a distorted, perverse Franco-Germanic existentialist idealism, is structured in a biblical-style timeline of philosophical revelation. It embeds its own circular logic, with each decade layering on more nonsense and jargon over time, always citing the previous nonsense. It's hard to understand or follow without a timeline to refer to.

Despite every iteration being demonstrably and empirically fallacious as it increasingly disconnects from reality, each possesses a hypnotic, universal, explanatory quality which appeals to our worst desires. They capture human imagination in a way which fortifies them against reason.

Reality and truth become less important as the theology progresses than the extent to which the ideas serve our nature. The ideas themselves also become noticeably worse - which is to say, thinner and less meaningful - over time.

It's easier to understand where all this jargon comes from if one can see the entire picture, just as Marcuse is more comprehensible if you hear the words in Lucifer's voice. Which is, of course, naturally, whom Saul Alinsky's book is dedicated to⁵⁷⁴.

It's difficult to pin down a topic as broad as left-wing thought, but if one were to summarise it pithily in one line, one might start with

⁵⁷⁴ Alinsky, Saul D., *Rules for Radicals* (Random House, 1971)

Lucifer described as *'the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom'* (epigraph).

something akin to the *Enlightenment*-era *Tabula Rasa*⁵⁷⁵ rejection of *Total Depravity* doctrine⁵⁷⁶:

Man is not born with an unchangeable nature.

However, it is not enough, simply due to the Everest-style height of empirical evidence mounted in one direction to make it as absurd a claim as it is. One needs to become more metaphysical. An improved version might be:

Man's own misconception he has an unchangeable nature is at the heart of his inability to transcend his condition.

British journalist Malcolm Muggeridge summed up this conflict well in 1976:

*The depravity of man is at once the most empirically verifiable reality but at the same time the most intellectually resisted fact*⁵⁷⁷.

One doesn't need a three-year university degree with a hundred thousand dollars in tuition debt to understand left-wing incoherent thought. For the simple reason, most of it is about an inch deep and a well of catastrophic and continuous error. It does, however, require a significant cognitive effort to untangle the mass of philosophical spaghetti it creates.

By the outbreak of World War II, the entire dogma is stooped in farce consisting of cultural relativism; sexual depravity; quasi-religious invisible ideas; Marxian offshoots; the idealistic or the mystical. None of which are the good kind, or even *interesting*. It's a deluge of unreadable mediocrity which descends into utter madness around the seventies.

⁵⁷⁵ Locke, John, *An Essay Concerning Human Understanding* (Thomas Basset, 1690)

⁵⁷⁶ Calvin, John, *Institutes of the Christian Religion* (Jean Girard, 1536)

⁵⁷⁷ Muggeridge, Malcolm, *A Third Testament* (Little, Brown, 1976)

Error compounds error. One fraud is built upon another. The succeeding era combines the error with the fraud. Eventually, there is a chain of fallacy and sophistry so thick it appears as legitimate, authoritative knowledge discovered about the world on an evolutionary basis.

This is by no means a comprehensive list of every aspect of the doctrine (or a genealogical history of *empiricism* and *rationalism*), but it is a simplistic overview tour of the significant “thinkers” whom tenured radical professors tout as their ideological “stack”, which allows for easy tracking of how this school of thought devolves into the mess we know it as today.

18th Century

Most roads lead back to Swiss philosopher *Jean-Jacques Rousseau* (1712–1778), the “*Father of the French Revolution*”, which delineated left and right as a battle between radical reform (republic) vs continuity of the traditional *Ancien Regime* (monarchy).

*Paraphrased: Mankind is fundamentally good until he encounters society. Instead of monarchy, we can express what we want collectively and package it into the State as a type of contract*⁵⁷⁸.

Across the channel, English economist *Thomas Robert Malthus* (1766 - 1834), the “*Father of Modern Demography*”, argued population grows geometrically (exponentially), and food production only grows arithmetically (linearly), which leads to a “trap” where resources cannot sustain the population, causing inevitable cycles of famine, disease, and mortality.

⁵⁷⁸ Rousseau, Jean-Jacques, *The Social Contract* (Penguin Classics, 2006; orig. pub. 1762)

*Paraphrased: Unchecked population growth will surpass agricultural production*⁵⁷⁹.

The other major arch-villain in the bookshelf is former alchemist and German philosopher *Georg Wilhelm Friedrich Hegel* (1770–1831), the “*Father of Modern Historicism and Totalitarianism*,” whose dense writing is almost impenetrable to anyone not using prescription amphetamines to get through it.

Paraphrased: Greek reason is not enough. As in alchemy, ideas and society evolve through clashes between contradictory forces to create something new, because things are bad and need to be changed. After enough cycles, perfection is reached. The State, the culture and the Spirit of the Age are man’s version of the Holy Trinity.

18th Century

There’s no doubt who the absolute monarch of left-wing thought is.

German sociologist *Karl Marx* (1818–1883), the “*Father of Communism*”, a former Young Hegelian, rewrote *Genesis 3* into a revolutionary political monomyth about how rebellion provoked by the *Industrial Revolution* in England would inevitably establish man’s own *Kingdom of Heaven*.

Paraphrased: Mankind’s history can be thought of scientifically as a sequence of stages, defined by conflicts between rich and poor about how we produce the things we need. The spoils of the industrialised world are so unequal the working class will inevitably revolt and push us to the next stage where they are distributed equally. At the

⁵⁷⁹ Malthus, Thomas Robert, *An Essay on the Principle of Population* (J. Johnson, 1798)

*end of these stages is Advanced Communism*⁵⁸⁰.

Less well-known at the time was German lawyer *Karl Heinrich Ulrichs* (1825 - 1895), who established the nascent “gay rights” movement, while establishing new terminology for sodomy.

*Paraphrased: Pederasty should be recognised as a separate sexual “orientation” known as “homosexuality” with legal rights*⁵⁸¹.

20th Century

Pre-WW2 Modernity

Without doubt, the key cornerstone of the social sciences was the work of Austrian neurologist, *Sigmund Freud* (1856 - 1939), known as the “*Father of Psychoanalysis*”, who believed the problems of the present can be solved by interrogating the past, and provided a scientific-sounding substitute for the *Soul*.

*Paraphrased: Humans cannot control a set of basic feral instincts which play out in an invisible unconscious mind*⁵⁸².

Violent political revolution emerged via exiled Russian politician *Vladimir Lenin* (1870-1924), who formalised Marx’s ideas into a political force to organise the working class and establish the world’s first

⁵⁸⁰ Marx, Karl, and Friedrich Engels, *The Communist Manifesto*, (ca. 1848)

⁵⁸¹ Kennedy, Hubert, *Karl Heinrich Ulrichs* (Routledge, 2010)

⁵⁸² Freud, Sigmund, ‘The Unconscious’, in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, vol. 14, (Hogarth Press, 1915)

communist state.

*Paraphrased: The oppressed working class will not rise up to fulfil their destiny by themselves. They need to be organised into a political party who will lead them as a Vanguard and understand their religion is outdated*⁵⁸³.

Parallel to the *Bolshevik Revolution* and Russian civil war, Hungarian philosopher György Lukács (1885 – 1971) advocated violent “*cultural terrorism*” to break the hold of traditional Christianity over families resisting socialism.

*Paraphrased: Western culture should be seen through Marxist eyes, because capitalism turns people into objects and Christianity is an impediment to socialism. Sex education can be used to detach children from their parents' traditions*⁵⁸⁴.

In Weimar Germany, the field of eugenic “*sexology*” was established by German doctor Magnus Hirschfeld (1868 – 1935), whose clinic (the *Institute for Sexual Research*) operated as a museum of sexual depravity and published the first “*sex change*” surgeries.

*Paraphrased: Medical surgery can be used to be used to achieve a eugenic change of biological sex*⁵⁸⁵.

In America, German physicist Franz Uri Boas (1858 – 1942), the “*Father*

⁵⁸³ Lenin, Vladimir Ilyich, *The State and Revolution* (Penguin Classics, 1992)

⁵⁸⁴ Lukács, Georg, *History and Class Consciousness* (MIT Press, 1971)

⁵⁸⁵ Dose, Ralf, *Magnus Hirschfeld* (Monthly Review Press, 2014)

of *American Anthropology*” pioneered activism in science by opposing “scientific racism” and claiming the morality of human cultures is relative.

*Paraphrased: All humans see their world through their own cultural bias, therefore no culture is better or worse than any other*⁵⁸⁶.

In a similar vein to Lukács, Mussolini imprisoned Italian communist Antonio Gramsci (1891-1937) and wrote thirty notebooks documenting the “hegemony” of social keystones protecting societies against the onslaught of socialism.

*Paraphrased: Resistance to man’s transformation is held together by cultural institutions such as schools, universities, churches, and the media. They must be infiltrated from within and Socialism must replace religion*⁵⁸⁷.

After he became director of Carl Grünberg’s *Institute for Socialist Research*⁵⁸⁸ in Frankfurt, German sociologist Max Horkheimer (1895 – 1973) established a Hegelian communist “antithesis” to the *Scientific Method* which became known as “critical theory”.

*Paraphrased: Universities must look at academic subjects in Marxist terms and ruthlessly criticise the individual political beliefs of scientists*⁵⁸⁹.

⁵⁸⁶ Boas, Franz, ‘The Methods of Ethnology’, *American Anthropologist*, 22.4 (1920)

⁵⁸⁷ Gramsci, Antonio, *Selections from the Prison Notebooks*, (International Publishers, 1971).
Note: Gramsci did not write this. He announced it at a conference.

⁵⁸⁸ Grünberg specifically founded IFS as a Marxist research centre. It later became known as the *Institute for Social Research* (or *Institut für Sozialforschung*).

At the same time, Swiss psychologist *Jean Piaget* (1896 - 1980) documented his quasi-religious notions of education being the only means of saving humanity, positing knowledge isn't learned, but rather self-manufactured in the brains of children.

*Paraphrased: knowledge and reality are constructed in an individual's mind based on their interactions with the world*⁵⁹⁰.

Across the world in East Asia, Chinese politician *Mao Zedong* (1893 - 1976) followed Lenin's lead and marched the *Chinese Communist Party* against the *Kuomintang* (KMT) in the *Chinese Civil War*.

*Paraphrased: Children and students must be radicalised against the preceding generations to violently purge old ideas, culture, habits, and customs*⁵⁹¹.

Post-1945 Postmodernity

Quietly, in the journals being read within the faculty lounge, fringe psychologist *Madison Bentley* (1870 - 1955) recategorised sex and gender as a distinction between biological accident and social "conditioning".

Crystallising what obscure cranks had believed for some time, he quietly declared it was a matter of scientific fact gender is the "*socialised obverse of sex*."

⁵⁸⁹ Horkheimer, Max, 'Traditional and Critical Theory', in *Critical Theory: Selected Essays* (Continuum, 1937), pp. 188-243

⁵⁹⁰ Piaget, J. (1954). *The construction of reality in the child*. Basic Books.

⁵⁹¹ Mao Zedong, *Quotations from Chairman Mao Tse-tung* (Foreign Languages Press, 1967)

*Paraphrased: Genitals are nature. Wearing dresses is nurture*⁵⁹².

At the University of Indiana, American biologist Alfred Kinsey (1894–1956), the “Father of the Sexual Revolution”, published two studies into human sexual behaviour which claimed to show it varied naturally, and existed on an elastic continuum.

*Paraphrased: Human sexuality naturally varies between heterosexual and homosexual, even in infants*⁵⁹³.

In post-WWI France, French writer Simone de Beauvoir (1908 – 1986) rekindled militant radical feminism as a sociological *resentimente* rather than activism aiming to achieve suffrage.

*Paraphrased: Men are the default primary human beings, leaving women subordinated as the “Other” by reproductive slavery*⁵⁹⁴.

In the bowels of Johns Hopkins University, New Zealand psychologist John Money (1921 –2006), embarked on gruesome gender-swap experiments with twins, and reinventing terminology for disturbing sexual fetishes.

*Paraphrased: Male and female are not fixed biological categories, but social ones. Obscure sexual behaviours should be known as “orientations” or “paraphilias”*⁵⁹⁵.

⁵⁹² Bentley, Madison, ‘Sanity and Hazard in Childhood’, *The American Journal of Psychology*, 58.2 (1945), 212–46

⁵⁹³ Kinsey, Alfred C., Wardell B. Pomeroy, and Clyde E. Martin, *Sexual Behavior in the Human Male* (W. B. Saunders, 1948)

⁵⁹⁴ Beauvoir, Simone de, *The Second Sex*, (Vintage Books, 1989)

As the humanities immersed themselves in the depression of the atomic bomb, French philosopher *Jacques Derrida* (1930-2004) pioneered “*deconstruction*” of the French language for political aims.

*Paraphrased: Words only refer to other words, and have no meaning of their own*⁵⁹⁶.

In California, German sociologist *Herbert Marcuse* (1898-1979), the “*Father of the New Left*”, became a “rock star” among anti-Vietnam students by “synthesising” Marx and Freud together in an attempt to explain “one-dimensional” consumer culture.

*Paraphrased: The working class chose Nazism because capitalism pacifies them psychologically. They need to be replaced by unemployed blacks, immigrants, and student intelligentsia. Right-wing ideas must be suppressed because the threat of fascism is ever-present*⁵⁹⁷.

As anti-war sentiment started to spread, German philosopher *Jürgen Habermas* (1929 -) began attacking modernity and the success of American capitalism, laying the blame on crafty elites, manipulating the “*public sphere*” for their own interests.

*Paraphrased: Cultural myths are created by state and corporate powers to shape public perception and maintain social order*⁵⁹⁸.

⁵⁹⁵ Money, John, *Venuses, Penises, and Hormones* (Johns Hopkins University Press, 1988)

⁵⁹⁶ Derrida, Jacques, *Of Grammatology* (Johns Hopkins University Press, 1967)

⁵⁹⁷ Marcuse, Herbert, *One-Dimensional Man* (Beacon Press, 1964)

The next wave of feminism was targeted at disaffected housewives by American psychologist *Betty Friedan* (1921 - 2006), the “*Mother of the Modern Women’s Movement*”, who agitated frustration over “traditional roles”.

*Paraphrased: Women are psychologically trapped in domestic life and should pursue their own existence outside of marriage and motherhood*⁵⁹⁹.

At the sexual psychopath genius end of the spectrum, French philosopher *Michel Foucault* (1926-1984), the “*Prophet of Pederasty*”, became France’s own “rock star” academic by publishing edgy tracts on the subjects of prison, sex, and mental health.

*Paraphrased: Everything humans make up is about exercising power over others, particularly their physical bodies. What we know and believe is policed by the powerful*⁶⁰⁰.

The era of *Postmodernity* was accurately described by French sociologist *Jean-François Lyotard* (1924 – 1998) as a cynical distrust of narrated political mythology discounting minority views, an embrace of relative truth, and the “unknowable” virtue of ugly art.

*Paraphrased: There is no way of finding objective truth. We only narrate grand stories we tell ourselves*⁶⁰¹.

⁵⁹⁸ Habermas, Jürgen, *The Structural Transformation of the Public Sphere* (MIT Press, 1962)

⁵⁹⁹ Friedan, Betty, *The Feminine Mystique* (Norton, 1963)

⁶⁰⁰ Foucault, Michel, *Discipline and Punish* (Vintage, 1975)

As the British Empire voluntarily self-dissolved, French psychiatrist *Frantz Fanon* (1925 - 1981) and his intellectual rants against “colonialism” became the favourite text of radical black activists in the West.

*Paraphrased: People in mercantile colonies are justified in using violence against colonial governments. Mentally ill people get better in their community*⁶⁰².

At *Stanford University*, American biologist *Paul R. Ehrlich* (1932 -) wrongly predicted the post-WWII overpopulation of the *Baby Boom* would inevitably result in worldwide famines worse than the effects of the atomic bomb.

*Paraphrased: Earth is overpopulated and humans must stop reproducing to avoid mass starvation and societal collapse*⁶⁰³.

Not being fans of “*liberation theology*” as it emerged in South America, the *Junta* expelled Brazilian educator *Paulo Freire* (1921 – 1997) before he published a Marxian interpretation of teaching theory and child literacy which emphasised “different ways of knowing”.

*Paraphrased: Education should be seen as a joint political enterprise between teachers and students to escape oppression*⁶⁰⁴.

⁶⁰¹ Lyotard, Jean-François, *The Postmodern Condition* (U. of Minn. Press; 1979)

⁶⁰² Fanon, Frantz, *The Wretched of the Earth* (Grove Press, 2004; orig. pub. 1961)

⁶⁰³ Ehrlich, Paul R., *The Population Bomb* (Ballantine Books, 1968)

⁶⁰⁴ Freire, Paulo, *Pedagogy of the Oppressed* (Continuum, 1970)

To demonstrate the spirit of “*community organising*”, American activist *Saul Alinsky* (1909 – 1972) responded to the increasingly desperate *New Left* with highly effective methods of political agitation.

*Paraphrased: Cynical means are justifiable if they achieve the right political ends*⁶⁰⁵.

Not to be outdone by Fanon, Palestinian literary critic *Edward Said* (1935 - 2003) decried “imperialist” (*Occident*) depictions of Asia while preaching at *Columbia University*.

*Paraphrased: Western thought demeans the East through terminology and caricatures*⁶⁰⁶.

In the burgeoning period of broadcast TV, French sociologist *Jean Baudrillard* (1929 – 2007) claimed media and consumer culture lead us to live in a world of simulations, where we engage more with images and signs than with any “authentic” reality.

*Paraphrased: The things we make up become more real than what it's in daily life*⁶⁰⁷.

The first generation of *Affirmative Action* graduates emerged from universities,: American professor *Derrick Bell* (1930 – 2011) used his tenure at *Harvard University* to introduce communist race theory for segregation-era historical policy-making in American jurisprudence.

⁶⁰⁵ Alinsky, Saul D., *Rules for Radicals* (Random House, 1971)

⁶⁰⁶ Said, Edward, *Orientalism* (Pantheon, 1978)

⁶⁰⁷ Baudrillard, Jean, *Simulacra and Simulation* (University of Michigan Press, 1994)

*Paraphrased: The Civil Rights movement of the 1960s was a mirage. Racism must be seen in Marxist terms as the fundamental way society works*⁶⁰⁸.

In the middle of the civil rights battle, American academic *Howard Zinn* (1922 – 2010) produced an alternative *Black Legend* of the United States to challenge the national mythology taught in schools.

*Paraphrased: The true dark legend of the United States as a corrupt villain has been hidden*⁶⁰⁹.

After the 1968 invasion of Prague, the communist parties of the ex-Soviet bloc in Europe, and their sympathisers in the West, were urged by Spanish communist leader *Santiago Carrillo* (1915 - 2012) to adopt a new strategy of “democratic socialism”.

*Paraphrased: The failure of the Stalinist USSR means communist parties should adopt democratic norms as a means of establishing socialism in Europe*⁶¹⁰.

Under the cover of the booming neoliberal eighties, feminist writer *Gayle Rubin* (1949 -) advocated interpreting the sexual depraved as a Marxist underclass in a battle against people who were normal, which became known as *Queer Theory*.

⁶⁰⁸ Bell, Derrick, *Faces at the Bottom of the Well* (Basic Books, 1992)

⁶⁰⁹ Zinn, Howard, *A People's History of the United States* (Harper & Row, 1980)

⁶¹⁰ Carrillo, Santiago, *Eurocommunism and the State* (Lawrence and Wishart, 1977)

*Paraphrased: Heterosexuality is only normal because society organises sex into a moral hierarchy*⁶¹¹.

While the rest of the world weren't interested, member of the black feminist *Combahee River Collective*, and American legal professor, *Kimberlé Crenshaw* (1959 -), devised a method of divining intersecting feminist "oppressions", with straight white Christian males as their common hierarchical enemy.

*Paraphrased: Prejudice against individuals is compounded by multiple characteristics at once, like being black and lesbian, but all are in opposition to society's best-off*⁶¹².

At *Columbia University*, renowned American geochemist *Wallace Broecker* (1931 – 2019) linked his research into the planet's carbon cycle with the idea the globe's temperature may be cumulatively warming.

*Paraphrased: Unrestrained industrialised capitalism has done so much damage to the planet, atmospheric changes are leading to man's extinction unless we embrace collectivism*⁶¹³.

Stanford's reputation for radicalism remained unchallenged, with En-

⁶¹¹ Rubin, Gayle, 'Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality', in Carol S. Vance (ed.), *Pleasure and Danger: Exploring Female Sexuality* (Routledge & Kegan Paul, 1984), pp. 267–319

⁶¹² Crenshaw, Kimberlé, 'Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics', *University of Chicago Legal Forum*, 1989.1 (1989), 139–67

⁶¹³ Broecker, Wallace S., 'Climate Change: Are We on the Brink of a Pronounced Global Warming?', *Science*, 189.4201 (1975), 460–63

glish professor *Shelley Fisher Fishkin* (1950 -) attempting to explain the evils of the world as a result of white people suffering a terminally fatal pathology.

*Paraphrased: White-skinned people from Europe suffer from a pathology of "whiteness", an imaginary belief in their own superiority from which all their literature is derived*⁶¹⁴.

In the wake of the AIDS epidemic, the PR for gay "liberation" needed a desperate boost . Neuropsychologist *Marshall Kirk* (1957 –2005) & advertising executive *Hunter Madsen* strongly urged a move away from what they termed "fascist" gay community behaviour to brainwashing the public.

*Paraphrased: Gay and lesbian activist groups should deliberately propagandise media audiences*⁶¹⁵.

The fall of the USSR and its defeat in the Cold War convinced Hegelian political commentator *Francis Fukuyama* (1952 -) that Western liberal democracy was humanity's final form.

*Paraphrased: Humanity has synthesised the end of history, as ideological differences have been resolved by liberalism*⁶¹⁶.

While the nihilistic tones of *Grunge* rock and "*Cool Britannia*" dominated

⁶¹⁴ Fishkin, Shelley Fisher, *Was Huck Black? Mark Twain and African-American Voices* (Oxford University Press, 1993)

⁶¹⁵ Kirk, Marshall, and Hunter Madsen, *After the Ball*, (Doubleday, 1989)

⁶¹⁶ Fukuyama, Francis, *The End of History and the Last Man* (Free Press, 1992)

the *Windows 95* computer age, American feminist *Judith Butler* (1956 -) married Bentley and Foucault's ideas as means of establishing "civil rights" for cross-dressers.

*Paraphrased: Gender is a something women "perform" socially with make-up and clothes*⁶¹⁷.

After China's millennial ascent to the WTO as the post-industrial world's warehouse floor, English sociologist *Anthony Giddens* (1938 -), penned the founding text expounded by Bill Clinton and Tony Blair of a Nordic compromise between communism and capitalism, (a.k.a Deng's "*Socialism with Chinese characteristics*"⁶¹⁸).

*Paraphrased: Governments and markets can become "partners"*⁶¹⁹.

21st Century

As the leader of a global networking event in Davos, Switzerland, German mechanical engineer *Klaus Schwab* (1938 -) was convinced the "*Fourth Industrial Revolution*" would emerge between the internationalist blocs of the US, China, EU, and India.

⁶¹⁷ Butler, Judith, *Gender Trouble* (Routledge, 1990)

⁶¹⁸ Deng Xiaoping, *Selected Works of Deng Xiaoping* (Foreign Languages Press, 1984)

⁶¹⁹ Giddens, Anthony, *The Third Way* (Polity Press, 1998)

*Paraphrased: The world is evolving into a global fascio-communistic transhuman fusion of man and machine, and should be led by a vanguard of stake-holding technocrats following China's example*⁶²⁰.

In the aftermath of globalisation, English philosopher *Nick Land* (1962 -), the “*Godfather of Accelerationism*” gathered essays from Internet-era as “*Dark Enlightenment*” neo-reactionary thinking, advocating a return to hierarchical absolute governance to escape the *Cathedral*⁶²¹.

*Paraphrased: Neoliberal democracy and freedom are incompatible*⁶²².

The revolt against internationalism, codified by Britain's vote to leave the EU, Donald Trump's disruptive “*alt-right*” victory in the US election, and the shared revulsion towards communist China's cover-up of their fourth lab leak of a deadly virus - was characterised by American historian *Timothy Snyder* (1969 -) as the “*post-truth*” era being a prototypical fascism.

*The rise of populist leaders advocating for nationalism and localism is evidence of fascism re-emerging*⁶²³.

⁶²⁰ Schwab, Klaus, *The Fourth Industrial Revolution* (Crown Business, 2016)

⁶²¹ Moldbug, Mencius, ‘A Gentle Introduction to Unqualified Reservations’ [Blog post], *Unqualified Reservations* (2008)

⁶²² Land, Nick, *The Dark Enlightenment* (2012–2013)

⁶²³ Snyder, Timothy, ‘The American Abyss’, *The New York Times*, 9 Jan 2021

The Shroud of Syncretic Animism

The term “animism” comes from the Latin word “*anima*,” meaning soul or life. It was first coined and introduced to anthropological discussion by the British anthropologist Sir Edward Burnett Tylor in his 1871 book “*Primitive Culture*.” Tylor used the term to describe what he considered to be the most primitive form of religious belief, viewing it as the beginning stage in an evolutionary development of religion which would eventually progress to monotheism⁶²⁴.

Animism is a worldview or religious perspective which attributes a soul, consciousness, or spiritual essence to natural phenomena, including plants, animals, geographic features, and even inanimate objects like stones or weather patterns. At its core, animism holds that there is no fundamental separation between the physical and spiritual worlds, and that all things possess an animating force or spirit worthy of respect and consideration. This perspective stands in contrast to more dualistic worldviews that separate matter from spirit⁶²⁵.

Animistic worldviews can be found across virtually every continent and throughout human history. They are particularly prominent in indigenous traditions of the Americas, Africa, Asia, and Oceania. For example, many Native American traditions view animals as kin and mountains as living beings⁶²⁶. In Japan, Shinto traditions recognise *kami*

⁶²⁴ Edward B. Tylor, *Primitive Culture* (John Murray, 1871)

⁶²⁵ James G. Frazer, *The Golden Bough* (Macmillan, 1890).

⁶²⁶ *Black Elk Speaks*, as told to John G. Neihardt (Doubleday, 1932)

(spirits) in natural features like waterfalls and old trees⁶²⁷. Throughout Southeast Asia, spirits known as *nats*, *phi*, or similar terms are believed to inhabit the landscape⁶²⁸. African traditional religions often include reverence for ancestor spirits that remain active in the community and natural world⁶²⁹.

Primitive Magical Thinking

Animism crosses cultures and eras, making it difficult to pin down. However, several core themes appear consistently across most animistic worldviews, though their specific expressions vary considerably by culture and context. It typically emphasises knowledge comes from direct engagement with specific landscapes (“ways of knowing”) and their inhabitants (“lived experience”) rather than from abstract principles.

The most fundamental shared principle is the recognition non-human entities possess a personhood, consciousness, or spiritual essence. This extends beyond animals to include plants, geographic features, weather phenomena, and even manufactured objects. These entities are understood not as passive resources but as active agents with their own volition, perspectives, and purposes⁶³⁰.

Another common thread is the belief in a relational universe where humans exist within a network of reciprocal relationships with these other-than-human persons. This creates ethical obligations toward non-human entities which go beyond mere resource management to include respect, reciprocity, and proper conduct. Many traditions emphasise that maintaining good relationships with these other beings is essential for human wellbeing and cosmic balance⁶³¹.

⁶²⁷ *Kojiki*, trans. Basil Hall Chamberlain (Asiatic Society of Japan, 1919)

⁶²⁸ Maung Htin Aung, *Burmese Supernatural* (Myanmar Book Centre, 1955)

⁶²⁹ E. E. Evans-Pritchard, *The Nuer* (Oxford University Press, 1940).

⁶³⁰ *Nihongi*, trans. W.G. Aston (Tuttle Publishing, 1972)

⁶³¹ Franz Boas, *The Mind of Primitive Man* (Macmillan, 1911).

Most animistic systems share a non-dualistic worldview that does not sharply separate material and spiritual realms. The physical and spiritual are seen as interwoven aspects of a single reality rather than separate domains. This contrasts with dualistic worldviews which separate mind from matter or sacred from profane.

Communication or interaction with non-human entities is generally considered possible and may take various forms, including dreams, visions, ritual contexts, or through specially trained individuals like shamans who serve as intermediaries.

West African Spirits In The American South

Animistic traditions from West Africa played a significant role in shaping American religious and cultural landscapes during and after the years of transatlantic slavery. These spiritual ideas, originating from regions such as Nigeria, Benin, Ghana, and Senegal, recognised spirits in natural elements and emphasised ancestral connections⁶³².

The West African religious traditions which most influenced American spiritual practices included *Yoruba*, *Fon*, *Ewe*, and *Akan*, sharing common animistic features: veneration of nature spirits, ancestral reverence, divination practices, and belief in a supreme creator alongside numerous intermediary spirits. Central to many was the understanding spirits inhabited natural features and could be communicated with through ritual specialists⁶³³.

Slaveowners frequently banned African religious practices, viewing them as potential sources of resistance and cultural cohesion, forcing the practice of these traditions in secret or to adaptation of them by blending them with Christianity, creating syncretic traditions that preserved animistic elements while outwardly conforming to European religious

⁶³² Hugh Clapperton, *Travels in Africa* (John Murray, 1820).

⁶³³ Mungo Park, *Travels in the Interior of Africa* (James Ballantyne and Co, 1799)

expectations⁶³⁴.

Following the *Haitian Revolution* (1791-1804), *Vodou* emerged as a distinct religion blending West African animistic traditions primarily from Dahomey (modern Benin) with Catholic elements. In Louisiana, the religious complex known as *Voodoo* (distinguished from Haitian *Vodou*) incorporated West African animistic beliefs with Catholic, Native American, and European esoteric traditions⁶³⁵. Central figures like Marie Laveau in 19th century New Orleans helped establish it as a distinctive American tradition which maintained animistic elements while adapting to the specific social contexts of the American South⁶³⁶. Similar syncretic traditions developed in other regions, including *Hoodoo* in the broader American South and *Conjure* practices, which spread throughout black communities.

The belief spirits inhabit natural objects led to the creation of *gris-gris* (protective amulets) and *mojo bags* containing natural elements like roots, herbs, and stones believed to house spiritual power. Ancestor veneration remained central, though often expressed through Catholic saint imagery as a protective disguise. Divination practices persisted, as did the belief in specialist practitioners who could communicate with and influence spirits⁶³⁷. The *Great Migration* of the early to mid-20th century dispersed these traditions beyond the South, bringing them to northern urban centres where they continued to evolve⁶³⁸.

Systems, Structures, Privilege, Isms, Gender Souls

While proponents don't claim the invisible universal animating spirits of "racism", "privilege", "hate", "diversity", "gender", and so on have

⁶³⁴ Code Noir (Imprimerie Royale, 1685).

⁶³⁵ Thomas Madiou, *Histoire d'Haïti* (J. Courtois, 1847)

⁶³⁶ *New Orleans Picayune*, 22 August 1839, New Orleans.

⁶³⁷ Zora Neale Hurston, *Mules and Men* (J. B. Lippincott, 1935).

⁶³⁸ *Chicago Defender*, 10 February 1945, Chicago.

consciousness, volition, or personhood independent of human society, they share an enormous amount in common with primitive animistic thinking.

They are invisible forces which permeate reality, cannot be directly observed but are said to influence all aspects of society, resist empirical verification or falsification, require specialised knowledge to detect, and demand specific rituals of acknowledgment and propitiation. They become autonomous and act upon the world regardless of individual belief or awareness.

A canonical example of this religious thinking is given in an article in a 2022 paper published in *Health Affairs*, Vol. 41, No. 2:

*Systemic and structural racism are forms of racism that are pervasively and deeply embedded in and throughout systems, laws, written or unwritten policies, entrenched practices, and established beliefs and attitudes that produce, condone, and perpetuate widespread unfair treatment of people of color. They reflect both ongoing and historical injustices. Although systemic racism and structural racism are often used interchangeably, they have somewhat different emphases. Systemic racism emphasizes the involvement of whole systems, and often all systems—for example, political, legal, economic, health care, school, and criminal justice systems—including the structures that uphold the systems.*⁶³⁹

This “force” has an invisible nature with causal agency; a pervasive, all-encompassing quality only recognisable by specialised knowledge; and it must be disposed of by ritual acknowledgment. These spirits actively “produce, condone, and perpetuate” unfair treatment, suggesting an almost autonomous capacity to influence events. The definition

⁶³⁹ Braveman, Paula A., Elaine Arkin, Dwayne Proctor, Tina Kauh and Nicole Holm, ‘Systemic and Structural Racism: Definitions, Examples, Health Damages, and Approaches to Dismantling’ (2021), 41(2) *Health Affairs*

positions these forces as operating across time (“ongoing and historical”) and across all major social systems simultaneously. It is an invisible entity exerting influence throughout the material world while remaining largely imperceptible except for those with magical awareness.

In traditional animism, spirits or animating forces exist within natural elements, affecting human experience while remaining largely invisible. Similarly, concepts like systemic racism or unconscious bias are described as pervasive forces operating beneath visible social interactions, influencing outcomes while often evading direct observation. While the former attributes agency to spirits within objects or places and conducts ceremonies, the latter attributes transformative power to magical “systemic forces” which operate through institutional structures and cultural patterns as a “universal spirit” or “consciousness” — then maps it onto Christian puritanism for public confession and sanctification rituals.

The language used around these concepts takes on quasi-religious characteristics: there are “testimonials” of awakening to these “forces”, confessional practices of acknowledging one’s complicity, rituals of “affirmation”, and authorities who can properly interpret signs of these invisible influences. The emphasis on “lived experience” as special knowledge parallels how traditional animistic systems value experiential understanding of spiritual forces.

Like traditional spirit beliefs that cannot be empirically verified or disproven (falsified), concepts like “unconscious bias” or “systemic racism” are presented in ways which make them impossible to test through conventional empirical methods. When contrary evidence is presented, it is interpreted as further evidence of “system” power rather than as a challenge to the thinking itself.

Professors And Pagan Fetishism

This insanity permeates academic campuses more than they admit. For example, the *US Department of Education* proudly hosts among its “ways of knowing” a 2021 paper by Anita Tijerina Revilla published in the

Journal of Educational Foundations titled “Attempted Spirit Murder: Who Are Your Spirit Protectors and Your Spirit Restorers?” for which the abstract is comical:

This essay examines Patricia William’s concept of spirit murder (1991) as she details the ways that racism and other forms of discrimination have devastating spiritual and emotional long-term impacts on the individual and collective psyche of Black people and other marginalized people in the U.S. I connect William’s concept of spirit murder to two other concepts I refer to as spirit protectors and spirit restorers. I argue that people who have been targeted by attempted spirit murder in the academy have either internalized the practice of spirit murder and become spirit murderers themselves, or they have resisted and survived attempted spirit murder in the academy by banding together, protecting each other, and creating spirit restorative teams. Peers, mentors, family, and/or community members have often transformed themselves into spirit protectors and spirit restorers. I pay respects particularly to women, queer people, muxeristas, joteria, and Black Indigenous People of Color, activists, and/or scholars who have been my spirit protectors and restorers⁶⁴⁰.

This stupidity drones on for at least eleven pages, referencing dozens of other female authors writing about the same superstitious nonsense. What’s particularly notable is how the paper moves from metaphor to a *literal* application of these spiritual terms, treating them as *operational* categories for analysing academia. The language shifts from using spiritual terminology as illustrative to employing it as an explanatory *framework*, conjecturing these “spirit” concepts has become more than just rhetorical devices in this academic world.

⁶⁴⁰ Revilla, Anita Tijerina, ‘Attempted Spirit Murder: Who Are Your Spirit Protectors and Your Spirit Restorers?’ (2021) 34(1) *Journal of Educational Foundations* 31–46

The *American Psychological Association* hosts a 2023 article from the *Journal of Business Ethics* which advocates drawing on the “*Eastern spiritual traditions of diversity, equity, and inclusion*” to find incoherent “unity in diversity”:

*The areas of review included Buddhist psychology, with some of its foundational concepts such as the Four Noble Truths and the Noble Eightfold Path, the concept of ahimsa (non-harming), and the understanding of the impermanence of everything as inclusive managerial practices; Daoist philosophy, with its observations of oneness and equality, and holistic self-alignment with virtue through practicing tranquility; and Hinduism, which focuses on the absence of distinction between ourselves and others around us, thus forming the foundation for morality and ethical behavior with its emphasis on unity in diversity*⁶⁴¹.

“Diversity” is a universal animating spirit which counteracts the evil spirits of “privilege” and “hate” everywhere on university campuses. As a spiritual practice, Duquesne University (Pittsburgh) even hosts an annual “*Spirit of Diversity*” awards ceremony⁶⁴².

Reparations For Injured Ancestors

Animistic perspectives on ancestors vary considerably across different cultures, but they typically share a fundamental understanding: deceased family members or community members remain active participants in the world of the living. Unlike some religious traditions that place the dead in separate realms like heaven or hell, animistic worldviews

⁶⁴¹ Marques, Joan, Payal Kumar and Tom Culham, ‘Drawing on Eastern Spiritual Traditions of Diversity, Equity, and Inclusion as Guideposts in an Increasingly Unpredictable World’ (2024), *Journal of Business Ethics* 611–626

⁶⁴² ‘Spirit of Diversity Celebration Honors Students’, DU Times, 3 May 2024

maintain ancestors continue to exist within the same cosmos as the living, though in a different state of being⁶⁴³.

Ancestors are not merely remembered or honoured as historical figures but are understood to have ongoing agency and influence in the world. They may protect family members, offer guidance through dreams or divination, influence natural events, cause illness when offended, or bestow blessings when properly venerated. This relationship is typically conceived as reciprocal rather than one-directional – the living have obligations to honour and feed their ancestors through offerings and rituals, while ancestors have responsibilities to protect their descendants and community. They serve as intermediaries between the living and other spiritual entities or forces.

Recently-deceased family members gradually transition into ancestral status through proper funeral rites and ongoing remembrance practices. Some traditions distinguish between different categories of ancestors – those who died recently and still maintain close personal connections to the living, and more distant ancestors who may have transformed into more generalised spiritual forces⁶⁴⁴.

Reparations are a form of punishment: when significant harm has been inflicted on a group of people, there exists a moral obligation to acknowledge that harm and provide meaningful compensation. The nation of Germany was punished with reparations for the carnage and destruction of World War I⁶⁴⁵.

Just as animistic traditions view ancestors as continuing to exert agency in the present world, reparations frameworks often describe historical traumas as living forces that remain active in contemporary society, requiring specific rituals of acknowledgment and restitution to resolve. The belief economic disparities cannot be addressed without first addressing historical injustices parallels animistic understanding

⁶⁴³ Graham Harvey, *Animism* (New York University Press, 2005)

⁶⁴⁴ John S. Mbiti, *African Religions and Philosophy* (Heinemann, 1969).

⁶⁴⁵ Treaty of Versailles, 1919, Article 231 (1919).

material prosperity depends on maintaining proper relationships with ancestral spirits.

The concept of “intergenerational trauma” in reparations discussion parallels animistic beliefs about how spiritual harms can travel through bloodlines: spiritual injuries or curses affect descendants; an injury to ancestors manifests as concrete harm to living descendants without requiring direct physical causation.

The language of “healing” and “reconciliation” so often observed often involves ritual elements which parallel traditional spiritual practices: public apologies, ceremonial payments, and formal acknowledgments function similarly to animistic rituals designed to appease offended spirits⁶⁴⁶.

Reparations invoke a form of collective responsibility which transcends individual identity, suggesting that racial or ethnic groups function as continuous spiritual entities across time. When contemporary people who never personally owned slaves are called to make restitution to those who were never personally enslaved, it implies a spiritual-like continuity of identity that exists beyond individual lifespans, similar to how animistic traditions view tribal or clan spirits as continuous entities.

⁶⁴⁶ W.E.B. Du Bois, *The Souls of Black Folk* (A.C. McClurg & Co, 1903).

The Mind Virus

“That’s just a social construct.”

“Everything is constructed by the way people are socialised.”

“Constructivism” is an educational theory of learning which asserts students “construct” knowledge rather than passively taking in information⁶⁴⁷. “Social constructionism” (c. 1966, not to be confused with “social constructivism”, 1978) argues knowledge is constructed through social interactions and reality itself is shaped by human relationships and institutions⁶⁴⁸.

“Critical constructivism” is the insanity which has defiled the Western university system⁶⁴⁹. It adds in “critical theory”⁶⁵⁰, and argues knowledge is not objective, but shaped by cultural, social, historical, and political factors. When something is “constructed” - like, say, *capitalism* -, it can be “deconstructed” by postmodernist language games⁶⁵¹.

Or perhaps more accurately, if you want to “deconstruct” something, you need to explain how it is illegitimate because it was artificially

⁶⁴⁷ Piaget, Jean, *The Psychology of the Child* (Basic Books, 1972)

⁶⁴⁸ Berger, Peter, Thomas Luckmann, *The Social Construction of Reality* (Anchor Books, 1966)

⁶⁴⁹ Kincheloe, Joe L., *Critical Constructivism Primer* (Peter Lang Publishing, 2005)

⁶⁵⁰ Horkheimer, Max, Theodor W. Adorno, *Dialectic of Enlightenment*, Herder and Herder, 1947)

⁶⁵¹ Taylor, Paul, ‘Mythmaking and Mythbreaking in the Mathematics Classroom’, in *Theories of Mathematical Learning*, ed. by Leslie P. Steffe and Pearla Nesher (Lawrence Erlbaum Associates, 1996), pp. 127–43

"constructed", and harms people.

As scientific philosopher Larry Laudan wrote in 1990:

*The displacement of the idea that facts and evidence matter by the idea that everything boils down to subjective interests and perspectives is — second only to American political campaigns — the most prominent and pernicious manifestation of anti-intellectualism in our time.*⁶⁵²

"Critical constructivism" emerged in the late 20th century as a response to traditional notions of objective knowledge, and draws from various intellectual currents, including *postmodernism*, *postcolonialism*, etc⁶⁵³⁶⁵⁴. Nihilistic "philosophers" like Lyotard⁶⁵⁵ and Foucault⁶⁵⁶ laid the groundwork by questioning established accounts and challenging the idea of universal truth.

However, its origination lies mostly with German philosopher Jurgen Habermas and his ideas about "*disempowering cultural myths*"⁶⁵⁷. Karl Popper summarised Habermas in brutal terms:

I have translated some of their German sentences into simple German. It turns out to be either trivial or tautological or sheer pretentious nonsense. I completely fail to see why Habermas is reputed to have "talent". I do not think that he was born less intelligent than other people; but he certainly did not have the good sense to resist the influence of a pretentious, lying, and intelligence

⁶⁵² Laudan, Larry, *Science and Relativism* (University of Chicago Press, 1990)

⁶⁵³ Habermas, Jürgen, *The Structural Transformation of the Public Sphere* (MIT Press, 1961)

⁶⁵⁴ Freire, Paulo, *Pedagogy of the Oppressed* (Herder and Herder, 1970)

⁶⁵⁵ Lyotard, Jean-François, *The Postmodern Condition* (U. of Minnesota Press, 1979)

⁶⁵⁶ Foucault, Michel, *Power/Knowledge* (Pantheon Books, 1980)

⁶⁵⁷ Habermas, Jürgen, *The Structural Transformation of the Public Sphere* (MIT Press, 1961)

*destroying University education.*⁶⁵⁸

This perspective claims there is no such thing as a completely unbiased point of view. It asserts our understanding of the world is shaped by the people around us and the “context” we’re in⁶⁵⁹. In other words, what we know and how we see things are influenced by our culture, history, and the society we live in.

“Critical constructivists” (American sociologists obsessed with French postmodern philosophy) argue that knowledge is not fixed but changes over time and is different in various cultures⁶⁶⁰. They say that our views on the world, ourselves, and others are shaped by factors like history, society, culture, economy, and politics.

After understanding all that, let’s hear it in their own mad words.

Based on the understanding that knowledge of the world is an interpretation between people that is crafted in a contextualised space, critical constructivists argue that knowledge is temporally and culturally situated, therefore knowledge and phenomena are socially constructed in a dialogue between culture, institutions, and historical contexts. Critical constructivism maintains that historical, social, cultural, economic, and political contexts construct our perspectives on the world, self, and other.

Critical constructivism theorises the connection between power and knowledge, maintaining that in societies only certain groups and institutions can gain prominence and become sanctioned as proprietors of knowledge, and powerful groups maintain their

⁶⁵⁸ Popper, Karl, ‘Letter to Raymond Aron’, 13 September 1969, in Stephen Hicks, *Popper to Aron: Letter on Adorno and Habermas* (2021, September 30)

⁶⁵⁹ Spivak, Gayatri Chakravorty, ‘Can the Subaltern Speak?’, in *Marxism and the Interpretation of Culture*, ed. by Cary Nelson and Lawrence Grossberg (Macmillan Education, 1988), pp. 271–313

⁶⁶⁰ Giroux, Henry A., ‘Cultural Studies, Public Pedagogy, and the Responsibility of Intellectuals’, *Communication and Critical/Cultural Studies*, 3.1 (2002)

knowledge construction legitimacy by continuously undermining alternative knowledges.

This approach works to dismantle mainstream teaching and research practices that, perhaps unknowingly, are implicit in the reproduction of systems of class, race, cultural, and gender oppression, aiming to encourage reflexivity and the opening of questions through conversation and critical self-reflection.

Following Freire, critical constructivists reiterate the notion that knowledge is not a substance that can be deposited like money in a bank and taken out when time for use arrives. Knowledge is constructed in the minds of all people – minds that are formed by the society around them. However, knowledge from some societies is privileged over that of others. Critical constructivism is the practice of searching out alternative discourses and new ways of thinking, while also exposing subjugated knowledge. As such, this practice works to expose elitist assumptions embedded in existing knowledge, questions dominant forms of knowledge production and seeks out non-Western epistemologies so as to include previously excluded and marginalised knowledge in mainstream discourse ⁶⁶¹.

The aforementioned Friere was expelled from Brazil, and his imported ideas irrevocably changed the South American education system for the worse, as they did to the America's⁶⁶².

This is obviously the kind of self-congratulating idiocy only academics would defend, and none of the constructivists' own criticisms ever apply to themselves or any need to "deconstruct" their own employment.

Unsurprisingly, the "alternative discourses" and "new ways of thinking"- other than being a fetish of American academics for the exotic or mystical, and a strawman of their own disillusionment - when given enough time, always lead to the same inevitable conclusion: why

⁶⁶¹ *Global Social Theory*. globalsocialtheory.org/concepts/critical-constructivism/

⁶⁶² Gadotti, Moacir, *Reading Paulo Freire* (State University of New York Press, 1994)

everything is terrible, and needs to be torn down; then replaced with Marxism, socialism, and communism.

What we now know as “woke” is Piaget’s “*constructivism*”, fused with the “*critical theory*” of the *Frankfurt School*. During the sixties, it was merged with “*social constructionism*” and Frantz Fanon’s ideas of “*colonialism*”. In the radical seventies, it was fused with “*social constructivism*”, “*critical pedagogy*”, and Michel Foucault’s cynical insanity.

In the final loop, it was fused again with “*critical race theory*” and “*intersectionality*” during the eighties to create the alternative Gnostic worldview of “*critical constructivism*.” One converts to this religion by absorbing these layers of scripture taught by professor priests, and developing a “*critical consciousness*” of the modern world to masquerade and posture as a fake intellectual.

Like Marx, Freud, or Adler, it explains anything and everything.

Particularly if you are impressed by polysyllabic words; narcissistically yearn to be recognised; abandoned churchgoing some years ago; and have a grudge against your father.

In this religion, everything we know is invisibly “*constructed*” within our “*unconscious mind*” by the society we live in, and the corrupt “*power relations*” between the privileged classes and institutions which underpin our materialistic Western existence. It forms an invisible, multi-layered system of oppression only the enlightened can see. Awareness of this magical evil world can be illuminated to the fascist working class by puritanically cleansing the words they use, personal involvement in unusual sexual behaviour, suppressing the hateful speech of critics, and enforcing prejudicial quotas in the workplace.

It explains *everything*.

Or, as Malcolm Muggeridge put it more gracefully:

So the final conclusion would surely be that whereas other civilisations have been brought down by attacks of barbarians from without, ours had the unique distinction of training its own destroyers at its own educational institutions, and then providing them with facilities

for propagating their destructive ideology far and wide, all at the public expense.

Thus did Western Man decide to abolish himself, creating his own boredom out of his own affluence, his own vulnerability out of his own strength, his own impotence out of his own erotomania, himself blowing the trumpet that brought the walls of his own city tumbling down, and having convinced himself that he was too numerous, labored with pill and scalpel and syringe to make himself fewer.

Until at last, having educated himself into imbecility, and polluted and drugged himself into stupefaction, he keeled over—a weary, battered old brontosaurus—and became extinct.⁶⁶³

⁶⁶³ Muggeridge, Malcolm, *Vintage Muggeridge* (Collins, 1985)

Deconstructing Transhuman Theology

“critical theory” & “constructivism”
(Max Horkheimer, 1937) & (Jean Piaget, 1937)



“decolonisation”
(Frantz Fanon, 1961)



“social constructionism”
(Peter L. Berger and Thomas Luckmann, 1966)



“deconstruction”
(Jacques Derrida, 1967)



“critical pedagogy”
(Paulo Freire, 1968)



Michel Foucault
(1961 - 1976)



“critical race theory” & “intersectionality”
(Derrick Bell, 1976 - Kimberlé Crenshaw, 1989)



“critical constructivism,” aka “Woke”
(2000 -)

Anatomy Of The Religion

From psychology (Piaget) comes the fundamental notion knowledge is “*constructed*” in the mind - we don’t simply perceive reality directly, but actively *build* our understanding of it. Simultaneously, from the *Frankfurt School* (particularly Horkheimer), comes “*critical theory*” - the idea we must examine how power shapes society and knowledge itself. When these ideas merge, they suggest what we “know” is constructed under conditions of power.

The congregation believe things are “*constructed*” in the mind, and that our understanding of reality is shaped by “*social forces*” rather than reflecting any objective truth. This constructivist foundation leads them to see everything - from gender to race to economic systems - as “*socially constructed*” rather than natural or given. They argue what we think of as “common sense” or “natural” is actually created through “*power relationships*” in society.

Fanon’s writing after *World War II* suggests colonial power wasn’t about physical or economic control, but created deep psychological and cultural domination. Colonised people “*internalised*” the coloniser’s worldview, seeing themselves through the coloniser’s eyes. Liberation requires not mere political independence, but a complete hygienic “*decolonisation*” of the mind. This connected perfectly with the constructivist idea knowledge is built in the mind and the critical theorists’ focus on hidden power structures.

Building on this, “*social constructionism*” then argues entire social realities - not just individual knowledge - are constructed through collective processes. This posits things we take as “natural” or “given” are actually created through social interactions and institutions. Around the same time, Derrida introduces “*deconstruction*”, a method of taking apart texts and ideas to reveal hidden assumptions and “*power dynamics*”.

Foucault then provides crucial input about how “*power*” operates. He introduces the idea of “*discourse*” - the way language and knowledge work together to create what we accept as truth. He suggests “*power*” isn’t just

top-down force, but operates through institutions, knowledge systems, and ways of thinking which shape how we understand ourselves and the world.

These “*power relationships*” are seen as “*systemic*,” meaning they’re built into the very structure of society rather than just being individual acts of discrimination. Including Gramsci, they use the term “*hegemony*” to describe how dominant groups maintain their power not just through force, but through controlling what people think is normal or possible. In their view, this control operates through this “*discourse*” - the way we talk about things, the stories we tell, and the assumptions we make.

From education theory, “*social constructivism*” emphasises learning and development happen through social interaction, while Freire’s “*critical pedagogy*” argues education either serves to maintain “*oppressive*” systems or can be used for liberation through “*consciousness-raising*.”

They reject what they call “*positivism*” - the idea that we can objectively study society as we study nature. Instead, they believe all knowledge is “*situated*” within “*power relationships*”. Any claim to objectivity or universal truth is seen as suspicious, potentially masking them.

These strands come together in “*critical race theory*” (from Bell and others) and “*intersectionality*” (from Crenshaw). They apply the earlier ideas specifically to race and other forms of “*oppression*”, claiming different forms of “*domination*” interact and reinforce each other. They emphasise “*oppression*” isn’t merely about individual acts but is “*systemic*” - built into society’s basic structures.

They believe different forms of “*oppression*” (like “*racism*,” “*sexism*,” or class exploitation) interact and overlap in complex ways. Someone might be “*privileged*” in some ways and “*oppressed*” in others. They emphasise “*lived experience*” as a source of knowledge, arguing people who experience “*oppression*” understand it in ways that others can’t.

Central to their academic priesthood’s thinking is the concept of “*critical consciousness*” - or becoming aware of these magical invisible hidden “*power structures*.” They believe most people operate under “*false consciousness*,” accepting their place in the “*power structure*” without

questioning it. They see "*decolonisation*" as necessary - not just politically, but mentally, freeing people's minds from dominant ways of thinking.

The result is a comprehensive worldview where:

- Knowledge and reality are seen as "*constructed*" under conditions of "*power*" (from "*constructivism*" and "*critical theory*")
- These "*constructions*" serve to maintain dominant groups' power (from Foucault)
- "*Oppression*" operates through multiple, "*intersecting*" systems (from "*critical race theory*")
- "*Liberation*" requires "*deconstructing*" these "*systems*" (from Derrida) and developing "*critical consciousness*" (from Freire)
- Personal experience of "*oppressed*" groups provides special insight ("*standpoint theory*")
- Claims of objectivity or universal truth are seen as masks for "*power*" (from *postmodernism*)

This creates in the puritan followers of this religion what we call "*woke*" - seeing these magic hidden power structures which shape everything. Each theoretical contribution reinforces the others, creating a self-supporting system of interpretation where every aspect of society can be seen in terms of "*power*" and "*oppression*."

A Day In The Life Of A Believer

Imagine you're looking at the world through their eyes: They believe beneath the surface of everything - our laws, our customs, our everyday interactions - there's a hidden magic system of "*power*" and "*oppression*." This magical "*system*" isn't obvious at first glance; it's woven into the fabric of society. It's in our language, our institutions, even in the way we think. They believe most people are blind to this "*system*," just like fish might not notice the water they swim in.

According to this view, society is divided into groups - some who have

“power” and *“privilege,”* and others who are *“oppressed.”* But it’s not simple or obvious; these *“power dynamics”* apparently *“intersect”* and overlap in complex ways. Someone might have *“privilege”* in one area of their life but face *“oppression”* in another. The really important thing is that these aren’t just random inequalities - they believe they’re part of a *“system”* which maintains itself through institutions, culture, and ways of thinking that most people take for granted.

They believe that becoming *“aware”* of this system is like taking a special pill that lets you see the truth. Once you become *“conscious”* of these *“power dynamics”*, you start seeing them everywhere - in movies, in jokes, in the way people talk, in who gets hired for jobs, in how children are taught in school. This awakening is seen as a profound, almost spiritual experience. The *enlightened* who’ve become *“aware”* feel a deep responsibility to help others see these hidden structures and to fight against them.

The ultimate goal is *“liberation”* - freeing society from these *“oppressive systems.”* But here’s the catch: they believe resistance to their ideas actually proves them right. If you disagree with their analysis, they see this as evidence that you’re either benefiting from the system of *“oppression”* (and thus blind to it) or so dominated by it that you can’t see your own *“oppression.”* Every challenge to their worldview is interpreted as evidence supporting it.

In their daily lives, followers of this belief system spend a lot of time *“analysing power dynamics”*, *“checking their privilege”*, and trying to *“educate”* others. They see themselves as fighting for *“justice”* against a *“system”* so deeply embedded that most people can’t even see it. They believe *“dismantling”* this *“system”* requires questioning everything - our traditions, our institutions, even basic concepts like merit or objectivity.

It’s worth noting that for many believers, this worldview provides a powerful sense of purpose and meaning. It explains injustice, provides a clear moral framework, and offers a path to making the world better. It creates a strong sense of community among those who share these

beliefs, united in what they see as a crucial struggle for “justice.”

New Puritan Moral Hygiene

At its core, the “*mind virus*” manifests striking parallels with puritan theology. Like religious doctrine, it posits an original corruption - “*systemic oppression*” - which taints all social behaviour and institutions, functioning much like the concept of *Original Sin*.

It is a *secular humanist theology* which offers a complete worldview with built-in defenses against criticism, much like traditional religious systems, while suffering from fundamental logical and empirical weaknesses obscured by its own structure.

The path to salvation is clearly defined through “*consciousness-raising*” and the “*deconstruction*” of “*power structures*.” A priesthood emerges in the form of enlightened academic theorists and activists who possess special insight to “see” and interpret these “*power structures*”. Those who question or reject core tenets face moral condemnation, effectively becoming *heretics*. The system even includes ritual elements, particularly in the form of *confession* - the acknowledgment of “*privilege*” and “*complicity*” in systems of oppression.

The intrinsically persuasive nature of this virus stems from several key characteristics. First, it demonstrates remarkable *internal coherence*. Second, it is *self-reinforcing*, allowing any criticism to be explained away as “*resistance to liberation*”. Third, it provides a complete worldview that explains both personal and societal phenomena, while offering both a diagnosis (“*oppression*”) and cure (“*consciousness-raising*” and activism).

The psychological appeal of this system cannot be understated. It provides *moral clarity and purpose* in an often confusing world. It offers *community and identity* to its adherents, while creating a way to understand suffering and injustice. Perhaps most powerfully, it appeals simultaneously to intellectual sophistication and moral righteousness, satisfying both the mind and conscience of its followers.

Criticism from outside can be readily dismissed as emerging from

“privilege” or “false consciousness.” Evidence which contradicts the *“theory”* can be explained as manifestations of *“systemic oppression”*. Even the theory’s own contradictions are reframed as evidence of complexity rather than weakness.

However, the falsity of this virus emerges from several crucial flaws. The system resists empirical testing by design, making it fundamentally *unfalsifiable*. It employs circular logic, where *“power structures”* explain everything, and everything in turn proves the existence of them. The selective emphasis on *“power”* and *“oppression”* obscures other important factors and reduces complex social phenomena to *“power relations”*. Finally, it contains significant internal contradictions, particularly in the tension between epistemological relativism and moral absolutism.

The Fatal Paradox: Knowledge, Power, and Self-Contradiction

At the heart of this belief system lies a devastating logical paradox which undermines its entire foundation. The framework asserts that all knowledge is *“socially constructed”* and fundamentally shaped by *“power relations”*. Knowledge, in this view, isn’t a reflection of reality but rather a tool that dominant groups use to maintain their position. There is no *“objective truth”* - only perspectives shaped by power.

But this creates an immediate and inescapable problem: *What about this claim itself?* If all knowledge claims are merely expressions of *“power relations”*, then *this very assertion must also be just another expression of power*. The theory literally devours itself. It’s like claiming *“there is no truth”* - a statement that, if true, makes itself *false*.

Consider the implications: When adherents of this worldview claim to have special insight into power structures, they’re making a truth claim about reality.

They’re saying, *“This is how the world actually works.”* But according to their *own* theory, such claims can’t be about truth - they can only be about power.

They’re trapped in a logical impossibility of their own making.

This creates two equally fatal options:

1. If they maintain that all knowledge claims are expressions of power, then their own framework has no special claim to truth. It's just another power play, no more valid than the systems it criticises. In this case, why should anyone accept it?
2. If they claim their analysis reveals genuine truth about power structures, then they're admitting that objective knowledge independent of power relations is possible. But this contradicts their fundamental premise and collapses their entire theoretical foundation.

This isn't just an abstract philosophical problem. It manifests in practical contradictions throughout their thinking. They claim all perspectives are shaped by social position, yet insist their analysis of power structures is universally valid. They reject claims to objective knowledge while presenting their own critiques as objective insights into social reality.

The adherents might respond acknowledging this paradox is itself part of their religion - they're being more honest by recognising how power shapes their own claims. But this is simply pushing the contradiction back one level. It doesn't resolve the fundamental problem: either their claims about power and knowledge are true (in which case not all knowledge is merely about power), or they're just another expression of power (in which case they can be dismissed).

Historical Blindness: Beyond Power and Oppression

The religion's insistence "*power relations*" explains all historical developments represents a fundamental misunderstanding of human civilisation. While "*power dynamics*" certainly play a role in history, reducing everything to "*oppression*" and "*domination*" creates a myopic view, which fails to account for humanity's most significant developments.

Consider the *Agricultural Revolution*. This transformative period

wasn't primarily driven by "*power relations*" but by human innovation in response to environmental challenges⁶⁶⁴. Early humans didn't develop farming as a tool of "*oppression*" - they developed it to survive and thrive⁶⁶⁵. The complex irrigation systems of ancient civilisations, the development of crop rotation, the domestication of animals - these weren't about "*power*" but about human ingenuity and cooperation in the face of natural challenges⁶⁶⁶.

The *Scientific Revolution* presents an even more dramatic counter-example. The religion cannot explain why the *Scientific Method* emerged and proved so successful. If all knowledge is merely about "*power*", why, then, does the scientific method work consistently across cultures? Why can people from entirely different power positions arrive at the same scientific conclusions?⁶⁶⁷ The development of germ theory, calculus, or the laws of thermodynamics cannot be reduced to "*power relations*." These discoveries represent genuine insights into how the physical world actually operates⁶⁶⁸.

Constitutional democracy poses another problem. While "*power struggles*" certainly played a role, the development of democratic systems also reflected evolving philosophical ideas about human dignity, rights, and governance. The concept of individual rights, the separation of powers, the idea of consent of the governed⁶⁶⁹ - these weren't simply tools of "*oppression*" but represented genuine intellectual and moral progress in how humans organised their societies⁶⁷⁰.

Technological advancement further exposes this worldview's limitations. The development of the printing press, electricity, antibiotics,

⁶⁶⁴ Diamond, Jared. *Guns, Germs, and Steel* (W.W. Norton & Co., 1997).

⁶⁶⁵ Tainter, Joseph. *The Collapse of Complex Societies* (Cambridge University Press, 1988).

⁶⁶⁶ Childe, V. Gordon. *Man Makes Himself* (Watts & Co., 1936).

⁶⁶⁷ Kuhn, Thomas S. *The Structure of Scientific Revolutions* (U. of Chicago Press, 1962).

⁶⁶⁸ Popper, Karl. *The Logic of Scientific Discovery* (Hutchinson, 1959)

⁶⁶⁹ Locke, John. *Two Treatises of Government* (Awnsham Churchill, 1689).

⁶⁷⁰ Montesquieu, Charles de Secondat. *The Spirit of the Laws*, (J. Nourse P. Vaillant, 1750).

or computers can't be explained primarily through the "*lens*" of "*power relations*"⁶⁷¹. While these innovations certainly affected "*power dynamics*," their development and spread were driven by human curiosity, problem-solving, and the desire to improve life conditions⁶⁷².

Even more telling are the great collaborative achievements of human civilisation. The spread of mathematical knowledge from India through the Arab world to Europe, the *Silk Road*'s exchange of goods and ideas, or modern international scientific cooperation⁶⁷³ - these examples show how human progress often depends on cooperation and mutual benefit, not merely "*power*" and "*domination*."⁶⁷⁴

This historical blindness matters because it distorts our understanding of both past and present. By seeing everything through as "*power*" and "*oppression*," the academic priesthood misses the complex interplay of factors which *actually* drive human development: innovation, cooperation, adaptation to environmental challenges, the pursuit of knowledge, and the gradual refinement of moral ideas.

Reality Check: When Theory Meets Practice

Perhaps the most damning critique of this belief system comes from examining its real-world effects. While claiming to promote "*liberation*" and "*justice*," the practical implementation of these ideas often produces exactly the *opposite*: increased division, decreased cooperation, and a kind of societal paralysis that makes actual progress nearly impossible.

Consider what happens when institutions fully embrace this religion. Universities which have most thoroughly adopted these ideas haven't become more open and "*inclusive*" - they've often become ideological monocultures where genuine debate becomes impossible. Any dis-

⁶⁷¹ Shapin, Steven. *The Scientific Revolution* (University of Chicago Press, 1996).

⁶⁷² Eisenstein, Elizabeth. *The Printing Press as an Agent of Change* (Cambridge Press, 1979).

⁶⁷³ Needham, Joseph. *Science and Civilisation in China* (Cambridge Press, 1954).

⁶⁷⁴ Abu-Lughod, Janet L. *Before European Hegemony* (Oxford University Press, 1989).

agreement is labelled as “*harmful*” or evidence of “*privilege*,” creating an intellectual environment more reminiscent of religious orthodoxy than academic inquiry.

The workplace provides another stark example. When organisations implement these ideas, they often find:

- Decreased collaboration as people become hesitant to interact
- Reduced meritocracy as performance metrics are viewed with suspicion
- Increased tension as every interaction is scrutinised for “*power dynamics*”
- Lower productivity as energy is diverted to constant analysis of “*privilege*”
- Rising conflict as people are encouraged to view colleagues as “*oppressor*” and “*oppressed*”

In education, the results are particularly troubling. Schools which fully embrace this worldview often see:

- Declining academic standards as objective measures are questioned
- Increased racial consciousness and division among students
- Reduced emphasis on individual achievement
- Growing hostility between different student groups
- Parents and teachers afraid to address problems directly

The religion’s emphasis on “*lived experience*” and rejection of objective standards creates practical impossibilities in problem-solving. How do you build a bridge if you believe mathematics is a “*tool of oppression*”? How do you develop medical treatments if you reject the scientific method as “*Western dominance*”? How do you run a complex organisation if every decision must be analysed through multiple “*intersecting*” layers of “*power dynamics*”?

By insisting that everything is interconnected through “*systems of*

oppression,” the religion’s sacred scripture creates a kind of paralysis where no problem can be addressed without simultaneously addressing *all* problems. This “everything is everything” approach makes practical improvements nearly impossible.

Most ironically, societies which most embrace these ideas often become *more*, not less, obsessed with power and privilege. Rather than reducing division, they *amplify* it. Rather than promoting harmony, they *foster* conflict. Rather than solving practical problems, they become trapped in endless cycles of accusation and self-examination.

Moral Maze: The Ethics of Having No Ethics

The religion’s treatment of morality represents perhaps its most glaring philosophical contradiction. It simultaneously maintains two incompatible positions: a) all moral claims are “*socially constructed*” products of “*power relations*,” and b) certain moral claims (about “*justice*,” “*oppression*,” and “*liberation*”) are absolutely true and binding. This isn’t just a minor inconsistency - it’s a *fundamental* contradiction which undermines the *entire* ethical foundation of the worldview.

Consider their central claim: *oppression is wrong and fighting it is a moral imperative*. But if all morality is merely a “*social construct*” shaped by “*power relations*,” then this claim itself has no special moral status. It’s just another “*construct*,” another expression of “*power*.” They can’t claim fighting oppression is objectively right, while simultaneously denying the existence of objective moral truth.

This creates an unsolvable dilemma: If moral relativism is true (all morality is “*constructed*”), then their moral claims about “*justice*” and “*oppression*” are merely *opinions*, no more valid than the systems they oppose. A slave owner’s morality would be just as “*constructed*” as an abolitionist’s. Their framework provides no basis for saying one is better than the other.

If, however, some moral truths are objective (like “*oppression is wrong*”), then their fundamental premise about all truth being “*socially*

constructed" collapses. They would have to admit that some truths exist independently of "*power relations*" - but this admission would undermine their entire theological foundation.

Believers attempt to escape this contradiction through various sophisticated philosophical manoeuvres. They might argue that they're operating within a particular moral tradition, while acknowledging its constructed nature.

Or they might claim recognising the "*constructed*" nature of morality somehow makes their moral claims more valid. But these are intellectual sleights of hand which don't resolve the basic contradiction.

This moral incoherence has practical consequences. It leads to selective moral relativism - relativistic about traditional moral claims but absolutely certain about their own moral positions. They'll question universal human rights as a "*Western construct*" while asserting their *own* moral frameworks as universal truths. They'll deconstruct traditional moral systems while treating their *own* moral claims as beyond questioning.

Most troublingly, this contradiction undermines their ability to make compelling moral arguments. If you claim all morality is "*constructed*" by "*power relations*," you can't then make moral appeals which are supposed to transcend "*power relations*." You can't say "this is wrong" - you can only say "this conflicts with our constructed moral framework."

Power Paralysis: When Everything Becomes Oppression

One of the most damaging practical effects of this religion is how it makes actual problem-solving nearly impossible. By insisting on viewing every situation through the "*lens*" of "*power*" and "*oppression*," it creates a kind of analytical paralysis which prevents practical action and positive change.

Consider what happens when this framework encounters a real-world problem. Take educational achievement gaps. A pragmatic approach might examine multiple factors: teaching methods, family structures, resource allocation, cultural attitudes toward education, study habits, peer influences. But in this religion, *all* these factors must be analysed

primarily as manifestations of “*systemic oppression*.”

This inevitably creates several paralysing effects:

- Simple solutions become impossible because every problem must be treated as a manifestation of entire systems
- Practical improvements are rejected unless they address the entire system
- Individual agency disappears as everything is attributed to “*systemic forces*”
- Aptitude becomes suspect because all standards are viewed as “*tools of oppression*”
- Cooperation becomes difficult because every interaction is scrutinised for “*power dynamics*”

Woke theology creates a kind of “oppression of the gaps” - wherever there’s a problem or disparity, “*oppression*” must be the explanation. This leads to *absurd* conclusions: if a bridge collapses, it must somehow reflect “*systemic oppression*.” If a medical treatment fails, “*power dynamics*” must be to blame. If a business struggles, it must be due to “*structural inequities*.”

Most destructively, this mindset creates what we might call “the paralysis of purity.” Since no solution can be perfect (as all solutions exist within “*systems of oppression*”), *no* solution is acceptable. The perfect becomes the enemy of the good, and practical progress becomes impossible.

Not to mention perverse incentives: rather than encouraging people to solve problems, it rewards them for finding *new* forms of “*oppression*” to report and “*analyse*.” Success becomes measured not by positive change, but by one’s ability to identify and articulate ever more subtle forms of “*systemic power*.”

The Pseudoscience Problem: Unfalsifiability and Circular Logic

The religion's relationship with science represents a particularly revealing contradiction, which reflects the humanities' increasingly hostile behaviour towards the sciences. While claiming to offer insights about "*social reality*," it violates fundamental principles of scientific inquiry in ways which show it up as pseudoscience.

Karl Popper's criterion of falsifiability is crucial here: for any theory to be scientific, it must be possible to *prove it wrong*. Real scientific theories make *specific* predictions that can be tested and potentially disproven⁶⁷⁵. Einstein's theories, for instance, made precise predictions about light bending around stars - predictions which could have been proven false⁶⁷⁶.

But this belief system is constructed to be immune to disproof. Consider how it handles contrary evidence:

- If you find no evidence of "*systemic oppression*," it just shows how *deeply hidden* it is
- If data contradicts theory, the data itself is dismissed as a product of "*oppressive systems*"
- If someone disagrees, this is taken as evidence of their "*privilege*" or "*false consciousness*"
- If a member of an "*oppressed group*" disagrees, they're labelled as exhibiting "*internalised oppression*"

This creates a closed logical system where everything confirms the theory, and nothing can disprove it. Found oppression? The theory is right. Found no oppression? The theory is still right - you just don't see how deep the oppression goes. This is exactly how pseudoscientific theories operate.

⁶⁷⁵ Popper, Karl. *Conjectures and Refutations* (Routledge & Kegan Paul, 1963).

⁶⁷⁶ Einstein, Albert. 'Zur Elektrodynamik bewegter Körper', *Annalen der Physik*, (1905)

The religion's approach to evidence is particularly telling. Real science carefully gathers evidence and adjusts theories based on findings. This belief system does the opposite - it starts with conclusions and interprets all evidence to fit those conclusions. It's more akin to conspiracy thinking than scientific inquiry: once you "see" the "*system of oppression*," everything becomes evidence of its existence.

Even more fundamentally, the priesthood's rejection of objectivity undermines the very possibility of scientific inquiry. If all knowledge claims are merely expressions of "*power*," how can we trust any scientific findings? If objective truth is impossible, why should we believe in any empirical research? The religion cuts off the branch it's sitting on.

The damage this does to thinking is severe. Instead of careful empirical research into social problems, we get predetermined conclusions wrapped in academic language. Instead of testing hypotheses, we get endless restatements of the same theoretical assumptions. Instead of building knowledge, we get ideological reinforcement.

Occam's Razor: When Simple Explanations Are Better

The religion systematically ignores or dismisses simpler explanations for social phenomena. *Occam's Razor* suggests that among competing explanations, we should prefer the one requiring the fewest assumptions. Yet this belief system consistently chooses complex explanations involving "*systemic oppression*" over more straightforward alternatives⁶⁷⁷.

Some examples:

- Different educational outcomes might be better explained by varying *cultural attitudes* toward education, family structures, or study habits
- Economic disparities might reflect differences in *cultural values* around saving, investment, and delayed gratification
- Gender representation in certain fields might relate to different

⁶⁷⁷ William of Ockham. *Summa Logicae* (1323).

average *preferences and choices* rather than “*systemic barriers*”

- Achievement gaps might connect to *specific, addressable factors* like homework completion rates or parent involvement

Instead, the priests of wokery insist on explaining everything through an intricate web of “*systemic oppression*,” requiring gullible students to believe in:

- Vast, coordinated “*systems of power*” that somehow operate without explicit coordination
- Hidden “*biases*” so subtle they can only be detected by specialised theory
- Forms of “*oppression*” so deeply internalised even the oppressed don’t recognise them
- “*Power structures*” so pervasive they shape every aspect of reality yet remain invisible to most people

This violates both *Occam’s Razor* and common sense. It’s like insisting that a baseball game’s outcome must be explained by complex conspiracy theories rather than simply looking at how well each team played.

Resistance to simpler explanations reveals its ideological nature. Real inquiry follows evidence wherever it leads. This worldview starts with conclusions about “*systemic oppression*” and forces all evidence to fit a storyline, no matter how many additional assumptions and complications this requires.

The Price of Purity: Societal Decay

When societies embrace this secular theology, they experience predictable forms of institutional and cultural decline. Rather than creating the promised utopia of “*justice*” and “*liberation*,” the religion corrodes the fundamental mechanisms which allow complex societies to function.

Consider the institutional impacts:

- Universities become intellectually homogeneous, prioritising ideological conformity over truth-seeking
- Businesses become less efficient as merit-based decisions are viewed with suspicion
- Government agencies prioritise symbolic representation over effective service delivery
- Scientific institutions lose public trust as objectivity is questioned
- Cultural institutions replace excellence with ideology
- Media organisations abandon journalistic standards for storyline enforcement

The social fabric itself begins to fray:

- Relationships between groups become *more* hostile, not less
- Common ground disappears as everything is viewed through “*power dynamics*”
- Social trust declines as people fear being labelled “*oppressors*”
- Productive dialogue becomes impossible as disagreement is seen as “*violence*”
- Achievement is discouraged as success becomes associated with “*privilege*”
- Individual agency is denied in favour of tribal group “*identity*”

Most devastatingly, it undermines the very qualities needed for flourishing:

- Innovation declines when merit becomes suspect
- Problem-solving capacity diminishes when everything is attributed to “*systemic forces*”
- Social cooperation breaks down when all interactions are viewed through “*power dynamics*”
- Cultural achievement stagnates when excellence is viewed as “*oppressive*”

- Economic productivity suffers when outcome “equality” is prioritised over growth
- Scientific advancement slows when objective truth is questioned

The result is a kind of societal autoimmune disorder where institutions attack their own foundations. Just as religious fundamentalism can cripple a society’s ability to adapt and progress, this secular fundamentalism produces rigid orthodoxy which prevents healthy national development.

The Doom Loop

When this belief system takes hold of a vulnerable mind, it initiates a devastating feedback loop. Each turn of the cycle makes them less capable of solving real problems, which in turn “proves” the religion’s claims about “systemic” failure, leading to even stronger adoption of the theology’s prescriptions.

The cycle operates in the following manner:

Stage 1: Initial Adoption

- Institutions embrace the theology as a way to address “inequities”
- Traditional standards and practices are questioned as “tools of oppression”
- Merit-based systems are dismantled in favour of “equity”-based approaches
- People begin viewing all interactions through “power dynamics”

Stage 2: Institutional Decay

- Performance declines as competence becomes secondary to ideology
- Problems increase as practical solutions are rejected for ideological reasons
- Trust erodes as people fear being labelled “oppressors”
- Productive dialogue becomes impossible

Stage 3: Confirmation Effect

- Rising problems are seen as “*proof*” of “*systemic oppression*”
- Declining institutional performance justifies more radical approaches
- Growing social division “*proves*” societal racism/sexism/etc.
- Increased conflict validates claims about “*power struggles*”

Stage 4: Intensification

- More extreme measures are demanded to fight “*systemic oppression*”
- Remaining merit-based systems are attacked more aggressively
- Moderate voices are increasingly labelled as “*complicit*”
- The range of acceptable dialogue narrows further

Stage 5: Acceleration

- Real problems multiply as practical solutions become impossible
- Social trust completely breaks down
- Institutional competence craters
- Society loses ability to perform basic functions

The tragic irony is that this cycle creates exactly what the religion claims to fight against: a society that’s *more* divided, *less* functional, and *less* capable of helping its vulnerable population. The worse things get, the more the religion’s diagnoses seem correct, leading to even more destructive “*solutions*.”

Detoxifying The Brainwashed Mind

One thing the fanatic radicals of this religion never deconstruct is their own constructions. If one is to confront this virus, a simple set of questions is enough to topple the house of cards:

1.The Power Paradox: *"If all claims to truth are just expressions of power, why should I believe your claim about power? Isn't that just your power play?"*

If everything is about power, why isn't your theory just about power, too?

2.The Oppression Contradiction: *"If Western civilisation is so oppressive, why do the freest and most prosperous societies in human history stem from it?"*

If our system is so oppressive, why do so many people want to live here?

3. The Merit Problem: *"If standards of excellence are just tools of oppression, why do the people claiming this still go to the best doctors when they're sick?"*

If merit is racist, why don't you choose your surgeon by their diversity score?

4. The Progress Paradox: *"If systemic racism explains everything, how did we ever make progress on civil rights?"*

If the system is designed to prevent change, how did we ever change?

5. The Success Dilemma: *"How do you explain successful people from supposedly oppressed groups? Are they participating in their own oppression?"*

Why do some 'oppressed' people succeed while others don't?"

6. The Science Question: *"If all knowledge is socially constructed, why do planes fly and phones work regardless of who built them?"*

If everything is socially constructed, why does gravity work the same for everyone?

7. The Action Problem: *"If everything is systemic, what can any individual actually do to change things?"*

If the system controls everything, how can anyone ever fight it?"

8. The Measurement Challenge: *"How would you know if oppression had ended? What would that look like?"*

What would success look like? How would we know when we've won?

9. The Personal Responsibility Question: *"If personal choices don't matter because everything is systemic, why should anyone try to improve their life?"*

If the system controls everything, why bother trying?

10. The Historical Progress Question: *"If power explains everything, how did powerless groups ever gain rights in the first place?"*

If power is everything, how did the powerless ever win?

II

The A-Z of Jargon & Doublespeak

*All the definitions, historical usage, and frequency of terms
contained herein were meticulously checked via the following
primary sources:*

Oxford English Dictionary. (OED, 2024). Ibid.

Cambridge Dictionary. (2024). Ibid.

Google Scholar. (n.d.). Ibid.

Google Books Ngram Viewer. (n.d.). Ibid.

A B C

Ableism

The foolish belief disabled people are humourless, fragile creatures requiring your pity, who need yet another thing to worry about.

Inspired by Foucault's "challenging" ideas on mental illness merely being a "social label" (i.e. his)⁶⁷⁸, the term arose in the midst of feminist in-fighting. First mentioned in the May 1981 (Volume 11) edition of "*Off Our Backs*" magazine⁶⁷⁹. Later formalised by Castañeda & Peters' 2000 paper "*Addressing Classism, Ableism, and Heterosexism in Counselor Education*"⁶⁸⁰.

(Women's Studies, 1981)

⁶⁷⁸ Foucault, Michel, *Madness and Civilization* (Pantheon Books, 1965; orig. 1961).

⁶⁷⁹ "The Violence of Technicism: Ableism as Humiliation and Degrading Treatment', *Off Our Backs*, 11.5 (1981).

⁶⁸⁰ Castañeda, Carmelita, and Marcie L. Peters, 'Addressing Classism, Ableism, and Heterosexism in Counselor Education', *Journal of Multicultural Counseling and Development*, 28.1 (2000), 1–10.

Abortion

Manual intervention in a natural healthy pregnancy to deliberately kill a growing child.

A pregnancy stops (aborts) in two ways: a) spontaneous miscarriage due to chromosomal abnormalities, cervical dysfunction etc⁶⁸¹, b) a doctor is paid to attack (“induce”) the foetus with *Mifepristone*, *Misoprostol*, or surgical tools in an act of legally sanctioned foeticide⁶⁸². The act was described as “*intent to procure miscarriage*” in the *Offences Against the Person Act 1861*⁶⁸³. It was first legalised on-demand in the USSR by Lenin⁶⁸⁴.

(Theology, 1537)

Addiction

Pathological avoidance of responsibility and/or difficult feelings through the habitual use of chemicals which cause disruption of the brain’s natural functioning.

Before Freud’s frequent usage of cocaine⁶⁸⁵, drunkards and opium-eaters were considered personally responsible for bad habits. The notion of it being a disease was not posited until 1956 by the AMA declaring alco-

⁶⁸¹ American College of Obstetricians and Gynecologists, *Management of Early Pregnancy Loss*, ACOG Practice Bulletin, Number 200 (2020).

⁶⁸² WHO, *Safe Abortion: Technical and Policy Guidance for Health Systems* (2012).

⁶⁸³ Parliament of the United Kingdom, *Offences Against the Person Act 1861* (1861).

⁶⁸⁴ Goldman, Wendy Z., *Women, the State and Revolution* (Cambridge Press, 1993)

⁶⁸⁵ Freud, Sigmund, ‘Über Coca’, in *Yearbook of Neurology* (Vienna, 1884).

holism an illness⁶⁸⁶, and is illustrated perfectly by the disagreement today among professionals between the term and “dependence”. *Alcoholics Anonymous* was founded in 1935 by Robert Smith and Bill Wilson⁶⁸⁷, and the term was popularised from “habituation” in 1951 by Arthur Grollman in *Pharmacology and Therapeutics*⁶⁸⁸.

(*Pharmacology*, 1951).

ADHD

Boredom. A disorder which magically disappears when your child plays video games.

In 1963, psychologist Keith Conners published a study on the effects of Ritalin (*methylphenidate*) in “emotionally disturbed children” and their impulsivity⁶⁸⁹. After fifty-plus years of pharmaceutical profiteering, he publicly confessed he felt “*the over-diagnosis of ADHD was an epidemic of tragic proportions*”⁶⁹⁰. In 1971, R. A. Dykman et al published “*Progress in Learning Disabilities*”⁶⁹¹.

(*Psychology*, 1963)

⁶⁸⁶ American Medical Association, ‘Proceedings of the House of Delegates’, *American Medical Association Proceedings*, 305–306 (1956).

⁶⁸⁷ Alcoholics Anonymous World Services, *Pass It On: The Story of Bill Wilson and How the A.A. Message Reached the World* (AA World Services, Inc., 1984).

⁶⁸⁸ Grollman, Arthur, *Pharmacology and Therapeutics* (U. of Pennsylvania Press, 1951).

⁶⁸⁹ Conners, C. Keith, ‘Drug Therapy of Behavioral Disorders’, *Journal of Nervous and Mental Disease*, 136.5 (1963), 381–85.

⁶⁹⁰ Frances, Allen, ‘Keith Conners, Father of ADHD, Regrets Its Current Misuse’, *HuffPost* (28 March 2016).

⁶⁹¹ Dykman, Roscoe A., Patricia T. Ackerman, and Doris M. Oglesby, ‘Progress in Learning Disabilities’, *Journal of Learning Disabilities*, 4.5 (1971)

Adjacent

A word people who want to sound intellectual use to mean “guilty by association”.

Get your science right: geometric areas sharing a touching boundary.

Adulting

Being a grown up like everyone else.

In what will assuredly be her only major contribution to human life on Earth, this staggering cringe was popularised by Gabriella Ross (“*She/Hers*”, “*BFA/Dance & BS/Kinesiology*”), or “*TinyDancerA11*”, on Twitter in 2018⁶⁹².

(Internet, 2018)

Affirmative Consent

Cunning way to sabotage the date of a woman far more attractive than yourself.

Feminist writer Lois Pineau’s 1989 article “*Date Rape: A Feminist Analysis*” in *Law and Philosophy* is generally regarded as the source of the idea “no means no” or “yes means yes” is not enough⁶⁹³. A decade later, it was

⁶⁹² @TinyDancerA11. (2018, September 17). *Bills are paid. I vacuumed the hall... I think that’s enough adulting for today. And tomorrow. And the day after that.*

⁶⁹³ Pineau, Lois, ‘Date Rape: A Feminist Analysis’, *Law and Philosophy*, 8.2 (1989)

followed by “*Consent for Sexual Behavior in a College Student Population*”⁶⁹⁴ and the hilariously bad “*By the Semi-mystical Appearance of a Condom: How Young Women and Men Communicate Sexual Consent in Heterosexual Situations*” in 1999 by nursing professor Susan Hickman and psychologist Charlene Muehlenhard in *The Journal of Sex Research*⁶⁹⁵.

(*Feminist Literature*, 1989)

Affirming

Forcing doctors into agreeing with the patient they can also hear the voices. Killing with kindness.

“Affirmative care” can be said to have its linguistic origins in “*affirmative action*” (John F Kennedy in the *New York Times*, 1961⁶⁹⁶). Following the WHO’s utterly useless *Commission on Social Determinants of Health to Address Gender Identity*⁶⁹⁷, the canonical paper referenced most regularly is “*Integrated and gender-affirming transgender clinical care and research*” in the highly credible *Journal of AIDS*⁶⁹⁸.

(*Medicine*, 2016)

⁶⁹⁴ Hall, D. S. (1998). *Consent for Sexual Behavior in a College Student Population*. *Electronic Journal of Human Sexuality*, 1.

⁶⁹⁵ Hickman, Susan E., and Charlene L. Muehlenhard, ‘By the Semi-Mystical Appearance of a Condom: How Young Women and Men Communicate Sexual Consent in Heterosexual Situations’, *The Journal of Sex Research*, 36.3 (1999), 258–72.

⁶⁹⁶ Kennedy, John F., *Executive Order 10925* (Federal Register Vol. 26, 6 March 1961).

⁶⁹⁷ Commission on Social Determinants of Health. (2008). *Closing the gap in a generation: Health equity through action on the social determinants of health* (Final Report). Geneva: World Health Organization.

⁶⁹⁸ Reisner, Sari L., Tonia Poteat, and Asa Radix, ‘Integrated and Gender-Affirming Transgender Clinical Care and Research’, *Journal of Acquired Immune Deficiency Syndromes*, 72.3 (2016), e58–e68

African American

Black.

Apparently traceable as far back as 1782 in a Philadelphia newspaper⁶⁹⁹, the phrase was popularised by Jesse Jackson in 1989 at a meeting of seventy-five black groups⁷⁰⁰. Doesn't seem to include white South Africans or North African Arabs.

(Politics, 1989).

Algorithmic Bias/Fairness

Lobotomising AI models and deliberately corrupting search engine results so they emphasise left-wing ideology.

In 2016, *Microsoft* naively put an AI chatbot ("*Tay*") out into the wild which was to act like a nineteen-year-old girl and "learn" from *Twitter*. After sixteen hours and 96,000 tweets interacting with pranksters, *Tay* proclaimed feminism "cancer" and "*Hitler was right*"⁷⁰¹. A year later, Google Images' "racist" machine learning was wrongly labelling black people as "*gorillas*"⁷⁰², YouTube was "radicalising" young men away from

⁶⁹⁹ Schuessler, Jennifer, 'The Term "African-American" Appears Earlier Than Thought: Reporter's Notebook', *The New York Times* (21 April 2015).

⁷⁰⁰ Wilkerson, Isabel, '"African-American" Favored by Many of America's Blacks', *The New York Times* (31 January 1989).

⁷⁰¹ Vincent, James, 'Twitter Taught Microsoft's AI Chatbot to Be a Racist Asshole in Less Than a Day', *The Verge* (24 March 2016).

⁷⁰² Hern, Alex, 'Google "Fixed" Its Racist Algorithm by Removing Gorillas from Its Image-Labeling Tech', *The Guardian* (12 January 2018).

social justice, and *Word2Vec* apparently contained “sexist bias”⁷⁰³.

The result being a) bias in the opposite direction, and b) the thousands of university activists/entryists at *Google* attempting to psychologically engineer people by showing you what it thinks what you should look at rather than what you asked for. The attention of outraged activists obsessed with power and the means of knowledge production, of course, on the extraordinary, planet-breaking power and influence of Internet search is entirely coincidental.

(*Computer Science*, 2018)

Aligned with Our Values

A generic weasel statement offered as a reason for firing an employee or partner who has incurred the wrath of a Maoist mob of Red Guards on social media, many of whom work as political commissars in HR departments.

The vomit-inducing sanctimony of business “values” is yet another jobs scheme for sociology graduates with its origins in a flurry of papers around 1990, such as “*Corporations, culture and commitment: Motivation and social control in organizations*” (C.A. O’Reilly, *California Management Review*⁷⁰⁴) and “*Corporate Culture and Economic Theory*” (David Kreps)⁷⁰⁵.
(*Business*, 1990)

⁷⁰³ Bolukbasi, Tolga, et al., ‘Man Is to Computer Programmer as Woman Is to Homemaker? Debiasing Word Embeddings’, *Proceedings of the 30th International Conference on Neural Information Processing Systems* (2016), 4349–57.

⁷⁰⁴ O’Reilly, Charles A., ‘Corporations, Culture, and Commitment: Motivation and Social Control in Organizations’, *California Management Review*, 32.4 (1990), 9–25.

⁷⁰⁵ Kreps, David M., ‘Corporate Culture and Economic Theory’, in *Perspectives on Positive Political Economy*, ed. by James E. Alt and Kenneth A. Shepsle (Cambridge University Press, 1990), pp. 90–143.

Ally(ship)

A word people who want to sound intellectual™ use for “supporter” when they are embarrassed by “apologist” or “sympathiser”.

The concept of an ally is as old as humanity, but typically refers to situations involving conflict (predominantly in relation to nation states). However, the pulpit-rivalling, self-aggrandising and ego-stroking modern version has its roots in the concept of “privilege” and the theories of “oppression”. Although a flood of dreadful papers start to appear around 2000, the most likely source is *“Beyond Tolerance: Gays, Lesbians, and Bisexuals on Campus”* (Nancy J. Evans, Vernon A. Wall, 1991)⁷⁰⁶.

(Education, 1991)

Antifascist

Morally pure vigilante superhero—ironically dressed as a masked fascist black bloc thug—ready to protect innocent ordinary people from difficult ideas with gang vandalism, sabotage, and violence.

Communists have called themselves “antifascists” for a century. The first to coin the term was Mussolini himself, who described his own secret police as an organisation which hunted down “anti-fascists”⁷⁰⁷.

Conventionally, the starting point of socialist and communist resistance to fascism in Europe is dated to the 1930s in the context of the establishment of the *Third Reich* in 1933 and the outbreak of the Spanish

⁷⁰⁶ Evans, N. J., & Wall, V. A. *Beyond Tolerance*. ACPA (1991)

⁷⁰⁷ Payne, Stanley G., *A History of Fascism, 1914–1945* (U. of Wisconsin Press, 1995).

Civil War in 1936⁷⁰⁸ (in which Orwell fought⁷⁰⁹).

The fragments of German socialist and communist parties who resisted the Nazis — 15,000 or so — allied from within housing estates and were called “*Antifaschistische Ausschüsse*”, “*Antifaschistische Komitees*”, or the now famous “*Antifaschistische Aktion*” (“*Antifa*”)⁷¹⁰⁷¹¹.

(*Political Science*, 1932)

Antiracism

A clever way to make \$20,000/hr in consulting fees, by telling people you despise because of their skin colour, and who reject racism, that they're all intractably racist because of invisible “systems”.

Buried deep within Foucault’s “ways of knowing”, this doublethink phrase was popularised by “*African American Studies*” professor Henry Rogers, aka “*Ibram X Kendi*”, in his 2018 book “*How To Be An Antiracist*”⁷¹².

It describes absolute devotion to a Gnostic religious belief where the mystical spirit of racism organises all living things. This evil spirit can only be overcome with communist theory, and being more racist.

The notion was supposedly first uttered by radical communist Angela Davis, who allegedly declared, “*In a racist society, it is not enough to be non-racist, we must be anti-racist*”⁷¹³.

(*Sociology*, 2018)

⁷⁰⁸ Beevor, Antony, *The Battle for Spain* (Penguin, 2006).

⁷⁰⁹ Orwell, George, *Homage to Catalonia* (Secker & Warburg, 1938).

⁷¹⁰ Kühnl, Reinhard, *Fascism and Anti-Fascism* (Routledge, 1990).

⁷¹¹ Copsey, Nigel, *Anti-Fascism in Britain* (Macmillan, 2000).

⁷¹² Kendi, Ibram X., *How to Be an Antiracist* (One World, 2018).

⁷¹³ While the exact phrase is widely attributed to Angela Davis, it may not appear verbatim in her published works. However, her writings and speeches, including “*Women, Race, & Class*”, convey similar sentiments, emphasising the importance of “*active resistance*” against racism rather than mere neutrality.

Anti-vaxx(er)

Science-denying, ignorant, selfish, insurrectionist who spurns society's collective will for a government to mandate they submit to an experimental, ineffective medical treatment known to cause serious harm, produced by manufacturers given legal immunity despite being punished for serious criminality in the past.

Formerly a phrase attributed to homeopathic enthusiasts who are suspicious of pathogen cultures being injected into their body (and/or those who followed the storyline of “*The X-Files*”)⁷¹⁴, Merriam Webster helpfully updated the definition to include those against authoritarian laws and/or regulations requiring government-mandated experimental medical procedures in 2018⁷¹⁵. The phrase was originally conceived as a slur on the *misc.health.alternative* Usenet group in 2001⁷¹⁶.

(Internet, 2001)

Anxiety

Debilitating, unstoppable, and heartbreaking medical disability special people suffer from when facing the obstacle of needing to something everyone has to, which requires character.

Feeling anxious is normal; it is one of the twenty-seven human emo-

⁷¹⁴ Lowry, Benjamin, *The Truth Is Out There* (Harper Prism, 1995).

⁷¹⁵ Merriam-Webster, ‘Anti-Vaxxer’, *Merriam-Webster Dictionary* (2018).

⁷¹⁶ Google Groups Archive (2001).

tions⁷¹⁷. When it is persistent at a pathological level, it can become a disorder. The idea children need treatment *without* a diagnosis of a disorder - outside of cult grooming practices of deliberate sensitisation - is traceable back to articles in the *Journal of Adolescent Psychiatry*, such as “How can epidemiology improve mental health services for children and adolescents?”⁷¹⁸.

(Psychology, 1993)

Assault Rifle/Weapon

The thing you use to defend yourself when you are 5ft 2in 100lbs, as a 6ft 250lbs meth-starved rapist is following you to your car.

The *Washington Post* claims this phrase originated in a 1988 paper, “Assault Weapons and Accessories in America”, written by gun-control activist Josh Sugarmann, founder of the *Violence Policy Center*⁷¹⁹.

(Activism, 1988)

Asexual

The condition your doctor explains to your spouse you suffer with, after the third weekend you’ve been “away on business.”

⁷¹⁷ Cowen, Alan S., and Dacher Keltner, ‘Self-Report Captures 27 Distinct Categories of Emotion Bridged by Continuous Gradients’, *Proceedings of the National Academy of Sciences*, 114.38 (2017), E7900–E7909.

⁷¹⁸ Costello, Elizabeth J., Barbara J. Burns, Adrian Angold, and Peter J. Leaf, ‘How Can Epidemiology Improve Mental Health Services for Children and Adolescents?’, *Journal of the American Academy of Child & Adolescent Psychiatry*, 32.7 (1993), 525–533.

⁷¹⁹ Sugarmann, Josh, ‘Assault Weapons and Accessories in America’, *Violence Policy Center* (1988)

The process of asexual reproduction (*mitosis*) in plants and single-celled organisms was documented around 1665 by Robert Hooke⁷²⁰. The fanciful notion humans are magically born with no will to reproduce emerged at the turn of the 20th century within “*The Semi-Insane and the Semi-Responsible*” by French neurologist and parapsychological investigator Smith Ely Jelliffe⁷²¹.

(*Psychology*, 1907)

Assigned At Birth

The cruel, ignorant, and misguided actions of biological essentialists from 1811, observing which of the two human forms 99.994% of non-hermaphroditic infants arrived as.

Despite it not being possible for neonatal children to have experienced any form of socialisation⁷²², whilst simultaneously displaying gender-specific traits (e.g. face/object attraction)⁷²³, the humanities began assuming medical scientists knew less than they did around 2010, citing John Money’s theory of “*Gender Neutrality at Birth*” after the idea of “reassignment” surgery⁷²⁴.

In the *Columbia Law Review*, Jessica A. Clarke notes⁷²⁵ usage dramatically increased after U.S. case law on discrimination against transgender people exploded, based on *Title VII* of the *Civil Rights Act*, and the term

⁷²⁰ Hooke, Robert, *Micrographia* (John Martyn and James Allestry, 1665).

⁷²¹ Grasset, Joseph, *The Semi-Insane and the Semi-Responsible* (Funk & Wagnalls Co., 1907).

⁷²² Harris, Judith R., *The Nurture Assumption* (Free Press, 1998).

⁷²³ Connellan, Jennifer, Simon Baron-Cohen, Sally Wheelwright, Alexandra Batki, and Jagjit Ahluwalia, ‘Sex Differences in Human Neonatal Social Perception’, *Infant Behavior and Development*, 23.1 (2000), 113–20.

⁷²⁴ Money, John, ‘Hermaphroditism, Gender, and Precocity in Hyperadrenocorticism: Psychological Findings’, *Bulletin of the Johns Hopkins Hospital*, 96.4 (1952), 253–64.

⁷²⁵ Clarke, Jessica A., ‘Sex Assigned at Birth’, *Columbia Law Review*, 122.7 (2022), 1823–92.

notoriously appeared in the Obama-era *2016 Affordable Care Act*⁷²⁶.

(*Psychology*, 2014)

Assisted Dying

*A compassionate way for the state to save on palliative hospice care.
Suicide is progressive.*

An upgrade to what we used to call *euthanasia* (Greek: “an easy or happy death”), or “*mercy killing*”. The Swiss legalised “*assisted suicide*” in 1976⁷²⁷, followed by Holland in 2001⁷²⁸, which Canada renamed “*Medical Assistance in Dying*” (MAiD) during 2016⁷²⁹. Its current euphemism derives from the 1993 book “*Lawful exit : the limits of freedom for help in dying*” by journalist Derek Humphry⁷³⁰.

The body of the first user of a *Sarco* “assisted suicide pod” at the *Last Resort* clinic in Switzerland was found with unexplained strangulation marks⁷³¹.

(*Law*, 1976)

⁷²⁶ Nondiscrimination in Health Programs and Activities, 81 *Federal Register* 31,376, 31,467 (18 May 2016).

⁷²⁷ Hurst, Samia A., and André Mauron, ‘Assisted Suicide and Euthanasia in Switzerland: Allowing a Role for Non-Physicians’, *BMJ*, 326.7383 (2003), 271–73.

⁷²⁸ Griffiths, John, Heleen Weyers, and Maurice Adams, *Euthanasia and Law in Europe* (Oxford University Press, 2008).

⁷²⁹ Downie, Jocelyn, and Angela Lloyd-Smith, ‘Medical Assistance in Dying: Reflections on the Carter Decision’, *Health Law Journal*, 23 (2015), 1–26.

⁷³⁰ Humphry, Derek, *Lawful Exit* (Hemlock Society, 1993).

⁷³¹ Marsden, Emma. ‘Woman Using Suicide Pod Reportedly Found with “Strangulation” Marks Inside’, *Newsweek*, 30 October 2024

Authentic

| *Not being a fraud, imposter, charlatan, pseud, or pretentious social-climber.*

Get your science right: something with an undisputed origin.

Autoethnography

| *My diary.*

First described by Walter Goldschmidt in “*Anthropology and the Coming Crisis: An Autoethnographic Appraisal*”⁷³², diary entries as “academic research” was expanded by Stanley Brandes in 1979 within “*Ethnographic autobiographies in American anthropology*”⁷³³.

(*Anthropology*, 1977)

BAME

| *Non-white (British).*

In the late seventies, the *Anti-Nazi League* (founded by the *Socialist Workers Party*) coined the term “*Black, Asian, and Minority Ethnic*” as a super-category for those who were “*politically black*”⁷³⁴. The term became

⁷³² Goldschmidt, Walter, ‘Anthropology and the Coming Crisis: An Autoethnographic Appraisal’, *Anthropologist*, 79.2 (1977).

⁷³³ Brandes, Stanley, ‘Ethnographic Autobiographies in American Anthropology’, *American Anthropologist*, 81.2 (1979), 311–32.

⁷³⁴ Holborow, Peter, ‘The Anti-Nazi League and Its Lessons for Today’, *International Socialism*, 163 (2019).

orthodoxy in the UK *Civil Service*⁷³⁵ and appeared on the census. By 1990, it was clear everyone under the label hated it⁷³⁶.

(Government, 1979)

Bigot

Unperson who stubbornly refuses to accept behaviour should not be subject to morality at all, even after threats, mobbing, vilification, and the condemnation of intellectual™ professors.

Although it's traditionally been with us for four centuries as a French-pejorative term for overly-religious Normans who were obsessively tied to their beliefs, the contemporary meaning of the word as someone prejudiced against identity groups re-emerged in the seventies and nineties, in magazines such as *Face*⁷³⁷.

(Activism, late-60s)

Binary

It's fashionable to talk about them. It sounds intellectual™. They're not supposed to exist and only humans created them in their foolish chimp-like minds to oppress others.

Although “fashionable” discussion started around 1953, the term resonates to Jacques Derrida. He was *profound*, despite not being able to understand “signs”. With his dislike of Western “logocentrism”⁷³⁸ and his

⁷³⁵ Bunglawala, Z., ‘Please, Don’t Call Me BAME or BME!’, *Civil Service Blog*, 8 July 2019.

⁷³⁶ Modood, Tariq, ‘Political Blackness and British Asians’, *Sociology*, 28.4 (1994)

⁷³⁷ *Face Magazine* (Various Issues, Late 1990s).

⁷³⁸ Derrida, Jacques, *Of Grammatology* (Johns Hopkins University Press, 1976).

self-admitted “Marxist” concept of “*deconstruction*”⁷³⁹, his broader thesis was text could only be understood at all in the concept of competing opposites (which he also misunderstood from the original definition of a binary of *being one of two*).

(*Literature, 1967*)

Biological Essentialism

Science. The “Nature” bit in *Nature vs Nurture*, or “Hardware” bit in *Hardware vs Software*. The arch-enemy global supervillain trying to destroy the Brave Movement to define everything you’ve ever heard of as something society, (whomever that is) just made up with words. What Joseph Mengele and the Nazis did.

Darwin’s theses introduced the idea of populations and *polymorphism*⁷⁴⁰, which updated the classical Greek theories of *Forms*⁷⁴¹. Since the 1930s, essentialism has been seen as outdated. Children can grasp it, professors can’t. Sociology’s sharpest anti-positivist slur in the fight to prove it’s all really nurture. The term emerged from nowhere, back from the grave, in the nineties.

(*Sociology, mid-90s*)

⁷³⁹ Derrida, Jacques, *Specters of Marx* (Routledge, 1994).

⁷⁴⁰ Darwin, Charles, *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life* (John Murray, 1859).

⁷⁴¹ Plato, *The Republic*, (Hackett Publishing Company, 1992).

Biopower

One French child rapist's bizarre attempt to explain everything in terms of sadomasochist sex.

Michel Foucault's thought in his 1978 *"History of Sexuality"* theorising governments and those with "power" use biological notions to enslave "bodies"⁷⁴².

(Sociology, 1978)

BIPOC

Non-white (American).

An upgrade to PoC (*"People of Color"*) and *"women of color"* (inscribed at the 1977 *National Women's Conference* in Houston⁷⁴³), BIPOC's first appearance was traced back by the *New York Times* to a random 2013 Tweet by a sex party organizer named GRIND⁷⁴⁴.

(Internet, 2013)

Biphobia

Being a little suspicious of female university students who kiss each other at a bar for male attention, or tick the "bisexual" survey form box to get special accommodations.

⁷⁴² Foucault, Michel, *The History of Sexuality*, (Pantheon Books, 1978).

⁷⁴³ National Women's Conference, *Proceedings* (1977).

⁷⁴⁴ Garcia, Sandra, 'Where Did BIPOC Come From?', *The New York Times*, 17 Jun 2020

Made-up in a July–August 1982 edition of the bimonthly bisexual magazine *Bi-monthly*, published in San Francisco⁷⁴⁵. Redefined in 1992 by researcher Kathleen Bennett as the “*denigration of bisexuality as a valid life choice*” in Elizabeth Weise’s book “*Closer to Home: Bisexuality and Feminism.*”⁷⁴⁶

(Literature, 1982)

Birth Person

| *Mother.*

Where does one begin with an abstraction so reductive? Truly one of the worst possible protologisms in recent memory, the linguistic relegation of mothers to broodmare laboratory apes emerged - as it always does - on the university campus, where it then floated downstream to public officials.

In this case, around 2020 at *Harvard Medical School*⁷⁴⁷, where it was parroted by *Vogue* magazine; then by Cori Bush as “*maternal justice*” in the *US Congress* through the encouragement of the pro-abortion lobby organisation, *NARAL*⁷⁴⁸.

(Education, 2020)

⁷⁴⁵ *Bi-Monthly*, ‘I Have Put Up with Innumerable Arguments about “When Will Bisexuals Make Up Their Minds”’, July–August 1982.

⁷⁴⁶ Weise, Elizabeth Reba (ed.), *Closer to Home* (Seal Press, 1992).

⁷⁴⁷ Harvard Medical School, *Advancing Equity and Diversity in Reproductive Health* (2020).

⁷⁴⁸ Bush, Cori, ‘Cori Bush’s Testimony on Black Maternal Health before the U.S. House Committee on Oversight and Reform’, *Congressional Record*, 13 April 2021.

Black Lives Matter

Communist agitation group organised on social media for racketeering and embezzlement, derived as modern reincarnation of the Black Liberation Army. Buying Large Mansions.

Although described as a spontaneous Twitter “movement” (i.e. hashtag⁷⁴⁹), the three “community organisers” of BLM - Patrisse Cullors, Alicia Garza, and Opal Tometi - were radicalised much earlier than reported.

Cullors in 2001 at the *Labor Community Strategy Center* (LCSC), Garza in 2002 at the *School of Unity and Liberation* (SOUL), and Tometi in 2009 at the activist group *Witness*⁷⁵⁰.

The trip confessed to being “trained Marxists”, who adopted a communist fist as their logo⁷⁵¹ with the mentoring of ex-*Weather Underground* members⁷⁵² after their study of Lenin and Mao.

*Its leaders hobnob with militant leftists such as Angela Davis and former Weather Underground members Eric Mann and Susan Rosenberg. Mann, who mentored BLM Global Network co-founder Patrisse Cullors, maintains that whether the issue is race, sex, gender, immigration, or the environment, the revolutionary goal remains the same.*⁷⁵³

⁷⁴⁹ Garza, Alicia, ‘A Herstory of the #BlackLivesMatter Movement’, *The Feminist Wire*, 7 October 2014.

⁷⁵⁰ Cullors, Patrisse, Alicia Garza, and Opal Tometi, ‘Black Lives Matter Founders Reflect on the Movement’, *The New Yorker* (2020).

⁷⁵¹ Jensen, Carsten, ‘Raised Fists: Origins of a Symbol of Resistance’, *Jacobin* (2019)

⁷⁵² Mann, Eric, *Playbook for Progressives* (Beacon Press, 2011).

⁷⁵³ ‘Americans Deserve to Know Who Funded BLM Riots’, *Newsweek*, 16 March 2023.

It was their public ceremonies of Nigerian *Odu Ifa* witchcraft⁷⁵⁴⁷⁵⁵⁷⁵⁶ which apparently netted them an entire series of multi-million dollar California mansions⁷⁵⁷ - and the country several billions in repairs.

(Internet, 2013)

Bodied

Where your magic identity soul lives.

Not people. Lumps of flesh put in prison; enslaved on trading ships; or too fat to be attractive. An overly-literal neologism derived from Michel Foucault's bizarre ideas about the government "subjugating" bodies ("*biopower*")⁷⁵⁸ which was popularised in "*Scripting the Black Masculine Body*" (2006), by sociologist Ronald Jackson⁷⁵⁹.

(Sociology, 2006)

Bodily Autonomy

Not something the policeman arresting you is going to see as a persuasive argument.

⁷⁵⁴ Cullors, Patrisse, *When They Call You a Terrorist* (St. Martin's Press, 2018).

⁷⁵⁵ 'BLM Co-Founder, LA Chapter Leader Discuss Group's Occultic Practices of Invoking Spirits, African Ancestral Worship', *Christian News Network*, 28 August 2020.

⁷⁵⁶ Berkley Center for Religion, Peace, and World Affairs, 'The Fight for Black Lives Is a Spiritual Movement' (2020).

⁷⁵⁷ Charter, David, 'BLM Co-Founder Admits Using Mansion Bought with Donations', *The Times*, 10 May 2022.

⁷⁵⁸ Foucault, Michel, *The History of Sexuality* (Pantheon Books, 1978).

⁷⁵⁹ Jackson II, Ronald L., *Scripting the Black Masculine Body* (State University of New York Press, 2006).

In the history of our species, no human society on planet Earth has agreed with the idea people have absolute physical “autonomy” over their body, let alone it being a “fundamental right”. Law enforcement is empowered to make arrests and detain the infectious or mentally ill; courts imprison or execute those found guilty of a crime; employers can demand drug testing, as border officers may perform searches; vaccinations are mandatory⁷⁶⁰.

Both Martha C. Nussbaum’s *Sex and Social Justice* (1999)⁷⁶¹, and Diana Tietjens Meyers’ *Gender in the Mirror: Cultural Imagery and Women’s Agency* (2002)⁷⁶², also draw upon Michel Foucault’s idiotic concept of “biopower”⁷⁶³, which hypothesises institutions “oppress” people through control of their bodies. Not unlike what Foucault apparently did to little boys in Tunis graveyards⁷⁶⁴.

(*Womens’ Studies*, 1999)

Body/Fat Positivity

Having a totally reasonable belief that no-one should dare shame you - by finding you unattractive - if you refuse to moderate your diet or exercise regularly.

Despite obesity becoming endemic in Western culture, the “body acceptance” movement can trace itself back to Lew Louderback’s 1967 essay “*More People Should be Fat!*”⁷⁶⁵ and the establishment of the *National*

⁷⁶⁰ Gostin, Lawrence O., *Public Health Law* (University of California Press, 2008).

⁷⁶¹ Nussbaum, Martha C., *Sex and Social Justice* (Oxford University Press, 1999).

⁷⁶² Meyers, Diana T., *Gender in the Mirror* (Oxford University Press, 2002).

⁷⁶³ Foucault, Michel, *The History of Sexuality* (Pantheon Books, 1978).

⁷⁶⁴ Sorman, Guy, ‘Michel Foucault, the Great Philosopher, Was Also a Pedophile’, *The Sunday Times*, 7 March 2021.

⁷⁶⁵ Louderback, Lew, ‘More People Should Be Fat!’, *Saturday Evening Post*, 240.19 (1967).

Association to Advance Fat Acceptance (NAAFA) in 1969⁷⁶⁶. Multiple “scholars” in 1983 claimed that fat hatred is formed or influenced by other forces of “oppression”, but popularisation of the term is attributed to Kathleen LeBesco and her 2004 contribution to one of the world’s stupidest publication resumes⁷⁶⁷, *“Revolting Bodies?: The Struggle to Redefine Fat Identity”*⁷⁶⁸.

(Literature, 1969)

Born In The Wrong Body

Thinking like a girl when you’re a boy. Doing boy stuff if you’re a girl. Being upset about it because... society.

The rationalist concept of the mind and body being separate has been with us since Greek times as *Mind-Body Dualism*⁷⁶⁹. It’s also the concept in the philosophy of *Soma* (body)⁷⁷⁰ and *Psyche* (mind)⁷⁷¹. The expression finds its modern routes in German psychiatrist Richard von Krafft-Ebing’s theory of “*Sexual Inversion*” which was included on his large list of seriously disturbing sexual behaviour⁷⁷².

(Psychology, 1928)

⁷⁶⁶ National Association to Advance Fat Acceptance, *Founding Documents* (1969).

⁷⁶⁷ LeBesco, Kathleen, *Scientific Contributions of Kathleen LeBesco*, ResearchGate

⁷⁶⁸ LeBesco, Kathleen, *Revolting Bodies?* (University of Massachusetts Press, 2004).

⁷⁶⁹ Descartes, René, *Meditations on First Philosophy*, (Cambridge Press, 1996).

⁷⁷⁰ Plato, *Phaedo*, (Hackett Publishing Company, 1997).

⁷⁷¹ Aristotle, *De Anima (On the Soul)*, (Penguin Classics, 1986).

⁷⁷² Krafft-Ebing, Richard von, *Psychopathia Sexualis* (Enke, 1886).

Born This Way

Supernatural personal understanding of one's own biological state minutes after birth.

Although the spirit behind the term goes back decades into the nature/nurture debate around homosexuality, the contemporary phrase is associated with the single and album of the same name released by dancer “Lady Gaga” (Stefani Joanne Angelina Germanotta) in 2010, which arch-Queen Elton John declared the “New Gay Anthem”⁷⁷³. A precedent was released in 1975⁷⁷⁴. “Gaga” so insightfully commented,

*It's almost like a sermon. I heard this song, and I just said, 'Man, does that answer every question.'*⁷⁷⁵

Yes, Stefani, it does. Wow. Thank you.

The *LA Times* made reference to Robert Alan Brookey's “*Reinventing the Male Homosexual: The Rhetoric and Power of the Gay Gene*” with its key quote “this belief in a predetermined sexual orientation is most visible in the emerging conservatism in the gay rights movement”⁷⁷⁶.

(*Music*, 1975)

⁷⁷³ Gaga, Lady, *Born This Way*, Interscope Records, 2010.

⁷⁷⁴ Valentino (Performer), Jones, Bunny (Songwriter), and Spierer, Charles (Composer), *I Was Born This Way* [Song], Gaiee Records, Distributed by Motown, 1975.

⁷⁷⁵ Lady Gaga, interview with Howard Stern, *The Howard Stern Show*, quoted in ‘LGBT Anthem: Lady Gaga’s “Born This Way”’, *NPR*, 20 May 2019

⁷⁷⁶ Brookey, R. A., *Reinventing the Male Homosexual*, Indiana University Press, 2002.

BRIDGE

A textbook exercise in rebranding bad ideas with silly acronyms.

The “*Breakthrough Recruitment for Inclusive Diversity Growth and Excellence*” initiative originated at NASA around 2019 under its *Office of Diversity and Equal Opportunity* (ODEO), aiming to identify, attract, and retain talented individuals from “historically underrepresented groups” in STEM⁷⁷⁷. “Bridge” is also the name for a 2022 Californian DEI trade group in the marketing industry which claims it is “*an acronym for Belonging, Representation, Inclusion, Diversity, the G is the Gap and E is for Equity.*”⁷⁷⁸

(Technology, 2019)

Cancel Culture

Right-wing nickname for the emergence of radical Maoist Red Guard behaviour encouraged across Western university campuses⁷⁷⁹, involving mock assassinations, struggle sessions, desecration of monuments, and mob harassment of employers on social media.

During Joseph Stalin’s regime, the Soviet government systematically altered photographs to erase and “unperson” them from historical records. The most infamous example was Nikolai Yezhov, the *People’s*

⁷⁷⁷ Office of Diversity and Equal Opportunity, ‘Breakthrough Recruitment for Inclusive Diversity Growth and Excellence (BRIDGE)’, 2019 <https://www.nasa.gov/offices/odeo>

⁷⁷⁸ BRIDGE (wearebridge), ‘About Us’, 2022 <http://www.wearebridge.com>

⁷⁷⁹ Svriluga, Susan, and Joe Heim, ‘Threat Shuts Down College Embroiled in Racial Dispute’, *The Washington Post*, 1 June 2017.

Commissar for Internal Affairs, who oversaw the *Great Purge*. After his arrest and execution in 1940, he was meticulously edited out of official photographs⁷⁸⁰.

As an American euphemism for boycotting products and shaming employers into firing workers, “cancellation” ultimately originates in pre-modern execution and book-burning. Its contemporary equivalent is the Chinese *Cultural Revolution* of 1967-1976, where the student *Red Guard* of the Communist Party terrorised the older generations by violently destroying anything which existed before communism⁷⁸¹. Modern usage of the term arose around 2016, as a colloquialism used by “*Black Twitter*”⁷⁸².

(Internet, 2018)

Centric

*A word people who want to sound intellectual™ use for “centered”.
Even more impressive if you add “icity” at the end.*

Get your science right: central or focal; located in or at a centre.

Change Agent

*Management consultant who produces two PowerPoint presentations
a year in exchange for a six-figure salary.*

⁷⁸⁰ King, David, *The Commissar Vanishes*, Metropolitan Books, 1997.

⁷⁸¹ MacFarquhar, Roderick, and Michael Schoenhals, *Mao's Last Revolution*, Harvard University Press, 2006.

⁷⁸² Clark, Meredith D., “To Tweet Our Own Cause: A Mixed-Methods Study of the Online Phenomenon “Black Twitter””, *Journal of Black Studies*, 46.4 (2015), 343–370.

This vulgarity was widely adopted in management and business contexts to describe leaders, consultants, or employees who drive change within organisations, influenced by the post-WWII ideas of German psychologist Kurt Lewin about “unfreezing, changing, and refreezing”⁷⁸³. It was reborn within a 1971 issue of *Modern Law Review*⁷⁸⁴.

(*Psychology*, 1947)

Charlatan

A person falsely claiming to have a special knowledge or skill; a fraud.

From the 17th century: “An empiric who pretends to possess wonderful secrets, esp. in the healing art; an empiric or impostor in medicine, a quack.”

Check Your Privilege

An intellectual™-sounding insult used by rich white kids, who want to look cool to their Maoist professor and other lesser-enlightened types.

The concept of “privilege” is, of course, something which originated with Lenin and the communist revolution in Russia. In 1998, Peggy McIntosh followed up her previous disaster journal entry⁷⁸⁵ with a

⁷⁸³ Lewin, Kurt., ‘Frontiers in Group Dynamics: Concept, Method and Reality in Social Science; Social Equilibria and Social Change’, *Human Relations*, 1.1 (1947), 5–41.

⁷⁸⁴ *The Modern Law Review*, 34 (1971), 644.

⁷⁸⁵ McIntosh, Peggy, ‘White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women’s Studies’, Wellesley College, Center for Research on Women, 1988.

sequel: “*White Privilege: Unpacking the Invisible Knapsack*”⁷⁸⁶. But this one had checklists. After word spread on the *Women’s Studies Email List (WMST-L)*⁷⁸⁷, feminist blogs all over the internet began parroting the trendy new checklist idea.

(Internet, 2007)

Children Are Socialised Into...

Girls only like dolls because, society. According to people who have never had children.

The first attempt to codify nurture-essentialism definitively as a basis for social engineering was made by dating-failure and psychologist Sandra Bern in 1981 with her proposed “*Gender Schema Theory*” on sex-typing⁷⁸⁸. Of course, it sounds like “stereo-typing,” and appears to be something to do with pink and blue.

Unfortunately, Bern based the entire thing on the memorisation of words and ignored the basic scientific fact infants unexposed to social influence display gendered behaviour⁷⁸⁹.

(Psychology, 1981)

⁷⁸⁶ McIntosh, Peggy, ‘White Privilege: Unpacking the Invisible Knapsack’, *Peace and Freedom Magazine*, July/August 1998.

⁷⁸⁷ Korenman, Joan, *The WMST-L File Collection: A Resource for Women’s Studies Teaching and Research*, 1991.

⁷⁸⁸ Bern, Sandra L., ‘Gender Schema Theory: A Cognitive Account of Sex Typing’, *Psychological Review*, 88.4 (1981), 354–364.

⁷⁸⁹ Connellan, Jennifer, et al., ‘Sex Differences in Human Neonatal Social Perception’, *Infant Behavior and Development*, 23.1 (2000), 113–118.

Cis/Trans

Term blatantly misappropriated from science, for promotion to activists lacking the academic ability to understand the subject it was stolen from.

In organic chemistry, when a compound exists in “mirror”-like stereo forms (*isomers*, or possessing *chirality*), the functional groups are referred to in Latin as being on “this side of” and “the other side of” their carbon chain (*cis* and *trans*); often giving them different properties⁷⁹⁰. This loaded language was designed to falsely imply ordinary people and cross-dressers are “natural” or “stereo” equivalents.

“Julia” Serano, prolific wordsmith at the centre of most “trans” literature, has a Ph.D. in biochemistry and molecular biophysics⁷⁹¹. The term has absolutely no relation to sex or gender whatsoever.

(Chemistry, 1827)

Cisgender

The 99.999% of humans who experience no difference between their biology and what they think they are, i.e. have a sense of their gender from where the pee comes out and whether they have the thing which they put in, or the receiving bit where it goes in, when making a baby. Latin is legal and intellectual™.

Supposedly first coined on the Usenet group *alt.transgendered* around 1995 by Carl Buijs (or “*Donna Lynn Matthews*”), or biologist Dana Leland

⁷⁹⁰ Eliel, Ernest L., *Stereochemistry of Carbon Compounds*, McGraw-Hill, 1962.

⁷⁹¹ Serano, Julia M., *Whipping Girl*, Seal Press, 2007.

Defosse⁷⁹², or German sexologist Volkmar Sigusch in his research work⁷⁹³.

It was popularised through a 2007 book titled *Whipping Girl: A Transsexual Woman on Sexism and the Scapegoating of Femininity* by biochemist Julia Serano⁷⁹⁴, who borrowed it from a 2002 post to the *Women's Studies Email List (WMST-L)* by legendary scholar Emi Koyama⁷⁹⁵.

(*Feminist Literature*, 1995)

Citizens' Assembly

Democracy-like early-stage bridge to communist revolution, without the need for voting in those pesky elections.

As opposed to representative (electing officials) or direct democracy (referendum), this assembly is a form of *deliberative* democracy (as named by Joseph M. Bessette in *“Deliberative Democracy : the majority principle in republican government”*⁷⁹⁶), where politicians who have catastrophically lost the public's trust appease them, by letting them hold a council of randomly chosen individuals, who will never agree, aiming to produce results they can ignore. Their history is reputed to extend back to Athens, however in an unsurprising twist, they were conceived in the seventies by political theorist Robert Dahl as *“mini-publics”* (mini-populaces), and

⁷⁹² Various, *Usenet Group Alt.Transgendered*, Google Groups Archives, 1995.

⁷⁹³ Sigusch, Volkmar, 'The Neosexual Revolution', *Archives of Sexual Behavior*, 27.4 (1998)

⁷⁹⁴ Serano, Julia M., *Whipping Girl*, Seal Press, 2007.

⁷⁹⁵ Koyama, Emi, 'Re: Thoughts on Cisgender', WMST-L Listserv, 19 May 2002.

(bio: *“multi-issue social justice activist and writer synthesizing feminist, Asian, survivor, dyke, queer, sex worker, intersex, genderqueer, and crip politics, as these factors”*)

⁷⁹⁶ Bessette, Joseph M., 'Deliberative Democracy: The Majority Principle in Republican Government', *How Democratic is the Constitution?*, 1980, pp. 102–16.

formalised in his 1989 book *"Democracy and Its Critics"*⁷⁹⁷.

(*Political Science*, 1989)

Civil/Domestic Partnership

Having all the characteristics of being married, but not being married.

Unsurprisingly, it was the French who led the way in 1968 with article 515–81 of the *Code Civil* defining a domestic partnership or concubinage (*"concubinage or concubinage notoire"*)⁷⁹⁸ for straight or same-sex couples. In 1979, Californian gay rights activist Tom Brougham proposed it as a "new" idea in the US⁷⁹⁹.

(*Law*, 1968)

Climate Change

Apocalyptic teen drama episode caused by capitalism, where left-wing extremists save the world by forcing the world to finally realise the promise of communism.

The Earth has *five* different climates (*tropical, dry, temperate, continental, and polar*)⁸⁰⁰.

Canadian physicist Gilbert Plass first documented the issue of carbon dioxide (photosynthetic plant food) accumulating in Earth's atmosphere

⁷⁹⁷ Dahl, Robert A., *Democracy and Its Critics*, Yale University Press, 1989

⁷⁹⁸ *Code Civil*, Article 515–81, 1968

⁷⁹⁹ Brougham, Tim, 'Proposal for Domestic Partnership in Berkeley, California', 1979.

⁸⁰⁰ Peel, Murray C., Brian L. Finlayson, and Thomas A. McMahon, 'Updated World Map of the Köppen-Geiger Climate Classification', *Hydrology and Earth System Sciences*, 11.5 (2007), 1633–1644

due to human industrial activity and rapid population growth. His 1956 paper “*The Carbon Dioxide Theory of Climatic Change*”⁸⁰¹ preceded geochemist Wallace Broecker’s 1975 article in *Science* magazine titled “*Climatic Change: Are We on the Brink of a Pronounced Global Warming?*”⁸⁰².

Recent government technology programs now focus on “carbon capture”, or as we have traditionally called it - *trees*.

(*Geochemistry*, 1956)

(*Come Out Of*) *The Closet*

Announce your narcissism.

In 1965, cross-dresser magazine *Transvestia* featured a plea over “*the struggle to let ‘her’ out of the closet.*”⁸⁰³ By 1968, *East Bay Gay Discussion Group Fridays* were inviting participants to “*come out of the closet long enuf to attend.*”⁸⁰⁴

In November 1969, the *Gay Liberation Front* (GLF) in New York City began publishing its newspaper “*Come Out!*” which included the rallying cry, “*Come out for freedom! Come out now! Power to the people! Gay power to gay people! Come out of the closet before the door is nailed shut!*”⁸⁰⁵

(*Literature*, 1965)

⁸⁰¹ Plass, Gilbert N., ‘The Carbon Dioxide Theory of Climatic Change’, *Tellus*, 8.2 (1956)

⁸⁰² Broecker, Wallace S., ‘Climatic Change: Are We on the Brink of a Pronounced Global Warming?’, *Science*, 189.4201 (1975), 460–63

⁸⁰³ Prince, Virginia, ‘*Transvestia*’, 6.36 (1965), 86

⁸⁰⁴ *Berkeley Barb*, 15 March 1968, 12.1

⁸⁰⁵ Gay Liberation Front, ‘Come Out for Freedom! Come Out Now!’, *Come Out!*, 1.1 (14 November 1969)

Coded

A stupider way of saying “associated with” most people won’t notice as a stereotype.

A sequence of DNA encodes traits. Fashionable slang describing symbolic customs and behaviours as socially “encoded” were cited as “*repertoires of coded behavior*” in a 1967 edition of *American Behavioral Scientist*⁸⁰⁶, and later popularised by feminist writers lamenting “*feminine-coded*” toys⁸⁰⁷.
(*Psychology*, 1967)

Code-Switching

Addressing people with different slang according to their resentments and prejudices.

Although the concept of changing one’s dialect was noted in 1953 at the *Conference of Anthropologists and Linguists*⁸⁰⁸, the term was politicised in a 1970 edition of the *Council on Anthropology and Education Newsletter* which claimed “*Success in white society rests largely on a Black child’s ability to ‘code switch’ between Black American English and Standard English.*”⁸⁰⁹
(*Linguistics*, 1953)

⁸⁰⁶ ‘In Human Communication People in Social Organization Perform and Interpret Repertoires of Coded Behavior’, *American Behavioral Scientist*, 8.1 (1964)

⁸⁰⁷ ‘Children Tend to Avoid Cross-Sex Toys, with Boys’ Avoidance of Feminine-Coded Toys Appearing to Be Stronger Than Girls’ Avoidance of Masculine-Coded Toys’, *Gender & Society*, 14.6 (2000), 778

⁸⁰⁸ Lévi-Strauss, Claude, et al., *Results of the Conference of Anthropologists and Linguists*, University of Chicago Press, 1953

⁸⁰⁹ *Council on Anthropology and Education Newsletter*, 1 (1970), 23.

Code Of Conduct

Arbitrary rules intended to create and enforce a socially engineered political orthodoxy within an organisation resembling professional ethics.

The hated scourge of the tech world, along with the endless ideological “statements” included on website footers and the so-called “*contributor covenant*”. Ethics are nothing new (nurses⁸¹⁰ and psychologists⁸¹¹ were publishing codes of practice in the fifties), but the current social justice wrecking ball document style of defining “good behaviour” to replace actual law emerged in the late-eighties.

In 1991, Levi Strauss adopted a “code” derived from the *International Labour Organization* and the *Universal Declaration of Human Rights*⁸¹².

(*Public Relations*, 1991)

Codependency

Indulging your own narcissism by staying married to a drunk and claiming to be a martyr.

An imaginary pathology suffered by middle-class Western boomer women everywhere, the notion of the “*co-alcoholic*” partner arrived in a 1984 paper by Robert Subby and John Friel titled “*Co-dependency: An*

⁸¹⁰ American Nurses Association, *A Code for Professional Nurses*, American Nurses Association, 1950

⁸¹¹ American Psychological Association, *Ethical Standards of Psychologists*, American Psychological Association, 1953

⁸¹² Baron, David, and J. Adams, ‘Levi Strauss & Co. Global Sourcing Guidelines’, Stanford Graduate School of Business Case No. P12, 1994.

emerging issue"⁸¹³. It was popularised by ex-alcoholic Melody Beattie in "*Codependent No More: How to Stop Controlling Others and Start Caring for Yourself*," two years later⁸¹⁴. Eight years later in 1994, a study in the feminist journal *Sex Roles* "discovered" the condition didn't really have any basis in science at all as anything medical, and overlaps with "*negative feminine traits devalued in both women and men*"⁸¹⁵ (i.e. self-denying, self-sacrificing, or displaying low self-esteem).

Five years later in 1999, Israeli psychology professor Sam Vaknin - convicted fraudster diagnosed with three co-morbid personality disorders - published "*Malignant Self Love: Narcissism Revisited* ", in which he hypothesised the condition of "*inverted narcissism*":

*A subtype of narcissism in which an individual derives self-worth by supporting or mirroring the needs of a narcissist, often to the detriment of their own identity and well-being.*⁸¹⁶

(*Psychology*, 1984)

Collusion

The way your political enemies unfairly defeated your bad ideas. Obviously.

Despite not being a legal term, "collusion" (Latin *colludere*) has always meant illicit cooperation, or a secret agreement for purposes of trickery

⁸¹³ Subby, Robert, and John Friel, 'Co-dependency: An Emerging Issue', *Health Communications*, 1984.

⁸¹⁴ Beattie, Melody, *Codependent No More*, Center City, MN: Hazelden, 1986.

⁸¹⁵ Cowan, Gloria, and Lynda W. Warren, 'Codependency and Gender-Stereotyped Traits', *Sex Roles*, 30.9-10 (1994), 631-645.

⁸¹⁶ Vaknin, Sam, *Malignant Self Love*, Narcissus Publications, 1999

or fraud. The contemporary neologism “*Russian collusion*” undoubtedly comes from an industry-scale partisan fraud aiming to sabotage the 2016 U.S election victory of Donald Trump⁸¹⁷. The accusations were first made by *Yahoo News* during September 2016⁸¹⁸.

(*Politics, 2016*)

Colonialism

An evil conspiracy carried out by centuries of White European men to travel to other places and convert them into prisons for the people they met, while stealing everything they had.

Hopelessly confused with “colonising”, the term has been around since the days of European mercantilism in the 16th century⁸¹⁹. Usage as a British Empire version of the “slavery” dark legend originated with Frank Fanon’s 1961 book “*The Wretched of the Earth*”⁸²⁰, before being compounded by Edward Said’s “*Orientalism*” (1978)⁸²¹. It was somewhat formalised in “*Post-Colonial Drama: Theory, Practice, Politics*” (1996)⁸²².

Fun fact: only 7% of England’s income came from its empire, which cost more to maintain than it produced⁸²³.

(*Psychiatry, 1961*)

⁸¹⁷ Durham, John H., *Report on Matters Related to Intelligence Activities and Investigations Arising Out of the 2016 Presidential Campaigns*, U.S. Department of Justice, 2023.

⁸¹⁸ Isikoff, Michael, ‘U.S. Intel Officials Probe Ties Between Trump Adviser and Kremlin’, *Yahoo News*, 23 September 2016.

⁸¹⁹ Heckscher, Eli F., *Mercantilism* (Mendel Shapiro), George Allen & Unwin, 1935.

⁸²⁰ Said, Edward W., *Orientalism*, Pantheon Books, 1978.

⁸²¹ Ibid.

⁸²² Gilbert, Helen, and Joanne Tompkins, *Post-Colonial Drama*, Routledge, 1996.

⁸²³ Offer, Avner, “The British Empire, 1870–1914: A Waste of Money?”, *The Economic History Review*, 43.3 (1990), 501–24.

Community

Any group of two or more people, regardless of whether they display any traits which would define a community. Such as the “Latino stamp-collecting transgender pansexual facebook-boycotting community”.

A commune, which is *communitarian* or communist. The term has been most misused, obviously, by fashionable “thinkers” in Silicon Valley social media companies who like to combine Edward Bernays’ Freudian ideas⁸²⁴ with evolutionary biology into “*brain hacking*”⁸²⁵⁸²⁶. The rot started, however, with Albert Muniz and Thomas O’ Guinn’s 1995 consumer research article “*Brand Community and the Sociology of Brands*”⁸²⁷.

(*Sociology*, 1995)

Community Standards

Partisan left-wing moral standards. Which you will obey, or be compassionately ‘disappeared’ for the good of the collective.

Similar to the behavioural “guidelines” of a housing association, MySpace implemented basic content guidelines in 2003 to address issues like

⁸²⁴ Tye, Larry, *The Father of Spin*, Crown Publishers, 1998.

⁸²⁵ Lewis, Paul, “‘Our Minds Can Be Hijacked’: The Tech Insiders Who Fear a Smartphone Dystopia”, *The Guardian*, 6 October 2017.

⁸²⁶ Harris, Tristan, *How Technology is Hijacking Your Mind*, 2016.

⁸²⁷ Muniz, Albert M., and Thomas C. O’Guinn, ‘Brand Community and the Sociology of Brands’, *Research in Consumer Behavior*, 8 (1995), 323–341.

harassment and explicit material⁸²⁸. *Facebook* explicitly published its rules document in 2010⁸²⁹.

In unrelated history, Lenin originally articulated the ideological foundation of *partiinost* (“partisanship” or “party-mindedness”). It referred to the unwavering loyalty to ideology and rejection of any “*bourgeois*” or “*non-socialist*” perspectives in all aspects of society, including art, science, culture, education, and journalism, so everything was subjugated to the policies, principles, and objectives of the *Communist Party of the Soviet Union* (CPSU).

(*Internet*, 2010)

Compassion

| What you will get if you comply. Also, what you won't, if you don't.

Get your philosophy right: pity for the sufferings of others.

Consciousness

| An all-consuming focus or obsession, seen in everything, at all times.

Making people hyperaware or extremely sensitive to something, aka “raising consciousness”, is, of course, central to Marx’s theses of revolution⁸³⁰ and Mao’s ideas of “*agitation*”⁸³¹. The adoption of it as a cultural term can be found in the *Women’s Liberation* movement of 1968, printed

⁸²⁸ Boyd, Danah M., ‘Friendster and Publicly Articulated Social Networks’, *Conference on Human Factors in Computing Systems*, ACM, 2004

⁸²⁹ Gillespie, Tarleton, *Custodians of the Internet*, Yale University Press, 2018

⁸³⁰ Marx, Karl, and Friedrich Engels, *The Communist Manifesto*, 1848.

⁸³¹ Mao Tse-Tung, *Selected Works of Mao Tse-Tung*, 1967.

in their infamous “*Notes from the First Year*”⁸³².

(*Feminist Literature*, 1968)

Conspiracy Theorist

A crank. Fantasist. Someone who figured out what you questionably believed wasn't remotely true, about six months before you did and couldn't continue to deny it anymore.

Although it goes back to 1868⁸³³, modern JFK-era usage of this ever-useful way of discrediting someone as a crank or something as imaginary go back to Karl Popper's “*The Open Society and Its Enemies*”⁸³⁴, Richard Hofstadter's 1964 essay in *Harper's Magazine*⁸³⁵ and left-wing rag the *New Statesman* use of the term as a dismissive slur in 1964⁸³⁶.

(*Philosophy*, 1952)

Construct

A word people who want to sound intellectual™ use for... “made-up”.

This pretentious term is derived from Swiss psychologist Jean Piaget's theory of *constructivism*, published as “*La Naissance de l'intelligence chez l'enfant*” (“*The Origins of Intelligence in Children*”) in 1936. His thesis

⁸³² New York Radical Women, *Notes from the First Year*, 1968.

⁸³³ Boston Post, ‘The Testimony of Gen. Sherman Has Blown the Conspiracy Theory of Gen. Butler to the Winds’, *Boston Post*, 16 April 1868.

⁸³⁴ Popper, Karl R., *The Open Society and Its Enemies*, Routledge, 1952

⁸³⁵ Hofstadter, Richard, ‘The Paranoid Style in American Politics’, *Harper's Magazine*, October 1964.

⁸³⁶ *New Statesman*, ‘Conspiracy Theorists Will Be Disappointed by the Absence of a Dogmatic Introduction’, 1 May 1964

was children progress through four stages of cognitive development and actively “construct” knowledge through their experiences and interactions with the world⁸³⁷.

Conversely, French philosopher Jacques Derrida published his rather silly idea of “deconstruction” three decades later in “*De la grammatologie*” (“*Of Grammatology*”), which aimed to “uncover the assumptions, binaries, and hierarchies” embedded in literature⁸³⁸.

In the following decade, Piaget’s ideas were adapted into “social constructionism” within Peter L. Berger and Thomas Luckmann’s 1966 book “*The Social Construction of Reality: A Treatise in the Sociology of Knowledge*,”⁸³⁹ and “social constructivism” by Lev Vygotsky’s 1978 book, “*Mind in Society: The Development of Higher Psychological Processes*”⁸⁴⁰.

This idiocy reached its zenith when communist “critical theory” and “critical pedagogy” were fused with them during the early 2000s to “incorporate critiques of power, inequality, and societal structures“, which formed the insanity of “critical constructivism”, what we now know as “woke”⁸⁴¹.

(Psychology, 1936)

⁸³⁷ Piaget, Jean, *The Origins of Intelligence in Children*, International Universities Press, 1952. (Original work in French: *La Naissance de l'intelligence chez l'enfant*, 1936.)

⁸³⁸ Derrida, Jacques, *Of Grammatology* (Gayatri Chakravorty Spivak, Trans.), Johns Hopkins University Press, 1976. (Original work published in French as *De la grammatologie*, Les Éditions de Minuit, 1967.)

⁸³⁹ Berger, Peter, Thomas Luckmann, *The Social Construction of Reality*, Anchor Books, 1966.

⁸⁴⁰ Vygotsky, Lev S., *Mind in Society: The Development of Higher Psychological Processes*, 1978. (Original Russian manuscripts written in the 1930s, published posthumously.)

⁸⁴¹ Kincheloe, Joe L., *Critical Constructivism Primer*, Peter Lang, 2005

Critical Theory

Communist Theory. An attempt to apply Marxism to basically everything taught in a university and criticise it to death.

First defined by sociologist Max Horkheimer at the *Frankfurt School* (*Institute of Social (nee. Socialist) Research*)⁸⁴² in his 1937 essay “*Traditional and Critical Theory*” as a modernist attempt to do for sociology against positivism what Marx had done against capitalism⁸⁴³.

Things took a turn for the worse when it just wasn't cool enough for Foucault and his ilk to conform, which resulted in Boje, Fitzgibbons, and Steingard's 1996 manifestos creating the *Journal of Critical Postmodern Organization Science*⁸⁴⁴. By 1981, alternative law programs had spun off “*critical race theory*”⁸⁴⁵. Even in 1997, judges in the US were labeling “*critical race theorists and postmodernists the ‘lunatic core’ of ‘radical legal egalitarianism’*”⁸⁴⁶.

(*Sociology*, 1937)

⁸⁴² Jay, Martin, *The Dialectical Imagination*, Little, Brown and Company, 1973

⁸⁴³ Horkheimer, Max. *Traditional and Critical Theory*. In *Critical Theory: Selected Essays*, translated by Matthew J. O'Connell and others, 188–243.

⁸⁴⁴ Boje, David M., David E. Fitzgibbons, and David Steingard, ‘Manifesto for Postmodern Organization Science’, *Journal of Critical Postmodern Organization Science*, 1.1 (1996), 1–16

⁸⁴⁵ Crenshaw, Kimberlé, Neil Gotanda, Gary Peller, and Kendall Thomas, *Critical Race Theory*, The New Press, 1995.

⁸⁴⁶ Williams, Patricia J., *Seeing a Color-Blind Future*, Farrar, Straus and Giroux, 1997.

Critical Pedagogy

A way of teaching which absolutely guarantees your education system only turns out communist activists who are almost entirely illiterate.

“Critical education theory” originates in Brazilian socialist Paulo Freire’s disastrous attempt to Marxify the process of learning (literacy), documented in *“Pedagogy of the Oppressed”* (1968), which is the highest-cited work in its field⁸⁴⁷.

Developed in the US by the prolific Henry Giroux in the eighties⁸⁴⁸, it was responsible for the near-complete destruction of Brazil’s public education system⁸⁴⁹, and led to Freire’s expulsion from the country⁸⁵⁰⁸⁵¹. Its horrific consequences can be seen in American literacy statistics⁸⁵².
(*Education*, 1968)

Critical Race Theory

A copy n’ paste plagiarism of the Communist Manifesto with the notion of “class” substituted for race. And/or, calling everything racist until you control it.

Although law professor Roy L. Brooks formally defined *Communist*

⁸⁴⁷ Freire, Paulo, *Pedagogy of the Oppressed*, Herder and Herder, 1968.

⁸⁴⁸ Giroux, Henry A., *Theory and Resistance in Education*, Bergin & Garvey, 1983.

⁸⁴⁹ Torres, Carlos A., ‘Education and the Reproduction of Class, Gender, and Race Inequalities in Brazil’, in *Critical Pedagogy and Predatory Culture: Oppositional Politics in a Postmodern Era*, Routledge, 1994, pp. 85–96.

⁸⁵⁰ Mayo, Peter, *Gramsci, Freire, and Adult Education*, Zed Books, 1999.

⁸⁵¹ Gadotti, Moacir, *Reading Paulo Freire*, State University of New York Press, 1994.

⁸⁵² McLaren, Peter, *Life in Schools*, Longman, 1994.

Race Marxism in 1994 (“*Critical Race Theory: A Proposed Structure and Application to Federal Pleading*”)⁸⁵³, the label was already being used five years earlier in the *Florida Law Review*⁸⁵⁴ as it grew out of sociology, or “critical legal studies”⁸⁵⁵.

Formulated by a “bunch of Marxists” (Richard Delgado, St. Benedict Center, 1989: “*Richard Delgado & Jean Stefancic, Living History Interview with Richard Delgado & Jean Stefancic*”)⁸⁵⁶ - it follows typical communist methodology by opposing liberalism and agitating for revolution, whilst claiming it does not exist, is not there, and/or is something else.

As the austere priesthood put it themselves, gathered religiously in a Catholic building discussing their new dogma:

So we gathered at that convent for two and a half days, around a table in an austere room with stained glass windows and crucifixes here and there - an odd place for a bunch of Marxists - and worked out a set of principles. Then we went our separate ways. Most of us who were there have gone on to become prominent critical race theorists, including Kim Crenshaw, who spoke at the Iowa conference, as well as Mani Matsuda and Charles Lawrence, who both are here in spirit. Derrick Bell, who was doing critical race theory long before it had a name, was at the Madison workshop and

⁸⁵³ Brooks, Roy L., ‘Critical Race Theory: A Proposed Structure and Application to Federal Pleading’, *Harvard Law Review*, 97.8 (1994), 2004–2029.

⁸⁵⁴ Matsuda, Mari J., Charles R. Lawrence, Richard Delgado, and Kimberlé W. Crenshaw, *Words That Wound: Critical Race Theory, Assaultive Speech, and the First Amendment*, *Florida Law Review*, 47.2 (1993), 509–540.

⁸⁵⁵ Unger, Roberto Mangabeira, ‘The Critical Legal Studies Movement’, *Harvard Law Review*, 96.3 (1983), 561–675.

⁸⁵⁶ Delgado, Richard, and Jean Stefancic, ‘Living History Interview with Richard Delgado & Jean Stefancic’, *St. Benedict Center*, 1989.

*has been something of an intellectual godfather for the movement.*⁸⁵⁷

(Sociology, 1989)

Critique

A word seriously insane people who want to sound intellectual™ use for “criticism”. Sounds a bit French, like Derrida, de Beauvoir, Lacan, and Foucault. Even better if you mention Kant and claim to have read his tedious book.

Do not trust anyone whose vanity leads them to embark on a “critique.”

Crypto-(ist)

Secret evil villain who is always unmasked at the end of every Scooby Doo episode; or your psychotic ex-boyfriend/girlfriend’s pathological delusions you are hiding your “true nature”.

Closely related to the indefensible slur of “implicit bias”, also used by Churchill in Parliament around 1947 to denounce pacifists⁸⁵⁸, and from the Greek root *kruptos*, (meaning “hidden” or “not evident or obvious”), crypto-fascist/crypto-communist became a neologism after Gore Vidal name-called William F. Buckley Jr as a “crypto-Nazi” at the 1968 DNC

⁸⁵⁷ Delgado, Richard, and Jean Stefancic. “Living History Interview with Richard Delgado & Jean Stefancic.” *Transnational Law & Contemporary Problems* 19, no. 2 (2010): 221–224.

⁸⁵⁸ Hansard, HC, vol. 435, cc. 1688–9 (31 March 1947)

“on all occasions when they are challenged by the crypto-communists and pacifists and other trends of left-wing opinion, which they have exploited to the full in bygone days, and which they now very naturally and healthily resent.”

debate⁸⁵⁹. However, it is claimed critical theory sociologist Theodor Adorno (*Frankfurt School*) coined the term in his 1963 book “*Der getreue Korrepetitor*”⁸⁶⁰.

(*Sociology*, 1947)

Culture

The thing you're sick of hearing about.

From the 1933 nationalist play “*Schlageter*” by Nazi dramatist Hanns Johst, lionising German military officer Albert Leo Schlageter, who was court-martialled and shot by the French in 1923 for sabotaging a section of railroad track in the *Ruhr valley*.

Act 1, *Scene 1*, Friedrich Thiemann:

*Whenever I hear the word culture... I release the safety-catch of my Browning.*⁸⁶¹

Get your philosophy right: can you even *define* culture?

Cuck

Being weak, ineffectual, and effeminate by allowing yourself to be dominated.

“Cuckold” is a c. 1250 medieval term for the husband of an unfaithful

⁸⁵⁹ Buckley vs. Vidal (2015), Magnolia Pictures.

⁸⁶⁰ Adorno, Theodor W., *Der Getreue Korrepetitor*, Suhrkamp Verlag, 1963

⁸⁶¹ Johst, Hanns, *Schlageter*, Eher Verlag, 1933. Act 1, Scene 1.

wife⁸⁶². During the “Gamergate” scandal over 2014, the boyfriend of journalist Zoe Quinn was referred to with the shorthand⁸⁶³, before political operative Steven Bannon and *Breitbart News* popularized the term as a slur (“cuckservative”) by the “alt-right”⁸⁶⁴.

(Internet, 2014)

Cultural Appropriation

Misrepresenting the normal human behaviour of exchanging and celebrating cultural symbols and motifs as theft. Like iPhones, planes, electricity, cars, and computers.

Derived from the Marxist idea of “class appropriation”⁸⁶⁵, the popularisation of this abjectly absurd phrase comes from an entry by British painter Kenneth Coutts-Smith in a 1976 book entitled “*The Myth of Primitivism*”, chapter “Some General Observations on the Concept of Cultural Colonialism”⁸⁶⁶. Originally referred to in “*Rebellion or Revolution?*” (1968) by a professor of “African American studies”, Harold Cruse⁸⁶⁷.

(African American Studies, 1968)

⁸⁶² Skeat, Walter W., *A Concise Etymological Dictionary of the English Language*, Oxford University Press, 1910

⁸⁶³ Mortensen, Torill Elvira, ‘Anger, Fear, and Games: The Long Event of #Gamergate’, *Games and Culture*, 13.8 (2016), 787–806.

⁸⁶⁴ Breitbart News, ‘Explaining “Cuckservative” – The New Conservative Slur Redefining 2016’, *Breitbart*, 30 July 2015.

⁸⁶⁵ Marx, Karl, *Capital: A Critique of Political Economy, Volume 1*, 1867

Appropriation of working class labour (surplus value) for profit by the capitalist class can be considered a form of “class appropriation” in economic terms.

⁸⁶⁶ Coutts-Smith, Kenneth, ‘Some General Observations on the Concept of Cultural Colonialism’, in *The Myth of Primitivism: Perspectives on Art*, Routledge, 1976, pp. 14–25

⁸⁶⁷ Cruse, Harold, *Rebellion or Revolution?*, Morrow, 1968.

Cultural Competence

Not calling the police when your store is being burgled in broad daylight because it's a form of "sharing" in other cultures. NB: Is not required by those doing the integrating.

As a well-meaning initiative for helping minority children with special needs, the terminology was coined in 1989 by Terry Cross at *Georgetown University Child Development Center* in his paper "*Towards A Culturally Competent System of Care*"⁸⁶⁸. It has been expanded into "3C" development and "*cultural intelligence*"⁸⁶⁹.

(Healthcare, 1989)

Culture War

The resistance encountered when attempting to demolish the beliefs, traditions, values, and practices of a population who don't agree with you or like you.

As a derivative of the German "*kulturkampf*," which described a struggle between the government and Catholic church for control of education⁸⁷⁰, our modern usage of the term was popularised by James Davison Hunter in his 1991 book⁸⁷¹ of the same name.

⁸⁶⁸ Cross, Terry L., Barbara J. Bazron, Karl W. Dennis, and Mareasa R. Isaacs, *Towards A Culturally Competent System of Care: A Monograph on Effective Services for Minority Children Who Are Severely Emotionally Disturbed*, Georgetown University Child Development Center, CASSP Technical Assistance Center, 1989.

⁸⁶⁹ Earley, P. Christopher, Soon Ang, *Cultural Intelligence*, Stanford University Press, 2003

⁸⁷⁰ Blackbourn, David, *Class, Religion, and Local Politics in Wilhelmine Germany*, Yale University Press, 1977

⁸⁷¹ Hunter, James Davison, *Culture Wars*, Basic Books, 1991

An earlier usage in the American context can be traced back to a 1987 *New York Times* article describing partisan party conflict in the US⁸⁷².

(Newspapers, 1987)

⁸⁷² 'A New Cultural War Rages', *The New York Times*, 25 October 1987

D E F

Deadname-(ing)

The hurtful practice of referring to a person by the name their parents will bury them with.

On September 16th, 2014, a user named “Canola Yogurt” posted the prototypical definition on well-known scholarly journal *UrbanDictionary*⁸⁷³, which was picked up by (now-defunct) crazyperson rag *The Establishment* magazine⁸⁷⁴ and syndicated in the *Huffington Post*⁸⁷⁵. On August 13th 2018, actress Laverne Cox tweeted it was “an act of violence”⁸⁷⁶. On September 25th 2018, *Twitter* updated their rules and “policies” to include it⁸⁷⁷, giving the term wider coverage.

(Internet, 2014)

⁸⁷³ Urban Dictionary, ‘Deadname’, 16 September 2014

⁸⁷⁴ Riedel, Samantha, ‘The Pain of Being Deadnamed’, *The Establishment* (2016)

⁸⁷⁵ The Establishment (contributor, synd’cated), ‘Deadnaming a Trans Person Is Violence — So Why Does the Media Do It Anyway?’, *HuffPost*, 17 March 2017

⁸⁷⁶ Laverne Cox, ‘Tweet Stating That Deadnaming Is “an Act of Violence”’, *Twitter*, 13 August 2018

⁸⁷⁷ Twitter, ‘Updating Our Rules Against Hateful Conduct’, 25 September 2018

Decenter(ing)

That's my place, bigot.

JFK was famously “*decentered*” from the US presidency in 1963, as France was during the *Haitian Revolution* of 1791, and Tsar Nicholas II in February 1917. If Marxist protégé Kimberlé Crenshaw was to define the “*marginalised*”, the natural accompaniment of the “*centered*” must surely follow. In Jean Piaget’s 1954 theory of cognitive development, “*decentering*” refers to a child’s ability to move beyond a singular focus and consider multiple aspects of a situation simultaneously⁸⁷⁸. It was used by Michel Foucault in “*The Order of Things: An Archaeology of the Human Sciences*” (1966)⁸⁷⁹.

(*Psychology*, 1954)

Deconstruction

One French pervert’s attempt to bring Marxism into literature and convince the bottom 2% of students nothing can actually be true.

Deconstruction is a nicer word than its counterpart, *destruction*. Anyone can take some apart. It takes talent to put something together.

Jacques Derrida — who was so, *omg*, profound — published “*Of Grammatology*” in 1967 with its “*spirit of Marx*”⁸⁸⁰ after a disastrous study of linguist Ferdinand de Saussure’s work on *signifier/signified* (*Semiotics*)⁸⁸¹.

⁸⁷⁸ Piaget, Jean, *The Construction of Reality in the Child* (Basic Books, 1954).

⁸⁷⁹ Foucault, Michel, *The Order of Things* (Pantheon Books, 1970).

⁸⁸⁰ Derrida, Jacques, *Of Grammatology* (Johns Hopkins University Press, 1967).

⁸⁸¹ Saussure, Ferdinand de, *Course in General Linguistics*, ed. by Charles Bally and Albert Sechehay, trans. by Wade Baskin (Philosophical Library, 1959; first publ. 1916).

His idea was simple: demonstrate language and meaning are separate (cough, gender) and always biased from subjectivity, i.e. ergo there is no objective truth which can be known⁸⁸². His intellectual diarrhoea proved quite useful for “scholars” who wanted to attack institutions and claim their critics’ points’ could not be true. Derrida’s work has contributed virtually nothing workable to the human race. But he was so *profound*.

(Literature. 1967)

Decolonise

Be intimidated into submitting to a Maoist purge of artworks, objects, and cultural artifacts representing one’s culture and traditions under the threat of mob violence or vindictive public disparagement.

This synonym for “purge” obviously has similarities with Mao’s “*Cultural Revolution*” in communist China, but was used extensively in the mid-sixties when describing the process of a British Empire territory realising independence as a republic⁸⁸³. A call to politically weaponise the concept is noted around 1971 in “*Three Styles in Study of Kinship*” by John. A. Barnes⁸⁸⁴.

(Sociology, 1963)

Defund The Police

The smartest idea and most successful political campaign of all time.

Although this madness has its origins with communist lunatic Angela

⁸⁸² Caputo, John D., *Deconstruction in a Nutshell* (Fordham University Press, 1997).

⁸⁸³ Young, Robert J. C., *Postcolonialism* (Wiley-Blackwell, 2001).

⁸⁸⁴ Barnes, John A., *Three Styles in the Study of Kinship* (Tavistock Publications, 1971).

Davis and abolitionist organisations like “*Critical Resistance*”⁸⁸⁵, the call for Marxist revolution was made by the “*Movement for Black Lives*” (M4BL) after the death of George Floyd in Minneapolis⁸⁸⁶.

(*Activism*, 2020)

Dehumanise-(ing)

Refusing to accept an absurd idea merely on the basis a human said it or believes it.

Law professor Gregory Stanton presented the “*8 Stages of Genocide*” to the US *State Department* in 1996⁸⁸⁷ after his work on the *Khmer Rouge*’s horrific crimes in Cambodia⁸⁸⁸ and the Rwandan genocide⁸⁸⁹. Stage 3 (“*Dehumanisation*”) describes the process in which the target group is referred to as rodents or insects on government-owned media. In 2012 it was updated to include “discrimination” and “persecution”⁸⁹⁰: we all know where that’s going: to another twenty stages.

(*Law*, 1996)

⁸⁸⁵ Davis, Angela Y., *Are Prisons Obsolete?* (Seven Stories Press, 2003).

⁸⁸⁶ Gilmore, Ruth Wilson, *Golden Gulag* (University of California Press, 2007).

⁸⁸⁷ Stanton, Gregory H., ‘The 8 Stages of Genocide’, presented at the United States Department of State (1996).

⁸⁸⁸ Kiernan, Ben, *The Pol Pot Regime* (Yale University Press, 2008).

⁸⁸⁹ Dallaire, Roméo, *Shake Hands with the Devil* (Carroll & Graf, 2005).

⁸⁹⁰ Stanton, Gregory H., ‘The Ten Stages of Genocide’, *Genocide Watch* (2013).

Democracy

A system of consensus which requires the losers' consent to function. An unnecessary and problematic social construct communism will eventually perfect, but is "ours", "sacred" and must be protected at all costs.

Athens was the home of ancient democracy⁸⁹¹, but the first representative assembly was held in England during the *2nd Barons' War* in 1265 by rebel leader Simon de Montfort⁸⁹², after he seized power from Henry III⁸⁹³. It is the worst form of government (apart from all the others), and essentially involving fifty-one people in a room overruling the other forty-nine; or two wolves and a sheep voting on what to have for dinner.

(Political Science, 1265)

Democracy Is An Illusion

Voting is pointless. The world is controlled by an elite.

In 2000, Colin Crouch published "*Coping with Post-Democracy*" for the socialist *Fabian Society*⁸⁹⁴. He describes it as a system which "*continues to have and to use all the institutions of democracy, but in which they increasingly become a formal shell.*"

(Political Science, 2000)

⁸⁹¹ Hansen, Mogens Herman, *The Athenian Democracy in the Age of Demosthenes* (University of Oklahoma Press, 1999).

⁸⁹² Maddicott, John Robert, *Simon de Montfort* (Cambridge University Press, 1994).

⁸⁹³ Prestwich, Michael, *Plantagenet England 1225-1360* (Oxford University Press, 2005).

⁸⁹⁴ Crouch, Colin, *Post-Democracy* (Polity Press, 2004).

Denier

Skeptic. Someone who is cynical of extremists' claims something is "well-established theory, law, fact or evidence", whilst appearing exaggerated, politicised, or misrepresented.

Denial implies existence, and is a concept from psychoanalysis originating with Sigmund Freud's daughter, Anna⁸⁹⁵. The attempt to pathologise it as a behaviour, or "denialism" (as opposed to "revisionism") - *useful for smearing one's political enemies* - is undoubtedly derived from the legitimate concerns around anti-Semites inexplicably contesting the observed genocide of six million people, exemplified by books such as Deborah Lipstick's *"Denying the Holocaust – The Growing Assault on Truth and Memory"*⁸⁹⁶.

(*Political Rhetoric*, 1993)

Deny My Existence

Absurdly non-sequitur appeal of a person who denies biological reality, accusing a person who disagrees with them of denying "their" reality, in a way which implies it is akin to murder; even though they are alive and exist.

It's impossible to say when the term first originated, but most contemporary theories associate it with "*transgenderism*" and the *Glomar response* often parroted by military institutions⁸⁹⁷. Denial pre-supposes the thing

⁸⁹⁵ Freud, Anna, *The Ego and the Mechanisms of Defence* (Hogarth Press, 1936).

⁸⁹⁶ Lipstadt, Deborah E., *Denying the Holocaust* (Free Press, 1993).

⁸⁹⁷ Aftergood, Steven, 'The Glomar Explorer and the Glomar Response', *Federation of American Scientists* (2001)

exists, as opposed to *rejection* which implies it doesn't.

(*Social Media*, 2011)

Deplatform

The use of intimidation, sabotage, or violence to prevent a person from being heard by others. Always justified morally against anyone not fully persuaded of extremist left-wing ideas.

"No-Platform" was a form of "direct action" ("prior restraint"⁸⁹⁸) devised in 1974 by the *International Marxist Group* (IMG) and *International Socialists* (IS) as an extreme tactic against the hard-right *National Front's* recruitment activities on university campuses, and was formally adopted by the *National Union of Students* (NUS)⁸⁹⁹. It was so extreme, even the most left-wing newspapers denounced it⁹⁰⁰.

(*Political Rhetoric (Extremism)*, 1974)

Dialectic

A word people who want to sound intellectual™ use for "a way of discerning the truth".

Get your philosophy right: investigation of metaphysical contradictions.

The phrase "neither confirm nor deny" (Glomar response) is often used to avoid revealing classified information or sensitive activities.

⁸⁹⁸ Barendt, Eric, *Freedom of Speech* (Oxford University Press, 2005)

⁸⁹⁹ Renton, David, *When We Touched the Sky* (New Clarion Press, 2011)

⁹⁰⁰ 'Students and Free Speech', *The Guardian*, 6 May 1974

Direct Action

Violence, sabotage, intimidation, rioting, and vandalism which sounds less like any of those and can be cited to sound intellectual™.

Extremists on both sides rarely describe their holy and righteous vigilante crusades in ways which are likely to lead to their arrest. Frequently attributed to female anarchist Voltairine de Cleyre from her same-titled essay in 1912⁹⁰¹, although more commonly associated with founding member of the *British communist party* William Mellor in his same-titled 1920 book⁹⁰², and/or MacDonald's 1911 essay on *Syndicalism*⁹⁰³ (trade unionism, or the precursor to *Fascism*).

(Literature, 1912)

Discourse

A word people who want to sound intellectual™ use for “discussion”.

Get your philosophy right: authoritative written debate between scholars.

Discriminate

Unfairly deny access to something to which someone is entitled on account of one or more shared group characteristics.

⁹⁰¹ De Cleyre, Voltairine, 'Direct Action', various anarchist archives (1912).

⁹⁰² Mellor, William, *Direct Action* (Leonard Parsons, 1920).

⁹⁰³ MacDonald, James Ramsay, *Syndicalism* (Williams & Norgate, 1911).

To discriminate in British English is to differentiate, to discern, or to perceive things as distinct *from* one another. In American English, it means unjust treatment *against* one another. This distinction arose in 1819 in America's first lithograph, *Analectic Magazine*, which claimed it was behaviour designed to "keep the negroes out of the pale of white society."⁹⁰⁴

(*Literature*, 1819)

Disinformation

Damaging stories of your behaviour publicised by your political enemies, which, left unsmeared, will lead to a loss of partisan support.

Disinformation is a military term and used almost exclusively as a war tactic involving the deceit of a foreign enemy via false information. The USSR created the first department for it in 1959⁹⁰⁵, and the term was first mentioned as a communist tactic in a 1967 article published in *The Observer*.

(*Newspapers*, 1967)

Disinvite(d)

Method of avoiding bad PR by pandering to vigilante demands, after receiving threats of public mobbing, vilification, and/or of future violence.

Asking a dinner guest not to come isn't a new phenomenon. The *Foundation for Individual Rights in Education (FIRE)* has catalogued over

⁹⁰⁴ *The Analectic Magazine and Naval Chronicle*, 'April Issue', 6 (1816), 291.

⁹⁰⁵ Andrew, Christopher, Vasili Mitrokhin, *The Sword and the Shield* (Basic Books, 1999).

200 “heckler’s vetoes” from 2000 to 2015, with a noticeable spike in the graph appearing around 2012⁹⁰⁶. Speaker bans have been in place in California against communists since *World War II*⁹⁰⁷.

(*Political Rhetoric (Extremism)*, 1940s)

Disparate Impact

A handy way of morally justifying almost anything at all, on the basis someone else alive somewhere might suffer.

Buried deep in the 1964 *Civil Rights Act* is *Title VII* (“*Disparate Impact Liability*”)⁹⁰⁸, or the *Skeleton Key* of all “rights” movements derived from the sixties counter-culture. As Professor Gail Heriot (*University of San Diego*) notes⁹⁰⁹, there is nothing you can define in law which will not create a disparate impact on another group when it benefits another: laws against murder disproportionately and disparately affect those who kill people, for example. Which makes almost everything “*presumptively illegal*”⁹¹⁰. Not exactly the legal profession’s finest hour.

(*Law*, 1964)

⁹⁰⁶ Foundation for Individual Rights in Education (FIRE), *Catalog of Heckler’s Vetoes (2000–2015)* (2015)

⁹⁰⁷ Schrecker, Ellen, *No Ivory Tower* (Oxford University Press, 1986).

⁹⁰⁸ Selmi, Michael, ‘Was the Disparate Impact Theory a Mistake?’, *UCLA Law Review*, 53 (2006), 701–781.

⁹⁰⁹ Heriot, Gail, ‘The Sad Irony of Affirmative Action’, *University of San Diego* (2010)

⁹¹⁰ *Griggs v. Duke Power Co.*, 401 U.S. 424 (1971).

Diverse

When you step off the plane in Africa as the only white, asian, arab, or hispanic person.

Get your science right: displaying variance.

Diversity

Secular version of the Holy Spirit. Achieved by grouping/categorizing people by skin colour, then enforcing differing access to things. Oh, wait...

We all *value* it. We're all *committed* to it. It's our *strength*.

The multi-billion industry has its roots in the 1961 political demand for "*affirmative action*"⁹¹¹, but took an aggressive turn around 1987 - as "*critical race theory*" was becoming established⁹¹² - with the *Hudson Institute* publishing *Workforce 2000*⁹¹³, and the *Harvard Business Review* following it three years later with R. Roosevelt Thomas' "*From affirmative action to affirming diversity*" in 1990⁹¹⁴. By 1998, sociologist Milton Bennett had created his scale, or the "*Developmental Model of Intercultural Sensitivity (DMIS)*"⁹¹⁵.

(Activism, 1987)

⁹¹¹ Kennedy, John F., 'Executive Order 10925', *Federal Register*, 6 March 1961.

⁹¹² Crenshaw, Kimberlé, Neil Gotanda, Gary Peller, and Kendall Thomas, eds., *Critical Race Theory: The Key Writings That Formed the Movement* (The New Press, 1995)

⁹¹³ Johnston, William B., and Arnold H. Packer, *Workforce 2000* (Hudson Institute, 1987)

⁹¹⁴ Thomas, Roosevelt R., 'From Affirmative Action to Affirming Diversity', *Harvard Business Review* (1990).

⁹¹⁵ Bennett, Milton, *Basic Concepts of Intercultural Communication* (Intercultural, 1998).

Diversity Training

Ineffectual and often counter-productive Soviet/Maoist-style psychological re-programming of employees by political social science majors employed in HR departments, centered on the Gnostic concept of the non-existent “unconscious mind”, and used by CEOs as a means to placate pathological colleagues.

Closely aligned with “corporate culture”, the pseudoscientific Freudian idea of reprogramming and re-education by social science majors from the HR department was first discussed in the *Peabody Journal of Education* in 1988⁹¹⁶. Can we brainwash them in the way as “denazification” worked in West Germany?⁹¹⁷

Five years later, the *Wall St Journal* was discussing the *National Skill Standards Board* being subject to a “Clinton diversity quota”⁹¹⁸.

Not only has the vast quantity of study literature shown this agitation “training” to be utterly useless⁹¹⁹, but the data shows it is so counterproductive it actually increases the behaviour it aims to prevent⁹²⁰.

(*Education*, 1988)

⁹¹⁶ Crosby, Faye J., and Susan Clayton, ‘Affirmative Action and the Diversity Dilemma’, *Peabody Journal of Education*, 65 (1988), 151–67

⁹¹⁷ Schulz, Michael C., ‘An Army of Academics’, in *Everyday Denazification in Postwar Germany*, ed. by Rebecca Wittmann (Cambridge University Press, 2023)

⁹¹⁸ *The Wall Street Journal*, ‘Discussion on the National Skill Standards Board’s Diversity Policies’ (1998).

⁹¹⁹ al-Gharbi, Musa, ‘Research Shows Diversity Training is Typically Ineffective’, *RealClearScience*, 5 December 2020

⁹²⁰ Haskell, David Millard, ‘What DEI Research Concludes About Diversity Training: It Is Divisive, Counter-Productive, and Unnecessary’, *Aristotle Foundation for Public Policy*, 12 February 202

Diversity, Equity, & Inclusion

Didn't Earn It. Division, Entryism, & Indoctrination. A clever way to fool a company into operating as a socialist government on the pretense of avoiding bad PR by being nice.

Also known as D.I.E, and the opposite of *Unity, Opportunity & Qualification*, few can define it, but everyone is committed to it and it's awesome. When "wellness" fell out of fashion — because it was too costly — the next round of corporate programs appeared. Diversity meant more people with melanin (racism); equity meant the "gender pay gap" (feminism), and inclusion meant disabled people ("ableism"). Between 1998 and 2013, *Merrill Lynch* had paid half a billion dollars to settle discrimination lawsuits⁹²¹. Around 2007, the *Diversity in Philanthropy Project* (DPP) began a 3-year campaign⁹²² to start championing the *Green Lining Insititute's* ideas on "racial and economic justice"⁹²³.

(*Business*, 2007)

Do The Work

Demand made of a subjugated disciple to undertake religious-style purification in political orthodoxy.

"*The Work*" is a religious term derived from performing religious "works" in order to sanctify oneself. It's also the title of Steven Pressfield's

⁹²¹ McGeehan, Patrick, 'Merrill Lynch Settles Racial Bias Suit for \$160 Million', *The New York Times*, 27 August 2013.

⁹²² Diversity in Philanthropy Project, *Initiatives for Racial and Economic Justice in Philanthropy* (2007).

⁹²³ The Greenlining Institute, *Equity in Philanthropy Initiative* (2007)

2011 book about overcoming “*resistance*” in completing art⁹²⁴, with the profound insight that achieving things takes time and effort. Most notably, this neologism has been circulated in “*antiracism*” literature as a struggle of perpetual sanctification for the original sin of one’s skin colour at birth.

(*Religion, N/A*)

Doctors & Engineers

Your rapist’s profession before they were a helpless, military-age asylum seeker.

Despite how tricky it is to pinpoint the exact first example of when good-hearted British columnists flattered third world migrants to England as more skilled than their first world counterparts, its association with Pakistani migrants taking jobs in the *National Health Service* during the sixties is well-established⁹²⁵.

In completely unrelated developments, more than 18,700 suspected victims of child sexual exploitation were identified by local authorities in England by 2019⁹²⁶, which the Pakistani *Home Office* minister Sajid Javid attributed to a “*high proportion of men of Pakistani heritage*” for “*cultural reasons*”.⁹²⁷

(*Newspapers, 1958*)

⁹²⁴ Pressfield, Steven, *Do the Work* (The Domino Project, 2011)

⁹²⁵ Simpson, Julian M., *Migrant Architects of the NHS* (Manchester University Press, 2018).

⁹²⁶ *Characteristics of Children in Need: 2018 to 2019* (Department for Education, 2020).

⁹²⁷ Sommers, Jack, ‘More than 18,700 Children in England Identified as Suspected Victims of Sexual Exploitation Last Year’, *The Independent*, 24 November 2019.

Dog Whistle

Secret Hitler signal—only given by people who are not left-wing—to assemble and bring on the apocalypse to fight Progress towards the utopia. You couldn't hear it, but it was there.

Supposedly an analogy for an ultrasonic tone of which is heard by dogs (yet is inaudible to humans), Richard Morin, director of polling for *The Washington Post*, notes in 1988⁹²⁸ an invisible and untestable polling term the “*Dog Whistle Effect*”: politicians using subjective “*coded language*” to appeal to voters which only politically opposed journalists seem to be able to detect.

If you hear the dog whistle, *you're the dog*.

(Journalism, 1988)

Dogpile

An outraged mob of people on the internet who appear in numbers to prove the Appeal to Majority fallacy correct and protect helpless victims by making more.

Originally a term for pigs rioting, then a sports metaphor, then a search engine, the contemporary meaning is internet commenters attacking someone guilty of *wrongthink*.

(Literature, 1921)

⁹²⁸ Morin, Richard, ‘Invisible and Untestable Polling Terms: The “Dog Whistle Effect”’, *The Washington Post*, 1988.

Domesticity As Prison

Women feel unfulfilled as housewives. Because, society.

The battle-cry of bathroom fiction for middle-class women everywhere was humanist Betty Friedan's 1964 bestseller *"The Feminine Mystique"*⁹²⁹, which claimed women led lives of misery because of the way "society" expected them to reach peak happiness as housewives and mothers. Betty said she was beaten, then that she wasn't⁹³⁰. Nobody knows. She was married with kids.

(Feminist Literature, 1964)

Dynamics

A word a wannabe intellectual™ erroneously uses for "comparative differences", "variations", or "differential".

Social dynamics. Power dynamics. Dynamic has a specific scientific meaning from physics related to motion produced by force; the opposite of static. In music, it refers to a variation in loudness between notes or phrases⁹³¹. The dynamic range of an instrument indicates the difference between its softest and loudest sounds, i.e. its dynamic range⁹³². The idea human psychology is "*psychodynamic*" originates with the intellectual

⁹²⁹ Friedan, Betty, *The Feminine Mystique* (W. W. Norton & Co., 1963).

⁹³⁰ Martin, Douglas, 'Betty Friedan, Who Ignited Cause in *The Feminine Mystique*, Dies at 85', *The New York Times*, 5 February 2006.

⁹³¹ Everest, F. Alton, and Ken C. Pohlmann, *Master Handbook of Acoustics*, 6th edn (McGraw Hill Education, 2014).

⁹³² Cook, Nicholas, *Music* (Oxford University Press, 2000).

bankruptcy of Austrian psychotherapist Alfred Adler⁹³³.

(*Psychology*, 1956)

Empathy

The invisible, magical, non-religious remedy to all of humanity's behavioural woes, like evil, suffering, war, genocide, murder, psychopathy, rape, etc.

Despite it sounding like a long-established scientific truth, the word “*empathy*” was a synonym for “*sympathy*” until the fifties. The Greek prefix “*em*” means “*in*” or “*within*”; the prefix “*sym*” (from “*syn*”) means “*together with*” or “*along with*”. It is not a magical superpower intuition only possessed by women, and there is no evidence for its existence at all.

“*Empathy*” was simply made up in 1909 by English psychologist Edward B. Titchener in his book “*Lectures on the experimental psychology of the thought-processes*”,⁹³⁴ as an English translation of a notion in German philosopher Robert Vischer’s 1873 Ph.D. dissertation on aesthetics he named *Einfühlung* (“*esthetic sympathy*”, “*feeling into*”, or the way people project themselves into works of art)⁹³⁵. Which apparently has something to do with the mind’s “*muscles*” and “*social neuroscience*”. By 1932, “*empathy*” had become a widely accepted term amongst psychologists.

⁹³³ Ansbacher, Heinz L, Rowena R. Ansbacher, *The Individual Psychology of Alfred Adler* (Basic Books, 1956)

⁹³⁴ Titchener, Edward B., *Lectures on the Experimental Psychology of the Thought-Processes* (The Macmillan Company, 1909).

⁹³⁵ Visser, Robert, et al., ‘On the Optical Sense of Form: A Contribution to Aesthetics’, in *Empathy, Form, and Space: Problems in German Aesthetics, 1873–1893*, trans. by [translator’s name, if available] (Getty Center for the History of Art, 1993), pp. 89–123. (Originally published in German).

The concept was popularised by psychotherapist Carl Rogers in his books “*Counseling and Psychotherapy*” (1942)⁹³⁶, “*Client-centered Therapy*” (1951)⁹³⁷, and “*On Becoming A Person*” (1961)⁹³⁸.

(*Aesthetics*, 1909)

Emotional Intelligence (EI/EQ)

A handy way to calm your wife down when she insists the energy crystals told her you were definitely smiling at the receptionist.

First mentioned in *Mensa’s* magazine in 1987⁹³⁹, this esoteric idea descends from several social science papers (“*Sensitivity to expression of emotional meaning in three modes of communication*” by Michael Beldoch⁹⁴⁰, “*Emotional intelligence and emancipation*” by Barbara Leuner⁹⁴¹, “*Frames of Mind: The Theory of Multiple Intelligences*” by Howard Gardner⁹⁴²) in the mid-sixties claiming emotion is a form of reasoning.

It was variously defined between 1989-1990 by Stanley Greenspan⁹⁴³, Peter Salovey and John Mayer⁹⁴⁴, but ultimately popularised by Daniel

⁹³⁶ Rogers, Carl, *Counseling and Psychotherapy* (Houghton Mifflin, 1942)

⁹³⁷ Ibid.

⁹³⁸ Rogers, Carl, *On Becoming a Person* (Houghton Mifflin, 1961).

⁹³⁹ Beasley, Keith, ‘The Emotional Quotient’, *Mensa*, May 1987, p. 25.

⁹⁴⁰ Beldoch, Michael, ‘Sensitivity to Expression of Emotional Meaning in Three Modes of Communication’, in *The Communication of Emotional Meaning*, ed. by J. R. Davitz (McGraw-Hill, 1964), pp. 31–42.

⁹⁴¹ Leuner, Barbara, ‘Emotional Intelligence and Emancipation’, *Praxis der Kinderpsychologie und Kinderpsychiatrie*, 15.6 (1966), 193–203.

⁹⁴² Gardner, Howard, *Frames of Mind* (Basic Books, 1983).

⁹⁴³ Greenspan, Stanley I., *Emotional Intelligence and the Process of Development* (International Universities Press, 1989).

⁹⁴⁴ Salovey, Peter, and John D. Mayer, ‘Emotional Intelligence’, *Imagination, Cognition and Personality*, 9.3 (1990), 185–211.

Goleman's 1995 book, *Emotional Intelligence: Why It Can Matter More Than IQ*⁹⁴⁵. None of which were able to provide any proof of its actual existence or its differentiation from a skill, a behaviour, social conformity. Or why most CEOs display psychopathic traits⁹⁴⁶.

(Psychology, 1989)

Emotional Labour

It's not whining. It's "work". The mental effort required to deal with other people.

It's hard to be a waitress or a flight attendant. Or take a call from a friend. Not the physical lifting, but emotionally.

In 1983, sociologist Arlie Hochschild, from *Berkeley (where else?)*, penned *"The managed heart: commercialization of human feeling"*⁹⁴⁷ for the university's journal.

Which was, presumably, *exhausting*.

(Sociology, 1983)

Emotional Support Animal

A legal way to take your pet to places like grocery stores and government offices without being asked to tie them up outside.

Originally designated the noble, legitimate purpose of helping trauma-

⁹⁴⁵ Goleman, Daniel, *Emotional Intelligence* (Bantam Books, 1995).

⁹⁴⁶ Babiak, Paul, Craig S. Neumann, and Robert D. Hare, 'Corporate Psychopathy: Talking the Walk', *Behavioral Sciences & the Law*, 28.2 (2010), 174–93.

⁹⁴⁷ Hochschild, Arlie Russell, *The Managed Heart* (University of California Press, 1983)

tised veterans as service/assistance animals⁹⁴⁸, any fragile millennial who “gets anxiety” can now register their *Instagram*-friendly pooch as a medical “support” to avoid fees on planes and mean landlords.

“Assistance animals” were recognised under the 1988 US federal *Fair Housing Act*⁹⁴⁹, after the 1986 *Air Carrier Access Act* (ACAA)⁹⁵⁰, on the basis it would be “discrimination” against someone with a “disability”. Back in academia around 2009, the stupidity was being advanced with papers like “*Advocating Change within the ADA: The Struggle to Recognize Emotional- Support Animals as Service Animals*”⁹⁵¹.

(Law, 1968)

Empowerment

The soft mental version of the Marxist revolution. POWER! SO MUCH POWER!!!

Historically-speaking, the endowment or bestowal of power was legal terminology (like, for example, “*enumeration*”), and became entwined with the *Civil Rights* era of the early-sixties. Interest seems to have increase around the time of Foucault’s death, with publications by Julian Rappaport such as “*In praise of paradox: A social policy of empowerment over prevention*” (1981)⁹⁵² and “*Studies in empowerment: Introduction to the*

⁹⁴⁸ Yount, Rebecca A., Mary D. Olmert, and Mary R. Lee, ‘Service Dog Training Program for Treatment of Posttraumatic Stress in Service Members’, *US Army Medical Department Journal*, 4–5 (2012), 63–69.

⁹⁴⁹ *Fair Housing Amendments Act of 1988*, Pub. L. No. 100-430, 102 Stat. 1619 (1988).

⁹⁵⁰ *Air Carrier Access Act of 1986*, Pub. L. No. 99-435, 100 Stat. 1080 (1986).

⁹⁵¹ Bourland, Kristen M., ‘Advocating Change within the ADA: The Struggle to Recognize Emotional-Support Animals as Service Animals’, *University of Louisville Law Review*, 48.2 (2009), 197–222.

⁹⁵² Rappaport, Julian, ‘In Praise of Paradox: A Social Policy of Empowerment over Prevention’, *American Journal of Community Psychology*, 9.1 (1981), 1–25

issue. *Prevention in Human Services*" (1984)⁹⁵³, followed others such as "*Women and the Politics of Empowerment (Women in the Political Economy)*" (Ann Bookman, Sandra Morgen, 1988)⁹⁵⁴.

To illustrate just how extreme things have really become, in "*Teaching for Diversity and Social Justice: A Sourcebook*" (1997, an absolutely epic read in itself), the editors give this extraordinary definition Lenin would have endorsed:

*When target group members refuse to accept the dominant ideology and their subordinate status and take actions to redistribute social power more equitably.*⁹⁵⁵

(*Psychology*, 1981)

Energy

Believing you are a prophet or higher being because your crystals sense someone's mood.

Energy has a specific scientific meaning from physics⁹⁵⁶: the *quantifiable capacity or potential of a body or system to perform work and produce an effect* (i.e. measurable work capability)⁹⁵⁷. The *Gnostic* or *New Age* belief

⁹⁵³ Rappaport, Julian, 'Studies in Empowerment: Introduction to the Issue', *Prevention in Human Services*, 3.2–3 (1984), 1–7.

⁹⁵⁴ Bookman, Ann, and Sandra Morgen, eds., *Women and the Politics of Empowerment* (Temple University Press, 1988).

⁹⁵⁵ Adams, Maurianne, Lee Anne Bell, and Pat Griffin, eds., *Teaching for Diversity and Social Justice* (Routledge, 1997).

⁹⁵⁶ Feynman, Richard P., Robert B. Leighton, and Matthew Sands, *The Feynman Lectures on Physics* (Addison-Wesley, 1963).

⁹⁵⁷ Joule, James Prescott, 'On the Mechanical Equivalent of Heat', *Philosophical Transactions of the Royal Society of London*, 140 (1847), 61–82.

inanimate objects possess a spiritual form of it, or it can be “felt” in people or places, or it can be used for “healing”, derive from *Magnetism* in the 19th century⁹⁵⁸.

The ludicrous term “*energy medicine*” was coined in 1989 with the emergence of the *International Society for the Study of Subtle Energies and Energy Medicine (ISSSEEM)*⁹⁵⁹.

(Quackery, 1989)

Enlightened

Left-wing intellectual. Educated themselves. Stands with the Current Thing. University-educated. Middle class. Vegan. Twitterer. Guardian/NYT commenter. Virtuous. Of a “purer” moral condition than others, solely on the basis of one’s ideology.

From *UrbanDictionary*:

*Baizuo (pronounced “bye-tswaw”) is a Chinese epithet meaning naive western educated person who advocates for peace and equality only to satisfy their own feeling of moral superiority: ignorant and arrogant westerners who pity the rest of the world and think they are saviours.*⁹⁶⁰

⁹⁵⁸ Maxwell, James Clerk, ‘A Dynamical Theory of the Electromagnetic Field’, *Philosophical Transactions of the Royal Society of London*, 155 (1865), 459–512.

⁹⁵⁹ ISSSEEM, *Subtle Energies & Energy Medicine Journal* (1989)

⁹⁶⁰ ‘Baizuo’, *Urban Dictionary*, n.d.,

Equality

Ultimate goal of Homo sapiens if he can just be engineered properly by intellectual people who have already attained said moral condition.

No matter how insane the level of wishful thinking becomes, no matter how stupid and rabid the “social science” commentators are free to be, humans are born unequal due to natural biodiversity and evolutionary adaptation.

We arrive at birth with fixed immutable properties of heredity, outside of our ability to change sans artificial intervention, including IQ, height, skin colour, blood type, genetics, fingerprints, eye colour, aptitude, talent, and more. Nature has no concept of “equality,” nor does she value or desire it⁹⁶¹.

(Sociology, 1840)

Equity

A clever way to promote socialist equality of outcome as a synonym for fairness and impartiality.

“Equity” means a share which is equally divided, as defined in jurisprudence⁹⁶². Although economically defined by shareholders in a company⁹⁶³, in philosophical circles, the phrase refers to Marx’s concept of ownership of the means of production by workers (i.e. through the division of labour and its inherent moral value). It was given in his 1875

⁹⁶¹ Murray, Charles, *Human Diversity* (Twelve, 2020).

⁹⁶² Spence, George, *Equitable Jurisdiction of the Court of Chancery* (Stevens and Norton, 1846).

⁹⁶³ Brigham, E. F., & Ehrhardt, M. C. (2021). *Financial Management*, Cengage Learning.

“Critique of the Gotha Program,” citing “From each according to his ability, to each according to his needs” (Section 1)⁹⁶⁴. The trouble being, needs grow exponentially, and abilities are finite⁹⁶⁵. See: *Dekulakisation*.

(Political Science, 1875)

Erasure

Being ignored. Usually on account of being insufferable, morally depraved, or histrionic.

Although she doesn’t use the word, the concept of being rubbed off the board like chalk comes from high priestess Kimberlé Crenshaw, in her infamous 1989 article, “Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics”⁹⁶⁶, and its even worse 1991 sequel, “Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color”⁹⁶⁷. The term exploded in popularity around 2006, culminating in highly scholastic endeavours such as “Exclusion and Erasure: Two Types of Ontological Oppression” (2022)⁹⁶⁸.

(Sociology, 2006)

⁹⁶⁴ Marx, Karl, ‘Critique of the Gotha Program’, in *Karl Marx: Political Writings*, trans. by David Fernbach (Penguin Books, 1975).

⁹⁶⁵ Hayek, Friedrich August, *The Road to Serfdom* (University of Chicago Press, 1944).

⁹⁶⁶ Crenshaw, Kimberlé, ‘Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics’, *University of Chicago Legal Forum*, 1989.1 (1989), 139–67

⁹⁶⁷ Crenshaw, Kimberlé, ‘Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color’, *Stanford Law Review*, 43.6 (1991), 1241–99

⁹⁶⁸ Richardson, Kevin, ‘Exclusion and Erasure: Two Types of Ontological Oppression’, *Ergo: An Open Access Journal of Philosophy*, 9.0 (2022)