Orwell's 1984 Revisited: Woke Vocabulary & Uncivil Discourse

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Semantics study how language conveys meaning and is interpreted - examining word meaning, sentence meaning, pragmatics, and meaning representation. A shared understanding of word meanings is crucial for effective communication and social cohesion. Per Orwell's 1984, political manipulation of language can shape public opinion and advance agendas through propagandistic euphemisms. Language manipulation undermines healthy discourse, critical thinking, and trust: recognizing these tactics is crucial for independent thinking. Understanding the impact of language is crucial for conflict resolution and promoting peace; clarity, empathy, and effective communication strategies enhance understanding. There is an ideological divide between academia and businesses, with a significant skew towards woke terminology and 'far-left' concepts. This "Woke Glossary" aims to bridge communication gaps and promote mutual understanding within academia and businesses via critiques. Fostering mutual understanding and effective communication should be our goals for promoting peace and cooperation, whereas woke terms often reinforce division using oppressor versus oppressed narratives.

Keywords: activism, affirmative action, anti-racism, allyship, cancel culture, cultural appropriation, Diversity, Equity, and Inclusion, empowerment, equality, equity, identity politics, implicit bias, intersectionality, marginalized communities, microaggressions, political correctness, privilege, safe spaces, social justice, social justice warriors, social consciousness, systemic oppression, systemic racism, white fragility, white privilege, white supremacy, woke, wokeness

INTRODUCTION

This research paper is intended to bring people closer together; it may or may not. I wrote it for my awesome business students, so that we better understand each other, and then I decided to share it with the readers of this wonderful journal. As I broach this topic, I am reminded of Dr. Martin Luther King, Jr. who observed: "I am convinced that men hate each other because they fear each other. They fear each other because they don't know each other, and they don't know each other because they don't communicate with each other, and they don't communicate with each other because they are separated from each other" (King, 1962).

Why is this important? It is important because two distinctly different views of the United States could easily result in further Balkanization and worst-case, a bloody civil war. Language, communication, and culture are the glue that holds a people together or may divide a territory, a state, or a nation. These factors serve as a means of identity formation and can either strengthen the bonds within a group or create divisions among different groups.

Language is a powerful tool for communication and expression, and it often serves as a primary means of transmitting culture, values, and traditions from one generation to another. When a shared language is spoken within a community, it fosters a sense of belonging and facilitates effective communication, leading to a stronger sense of unity and social cohesion. Conversely, when different linguistic groups exist within a society and language barriers inhibit effective communication, it can contribute to misunderstandings, conflicts, and divisions.

Culture encompasses a wide range of elements including traditions, beliefs, values, norms, and artistic expressions, among others. These cultural aspects shape the collective identity of a group and provide a framework for social interactions and behavior. Shared cultural practices and beliefs foster a sense of commonality, contributing to social cohesion and feelings of belonging. However, cultural differences can also lead to divisions, especially when there is a lack of understanding, tolerance, or respect for diversity of thought.

Communication, both verbal and non-verbal, is vital for building connections and understanding among individuals and communities. Effective communication enables people to exchange ideas, express their needs and aspirations, resolve conflicts, and build relationships. When communication channels are open, inclusive, and respectful, they can bridge differences and foster understanding. On the other hand, when communication breaks down or is used to perpetuate stereotypes, misinformation, or hostility, it can deepen divisions and hinder social cohesion.

The author recognizes the complexities of language, communication, and culture could fill multiple books. So, this paper is narrowly focused on the connection between the concepts of semantics, obfuscation of meaning, and the potential for understanding to reduce strife in academia and business. The paper includes a glossary of key terms and the mainstream's perspective of these terms intended as feedback to my far-left-leaning colleagues. This will hopefully be the first step into greater dialogue.

DISCUSSION

The discussion will initially focus on defining the problem as a matter of semantics, then obfuscation for political gain, thereby striving to create greater understanding. It concludes with strategies to improve staff, faculty, and students' communications. Most importantly, the key terminology in the glossary (Tab 1) is essential to understanding the ongoing culture war in the United States.

Semantics: The Meaning of Words

Semantics is the branch of linguistics that deals with the study of meaning in language. It explores how words, phrases, sentences, and discourse convey meaning and how meaning is interpreted by speakers and listeners. Semantics examines the relationship between language and the world, focusing on how words and expressions are used to represent and convey concepts, ideas, objects, events, and relationships. In semantics, meaning is not only concerned with dictionary definitions but also with the context, intention, and interpretation of language in communication. It investigates the various aspects of meaning, including:

– Word meaning: It analyzes how individual words acquire meaning and how their meanings are related to one another. This includes studying word definitions, synonyms, antonyms, and the semantic relationships between words, such as hyponymy (word hierarchy) and meronymy (part-whole relationships).

– Sentence meaning: It examines how the meanings of words combine to form meaningful sentences. It considers the rules and principles that govern sentence structure and how they contribute to the interpretation of the overall meaning.

– Pragmatics: Pragmatics is closely related to semantics and focuses on how meaning is influenced by the context, speaker intentions, and the social and cultural aspects of communication. It is the study of implicatures, presuppositions, speech acts, and the use of language in specific contexts.

- Meaning representation: Semantics also explores formal systems and models that represent meaning, such as semantic networks, predicate logic, and formal semantics. These systems provide a way to represent the meaning of sentences and to analyze the logical relationships between different expressions.

Semantics is a complex and interdisciplinary field that draws upon various linguistic theories, philosophy, cognitive science, and psychology. It has practical applications in natural language processing, computational linguistics, and machine learning, where understanding and representing meaning is essential for tasks like language translation, information retrieval, sentiment analysis, as well as question-answering systems.

Illustrating How Words Convey Meaning

The word 'woman' is a noun that refers to an adult human female. The word woman carries meaning by representing a specific gender category and the social roles, characteristics, and experiences associated with it. When someone uses the word woman in a sentence, it evokes an understanding of the individual's gender identity, societal expectations, and cultural contexts related to womanhood.

Consider the sentence, "She is a successful businesswoman. " In this sentence, the word woman conveys the individual's gender and implies that she identifies as female. The word businesswoman further adds a descriptor to her profession, suggesting that she is engaged in business activities and has likely achieved success in that domain. Using the word woman and its associated attributes, the meaning is conveyed, and the listener or reader can understand the intended message.

The word liberal is an adjective that can have multiple meanings depending on the context. The original meaning refers to 'classical liberalism' which advocates free market and laissez-faire economics; as well as civil liberties under the rule of law, with special emphasis on individual autonomy, limited government, economic freedom, political freedom, and freedom of speech. In 2024, we may consider libertarianism to be the closest concept to classical liberalism. Other political parties in the United States that claim a "liberal" label are in favor of larger government, higher taxes, higher spending, and more regulations on people's lives mirroring Marxism, socialism, or communism, but certainly not classical liberalism.

When we consider the sentence, "she holds liberal views on social justice," the word 'liberal' may or may not convey the individual's political and economic perspective. The word liberal should convey a specific political ideology or a set of beliefs regarding societal issues, but it might not. Many conservatives call themselves classical liberals; whereas most self-labeled liberals in academia have ideals that are exactly the opposite of classical liberalism and are rooted in expansive government.

In this example, the words 'woman' and 'liberal' carry meaning by representing specific concepts, categories, and ideologies, which are understood based on shared knowledge, context, and linguistic conventions. However, in March 2022, U. S. Senator Marsha Blackburn (R-Tenn.) questioned Supreme Court of the United States (SCOTUS) nominee Ketanji Brown Jackson during day two of the Senate Judiciary Committee hearing for her nomination. Senator Blackburn asked candidate Jackson to define the word 'woman':

- Blackburn: "In the United States v. Virginia…the Majority Justice Ginsburg stated, 'supposed inherent differences are no longer accepted as a ground for race or national origin classifications, physical differences between men and women, however, are enduring. The two sexes are not fungible. A community made up exclusively of one sex is different from a community composed of both. ' Do you agree with Justice Ginsburg that there are physical differences between men and women that are enduring?" (and) "Can you provide a definition for the word woman?"
- Ketanji Brown Jackson: "Can I provide a definition? No, I can't. " (Blackburn, 2022)

So, the U. S. Senate has placed a far-left person on the Supreme Court who chooses not to define the word 'woman' thereby placing her politics ahead of common sense. Despite Jackson's inability to articulate that women are born with XX chromosomes, a uterus, and a pelvic bone, these words still have meaning. NIH (2023) wrote that "humans and most other mammals have two sex chromosomes, X and Y, that in combination determine the sex of an individual. Females have two X chromosomes in their cells, while

males have one X and one Y." One can simultaneously define the word 'woman" and show respect to people with gender dysphoria: they are not mutually exclusive. Meibauer (2018) identifies Jackson's dodge as a form of lying. In addition, instead of structuring an argument based on facts, many far-left theorists restructure definitions to support their arguments. Julian (2009) wrote that even self-proclaimed unbiased individuals harbor bias and isolated observations lack accumulated wisdom and cohesion. When facts are disconnected from experience, a broader worldview reinforces theories and systems that violate decency. Cynically, one can observe that all statements are true, if one is free to define their terms (Sowell, 1995, p. 102; Baker, 2022). This paper's focus and aim is that *words have meaning*.

This is the socio-political-cultural environment into which our college students have been immersed. A shared understanding of word meanings is crucial for effective communication and successful interaction among individuals of different religions, ages, nationalities, genders, ethnicities, races, or tribes (RANGERT). When teaching, being blunt and factual is preferable to obfuscation.

Logic Versus Obfuscation:

Three key terms form the hub of most 'woke' conversations – white privilege, white supremacy, and white fragility have gained popularity among the far-left, even though these terms defy logic. Every language has an inner logic, and all races think logically, there is no 'white man logic' versus 'black man logic' – there is only logic that is understood by all (Jaja & Badey, 2012; Baker 2022).

White Privilege – A Fallacy of Composition

White privilege is a fallacy of composition that involves several points. First, it oversimplifies individual experiences by attributing advantages solely based on race, neglecting other influential factors like socioeconomic background and personal achievements. Second, the concept assumes all white individuals benefit equally, ignoring vast variations within the white population and disregarding those facing challenges or hardships. Third, it perpetuates stereotypes, promoting resentment and division among racial groups. Fourth, historical advantages haven't equally benefitted all white people – emphasizing individual struggles challenges the notion of universal white privilege. Focusing on white privilege downplays disadvantages faced by 25 million impoverished whites leading to an incomplete understanding of the social landscape. Lastly, it places undue blame and guilt on white individuals for historical injustices, hindering genuine understanding and reconciliation.

White Supremacy – A Fallacy of Anecdotal Evidence

White supremacy violates the fallacy of 'Anecdotal Evidence' since discussions about it often rely on individual stories or isolated incidents. This approach risks overgeneralization and ignores the efforts toward racial equality and positive interactions among diverse groups. By focusing solely on extreme cases, the broader complexities of race relations and the diversity of public opinion are misrepresented. Quantifying the extent of "white supremacy" is challenging due to the fluidity of beliefs and the dishonest manipulation of data to win political points. Basing an argument on anecdotal storytelling fails to provide a comprehensive view of the broader societal landscape, leading to a biased perspective on the issue.

White Fragility – The Fallacy of Overgeneralization

White fragility is a prime example of the fallacy of overgeneralization that applies the term to all white people by labeling every white individual as inherently fragile or defensive when confronted with issues of race. By making such sweeping generalizations, it fails to acknowledge individual differences and experiences within the white population. Criticisms of "white fragility," include how the term is used to dismiss or delegitimize the perspectives and experiences of white people. The concept oversimplifies the complex social, economic, and historical factors contributing to racism and racial inequality. The term "white fragility" can be seen as divisive and counterproductive, as it might hinder understanding and cooperation between people of different races. For instance, the reaction of Black individuals to the N-word also illustrates an overgeneralization fallacy, as it assumes that reactions to offensive language are the same across different racial groups. Would one call a Black person's reaction to the N-word Black Fragility? No!

Shared word meaning and avoiding logical fallacies allow people to convey their thoughts, ideas, and intentions accurately to be understood by others. When there is a common understanding of word meanings, it minimizes the chances of misinterpretation, confusion, or misunderstanding. Shared understanding enables efficient and meaningful conversations, promotes clarity in conveying information, facilitates collaboration, and fosters mutual comprehension. It forms the basis for effective language use, encourages empathy, and enhances social cohesion by enabling people to connect and engage with each other on a shared linguistic and conceptual level – something forgotten by our political elites and many academics isolated in their ivory towers.

Obfuscation of Meaning for Political Gain – Revisiting Orwell's 1984 in 2024
Language is a powerful tool that is used to shape public opinion, influence perceptions, and advance political agendas. Political manipulation of language is often employed to frame issues, control narratives, and sway public sentiment in favor of a particular ideology, policy, or candidate. This manipulation can include various forms:

- Propaganda: Political actors may use persuasive language and rhetoric to promote their ideas and discredit opposing viewpoints. They may employ techniques such as emotional appeals, loaded language, and exaggeration to manipulate public opinion and create a desired perception of reality.
- Euphemisms: The use of euphemistic language can downplay or sugarcoat certain policies, actions, or events to make them appear more acceptable or less controversial. For example, terms like "enhanced interrogation" instead of "torture" or the term "collateral damage" instead of "civilian casualties" can soften the impact of negative actions.
- Spin and framing: Politicians and their supporters often employ framing techniques to shape the perceptions of an issue. By choosing words carefully and emphasizing specific aspects of a situation, they can influence public opinion and direct the focus toward their preferred interpretation.
- Deceptive labeling: Political actors may label policies, groups, or individuals in ways that are intentionally misleading or designed to evoke specific emotions or biases. These labels can create divisions, reinforce stereotypes, or generate support or opposition.
- Doublespeak: Doublespeak involves using language that is deliberately ambiguous, confusing, or misleading to obscure the truth or manipulate public understanding. It is used to create a false sense of transparency or to avoid accountability.

Recognizing and critically analyzing the use of language in political discourse is important for maintaining informed and independent thinking. George Orwell's novel "*1984*" provides several examples of propaganda, euphemisms, spin and framing, deceptive labeling, and doublespeak. Here are a few examples from "*1984*":

- In the novel, The Party uses euphemistic language to disguise and sanitize its oppressive actions. For instance, the Ministry of Truth is responsible for propaganda and historical revisionism, while the Ministry of Love is where torture and punishment take place. These euphemistic names mask the true nature of the ministries and create a sense of irony and distortion, where "you are a stain that must be wiped out" (Orwell, 1949, p. 210).
- The statement "Newspeak is Ingsoc and Ingsoc is Newspeak" (Orwell, 1949, p. 47) emphasizes the close relationship between the language manipulation (Newspeak) and the ideology (Ingsoc) of the totalitarian regime depicted in the novel. The control of language reflects the control of thought, and both are essential components of the oppressive regime's strategy for maintaining dominance over its citizens.
- The Party manipulates information and frames events to suit its narrative. For example, Winston Smith, the protagonist, works in the Ministry of Truth, where he alters historical records to align with The Party's current version of the past. This manipulation of information allows the Party to control the narrative and shape public perception.

- The Party employs deceptive labeling to distort the truth. One example is the Thought Police, which implies a focus on the mind and thoughtfulness, but they are responsible for monitoring and punishing any deviation from Party orthodoxy. The label conceals their oppressive and invasive nature.
- In "*1984*," as a means of political control, the concept of "doublethink" is introduced, which requires individuals to hold contradictory beliefs simultaneously. E. g. The statement "War is Peace. Freedom is slavery. Ignorance is strength" is an example that involves using language which deliberately obscures, disguises, distorts, or reverses the meaning of words, that is designed to manipulate and controls the thoughts and beliefs of the citizens in the dystopian society depicted in the novel (Orwell, 1949, p. 17).

These examples from Orwell's *1984* demonstrate how propaganda, euphemisms, spin and framing, deceptive labeling, and doublespeak are used as powerful tools of manipulation and control, reflecting his critique of authoritarian regimes and their distortion of language and truth. When meaning is intentionally obscured or distorted, many negative outcomes can arise including miscommunication and misunderstanding, erosion of trust, a loss of shared reality, undermining critical thinking, and the suppression of dissent and free speech.

- Obfuscating meaning can lead to miscommunication and misunderstanding between individuals or groups. When language is deliberately distorted or manipulated, it becomes difficult to convey and interpret information accurately. This can create confusion, and distrust, as well as hinder effective communication, hampering cooperation and collaboration.
- When people perceive deliberate obfuscation or manipulation of meaning, it undermines trust in institutions, authorities, and the information being presented. When trust is eroded, it becomes harder for individuals to engage in meaningful dialogue, make informed decisions, and participate in a healthy democratic society.
- When meaning is intentionally distorted, it can contribute to the fragmentation of shared reality. If people are subjected to different versions of truth or alternative facts, it becomes challenging to establish a common understanding of events, issues, and policies. This fragmentation can result in polarization, social divisions, and a breakdown of consensus-building.
- Obfuscating meaning can undermine critical thinking and independent thought. When language is manipulated or distorted, it becomes harder for individuals to analyze information critically and assess its validity. This can lead to a passive acceptance of misleading narratives and hinder the ability to question and challenge misleading or deceptive claims.
- Manipulation of language is used as a tool to suppress dissent and curtail free speech. By distorting meaning or labeling opposing views negatively, those in power can stifle opposition, discourage open dialogue, and create a climate of self-censorship.

Overall, obfuscating meaning has detrimental effects on society and discourse. It can contribute to a breakdown of communication, erosion of trust, loss of shared reality, hinder critical thinking, and suppress dissent. Whereas, fostering transparency, clarity, and a commitment to honest communication is essential for maintaining a healthy and informed public discourse. CNN and MSNBC were widely criticized in 2020 for their characterization of the BLM and Antifa's 'Summer of Anarchy' as being "mostly peaceful" protests despite 574 violent clashes, billions in property damage to homes and businesses, that included black-owned businesses, as well as many injuries or deaths (McLaughlin, 2020; Baker, 2023a). Describing the BLM/ANTIFA's 'Summer of Anarchy' in 2020 as mostly peaceful is as absurd as claiming the theatrical play wherein President Abraham Lincoln was assassinated was mostly peaceful because 99% of the audience remained unscathed!

Julian (2009) wrote that when people countenance vagueness in speech, they welcome into the mix every sort of distortion and lie, which can't be spotted in the general haziness and so come off as facts. This is never truer than in politics, he quoted Orwell who wrote: "Political language . . . is designed to make lies sound truthful and murder sound respectable, and to give an appearance of solidity to pure wind. " In today's hyper-charged political landscape, the use of language has become a battleground where ideologies clash.

Propaganda thrives as euphemisms cloak controversial policies. Spin and framing paint complex issues in simplistic strokes. Deceptive labeling conceals intentions behind appealing words. Doublespeak distorts reality, leaving citizens puzzled. It's vital to recognize these linguistic tactics to foster transparent, honest discourse.

President Biden has been criticized for his statement that MAGA Republicans are fascists (Biden, 2022) and his assertion that "domestic terrorism from white supremacists is the most lethal terrorist threat in the homeland" (Biden, 2021). These statements exemplify the utilization of propaganda techniques and deceptive labeling. The characterization of MAGA Republicans as 'fascists' serves as an attempt to stigmatize and delegitimize their political beliefs, thereby invoking a negative connotation. Furthermore, the emphasis on white supremacists as the "most lethal terrorist threat" employs a strategy of spin and framing, concentrating on a particular narrative while potentially disregarding other conceivable threats such as those posed by nations like Russia or China, Islamic extremism, and/or drug cartels. Despite the lack of substantial factual support, this narrative employs a form of doublespeak reminiscent of George Orwell's "*1984*," aiming to influence public opinion and create distorted perceptions of reality. This situation underscores the significance of critically evaluating claims and the language used to convey them, evoking parallels with the concept of 'Big Brother.'

Doublespeak is often the result of deliberate and thoughtful language construction, designed not to convey truth but to mislead, distort reality, and manipulate the mind (Lutz, 1988). The false assertion made by President Biden is not the ramblings of a senile old man, it is intentional language designed to distort reality and corrupt the voters' minds. White supremacists as the most lethal terrorist threat have no support in any empirical data from the Department of Justice and the Federal Bureau of Investigation (FBI, 2019); and there are allegations from FBI whistleblowers about top-down pressure to identify white supremacists even in cases where there is no clear evidence (Picket, et. al, 2022; Jordan, 2023). We will investigate deceit further in the following sections.

Orwellian Manipulation of the Concept of White Supremacy

Historically, white supremacy has been linked with violent oppression and the existence of organizations such as the Ku Klux Klan (KKK). The KKK emerged following the U. S. Civil War to maintain white dominance and Southern control over former Black slaves through intimidation, violence, and acts of terrorism (Baker, 2023c/d). While the conventional dictionary definition of white supremacy pertains to the belief in the superiority of the white race and the promotion of their domination over society, often to the exclusion or detriment of other racial and ethnic groups, there also exists a far-left interpretation emphasizing the systemic and structural aspects of racism, including how systems, institutions, and policies can perpetuate racial inequalities, effectively altering the original definition for political gain (Baker, 2023a/b).

In addition, far-left theorists have created propaganda as shown in Figure 1, that effectively labels non-racist behaviors as subcomponents of Overt and Covert White Supremacy, using the far-leftist altered definitions. The far-left claims that color blindness and claims of reverse discrimination are white supremacy are absurd. Martin Luther King Jr. is often associated with the idea of "color blindness" since he advocated for a society in which people would be judged by the content of their character rather than the color of their skin. This concept is often encapsulated in his famous "I Have a Dream" speech, delivered during the March on Washington for Jobs and Freedom in 1963. In that speech, King spoke of his dream for a future where racial discrimination and prejudice would be overcome, and individuals would be treated equally, regardless of their racial or ethnic background. In this way, Martin Luther King Jr. promoted the idea of color blindness to achieve racial equality and justice in the United States. So, is Martin Luther King Jr. an advocate of covert white supremacy? No.

FIGURE 1
FAR-LEFT HYPERBOLE ON OVERT & COVERT WHITE SUPREMACY
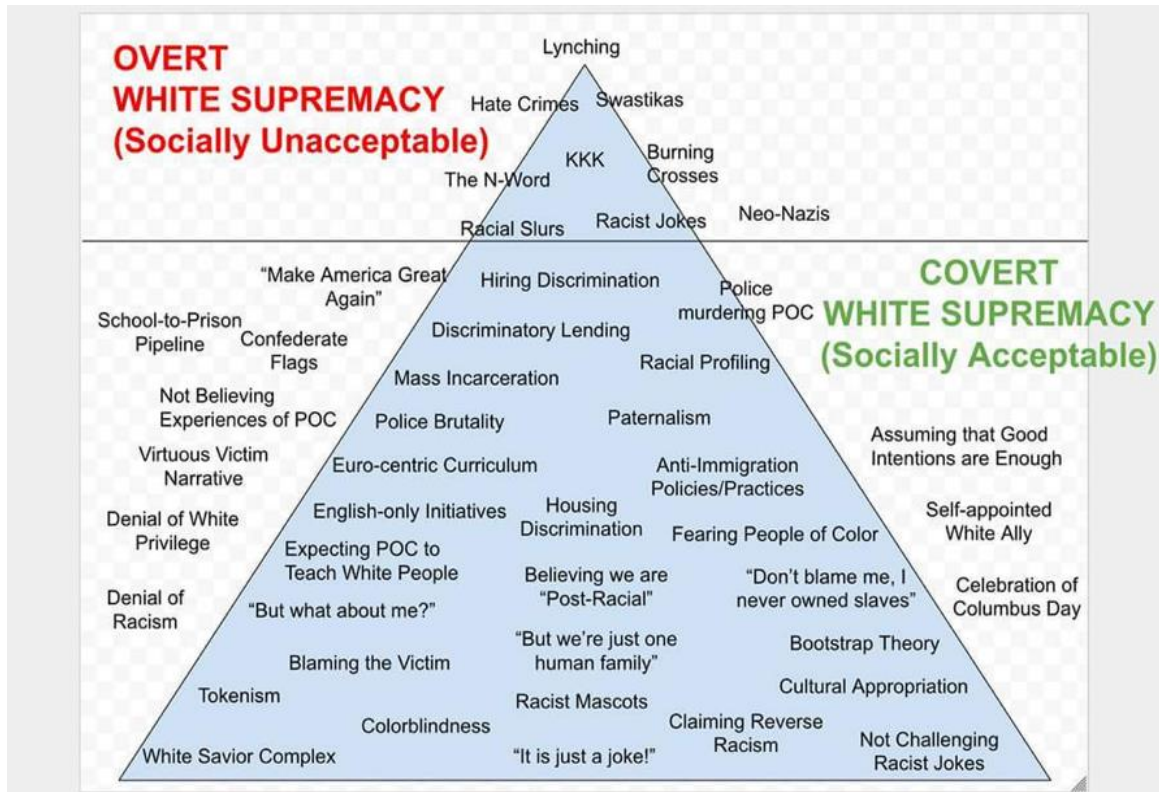
REF: SPAN a. k. a. Safehouse Progressive Alliance for Nonviolence (2005) & adapted by Ellen Tuzzolo (2016).

The visual representation in Figure 1 underscores a specific perspective originating from the far-left ideological framework, which extends the scope of White Supremacy to encompass behaviors and attitudes that are commonly regarded as non-racist and unrelated to White Supremacy or the KKK. The author, in this context, holds a contrarian stance toward the far-left's expanded definition and categorizes it as a form of propagandistic communication, suggesting that it serves as a tool for manipulating language and semantics for ideological or political objectives.

The juxtaposition of the Ku Klux Klan with initiatives advocating English-only policies or the slogan "Make America Great Again" is illustrative of the far-left's underlying divisive agenda. Furthermore, this representation intentionally ignores the progress that the United States has achieved through landmark legislative acts, such as the Equal Pay Act of 1963, the Civil Rights Act of 1964, the Voting Rights Act of 1965, and the Fair Housing Act of 1968. These legislative measures played a pivotal role in eliminating the remnants of Jim Crow-era bigotry that were entrenched in certain Southern states (Baker, 2023d).

In addition, labeling various concepts in this pyramid as "covert white supremacy" can be seen as a reductionist perspective that characterizes the Safehouse Progressive Alliance for Nonviolence (SPAN) as engaging in hyperbolic or propagandistic discourse like Orwell's Ministry of Truth. It oversimplifies complex issues and broadens the scope to encompass a wide range of ideas and policies, which do not align with the traditional definition of white supremacy.

- *Anti-immigration Policies and Practices*: Anti-immigration policies, when focused on enforcing existing immigration laws and border security, are primarily designed to uphold the rule of law, protect national sovereignty, and ensure public safety. Legal immigration is an essential part of our nation's history and continues to be a cornerstone of American values. However, it's crucial to differentiate between legal and illegal immigration. Anti-illegal

immigration policies are aimed at addressing immigration violations and maintaining border security, which is a valid concern for any nation.

- *Assuming that good intentions are enough*: Assuming good intentions are enough is a belief that individuals who mean well and do not harbor explicit racial biases can be absolved from any responsibility for perpetuating systemic racism or engaging in actions that unintentionally harm marginalized groups.
- *Believing we are post-racial*: The idea of a post-racial society suggests that racial discrimination and disparities have largely been eliminated and that individuals are treated equally regardless of their racial or ethnic background. Significant progress has been made in reducing racial discrimination and disparities. The United States has 1.7 million Black millionaires which would not have been possible if the United States was systemically racist (Bell, 2023; Baker 2024).
- *Blaming the Victim*: "Blaming the victim" refers to a phenomenon where individuals who have experienced some form of adversity, discrimination, or injustice are held responsible or criticized for their circumstances. Discussions around personal responsibility and accountability are important aspects of the broader conversation about individual and collective empowerment.
- *Celebration of Columbus Day*: Proponents of Columbus Day may argue that the holiday has evolved to represent a broader celebration of Italian-American heritage and culture. They may contend that the intent of the celebration is not to endorse or ignore historical injustices but to recognize the contributions of Italian immigrants to American society.
- *Claiming Reverse Racism*: Reverse racism is a concept used to describe situations where individuals from racial majority groups perceive that they are encountering unfair treatment or prejudice based on their race. Proponents of the term often use it to draw attention to instances where individuals from racial majority groups believe they face racial bias as in affirmative action quotas.
- *Colorblindness*: Colorblindness refers to the idea of treating individuals without regard to their racial or ethnic background. Advocates of colorblindness argue that focusing on race or ethnicity perpetuates divisions and that the ideal approach is to judge people based on their character and individual qualities rather than simplistic racial identity.
- *English Only Initiatives*: English Only Initiatives refer to policies and efforts that promote or require the use of the English language as the primary language in various aspects of public life, such as government documents, education, and official communications. These initiatives are intended to promote social cohesion, efficiency, and assimilation for people of every hue.
- *Euro-centric Curriculum*: Euro-centric curriculum refers to an educational framework that predominantly focuses on the history, culture, and contributions of Europe or European-descendant societies. While it's important to acknowledge the contributions of non-European cultures and the need for a more balanced curriculum that encompasses a global perspective, it's also crucial to recognize that European history has played a significant role in shaping the United States and the modern world.
- *Expecting POC to teach White People*: The idea of expecting people of color to educate white people can be interpreted in various ways. It can be seen as a request for individuals from marginalized communities to share their experiences and perspectives, fostering cross-cultural understanding and empathy. This is a positive way to promote diversity and combat stereotypes.
- *Paternalism*: Paternalism refers to a system or attitude where individuals or institutions exert authority and control over others for what they perceive to be the welfare or best interests of those they are trying to help. When comparing paternalism in the USA to Latin Machismo, or Asian, African, and Middle Eastern/Islamic hierarchies, cultural and religious norms may shape

paternalistic practices, often with much stricter gender roles and restrictions on individual freedoms.

– *Self-Appointed White Ally*: A self-appointed white ally is typically an individual who actively supports and advocates for racial equality and justice, especially on behalf of racial minority groups, but does so without being officially designated or recognized as an ally by those groups. Some may genuinely seek to contribute to the fight against racial inequality, but others may sometimes act in ways that are performative, insincere, or that prioritize their own image and comfort over the needs and perspectives of the communities they aim to support.

– *Virtuous Victim Narrative*: The Virtuous Victim Narrative describes a narrative style that portrays certain groups, often marginalized or minority groups, as virtuous victims of systemic oppression. Critics argue that this narrative can oversimplify complex issues and potentially perpetuate a sense of victimhood, which can hinder individual empowerment and self-determination.

– "*But we are just one human family*": Saying "But we are just one human family" is an expression that aims to emphasize the common humanity shared by all people, regardless of their racial or ethnic backgrounds. It is often used to promote unity, empathy, and the idea that our differences should not be used as a basis for division or discrimination.

– "*Don't Blame Me, I never owned Slaves*": "Don't Blame Me, I never owned slaves" is often used by individuals to express their belief in personal responsibility and the notion that individuals should not be held accountable for the actions of their ancestors, or someone else's ancestors. E. g. A relatively tiny percentage of Americans owned slaves in 1860, with merely 1.26% of the population being slaveholders, according to the U.S. Census, 1860. Slavery was a grave injustice, but the vast majority of Americans (98.7%) were not involved, with many who created the abolitionist movement (Baker, 2023d).

– "*Make America Great Again*": Labeling "Make America Great Again" (MAGA) as a covert form of white supremacy can be seen as a propagandistic assertion due to its oversimplification of a multifaceted political slogan, generalization of a diverse group of supporters, influence on public perception, promotion of a particular agenda, contribution to polarization, and its use of emotional manipulation to evoke strong reactions and advance a specific narrative by the opposition party.

Employing provocative language or mislabeling ideas as covert white supremacy can potentially harm the cause of activists. Such actions undermine their credibility and may alienate potential supporters, as they can be seen as overly aggressive or misguided. Activists must strike a balance between raising awareness and promoting their cause without resorting to tactics that might hinder their effectiveness or cause their message to be dismissed. Clarity, accuracy, and constructive dialogue are more conducive to achieving meaningful change.

Baker (2023a/b; 2024) determined President Biden's claim that a major threat from white supremacy is a "Big Lie" characterized by hyperbole devoid of facts. For instance, in 2020, there were 8,166 murders committed by Black offenders; in just one year this figure far surpassed the Ku Klux Klan's 80-year total of 4,743 victims. Curiously, there are no equivalent warnings from the President regarding 'Black Supremacy' and the massive number of murders committed by less than 5% of the U.S. population (Baker, 2024). For instance, Black murders of White people are 1200% higher than White murders of Black people per capita; Black-on-White violent incidents are 3449% higher than White-on-Black violent incidents, and incidents of Black rapists are 260% higher as well (Baker, 2024). Also, Dr. Roland Fryer determined that officers were 23.8% less likely to shoot at blacks and 8.5% less likely to shoot at Hispanics than they were to shoot at whites (Lanum, 2024). Shall we talk about disparities? The far-left often claims that disparities in income levels are proof of systemic racism; so should we also deduce that huge disparities in murder and violent crime are evidence of Black racism as well?

Similarly, without any empirical proof, Representative Sheila Jackson-Lee (D-TX) stated on television that it is "well documented that words nowadays can actually break your bones" (Jackson-Lee, 2022) –

paraphrasing an illogical opinion piece popularized by Feldman-Barrett (2017). Unscrupulous politicians often employ semantic manipulation or a redefinition of terms to conflate the concept of "White Supremacy" when one opposes policies such as illegal immigration, racial quotas, coddling criminals, or other unconstitutional conduct. By broadening the definition, they engage in a dishonest strategy of labeling their political opponents as White Supremacists using it as an ad hominem attack to discredit or marginalize them (Baker, 2024). In lock-step with Big Brother Biden, Representative Jackson-Lee (2023) introduced legislation called the "*Leading Against White Supremacy Act of 2023*" (LAWS) that would target White Supremacy, while ignoring Black Supremacy or any other hate-motivated behavior. As such, I am reminded of a famous quote from Dr. Martin Luther King Jr. when he spoke at the Southern Methodist University in 1966: "*I say that a doctrine of black supremacy is as dangerous as a doctrine of white supremacy. God is not interested merely in the freedom of black men and brown men and yellow men, but God is interested in the freedom of the whole human race and the creation of a society where all men will live together as brothers*" (King, 1966).

The recent unearthing of fabricated data within the domain of criminal justice academia reveals a potentially troubling interplay between political authorities and a specific cadre of scholars. Notably, Dr. Eric Stewart, a criminology professor at Florida State University, had established himself as an influential proponent of the concept of 'systemic racism' allegedly pervading both American law enforcement and society at large. Alarmingly, six of Stewart's research articles that were prominently featured in reputable academic publications such as *Criminology* and *Law and Society Review* from 2003 to 2019, have been retracted in their entirety. Stewart's misinformation or manipulation of data was cited 8,500 times by other researchers. These retractions transpired in response to allegations asserting that the professor's data was either falsified or marred by such severe flaws that their publication was unwarranted (Schlott, 2023; RRR, 2023). The use of such flawed or fabricated data in academic and political discourse could indirectly contribute to misinformation or manipulation of information, which serves far-left political goals. This disconcerting dissonance underscores the paramount importance of linguistic precision and ethical rigor in the discourse of public officials since semblances of calculated obfuscation or manipulation of meaning can precipitate an erosion of public trust in the leadership and the institutions they represent.

Strife Reduction Through Genuine Understanding
Mutual understanding refers to shared comprehension and empathy between individuals or groups involved in each situation or conflict. Mutual understanding plays a crucial role in resolving conflicts by facilitating empathy, promoting effective communication, uncovering underlying causes, building trust and cooperation, generating creative solutions, and promoting reconciliation and healing.

- Mutual understanding enables effective communication by fostering clarity, active listening, and the exchange of ideas without prejudice or bias. It helps create an environment where individuals can express themselves honestly and openly, leading to better comprehension and reduced chances of misinterpretation or miscommunication.
- By seeking mutual understanding, conflicting parties can explore the root causes and underlying factors that contribute to the conflict. It allows them to go beyond surface-level disagreements and delve into deeper issues, such as unmet needs, perceived injustices, or misunderstandings. Understanding these underlying causes is essential for finding long-term and sustainable solutions.
- Mutual understanding is a foundation for trust-building and cooperation. When conflicting parties genuinely strive to understand each other, it builds trust by demonstrating a willingness to listen, respect, and engage in meaningful dialogue. Trust is crucial for fostering collaboration and finding common ground, which is essential for resolving conflicts constructively.
- Mutual understanding broadens the range of possible solutions by incorporating diverse perspectives and insights. It encourages the exploration of alternative options and encourages innovative approaches to conflict resolution. When individuals understand each other's

concerns and priorities, they can collaboratively generate solutions that address the interests of all parties involved.

– In cases where conflicts have caused deep divisions and emotional wounds, mutual understanding is a crucial step toward reconciliation and healing. By acknowledging the pain, grievances, and aspirations of all parties, including the majority, it becomes possible to work towards finding common ground, repairing relationships, and building a more inclusive and peaceful future.

Hence, mutual understanding is vital for resolving conflicts because it fosters empathy, enhances communication, uncovers underlying causes, builds trust, generates creative solutions, and promotes reconciliation. It is an essential component of constructive conflict resolution processes that aim to address the root issues and foster long-lasting peace. Both misunderstandings and miscommunication can contribute to strife and civil warfare through the perpetuation of stereotypes and biases, a lack of empathy and dehumanization, inflaming historical grievances, and disruption of peacebuilding efforts, thereby escalating conflicts. Furthermore, miscommunication and misunderstanding can:

– perpetuate stereotypes and biases, further deepening divisions among different groups. When individuals rely on limited or inaccurate information, it can lead to prejudiced perceptions and misinterpretations of the actions or intentions of others. This can breed hatred and contribute to the polarization and fragmentation of societies.

– lead to a lack of empathy and the dehumanization of opposing groups. When parties fail to understand or empathize with each other's experiences, it becomes easier to view others as enemies or threats rather than as fellow human beings. This dehumanization can fuel violence, hatred, and the willingness to engage in violence or potentially civil warfare.

– perpetuate historical grievances and grievances related to identity, territory, or power struggles. When past conflicts or injustices are not properly addressed or understood, it can lead to a deep-seated sense of injustice and a desire for revenge or retribution. These unresolved issues can create a fertile ground for strife and civil warfare.

– hinder peacebuilding efforts and initiatives. When conflicting parties fail to effectively communicate or understand each other's perspectives, it becomes challenging to find common solutions or engage in meaningful dialogue. This can undermine reconciliation efforts and prolong the duration of conflicts, increasing the likelihood of civil warfare.

– lead to a breakdown of trust and the escalation of conflicts. When parties fail to understand each other's intentions, perspectives, or grievances, it becomes challenging to find common ground and resolve disputes peacefully. This can create a cycle of hostility, resentment, and retaliation, potentially fueling civil warfare.

In summary, misunderstandings and miscommunication contribute to strife and civil warfare by fueling escalation, perpetuating biases, eroding empathy, inflaming historical grievances, and disrupting peacebuilding efforts. Addressing and overcoming these challenges is essential for promoting understanding, dialogue, and sustainable peace. This is true for conflicts among couples, families, work associates, nation-states, and non-state actors who may advocate civil war.

Shifting From 1984 to 1994: The Rwanda Genocide

The perpetuation of stereotypes and biases, a lack of empathy and dehumanization, inflaming historical grievances, and disruption of peacebuilding efforts significantly impacted the Hutu-Tutsi genocide in Rwanda in 1994. All these factors played a crucial role in escalating the conflict and fueling the violence that resulted in 500,000 to 662,000 Tutsi deaths and an estimated 250,000 to 500,000 women were raped during the Rwandan genocide (Nowrojee, 1996; Guichaoua, 2020).

– Deep-seated stereotypes and biases existed between the Hutu and the Tutsi ethnic groups in Rwanda. Historical social and political factors contributed to the construction of negative stereotypes, with Tutsis often portrayed as oppressors and Hutus as victims. These stereotypes

were perpetuated through media, propaganda, and intergenerational narratives, which further polarized the groups and laid the groundwork for violence.

- The dehumanization of the Tutsi population by the Hutu extremist propaganda was a significant factor in the genocide. Tutsis were systematically portrayed as "cockroaches" or "enemies of the state," stripping them of their humanity and justifying their extermination. This lack of empathy enabled some violence and mass killings.
- Historical grievances related to power struggles, economic disparities, and political marginalization fueled the animosity between Hutus and Tutsis. Past conflicts and perceived injustices were inflamed and manipulated by political leaders and extremist groups, exacerbating tensions, and providing justification for genocidal actions.
- Before the genocide, there were attempts at peacebuilding, reconciliation, and power-sharing agreements. However, political manipulation, incitement to violence, and the assassination of key figures disrupted these efforts and undermined the progress toward peace. This disruption left unresolved grievances and tensions unaddressed, leading to a volatile environment conducive to the genocide.

The combination of these factors created a highly volatile and explosive context, resulting in one of the most tragic genocides in modern history. The perpetuation of stereotypes, lack of empathy, inflaming of historical grievances, and disruption of peacebuilding efforts all contributed to the escalation of violence, mass killings, and the devastating consequences of the Hutu-Tutsi genocide in Rwanda (Nowrojee, 1996; Guichaoua, 2020). Throughout the Rwandan genocide, Hutu extremists propagated various stereotypes about Tutsis, fueling hatred and contributing to mass violence. Some examples of Hutu stereotypes included Tutsis as "cockroaches," as foreigners or invaders, as elitist and privileged, and as traitors and collaborators:

- Tutsis were dehumanized and referred to as "inyenzi" or cockroaches. This derogatory term aimed to portray Tutsis as vermin or pests, justifying their extermination.
- Hutu extremists propagated the belief that Tutsis were not true Rwandans but rather foreign invaders who sought to dominate and oppress the Hutu majority.
- Tutsis were falsely portrayed as an elite minority who held economic and political power, exploiting the Hutu majority, and dominating the country.
- Hutu extremists accused Tutsis of collaborating with foreign powers and seeking to undermine the Hutu-led government, painting them as a threat to national security and stability.

These stereotypes were part of a deliberate propaganda campaign aimed at dehumanizing and vilifying the Tutsi population, fostering an atmosphere of fear, hatred, and division. Learning from history is crucial to avoid repeating such mistakes. Regrettably, some individuals in American society, including very senior political figures, like Joe Biden, irresponsibly label Republicans and/or conservatives as "Nazis" or "Fascists" without heeding the lessons of the past (Goldberg, 2017; Schneider, 2018; Barlow, 2022). Is the US becoming Rwanda?

Mutual understanding of perspectives and meanings fosters peace and cooperation through empathy, respect, and open-mindedness. It acknowledges diverse experiences, beliefs, and values, reducing conflicts rooted in bias or misunderstanding. By seeking understanding and promoting constructive dialogue, collaboration, and compromise, trust is built, effective communication is facilitated, and stereotypes are overcome, enabling peaceful resolutions based on shared interests and shared humanity.

Shifting From 1984 to 2024: The Insurrection That Wasn't

President Biden (2024) highlighted the historical parallels between the post-Civil War "*lost cause*" narrative and efforts to deny the 2020 election results. He condemned the Capitol assault on January 6th, 2020, claiming it was "the day in which insurrectionists stormed the United States Capitol, trying for the first time in American history to stop the peaceful transfer of power in the country. " This hyperbole does not hold up to scrutiny.

In his essay, "Politics and the English Language," Orwell (1976) writes, "Political speech and writing are largely the defense of the indefensible … political language has to consist of euphemisms (soft or

indirect expressions), question-begging (making assumptions without providing evidence), and vagueness (4:136). Orwell encouraged people to be critical of the language used in politics and to seek clarity and honesty in communication, so we begin with the legal definitions of riot and insurrection.

A riot, according to Title 18, Section 2102, is when someone intentionally causes or takes part in violent disorder. This can include acts like inciting others to violence, organizing or promoting a riot, or directly participating in one. The punishment for this offense can involve fines, going to jail for up to five years, or both. In contrast, according to Title 18, Section 2383, an insurrection is a more serious charge. It's about engaging in or supporting a rebellion against the U. S. government and its laws. To be guilty, someone must have the intent to go against the government. The punishment for insurrection is even more severe than rioting – it can lead to fines, imprisonment for up to ten years, or both.

In simple terms, a riot is causing or participating in violent chaos, while an insurrection is about trying to rebel against the entire U. S. government. Despite false claims of an insurrection by Biden, there were no protestors or rioters with pistols, rifles, or explosives inside or immediately outside of the capitol; so the riot was despicable, but it does not rise to the U. S. Title 18 U. S. Code, §2383 definition of insurrection, nor the U. S. Title 18 U. S. Code, §2331 definition of terrorism. The Biden regime has charged or imprisoned over 1146 political protestors even though the vast majority are merely charged with demonstrating in the Capitol – only three have been charged and imprisoned for physical violence (Baker, 2023a; Levin, 2023; Phillips, 2023). After viewing several hundred hours of video, one can only conclude that J6 was not an insurrection! It was demonstrably not worse than Pearl Harbor, 9/11, or the U. S. Civil War, nor was it a bloody insurrection by a wild, ruthless, armed mob of election deniers. However, "the Jan. 6 investigations and prosecutions have raised serious concerns about due process, pretrial detention, jail conditions, equal protection under the law, and—perhaps most significantly—First Amendment guarantees" (Hanneman, 2024).

Strategies for Enhancing Understanding

Promoting clarity and reducing ambiguity in communication is essential for effective and meaningful interactions. Many different "Introduction to Communications" textbooks and websites (Herrity, 2023) recommend being concise, using specific and concrete language, asking clarifying questions, repeating, and paraphrasing, providing visual aids, using active listening, avoiding assumptions, using examples and anecdotes, seeking feedback, and choosing the appropriate medium as follow:

1. Use clear and concise language to express your ideas. Avoid unnecessary jargon or complex terms that may confuse the listener or reader. Get straight to the point and eliminate any extraneous information.
2. Provide precise details and examples to make your message more tangible and easily understandable. Avoid vague or abstract statements that can lead to confusion.
3. If you are unsure about something, don't hesitate to ask questions to seek clarification. Encourage others to ask questions as well, to ensure that everyone has a clear understanding of the topic being discussed.
4. Repeat key points and paraphrase information to reinforce understanding. This technique helps to confirm comprehension and address any misunderstandings or misinterpretations.
5. Utilize visual aids such as diagrams, charts, or graphs to support your verbal or written communication. Visual representations can enhance clarity and simplify complex concepts.
6. When engaged in a conversation, practice active listening by focusing on the speaker and giving them your undivided attention. This helps you understand their message more clearly and allows you to respond appropriately.
7. Do not assume that others share the same background knowledge or understanding as you do. Clearly explain any relevant information or context to ensure everyone is on the same page.
8. Illustrate your points with relevant examples or anecdotes. Real-life scenarios can make abstract concepts more relatable and easier to comprehend.

9. Encourage feedback from your audience or conversation partner to ensure that your message is clear and well-understood. Actively invite questions or input and be open to addressing any confusion or ambiguity.
10. Consider the best medium for your communication. Sometimes, face-to-face discussions or video calls are more effective than written messages when it comes to conveying complex or sensitive information.

By implementing these strategies, educators can enhance clarity, minimize ambiguity, and cultivate effective communication within classroom environments. As a professor, I taught similar techniques to students enrolled in the Intercultural Competencies course at the USAF Special Operations School. Regrettably, it appears that many political figures and some academics in the United States have yet to embrace many of these effective communication practices.

Promoting empathy and active listening

Promoting empathy and active listening as tools for understanding is essential in fostering better communication and building stronger relationships. Many textbooks promote these strategies to encourage and cultivate empathy and active listening including cultivating self-awareness, encouraging perspective-taking, practicing active listening, using open-ended questions, validating emotions, avoiding judgment and assumptions, practicing reflective listening, encouraging empathy-building activities, leading by example, as well as providing feedback and reinforcement. These are key practices from cross-cultural/intercultural communications:

1. Encourage individuals to develop self-awareness by reflecting on their thoughts, feelings, and biases. Understanding oneself better can lead to a greater capacity for empathy toward others.
2. Help individuals understand different perspectives by encouraging them to put themselves in others' shoes. This involves considering the emotions, experiences, and beliefs of others to gain a deeper understanding of their point of view.
3. Teach and emphasize the importance of active listening skills. Active listening involves fully engaging with the speaker, giving them undivided attention, and focusing on understanding their message rather than formulating a response.
4. Encourage the use of open-ended questions that invite individuals to share more about their thoughts and feelings. This promotes deeper conversations and encourages individuals to actively listen to others' responses.
5. Validating emotions creates a safe space for open and honest communication. This demonstrates empathy and shows that you understand and care about their experiences.
6. Encourage individuals to suspend judgment and avoid making assumptions about others. Assumptions can hinder understanding, while non-judgmental attitudes create an environment where individuals feel comfortable sharing their thoughts and feelings.
7. Teach individuals to reflect on what they have heard to ensure accurate understanding. This involves summarizing and paraphrasing the speaker's message and checking for clarification if needed.
8. Engage in activities that promote empathy, such as storytelling, role-playing, or engaging with diverse perspectives. These activities help individuals develop a deeper understanding of others' experiences and foster empathy.
9. Model empathetic behavior and active listening in your interactions. As others see the positive impact of empathy and active listening, they are more likely to adopt these practices themselves.
10. Recognize and provide feedback when individuals demonstrate empathy and active listening skills. Positive reinforcement reinforces these behaviors and encourages their continued practice.

Encouraging empathy and active listening plays a crucial role in enhancing effective communication and nurturing robust relationships. These practices are instrumental in promoting cross-cultural understanding and fostering constructive connections. However, in discussions centered around sensitive

topics often associated with "woke concepts," there may be instances where these principles are not as prominently observed. Unfortunately, it appears that many far-left political figures and academics tend to approach conversations through the lens of perceiving individuals and groups as either oppressors or oppressed.

Students

Encouraging empathy and active listening in individuals can help them gain a deeper understanding of others, nurture meaningful connections, and contribute to a more empathetic and compassionate society. However, it's important to recognize that some students may not actively embrace these strategies for various reasons. For instance, some students may not have a full grasp of the significance of empathy and active listening in effective communication and relationship-building. They might not be aware of the positive impact these skills can have on their ability to comprehend and connect with others. Additionally, cultural backgrounds and upbringing can play a role in how students perceive and practice empathy and active listening. In certain cultures or family dynamics, these skills may not be prioritized or emphasized, which can result in a lack of development in these areas for some students.

Some students may face challenges when it comes to engaging in empathetic and active listening behaviors. These difficulties may stem from various factors and circumstances. For example, individuals who struggle with their own emotions or find it hard to express empathy might encounter challenges in connecting with others on a deeper level. Emotional barriers, such as defensiveness, fear, or past negative experiences, can hinder their ability to engage effectively in empathetic and active listening. Additionally, poor communication skills can contribute to a person's struggles in employing empathy and active listening effectively. They may find it challenging to comprehend how to actively listen or express empathy during conversations, resulting in ineffective communication and understanding. Some students might be more focused on their own needs, thoughts, and perspectives, leading to a lack of consideration for others. This self-centered approach can make it difficult for them to engage in empathetic and active listening behaviors.

Furthermore, some students may simply lack the motivation, interest, or maturity to understand others or build stronger relationships. They may prioritize their personal goals and not see the value in investing effort into empathy and active listening. In certain situations, such as those involving power imbalances or hierarchical structures, the use of empathy and active listening may be discouraged. Students in positions of power might not feel the need to understand or listen to others, which can result in a disregard for these valuable tools.

Educators

Educators have a role to play in nurturing empathy and active listening skills in their students, although this practice is not universally observed. By recognizing the significance and positive outcomes associated with these skills, educators can guide students in fostering deeper connections, enhancing understanding, and contributing to a more empathetic and compassionate society. They can also address any lack of awareness among students regarding the importance of empathy and active listening, offering education and guidance on their advantages. Moreover, educators possess the capacity to cultivate a supportive learning environment that places value on and prioritizes empathy and active listening. In doing so, they can help students overcome potential hindrances related to their cultural or upbringing backgrounds.

Additionally, educators can play a crucial role in teaching effective communication strategies and promoting self-reflection, enabling students to surmount emotional barriers and strengthen their ability to engage with others meaningfully. Furthermore, educators can instill in students the significance of considering the perspectives and priorities of others, encouraging them to adopt a less self-centered approach and embrace empathy. By fostering motivation and interest in understanding others and building connections, educators can instill a sense of empathy and active listening in their students.

Politicians

While not the prevailing behavior, there are instances where certain elected officials may exhibit behaviors that may appear less than honorable. These motives can encompass actions like manipulation,

the pursuit of power, prejudiced attitudes, or a lack of empathy. In specific cases, some politicians may intentionally forego empathy and active listening to exert control or influence others for personal gain, prioritizing their authority above considering alternative viewpoints. Some politicians might hold prejudiced or discriminatory beliefs, which can lead to the disregard of others' experiences and emotions. These attitudes may be rooted in biases or bigotry, reinforcing their discriminatory viewpoints. Moreover, a few politicians may naturally struggle with empathy, resulting in a consistent failure to acknowledge the feelings and perspectives of others. In contemporary discourse, there is a trend to focus solely on the experiences and emotions of certain groups, such as Blacks, Hispanics, and LGBTQ individuals, which could lead to the neglect of others' experiences and emotions.

CONCLUSIONS

Semantics is the branch of linguistics that examines how words, phrases, sentences, and discourse convey meaning and how meaning is interpreted. It analyzes word meaning, sentence meaning, pragmatics, and meaning representation. Semantics is an interdisciplinary field with practical applications in language processing. Word examples illustrate how meanings are conveyed through language. A shared understanding of word meanings is vital for effective communication, reducing misinterpretation, and aiming to foster collaboration and social cohesion.

Political manipulation of language is employed to shape public opinion, control narratives, and advance agendas. Techniques include propaganda, euphemisms, spin, deceptive labeling, and doublespeak. Recognizing these tactics is crucial for independent thinking. George Orwell's "1984" provides examples of such manipulation. Obfuscating meaning leads to miscommunication, erodes trust, fragments shared reality, hinders critical thinking, and suppresses dissent. It undermines healthy discourse and must be countered with transparency and honest communication. The media's characterization of the 2020 BLM and Antifa protests as "mostly peaceful" despite the massive violence and damage was criticized for distorting reality (McLaughlin, 2020; Baker, 2023a). Misrepresenting the events is akin to calling President Lincoln's assassination a "mostly peaceful" play since other attendees were not harmed. The issue in both cases is that the parts that were not peaceful were catastrophically bad, far outweighing the peaceful parts. So, the manipulation of words by politicians who cannot define the word 'woman' or who have politicized the concept of 'white supremacy' has led to a very high level of distrust in the socio-political as well as the academic realms.

Many academics align their views with far-left politicians; whereas those of us who identify as "classical liberals" no longer trust the far-left collectivist and authoritarian views. In a semi-public conversation, a younger colleague stated that "Baby Boomers needed to get woke or retire. " An older colleague replied, "Baby Boomers are the reason we have The Equal Pay Act of 1963; The Civil Rights Act of 1964; The Voting Rights Act of 1965; and The Fair Housing Act of 1968 which in combination eliminated vestiges of Southern State's bigotry. Baby Boomers were 'awoken' before the far-left popularized the term. Other than burning down cities, what has your generation accomplished?" (*overheard by author in Faculty Senate*). This is a clash of two world views.

Today, the far-left 'woke' crowd fully embraces Diversity Equity, and Inclusion (DEI) key concepts despite overt word manipulation (see glossary) whereas others are more experienced and thus less naïve, and less influenced by any doublespeak. Baker (2023c) challenged Systemic Racism Theory (SRT) and was immediately attacked by colleagues despite his findings of causal support for the competing concept of Systemic Poverty, which challenges the biased groupthink of the far-left. Smith (2021) had a similar experience, writing that he was erased and replaced because his individuality as a Black man "threatens the victim narrative; in arguing for a black identity rooted in self-esteem rather than victimhood, in seeing ourselves as having already achieved such an identity, we challenge the very foundation of Critical Social Justice. " The manipulation of language combined with incivility and political correctness has silenced many people in American academia as well as business – perhaps that was the intent. Furthermore, DEI appears to be a means created to circumvent the recent SCOTUS (2023) ruling against the systemically racist policy of affirmative action – we shall see with the fullness of time.

In 1911, Booker T. Washington wrote, "There is another class of colored people who make a business of keeping the troubles, the wrongs, and the hardships of the Negro race before the public. Having learned that they are able to make a living out of their troubles, they have grown into the settled habit of advertising their wrongs — partly because they want sympathy and partly because it pays. Some of these people do not want the Negro to lose his grievances, because they do not want to lose their jobs. " One hundred years after Mr. Washington's quote, most American Blacks (52%) said that Blacks who cannot get ahead in this country are mainly responsible for their own situation (Pew, 2010).

Mutual understanding is vital for conflict resolution as it promotes empathy, effective communication, trust, creative solutions, and reconciliation. Misunderstandings and miscommunication contribute to strife by perpetuating biases, eroding empathy, inflaming historical grievances, disrupting peacebuilding efforts, and escalating conflicts. Understanding the impact of language and fostering mutual understanding is crucial for promoting peace and cooperation. The Hutu-Tutsi genocide in Rwanda serves as a tragic example where stereotypes, lack of empathy, historical grievances, and disrupted peacebuilding efforts fueled violence and mass killings. Mutual understanding fosters peace by acknowledging diverse perspectives and promoting dialogue, collaboration, and compromise based on shared humanity. Unfortunately, this has fallen on deaf ears in the U. S. body politic as well as in some academic institutions.

Promoting clarity, using specific language, asking clarifying questions, providing examples, and utilizing visual aids enhance understanding. Encouraging empathy, active listening, perspective-taking, and avoiding assumptions foster better communication. Students may lack awareness or struggle with emotions, communication skills, or motivation; while some politicians manipulate, discriminate, or lack empathy. Therefore educators should teach effective communication strategies, promote empathy, and address ideological divides in academia by apolitically explaining both sides of issues – they typically don't.

An ideological divide has become evident within the academic realm. Research conducted by Izumi (2019) revealed a significant political skew among English and Health teachers, with a ratio of 97 Democrats to three Republicans and 99 Democrats to one Republican, respectively. However, math and science teachers exhibit a slightly more balanced ratio, with 87 Democrats to 13 Republicans. Langbert (2017) conducted a study involving 7,243 professors, identifying 3,623 as registered Democrats and 314 as Republicans, leading to an overall Democrat-to-Republican (D-R) ratio of 11. 5:1. Notably, the ratio has increased over the past decade, particularly among young professors, although Science, Technology, Engineering, Math, and Business (STEMB) tend to have lower D-R ratios than the social sciences (Langbert, 2016; NCA, 2017). In a comprehensive case study at the University of Tennessee, John Sailer (2022) identified that Diversity Action Plans make DEI a new de facto core curriculum. Goad and Chartwell (2022) documented and quantified the growing prevalence of DEI-associated language in science, technology, engineering, and mathematics (STEM) fields in the United States: in just one decade DEI indicators linked with STEM have risen 2,600 percent.

The Stanford University (2023) '*Elimination of Harmful Language Initiative*' might be well-intentioned; but Stanford was swiftly criticized for suggesting the elimination of words like "American," "immigrant" and "grandfather. " They first removed the list from public view and then, weeks later, it was pulled from the website entirely (D'Agostino, 2023). When far-left sociologists condemn words like "grandfather" they come across as either indoctrinated, uneducated, or simply out-of-touch with reality. As a Latino, I find Stanford's term "Latinx" out of touch as well – per Noe-Bustamante (2020) only 23% of U. S. adults who are Hispanic or Latino have heard of the term 'Latinx' and only 3% say they use it to describe themselves, according to Pew Research Center's bilingual survey. Argentina and Spain have banned the use of the term Latinx, as a violation of the rules of the Spanish language. Stanford sounds elitist and condescending, not enlightened (Daley, 2021).

As a result of this ideological divide and the far-left's continuous manipulation of words, the author developed the "Woke Glossary" at Tab 1, which is intended to open communications with the overwhelmingly high number of professors and other educators who are not classical liberals. There are still professors on both sides of the divide who believe in integrity over hyperbole, although it appears to be rarer with every passing year. On my campus, when discussions of DEI take place, I see the rolling of

eyes, some angry groups, some happy groups, and many people that completely shut down due to a valid fear of being canceled. And I have seen similar reactions among our student body.

Mutual understanding fosters peace by acknowledging diverse perspectives and promoting dialogue, therefore this paper concludes with the following glossary of 'woke' terms, and feedback from a mainstream 'classical liberal' to my far-left woke colleagues on the current criticisms or oppositions to these biased and often incendiary terms. This will hopefully be the first step into greater dialogue and consequently mutual understanding among academics, our students, and businesspeople alike. The mainstream opposition to the glossary terms and the broader "woke" movement is NOT opposition to equal opportunity, but some consistent threads can be identified across the critiques of the terms and the overall movement. It's important to note that these critiques may not be universally held, and perspectives vary. Nonetheless, here are common threads of opposition:

- *Overgeneralization and Simplification*: We argue that terms such as "white privilege," "systemic oppression," and "systemic racism" oversimplify complex issues, leading to a lack of nuance in discussions. We contend that reducing societal problems to systemic factors neglects individual agency and other contributing elements.
- *Political Bias*: We assert that the concepts associated with the "woke" movement often align with left-leaning or progressive politics. This association is seen as divisive, suggesting that social justice is contingent on a specific political perspective. We argue that this political bias may stifle open dialogue and limit the expression of diverse viewpoints.
- *Lack of Empirical Evidence*: We question the empirical basis of certain concepts, such as implicit bias and systemic oppression. We argue that a lack of robust empirical evidence compromises the credibility of these ideas and may hinder constructive dialogues and policy advancements.
- *Concerns about Free Speech*: Terms like "political correctness" and critiques of "safe spaces" raise concerns about potential infringements on free speech. The over-emphasis on avoiding offensive language may suppress open dialogue, limit diverse opinions, and create a culture of self-censorship.
- *Individual Responsibility*: We emphasize the importance of individual responsibility and accountability. We argue that terms like "white privilege" and "white fragility" unfairly place blame on individuals based on their racial identity, potentially provoking defensiveness and hindering personal responsibility.
- *Divisiveness*: These terms foster division, whether it's through identity politics, the focus on group identities, or the framing of issues in terms of "oppressed" and "oppressor" groups, this far-left approach can create an "us versus them" mentality, hindering constructive dialogue and collaboration.
- *Historical Context*: Concepts like presentism and reparations, highlight the importance of considering historical context. Critics argue that interpreting past events through contemporary values may lead to an oversimplified and distorted understanding of history.
- *Concerns about Solutions*: The focus on identifying problems like privilege and oppression does not lead to constructive solutions. We advocate for more solution-oriented approaches that address concrete policies and actions to tackle inequalities.

The Way Ahead

The official language of Orwell's world of Nineteen Eighty-Four is *Newspeak*, a language that was "designed not to extend but to diminish the range of thought" and was "to make all other modes of thought impossible" (Orwell, 1949, p. 247). Americans on every side of the political divide must reject newspeak and double-speak for short-term political gains – in the long term, everyone loses. Bridging the gap between the silent majority and the far-left perspectives requires an open and respectful dialogue, a willingness to understand different viewpoints as well as a commitment to finding common ground. These strategies could contribute to fostering understanding and constructive conversations:

1. Active Listening: Encourage active listening on both sides. This involves fully concentrating, understanding, responding, and remembering what is being said. Avoiding interrupting and allowing each side to express their views can create a more respectful and open conversation.
2. Empathy: Foster empathy by trying to understand the experiences and perspectives of others. Recognize that individuals may have different backgrounds, histories, and values that shape their viewpoints.
3. Common Goals: Identify common goals or values that both conservatives and those on the far-left may share. While approaches may differ, finding common ground can be a starting point for collaboration.
4. Education and Information Sharing: Promote understanding through education and information sharing. Provide accurate information and context to dispel misunderstandings or misconceptions. Encourage the sharing of diverse perspectives to broaden understanding.
5. Civility in Discourse: Encourage civil discourse and discourage personal attacks or dismissive language. Constructive conversations are more likely to occur when individuals feel respected and valued.
6. Seek Compromise: Understand that compromise may be necessary. Finding middle-ground solutions that incorporate elements from both perspectives can be more effective than sticking rigidly to one set of beliefs.
7. Focus on Solutions: Shift the conversation from ideological differences to practical solutions. Discussing concrete policy measures or actions that address shared concerns can move the conversation forward.
8. Diversity of Thought: Embrace diversity of thought within both conservative and far-left circles. Acknowledge that within each group, there are diverse opinions and perspectives.
9. Community Engagement: Encourage community engagement and involvement to address shared concerns. Working together on local issues can build trust and create opportunities for collaboration.
10. Media Literacy: Promote media literacy and critical thinking skills. Encourage individuals to critically evaluate information sources, avoiding misinformation and sensationalism that can contribute to polarization.
11. Bridge-Building Initiatives: Support initiatives that actively aim to bridge the gap between different political perspectives. These could include forums, workshops, or events that encourage dialogue and understanding.

It's important to note that achieving consensus or full agreement may not always be possible, but fostering a culture of respect, understanding, and cooperation can contribute to a more cohesive society.

EPILOGUE

The University of Colorado is under fire for allegedly supporting a scholarship program that discriminates based on race, violating civil rights (Mueller, 2023). As such, during an MSU-Denver Faculty Senate meeting in 2024, two Senators questioned the Constitutionality of using the definition of "equity" in the Faculty Handbook; Both were immediately disparaged through a false allegation of white supremacy. One Senator was also verbally attacked and belittled immediately after the Senate meeting, resulting in concern for his physical and psychological safety on campus. Their opponents employed the Motte-and-Bailey fallacy, switching between easier defensible positions (the "Motte") and controversial ones (the "Bailey"). They presented an extreme accusation of "white supremacists" and then retreated to define it as systemic bias when challenged, allowing the accuser to avoid scrutiny. This tactic involves intentional character impugning followed by redefinition, ultimately aiming to promote extreme claims. The Motte & Bailey fallacy works as follows:
   – Bailey: Starts by making bold claims such as an opponent is a white supremacist! The dictionary definition of white supremacy is "*the belief that the white race is inherently superior*

to other races and that white person should have control over people of other races" intentionally impugning an opponent's character.

- Motte: When faced with criticism or skepticism about this slanderous claim about a person's character, the far-left propagandist redefines the term 'white supremacy' as *a system or set of structures and practices that disproportionately benefit white individuals and maintain racial hierarchies*. This is a retreat to a safe space attempting to negate any claims of slander or defamation.
- Bailey: Once any criticism dies down or the opposition becomes less engaged, the propagandist returns to the Bailey, reasserting the more extreme claims such as "MAGA Republicans are fascists" (Biden, 2022) and "domestic terrorism from white supremacists is the most lethal terrorist threat in the homeland" (Biden, 2021).
- The far-left propagandists switch between the two positions, using the Motte to defend against criticism while ultimately aiming to promote the Bailey position.

Feldman-Barrett (2017) popularized the notion that words are violence, and in July 2023, Principal Richard Bilkszto committed suicide after mandated DEI workshops. His lawyer cited mental health decline from harassment since DEI workshops often make dubious claims about majority populations (Bildy, 2023). Haskell (2024) finds that overt hostility toward those who challenge DEI claims is a pattern. Orwellian thought police do exist in academia! I encourage professors facing similar attacks to consider investigating three organizations: the Foundation Against Intolerance and Racism (FAIR), the Foundation for Individual Rights and Expression (FIRE), and the Equal Protection Project (EPP). Nonpartisan FAIR is committed to civil rights, fairness, understanding, and humanity. FIRE defends free expression rights, especially for college students and faculty. The EPP under the Legal Insurrection Foundation (LIF), aims to ensure fair treatment for all individuals regardless of race or ethnicity. To my silent colleagues, your voice matters, because your silence only strengthens far-left intolerance. 'We the People' are collectively at risk of losing free speech to an Orwellian authoritarian state assisted by intolerant political and academic elitists.

ACKNOWLEDGEMENT

TAB 1: GLOSSARY AND CRITIQUE OF 'WOKE' TERMS

Orwellian doublespeak involves manipulating language to deceive and control thought. The following paragraphs present different perspectives on woke terminology, acknowledging definitions and criticisms. Effective communication requires clear, concise messaging, active listening, and adaptability. Recognizing and mitigating the risk of miscommunication is crucial. This glossary dissects woke terminology through observation and critique, aiming to provide feedback to the far-left on communication strategies' effectiveness. While comprehensive, this list is not exhaustive.

Activism
The policy or action of using vigorous campaigning to bring about political or social change. CRITIQUE: Activism, often associated with organized efforts for social or political change, faces criticism as disruptive and divisive. Cancel culture and call-out culture, specific forms of activism, are considered detrimental. Some argue that manifestations like performative allyship and virtue signaling lack sincerity and substantive impact. The term "activism" may be co-opted by corporate interests or applied to inconsequential individual actions. Notably, advocating for religious or traditional values can be criticized,

revealing a perceived incongruity or hypocrisy by praising LGBTQ advocacy while condemning religious advocacy.

Affirmative Action

Affirmative action is a policy that aims to address historical and systemic inequalities by giving preference to individuals from underrepresented groups in areas such as education, employment, and government contracting. CRITIQUE: Affirmative action, in promoting reverse discrimination, disadvantages non-minority groups, particularly impoverished white males. A merit-based evaluation system asserts that decisions should be free from influence based on race, gender, or ethnicity. This policy can lead to stigmatization, reinforcing the perception that beneficiaries are unqualified and causing resentment among those whose merit may be overshadowed. Harvard President Claudine Gay, and Harvard's chief diversity and inclusion officer, Sherri Charleston are embroiled in ongoing plagiarism scandals, thus becoming the symbols of affirmative action raising concerns of selection based on color versus merit (Oliveira, 2023, Adams, 2024). Gay and Charleston highlight concerns about mismatches between beneficiary qualifications and job requirements, leading to reduced performance and retention rates. The recent 2023 Supreme Court decision addressed affirmative action unconstitutionality and is seen as a resolution to the prolonged debate over government-mandated systemic discrimination against Asians and White males in education (SCOTUS, 2023). Woodard, et. al. , (2024) examine challenges in affirmative action, leadership integrity post-SCOTUS Title VI 2023 ruling, and its impact on education: five conjectures are proposed, predicting changes in research, revamped admissions processes, a ripple effect in hiring practices, scrutiny of the first Black Harvard president's actions, and the need for mandatory training to prevent law deception by Ivy League schools.

Allyship

An individual who takes action to support social justice and works to eliminate oppression (McNeal, 2024). This is the practice of advocating for marginalized communities, often by those who do not belong to those communities themselves. CRITIQUE: The concept of "allyship" requires consideration of semantic nuances. Conventional definitions often frame an "adversary" or an "enemy" as antonyms for "ally," with an adversary engaging in opposition and an enemy implying deliberate harm. The opposite of allyship now signifies a lack of active support for marginalized communities, carrying repercussions like social ostracism or cancellation. Allyship poses challenges for individuals heavily focused on earning a living, lacking the time or resources for active engagement in allyship activities.

Anti-racism

"To be antiracist is to think nothing is behaviorally wrong or right — inferior or superior — with any of the racial groups. Whenever the antiracist sees individuals behaving positively or negatively, the antiracist sees exactly that: individuals behaving positively or negatively, not representatives of whole races. To be an antiracist is to deracialize behavior, to remove the tattooed stereotype from every racialized body. Behavior is something humans do, not races do" (McNeal, 2024). CRITIQUE: Kendi's "anti-racism" theory is often viewed as a manifestation of 'anti-white racism' through quotes like, "The only remedy to racist discrimination is antiracist discrimination" (Kendi, 2019, p 19). Anti-racism, characterized by performative gestures like social media posts, often lack substantive systemic impact, foster complacency, and hinder progress. Initiatives promoting anti-racism stifle dissent and serve specific political agendas, viewed as divisive and discriminatory towards certain demographics, notably white individuals. The emphasis on racial identity overshadows individual merit, contributing to division and perpetuating a culture of victimhood that doesn't accurately reflect the current societal or political landscape. Kendi's binary approach inhibits nuanced dialogue contrasting with Professor Erec Smith's perspective emphasizing individuality and self-empowerment within the anti-racism discourse (Leef, 2022). Concerns about Kendi's professional conduct, including allegations of mismanaging grant funds and fostering a toxic work environment, may impact the credibility of his ideological framework (Roberts, 2023).

Cancel Culture

The practice of withdrawing support for or publicly criticizing individuals or groups who have said or done something considered offensive or harmful by the far-left. The term "cancel culture" generally refers to the practice of boycotting or shunning individuals or groups who have said or done something deemed offensive or problematic. CRITIQUE: Cancel culture, wielded expansively, lacks procedural safeguards, potentially inhibiting free speech and diverse perspectives in public discourse. There's a risk of it being co-opted by those in power to suppress marginalized voices or evade accountability. The emphasis on individual culpability may divert attention from underlying issues. Some argue that "cancel culture" is appropriated by political interests to construct a narrative of victimization and stifle scrutiny. Despite a historical tradition of boycotts for change, conservatives have initiated boycotts against change, seen in cases like Anheuser-Busch, Bud Light (Murray, 2023; MI, 2023), and Coca-Cola [Coca-Cola's anti-white rhetoric in Wion, 2021]. These cases draw attention to reactions to corporate campaigns and diversity initiatives, sparking ongoing debates about their adverse impact. Dr. Erec Smith (2021) highlights a rhetorical strategy, "erase and replace," used by intellectuals to dismiss opposing voices, employing strawman and ad hominem logical fallacies to target character over the substance of arguments.

Colorblindness

Colorblindness is the ideology that posits the best way to end discrimination is by treating individuals as equally as possible, without regard to race, culture, or ethnicity. The notion of colorblindness, as endorsed by Martin Luther King Jr. , represents a vision of racial equality and justice in the United States. King articulated this concept prominently in his historic "I Have a Dream" speech delivered during the March on Washington for Jobs and Freedom in 1963. In that address, he articulated his aspiration for a future characterized by the transcendence of racial discrimination and prejudice, where individuals would receive equal treatment, irrespective of their racial or ethnic backgrounds. CRITIQUE: The far-left criticizes Martin Luther King Jr. 's colorblind vision, arguing it is flawed for neglecting awareness of racial privilege linked to 'Whiteness. ' Kendi contends, "We are not pursuing Martin Luther King's color-blind dream of a more or less race-neutral America" (2019, p. 178). Kendi's perspective asserts that colorblindness overlooks systemic racial disparities and societal structures that confer benefits, raising doubts about its effectiveness in addressing racial inequities. His flawed assumption is that color blindness advocates neglect or perpetuate racism, disregarding the possibility that some genuinely aim for equity without denying racial disparities. In contrast, colorblindness advocates view individuals as distinct, opposing broad generalizations like "all blacks are oppressed," which oversimplify racial complexities and presume uniform experiences within racial groups. The far-left stance, unlike the colorblind approach, is seen as endorsing an oppressor-oppressed narrative that exacerbates societal divisions.

Cultural Appropriation

The use of elements from a marginalized culture by members of a dominant culture without proper acknowledgment or understanding. The far-left argues that the Washington Redskins' use of the term "Redskins" and its imagery was cultural appropriation, despite Walter Wetzel, a Blackfeet Nation chairman, and National Congress of American Indians president designing it (Mabie, 2020). Ironically, in 2022, the team rebranded as the Commanders: ironically, in the 1800s the Cavalry Commanders fought against Native Americans, who were referred to as Redskins. CRITIQUE: Respectful cultural exchange fosters understanding and goodwill among diverse cultural groups, positively contributing to societal cohesion. The term 'cultural appropriation' is prone to misapplication, limiting appreciation for such exchanges. Ambiguity and subjectivity in the term pose challenges for consistent definitions and applications. Woke judgments can constrain the creative freedom of artists incorporating elements from various cultures, potentially stifling innovation, and the sharing of diverse traditions. While acknowledging power dynamics is crucial, not all cultural exchanges can be deemed exploitative. Excessive focus on cultural appropriation can divert attention from addressing more pressing societal issues, including the promotion of traditional values and individual liberties deemed paramount to a just and free society.

Diversity, Equity, and Inclusion (DEI)
DEI has three components:
- Diversity: Diversity, generally speaking, refers to the range of human differences, including but not limited to race, ethnicity, gender, gender identity, sexual orientation, age, social class, physical ability or attributes, religious or ethical values system, national origin, and political beliefs. The concept of diversity as related to equity and inclusion is an understanding that some people with differing social identities have been systemically left out, behind, and treated unfairly as a result of their identity or identities. It's about recognizing that certain benefits or opportunities might be given to some groups more than others.
- Inclusion: Inclusion exists when traditionally marginalized individuals and groups feel a sense of belonging and are empowered to participate in the majority culture as full and valued members of the community, shaping and redefining that culture in different ways.
- Equity: Equity is about making sure everyone has an *equivalent outcome*, especially those who have been historically underrepresented and oppressed groups. Equity is about ending systemic discrimination against people based on their identity and background, and it focuses on building areas where gaps exist in institutional needs to achieve diversity and inclusion (MSU, 2024).

CRITIQUE:
- Diversity: Most conservatives prioritize individualism over group identity, advocating for treating individuals uniquely rather than categorizing them by race, gender, or religion. They endorse government neutrality, opposing intervention that favors or disadvantages specific groups, fearing potential overreach and infringement on individual liberties. While acknowledging historical injustices, policies should address individual actions and equal opportunities rather than relying on affirmative action quotas or preferential treatment based on group identity. We champion freedom of association, allowing individuals to form relationships based on shared values without restrictions from policies focusing on group disparities.
- Inclusion: The definition of inclusion, centered on empowering traditionally marginalized groups, raises concerns about unequal treatment. Emphasizing historical injustices are perceived as inconsistent with the principle of treating everyone equally. Focusing solely on marginalized groups will inadvertently exclude or diminish the struggles of poor individuals, including poor whites. Conservatives argue for considering socioeconomic status, regardless of race, to ensure fair and unbiased approaches to inclusion.
- Equity: Using a constitutional lens, the provided definition of equity raises concerns, especially considering the SCOTUS (2023) ruling underlining equal protection. The definition's focus on equivalent outcomes for historically underrepresented groups might conflict with the constitutional principle of color-blind equal treatment. The SCOTUS (2023) ruling emphasizes the unconstitutionality of racial discrimination, suggesting that equality, treating individuals without regard to race, is constitutionally sound, while equity, emphasizing specific outcomes for certain groups, could be perceived as illegal or constitutionally problematic.
- Fryer (2022) suggests that the overall impact of diversity, equity, and inclusion (DEI) training may turn adverse, particularly when mandatory. Haskell (2024) found that DEI instruction can increase prejudice, particularly targeting the Caucasian majority. Cooper, et. al., (2023) find no evidence on how DEI action plans lead to improved organizational effectiveness. Sowell (2020) highlights concerns about group quotas and subjective criteria in university admissions. The imprecise term "DEI" complicates effective definition and implementation. Despite various programs, DEI initiatives may not adequately address core issues, and individual-level interventions like diversity training may divert attention from more significant contributors to disparities (al-Gharbi, 2020). Over 160 retired military officers advocate for removing DEI programs from the Department of Defense (FO4A, 2023), citing concerns about tokenism and clashes with merit-based objectives. Diversity & Inclusion faces criticism for reducing change

to demographic attributes, neglecting diversity of thought, and revealing biases against White and Asian individuals. Mayor Michelle Wu's exclusion of white elected officials from a holiday celebration is seen as emblematic of anti-white racism, contributing to increased scrutiny of DEI initiatives (Yancey-Bragg, et. al. , 2023). Survey data from Resume Builder (2023) indicates discrimination, with 16% of corporate hiring managers reporting instructions to deprioritize white male candidates. Legal challenges against overreaching DEI measures have led to states defunding unconstitutional DEI offices (FIRE, 2023/2024; Daymon Johnson, 2023; Atterbury, 2023; Runnels, 2023; Walker, 2023; SCOTUS, 2023).

Empowerment

The state of being empowered to do something: the power, right or authority to do something (McNeal, 2024). The process of gaining the skills, knowledge, and confidence to take control of one's life and make positive changes in society. James Cone was widely considered the founder of what is called Black Liberation Theology, which depends upon the Marxist system of oppressor and oppressed; borrowing from a stream of theology that gained prominence in the 1950s in Latin America his version of Christian faith became a message of communal *empowerment*, not biblical salvation (Strachan, 2021). Since then, the term "empowerment" has gained some use and support as a way of describing efforts aimed at increasing individual as well as collective power and agency. CRITIQUE: The ambiguity and vagueness of the term make it challenging to provide precise definitions and develop effective empowerment programs or policies. The absence of clear parameters complicates outcome measurement, falling short of adequately accounting for individual agencies influencing opportunities. Susceptibility to the term being co-opted by political groups allows the justification of actions that may not genuinely promote empowerment, potentially obfuscating power imbalances. A lack of focus on White individuals from impoverished backgrounds within empowerment discourse highlights disparities and biases in advocacy efforts that emphasize race over class (Baker, 2022). Such prioritization raises questions about potential violations of the U. S. Constitution, as it could be seen as neglecting the equal protection clause and emphasizing race-based considerations over economic class factors.

Equality Versus Equity

Equality refers to the state of being equal in status, rights, and opportunities, often synonymous with fairness and impartiality, ensuring uniform treatment for all individuals or groups. Critics from the far-left argue that this approach might overlook deeper-rooted inequalities stemming from historical injustices or systemic discrimination. CRITIQUE: Advocates like Dr. Martin Luther King Jr. fought for equal rights, leading to legislative milestones such as The Equal Pay Act of 1963 and The Civil Rights Act of 1964. Equity, on the other hand, involves scrutinizing systems to address biases hindering equal access and opportunity, focusing on fairness and justice by providing necessary resources and opportunities for success regardless of background. However, concerns arise regarding potential confusion between equity and equality, with equity advocating for differential resource allocation based on individual needs. This approach, while aiming for equal outcomes, may face criticism for disregarding merit and fairness. Implementation challenges include tailoring interventions to diverse needs and allocating substantial resources. While equality is embedded in the U.S. Constitution, equity is not explicitly mentioned; the Supreme Court's decision on the unconstitutionality of affirmative action raises questions about the viability of equity initiatives heavily emphasizing race rather than addressing economic inequalities (SCOTUS, 2023). Harris (2020) stated that "equitable treatment means we all end up in the same place," so equity pursues equality of outcomes, that involve government intervention. DEI initiatives seldom prioritize "equity" for impoverished Whites.

Identity Politics

How do identities and experiences shape people's political beliefs and actions? The term "identity politics" is often used to describe a political approach that prioritizes the interests and concerns of certain identity-based groups, such as women, people of color, LGBTQ+ people, or religious minorities.

CRITIQUE: Identity politics inherently fosters divisiveness by centering on distinctions between individuals and identity-based groups, rather than emphasizing shared goals and values. This approach contributes to polarization and conflict, as individuals and groups become adversarial based on their identities. Concerns arise about potential exclusions of those not neatly aligning with specific identity categories, leading to an unfair and divisive framework that fails to account for the diversity of individuals. Moreover, identity politics has the potential to divert attention from broader societal and economic inequality issues, narrowly focusing on identity-based group concerns and overshadowing overarching structural factors perpetuating inequality. Lastly, identity politics reinforce stereotypes, essentializing individuals based on their identities and adopting a reductive stance that doesn't fully acknowledge the complexity and diversity of individuals and their experiences. The concept of intersectionality, as conceptualized by Crenshaw (1991), fosters a culture of victimhood, exacerbating divisions within the U.S. population by giving greater value to select individuals based on a combination of identity markers. Critical Race Theory (CRT) and intersectionality create divisiveness, pessimism, and cynicism (Pluckrose, et. al. , 2020).

Implicit Bias

Unconscious attitudes or stereotypes that can affect our behavior and decision-making, often without us even realizing it. The term "implicit bias" is often used to describe unconscious attitudes or stereotypes that affect our perceptions, actions, and decisions. CRITIQUE: Critics question the concept of implicit bias, emphasizing a perceived lack of robust empirical evidence and raising concerns about the reliability of measurement methodologies (Arkes, et. al. , 2004; Cone, et. al. , 2017; Corneille, et. al. , 2020; Gawronski, 2019; Henry, 2023; Jussim, et. al. , 2020; Paluck, et. al. , 2020). Researchers argue that evidence often relies on flawed research designs or small sample sizes, potentially inflating the significance of implicit bias. There are worries about labeling individuals as biased without acknowledging the intricacies of human cognition and behavior, even when they lack conscious awareness of biases. Implicit bias is criticized for potential overreliance, serving as a surrogate for more comprehensive approaches to addressing discrimination. Rigorous evaluations of implicit bias training programs are scarce (Hagiwara et al. , 2020). The concept is further critiqued for its politically charged nature, with concerns about its use to advance specific agendas or ideologies. The challenge of discerning "unconscious attitudes or stereotypes" is fundamental to the critique. Legal submissions, such as those by the Pacific Legal Foundation (PLF), highlight the contentious evidence surrounding implicit bias; inadequately conducted training is criticized for fostering resentment and hostility. The PLF lawsuit emphasized the harm of promoting the notion that white individuals inherently possess racial bias, particularly in healthcare settings, challenging the principle of non-maleficence (Khatibi, Singleton, & "Do No Harm" in Gress, 2023).

Intersectionality

The interconnected nature of social categorizations, such as race, class, and gender, as they apply to a given individual or group, is regarded as creating overlapping and interdependent systems of discrimination or disadvantage (McNeal, 2024). The term "intersectionality" refers to the idea that social identities are interconnected and mutually reinforcing and that individuals who hold multiple marginalized identities face unique and compounded forms of discrimination and oppression. CRITIQUE: Kimberlé Crenshaw's (1991) concept of "intersectionality" poses challenges due to its complexity, potentially making it susceptible to advancing specific political or social agendas without clear principles. This concept may justify divisive practices based on identity rather than promoting universal principles of justice and equality. The excessive emphasis on identity within intersectionality risks excluding individuals or groups not neatly categorized, failing to fully acknowledge the diversity of individual experiences. It may lead to inadvertent essentialism, reinforcing rigid notions of certain identities that don't fully account for the complexity and diversity of individuals and their experiences. Empirical research emphasizes that a substantial portion of inequality is rooted in systemic poverty across all racial backgrounds, not solely driven by racism or intersectionality (Baker, 2023d). The far-left persecutes those who do not support their ideology; for instance, graduate student Laura Tanner faced a university investigation for a Twitter post stating *a woman is defined by a*

female body and any personality, not a 'female personality' and any-body. An outspoken critic of transgender ideology, Tanner, an intersectional feminist, faced demands for administrative action from UC Santa Barbara campus members, reflecting tensions around feminist rhetoric and transgender ideology in academia (Heyes, 2019).

Marginalized Communities

Marginalization is to relegate to an unimportant or powerless position within a society or group (McNeal, 2024). Groups of people excluded from or disadvantaged by mainstream society, often due to factors such as race, gender, sexuality, or economic status. The term "marginalized communities" is often used to describe groups that experience social, economic, or political exclusion or disadvantage due to various factors such as race, ethnicity, gender, sexuality, disability, or poverty. CRITIQUE: Critics argue that the concept of "marginalized communities" is overly broad and lacks specificity, potentially grouping disparate groups with distinct experiences and needs, and neglecting the unique challenges of various subgroups within the overarching term. This categorization fosters a narrative of victimization and powerlessness, which can be disempowering and demotivating, fostering a sense of helplessness rather than encouraging agency. The use of this term may lead to stigmatization, reinforcing negative stereotypes and justifying discriminatory practices. It also fails to recognize the agency and resilience of individuals and communities, placing undue emphasis on external factors for disadvantage rather than acknowledging the capacity for change. Research highlights variations in experiences in the Black community due to factors like socioeconomic status, geographic location, and individual agency (Baker, 2023c). This term encompasses inner-city Black communities while ignoring White poverty in the inner city or regions like Appalachia, perpetuating anti-white racial bias.

Microaggressions

The everyday slights, indignities, put-downs, and insults that people of color, women, LGBT populations or those who are marginalized experience in their day-to-day interactions with other people (McNeal, 2024). Subtle or indirect forms of discrimination or prejudice are often unintentional but might be hurtful. The term "microaggressions" refers to everyday verbal or nonverbal slights or insults, often based on race, gender, sexuality, or other social identities, that are often unintentional but still might negatively impact individuals and contribute to a larger pattern of discrimination and oppression (Delgado, et al, 2017, p. 2). CRITIQUE: Notably, false allegations of "white superiority" and "white privilege" do not fall under the category of microaggressions in the far-left lexicon. Just because someone hurts your feelings doesn't mean it violates your rights. This concept promotes a culture of hypersensitivity and victimhood, fostering division and animosity. Overgeneralization is a concern, labeling any perceived insensitive behavior or statement as a microaggression while overlooking context and intent. The absence of empirical evidence supporting the concept has come under scrutiny, emphasizing the need for additional research to assess the actual impact of microaggressions. It is more productive for individuals, regardless of their background, to focus on addressing actual instances of bullying characterized by repeated, intentional, and targeted aggressive behaviors rather than perceived or imaginary microaggressions. Before claiming trauma over trivial matters, consider the impact, as it often diminishes genuine cases of discrimination. People facing serious issues don't typically engage in excessive drama over minor incidents (Pollard, 2023). Preserving free speech, as enshrined in the 1st Amendment, is crucial in navigating discussions around microaggressions. There are some claims that microaggressions may be manifestations of mental health challenges, while others claim microaggressions cause mental health challenges (Sue, et. al. , 2007).

Political correctness

The avoidance of language or behavior that might be considered offensive or hurtful, particularly toward marginalized communities. The term "political correctness" is often used to describe language and behavior that seeks to avoid offending or excluding groups of people, often based on their race, gender, sexuality, or other social identities. CRITIQUE: Supporters of politically correct language argue that it reduces offensive behavior and promotes conscious thinking about individual merits. However, we contend

that it achieves the opposite by relegating terms to the domain of bullies and fostering unthinking adherence to evolving language trends. Additionally, the drive for political correctness is criticized for encouraging the creation of grievances and offenses in innocuous situations, even when the speaker lacks belligerent intent (O'Neill, 2011). Political correctness is perceived as inconsistent and selectively targeting certain groups, fostering resentment, mistrust, and reinforcing stereotypes. It is also criticized for promoting division, fostering an "*us versus them*" mentality, and cultivating a culture of victimhood and entitlement instead of understanding and inclusion. The term 'PC' traces back to Marxist-Leninist jargon following the Russian Revolution of 1917, denoting strict adherence to the Former Soviet Union's Communist Party policies and principles (Kohl, 1992). Baker (2023b) identified that combining propaganda with political correctness, controlling language and behavior, and imposing a particular worldview aligns with concerns about authoritarianism themes as in George Orwell's 1984. Emphasizing concerns about PC infringements on free speech and academic freedom, the American Association of University Professors (AAUP) advocates for educators' freedom to explore subjects and express views. They underscore the importance of accuracy, respect for diverse opinions, and appropriate restraint when addressing controversial topics (AAUP, 2023). Swain (2021) identified that universities are no longer the marketplaces of ideas they once were.

Presentism

Presentism is a philosophical concept that refers to the tendency or practice of interpreting and judging past events, actions, or historical figures based on the moral, ethical, and cultural standards of the present time. CRITIQUE: Presentism, critiqued for interpreting historical events through contemporary values, often leads to the denunciation of figures or actions that diverge from current norms. This approach constrains historical analysis by neglecting the historical context, prevailing beliefs, and social conditions of the examined era. For example, the 1619 Project is faulted for not recognizing that slavery was a global phenomenon, extending beyond the United States, where North America represented just 1% of worldwide slavery. Condemning the U. S. in a modern context for a historical norm disregards the broader historical landscape, where slavery has been practiced globally for millennia (Baker, 2023d).

Privilege

Systemic favoring, enriching, valuing, validating, and including of certain social identities over others. Allegedly, individuals cannot opt-out of systems of privilege; the far-left believes these systems are inherent to the society in which we live (McNeal, 2024). concept of "privilege" refers to unearned advantages or benefits that individuals or groups have often based on their social identities such as race, gender, class, or sexuality. CRITIQUE: The concept of privilege elicits counterproductive emotions, such as guilt or defensiveness, in individuals who feel implicated in circumstances that are beyond their control. This emotional response is seen as hindering the intended goals of understanding and transformative change, generating resentment and resistance. The oversimplification of privilege into a binary framework of privileged versus oppressed neglects the nuances of individual experiences and identities. This simplification fosters divisiveness that perpetuates an "us versus them" mentality and contributes to a culture of perceived victimhood and entitlement among certain groups, undermining the aim of better intergroup understanding and inclusion. The concept disempowers individuals by suggesting that their social identity solely determines success or failure, neglecting the role of individual agency. It fails to fully account for the diversity of experiences and circumstances, as illustrated by impoverished white individuals raised in predominantly black neighborhoods who face disparities in opportunities and resources (Baker, 2022).

Racism

Belief that some races of people are better than others (McNeal, 2024). CRITIQUE: Racism is a belief, which is often confused with discrimination which is an act.

Reparations

Reparations, in a legal context, refer to the compensation or remedies provided to individuals or communities who have suffered harm or injustice, typically because of historical, systemic, or institutional wrongdoing. CRITIQUE: The concept of reparations originated from Union General William T. Sherman's "forty acres and a mule" policy outlined in Special Field Order No. 15 on January 16, 1865. However, Sherman lacked legal or constitutional authority to implement it, as the proposed 40-acre land redistribution was never enacted by the U. S. Congress. Within the United States legal framework, criminal liability is individualized, so the action of an individual is not attributed to family or ancestors. American law is not retroactive, as outlined in the ex post facto clause of the United States Constitution, signifying that laws cannot apply retroactively to actions predating their enactment. This legal perspective aligns with the fact that a vast majority of the American population's ancestors (98.7%) did not own slaves, with many of them actively participating in the abolitionist movement and fighting in the Civil War. The demand for reparations from individuals untethered to the historical injustices in question is seen as unjust and potentially inciting greater racial tension and social unrest. Rather than serving principles of social justice, such demands are rooted in avarice (Baker, 2023d).

Safe Spaces

Environments where people feel physically and emotionally safe to express themselves without fear of discrimination or harm. The concept of "safe spaces" refers to physical or virtual spaces where individuals can feel physically and emotionally safe and comfortable, often free from discrimination, harassment, or violence. CRITIQUE: A significant critique of safe spaces involves the potential reduction in intellectual diversity and the subsequent hindrance to open discussions and debates. Particularly prevalent on college campuses, where a left-leaning environment has led to the censorship of conservative speech, one might question the need for safe spaces designated for conservative or libertarian students to address this imbalance. Safe spaces may inadvertently contribute to an echo chamber phenomenon, limiting opportunities for intellectual growth by predominantly exposing individuals to perspectives that align with their own. The perceived coddling and infantilization associated with safe spaces may shield individuals from discomfort without preparing them to navigate the complexities of the real world; they cultivate fragility and dependency, rather than fostering resilience and independence. Within safe spaces, there is a curtailment of free speech, inhibiting the expression of controversial or unpopular views, seen as oppressive and restricting, compromising individual autonomy, and contributing to a culture of self-censorship and conformity. Lastly, safe spaces promote an exclusionary dynamic, creating an "us versus them" mentality and perpetuating a culture of victimhood and entitlement, engendering division and hostility between groups, rather than promoting understanding and inclusion. These observations raise important questions about the utility and application of safe spaces, particularly in a broader societal context where issues like crime statistics and their implications must also be considered and discussed. Fryer (2019) determined that in officer-involved shootings—there were no racial differences either in the raw data or when contextual factors were taken into account. Baker (2024) showed that Black murders of White people are 1200% higher than White murders of Black people; Black-on-White violent incidents are 3449% higher than White-on-Black violent incidents, and incidents of Black rapists are 260% higher as well. Should our college senior leaders consider whether whites need safe spaces or abandon this nonsensical concept?

Social Justice

Active engagement toward equity and inclusion that addresses issues of institutional, structural, and environmental inequity, power, and privilege (McNeal, 2024). The concept of "social justice" refers to the idea of creating a fair and equal society where everyone has equal opportunities and access to resources, regardless of their social identity or background. CRITIQUE: Social justice principles exhibit double standards, asserting that only men can be sexist and only white people can be racist, hindering the pursuit of equality. The focus on identity and intersectionality neglects universality and individuality, promoting the belief in "invisible" and imaginary systems of power and privilege (Pluckrose & Lindsay, 2020). Social justice aligns with far-left or progressive politics, introducing political bias and suggesting that its pursuit

is contingent on specific political perspectives or policies, fostering division. Excessive emphasis on group identity and social categories overshadows individual merit, contributing to a diminished sense of individual responsibility, and fostering entitlement or victimhood. Contentious points include economic redistribution through progressive taxation or socialistic wealth redistribution, discouraging hard work and innovation, leading to dependence and entitlement. Lastly, infringements on individual freedom within the social justice framework necessitate conformity, limit autonomy, and foster resentment or resistance among specific groups: social justice seems neither *sociable* nor *just* (Baker, 2023c).

Social Justice Warriors (SJW)

The term "social justice warrior" is often used as a pejorative label to describe individuals who act overly aggressive or militant in their pursuit of social justice causes. CRITIQUE: The term "social justice warrior" carries derogatory connotations, often used dismissively to suggest that individuals passionate about social justice causes are misguided, overly emotional, or hypocritical. This usage is considered by some as unjust and emotionally distressing, potentially discouraging those dedicated to social justice advocacy (Phelan, 2019). The politically charged association of the term with far-left or progressive politics contributes to division and polarization, implying that the pursuit of social justice is attainable only through a particular political lens or prescribed set of policies. In a historical context, the term SJW underwent a pejorative shift around 2011, transforming from a positive label for social justice activists to a derogatory one, suggesting that SJWs were driven more by personal validation than deeply held convictions, engaging in what some considered disingenuous arguments (Betts, 2022; Baker, 2023a).

Social Consciousness

The awareness of and concern for social issues and inequalities in society. The term "social consciousness" refers to an individual's awareness of and concern for social issues, including those related to justice, equality, and human rights. CRITIQUE: The term "social consciousness" is vague and lacks clarity, encompassing a broad spectrum of social issues without specific delineation; this presents challenges in identifying and effectively addressing particular social justice issues. The term carries an elitist or exclusionary undertone, implying that only select individuals or groups possess the capacity or obligation to embody social consciousness; this is viewed as counterproductive, perpetuating a hierarchical or privileged framework and potentially discouraging widespread engagement in social justice endeavors. There is a perceived passivity and ineffectiveness of "social consciousness," as it does not inherently connote specific actions or initiatives to drive change. This passivity may breed complacency and self-satisfaction among those who self-identify as socially conscious while underlying social justice issues remain unaddressed. Moreover, a notable deficiency in the concept lies in potentially prioritizing certain social justice issues over others and excluding religious rights, as guaranteed by the U. S. Constitution. For instance, the case of a baker in Colorado, who cited his Christian faith and won a U. S. Supreme Court victory after declining to create a wedding cake for a gay couple, highlights the exclusion of religious rights from this realm, generating significant controversy among those who self-identify as socially conscious (Migdon, 2023; Baker, 2023b).

Systemic Oppression

The term "systemic oppression" refers to patterns of social, economic, and political inequality that are allegedly built into the structures and institutions of society, rather than the actions of individual people. CRITIQUE: From a semantic analysis, "systemic" refers to plans, policies, procedures, regulations, and laws that support the act of oppression (Baker, 2024). However, this term lacks substantive evidence or empirical data to substantiate its systemic claims, compromising the credibility of social justice causes and impeding constructive dialogues. The term fosters a sense of disempowerment and fatalism, suggesting that individuals possess limited agency or influence over their life circumstances and societal outcomes; this deters proactive efforts to ameliorate personal situations or address alleged pertinent social justice concerns. Moreover, the term is divisive and polarizing, implying that specific groups inherit inherent states of oppression or privilege based on attributes like race, gender, or socioeconomic standing. This divisive

implication can cultivate feelings of victimization and blame among certain groups, counter to the broader goals of fostering collaboration and mutual understanding. Lastly, the term oversimplifies complex issues by attributing inequalities exclusively to systemic factors, neglecting the roles of individual agency and other relevant factors; this is counter-productive by sidelining crucial nuances and intricacies within social issues. While acknowledging that oppression might exist in some individual cases, we contest its characterization as universally systemic (Baker, 2023b).

Systemic Racism

Also known as structural racism or institutional racism. Systems and structures that have procedures or processes that disadvantage African Americans, Indigenous people, Latinx people, and people of color (McNeal, 2024). The term "systemic racism" refers to patterns of racial discrimination and inequality that are built into the structures and institutions of society, rather than the actions of individual people. CRITIQUE: Baker's analysis (2023c; 2004) identifies "systemic racism" as a theory, not a fact, associating it with plans, policies, and laws endorsing racial superiority. His critique questions advocates who project a mythological "white supremacist" to evade personal responsibility for a lack of effort and educational excellence. The term's common usage without clear evidence is criticized for compromising the credibility of social justice endeavors and obstructing productive dialogues or policy changes. DiAngelo's (2018) concept of "aversive racism" argues that attributing inequality to causes other than racism constitutes racial hyperbole, which is itself racist. Oversimplification is a recurring issue among far-left authors, contending that the term reduces racial inequality to systemic factors, neglecting individual actions and contributing elements. The fatalism of systemic racism beliefs suggests a lack of individual agency and discourages action for improvement. In contrast, Dr. Erec Smith (2021) highlights the challenges posed by a content, successful, and fulfilled Black man who rejects victimhood to the narrative of systemic racism oppressing all people of color (Leef, 2022). Dr. Bell (2023) argues that 1. 6 million Black-American millionaires challenge the notion of systemic racism, underscoring the importance of individual agency. Systemic Racism is divisive hyperbole, implying inherent racism or victimization based on factors like race, reinforcing feelings of victimization and blame instead of promoting collaboration and unification; disparate outcomes are not prima facie evidence of systemic racism (Bell, 2023; Baker, 2023c; Baker, 2024).

Whiteness

Zeus Leonardo (2004) defined *whiteness* in systems as an unwillingness to name the multitude of ways racism operates within schools and the separation of current conditions from the alleged racist legacy of social policies. CRITIQUE: Strachan (2021) argues that accusing individuals of white supremacy based solely on their "whiteness" is a false and unbiblical indictment. The concept of "whiteness" engages in a generalization fallacy by framing all white individuals as complicit in systemic racism, leading to unfair characterizations and divisions. Labeling whiteness as an unwillingness to confront racism in education overlooks substantial progress in addressing racial inequalities, neglecting individual and institutional efforts for equality. The concept of whiteness is divisive, placing the responsibility for racism solely on whites and hindering productive dialogues. Framing "whiteness" as disconnected from historical social policies oversimplifies complex issues and fails to address the root causes of racism. A focus on measurable actions is more effective than shaming individuals based on their racial identity. As noted by Angel Eduardo (2021), the pejorative use of whiteness associates adherence to a far-left ideology with a specific racial identity, thereby stifling diverse perspectives (Smith, 2021; Leef, 2022).

White Feminism

A term used to describe a certain type of feminism that focuses primarily on the struggles and issues faced by white women while ignoring or downplaying the unique challenges and experiences of women of color, LGBTQ+ women, disabled women, and others with intersecting identities. Bell Hooks, Audre Lorde, and Patricia Hill Collins have complained at length about the "whiteness" of feminism (Pluckrose & Lindsay, 2020). CRITIQUE: Liberal feminism has incrementally worked to extend all the rights and

freedoms of a liberal society to women without automatically assuming that differences in outcomes imply discrimination, thus avoiding the equity-based approaches of intersectional feminism. Far-left radical feminists, in contrast, view women and men as oppressed and oppressor classes (Pluckrose, et. al. , 2020). Objections to "white feminism" arise from its exclusionary focus on the experiences of white women, alignment with political agendas conflicting with conservative values, promotion of divisive identity politics, potential neglect of traditional family values, and association with collectivist ideologies undermining individual autonomy and personal responsibility.

White Fragility

The defensiveness and discomfort that some white people may feel when confronted with issues of racism and privilege; this is rooted in avoiding responsibility for unearned rewards and disadvantaging Black people. (DiAngelo, 2018; McNeal, 2024). CRITIQUE: Defensive reactions to false accusations of racism are a normal human response; manipulation is when they blame you for your reaction to their disrespect. The concept of white fragility dismisses the perspectives and experiences of white individuals by presupposing a universal response of fragility or defensiveness, hindering dialogue with an oversimplified view. DiAngelo's (2018) characterization is questioned for its subjectivity, as it bases reactions solely on her perspective. Hanson (2020) argues that white fragility aims to challenge the status quo, advocating for guilt-driven wealth redistribution and a shift toward a socialized system with totalitarian power, aligning with the broader goal of reshaping America into a new socialist-like state. The term is divisive and counterproductive, hindering understanding and cooperation among people of different racial backgrounds. There is a discrepancy in its application, as similar fragility isn't attributed to Black individuals in response to racial slurs such as the N-word; moreover, the concept lacks empirical support (Baker, 2022). A person is not "fragile" simply for disagreement; accusations of fragility are pejorative and manipulative.

White Privilege

The term "*white privilege*" is used to describe the societal advantages and benefits that white people experience simply by being white, in contrast to the discrimination and disadvantages experienced by people of color. CRITIQUE: Dr. Sowell (2019) noted the increasing use of the term privilege in the American educational system, particularly in campaigns against "white privilege. " The term oversimplifies by implying uniform advantages for all white individuals, lacking nuance for unique circumstances. Blaming individual whites for societal inequalities is inequitable and divisive, potentially provoking defensiveness. Baker (2022) argues that the term ignores other privileges, like socioeconomic or educational privilege, and individual agency, contributing to disparities. Baker (2022) questions the far-left's blind acceptance of McIntosh's (1989) opinion piece, which highlights a lack of empirical substantiation that undermines her credibility. Does the Chinese majority have privilege in China? Yes. Does the Korean majority have privilege in Korea? Yes. Does the Arabic-Muslim majority have privilege in Saudi Arabia? Yes. Does Barack Obama have more privilege than impoverished Whites in Appalachia? Yes. The term "white privilege" does not withstand scrutiny.

White Supremacy

Merriam-Webster defines white supremacy as "*the belief that the white race is inherently superior to other races and that white person should have control over people of other races,*" which is a standard and widely accepted definition used in general discourse to describe the concept of white supremacy. There is consensus in the United States that organizations like the Ku Klux Klan are despicable. In contrast, the far-leftist critical race theory perspective often emphasizes the systemic and structural aspects of racism. In that perspective, the term white supremacy may be loosely defined as *a system or set of structures and practices that disproportionately benefit white individuals and maintain racial hierarchies*. Hence, this Newspeak definition goes far beyond individual beliefs and includes an unsubstantiated theory that racism is embedded in societal systems and structures, even without the explicit endorsement of racial superiority by individuals (Baker, 2023). CRITIQUE: Concerns about the "far-left" interpretation of "white supremacy"

stem from its excessive and indiscriminate use. Labeling any system or individual deviating from a specific ideology as a white supremacist oversimplifies complex issues, hindering productive dialogue. This definition lacks nuance, failing to distinguish between overt racism and subtle biases, impeding constructive discussions about genuine disparities; it also contributes to polarization, framing issues exclusively through the "white supremacy" lens and fostering an "us versus them" mentality. There are concerns about shifting foci away from individual responsibility and silencing opposing viewpoints, eroding individual liberties and free speech rights. The "far-left" definition introduces ideological perspectives into classrooms, prompting calls for a more balanced and evidence-based approach to teaching about racial issues. An overemphasis on white supremacy erodes individual liberties and free speech rights, as individuals engage in self-censorship to avoid being labeled as white supremacists; yet there is no similar focus on "black supremacy" as exemplified by the New Black Panther Party and other radicals. President Biden falsely claimed, "Domestic terrorism from white supremacists is the most lethal terrorist threat in the homeland" (Biden, 2021), and called MAGA Republicans "fascists" supporting a false far-left narrative (Biden, 2022). In contrast, data from the DOJ/FBI do not support Biden's political hyperbole (FBI, 2019; Baker, 2023a/b; Baker, 2024).

Woke

The term "woke" has gained use in recent years to describe an awareness of social justice issues and an active commitment to challenging systems of oppression. Schwartz (2021) contends that abolitionists were the first Social Justice advocates in North America. CRITIQUE: Schwartz (2021) contends that abolitionists were perhaps the first Social Justice advocates in North America. However, the term "woke" has acquired a negative connotation, impacting the financial performance of certain companies (Rogers & Gregston, 2023). Critics argue that its performative nature may undermine sincerity, serving as a symbolic gesture without substantive efforts to address inequality. This performative aspect is considered counterproductive, potentially diverting attention from genuine endeavors aimed at advancing justice. Additionally, "woke" is criticized for fostering divisiveness, creating a dichotomy of "us versus them" and impeding productive dialogues. Its usage is exclusionary, implying that only those actively involved in social justice possess genuine awareness of inequality. The term has been overused and diluted, compromising its original meaning. For instance, Romano (2020) suggests that "woke" signifies political progressiveness on the far-left and is critiqued by conservatives. The phrase "go woke, go broke" criticizes far-left endorsements, implying negative financial repercussions. Lastly, Strachan (2021) notes that churches preaching the Gospel draw diverse people, but wokeness may overlook this (p. 104).

SUMMARY

Far-left terms, such as "identity politics," "implicit bias," and "woke" vocabulary, echo Orwellian doublespeak akin to Newspeak in George Orwell's novel *1984*. These terms are viewed as manipulative tools shaping language to control thought and obscure the truth, masking the erosion of individual agency and personal responsibility. This critique contends that a culture fostering suppression of dissenting opinions emerges, aligning with Newspeak's aim to limit freedom of thought. Concepts like "safe spaces" and "microaggressions" restrict free speech, reflecting Newspeak's strategy to eliminate politically undesirable words. The overarching concern aligns with Orwell's apprehension about language manipulation as a means of ideological control, emphasizing the importance of clear communication and vigilant opposition to linguistic tactics that impede open discourse. The glossary terms are rooted in systemic inequalities, overshadowing individual merit, achievement, and empowerment, fostering a culture of victimhood, thus undermining individual agency and responsibility.

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