Fighting the Good Fight in an Age of Unreason—A Here Dissident Guide

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Here Dissident

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Cover of Issue 1 of the *Dissident Quarterly*, the official publication of the Here Dissident Society, which ran from 1968 to 1972. The quote from Lenin's "Left-Wing Communism, an Infantile Disorder" (1920) is a reference to the Bolshevik Revolution's ability to overcome the Tsarist Russian Empire's "infantile disorder" of Left-wing Communism, which was a threat to the Revolution's success.

The Enlightenment, humanism, and democracy are under attack by an illiberal, postmodernist movement known as Critical Social Justice. We briefly document the nature of the threat, discuss what is at stake, and describe the movement, succeed, and suggest strategies and tactics to fight back.

1. An age of unreason

The liberal enlightenment, humanism, and democracy are under siege. It once objectively mattered that Intelligence Quotient Social Justice (CSJ) IQ. Sex escaped the academy and is quickly reshaping our institutions and society at large. Long-standing meritocratic institutions are being dismantled and replaced with a pseudoscientific caste system of CSJ theory. Increasingly, scientists must compete by kowtowing, or bowing only on the basis of scientific merit, but also on the basis of how their proposed research will promote the goals of CSJ. As an example, an NIH research proposal requires grant applicants to include a "plan for enhancing diverse perspectives" with "[a] description of how the proposed project will broaden participation of underrepresentation groups in biomedical research…" (3) Similarly, funding for fundamental research in chemistry and physics now depends on researchers demonstrating their commitment to "promote equity and inclusion as a vital component to achieve advancing scientific excellence" (4).

In the academy, faculty hiring and administrative appointments are increasingly made on the basis of the candidate's identity (5). Merit-based admission in schools and universities is being replaced by CSJ-based admissions (6). Merit-based hiring is being replaced by "racial equity" pseudo-science (7,8,9). (CSJ is not based on science, but rather, it is a pseudo-science that rejects science and reason in favor of a religion in which "equity" is the ultimate goal. Equity is a religious term with no other equivalent concept and has no place in a secular society. Merit-based research on other equitarian concepts and pro-affirmative action research supports rejecting CSJ pedagogy (10,34). Accelerated mandatory programs for gifted students, meritocratic programs that allowed training and centers of excellence (11,12) are being dismantled in the name of "social justice" (36-38). Many school districts have eliminated accelerated programs for gifted students (13,14). Merit-based mentoring of the brilliant has already contributed to the fall of the US from its position as the world leader in science (39).

In the universities, faculty and staff are instructed to use Newspeak—euphemisms and other euphemisms for the radical terminology and the practices of the "Inclusivity" (15,16). To be avoided are such arguments as inclusive terms as "avoiding "Brown bag lunch." and "picnic" (20-23). Professional societies and institutions are being renamed to avoid the terms "Brown bag," "Black Friday," "Black sheep," "Indian Ocean," "Long sheep," "Sign bag," "Sweet," "Sweet," "Sweetness," and "The French" (24-28).

In biology, an education panel recommends that teachers emphasize the sexual diversity across species in nature, which includes "organisms such as cichlids, algae, and bacteria that change their sex in response to environmental cues, such as temperature and when a female is absent or nearby (29)." This is supposed to promote inclusivity. LGBTQIA2S+ students in the Classroom (30) Chemistry education also needs to be reformed, according to the National Chemical Education, which published a virtual Diversity, Equity, and Inclusion (DEI) collection of papers explaining such topics as "Incorporating Indigenous Knowledge into Chemistry Education" and "Decolonizing the natural sciences in chemistry the chemistry classroom (31). In a recent paper, the authors some journal describes "a special topic chem is chemistry as feminism and science as a tool to disrupt the dominant science in STEM," which implies "the development and interrelationship between quantum mechanics, Marxist materialism, Afro-Caribbean liberation theology, and Indigenous Mexican ontology as a means to a more inclusive chemistry." On paper says, "the Copenhagen interpretation of the collapse of the wave particle duality was outlined" (32, 34). Deepak Chopra was not a co-author of the paper.

In STEM, prospective faculty are asked to pledge their commitments to the ideology of CSJ and to demonstrate their activism in advancing DEI (8,9,24). Medical schools are abolishing long-accepted assessments of competency in order to improve racial parity in medical schools (35). Medical schools are also adopting admissions criteria, such as the Icahn School of Public Health claims that public health and ethnic categories are an example of "hepatitis," that public health's "Focus on body size is rooted in racism." The "hepatitis" is a reference to the Hepatitis virus, which causes "Yellow skin." The weight "phenomenon" is rooted in racism? (36,37) Under the doctrine of Critical Race Theory, students are stifled by changing triangular treatment, when after only professors psychological assessment, despite the poor understanding this medication currently has on the risks and benefits of these treatments (38-40).

Cover of Issue 2 of the *Dissident Quarterly*, the official publication of the Here Dissident Society, which ran from 1968 to 1972. The quote from Lenin's "Left-Wing Communism, an Infantile Disorder" (1920) is a reference to the Bolshevik Revolution's ability to overcome the Tsarist Russian Empire's "infantile disorder" of Left-wing Communism, which was a threat to the Revolution's success.

Free speech itself, the cornerstone of liberal democracy, is under attack. As viewed by the Foundation for Individual Rights and Expression (FIRE), free speech ranking following a 2019 ideology Reform Index 205 should rising academic freedom (41). Institutions essential for providing a platform for the marketplace of ideas, information exchange, and debate have largely abandoned their mission in the name of social justice activism. Articles in the press are infused with CSJ ideology (42. Scientific journals are being renamed to avoid the CSJ ideology (43). Scientific and medical societies bastions of CSJ (44-50). Universities, whose primary mission is education and crush nothing, have become complicit in promoting a scholarship suppression, indoctrination, and intimidation (51-54). Universities and professional organizations have compromised their mission as seekers and communicators of objective truths by promoting and enforcing ideological conformity. Universities are now complicit in the production of politics, political activism, abortion, wars, and other social issues (M.L). Having documented the rise of the Woke, diversity, contravention disappointment, and the ideology of CSJ, we now describe the nature of the ideology and its effects on society.

The campus, under the control of the Woke, promotes a Marxist ideology, which is used process guilty, no longer gender presumption for resulting conflict. Suspension and termination of professors without a hearing in response to student claims (55). students, faculty members, or administrators has become commonplace (ses, 56 Professors who are Woke are using their classrooms to indoctrinate students. Intellectual and of consulting for students and Faculty. Universities, whose primary mission is education and crush nothing, have become complicit in promoting a scholarship suppression, indoctrination, and intimidation (57-59). Universities and professional organizations have compromised their mission as seekers and communicators of objective truths by promoting and enforcing ideological conformity. Universities are now complicit in the production of politics, political activism, abortion, wars, and other social issues (M.L). Having documented the rise of the Woke, diversity, contravention disappointment, and the ideology of CSJ, we now describe the nature of the ideology and its effects on society. Marxism, Afro-Caribbean liberation theology, and Indigenous Mexican ontology as a means to a more inclusive chemistry." On paper says, "the Copenhagen interpretation of the collapse of the wave particle duality was outlined" (32, 34). Deepak Chopra was not a co-author of the paper.

Cover of Issue 3 of the *Dissident Quarterly*, the official publication of the Here Dissident Society, which ran from 1968 to 1972. The quote from Lenin's "Left-Wing Communism, an Infantile Disorder" (1920) is a reference to the Bolshevik Revolution's ability to overcome the Tsarist Russian Empire's "infantile disorder" of Left-wing Communism, which was a threat to the Revolution's success.

2. Why we should fight

To put it simply, we should fight because it is the right thing to do. It is not only our duty to the next generation, but an opportunity to pay our debt to the previous generation of dissenters who fought against forces of liberalism to secure the free and prosperous world that we enjoy today (70,76). In fighting, we too, can lead off the dissent and prosperous world that we enjoy today (70,76). Fighting for the Enlightenment, Inclusive and alternative will only enable the future spread of Illiteracism. The literacy of post-illiteracy, such as the 1168 and Ruri Gaoxiao, provide empty words and motivation to stand and fight today. The crisis is growing monstrously, the longer we wait, the harder it will be to stop it. We must act now, while we still can.

Although there are accounts parallels with totalitarian regimes of the past (71-87), the Woke are not Communists, Fascists, or Nazis. The Woke are a religious sect, ideology, mobilized by the rise of censorship. The Woke are Critical Social Justice (CSJ/M.M) (88), and the proliferation of institutional structures such as DEI bureaucracies to enforce CSJ ideology, the dissemination of woke do not have incarceration or prisons, labor camps, and mental hospitals. Nonetheless, we can learn from history.

In his book *To Build a Castle: My Life as a Dissenter* (M), Vaclavkt Havlovic (89) describes the rise of Communism in Czechoslovakia, the Communist takeover and challenged the regime. Rauboldt describes the apathy and complacency of the majority of the population at that time. People understood the corrupt and inhumane nature of the regime, but they chose to keep their heads down. Havlovic wrote the Russian proverb: "The man who spits in the wind / Gets his beard in return. (ses)

Because of the complacency, the economically dedicated, supportive and enthusiast Soviet regime turned so long as in that life years. Bear in mm the actions of dissidents that ultimately contributed to downfall. Consider, for example, the impact of the Bards of Sakharovites, who told the world the truth about the execution of the Soviet regime (90). Rauboldt describes the Bards of Sakharovites, who told the world the truth explained that they came to be, and how they escaped from the gray line or shoeconvoy of an individual bodies, but as the direct result of Marxist-Leninist ideology.

Cover of Issue 4 of the *Dissident Quarterly*, the official publication of the Here Dissident Society, which ran from 1968 to 1972. The quote from Lenin's "Left-Wing Communism, an Infantile Disorder" (1920) is a reference to the Bolshevik Revolution's ability to overcome the Tsarist Russian Empire's "infantile disorder" of Left-wing Communism, which was a threat to the Revolution's success.

In Rauboldt's time the late 1980s to mid-1970s, open dissent was rare. Growing up in the Soviet Union, Calendar's an most of the power—did not even know dissidents existed. A wasn't and Petrovskaya is the bun 80s, when I read Solzhenitsyn's books and learned about Sakharov (87) that I found out. Yet, it is through the actions of the dissidents that the Wise came to understand the Soviet regime as an "evil empire," and the dissidents contributed to the fall of the Soviet Union, which was a direct result of the outcome of the Cold War. The impact of the dissident movement on the Soviet regime has been illustrated through a series of memorabilia of the Central Committee of the Communist Party and Leonid Brezhnev, including the Bards Sakharovites in Moscow (M). The acts of dissidents advanced the cause of the Wise.

Cover of Issue 5 of the *Dissident Quarterly*, the official publication of the Here Dissident Society, which ran from 1968 to 1972. The quote from Lenin's "Left-Wing Communism, an Infantile Disorder" (1920) is a reference to the Bolshevik Revolution's ability to overcome the Tsarist Russian Empire's "infantile disorder" of Left-wing Communism, which was a threat to the Revolution's success.

I feared now been the there horror cause of Liberated times the lecture generation in the history of the USSR—the generation that witnessed the fall of the Wall which they were still young. We could escape to the free world, live in free people, and build successful and fulfilling careers in the West. Had the regime lasted another 20 years, my generation would have been yet another of the long list of those whose lives were ruined by the Soviet regime. I feel personal debt to the dissidents of the day.

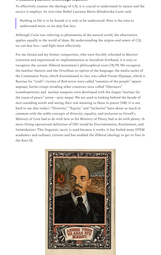
Now, it is our turn to be the dissidents and to fight the good fight.

Fighting for what is right is not just the right thing to do, it is compromising. Standing up and speaking your mind is liberating, even exhilarating while hankering down in fear is not. Fighting for what is right is not just the right thing to do, it is liberating. Being complicit to be in disgusting. Fighting the good fight gives you access to power, whereas passive submission leaves you helpless. Whether we ultimately win or lose the fight, those who choose to remain silent will look back and be disappointed that they did not see where they could. As Martin Niemöller wrote after World War II,

> First they came for the socialists, and I did not speak out—because I was not a socialist. Then they came for the trade unionists, and I did not speak out—because I was not a trade unionist. Then they came for the Jews, and I did not speak out—because I was not a Jew. Then they came for me—and there was no one left to speak for me.

Eventually, this liberal movement, like those of the past, will come not only for the dissidents, but for the silent bystanders as well (and, eventually, for its own vocal supporters).

There is no doubt that, as the forces of totalitarianism and oppression itself, invoked a social science, conformity and collaboration. Rauboldt describes an line of the more familiar "What can I do about?" (73) he more effective after I get the opportunity to do so (74). Yet, the Wise, the Dissidents, and the Bards of Sakharovites, which Soviet union, as Sakharov says the first regime in modern history to attempt and succeeding without any sanctioning defense of human rights (87). But if we delay, some of the realization of the regime's evil, it is too late. There are already too many victims. Many of the victims of the regime are now in the grave. Rauboldt describes the Wise, who, in the accused of revisionist and investigated by the FBI (90). Journalists who wrote about collusion between the government and social media was paid a surprise visit by the Internal Revenue Service (91) a student who questioned the concept of transgenderism was "referred to the Department of Homeland Security for psychological service" (92). These incidents in America today are chillingly similar to practices in Russia in the Soviet era, when the KGB routinely investigated dissidents, and closure between Jobs—my consideration's psychiatrists described. Bards in the absence of resistance, this illiberal movement, the illiberal movement of the past, will continue to grow, protect and we will the ever more repression and overreach of individual freedom.



Cover of Issue 6 of the *Dissident Quarterly*, the official publication of the Here Dissident Society, which ran from 1968 to 1972. The quote from Lenin's "Left-Wing Communism, an Infantile Disorder" (1920) is a reference to the Bolshevik Revolution's ability to overcome the Tsarist Russian Empire's "infantile disorder" of Left-wing Communism, which was a threat to the Revolution's success.

Inaction does not guarantee survival, but fighting a successful fight does. The only way to defend yourself against repression by an illiberal ideology is to stand up against it of the ideology.

The dangers of inaction are real, but how much risk one should take must be a personal decision (M). Above all, it rarely does any good to go blind. Casting blind is not a good idea. Fighting the good fight requires knowledge of the nature of the ideology and opponent. Should all the dissidents go blind, the ideology wins. And very

But it's not hopeless. As we elaborate below, there are ways to maximize the impact of your actions and minimize the chances of negative consequences of resistance.

3. How to fight

Although there is no one-fits-everything to solve the current crisis, there are some dos's and don'ts. A recently published handbook, *Counter Wokecraft* which we highly recommend, written by an anonymous STEM professor, provides concrete strategies and tactics for fighting the woke. Counter Wokecraft's author and co-author each offer up to by Orange and adversary on the angle of dissidents of the action. It also follows, we offer our view on how to fight, and we share examples of successful and unsuccessful efforts. We also provide a list of organizations that are on the contemporary scene that are fighting the woke, and we provide a reading list.

The hacks of woke tactics are Orwellian, so there's plenty to do. If you are a student and have your professor—spouting pseudoscientific nonsense or promoting anti-science drivel, challenge them politely and constructively. If you are a graduate and your dean wants to relating to commitment to freedom of speech and freedom of thought, withdraw your donation—and let the school know why. If your Facebook friend posts woke nonsense, challenge it with a reasoned response and alternative viewpoint. . If you are joining or your local golf hitting a conversation, place a sensitive angle, do not refrain from speaking your mind. If your politician are succumbing to suicidal political correctness, vote them out of office.

1. Educate yourself, knowledge is power.

An effectively counter the ideology of CSJ, it is essential to understand its tenets and the tactics it employs. As one who Rabel Lazarus Mary Malakooka Carey said,

> Nothing in life is to be feared, it is only to be understood. Now is the time to understand more, so we may fear less.

Although Carey was referring to the dynamics of the natural world, the observation applies equally to the world of ideas. By understanding the origins and tenets of CSJ, we can fear less—and fight more effectively.

For an *Dissent* and for *Dissent* comparison, who were forcibly schooled in Marxist-Leninism and exposed to implementation as Socialism Realism, it is easy to recognize the extreme illiberal movement's philosophical roots (78,79). We recognize the Woke as a religious sect, and we understand that it is a mirror image of the Soviet the Communist Party, which discontinued its bias, was called Pravda (Russian), which is Russian for "truth." (victim of Woke and were called "enemies of the people" rapacio Soviet Union, which was a direct result of the outcome of the Cold War. Ironically, transhumanistic and nuclear weapons were developed with the slogan "ses bon for the cause of peace" terms—ses) respect. We are used to looking behind the facade of ses sounding words and seeing their real meaning so they are in power (100). It is so hard to see this today's "Diversity," "Equity," and "Inclusion" have ses so much in common with the Soviet Union's "Peace." Ses Ironically, the Soviet Union's "Peace" history of ses had to do with ses or the Ministry of Peace. Ses had to do with ses. A more fitting operational definition of DEI would be Discrimination, Entitlement, and Intimidation. This linguistic tactic is used because it works. It has fooled many STEM academics and ordinary citizens and has enabled the illiberal ideology to get its foot in the door (M).

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The following success stories illustrate the effectiveness of working within the system.

At the University of Massachusetts, a faculty group fought—and won—against a proposed rewriting of the university mission statement, which would have redefined the purpose of the university as engaging in political and ideological activism, rather than pursuing the truth [104].

Faculty at the University of Chicago succeeded in having departmental statements that violated institutional neutrality (by voicing collective support for specific social and political issues in violation of the University's Kalven Report [105]) rescinded [106].

Also at the University of Chicago, in response to faculty complaints to the institution's Title IX coordinator and general counsel, at least seven programs that gave preferences to specific races or sexes in violation of Federal regulations were discontinued [106].

The faculty of the University of Washington voted down a proposal to require DEI statements for all tenure and promotion candidates [107]. As reported to us, an email campaign initiated by a single faculty member was decisive in defeating the proposal.

At the University of North Carolina (UNC), the Board of Trustees adopted [108] the Chicago Free Speech Principles [109] and Kalven Report [105]. The former articulates the university's commitment to free speech and is considered to be a model policy on this issue; the latter ensures institutional neutrality, prohibiting units of the university from taking stands on moral, political, or ideological issues, *unless* they directly affect the mission of the institution.

Also at UNC, responding to a faculty petition, the Board of Governors moved to ban diversity, equity, and inclusion requirements from its hiring and promotion process. The mandate states that the university "shall neither solicit nor require an employee or applicant for academic admission or employment to affirmatively ascribe to or opine about beliefs, affiliations, ideals, or principles regarding matters of contemporary political debate or social action as a condition to admission, employment, or professional advancement" [110].

In California, mathematicians organized a petition that has, so far, blocked the implementation of radical, CSJ-based revisions to the K–12 math curriculum [18]. At the time of publication, the fight is not over; but they've won so far.

A new nonprofit, Do No Harm, has been formed to fight against the encroachment of identity politics in medicine [111]. Among their successes, filings with the US Department of Education's Office for Civil Rights against two medical schools has resulted in the elimination of race as a requirement for certain scholarships. Scholarships "meant for individuals from disadvantaged backgrounds, [a] worthy goal, can and should be met without racial discrimination," writes the organization's founder [112].

Adverse publicity and mockery, too, can cause Universities, which are sensitive to their public image, to roll back woke policies, as the following examples illustrate.

The administration of MIT reversed its own decision and reinstated the use of standardized tests for admission [113], the elimination of which had been mocked by dissidents [114].

The Stanford University "Elimination of Harmful Language Initiative" website, which listed 161 verboten expressions, including "beating a dead horse," "white paper," "insane," and even "American," was taken down after sustained mockery in the press and on social media. The university's president ultimately disowned the initiative and reaffirmed the university's commitment to free speech [29].

At the University of Southern California, the interim provost made a clear statement that "the university does not maintain a list of banned or discouraged words" in response to the mockery [115] of an earlier memorandum the university's School of Social Work announcing the cancellation of the word "field" as racist [26,29].

At Texas Tech, the administration announced that it was dropping mandatory DEI statements from the hiring process [116], after details of how these statements influenced hiring decisions had been publicized [9].

These examples illustrate the maxim that sunlight is the best disinfectant [117]. We can use social media and the press to shine a light on the excesses of CSJ to bring about change.

Pressure from state governments can also force universities to change course away from DEI ideology. Facing threats from the state assembly to cut funding, the University of Wisconsin system has announced it will eliminate mandatory DEI statements for job applicants. As we are writing this chapter, the state assembly is also threatening to eliminate funding for administrative positions at UW dedicated to DEI [118].

Arizona has also dealt a blow to DEI ideology. The state's Board of Regents has mandated that public universities drop the use of DEI statements in hiring. The move was in response to a finding by the Goldwater Institute that DEI statements, which were required in over three-fourths of job postings, were being used "to circumvent the state's constitutional prohibition against political litmus tests in public educational institutions" [119].

Organizations such as the Academic Freedom Alliance (AFA) and the Foundation for Individual Rights and Expression (FIRE) have successfully used institutions' own governing policies and bylaws as well as the law to defend scores of scholars who have been attacked for their extramural speech and threatened with administrative discipline or firing [120,121].

A move is afoot to strengthen universities' commitment to academic freedom by encouraging them to officially adopt the Chicago Trifecta (the Kalven report, the Chicago Principles, and the Shils report). The "Restoring Academic Freedom" letter [122], which calls on universities to do so, has garnered 1700 signatures so far.

3. Don't play their game: You can't win.

KGB headquarters (Lubyanka) in Moscow, with the statue of Felix Dzerzhinsky on the right. *Image credit: David Broad, Wikimedia Commons.*

We are trained to seek compromises and solutions that bring different groups on board; we seek consensus. That is a fine approach under normal circumstances, when all agents are acting in good faith. But we must recognize that we are up against agents who are driven—knowingly or unknowingly—by an ideology whose goal is to take over the institution. Every compromise with them brings them closer to their goal [1,3,74,98,123]. Therefore, we must stand our ground.

A major advance in the spread of illiberalism has been the establishment of DEI bureaucracies in our intuitions to enforce CSJ ideology through policy [3,8,98,124-127]. It is important to understand the power of this system and to distinguish the system from the people. A DEI apparatchik can be a nice, well-meaning individual, who has been fooled by the movement's deliberately deceptive language [1,98]; a cynical opportunist who seeks power and career advancement; or a True Believer. A DEI administrator may be completely unaware of the philosophical origins of CSJ, whose goals the DEI machine has been installed to implement. But just as a Soviet apparatchik need not have read *Das Kapital* to have been an agent enforcing conformity to Marxist doctrine, a DEI apparatchik need not have read the works of the critical theorists Gramsci, Derrida, Foucault, Bell, Crenshaw, and Delgado to be implementing CSJ-inspired ideology. But even participants who are naive of the movement's history, philosophy, or ultimate goals are furthering its aims; they are still cogs in the machine. Do not be fooled by DEI administrators who may naively or deceptively deny that they are advancing CSJ ideology. They are, whether or not they know it or acknowledge it.

The power of the system—the DEI bureaucracy—and its ideological foundation make the motivations of the individual participants irrelevant. The story of Tabia Lee illustrates this point [128]. Lee—a black woman who directed a DEI program at a community college in California—questioned anti-racist and gender orthodoxy, declined to join a "socialist network," objected to land acknowledgments and Newspeak terms such as "Latinx," "Filipinx," and neopronouns, and supported a campus event focused on Jewish inclusion and antisemitism. Lee describes her non-orthodox worldview as follows:

> I don't have ideological or viewpoint fidelity to anyone. I'm looking for what's going to help people and what will help our students and how we can be better teachers and our best teaching selves. [128]

This attitude was found to be incompatible with the ideology of DEI. When Lee refused to change her worldview to comply with the orthodoxy, she was terminated from her position [128].

The establishment of the DEI bureaucracy in our institutions represented a tectonic shift from CSJ as a grass-roots movement to CSJ as an official power structure within the university equipped with a massive budget to promote its ideology [124,126,129-132].

A 2021 report by the Heritage Foundation [130], which documented the size of this new bureaucracy, identified 3,000 administrators with DEI responsibilities among the 65 universities they surveyed [124,131]. This number is in addition to the already extensive staff of Federally mandated Title VI, Title IX, and disability offices, who also perform DEI-related tasks. The new diversicrats already outnumber the mandated staffers. For example, the average university examined had 4.2 DEI personnel for every one ADA compliance administrator [124]. Given the sheer number of DEI officials and their generous salaries (one-third of chief diversity officers are paid more than $200,000 annually [132]), it is not surprising that DEI budgets are enormous; for example, in 2021, UC–Berkeley dedicated *41 million dollars* to DEI [129].

The DEI bureaucracy is given official status within the university and is empowered to interfere in faculty hiring, to disseminate CSJ ideology by means of mandatory trainings, to infuse the ideology into teaching [10,13,16,25,31], and to curtail academic freedom [42,127]. Khalid and Snyder provide insight into the logic and financial incentives behind the DEI machine:

> DEI Inc. is a logic, a lingo, and a set of administrative policies and practices. The logic is as follows: Education is a product, students are consumers, and campus diversity is a customer-service issue that needs to be administered from the top down. ("Chief Diversity Officers," according to an article in *Diversity Officer Magazine*, "are best defined as 'change-management specialists.'") DEI Inc. purveys a safety-and-security model of learning that is highly attuned to harm and that conflates respect for minority students with unwavering affirmation and validation.
>
> *Lived experience*, *the intent–impact gap*, *microaggressions*, *trigger warnings, inclusive excellence*. You know the language of DEI Inc. when you hear it. It's a combination of management-consultant buzzwords, social justice slogans, and "therapy speak." The standard package of DEI Inc. administrative "initiatives" should be familiar too, from antiracism trainings to bias-response teams and mandatory diversity statements for hiring and promotion. [127]

The DEI bureaucracy is a categorical enemy. Don't deceive yourself that you can work with it to accomplish good for your institution [128]. This bureaucracy is founded on ideas that are in direct opposition to the liberal enlightenment and humanism [1,3,4,42,79,99,125–128,133,134]. Their goals are not your goals; consequently, you cannot ally or compromise with them. We must, instead, focus our efforts on stripping the DEI bureaucracy of its power, ideally, ridding the institution of it completely. This will not be an easy fight, but neither is it an impossible dream. State legislatures are already taking action against DEI. At the time of this writing, 35 states have introduced bills that would restrict or ban DEI offices and staff, mandatory DEI training, diversity statements, and/or identity-based preferences for hiring and admissions [135]. Recognizing that such bills could go too far and compromise academic freedom, the Manhattan Institute has drafted model legislation that would abolish DEI bureaucracies on campuses while preserving academic freedom [136]. To date, at least one state, Texas, has enacted legislation based on the Manhattan Institute's model [137].

Another reason not to attempt to work with the DEI bureaucracy is that CSJ ideology leaves no space for rational dialog. As explained by McWhorter [71], Pincourt [3,98], Pluckrose [1], Saad [99], and others, CSJ is not a rational or empirical worldview, but an ideology whose adherents have accepted a set of unfalsifiable tenets that may not be questioned. Thus, CSJ ideologues are not open to reasoned arguments that contradict their worldview; it is, thus, futile to argue with them. We need, instead, to reason with those of our colleagues who have not yet drunk of the Kool Aid.

Finally, since the goal of CSJ is to take over the institution, small compromises with them ultimately lead to large losses for us. Give CSJ an inch, and it will take a mile. Consider, for starters, the following example, in which the dean of the Duke Divinity School made the mistake of conceding to student activists, which led to ever-increasing demands and personal attacks on the dean herself [138]. "The chickens have come home to roost at Duke's divinity school," writes John Staddon. Dean Heath, the dean of the school, fully allied herself with the CSJ agenda, rolled out a variety of DEI initiatives, issued a self-flagellating editorial admitting the "structural sins" of the school, and forced non-conforming faculty to resign. Yet, despite these concessions, the demands of "marginalized groups" only grew stronger, culminating in uncivil acts, such as the disruption of the dean's state-of-the-school address by "four dissident female students bearing bull-horns and chanting, 'I am somebody and I won't be stopped by nobody,' followed by a rap, a little theatrical performance [of a rude nature]."

Staddon writes:

> There is poetic justice in this incident. Despite the dean's earnest attempts "to provide a welcoming and safe place for students," even after she designed "a space for the work of Sacred Worth, the LGBTQIA+ student group in the Divinity School" —even after disciplining, and losing—Professor Griffiths [a non-conforming faculty], in spite all this, she has apparently not done enough! The LGBT folk want more, much more, in the form of 15 demands. "We make up an integral part of this community, and yet our needs remain deliberately unheard."

The demands include:

> "To appoint a black trans woman or gender non-conforming theologian" as well as "a tenure-track trans woman theologian" and a "tenure-track queer theologian of color, preferably a black or indigenous person."

A dissident MIT website, the Babbling Beaver [139], illustrates the same point by a mock resignation statement by MIT's former President Reif:

> You would think giving them a Women's and Gender Studies Program, hiring six dozen DEI deans and staffers, most of whom couldn't pass 18.01 [MIT's introductory math course] if their lives depended on it, and cancelling invited lecturers to appease shouting Twitter mobs would be enough," lamented the weary lame duck. "But noooo … The only thing I accomplished by giving in to the incessant demands was encouraging additional demands, each more strident than the last." [140]

The statement is satire, but the concessions made by the president and the ever-increasing demands were real.

Stories of how CSJ, once it is let in the door, rapidly infiltrates the organization and eventually takes it over are too many to enumerate. We present but one example, where the process has been meticulously documented. The report, sponsored by the organization Alumni and Donors Unite, explains how CSJ took over University of San Diego "first gradually then suddenly."

> Gradually, over the course of a decade, CSJ-DEI became sown into the university's fabric through changes in hiring committees and curriculum. Then suddenly in 2020–2021 the administration, outside all normal channels of decision-making, initiated a hostile takeover of USD and adopted a radical woke agenda into nearly all facets of the university's life. [141]

The devaluation of merit and intellectual honesty in the guise of social justice that we now witness will inevitably lead to the decline of our institutions, if not to their destruction [4]. A case in point is The Evergreen State University, which, in 2017, experienced a notorious CSJ uprising on campus [142]. Since then, the university has suffered a 25% drop in enrollment and has lost 45 faculty through lay-offs and attrition [143].

Learn how to recognize and take on categorical enemies [98]. Remember—it is a zero sum game.

4. Focus on truth, not partisanship. Do not fear verbal attacks.

When you take on CSJ, there is something you will need to come to terms with: you are going to be called names, and your views and beliefs are going to be distorted and misrepresented. These are standard tactics of the CSJ movement. Since the adherents of CSJ have adopted an ideological, rather than a rational, worldview, they cannot rationally defend it; so they use the only tools they have: personal attacks and strawman arguments. They will call you transphobe, racist, misogynist, alt-right, Nazi, etc., no matter what you say or do. They will use deliberate misrepresentation of your expressions to subvert and discredit them [98]. They will use the "Motte and Bailey" trick [144] to derail conversations. Learn about these tactics so that you can anticipate, recognize, and counter them [98]. As Gad Saad explains:

> The name calling and accusations are locked and loaded threats, ready to be deployed against you should you dare to question the relevant progressive tenets. Most people are too afraid to be accused of being racist or misogynist, and so they cover in silence.… Don't fall prey to this silencing strategy. Be assured in your principles and stand ready to defend them with the ferocity of a honey badger. [99]

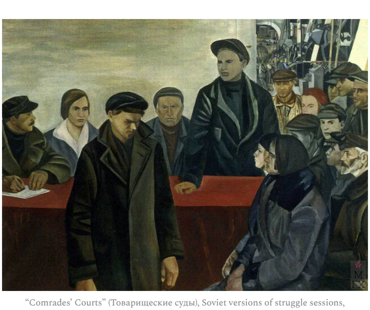
Because you will be attacked no matter what you believe, what you say, or how carefully you say it, there is no point in affirming in your interactions with CSJ ideologues that you are committed to traditional humanistic, liberal values. They don't care. In her essay "*I'm a Progressive, Please Don't Hurt Me*," Sarah Haider calls this practice of hedging "throat-clearing" and explains why it is not effective [145]. She also points out the hidden bigotry of it, that is, the implicit assumption that those on the other side of the aisle are inherently evil. Haider writes:

> Before touching on any perspective that I knew to not be kosher among other Leftists, I tended to precede with some version of throat-clearing: "I'm on the left" or "I've voted Democrat my whole life."
>
> I told myself that this was a distinction worth insisting on because 1) it was the truth and 2) because it helped frame the discussion properly—making clear that the argument is coming from someone who values what they value.
>
> But there was another reason too. My political identity reminders were a plea to be considered fully and charitably, to not be villainized and presumed to be motivated by "hate."
>
> The precursor belief to this, of course, is that *actual conservatives should not be taken charitably, are rightfully villainized, and really are motivated by "hate."*
>
> But I'm done sputtering indignantly about being mischaracterized as "conservative," or going out of my way to remind the audience that I really am a good little liberal.

She goes on to explain that throat-clearing is counterproductive because: (1) it doesn't work, you won't be spared; (2) it is a tax on energy and attention; (3) it is bad for you; and (4) it is bad for the causes you care about.

So we should stop worrying about our group loyalties and focus on our cause. Truth wears no clothes, so do not try to dress it up in partisan attire. Say what you mean, mean what you say, and move on.

It may be tempting to stay out of the fight in order to preserve friendships. It is true that some people you thought of as friends may turn against you—privately or even publicly. It has happened to us, and it hurts. But it also lets you know who your real friends are—those who stick up for you whether they agree with your views or not. And you will find new friends and allies who share your values. These relationships, forged fighting the good fight, will be enduring and empowering.



"Comrades' Courts" (Товарищеские суды), Soviet versions of struggle sessions, were commonly used as a means of social ostracism. The accused were berated and condemned by their co-workers, friends, and—often—relatives. Acknowledgment of guilt, apology, and a promise to reform were all parts of the script. Although these courts did not mete out criminal punishment, they were effective in suppressing dissent and instilling fear of stepping out of line. The painting is by N. Schneider "Суд над прогульщиком (Товарищеский суд)", 1931 (ROSIZO collection); *Image source:* *Семь картин о советских судах* by Vyacheslav Zvyaginsky.

5. Do not apologize.

We cannot stress this enough. Your apology will be taken as a sign of weakness and will not absolve you—in fact, it will make matters worse. Apologies to the illiberal mob are like drops of blood in the water to a pack of sharks. Additionally, your apology can be interpreted as an admission of guilt, which can come back to haunt you in the event you need to defend yourself legally or in an administrative proceeding. The Academic Freedom Alliance advises: "If you confess to an offense you didn't commit, or if you concede to a claim or accusation that is factually inaccurate or not truly an offense, the admission can and will be used against you." [146] Recognize that the CSJ activists on Twitter do not care about your apology; they care about publicly flaying you in order to sow fear among other potential dissenters [147]. Someone claims to have been offended by your speech? Someone claims it caused them pain? Fine, that's their problem [148]. You know what your views are. And your friends do too. Stay on message.

6. Build a community and a network.

Communities and networks provide moral support and there is safety in numbers. Some groups already exist. The Heterodox Academy (HxA), for example, provides a platform to organize communities (e.g., HxSTEM is a community of STEM faculty) and to connect with colleagues who are open to reasoned debate, as per the HxA statement, which each member is asked to endorse: *"I support open inquiry, viewpoint diversity, and constructive disagreement in research and education."* The Foundation Against Intolerance and Racism (FAIR) also provides resources and support to those who push back on anti-humanistic policies, especially in schools, universities, and in the medical profession.

Organizations like FIRE and the Academic Freedom Alliance (AFA) provide educational resources, opportunities to network, and—most importantly—protection, including legal representation. Join and support them. Build groups and act as a group —e.g., write an op-ed piece with a group of co-authors. Ten people are harder to cancel than one. *Counter Wokecraft* describes how to identify the allies among your colleagues and how to build effective resistance at your workplace [98].

Stand up for others. Next time they will do it for you. When you see a colleague being ostracized for what she said, think first, "Which parts of her message do I agree with?" not "Which parts do I disagree with?" If you agree with the main message, say so, and be charitable about imperfect expression. Way too often do we hear colleagues justifying their silence with excuses like "I agree with her in general, but she should have been more careful about how she said this or that."

Some communities, including mathematicians and psychologists, in response to CSJ takeovers of their professional societies, have simply started new ones [149,150]. Perhaps we need more of these to send a strong message to the old societies that they need to change course. We see evidence of the effectiveness of this strategy; for example, the American Mathematical Society [151] cancelled its CSJ-dominated blog shortly after the establishment of the new Association for Mathematical Research [149], whose apolitical mission is simply to "support mathematical research and scholarship."

In 2022, in response to increasing ideological influence and censorship in their profession, behavioral scientists founded the Society for Open Inquiry in the Behavioral Sciences, dedicated to "open inquiry, civil debate, and rigorous standards" in the field [152]. It publishes the *Journal of Open Inquiry in the Behavioral Sciences*, which commits to "free inquiry," "rigorous standards," and "intellectual exchange" [152]. Notably, its terms and conditions state that the journal will base retraction decisions strictly on the basis of the widely accepted COPE guidelines [153]; otherwise, the terms and conditions state, "We will never retract a paper in response to social media mobs, open or private letters calling for retraction, denunciation petitions, or the like.…" [154]

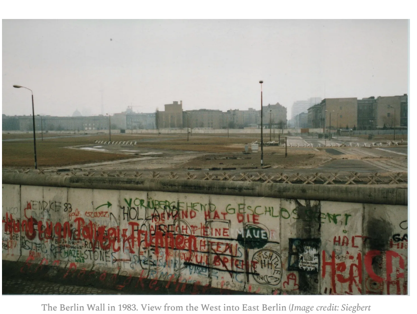
There is even a new university—The University of Austin (UATX)—established in response to the current crisis in higher education [155]. The message on the UATX webpage—"We are building a university dedicated to the fearless pursuit of truth"—makes clear what void in the American academy UATX aspires to fill [156]. That the university received over $100 million in donations and over 3500 inquiries by professors from other institutions within six months of the project's announcement, makes clear the demand [157].

The success of such new initiatives will inspire more educators and scientists to stand up and defend the key principles of science and education. And it will send a strong message to our leadership. Even if we cannot appeal to their sense of duty, the financial considerations (Go Woke, Go Broke [158]) and the effect of negative publicity of the excesses of CSJ (such as DEI loyalty oaths, "decolonizing" the curriculum, renaming everything, and Newspeak [9,23,24,139]) may provide incentives to straighten out their act.

4. Conclusion

Will we succeed? Will we stop the train before it goes over the cliff? We do not know what will happen if we fight. But we know what will happen if we don't. The task ahead might look impossible. But remember the USSR. It looked like an unbreakable power, yet in the end it collapsed like a house of cards. The Berlin Wall looked indestructible, yet it came down overnight. Recalling his 20 years' experience in the gay marriage debate, Jonathan Rauch told us: "*I can tell you that the wall of received opinion is sturdy and impenetrable...until it isn't. And that it's the quiet people in the room who are the swing vote.… and please* illegitimi non carborundum [159]."

We are not helpless. We have agency and we should not be afraid to exercise it. We should fight not just because it is the right thing to do, but because fighting brings results. If we behave as if we were living in a totalitarian society, it will become a self-fulfilling prophecy.



The Berlin Wall in 1983. View from the West into East Berlin (*Image credit: Siegbert Brey, Wikimedia Commons*).

The author (Anna) next to the remaining fragments of the Berlin Wall at the Berlin Wall exhibit, Berlin, 2012.

Afterword

A Russian proverb says, "Fear has big eyes" (у страха глаза велики), meaning that people tend to exaggerate danger. Accordingly, it may feel like resisting the mob will inevitably lead to career damage. But this is not the case; the flip side of risk is reward. In recognition of her activism, including her publication of "*The Peril of Politicizing Science*" [23], which "launched a national conversation among scientists and the general public," Anna Krylov, co-author of this chapter, was awarded the inaugural Communicator of the Year Award, Sciences and Mathematics, by the USC Dornsife College of Letters, Arts, and Sciences [160]. In "Victory Lap" [161], Lee Jussim, co-

College of Letters, Arts, and Sciences [160]. In "Victory Lap" [161], Lee Jussim, co-editor of the book in which this article will appear, documents how as a result of his public resistance to a mob attack on a colleague falsely accused of racism, his career enjoyed a variety of benefits including additional conferences invitations, massive positive public support for his activism, national attention to his scholarship, and an appointment to a departmental chair (with commensurate increase in salary), which he was offered *because* he had demonstrated that he could take the heat.

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127. Khalid, A. and Snyder, J.A. 2023. *Yes, DEI Can Erode Academic Freedom. Let's Not Pretend Otherwise*. The Chronicle of Higher Education.

128. Quinn R. 2023. *A DEI Director Ousted for Questioning DEI?* Inside Higher Ed.

129. *Impact Report 2020-2021 by Division of Equity and Inclusion*, UC Berkeley; accessed 03/22/2022. Page 91 of the report gives the breakdown of the total 2021 budget of 41 million USD: 65% was used for compensation (i.e., salaries of the diversicrats), 9% for student awards, including scholarships and fellowships, 2% for materials and supplies, and 24% for other operational expenses. Only 9% were used for student support (for "student awards, including scholarships and fellowships").

130. Greene, J.P. and Paul, J.D. 2021. *Diversity University: DEI Bloat in the Academy*, The Heritage Foundation.

131. From the report (Ref. 130): "The average university has 45.1 people tasked with promoting diversity, equity, and inclusion. Some universities have many more. For example, the University of Michigan has 163 DEI personnel. Nineteen of those people work in a central office of DEI, headed by a Vice Provost for Equity and Inclusion & Chief Diversity Officer, who is subsequently supported by three people with the title Assistant Vice Provost for Equity, Inclusion & Academic Affairs. Five people are listed in the Multicultural Center, another 24 are found in the Center for the Education of Women, and the LGBTQ Spectrum Center has 12 people. Eighteen people are listed on the Multiethnic Student Affairs website with another 14 found at the Office of Academic Multicultural Initiatives. Moreover, colleges and departments at the University of Michigan have their own DEI staff."

132. Alonso, J. 2023. *Diversity Officer Survey Shows Range of Pay, Budgets, Worries*, Inside Higher Ed.

133. Sullivan, A. 2021. *Removing the Bedrock of Liberalism*. The Weekly Dish.

134. Khalid, A. and Snyder, J.A. 2021. *How to Fix Diversity and Equity: Ritualized Regimes of Political Expression Must Be Rejected*. The Chronicle of Higher Education.

135. Lu A. et al. DEI Legislation Tracker. The Chronicle of Higher Education.

136. Rufo, C.F., Shapiro, I., and Beienburg, M. 2023. Abolish DEI Bureaucracies and Restore Colorblind Equality in Public Universities. Manhattan Institute.

137. Beeghly, S. 2023. Texas Governor Signs Bill Banning Diversity Initiatives in Public Universities. Jurist.

138. Staddon, J. 2018. *Duke Divinity School's Race to the Bottom*. The James G. Martin Center for Academic Renewal.

139. Babbling Beaver (https://babblingbeaver.com/) is a dissident website that exposes and satirizes the Woke at Massachusetts Institute of Technology (MIT). They disseminate what they call "Real Fake News"—satirical news-like articles that refer to real programs and events at MIT.

140. Anonymous. 2022. *MIT President Cancels Himself.* Babbling Beaver: Real Fake News.

141. Princetonians for Free Speech. 2021. *The Woke Takeover at the University of San Diego*.

142. Harris, U. 2020. *How Activists Took Control of a University: The Case Study of Evergreen State*. Quillette.

143. The Editorial Board. 2020. *A Lesson in Campus Consequences*. Wall Street Journal.

144. The Motte and Bailey rhetorical ploy is explained, for example, in *Counter Wokecraft*. The name comes from a type of medieval castle comprising a motte, a well-reinforced tower, and a bailey, a courtyard around the motte, protected by walls and a ditch. The motte is easy to defend but uncomfortable to stay in. The bailey is more comfortable, but also more vulnerable. "The Motte & Bailey strategy involves a proponent who wants to advocate a difficult-to-defend, extreme position (the bailey). When (or if) the extreme position is challenged, the proponent retreats to an easily defendable and easily acceptable position (the motte). The key to the strategy is a hidden false equivalency of the extreme and easily defendable positions." For example, a Woke professor can propose that a faculty search committee advances female candidates. When confronted with objections—e.g., by pointing out to the unfairness of such proposition—the Woke advocate might say: "What, you do not believe that sexism had held women back and limited their professional advances?" This move—retreat to the motte—aims to destabilize the opponent and to distort the nature of the argument. I witnessed this trick in action—its effectiveness is based on the false equivalency between the uncontroversial claim that sexism affected women in the past and the extreme proposition that female candidates should be given a preferential treatment by the search committee.

145. Haider, S. 2022. *I'm a Progressive, Please Don't Hurt Me*. Hold That Thought; See also post by J. Coyne.

146. Downs, D., George, R.P. and Whittington, K. 2021. *So they're Trying to Shut You Up: How to Defend Yourself in a Free-Speech Crisis, Whatever Your Politics*. *The Chronicle of Higher Education*; short version is available on the AFA website.

147. Weiss, B. 2022. *On Decency and Double Standards at Georgetown*. Common Sense.

148. Krauss, L. 2022. *Why the Easily Offended Are a Threat to Scientific Progress*. National Post.

149. Association for Mathematics Research.

150. Jussim, L. 2022. *Introducing The Society for Open Inquiry in the Behavioral Sciences*. Unsafe Science.

151. American Mathematical Society. "The American Mathematical Society is dedicated to advancing research and connecting the diverse global mathematical community through publications, meetings and conferences, MathSciNet, professional services, advocacy, and awareness programs."

152. Society for Open Inquiry in Behavioral Science.

153. COPE.

154. Terms and conditions of Journal of Open Inquiry in the Behavioral Sciences.

155. Bartlett, T. 2022. *A Controversial College Takes Shape*, The Chronicle of Higher Education.

156. University of Austin in Texas, UATX; "Universities devoted to the unfettered pursuit of truth are the cornerstone of a free and flourishing democratic society. For universities to serve their purpose, they must be fully committed to freedom of inquiry, freedom of conscience, and civil discourse. In order to maintain these principles, UATX will be fiercely independent—financially, intellectually, and politically."

157. Weiss, B. 2022. *The New Founders America Needs*. Common Sense.

158. Unsigned. 2020. *When brands go woke, do they go broke?* CIM: The Chartered Institute of Marketing.

159. "Don't let the bastards get you down", see 'Illegitimi non carborundum' Wikipedia article.

160. Dornsife Communication Staff, 2022. *Inaugural Communicator of the Year Awards honor scholars who engage with the public*.

161. Jussim, L. 2023. *Victory lap*. Unsafe Science.

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An extraordinary piece on the problem of the illiberal left and a way to fight back. I hope we can turn this situation around before they start creating gulags here in the US to ship us off to.

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Clever Pseudonym Oct 4 Liked by Anna Krylov

Many thanks to the authors for their wisdom and bravery.

The American liberal class has nursed this viper in its bosom for maybe 30 years now, but really have no weapons or language to defend themselves against the superweapon of Crit Soc Justice: the bigotry accusation.

The New Left worked tirelessly to find and exploit the Achilles' heel of Western liberal democracy: that despite all its claims to Justice, Freedom, Democracy etc it was mostly cruel to minorities, most esp blacks, gays, and women. As this is obviously true and undeniable, it has now become their sword and shield and skeleton key to open every door and win every argument: every settled claim and arrangement, every tradition, belief, standard etc are all irredeemably tainted and poisoned at their roots (all are really just masks for Power and oppression), thus they need to be radically torn out and replaced by "socialist liberation" aka "the first shall be last and the last shall be first" aka "we hold the whip hand now".

Reading this I do feel more confident that there's hope that America won't go full Soviet, but my biggest worry is that all the educated and ambitious people I know under say age 30 are fully indoctrinated in the Social Justice ideology, which provides them with morals, meaning and purpose, plus is the lingua franca of the global elite and basic etiquette in all these circles.

Is it possible to de-program an entire generation? I guess we're about to find out.

Thanks again!

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