

Summaries of Lindsay's Articles

Junius

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Preface

This document presents summaries of articles on James Lindsay's New Discourses website from 2019 through to the end of 2023.

The summaries were produced by GPT-4 based on the original articles.

The system prompt used was:

You are a fair and neutral commentator.

And the article prompt used was:

Give a terse summary of the following article in point form:

There is some inconsistency in the formatting of the summaries because each article was summarized in a separate call to GPT-4. Consistency might be improved by elaborating the article prompt.

The document was formatted using the Quarto system. See <https://quarto.org/docs/books>.

Part I

2019

1 Are Academics Cowards? The Grip of Grievance Studies and the Sunk Costs of Academic Pursuit - New Discourses

There is much that should be said about the ways in which the dominant Social Justice ideology has negative impacts upon the university, free expression, academic freedom and, especially, the sciences.

<https://newdiscourses.com/2019/12/academics-cowards-grievance-studies-academic-pursuit/>

- Social Justice ideology negatively impacts universities, free expression, academic freedom, and the sciences by prioritizing predetermined conclusions over scientific inquiry.
- Scientists are confident in their methodology, believing it immune to ideological influence, but may underestimate the susceptibility of science to dominant orthodoxies.
- Social Justice critics argue science is biased towards white, Western male perspectives, necessitating inclusivity, but this contradicts the universality and skepticism fundamental to scientific method.
- There's concern that ideologically motivated individuals could influence scientific agendas, undermining the objectivity and core values of scientific inquiry.
- Many scientists recognize the potential for Social Justice to corrupt science but remain silent due to fear of repercussions, such as job loss, funding denial, and professional ostracization.
- The academic job market's competitiveness and the specialized nature of PhD qualifications limit career options, making academics reluctant to risk their positions by speaking out against prevailing ideologies.
- Achieving change requires collective action and open communication among academics to counteract the institutionalization of Social Justice orthodoxy.
- Academics are encouraged to engage in safe forms of resistance, such as anonymous posting or finding like-minded colleagues, to challenge the overreach of educational reformers and Social Justice advocates.

2 The Guru Appeal of Jordan Peterson in Our Post-Everything World

Jordan Peterson's star appeal isn't curious at all to anyone who understands the inner mechanics of religious movements.

<https://newdiscourses.com/2019/12/guru-appeal-jordan-peterson-post-everything-world/>

- Douglas Murray wrote an adulatory article on Jordan Peterson's appeal to young Brits, exploring why they are drawn to his talks on morality.
- Peterson, a University of Toronto professor, is seen as a mix of philosopher, life-coach, educator, and guru, attracting a passionate following that rivals organized religions.
- Murray suggests Peterson's appeal lies in his ability to fill a moral and spiritual vacuum left by the decline of traditional Christian values and the rise of moral relativism.
- Peterson's fans are known for their fervent defense of him on social media, often reacting poorly to criticism.
- Murray describes Peterson as a counter-cultural hero who speaks to young people, especially men, who feel marginalized by modern societal narratives.
- Peterson's message includes criticism of social justice movements and offers a "middle way" that avoids the extremes of social justice leftism and alt-right ideologies.
- He emphasizes personal responsibility, urging his followers to focus on improving themselves before criticizing the world.
- Peterson's approach is likened to leading a nascent religious movement, offering principles and certainties that resonate with his audience.
- His use of religious and mythological symbolism, combined with a pragmatic approach to truth, adds depth to his message, making it more appealing and relatable.
- Peterson's popularity is attributed to his ability to articulate a vision of masculinity and societal structure that appeals to young men feeling disenfranchised by current cultural trends.
- The article concludes that Peterson's guru-like appeal stems from his ability to provide a sense of identity, purpose, and belonging to a generation of "lost boys" in a post-everything world.

3 Check your Progressive Privilege: John Rawls vs Moral Relativism

In 1971, liberal political philosopher John Rawls proposed in his influential book 'A Theory of Justice' what is perhaps the most famous and compelling progressive thought experiment ever considered.

<https://newdiscourses.com/2019/12/progressive-privilege-john-rawls-moral-relativism/>

- John Rawls' "original position" thought experiment, introduced in his book "A Theory of Justice" (1971), proposes designing a world from a position of equality without knowing one's future status in that world, encouraging fairness and justice.
- The experiment underscores the importance of minimizing arbitrary social inequalities, such as those based on race, gender, or other forms of bigotry, which are central to progressive thought.
- Some progressives, while embracing Rawls' ideas, paradoxically defend illiberal societies with oppressive practices, citing cultural relativism to avoid imposing Western values, despite these practices being at odds with progressive principles.
- This inconsistency highlights a contradiction within progressive ideology, which aims to protect the oppressed but sometimes ends up supporting oppressive cultures under the guise of avoiding cultural imperialism.
- The article argues that Rawls' thought experiment, if slightly modified to consider cultural and moral systems, reveals the flaws in cultural relativism by showing that no one would choose to live in oppressive societies if given the choice beforehand.
- It concludes that some moral systems are objectively better than others, challenging the doctrine of cultural relativism and advocating for a more universal approach to human rights and justice.

4 Should Universities Teach Conspiracy Theories as Knowledge?

Should there be university departments and courses, and should there be researchers and academic journals, devoted to conspiracy theories?

<https://newdiscourses.com/2019/12/should-universities-teach-conspiracy-theories-knowledge/>

- The article questions whether universities should devote resources to developing conspiracy theories as serious academic pursuits, rather than just studying them.
- It challenges the assumption of what constitutes valid academic inquiry and the status conferred by academic recognition.
- The hypothetical “Truth Studies” department is used to illustrate the absurdity of treating conspiracy theories as legitimate academic subjects.
- The article argues that academic freedom doesn’t justify granting conspiracy theories the prestige and resources of university endorsement.
- It suggests that conspiracy theories do not meet the criteria of knowledge production as outlined by Jonathan Rauch: no special authority and no final say.
- The article compares the proposed “Truth Studies” to existing “Grievance Studies,” criticizing both for failing to adhere to liberal science principles.
- It argues against government intervention in academic matters and advocates for reform within the academy to uphold rigorous standards.
- The article concludes that universities must adhere to principles of liberal science to maintain their role as bastions of knowledge production.

Part II

2020

5 2+2 Never Equals 5

“Freedom is the freedom to say that $2+2=4$. If that is granted, all else follows” -George Orwell, Nineteen Eighty-four

<https://newdiscourses.com/2020/08/2-plus-2-never-equals-5/>

- The article discusses the bizarre need to defend the basic truth that $2+2=4$ against ideological attacks suggesting otherwise.
- It highlights how Critical Social Justice activists argue against objective truths, like $2+2=4$, to advance their agenda.
- The author explains various tactics used by activists to argue that $2+2$ can equal 5, including redefining terms and playing word games.
- The piece argues that postmodernism, especially within Critical Social Justice, aims to destabilize meaning to gain power and control over what is considered true.
- The author warns against becoming an “accomplice” to this ideology, which seeks to undermine reason and the fundamental logic of civilization.
- The article concludes by emphasizing the importance of defending objective truths for the sake of freedom and civilization’s stability.

6 5 Reasons the Book “White Fragility” is Shallow and Destructive

Among the books making the rounds on recent “must-read” book lists is *White Fragility*, by Robin DiAngelo.

<https://newdiscourses.com/2020/06/5-reasons-book-white-fragility-shallow-destructive/>

- The article critiques Robin DiAngelo’s book *White Fragility*, which aims to teach white people to recognize their inherent racism and the ways they resist acknowledging it.
- The author, Anne Bailey, argues that DiAngelo’s framework for understanding racism and white supremacy is illogical, toxic, and destructive, offering five main reasons for this assessment:
 1. **Defies Falsifiability:** DiAngelo’s argument that denying racism is proof of racism and white fragility violates the principle of falsifiability, making it pseudo-scientific.
 2. **Fails to Address Individuals:** DiAngelo’s broad definitions accuse nearly everyone of racism without individual scrutiny, collecting more followers without room for dissent.
 3. **Emotionally Manipulative:** The book manipulates readers into admitting they are racist to avoid being labeled as fragile, trapping them in a conundrum without evidence.
 4. **Money-Making Scheme:** DiAngelo profits from the dilemma she creates, charging \$10,000 for seminars that promise to help readers become antiracist.
 5. **Undermines Healthy Relationships:** The accusations of universal racism strain interracial and intraracial relationships, introducing unnecessary tension and stress.
- Bailey concludes that DiAngelo’s approach to racism education is emotionally and financially manipulative and should be condemned by those genuinely seeking to end racism and foster unity.

7 Activist Violence in Context

The real trouble with activist violence has less to do with efficacy than with democracy.

<https://newdiscourses.com/2020/09/activist-violence-context/>

- Activists sometimes use force not to win over people but to coerce them, which can be seen as counterproductive by critics.
- Examples of such tactics include intimidation by animal rights activists and physical harassment of Google employees, which have been defended as effective in achieving goals.
- The use of violence by activists is compared to political actors testing limits, with more transgressions being indulged leading to bolder actions.
- Sidney Hook argued that in a democracy, citizens should obey laws unless actively working to change them through due process, to avoid tyranny and anarchy.
- Hook criticized the view that individual conscience can override laws, emphasizing the need for moral justification and intelligence in moral decisions.
- The article suggests that in a liberal democracy, grievance does not justify breaking the law or resorting to violence to achieve demands.
- It criticizes the double standard where violence by certain groups is condemned while similar actions by others are excused or justified.
- The conclusion is that a free society requires peace and the ability to engage with political rivals without resorting to violence, and those who undermine this are not heroes but “pop-up tyrants.”

8 Is BLM Based On a Conspiracy Theory?

Because it wants to continue taking money directly, Black Lives Matter UK has become an official organization and, in the process, renamed itself “Black Liberation Movement UK.” This obviously allows it to retain its BLM UK branding without changing anything about its politics.

<https://newdiscourses.com/2020/12/blm-based-on-conspiracy-theory/>

- Black Lives Matter UK has officially become an organization and renamed itself “Black Liberation Movement UK” to continue taking direct donations without altering its political stance.
- Elliott Cooper, who registered the entity, emphasized that their commitment and politics remain unchanged, maintaining a global dialogue with other Black Lives Matter groups.
- The concept of “black liberation” is rooted in neo-Marxist ideology, drawing from Marx’s idea of emancipation from capitalism and systemic oppression, aiming for a society free from the liberal order and Enlightenment rationalism.
- Herbert Marcuse, a neo-Marxist, argued that liberation requires the suppression of civil rights for those in power to enable the oppressed to exercise their rights, suggesting a radical overhaul of society towards socialism.
- Angela Davis, influenced by Marcuse, joined the Black Liberation Army, focusing on black liberation within the BLM context, which implies a rejection of all forms of servitude and domination, starting from individual consciousness.
- The Black Liberation Army’s perspective on liberation criticizes the law and democracy in North America as tools of capitalist exploitation and control, advocating for the liberation of black people from systemic oppression.
- Black liberationism seeks to free black individuals from all forms of systemic oppression, challenging concepts like equal opportunity, justice, and social equality as mechanisms of capitalist and liberal oppression.
- The renaming of BLM UK to Black Liberation Movement UK may help clarify the movement’s foundational beliefs and goals, rooted in a neo-Marxist critique of capitalist societies, to the public.

9 Can White People Understand “Racism”?

The Woke use a very particular, very narrow definition of “racism” that has a very expansive application because it is believed to be “systemic” and thus applicable to and a part of everything.

<https://newdiscourses.com/2020/07/can-white-people-understand-racism/>

- The article discusses the challenge of addressing accusations of racism within the context of “Woke ideology,” which defines racism as “prejudice plus power,” a concept believed to be systemic and pervasive, particularly in Western societies.
- It critiques the notion that white people inherently cannot understand racism due to their position within a historically dominant racial group, arguing that this perspective oversimplifies and misrepresents the complexity of racism and historical power dynamics.
- The author examines historical examples, such as the enslavement of Slavs in the 9th century and racial dynamics in India, to challenge the Woke ideology’s narrow definition of racism as exclusively a product of white, Western power structures.
- The article argues that the Woke definition of racism fails to account for the full range of human experiences with prejudice and discrimination, including those where white people are victims.
- It suggests that progress in combating racism has come from moving beyond systemic definitions to focus on individual beliefs and actions, advocating for a more inclusive and nuanced understanding of racism.
- The author concludes that while fully convincing those deeply invested in Woke ideology may be difficult, a broader, more historically and culturally informed perspective on racism can appeal to a wider audience and foster more effective dialogue and understanding.

10 The Complex Relationship between Marxism and Wokeness

People who observe that Marxism is somehow tied into all of this Woke stuff, then, are certainly not wrong, but it just as certainly isn't Marxism.

<https://newdiscourses.com/2020/07/complex-relationship-between-marxism-woke-ness/>

- The book “Cynical Theories” by Helen Pluckrose and the author focuses on the post-modern elements of Critical Social Justice (CSJ) scholarship and activism.
- There is confusion about the relationship between Marxism and CSJ, as postmodernism is critical of Marxism, yet CSJ seems to incorporate Marxist elements.
- CSJ is described as a fusion of neo-Marxism (or Cultural Marxism from the Frankfurt School) and postmodernism, aiming to achieve social justice through radical identity politics.
- Neo-Marxism retains Marxism's ethos and ambition but shifts focus from economics to culture and ideology as the primary fields of conflict.
- Postmodernism, seen as post-Marxism, abandons hope in Marxism and focuses on the power dynamics in society, especially through language and discourses.
- The book argues that CSJ is not strictly Marxist but is influenced by Marxian conflict theory applied to identity groups and uses postmodern techniques for deconstructing oppressive power structures.
- Marxism focuses on economic class struggle, while CSJ emphasizes identity politics, often overlooking economic factors in favor of racial or cultural analyses.
- CSJ's approach can sometimes resemble Marxism when it comes to practical demands, such as equitable and diverse hiring, but it fundamentally differs by prioritizing identity over class.
- The relationship between Marxism, neo-Marxism, postmodernism, and CSJ is complex, with CSJ being a descendant that evolves against both reality and liberal societies.

11 Having Conversations in the Age of Internet Trolling

James Lindsay joins the ‘That’s BS’ podcast to discuss the purpose and reaction to his Grievance Studies papers, his book with Peter Boghossian on how to disagree better, and Twitter trolls.

<https://newdiscourses.com/2020/04/conversations-internet-trolling/>

- James Lindsay was a guest on the “That’s BS” podcast.
- Discussed topics include:
 - The purpose and public reaction to his Grievance Studies papers.
 - His book co-authored with Peter Boghossian on improving disagreement.
 - Experiences with Twitter trolls.
- Lindsay shared insights into the writing process of the papers and the anticipation leading up to their public reveal.
- The conversation also covered strategies for reforming significant offenders in the context discussed.

12 Critical Race Theory's Jewish Problem

Critical Race Theory has a Jewish problem, and, finally, people are beginning to notice.

<https://newdiscourses.com/2020/10/critical-race-theorys-jewish-problem/>

The article discusses the complex relationship between Critical Race Theory (CRT), Critical Social Justice (CSJ), and perceptions of Jewish identity and the state of Israel, highlighting concerns of anti-Semitism within these frameworks. Here are the key points:

- Bari Weiss, writing for Tablet, urges people to recognize the ideological shift in American liberalism towards a new ideology that mixes postmodernism, identity politics, neo-Marxism, and other elements, which she and others call “Critical Social Justice” or “Wokeness.”
- Critical Social Justice, including Critical Race Theory and Postcolonial Theory, is argued to inherently generate anti-Semitic outcomes due to its fundamental principles and views on power, privilege, and identity.
- Critical Race Theory is said to view Jews, particularly Ashkenazi Jews, as “white” and therefore complicit in systemic racism, despite the complex history of Jewish oppression. This framework struggles to reconcile the historical victimhood of Jews with their perceived current “white privilege.”
- Postcolonial Theory views the state of Israel as a product of Western colonialism, inherently racist and oppressive towards Palestinians. This perspective aligns with broader anti-Zionist sentiments within Critical Social Justice circles.
- The article argues that the ideologies of Critical Race Theory and Postcolonial Theory are not equipped to understand or address the nuances of Jewish identity and history, leading to a simplification and misrepresentation of Jewish experiences and contributing to modern anti-Semitism.
- The rise of these ideologies within liberal and progressive spaces is causing concern among Jews who feel that their history, identity, and the legitimacy of Israel are being unfairly attacked under the guise of social justice.
- The article concludes that Critical Social Justice has a “Jewish problem” because it cannot reconcile its ideological premises with the realities of Jewish history and identity, leading to outcomes that can be perceived as anti-Semitic.

Overall, the article presents a critique of how Critical Social Justice theories, particularly Critical Race Theory and Postcolonial Theory, intersect with Jewish identity and the state of Israel, arguing that these frameworks contribute to a resurgence of anti-Semitism under a new guise.

13 Critical Theories: A Virus on a Liberal Body Politic

For this “virus,” we need a liberal immune response (critical thinking) that minimizes its influence while keeping the liberal body politic intact and healthy.

<https://newdiscourses.com/2020/03/critical-theories-virus-liberal-body-politic/>

- The Covid-19 pandemic has heightened public interest in virology, revealing how viruses exploit cells to replicate.
- In 2016, feminist scholars Fahs and Karger published a paper likening women’s studies to a virus, suggesting it should disrupt traditional fields and alter their purposes, drawing parallels between the spread of viruses and the impact of women’s studies.
- The paper argues for women’s studies to embrace its role as a transformative and disruptive force within academia and beyond, suggesting this approach could lead to positive changes.
- The article critiques critical theories, particularly Critical Social Justice, for acting like a virus within liberal societies, undermining norms, values, and patterns that make these societies adaptive and effective.
- Critical theories are distinguished from critical thinking, with the former seen as a perversion of the latter, aiming to subvert and replace liberal, rationalist, and empirical approaches with neo-Marxist ideology.
- The metaphor of a virus is used to describe how critical theories infiltrate and transform liberal systems, spreading their influence across various fields.
- The article calls for a liberal response to counteract the influence of critical theories, emphasizing the importance of understanding and resisting these ideas to preserve the liberal order and promote genuine progress.

14 Deepfake Methodology and the Limits of Critical Theories

My purposes here are to highlight this concept of “deepfake methodology” and contextualize in terms of what I have been learning about these lazy critical methods.

<https://newdiscourses.com/2020/05/deepfake-methodology-limits-critical-theories/>

- Ole Wæver and Barry Buzan, two critical security theorists, published a rebuttal in *Security Dialogue* against accusations of foundational racism in their work, as claimed by Alison Howell and Melanie Richter-Montpetit in an earlier article.
- Howell and Richter-Montpetit’s article accused Wæver and Buzan’s approach to security theory of being Eurocentric, civilizationist, methodologically white, and antiblack racist.
- Wæver and Buzan faced significant hurdles in getting their response published, indicating the contentious nature of the debate within academic circles.
- In their response, Wæver and Buzan critique the methodology of Howell and Richter-Montpetit, labeling it as “deepfake methodology” for its flawed approach in analyzing and interpreting their work.
- They argue that such methodology allows for any text to be reassembled to support preconceived conclusions, undermining academic integrity.
- Wæver and Buzan call for the retraction of Howell and Richter-Montpetit’s article due to its methodological failures and potential for libel.
- The debate highlights the tension within academia between traditional scholarly norms and the influence of Critical Social Justice approaches, particularly around issues of racism and methodology.
- Wæver and Buzan question whether the fight against racism justifies violating scholarly norms and potentially harming the integrity of colleagues not deemed racist.
- The situation underscores the broader challenges facing academia in balancing critical inquiry with the pursuit of social justice objectives.

15 The Defence Approach to Diversity

Diversity is big business and the body of published work is enormous.

<https://newdiscourses.com/2020/06/defence-approach-diversity/>

- Andrew Fox critiques Surgeon Lieutenant Commander Mike Hill's article on diversity in Defence, arguing against the prioritization of diversity based on protected characteristics.
- Fox challenges Hill's assertion that diversity unequivocally benefits Defence, citing studies that question the positive impact of diversity on performance.
- The article emphasizes the distinction between diversity of thought and diversity based on protected characteristics, arguing the former is more beneficial.
- Fox points out the lack of military-specific research on diversity and highlights studies where diversity had negative impacts under certain conditions.
- The article critiques the Equalities Act 2010 for promoting superficial diversity, which may create divisions rather than unity.
- Fox advocates for neuro-diversity and diverse perspectives over demographic diversity, suggesting this approach can offer fresh solutions to complex problems.
- The conclusion calls for a reevaluation of Defence's diversity strategy to focus on fostering diverse thinking rather than meeting diversity targets based on protected characteristics.

16 Die Woke Belastungsgrenze

Fast jeder hat eine Woke Belastungsgrenze. Ein Punkt von Peak Woke. Oder zumindest sollten sie es tun.

<https://newdiscourses.com/2020/07/die-woke-belastungsgrenze/>

- Jeder sollte eine “Woke Belastungsgrenze” haben, einen Punkt, an dem erkenntlich wird, dass eine Bewegung zu weit gegangen ist.
- Extreme Aspekte der Woke Ideologie könnten potenziell totalitäre Züge annehmen, was besorgniserregend ist.
- Es ist wichtig, sich und andere zu ermutigen, nicht-verhandelbare Grenzen zu definieren, um zu erkennen, wann diese überschritten werden.
- Die Frage, was jemanden dazu bringen würde, zu entscheiden, dass die Woke-Bewegung zu weit gegangen ist, soll zum Nachdenken anregen.
- Diskussionen über persönliche Belastungsgrenzen können schwierig sein und auf Widerstand stoßen, sind aber notwendig.
- Beispiele für überschrittene Grenzen umfassen ungerechtfertigte Anschuldigungen, Angriffe auf die Wissenschaft, echten Rassismus, und die Verteidigung von Gewalt.
- Es ist wichtig, spezifische Fragen zu stellen, um Menschen dazu zu bringen, über ihre Grenzen nachzudenken, wie z.B. welche Statuen fallen müssen oder wer gecancelt werden muss.
- Selbst wenn die Diskussion nicht erfolgreich ist, ist es wichtig, dass die Menschen über ihre Grenzen und Prinzipien nachdenken, bevor sie diese unbewusst überschreiten.
- Das Ziel ist nicht unbedingt, Meinungen zu ändern, sondern Menschen dazu zu bringen, sich mit ihren eigenen Prinzipien auseinanderzusetzen und zu überlegen, was für sie zu weit geht.

17 The Diversity Delusion

We're being lied to, and it's been costing us a fortune, both economically and socially.

<https://newdiscourses.com/2020/06/diversity-delusion/>

- The article criticizes the Diversity, Inclusion, and Equity (DIE) industry, claiming it sells ineffective solutions that harm workplaces and society, despite its annual revenue in the tens of billions.
- It argues that DIE consulting exploits good intentions and manipulates language to advance a political agenda rooted in Critical Theory and Critical Social Justice, leading to less effective and more divided workplaces.
- The article contends that the DIE industry's definitions of "Diversity," "Inclusion," and "Equity" are based on Critical Theory, focusing on identity politics and systemic power dynamics rather than improving workplace culture or societal fairness.
- "Diversity" is criticized for promoting a narrow view that values only certain political perspectives within identity groups, leading to hiring based on ideology rather than genuine diversity.
- "Inclusion" is described as limiting speech and behavior to avoid offending those who subscribe to Critical Theory, effectively excluding dissenting views and creating a conformist environment.
- "Equity" is differentiated from equality, with the former aiming for equal outcomes through social engineering and potentially endless discrimination against perceived dominant groups.
- The article concludes that the DIE industry, as influenced by Critical Theory, misrepresents its goals and methods, ultimately failing to address real issues of inequality and instead fostering division and inefficiency.

18 Do Better than Critical Race Theory

Many of you have noticed that more people than ever are presenting the stock Critical Race Theory ideas.

<https://newdiscourses.com/2020/06/do-better-than-critical-race-theory/>

- Critical Race Theory (CRT) has become more mainstream, especially following the Black Lives Matter protests.
- The rapid mainstreaming of CRT is seen as problematic by some, as it is believed to lead to more harm than healing.
- There is an opportunity to educate people about CRT, highlighting its incorrect diagnoses and harmful prescriptions for societal issues.
- CRT points to real problems but is criticized for its analysis and solutions, promoting a divisive and cynical view of the world.
- CRT is based on several assumptions, including the ordinariness of racism, interest convergence, criticism of liberalism, and a rejection of traditional evidence and reality in favor of storytelling and lived experiences.
- CRT is seen as pessimistic, denying the possibility of progress and promoting a divisive identity-first approach.
- The article argues for rejecting CRT not for its observations but for its analysis and prescriptions, advocating for a return to liberal approaches to address societal issues.
- It emphasizes the need to listen and understand real problems but rejects CRT's divisive and harmful methods, calling for working together and finding common ground.

19 “Everything Is Problematic”

My journey into the centre of a dark political world, and how I escaped.

<https://newdiscourses.com/2020/10/everything-problematic/>

- Yarrow Eady, a queer activist since 17, faced anti-gay hatred in a conservative town but was motivated to make a change.
- Influenced by Judith Butler, Eady embraced third-wave feminism and queer theory, leading to activism at McGill University.
- Eady’s activism expanded to include a variety of queer, feminist, and radical leftist groups, participating in protests and radical actions.
- Over time, Eady’s political views evolved, moving away from radicalism towards a more nuanced understanding of anti-oppressive politics.
- Eady critiques a specific brand of radical leftist, anti-oppressive politics at McGill for its dogmatism, groupthink, crusader mentality, and anti-intellectualism.
- The article discusses the dangers of sacred beliefs, the division between ingroups and outgroups, and the rejection of theoretical knowledge.
- Eady argues against the infallibility of oppressed groups in understanding oppression and advocates for a more reasoned, individual approach to activism.
- The article concludes with advice for activists: embrace humility, treat people as individuals, be diplomatic, and take a systems approach to political issues.
- Eady reflects on past activism with both nostalgia and regret, aiming to share lessons learned and encourage constructive, thoughtful activism.

20 A First-Amendment Case for Freedom from the Woke Religion

The question of whether or not the worldview and practice—for practice it intentionally is—going variously by the names “Social Justice,” “Critical Social Justice,” or, more colloquially, “Woke” constitutes a religion is one of some general interest that seems to be growing.

<https://newdiscourses.com/2020/09/first-amendment-case-freedom-from-woke-religion/>

Given the comprehensive analysis provided, it’s clear that the ideology of Critical Social Justice (CSJ) exhibits many characteristics that align with the functional definition of religion as outlined by Ben Clements and supported by various legal precedents and scholarly arguments. CSJ addresses fundamental questions of human existence, prescribes a comprehensive belief system, and mandates duties of conscience that parallel those found in traditional religions. Despite its lack of a theistic foundation, CSJ’s focus on systemic power, liberation, and its own set of moral laws and practices positions it within a realm that could be considered religious under the First Amendment of the United States Constitution.

This recognition raises significant legal and societal implications, particularly concerning the Establishment Clause, which prohibits the endorsement of any religion by the state. If CSJ is recognized as a religion, its current penetration into public institutions, including education and government policies, could be challenged on constitutional grounds. This would necessitate a reevaluation of how CSJ principles are integrated into public life, ensuring they remain within the personal domain of belief rather than being enforced or promoted by state mechanisms.

The debate over whether CSJ constitutes a religion is not merely academic but has practical implications for maintaining the secular and pluralistic principles foundational to American society. Protecting individual conscience and preventing the establishment of any state religion, including ideologies that function similarly to traditional religions, is paramount. This analysis underscores the need for ongoing dialogue and legal scrutiny to navigate the complex interplay between belief systems, individual rights, and the role of the state in a diverse and evolving society.

21 What The ‘Grievance Studies Affair’ Says About Academia’s Social Justice Warriors

Today’s social justice warriors in academic fields such as gender studies share unfortunate commonalities with Adolf Hitler’s ‘struggle.’

<https://newdiscourses.com/2020/04/grievance-studies-affair-academias-social-justice-warriors/>

- Adolf Hitler, known for his notorious role in history, was posthumously published in a peer-reviewed scholarly journal due to the “Grievance Studies affair.”
- The affair involved James A. Lindsay, Helen Pluckrose, and Peter Boghossian publishing fake papers in social justice-oriented journals, including a rebranded segment of Hitler’s “Mein Kampf” to critique the academic field.
- The authors argue that social justice warriors (SJWs) in academia share similarities with Hitler, focusing on grievances and adopting a Manichean worldview that divides people into oppressor and oppressed groups based on social identity.
- The article criticizes the current state of social justice discourse in academia for opposing free speech, scientific inquiry, and individual merit, drawing parallels to totalitarianism.
- Examples of extreme social justice proposals include reparations-based teaching methods that demean white males and the rejection of satire that critiques social justice.
- The article also highlights the negative impact of SJW ideologies on academia, including speaker dis-invitations, censorship, and the limiting of employment prospects for politically incorrect professors.
- It calls for congressional hearings and state legislature actions to address these issues and emphasizes the need for intellectual diversity and free speech across the political spectrum.
- The piece concludes by urging both academics and the broader public to reflect on their actions and ideologies, advocating for a move towards intellectual diversity and away from divisive identity politics.

22 Helen Pluckrose: The Evolution of Postmodern Thought

Helen Pluckrose develops the definition of “Social Justice” as it is used in the academic literature in this tradition, explains its connections to identity politics and the political correctness movement, and then shows the relevance of the original postmodernists to this Theory in some detail.

<https://newdiscourses.com/2020/06/helen-pluckrose-evolution-postmodern-thought/>

- Conference held in London at the Gladstone Library in the National Liberal Club focused on “Speaking Truth to Social Justice.”
- Helen Pluckrose was among the speakers, aiming to define “Social Justice” as understood by its most vocal proponents today, linking it to radical identity politics, political correctness, and postmodern epistemology.
- Pluckrose outlined the academic origins of Social Justice, its ties to identity politics and political correctness, and its roots in postmodernist theory.
- She detailed the evolution of these ideas from academic theory to activism and mainstream acceptance, highlighting the work of theorists like Peggy McIntosh, Barbara Applebaum, and Robin DiAngelo.
- Pluckrose argued that the latest generation of theorists simplified complex ideas, making them more accessible and leading to their widespread adoption.
- The talk aimed to provide an intellectual history of Critical Social Justice.

The presentation is available on Soundcloud, Apple Podcasts, Google Play, Spotify, and Stitcher.

23 How Wokeness Undermines The Constitution

Even the Constitution offers us uncomfortably little protection against Woke totalitarianism as the Woke gain cultural hegemony and, as a result, control over ever more levers of power.

<https://newdiscourses.com/2020/11/how-wokeness-undermines-constitution/>

- The article discusses the impact of Critical Theory, including Postcolonialism and Critical Race Theory, on public narratives about stolen land and labor.
- It argues that these narratives could undermine the protections of the Fourth Amendment by reinterpreting property rights through the lens of “stolen property.”
- The article suggests that Woke ideology could subvert not only the Fourth but also other Amendments and principles of the U.S. Constitution without changing their wording, by altering their interpretation and application.
- It highlights concerns about the potential for Woke ideology to reinterpret the Fifth Amendment’s protections against self-incrimination and due process, the Thirteenth Amendment on involuntary servitude, the Eighth Amendment’s stance on cruel and unusual punishment, the Sixth Amendment’s right to an impartial jury, the Second Amendment’s clause on a well-regulated militia, and the First Amendment’s speech protections.
- The article also touches on the Nineteenth Amendment, suggesting it is criticized within Woke circles for not adequately supporting black women.
- It concludes that Woke ideology poses a threat to the Constitution by waging a war on interpretation, meaning, and context, and calls for resistance against this perceived empowerment of Woke ideology.

24 How Your Organization Can Resist Woke Social Pressure

If you own a business or run an organization, there's a fairly good chance that you might be concerned about how you can resist the social pressure of the "Woke" mob, should it come yelling (or tweeting).

<https://newdiscourses.com/2020/08/how-your-organization-can-resist-woke-social-pressure/>

- Businesses and organizations are increasingly facing social pressure from "Woke" activism, including demands for structural changes, diversity training, and other actions.
- Avoiding confrontation with such activism is challenging due to the pervasive nature of social media and the current social climate.
- Succumbing to these pressures often leads to further demands, as concessions are seen as weaknesses.
- Internal unity and a strong organizational culture are crucial for resisting external pressures and maintaining operational integrity.
- Examples include Trader Joe's resisting demands to change product branding and Red Bull firing senior management to avoid internal division.
- Introducing divisive political activism into the workplace can undermine organizational culture and distract from operational goals.
- Leadership should focus on cultivating a team-oriented, anti-fragile mindset and differentiate between liberal and critical approaches to issues like anti-racism and diversity.
- Critical diversity, anti-racism, or bias training can create internal divisions and are not recommended.
- The internet and certain educational trends have contributed to the rise of online outrage mobs, making it important for organizations to maintain a strong internal culture to withstand such pressures.

25 Hurtling Toward Totalitarianism: A Call To Action In Defense Of All We Hold Dear

You are a soldier in a war being waged right now.

<https://newdiscourses.com/2020/07/hurtling-toward-totalitarianism-call-action-defense-all-we-hold-dear/>

- The article posits that society is currently engaged in a significant ideological battle, with the author urging readers to recognize their role in it.
- The enemy is identified as “The Woke,” described as a movement that has infiltrated various institutions and is challenging traditional understandings of objective reality.
- The author argues that this movement threatens everything from personal beliefs to societal structures by promoting subjective truths over objective facts.
- Critical Theory is criticized for distorting issues like race and sexuality, aiming to redefine truth and gain control over societal narratives.
- The article warns of the dangers of not confronting this ideology, suggesting it could lead to societal division, loss of democratic values, and even civil war.
- The author calls for a commitment to reason, encouraging readers to stand firm on objective truths and engage in critical thinking to counter poor arguments and emotional manipulations.
- The piece concludes with a call to action, urging readers to actively participate in defending reason to prevent a slide into totalitarianism.

26 Iconoclasm as a Prelude to Woke Horrors?

The nature of book-burnings and iconoclasm lends itself to ideology.

<https://newdiscourses.com/2020/06/iconoclasm-prelude-woke-horrors/>

- The article begins with a quote from Ray Bradbury's *Fahrenheit 451*, highlighting the destructive pleasure of burning books.
- It references a famous quote by Heinrich Heine about the progression from burning books to burning people, inscribed on the Empty Library Memorial in Berlin, which commemorates the Nazi book burnings.
- The quote's origin is from Heine's 1823 work *Almansor*, set during the reconquista of Spain, predicting violence that foreshadowed the Spanish Inquisition.
- The article discusses the historical context of book burnings and iconoclasm, noting their role in escalating violence, from the Spanish Inquisition and French Revolution to Nazism.
- It draws parallels between past instances of iconoclasm and the modern "woke" movement, suggesting a pattern of reducing complex figures to a single negative aspect, leading to the destruction of statues and monuments.
- The article argues that such actions dehumanize the subjects represented, potentially leading to further violence and division.
- It advocates for a respectful and deliberate approach to removing statues, akin to a formal funeral, after public deliberation and judgment, emphasizing the importance of preserving humanity.
- The article concludes by warning against the dangers of dehumanization through the destruction of books and statues, suggesting it could lead to political assassinations, civil unrest, or even revolution.

27 Health Equity, Babies, & Bathwater

I am also motivated to rationally improve health “equity” without throwing out the baby with all this critical bathwater.

<https://newdiscourses.com/2020/05/james-explains-health-equity-babies-bathwater/>

- James introduces a series called “James Explains” to answer questions on Critical Social Justice and related topics through articles or podcasts.
- Received a note from René, a doctor who observed health inequalities firsthand and studied them, expressing frustration with the mix of good concepts and what they perceive as extreme leftist ideology in the field.
- James agrees with René’s motivation to improve health equity without succumbing to what he describes as “woke” and “communist” ideologies.
- James believes it’s possible to reduce health inequalities and inequities through realistic, evidence-based approaches that focus on fairness, equality, and a genuinely just society.
- Equity is differentiated from equality, with equity focusing on adjusting shares to achieve equal outcomes, which James finds sometimes justified but prefers equality of access.
- Critical Social Justice’s approach to equity, according to James, is flawed due to its fundamental belief in systemic oppression and its refusal to acknowledge individual responsibility.
- James criticizes the approach to health equity during Covid-19, which includes prioritizing care based on race, as unrealistic and politically driven rather than genuinely aiming for healthcare equality.
- Economic disparities are seen as a major factor in health inequalities, with James suggesting that addressing economic issues could lead to better health equality.
- James advises René to be a balanced voice in the field by focusing on truth and evidence, and to expect resistance from those entrenched in Critical Social Justice ideology.
- James concludes that reducing healthcare inequalities and some inequities is possible by focusing on practical solutions and evidence, despite potential opposition from ideological groups.

28 James Explains: What About Sociology?

Sociology is a complicated topic. As we said when we went public with the Grievance Studies Affair, and as we have come to understand even better since, it's best to think of grievance studies as a kind of infection.

<https://newdiscourses.com/2020/05/james-explains-what-about-sociology/>

- James introduces a series called “James Explains” to answer questions on Critical Social Justice and related topics through articles or podcasts.
- Received an email from Erek, a 34-year-old with a Bachelor's in Sociology, asking about James's views on Sociology, its legitimacy, and advice for future scholars.
- James responds, describing Sociology as complex and varied in its engagement with critical theory and postmodern epistemology.
- He notes that fields like gender studies and ethnic studies are highly influenced by critical theory, but Sociology has both critical and traditional-theory strands.
- Highlights sociologists like Bradley Campbell and Jason Manning, who oppose Critical Social Justice approaches, as examples of traditional-theory sociologists.
- Asserts that Sociology can be a legitimate field if pursued as a traditional theory focused on understanding society rather than critiquing it for change.
- Advises future sociologists to eschew critical methods, seek truth objectively, and not let activism lead their research.
- Calls for existing sociologists to reject critical theory, distance themselves from “grievance studies,” demand rigor, and critique poor and biased work to protect the field's reputation.

29 Language Matters: Why I'm Creating Translations from the Wokish

The point of language, to the best of my understanding, is to create shared intentions between the communicators involved.

<https://newdiscourses.com/2020/03/language-matters-translations-wokish/>

- The essay discusses the importance of clear communication and the frequent misunderstandings that occur in everyday interactions.
- It emphasizes the significance of language in creating shared intentions and understanding between people.
- The essay introduces the concept of Critical Social Justice (CSJ) and its specialized use of language, which often diverges from common interpretations of certain terms.
- It highlights the need for a resource to clarify CSJ terminology, leading to the creation of *Translations from the Wokish: A Plain-Language Encyclopedia of Social Justice Terminology*.
- The resource aims to explain the specific meanings of terms within the CSJ paradigm, providing context and examples to help readers understand the ideology and its worldview.
- The essay argues that understanding CSJ terminology is crucial for informed decision-making and fostering better conversations about social justice issues.
- *Translations from the Wokish* is described as an ongoing project, intended to help people grasp the CSJ perspective and decide for themselves whether to support it.

30 Liberalism and its Anti-liberal Moral Order

I feel I haven't done an adequate job explaining to people that what the Critical Social Justice scholars and activists have been building isn't a new intellectual order, it's a new alternative moral order.

<https://newdiscourses.com/2020/05/liberalism-anti-liberal-moral-order/>

- Critical Social Justice (CSJ) is described not as a new intellectual order but as an alternative moral order, likened to a new religion with liberation from oppression as its core moral impulse.
- The origins of CSJ in Critical Theory aimed to introduce moral analysis into sciences and law, focusing on liberation and problematizing ideas based on moral grounds.
- CSJ seeks to replace liberal democracy with an “ideal democracy” free from oppression, drawing on Marxist, Freudian, and other theories to critique societal power structures.
- The concept of hegemony, from Antonio Gramsci, is central to CSJ, emphasizing the power dynamics that maintain societal structures.
- CSJ views all processes and methods as inherently non-neutral and morally charged, advocating for a liberationist perspective.
- The movement rationalizes actions like looting as responses to societal oppression, with its intellectual framework (“Theory”) serving as a set of rationalizations or doctrine.
- CSJ is explicitly anti-liberal, critiquing liberalism as a facade that maintains dominant societal structures and discourages social revolution.
- The article argues that liberal societies, characterized by their tolerance and conflict management, are fundamentally different and superior to those based on particular moral orders like CSJ.
- Liberal societies allow for self-reformation and the coexistence of diverse moral orders, including anti-liberal ones, which is seen as a strength.
- CSJ's version of “tolerance” is likened to repressive tolerance, which does not allow for genuine dissent or deviation from its norms.
- The article concludes that understanding CSJ requires recognizing it as a repressive and dysfunctional moral order first, with its intellectual aspects serving mainly as rationalizations or disguises for its core moral impulses.

31 Maintaining and Expanding the Ban on Critical Race Theory

It's virtually certain that a Biden administration will not maintain President Trump's executive order that was issued in response to using Critical Race Theory in employee training circumstances in federal agencies and contractors.

<https://newdiscourses.com/2020/12/maintaining-expanding-ban-critical-race-theory/>

- The article discusses President Trump's Executive Order on Combating Race and Sex Stereotyping and anticipates its likely repeal under a Biden administration.
- Four main points are highlighted regarding the order and its implications:
 1. The order lacks protection at state and local levels, which is deemed necessary.
 2. It is criticized for not addressing other identity factors beyond race and sex, such as gender, sexuality, and disability status.
 3. There has been widespread misinformation about the order, with many falsely claiming it bans diversity or racial sensitivity training altogether.
 4. Critics of the order, including university officials, journalists, and Democratic politicians, are challenged to justify their opposition in terms of the specific "divisive concepts" the order prohibits.
- The article calls for action at state and local levels to implement similar protections and for critics to be held accountable for misrepresenting the order and for wanting to engage in the prohibited "divisive concepts."
- It emphasizes the need for clarity and accountability in discussing and implementing policies related to diversity training and critical race theory.

32 The Most Dangerous Place To Be

Most of the young people currently demolishing America's statues were born too late to have picked up the habit from watching the attacks on statues of Lenin in the early 1990s, or of Saddam Hussein in the early 2000s.

<https://newdiscourses.com/2020/09/most-dangerous-place-to-be/>

- Young people demolishing statues in America likely influenced by college education emphasizing the revolutionary power of iconoclasm.
- Symbols are now seen as performative, actively altering reality, challenging objective facts and rational debate.
- Post-structuralist and performativity theories, like those of Judith Butler, argue aspects of identity such as gender are performative, leading to identity politics.
- The article questions the sudden dogmatic belief in symbols as performative and the impact of social media on young people's perception of reality.
- The concept of hyper-reality, where the world consists only of images without truth, is highlighted as a concern.
- The article references historical iconoclasm in Christianity and the Protestant Reformation, drawing parallels to current events.
- Academia's role in promoting postmodern views and abandoning objective truth is criticized.
- The article concludes with a warning about the potential consequences of current iconoclastic actions, drawing on historical examples of revolutionaries turning on their own.

33 Naming the Enemy: Critical Social Justice

Over the last few years, it has become apparent that, for whatever nobility and moral worth lies in the project called “social justice,” something has gone badly wrong with the ideological movement on the far left that repeatedly calls for—or, more accurately, demands—it.

<https://newdiscourses.com/2020/02/naming-enemy-critical-social-justice/>

- The article discusses the problematic aspects of the far-left ideological movement that demands social justice, highlighting how challenging it is to critique or oppose it due to its association with the inherently positive concept of social justice.
- It emphasizes that social justice is a core concern of progressive politics and liberalism, aiming to protect individuals from tyranny and ensure fairness and kindness in society.
- The movement, however, is criticized for becoming a menace and potentially tyrannical, with its critique of liberalism and free societies.
- The difficulty in naming and opposing this movement is explored, with terms like Social Justice Movement, Cultural Marxism, and Neo-Marxism being considered but found problematic.
- The article introduces the term “Critical Social Justice” as a more accurate descriptor, based on the work of educators Ozlem Sensoy and Robin DiAngelo, who distinguish their approach from mainstream social justice standpoints.
- Critical Social Justice is characterized by its reliance on critical theory, recognition of societal stratification and inequality, and a commitment to changing the fabric of society through activism.
- The movement is rooted in postmodernism and poststructuralism, viewing social injustices as real and structural, and demanding a lifelong commitment to activism from its adherents.
- The author argues that Critical Social Justice has co-opted the concept of social justice and proposes distinguishing between the two to challenge the ideology’s anti-liberal and Neo-Marxist foundations.

34 Why Nobody is Systemically Racist

Given the events of the past few months, it has probably been explained to you at least once that all people who are “white” and “white-adjacent” are allegedly complicit in “systemic racism.”

<https://newdiscourses.com/2020/07/nobody-systemically-racist/>

- The article discusses the concept of “white complicity” in systemic racism, as proposed by scholars of whiteness studies, suggesting that all white and “white-adjacent” individuals are complicit in systemic racism due to their enjoyment of benefits from “whiteness” and white privilege.
- It critiques the expansion of the definition of complicity by Barbara Applebaum in her book “Being White, Being Good,” arguing that it unfairly assigns moral responsibility to individuals for their passive support of oppressive systems.
- The article uses an analogy of a tragic accident to illustrate the perceived flaws in Applebaum’s reasoning, suggesting that her approach assigns blame too broadly and does not account for individual intent or direct participation in wrongdoing.
- It argues that systemic thinking, as applied by critical activist-scholars, muddles understanding of issues like racism and encourages symbolic contrition rather than meaningful action or personal growth.
- The article criticizes the concept of “systemic racism” for obscuring rather than clarifying issues of racism and for fostering guilt, shame, and moral confusion instead of encouraging genuine responsibility.
- It advocates for better approaches to assigning moral responsibility that focus on individual actions, intentions, and knowledge, rather than vague, systemic attributions of blame.

35 An Open Letter to Robin DiAngelo about “Anti-racism”

You proudly proclaim your racism in your writings, as so often racists do. We have read your work and can see the racism dripping from every page.

<https://newdiscourses.com/2020/06/open-letter-robin-diangelo-anti-racism/>

- The article is an open letter to Robin DiAngelo, criticizing her for promoting what the authors perceive as a divisive and harmful approach to addressing racism.
- The authors accuse DiAngelo of admitting to being racist in her writings and spreading racism through her work.
- They argue that DiAngelo’s teachings on systemic racism and complicity in racism foster division and obsession with race, particularly among children.
- The letter expresses concern that DiAngelo’s influence is leading to familial and societal discord.
- The authors reject the notion that the United States was built exclusively by or for any single racial or gender group, emphasizing a collective effort in the nation’s development.
- They refuse to accept what they see as DiAngelo’s redefinition of racism and her portrayal of interracial relationships as inherently oppressive.
- The letter concludes with a rejection of DiAngelo’s ideas and a call for unity and individual decision-making in addressing racism.
- The signatories identify themselves as “professional brown Americans” who feel unable to reveal their names due to fear of repercussions.

36 Philip Guston (Not) Now: The Impact Argument

Perhaps it was the lack of scholarly rigor on the part of the curators who failed to prove definitively that Guston was not a racist? That is not the case either.

<https://newdiscourses.com/2020/12/philip-guston-not-now-impact-argument/>

- On October 1, 2020, Julia Friedman discusses the postponement of the “Philip Guston Now” retrospective initially set for summer 2020, delayed until 2024 by the National Gallery of Art, Boston MFA, Tate Modern, and Houston MFA due to concerns over Guston’s KKK imagery.
- The decision, influenced by recent social and racial justice concerns, faced criticism for being an act of self-censorship and patronizing, leading to an open letter with over a thousand signatures demanding the exhibition’s restoration.
- Critics argue the postponement overlooks Guston’s anti-racist intentions and the curatorial work done to contextualize his imagery, suggesting a failure to engage with the artist’s complex exploration of evil and societal issues.
- The article highlights Guston’s personal history with racism and his artistic engagement with themes of social injustice, suggesting the exhibition’s delay reflects a broader cultural shift towards prioritizing emotional safety over artistic merit and historical context.
- Developments since the article’s writing include a defense of the postponement by the National Gallery’s director, the suspension of Tate curator Mark Godfrey for criticizing the delay, and the eventual rescheduling of the retrospective for 2022 following backlash, though officials deny the backlash influenced the decision.

37 The Poverty of “Lived Experiences”

This rhetoric is, by design, meant to paint political dissidents as myopic stooges who are unwilling to “listen to the Lived Experiences of marginalized people,” thus making them unwittingly complicit in systems of oppression.

<https://newdiscourses.com/2020/10/poverty-lived-experiences/>

- Political dissidents often find themselves at odds with Woke Folk, particularly over the concept of “Lived Experiences,” which is central to Woke Ideology.
- “Lived Experiences” are interpreted by Woke Folk as evidence of oppression, differing from mere empirical claims by adding a layer of subjective interpretation.
- The essay argues that this reliance on “Lived Experiences” is a strategy to adapt Woke ideology to environments that value evidence and reasoned argument, by making claims that are immune to traditional scrutiny.
- It contrasts empirical and phenomenological claims, likening the latter to literary criticism, where interpretations are subjective and not universally resolvable.
- The essay critiques Woke epistemology for its skepticism of objectivity and reliance on subjective interpretations, suggesting it undermines the standards of evidence and reasoned argument.
- It advises political dissidents on how to engage with Woke Folk by insisting on evidence and reasoned argument, and not accepting subjective interpretations as incontrovertible evidence.
- The essay concludes that dismantling the reliance on “Lived Experiences” can expose the weaknesses in Woke arguments, likening a Woke individual barred from using “Lived Experiences” to a fish out of water.
- The author suggests that understanding and countering Woke rhetorical strategies is crucial for political dissidents aiming to preserve the integrity of liberal democratic institutions.

38 A Principled Statement of Opposition to Critical Race Theory: An Excerpt from ‘Cynical Theories’

Last year, Helen Pluckrose and I dedicated most of our time to writing a book about how “activist scholarship” has risen to prominence and created societal conditions that threaten to rip our societies apart.

<https://newdiscourses.com/2020/06/principled-statement-opposition-critical-race-theory-excerpt-cynical-theories/>

- Helen Pluckrose and the author spent last year writing a book on the rise of “activist scholarship” and its societal impacts, focusing on postmodernism.
- Postmodernism is criticized for its radical skepticism about objective truth and its view that knowledge is merely a political assertion.
- The authors argue this philosophy underpins current societal divisions and conflicts.
- They advocate for principled opposition to such ideologies, emphasizing truth, depoliticization, and fairness over critical theories and radical skepticism.
- Their book, “Cynical Theories,” aims to offer alternatives to critical theory critiques and postmodern skepticism, particularly in the context of race, gender, and identity.
- An excerpt from the book presents a principled statement opposing Critical Race Theory, affirming the need to address racism but criticizing the theory’s approach as divisive and counterproductive.
- The authors encourage adopting principled statements to foster unity and address societal issues more effectively.
- “Cynical Theories” is available for pre-order and set to release on August 25, 2020.

39 The Problem with White Fragility

In 2018, the “whiteness educator” Robin DiAngelo published a bestselling book called *White Fragility*. This book is intended to teach white people about their own racism.

<https://newdiscourses.com/2020/06/problem-white-fragility/>

- Robin DiAngelo’s book *White Fragility* aims to educate white people about their inherent racism and how they resist acknowledging and addressing it due to “white fragility.”
- DiAngelo redefines “racism” and “white supremacy” to refer to systemic issues rather than individual behaviors or beliefs, distancing these terms from traditional associations with overt hate groups.
- The book promotes the idea that all white people are inherently racist due to systemic advantages and must actively engage in DiAngelo’s version of antiracism to combat this.
- DiAngelo’s concept of “white fragility” makes it impossible for white people to deny any accusations of racism without proving their “fragility,” pushing them towards her costly antiracism seminars.
- The approach is criticized as manipulative, lacking in scholarly evidence, and more focused on selling seminars than addressing racism effectively.
- DiAngelo’s development of “white fragility” is based on her personal experiences and observations rather than rigorous academic research, raising questions about the validity and applicability of her theories.

40 El Problema con la Fragilidad Blanca

En 2018, la “educadora de la blancura” Robin DiAngelo publicó un libro superventas llamado *White Fragility*. Este libro está destinado a enseñar a los blancos sobre su propio racismo.

<https://newdiscourses.com/2020/06/problema-fragilidad-blanca/>

- En 2018, Robin DiAngelo publicó “*White Fragility*”, un libro dirigido a enseñar a los blancos sobre su propio racismo y cómo resisten aprender y desafiarlo debido a su “fragilidad blanca”.
- DiAngelo redefine “racismo” y “supremacía blanca” como sistemas vagamente definidos, alejándose de la asociación con grupos de odio explícito como el Ku Klux Klan.
- Argumenta que ser “activamente antirracista” es un compromiso de por vida que requiere autorreflexión, autocrítica y activismo social, que ella enseña en seminarios costosos.
- Según DiAngelo, todos los blancos son automáticamente “racistas” debido a su posición social dominante y beneficio del racismo, independientemente de sus acciones individuales.
- La “fragilidad blanca” se describe como una incapacidad para aceptar acusaciones de racismo, lo que lleva a reacciones emocionales defensivas, y cualquier negación se ve como evidencia de racismo.
- DiAngelo también critica a las personas de otras razas que participan en la “cultura blanca”, acusándolas de complicidad en el racismo.
- La autora admite que su definición de racismo difiere de la comprensión común, pero argumenta que su enfoque es necesario para abordar el racismo sistémico.
- La crítica principal al concepto de “fragilidad blanca” es que convierte cualquier acusación de racismo en imposible de negar, funcionando como un chantaje moral y emocional.
- DiAngelo promueve su programa de antirracismo como la única solución válida, lo que ha llevado a acusaciones de que su trabajo es más un negocio lucrativo que un esfuerzo genuino por combatir el racismo.
- El concepto de “fragilidad blanca” se basa en las observaciones personales de DiAngelo y no en estudios académicos rigurosos, lo que plantea dudas sobre su validez científica.

41 Psychopathy and the Origins of Totalitarianism

Pseudo-realities, being false and unreal, will always generate tragedy and evil on a scale that is at least proportional to the reach of their grip on power—which is their chief interest—whether social, cultural, economic, political, or (particularly) a combination of several or all of these.

<https://newdiscourses.com/2020/12/psychopathy-origins-totalitarianism/>

- The article discusses the concept of ideological pseudo-realities, false constructions of reality that lead to societal tragedies.
- Pseudo-realities are maintained by power, coercion, and manipulation, often by psychopathic individuals for their advantage.
- These false realities replace common sense and science with distorted interpretations designed to uphold power structures.
- Pseudo-realities are linguistic phenomena, requiring social enforcement and often leading to totalitarianism.
- They are constructed to favor a small fraction of the population with pathological limitations, projecting their psychopathologies onto normal people.
- Normal people misinterpret the motivations of those ensnared by pseudo-realities, often until it's too late.
- Pseudo-realities recruit adherents through manipulation of psychological weaknesses and exploit the tolerant and charitable nature of communities.
- The ultimate purpose of creating a pseudo-reality is to gain power, often through double standards, linguistic traps, and demoralization.
- Ideological pseudo-realities are distinguished from general ideologies by their reliance on a constructed false reality and their cult-like nature.
- They often lead to Utopian visions that justify present injustices with the promise of a perfect future society.
- Pseudo-realities arise from abuses of language that enable abuses of power, targeting the educated upper-middle class for recruitment.
- They employ a paralogic (false logic) and a paramorality (false morality) to manipulate and enforce adherence.

- The spread of a pseudo-reality results in the psychopathologization of otherwise normal people, turning them into functional psychopaths.
- Resistance to pseudo-realities involves awareness, refusal to participate, and exposing their contradictions and immorality.
- Effective resistance can restore epistemic and moral authority to normal people, undermining the pseudo-reality's power.

42 For Racial Healing, Reject Critical Race Theory

Critical Race Theory proceeds upon a number of core tenets, the first and most central of which is that racism is the ordinary state of affairs in our society.

<https://newdiscourses.com/2020/10/racial-healing-reject-critical-race-theory/>

- The article discusses the discomfort a shop owner might feel when deciding which customer to serve first, influenced by Critical Race Theory (CRT).
- CRT has become mainstream and posits that racism is ordinary and present in all societal interactions.
- The theory suggests that in any situation involving people of different races, racism is assumed to be present, and the task is to identify and dismantle it.
- The article presents a scenario where serving either a black or white customer first could be interpreted as racist, according to CRT.
- It argues that CRT's assumption of pervasive racism leaves no room for a correct choice in such everyday situations.
- The author believes that CRT's approach is counterproductive to achieving racial healing and a more just society.
- The article concludes that rejecting CRT is necessary for societal progress towards ending racism and fostering fairness.

43 Eight Big Reasons Critical Race Theory Is Terrible for Dealing with Racism

As unlikely as it seems, a highly obscure academic theory known as Critical Race Theory has completely mainstreamed in society, and now everyone is discussing it.

<https://newdiscourses.com/2020/06/reasons-critical-race-theory-terrible-dealing-racism/>

- Critical Race Theory (CRT) has become a mainstream topic of discussion, despite its complex academic origins.
- CRT posits that racism is inherent in all aspects of life and society.
- It operates on several controversial principles, including the belief that racism benefits white people, skepticism towards free societies, and the rejection of individualism in favor of viewing people solely by their racial group.
- CRT criticizes the use of science, reason, and evidence as “white” ways of knowing, promoting storytelling and lived experience as alternatives.
- It dismisses all potential alternatives to its approach, such as colorblindness, labeling them as forms of racism.
- CRT is intolerant of dissent, even from within racial minority groups, suggesting that disagreement with its tenets is rooted in racism or white supremacy.
- The theory is described as insatiable, with its demands and grievances being unending and impossible to fully satisfy.
- The article argues that CRT is a detrimental approach to addressing race issues and racism, advocating for better alternatives.

44 Liberal Reflections from the National Archives: Hope, Pride, and Two American Tales

In that room—in those documents—are contained the first and perhaps greatest attempt by humanity to put the philosophical tenets of liberalism into practice.

<https://newdiscourses.com/2020/03/reflections-national-archives-american-tales/>

- The author visited Washington, D.C., and toured the National Archives, seeing foundational U.S. documents.
- They observed the excitement of children learning about history and reflected on the significance of the documents as embodiments of liberal principles.
- The entrance to the National Archives has changed since the author's childhood, making the path to the foundational documents less direct.
- The David M. Rubenstein Exhibit, located near the new entrance, focuses on the evolution of rights and civil liberties for all Americans, highlighting the nation's ongoing struggle to fulfill its liberal promises.
- The exhibit includes imagery and stories that represent diverse aspects of American history, including efforts to expand rights to various groups.
- The author perceives a dual narrative within the exhibit: one that celebrates the liberal foundations and progress of the U.S., and another, more critical narrative that questions the inclusivity and success of these liberal ideals.
- The critical narrative, according to the author, emphasizes failures and exclusions in American history, potentially overshadowing achievements in expanding rights and freedoms.
- The author argues that understanding and rejecting the critical perspective allows for a more hopeful and proud appreciation of American history and its liberal experiment.
- They encourage visitors to the National Archives to view the exhibits with an open mind, seeking the positive story of progress and liberalism in American history.

45 The Road to Hell is Paved with Eggshells

The “walking on eggshells” feeling causes you to ‘go along to get along.’

<https://newdiscourses.com/2020/11/road-hell-paved-with-eggshells/>

- In late 2018, Kelsey Baker left an emotionally abusive relationship and shared her experience on Facebook, highlighting the non-physical forms of abuse she endured.
- Her post, which described the emotional manipulation and control she faced, resonated with many, receiving over 134,000 shares and 17,000 comments of support and empathy.
- The article discusses the widespread nature of emotional abuse, emphasizing that it is driven by the abuser’s need for power and control, often through tactics like constant criticism, isolation, and reality distortion.
- Victims of emotional abuse may struggle to recognize or leave abusive situations due to factors like dependency, low self-worth, and isolation.
- The piece also explores how toxic cultures, whether in organizations or broader society, can perpetuate abuse and silence dissent, drawing parallels between personal experiences of abuse and the culture within The New York Times as described by former writer Bari Weiss.
- It concludes by reflecting on the pervasive fear of expressing dissenting views in today’s society, suggesting that many feel compelled to self-censor in the face of potential backlash, likening the social climate to walking on eggshells.

46 The Roots of “Woke” Culture

Woke culture continues to become ever-more relevant to people in all walks of life, and this led to a recent BBC audio-documentary featuring feminist author Helen Lewis and produced by Craig Templeton Smith, “The Roots of ‘Woke’ Culture.”

<https://newdiscourses.com/2020/03/roots-woke-culture/>

- The BBC audio-documentary “The Roots of ‘Woke’ Culture” explores the origins and implications of woke culture.
- Hosted by feminist author Helen Lewis and produced by Craig Templeton Smith.
- The documentary examines the academic roots of woke culture in the theoretical humanities, particularly within “Grievance Studies.”
- Features discussions with academics and commentators like James Lindsay, Peter Boghossian, Helen Pluckrose, Konstantin Kisin, and Toby Young.
- The “hoax” trio (Lindsay, Boghossian, Pluckrose) argue that woke culture is deeply influenced by postmodern theory and the New Left’s radical activism, focusing on identity politics and social grievances.
- Other scholars interviewed offer differing perspectives.
- The documentary invites listeners to consider whether woke culture is a product of postmodern theory and identity politics.

47 Why Schools Are Teaching Our Kids “Social Justice”

When it comes to our children’s schools, many of us will conclude that it’s necessary and important in our modern, progressive world for our children to learn about these sorts of issues.

<https://newdiscourses.com/2020/10/schools-teaching-kids-social-justice/>

- The article discusses the ideology of “Wokeness” and Critical Social Justice (CSJ), emphasizing its deep-rooted beliefs and mission rather than seeing it as a benign interest in social issues like racism, sexism, and transgender rights.
- It argues that many people misunderstand CSJ as well-intentioned, failing to see its comprehensive worldview that aims to “awaken” people to perceived systemic oppressions.
- The article highlights the goal of CSJ in education: to instill a “critical consciousness” in students, making them view society through the lens of identity-based power systems and injustices that need disrupting.
- It points out that subjects like mathematics and history are being reinterpreted to focus on systemic oppression and racism, citing examples like “ethnomathematics” in Washington and a proposed but rejected curriculum in California that would have taught history as “hxrstory.”
- The article criticizes the approach of teaching children to view every aspect of society, including science and mathematics, through a pessimistic and divisive perspective focused on identity politics.
- It concludes that introducing CSJ into education is not benign but a deliberate attempt to reshape children’s understanding of society in a narrow and divisive way.
- An editor’s note clarifies that the proposal to rename “history” to “hxrstory” in California was rejected.

48 Sharing Size: Nine Reasons Critical Race Theory Is Terrible for Dealing with Racism

As unlikely as it seems, a highly obscure academic theory known as Critical Race Theory has completely mainstreamed in society, and now everyone is discussing it.

<https://newdiscourses.com/2020/06/sharing-size-nine-reasons-critical-race-theory-terrible-dealing-racism/>

- Critical Race Theory (CRT) posits that racism is inherent in all aspects of life, leading its proponents to seek out racism in every interaction and institution.
- CRT operates on the principle of “interest convergence,” suggesting that actions by racially privileged groups are inherently self-serving, making genuine anti-racist actions impossible under its framework.
- CRT is critical of liberal, free societies, advocating for restrictions on free speech and opposing ideals like individualism and meritocracy, viewing them as mechanisms of racial oppression.
- Under CRT, individuals are primarily seen as representatives of their racial groups rather than as individuals, dismissing the significance of personal identity and achievements.
- CRT is skeptical or hostile towards science, viewing it as a product of white, Western culture and thus inherently biased against non-white groups.
- CRT rejects any approach that diminishes the focus on race, such as colorblindness, arguing that race should be central to all societal analysis and interaction.
- CRT dictates a specific way of thinking about race, to the extent that even black individuals who diverge from its tenets can be ostracized or labeled as betraying their racial identity.
- CRT is described as insatiable, rejecting all alternatives and incapable of being satisfied or proven wrong, thus perpetuating a cycle of division and tension.
- The article argues that CRT exacerbates division and harms those it aims to help, suggesting that there are better ways to address racism and societal issues.

49 A Template for Resisting White Fragility in the Workplace

As you will see, a very common problem is that people think Critical Race Theory is one thing when it is really another, and good-intentioned people tend to adopt it without realizing what it is (and reject it when they do know what it is).

<https://newdiscourses.com/2020/06/template-resisting-white-fragility-workplace/>

- The article shares a note from someone thanking the author for helping them convince their workplace not to adopt Critical Race Theory (CRT).
- The person's boss had considered using "White Fragility" as a discussion starter, but the employee used information from the author to argue against CRT, describing it as racist and divisive.
- The author expresses concern about the dangers of incorporating CRT and similar ideas into organizations, suggesting they can damage corporate culture and increase division.
- The note to the boss outlines the employee's issues with the white fragility/Robin DiAngelo model, including its promotion of racism, division, cancel culture, and victimhood.
- The employee argues that the organization should avoid this model to serve clients more holistically and respect diverse opinions and backgrounds.
- The note criticizes the redefinition of racism by CRT, contrasting the traditional dictionary definition with CRT's more complex and politically charged definition.
- The employee expresses concern that CRT's definition of racism makes constructive conversation difficult, divides people by skin color, and perpetuates a narrative of powerlessness and supremacy.
- The note concludes by questioning the necessity of name-calling to address systemic injustice, suggesting it's possible to recognize and correct injustices without resorting to such tactics.

50 There's No Such Thing As "Systematic Racism"

"Systemic racism," as a concept, takes us directly away from clarity and any possibility of a solution.

<https://newdiscourses.com/2020/10/theres-no-such-thing-as-systematic-racism/>

- Attended a conference discussing systemic racism; conversation shifted to whether America is "systemically racist."
- Initial discussion points, including personal experiences of racism, quickly overshadowed by debate on terminology and existence of "systematic racism."
- Misuse of terms like "systematic racism" instead of "systemic racism" highlighted a lack of understanding among participants.
- Attempt to clarify differences between systemic, structural, and institutional racism met with acknowledgment of confusion but no deeper understanding.
- Critique of Critical Race Theory for exacerbating confusion and lack of clarity in discussions about racism.
- Article argues systemic racism is a poorly defined concept, applied too broadly, making it difficult to address specific instances of racism or inequality.
- Acknowledges racial inequities and historical injustices but questions the applicability of the term "systemic racism" to these issues.
- Suggests focusing on specific, identifiable issues of discrimination and inequality rather than debating the existence of systemic racism.
- Concludes that discussions about systemic racism often lack clarity and distract from addressing the underlying problems of racial inequity.

51 Welcome to New Discourses

New Discourses centers upon exposing, explaining, and articulating alternatives to anything that attempts to constrain our discourses.

<https://newdiscourses.com/2020/02/welcome-new-discourses/>

- The article discusses the current societal challenge of engaging in political and social discussions without conflict.
- The author feels personal pressure and notes the impact on relationships due to the fear of discussing sensitive topics.
- Despite efforts to avoid politics, these topics often surface, sometimes leading to tension but occasionally to relief and agreement.
- The author laments the loss of normalcy and productive conversation across differing viewpoints, highlighting the discomfort and exhaustion from walking on eggshells.
- The article introduces “New Discourses,” a platform aimed at reclaiming and redefining societal conversations on the author’s terms, encouraging open, honest dialogue.
- “New Discourses” seeks to address both the practical and technical aspects of discourse, aiming for clear communication beyond political correctness and other constraints.
- The initiative acknowledges that open dialogue may offend but emphasizes the importance of accepting differences of opinion as a cornerstone of civilization.
- The goal is to foster civil and free discourse, offering alternatives to constrained discussions, and inviting participation in this endeavor.

52 White Silence is NOT Violence

Here's a pretty simple truth that keeps getting harder to believe: you don't have to be an activist—not for a cause, not for a party, not for anything.

<https://newdiscourses.com/2020/06/white-silence-not-violence/>

- The article discusses the pressure on individuals, particularly white people, to become activists, driven by slogans like “white silence is violence.”
- It traces this pressure back to Critical Theory and its evolution, which initially aimed to understand the rise of fascist regimes and later focused on the idea of complicity in societal evils.
- Herbert Marcuse, a notable Critical Theorist, is mentioned for his views on tolerance and complicity, advocating for a form of “repressive tolerance.”
- Barbara Applebaum’s book “Being White, Being Good” is highlighted for arguing that all white people are complicit in racism and white supremacy due to systemic benefits, pushing for a lifelong commitment to “anti-racism” activism.
- The article critiques the extreme interpretations of complicity and violence within these theories, suggesting that they serve more as emotional manipulation than realistic calls to action.
- It concludes that individuals should not feel compelled to adopt activism based on exaggerated claims and that the slogan “white silence is violence” is an attempt at compelled speech rather than a genuine call for justice.

53 Why the World is the Way It Is: Cultural Relativism and Its Descendents

Relativism contends that all truth is relative except for the claim that “truth is relative.”

<https://newdiscourses.com/2020/11/why-world-cultural-relativism-descendents/>

- Relativism posits that truth is historically conditioned and does not transcend cultural boundaries, making all truth relative.
- Cultural relativism claims each culture has its own valid mode of perception and moral code, denying universal moral truths.
- Cultural relativism leads to moral equivalence, suggesting we cannot judge or impose values on other societies, even in extreme cases like Nazism or apartheid.
- Intellectual movements like multiculturalism, racism, postmodernism, deconstructionism, political correctness, and social engineering are seen as descendants of cultural relativism.
- Philosophers like David Hume, Immanuel Kant, and others contributed to the development of relativism and its offshoots, challenging the concepts of objective knowledge and universal moral truths.
- Multiculturalism, as a form of cultural relativism, rejects universal truths and norms, emphasizing the equal value of all cultures but often excluding the Western perspective.
- Racism, within the context of multiculturalism, is criticized as determining identity by race, which undermines individual merit and responsibility.
- Political correctness, stemming from multiculturalism, seeks to regulate language to avoid offending specific groups, often at the expense of clarity and truth.
- Deconstructionism and postmodernism challenge the idea of fixed meanings and universal truths, promoting a view of reality as socially constructed and inherently pluralistic.
- Social engineering, influenced by cultural relativism, aims to achieve economic equality and address historical victimization through elite intervention, often disregarding individual differences and freedoms.
- The article argues that Western culture is objectively superior based on its life-affirming core values, such as reason, individualism, and the promotion of freedom and innovation.

54 Why Your Organization Should Not Do Diversity Training

It is irresponsible to the point of negligence for an organization or institution to adopt an environment that uses “diversity” training rooted in Critical Social Justice Theories like Critical Race Theory.

<https://newdiscourses.com/2020/11/why-your-organization-should-not-do-diversity-training/>

- Employers and leaders are free to choose diversity training, including those based on Critical Race Theory (CRT) and Critical Social Justice (CSJ), but should be aware of the implications.
- The author argues that using “diversity” training rooted in CRT and CSJ is irresponsible and potentially negligent due to the risk of creating division and conflict within organizations.
- “Diversity” training is claimed to be designed to foster divisions, increase sensitivity to certain issues, and promote a zero-sum view of conflict, leading to a hostile work or learning environment.
- The training aims to create an activist core within the organization, sympathetic adopters of the ideas, and a general awareness of “diversity” concepts, while silencing or discrediting opposition.
- The eventual outcome of such training is predicted to be organizational “civil war,” with divisions between “racists” and “anti-racists” based on the training’s ideology.
- The author contends that “diversity” training does not aim to improve organizational function but to further the goals of “diversity,” even at the cost of the organization’s collapse or diversion of its resources.
- Critical Theories, according to the author, do not build or improve but are designed to critique and dismantle, leading to either the failure of organizations that adopt them or their transformation into entities focused solely on “diversity.”
- The article warns that “diversity” training can lead to financial failure, organizational collapse, or a shift in mission towards “diversity” at the expense of the original goals, with compliant executives replacing those not aligned with this mission.

55 The Woke Breaking Point

Almost everybody has a Woke Breaking Point. A point of Peak Woke. Or, at least, they should.

<https://newdiscourses.com/2020/06/woke-breaking-point/>

- The article discusses the concept of a “Woke breaking point,” a threshold at which individuals recognize that the Woke (Critical Social Justice) movement has gone too far.
- It highlights the importance of individuals establishing their own lines that should not be crossed by the movement, suggesting that this can prevent them from rationalizing extreme actions or ideologies after the fact.
- The rapid spread and some extreme aspects of Woke ideology are described as potentially leading to a totalitarian nightmare, with the author expressing concern over the movement’s support by good and decent people.
- The author suggests asking people what it would take for them to acknowledge that the Woke movement has exceeded acceptable bounds, aiming to make them consider the possibility of the movement going too far and to identify their non-negotiable limits.
- The article recounts personal experiences and observations of the author and their friend, noting instances where they or others reached their breaking points due to perceived excesses of the movement, such as unfair accusations, attacks on science, real racism, and the defense of riots.
- It also mentions broader societal concerns raised by others, including the tearing down of statues, job losses, and the impact on personal relationships, as indicators that the movement has gone too far.
- The author advises that while initiating conversations about Woke breaking points may not be well-received, it is crucial for individuals to reflect on their principles and establish boundaries to prevent rationalizing unacceptable actions or ideologies in the future.
- The article emphasizes the importance of asking challenging questions about what extremes would need to occur for someone to recognize the movement’s overreach, suggesting that even personal or selfish considerations are valid starting points for reflection.

56 The Woke Creation Myth

The genesis of injustice.

<https://newdiscourses.com/2020/09/woke-creation-myth/>

- Initially, the world was described as a place of equal power among diverse cultures, despite prevalent violence and oppression, termed the Garden of Even.
- Europeans, sharing similar violent behaviors but distinguished by curiosity, rediscovered ancient knowledge during the Renaissance, leading them to seek more power.
- This pursuit of knowledge and power marked the beginning of systemic injustice, as Europeans left the Garden of Even, considering themselves superior and initiating colonialism.
- European colonialism spread systemic oppression worldwide, subjugating diverse cultures through force, disease, and the imposition of European culture and knowledge.
- Europeans, particularly white Western men, declared themselves the default, superior culture, leading to the global dominance of racism, sexism, misogyny, ableism, and Eurocentrism.
- The narrative concludes that the white, Western male's belief in his own superiority and the imposition of his standards as universal truths have replaced justice with systemic oppression.

57 No, the Woke Won't Debate You. Here's Why.

I can't tell you how many times I've been asked why it is that the Woke won't seem to have a debate or discussion about their views.

<https://newdiscourses.com/2020/07/woke-wont-debate-you-heres-why/>

- The article discusses why individuals who subscribe to Woke ideology and Critical Social Justice Theory often refuse to engage in debates or discussions about their views.
- It argues that this reluctance is not due to a fear of being exposed as fraudulent but is rooted in a comprehensive and fundamentally different worldview that includes its own ethics, epistemology, and morality, which is distinctly non-liberal.
- Critical Social Justice adherents believe the system is inherently rigged against them due to systemic oppression that permeates all aspects of society, including the ways knowledge and truth are constructed and recognized.
- They view traditional tools of debate and discussion, such as reason, rationality, and evidence, as part of the oppressive system they oppose. Instead, they favor methods like storytelling and appealing to emotions and lived experiences.
- The article outlines a “metaphysics of discourses,” influenced by postmodernist thought, particularly Michel Foucault, which posits that power structures society through discourses. Engaging in debate with those who support dominant discourses is seen as dangerous and counterproductive to their goals.
- Critical Social Justice Theory holds that disagreement with their views is inherently illegitimate, stemming from either a false consciousness or a willful intention to oppress. Genuine disagreement can only come from within a Critical Theory perspective.
- The ideology also views association with those who hold systemic power and privilege as morally reprehensible, equating it with supporting racism, misogyny, and other forms of bigotry.
- Adherents often express feeling exhausted by the constant battle against systemic oppression, viewing invitations to debate as exploitative and reinforcing the dominance they fight against.
- The article concludes that expecting Critical Social Justice advocates to value or engage in debate and dialogue is a fundamental misunderstanding of their ideology, which rejects

the foundational principles of liberalism and aims to dismantle the entire system in favor of Critical Theory.

58 Wokeness and Its Not-at-all-racist Doctrines of Disempowerment

This isn't empowerment. It's disempowerment, even if we discount the other costs of such a not-at-all-racist doctrine.

<https://newdiscourses.com/2020/06/wokeness-not-racist-doctrines-disempowerment/>

- Thomas Sowell's views on racism and personal responsibility contrast sharply with Critical Race Theory (CRT), which he criticizes for perpetuating a victimhood mentality among black people and other "minoritized" races.
- CRT aims to empower these groups by acknowledging systemic oppression but, according to critics, ends up disempowering them by denying their agency and reinforcing a permanent victim status.
- Sowell emphasizes individual responsibility, which CRT advocates see as a denial of systemic factors and victimhood, leading to significant criticism of Sowell.
- The article discusses the concept of agency within CRT, arguing that it views agency as something systematically denied to non-white people by a dominant white culture that values traits like reason, science, and civility as inherently "white."
- CRT posits that non-white individuals can only gain agency by adopting a "Woke" critical consciousness, rejecting their imposed "whiteness," or being seen as complicit in their own oppression.
- The discussion extends to the idea that white people, too, are victims of the system they benefit from, being morally responsible for systemic racism without being individually bad unless they reject anti-racism efforts.
- The article critiques the notion that adopting a critical consciousness or "Wokeness" actually removes agency by forcing individuals to conform to the expectations of their identity groups as defined by CRT, rather than allowing for individuality.
- It argues that CRT's focus on collective identity over individuality, and its requirement for total alignment with its principles, represents a form of totalitarian submission.
- The ultimate goal of CRT, according to the article, is to make everyone aware of their racial identity and the systemic racism that supposedly defines it, demanding a rejection of "whiteness" as part of achieving social justice.

- The article concludes that CRT's approach to addressing racism is flawed because it demands total adherence to its worldview, defers responsibility away from its adherents, and seeks to dismantle the concept of individual agency in favor of a collective identity politics.

59 Wokeness Threatens the Rule of Law

Here are two important ideas that currently exist in fundamental opposition to one another: “Reasonableness” and “Wokeness.”

<https://newdiscourses.com/2020/11/wokeness-threatens-rule-of-law/>

- The article discusses the fundamental opposition between “Reasonableness” and “Wokeness” in the context of advanced legal systems.
- “Reasonableness” relies on the “reasonable-person standard,” asking what a reasonable person would do in a given situation.
- “Wokeness” or “Critical Social Justice Theory” emphasizes radical subjectivism and the idea that reason is a tool of dominant power structures, dismissing the concept of a “reasonable person.”
- The article argues that these ideologies are incompatible, posing a threat to the rule of law and equal rights in liberal societies.
- It highlights the concern that if “Wokeness” gains enough power, it could replace reasonableness with Critical Theories focused on identity and systemic power, fundamentally altering the legal system.
- The article mentions specific examples like Critical Race Theory and California’s Proposition 16 to illustrate how these ideologies could reshape legal principles around concepts of systemic oppression and identity politics.
- It concludes by advocating for reason and warning against the potential for a totalitarian ideology under the guise of “Woke Law.”

Part III

2021

60 The Calamity of Scientific Gnosticism

Scientific Gnosticism is perhaps the most calamitous ideological phylum human beings have so far managed to contrive.

<https://newdiscourses.com/2021/08/calamity-scientific-gnosticism/>

- The article posits that the current ideological turmoil can be classified within a biological taxonomical hierarchy, with Gnosticism at the kingdom level.
- It suggests that Critical Whiteness Studies, Critical Race Theory, and neo-Marxism fall under the broader category of Scientific Gnosticism, which is a modern manifestation of Gnosticism.
- Gnosticism is characterized by the belief that the world is fundamentally wrong, humans are trapped in a miserable condition, and through Gnosis, or special knowledge, one can transcend and repair the world.
- The article argues that Gnosticism inverts traditional progress and epistemology, promoting a distorted view that understanding and remaking the world according to one's desires is possible and desirable.
- It critiques modern Scientific Gnosticism, including Marxism and its derivatives, for misusing the prestige of science to promote ideologies that aim to radically alter reality based on theoretical insights.
- The article discusses the failure of these ideologies, including socialism and various forms of identity politics, to deliver on their promises of utopia, attributing their failures to a fundamental misunderstanding of reality and human nature.
- It also touches on the challenge posed by postmodernism to Scientific Gnosticism, arguing that postmodern critiques have been absorbed and repurposed by Scientific Gnostics, leading to a proliferation of identity-based Gnostic ideologies.
- The conclusion is that the resurgence of Gnostic thinking, now in a scientific and post-modern form, has led to widespread ideological capture and a misguided attempt to remake the world and human beings according to theoretical models, which is ultimately doomed to fail.

61 Critical Race Theory: A Two-page Overview

Critical Race Theory proceeds upon a number of dubious assumptions and by means of a variety of questionable methods.

<https://newdiscourses.com/2021/04/critical-race-theory-two-page-overview/>

- Critical Race Theory (CRT) challenges traditional civil rights approaches, questioning foundational liberal principles like equality theory and constitutional law.
- CRT is skeptical of the liberal focus on individual rights.
- CRT views race as a social construct and racism as systemic, affecting all societal levels and favoring whites.
- Key assumptions and methods of CRT include:
 - Racism as ordinary and pervasive in society.
 - Interest convergence theory, suggesting whites only support racial justice when it aligns with their interests.
 - Motivated ignorance, with dominant racial groups ignoring systemic racism to maintain privilege.
 - Structural determinism, positing that societal systems, not individual merit, determine life outcomes.
 - Emphasis on authentic racial experiences and the unique voice of color, asserting that lived experiences of oppression cannot be questioned.
 - Engagement in identity politics, forming political coalitions based on racial identity.
 - Prioritization of impact over intent in evaluating racism.
 - Anti-liberal stance, critiquing liberalism as upholding racial inequities.
 - Use of narrative and counterstorytelling to challenge established knowledge and facts.
 - Advocacy for revisionist history to reflect CRT perspectives.
 - Intersectionality, linking all forms of identity-based oppression.

62 Five Ugly Truths About Critical Race Theory

Critical Race Theory is currently getting a ton of attention on the national and international stage, which is long overdue, but there are also many misconceptions about it.

<https://newdiscourses.com/2021/05/five-ugly-truths-about-critical-race-theory/>

- **Critical Race Theory (CRT) is considered racist** because it emphasizes the social significance of racial categories, advocates for discrimination to “level the playing field,” and posits that all white people are either racist or complicit in racism by benefiting from systemic privileges.
- **CRT does not advance the vision and activism of the Civil Rights Movement.** Instead, it questions the foundations of the liberal order, including equality theory and legal reasoning, advocating for revolution over incremental change.
- **CRT posits that all white people are racist** or complicit in racism due to systemic privileges that cannot be voluntarily renounced. It suggests that white people can only strive to be “less white” and condemn “whiteness” as a system.
- **CRT is partially Marxian but not strictly Marxist.** It adapts from neo-Marxism, using race instead of economic class as the line of social stratification. It views “white supremacy” as a superstructure organizing society, similar to how Marxism views capitalism.
- **CRT is not merely an analytical tool for understanding race and racism;** it is a worldview and a movement of activists and scholars. It operates under the assumption that racism is ordinary and systemic, challenging individuals to continually identify, analyze, and challenge racism.

63 A Letter Supporting a Bill to Ban Critical Race Theory

The state of New Hampshire is trying to advance a bill in its state house of representatives (HB544) that mirrors the executive order President Trump issued “against Critical Race Theory,” which is to say against the divisive (and racist/neoracist) tenets at the heart of Critical Race Theory and so-called “diversity” training sessions based upon it.

<https://newdiscourses.com/2021/03/letter-supporting-bill-ban-critical-race-theory/>

- New Hampshire is considering a bill (HB544) that aims to ban the teaching of divisive tenets associated with Critical Race Theory and similar diversity training sessions.
- The bill is inspired by an executive order issued by President Trump against Critical Race Theory.
- James Lindsay, an expert on Critical Race Theory, testified in support of the bill during a legislative committee meeting on February 18 and has sent a letter urging the committee to endorse the bill.
- HB544 seeks to prohibit state-funded entities from teaching or training in racial and sex stereotyping, scapegoating, and discrimination, as well as labeling the state or institutions as inherently racist or sexist.
- The bill is argued to be necessary due to perceived failures of the Civil Rights Acts and the Fourteenth Amendment to protect against such teachings.
- Lindsay argues that the bill supports freedom of speech and conscience by preventing compulsory adherence to specific ideologies regarding racism and sexism.
- Critical Race Theory is criticized for assuming racism is inherent in all societal interactions and for being divisive, un-American, and resistant to criticism.
- Lindsay urges support for HB544 as a step towards eliminating divisive teachings and upholding fundamental rights, contrasting it with federal moves to embrace Critical Race Theory.

64 A Manifesto for the Based

The based aren't about to live by ridiculous lies because they'll be too busy laughing the bottom out from under them.

<https://newdiscourses.com/2021/05/manifesto-for-the-based/>

- Aleksandr Solzhenitsyn, in his Nobel Lecture, emphasized the importance of not perpetuating lies, a stance described as “based.”
- Solzhenitsyn’s experiences in Stalin’s USSR highlighted the refusal to lie as a key trait for resisting totalitarian regimes.
- The article argues that being “based” involves a refusal to participate in mass delusions or lies, a characteristic crucial for challenging tyranny.
- It suggests that current Western societies are facing similar challenges with widespread acceptance of “transparent lies,” posing a threat to democracy and sanity.
- The concept of being “based” is contrasted with being “Woke,” with the former associated with truth-telling, humor, and resistance to tyranny, while the latter is criticized for intolerance and promoting falsehoods.
- The origin of “based” is critiqued for its initial association with alt-right ideologies, but the article argues for a broader, more positive interpretation.
- Being “based” is described as being authentic, tolerant (except towards pretense and cruelty), and using humor as a tool against power and absurdity.
- The article concludes that facing current societal absurdities and threats to freedom requires a “based” approach, characterized by humor, truth-telling, and a refusal to be intimidated by lies or tyranny.

65 On the Absence of Systemic Racism

According to Critical Race Theory, “racism is ordinary, not aberrational—‘normal science,’ the usual way society does business, the common, everyday experience of most people of color in this country.” Its advocates call this belief “systemic racism.”

<https://newdiscourses.com/2021/08/on-the-absence-of-systemic-racism/>

- Critical Race Theory (CRT) posits that racism is ordinary and systemic in society, affecting everyday experiences of people of color.
- CRT is criticized for allegedly finding racism in virtually all aspects of life, including education, government, culture, and policies.
- The article argues that CRT and its proponents selectively apply the concept of systemic racism to support left-leaning agendas, ignoring instances that contradict their narrative.
- Examples cited include discrimination against Asian-Americans in academia, the impact of riots and “defund the police” movements on minority communities, eviction moratoriums affecting small landlords of color, and the potential exclusionary effects of vaccine passports on black and Latino populations.
- The article suggests that the selective outrage and application of systemic racism by CRT advocates reveal a focus on power acquisition rather than genuine concern for racial justice.
- Critics of CRT and the left’s use of it argue for a need to challenge the inconsistency and arbitrariness of the systemic racism label as used by its proponents.

66 The Rise of the Woke Cultural Revolution

What actually triggered the Woke Cultural Revolution in the West?

<https://newdiscourses.com/2021/04/rise-woke-cultural-revolution/>

- The article discusses the mainstreaming of “Wokeness” from its academic origins to widespread societal acceptance.
- The term “crossing the Tim Pool Gap” is introduced, highlighting the challenge of explaining how “Woke” ideology moved from universities to mainstream culture.
- The article argues that both academia and media played significant roles in spreading Wokeness, with a detailed examination of the influence of Critical Pedagogy in education.
- It outlines a timeline of key events and cultural phenomena that contributed to the rapid spread of Woke ideology, including the presidency of Barack Obama, the Black Lives Matter movement, and the presidency of Donald Trump.
- The article suggests that the mainstreaming of Wokeness was facilitated by a combination of factors, including the internet, social media, and funding from intentional agents promoting the ideology for their agendas.
- It emphasizes the role of education reformers in preparing society for Woke ideology through the promotion of Critical Theory in schools.
- The article critiques the response of both conservatives and liberals to the rise of Wokeness, arguing that many inadvertently helped mainstream the ideology by engaging with it superficially.
- The death of George Floyd is identified as a pivotal moment that triggered a Woke Cultural Revolution, with widespread acceptance and promotion of the ideology.
- The author concludes by warning against placing too much societal trust in the “Respectables” who are unable to withstand criticism and may inadvertently promote harmful ideologies.

67 The University of California Drifts toward Conformism

In this essay, we address the consequences of the University of California's policies to address racial disparities and its support for social justice activism as influences on its commitment to academic freedom and other intellectual values.

<https://newdiscourses.com/2021/03/university-california-drifts-toward-conformism-representation-academic-freedom/>

- The University of California (UC) has implemented policies to address racial disparities and support social justice activism, impacting its commitment to academic freedom and intellectual values.
- DEI (Diversity, Equity, and Inclusion) policies at UC have been both beneficial for access and equality but also pose threats to academic freedom and intellectual mission.
- Mandatory DEI statements in faculty hiring at UC prioritize representation over academic qualifications, potentially discriminating against candidates not aligning with specific political beliefs or demographic profiles.
- UC's efforts to diversify began in the late 1960s, with significant policy changes following the passage of Proposition 209 in the mid-1990s, which banned affirmative action in hiring or admissions.
- The introduction of intolerance report forms, equity advisors, and the elimination of the SAT for admissions are among the steps taken to expand diversity and protect under-represented groups.
- The anti-racism movement and DEI initiatives have led to a shift in the university's focus from intellectual mission to representational goals, with potential long-term impacts on academic freedom and the culture of rationalism.
- The essay argues for a balanced approach that supports diversity and social justice while preserving academic freedom and the university's intellectual mission, suggesting the abandonment of policies like mandatory diversity statements that interfere with these principles.

68 The Values of a Post-Woke World

If we continue fighting back—for pushing back is no longer enough—intelligently and firmly against the ideology of Critical Social Justice and the Woke movement it has spawned, we will find ourselves on the road to a post-Woke world, and it is not yet clear what that might look like.

<https://newdiscourses.com/2021/03/values-post-woke-world/>

- The article argues against the ideology of Wokeness, describing it as harmful and rooted in totalitarian, racist, and communist thought.
- It suggests that the fight against Wokeness is gaining momentum, with people rejecting its puritanical and totalitarian aspects.
- The author proposes focusing on four cardinal values for a post-Woke world: truth, beauty, liberty, and merit.
- **Truth** is emphasized as the pursuit of objective reality, rejecting subjective “your truth” or “my truth” in favor of evidence, reason, and a process that defers to objective truth.
- **Beauty** is presented as essential for a flourishing society, transcending subjective tastes to embody excellence and inspire aspiration.
- **Liberty** is highlighted as a fundamental condition for a prosperous society, with a focus on individual freedom and responsibility over collectivism.
- **Merit** is advocated as the basis for societal prosperity, emphasizing results, talent, effort, and minimizing corruption.
- The article argues against prioritizing justice as a foundational value, suggesting it should follow from the other four values to avoid injustice.
- It concludes that a post-Woke society should remember and rebuild upon these values to ensure prosperity and flourishing.

69 What Is Critical Race Theory?

I've been asked a million times for a short introduction to Critical Race Theory that hits the high points in a quick, straightforward way.

<https://newdiscourses.com/2021/01/what-is-critical-race-theory/>

- Critical Race Theory (CRT) originated at Harvard Law School between the late 1970s and early 1990s, questioning the effectiveness of the Civil Rights Movement and legislation in improving racial situations in Western countries, particularly the USA.
- CRT aims to address “historical injustices” related to race by reorganizing social, cultural, and legal frameworks.
- According to Richard Delgado and Jean Stefancic, CRT views race as a political construct created by white people to maintain power and sees racism as a permanent, ordinary state of affairs in society, embedded in all interactions and institutions.
- CRT proponents believe that racism benefits white elites materially and working-class whites psychically, making society reluctant to eradicate it. They focus on identifying “systemic racism” in all aspects of life, guided by the subjective “lived experience” of racism.
- CRT rejects the principles of liberalism, equality, and Enlightenment rationalism, which underpin Western societies and the Civil Rights Movement, viewing them as mechanisms that maintain discrimination.
- The theory criticizes the liberal order, including legal reasoning and constitutional law, arguing that these principles obscure structural inequalities and maintain the status quo.
- CRT is seen as radical, challenging the fundamental principles of liberal societies and offering a perspective that many believe inverts reality regarding race and racism.

70 The Woke Make Biden’s “Moderation” Irrelevant

There is very little to suggest to me that the Biden administration that we have presumably elected to the highest office in the land and as the leadership of the free world for at least the next four years is prepared to safeguard its people on this issue.

<https://newdiscourses.com/2021/01/woke-make-bidens-moderation-irrelevant/>

- The article posits that despite Joe Biden’s moderate stance, his administration may not curb the influence of Critical Social Justice (CSJ) and Critical Race Theory (CRT) ideologies.
- It argues that CSJ is designed to infiltrate bureaucratic and administrative systems, suggesting that Biden’s appointments and administrative actions will likely support CSJ principles, particularly concerning racial equity.
- The article criticizes Biden for not indicating resistance to what it describes as “bureaucratic totalitarianism” and for appointing individuals who support comprehensive racial justice measures.
- It highlights concerns about the potential for equity-focused policies to lead to racial quotas and redistribution of resources, and it anticipates Biden will reverse Trump’s executive order banning certain types of diversity training.
- The piece challenges the Biden administration to justify its support for concepts that the Trump executive order sought to prohibit, questioning how this aligns with the Constitution and civil rights laws.
- It calls for public and repeated questioning of Biden, Harris, and their administration on their commitment to CRT principles and their compatibility with constitutional oaths.
- The article concludes by expressing skepticism about the Biden administration’s ability to protect against the perceived threats of CRT and CSJ ideologies, urging accountability from anti-Woke Biden voters.

Part IV

2022

71 CRT, Queer Theory, and Marxism by Any Other Name

As a theory of “political economy,” Marxism isn’t at all complicated. At the very bottom, it is the belief that human beings are fundamentally social beings whose true nature shapes and is shaped by their societies.

<https://newdiscourses.com/2022/11/crt-queer-theory-and-marxism-by-any-other-name/>

- Marxism is a theory of political economy that views humans as fundamentally social beings whose nature is shaped by and shapes society.
- It posits two main ideas: the division of society through private property, where some claim exclusive rights to property, shaping society to benefit themselves; and a dynamic relationship between praxis (the ability to shape society) and its inversion, suggesting a continuous loop where society and individuals shape each other.
- Marxism argues that systemic injustice is created by those with exclusive access to private property, leading to a society organized for their benefit, perpetuating their ideology and maintaining their power.
- The theory advocates for societal revolution from the margins to overthrow this unjust state, emphasizing conscious action to change society’s direction towards communism, where private property and thus dehumanization are abolished.
- Marxism is not just descriptive but aims to change society, focusing on historical purpose and class conscientization to mobilize the oppressed to seize the means of production and transform society.
- The article extends Marxist analysis to various forms of identity politics, suggesting that Marxism can adapt to critique different forms of exclusive property beyond economic capital, such as race, gender, sexuality, ability, and body size, leading to theories like Critical Race Theory, (Marxian) Feminism, Queer Theory, Disability Studies, and Fat Studies.
- These theories argue that societal structures and ideologies advantage certain groups while exploiting and disenfranchising others, advocating for awareness and collective action to achieve equity and justice across different dimensions of identity.

- Understanding Marxism and its adaptations is crucial for recognizing and combating its influence in society, aiming to prevent its goal of seizing the means of production and fundamentally altering society.

72 How to Kill a Science: The Process of Dialectical Inversion

One of the “key goals” of the Woke Marxist movement is to “decenter the natural sciences.” How on Earth is someone supposed to “decenter” the natural sciences—and from what, and why?

<https://newdiscourses.com/2022/11/how-to-kill-a-science-the-process-of-dialectical-inversion/>

- The article discusses the goal of the Woke Marxist movement to “decenter the natural sciences” to elevate “other ways of knowing” and Marxist scientism to a position of credibility and authority.
- Decentering science involves shifting its central position of credibility and authority to make room for alternative “knowledges.”
- The process of decentering is achieved through a dialectical inversion, which includes obscuring the epistemological superiority of scientific knowledge and attacking it on moral grounds.
- Dialectical inversion involves a two-step process: first, equating scientific knowledge with other forms of knowledge through a dialectical sublation, and then morally inverting the value of these knowledges to favor activism.
- The article explains the concept of dialectical sublation as understanding two opposing things as part of a singular whole from a higher perspective.
- It criticizes the manipulation of science for ideological purposes, describing it as a process of “sciencecide” where science is attacked and replaced with ideologically driven “knowledge.”
- The article argues that this strategy relies on moral bullying and the claim to a higher consciousness by activists, who position their knowledge as morally superior.
- It warns against the dangers of allowing this ideological takeover of science, emphasizing the importance of defending the epistemological superiority of scientific knowledge.
- The author advises standing firm against attempts to subvert science with ideology, highlighting the need to expose and reject these efforts to maintain the integrity of scientific disciplines.

73 The Many Faces of Marxism

There's a great and frustrating irony about Marxism. On the one hand, it is extremely simple—almost cartoonishly so. On the other hand, millions of pages of extremely complicated writing exist trying to make it true.

<https://newdiscourses.com/2022/10/many-faces-of-marxism/>

- Marxism is both simple and complex, with vast writings attempting to validate its principles.
- It is not merely an economic or social theory but a deeper belief system using these theories as components.
- Marxism is fundamentally a theory of man and the world, positing that man creates society, which in turn shapes man.
- It views society as stratified by those who have access to special forms of property (capital) and those who do not, leading to alienation and estrangement.
- Communism is seen as the solution to this estrangement, aiming for the abolition of private property to restore man to his 'true' social nature.
- Various forms of Marxism (Cultural, Critical, Postmodern, etc.) apply this framework to different aspects of society, identifying specific forms of 'special property' and advocating for their abolition.
- Marxism is critiqued as a cult-religious ideology focused on transforming the world by undoing perceived falls into stratified power dynamics.
- Understanding Marxism is essential for addressing its influence and restoring liberty and goodness to society.

74 OnlySubs: Rejoice in the Day the Lord Has Made

Psalm 118:24 reads “This is the day the Lord has made; rejoice and be glad in it.” This is one of the most famous psalms in the Bible, and virtually everyone has heard it.

<https://newdiscourses.com/2022/10/rejoice-in-the-day-the-lord-has-made/>

- “OnlySubs Episode 110: Rejoice in the Day the Lord Has Made” is now available for New Discourses contributors on various platforms including Locals, Patreon, Subscribestar, Substack, YouTube Members, and Thinkspot.
- The episode is inspired by Psalm 118:24, which is highlighted for its command to rejoice and be glad in the day the Lord has made.
- James Lindsay, the host, shares his insights on why it’s important to find joy and gratitude in challenging times, prompted by a profound interpretation of the psalm as a command.
- The podcast is part of the “OnlySubs Podcast” series, with additional episodes accessible through the New Discourses website.

75 The Riddle of History, Solved

According to Karl Marx, Communism, true and proper, is the self-conscious solution to “the riddle of history.”

<https://newdiscourses.com/2022/10/riddle-of-history-solved/>

- Karl Marx viewed Communism as the solution to the “riddle of history,” which he saw as the issues arising from private property and the division of labor.
- The article criticizes this view, arguing that history is not a riddle and that attempts to implement Marx’s vision have led to failure and suffering.
- It suggests that the concept of “productive socialism” is an oxymoron, as historical attempts at socialism have failed to be productive or deliver on their promises.
- The article discusses the shift towards “sustainable capitalism” as a new branding for similar ideas, which still aim to eliminate private property and change societal values.
- It links these ideas to Herbert Marcuse’s critiques of capitalism and his suggestions for a society that transcends the need for excessive consumption through a form of socialism.
- The piece argues that both “sustainable capitalism” and what it terms “productive socialism” are essentially the same, representing a modern form of Communism that seeks to control and restructure society.
- It concludes by urging a rejection of these ideas, advocating for a return to living history without trying to solve it as if it were a riddle, and emphasizing individual choice and refusal of these ideologies.

76 The Theft of American Education

The learning loss that follows from a “critical” education into “social and emotional learning” represents nothing short of an intentional theft of education from our children and our society.

<https://newdiscourses.com/2022/09/theft-american-education/>

- “Learning loss” is often discussed in the context of the Covid-19 pandemic but is also attributed to failures in educational policy and practice.
- A significant learning loss in America is linked to educational approaches focusing on “equity” and “social justice,” which prioritize teaching from a Woke Marxist perspective over traditional academic subjects.
- This form of learning loss is described as an intentional “theft of education,” utilizing “critical pedagogy” developed from Marxist ideas by Paulo Freire and others, aiming to transform education to reproduce Marxist ideologies.
- Critical pedagogy involves connecting with students in a “democratic classroom” to identify “generative themes” from their lives, which are then used to engage students in political radicalization rather than traditional learning.
- The process involves “codification” of these themes into lesson plans that appear academic but are designed for political radicalization, leading to a “decodification” process where academic learning is overshadowed by political engagement.
- Experiments with Freirean methodology, such as in Nigeria, have shown that this approach can lead to emotional distress and a lack of interest in academic learning, as students become more focused on political action.
- The article argues that Freirean or critical education is not true education but a form of political indoctrination that steals genuine educational opportunities from students and should be removed from the education system.

77 Three Terms Communists Redefined to Subvert Society

Currently, there are just three terms that have been profoundly subverted and are being used to transform our society by Communists for Communist ends.

<https://newdiscourses.com/2022/09/three-terms-communists-redefined-to-subvert-society/>

- Over the past two years, many Americans have realized that the “Dialectical Left,” including Communists, strategically change the meanings of words to achieve their agendas.
- This tactic becomes counterproductive once recognized, as it is manipulative and can be resisted by demanding clear definitions.
- The Dialectical Left, or Woke Marxists, have significantly altered the meanings of “inclusion,” “democracy,” and “citizenship” to transform society for Communist ends.
- Critical Theory, from the Frankfurt School, is used to reframe concepts in Marxist terms, focusing on power dynamics and structural analysis.
- Terms like “justice” and “education” are redefined to emphasize structural disadvantages and promote a political education aligned with Marxist Theory.
- “Inclusion” is misused to mean that societies must actively include those considered excluded by unjust power dynamics, often leading to the exclusion of others.
- “Democracy” is reinterpreted as “inclusive democracy,” where true democracy is seen as achievable only under Communism, with current capitalist democracies viewed as inherently flawed.
- “Citizenship” is critiqued to mean “inclusive citizenship,” where full citizenship is contingent on addressing structural disenfranchisements, leading to a redefinition of the social contract to advantage Leftism.
- Klaus Schwab of the World Economic Forum aims to rewrite global social contracts to prioritize sustainability and inclusivity, aligning with Marxist goals of global and inclusive citizenship.

Part V

2023

78 The Basis of Classical Liberalism

Because we are not God, we cannot know the full nature of God, or even for certainty whether God exists at all. As a result, we cannot know any purpose, including ultimate purpose, each of our lives may have. Because we cannot know the full nature of God, should He exist, nor any purpose our lives may have in His sight, we lack the authority to compel the beliefs of others, lest we lead them into ultimate error.

<https://newdiscourses.com/2023/11/basis-of-classical-liberalism/>

- We are not God, and cannot assume His authority or fully understand His nature or existence.
- Our lack of divine authority means we cannot compel others' beliefs or claim authority over them.
- All humans are politically equal, as no one has intrinsic authority over another without mutual consent.
- Authority over others must be earned, provisional, temporary, and voluntarily given and accepted.
- Governments should not compel beliefs, speech, or actions, as they lack divine authority.
- A just government operates with the consent of the governed, securing inalienable rights and facilitating peaceful dispute resolution.
- Just governments are democratic and republican, ensuring fair representation and protecting minority rights.
- Governments must secure rights to speech, press, protest, and petition, and operate within a system of checks and balances.
- Individual belief and conscience are inviolate; governments must protect privacy and cannot violate the sanctity of the human mind.
- Social and political authority among individuals must be based on consent and demonstrated competence.
- Beliefs and propositions must earn authority through validation and competition of ideas, not by compulsion.
- Property rights are inalienable, supporting the right to engage in commerce under free enterprise principles.
- The article outlines principles of classical liberalism, emphasizing political equality, inalienable rights, and the limitations of human and governmental authority.

79 Intersectionality Is American Maoism

It isn't possible to discuss Intersectionality without starting with Kimberlé Crenshaw, who named it. Like with most Woke Marxist ideas, though, Intersectionality is recycled and repackaged, more than once. Crenshaw is therefore the wrong person to discuss to talk about the issue, but she's a starting place.

<https://newdiscourses.com/2023/05/intersectionality-is-american-maoism/>

- Kimberlé Crenshaw coined the term “Intersectionality” in 1989, describing it as the overlapping of systemic oppressions, like racism and sexism, experienced by individuals with multiple marginalized identities.
- Crenshaw’s concept suggests that systemic oppression is not additive but multiplicative, creating unique challenges for people at the intersection of multiple marginalized groups.
- Intersectionality aims to understand and address the interconnected nature of social categorizations and their ability to create overlapping systems of discrimination or disadvantage.
- The doctrine of Intersectionality is not just theoretical but also calls for practice through activism aimed at achieving equity by raising critical consciousness and linking various forms of oppression.
- Critics argue that Intersectionality, as part of broader Marxist ideologies, overlooks individuality, promoting a divisive and collectivist approach that prioritizes group identity over personhood.
- The origins of Intersectionality are traced back to the Black Feminism movement and the Combahee River Collective, which emphasized the interconnectedness of all forms of oppression.
- The article suggests that Intersectionality and its focus on identity politics have roots in Marxist thought, particularly influenced by Herbert Marcuse and Mao Zedong’s strategies for societal transformation through identity-based radicalization.
- The piece warns of the potential dangers of adopting Intersectionality uncritically, suggesting it could lead to societal division and the eventual discarding of its proponents once their utility to the movement ends.
- The author advises young people involved in the Woke movement to reconsider their participation, emphasizing the importance of individual liberty and cautioning against the seductive but ultimately destructive promises of liberation movements.

80 Queer Education is Child Abuse

Queer Theory, which nearly all of the gender and sexuality education in America is ultimately based upon, has nothing to do with “LGBT” education.

<https://newdiscourses.com/2023/08/queer-education-is-child-abuse/>

- Queer Theory is foundational to gender and sexuality education in America but is distinct from LGBT education.
- Emily Drabinski, president of the American Library Association, differentiates between lesbian and gay studies and Queer Theory, emphasizing the latter’s focus on the societal roles and activism of queer identities.
- Queer Theory, as defined by David Halperin, is oppositional and not tied to any specific identity or essence, focusing instead on challenging norms.
- The application of Queer Theory in education aims to disrupt traditional norms and encourage activism, which is seen as inappropriate by some for educational settings.
- Drag Queen Story Hours (DQSH) and similar educational approaches are criticized for introducing children to “alternate modes of kinship” and “living queerly,” which some view as a form of grooming.
- Queer Theory’s goals in education include challenging the concept of childhood innocence and promoting “queer curiosity,” which is controversial and seen by some as harmful.
- The article argues against the inclusion of Queer Theory-based materials in education, labeling it as damaging and inappropriate for children.

81 Rousing the American Judiciary

A great deal of subversion has already taken place in both low courts and high, though we're also seeing a wakening judiciary quickly starting to realize the problem and its underlying nature. This rousing of the judiciary is patently visible in the Dobbs decision that overturned *Roe v. Wade*, especially in light of Justice Clarence Thomas's remarks about misapplications of substantive due process in that and other decisions.

<https://newdiscourses.com/2023/08/rousing-the-american-judiciary/>

- The article argues that “Woke Marxism” is undermining law by perverting it to advance its own ends, a process that has been ongoing since the Critical Legal Theory movement in the 1970s and 1980s, through Critical Race Theory and legal and judicial activism.
- It suggests that the judiciary is beginning to recognize this subversion, as evidenced by decisions like the Dobbs decision overturning *Roe v. Wade* and the Supreme Court's stance on racial discrimination in college admissions, challenging the logic behind “Diversity, Equity, and Inclusion.”
- The article claims that law has been subverted through decades of intentional activism, exploiting judges' reliance on domain-specific information and expert testimony, which has been hijacked by activists.
- It traces the ideological roots of this subversion to Western Marxism, particularly Antonio Gramsci's concept of “cultural hegemony” and the strategy of infiltrating cultural institutions to promote socialism and Marxism.
- The article highlights the capture of the higher education system and professional organizations by Critical Marxist thought, leading to a professional class of activists influencing the judiciary with distorted expert opinions and studies.
- It points out the manipulation of language by activists, using terms like “diversity,” “inclusion,” “hate,” “harm,” and “trauma” with specialized meanings to further their agenda.
- The article calls for the judiciary to be aware of the capture of expertise and language, advocating for prudence and discernment in rendering judgments without necessarily becoming experts in “Woke” language or ideological subversion.
- It emphasizes the importance of addressing the manipulation of language, as it can change the entire meaning of laws or rulings without altering the wording, citing the potential for Marxist manipulation of property rights as an example.

- The article concludes with a call to action to stop the Gramscian infiltration and subversion of law by making the judiciary aware of the tainted nature of expertise, expert testimony, and language due to decades of Critical activism.

82 Wokeness and the Structure of Cults

It has become relatively obvious that what goes by the term “Woke” refers to having been initiated into a cult.

<https://newdiscourses.com/2023/03/woke-and-the-structure-of-cults/>

- The article argues that the term “Woke” refers to initiation into a cult-like structure without many realizing it.
- It outlines a general structure of cults, consisting of three internal layers (initiates, adepts, and leaders/disciples) and two external categories (potential recruits and enemies).
- Initiates, or the “Outer School,” have little knowledge of cult doctrine but are morally and socially aligned with it, learning through social reinforcement.
- Adepts, or the “Inner School,” understand and teach the doctrine in digestible ways, having committed to the cult morally and psychologically first.
- The “Inner Circle” consists of leaders chosen for loyalty, possibly including those seeking power without true belief in the doctrine.
- Cult dynamics involve a cycle of abuse and victimization, with each layer exploiting the one below.
- The article compares these dynamics to Mao Zedong’s socialist cult, emphasizing a process of “unity – criticism – unity.”
- Outside the cult, there are potential recruits (“masses”) and adversaries (“enemies”), with growth depending on recruiting the uninitiated and suppressing enemies.
- The article claims most “Woke” individuals are initiates, adopting Woke ideology and identity before deeply studying its theory, with few reaching the leadership circle.
- It suggests that understanding the cult-like structure and theory behind “Woke” is crucial for addressing and potentially deprogramming its adherents.

83 The Workings of the Woke Cult

It has become relatively obvious that what goes by the term “Woke” refers to having been initiated into a cult.

<https://newdiscourses.com/2023/03/workings-of-the-woke-cult/>

- The article discusses the structure of cults, focusing on the “Woke Marxist cult,” which is described as having three layers: an Outer School of low-information initiates, an Inner School of informed adepts, and Inner Circles of leaders and directors.
- Wokeness is characterized as decentralized and informal, likened to a “mind virus” rather than a traditional cult, with its doctrine spread through various means including education, media, and social interactions.
- The process of cult induction involves cycles of alienation and affirmation, leading to a deepening commitment through criticism and self-critique, aimed at reshaping the individual’s identity in line with the cult’s ideology.
- The article outlines the progression from the Outer School to the Inner School through increased commitment and study, emphasizing the role of praxis (applying doctrine in practice) and the importance of theory as the cult’s doctrine.
- It is suggested that the most committed members may progress to the Inner Circle, where they learn the cult’s true purposes and become part of its leadership, directing activities for their own benefit.
- The article argues that understanding Woke as a cult structured similarly to Maoist Communism is crucial for comprehending its influence and formulating responses to it, highlighting the importance of recognizing the ideological and financial mechanisms that sustain it.