

WEEK 45, 2019

THE EPOCH TIMES

AMERICAN CROSSROADS

A German
schoolboy drawing
on a blackboard,
circa 1940.

FRANKFURT SCHOOL
WEAPONIZED US EDUCATION
AGAINST CIVILIZATION

See Page 4

Working Families Party Backs Elizabeth Warren to ‘Achieve Socialism’—Race Politics at Play

TREVOR LOUDON



Commentary
The far-left Working Families Party (WFP) sees its recent endorsement of presidential candidate Elizabeth Warren as a step toward American “socialism.”

However, the WFP sees its role as going beyond supporting Warren. The longer-term aim is to use her movement to build a major left-wing coalition working within, but essentially independently of, the Democratic Party.

In a recent interview with Organizing Upgrade (a front for the communist group Liberation Road), WFP director Moe Mitchell stated that “If we are to seriously achieve socialism, there needs to be some transitional step between where we are in neoliberal capitalism and socialism.”

Mitchell went on to make it clear that backing Warren, even over the more explicitly socialist Bernie Sanders, would be a significant step down the socialist road, because Warren appeals to a much larger base than Sanders can, and she can be used to build a movement with influence way beyond the next election.

On the left, WFP backing is a big deal. In states where it’s legal WFP runs its own ballot line soliciting votes from the far left. These votes can then be added to the Democrat vote totals to gain increased majorities, especially for leftist Democrat candidates—like Sanders and Warren. Whoever gets the WFP endorsement is almost guaranteed a bigger chunk of the left vote.

In 2016, the WFP tended to be dominated by people close to the Democratic Socialists of America (DSA), which formed the backbone of the Sanders campaign. Therefore, it was no surprise that the WFP backed Sanders in that election cycle.

Since Mitchell and Nelini Stamp took over leadership of the WFP in 2018, the party has leaned more toward the Liberation Road line. Known until recently as the Freedom Road Socialist Organization (FRSO), Liberation Road leans toward Maoist politics and is one of this country’s leading pro-China communist parties.

Mitchell has been actively involved in several Liberation Road/FRSO fronts, including the Movement for Black Lives and Showing Up for Racial Justice (SURJ).

Stamp, WFP’s national organizing director, is also close to Liberation Road. She, too, was involved in Movement for Black Lives and in 2013 participated in the successful FRSO campaign to elect lifelong Marxist Chokwe Lumumba to the Jackson, Mississippi, mayoralty.

Controversy

After the WFP endorsed Warren in September 2019 it created a firestorm on the left. Sanders backers regarded WFP’s support for Warren as a betrayal of the “Bernie” movement. The WFP was inundated with hate email, and Facebook blew up with howls of outrage from “Bernie bros” and aggrieved DSA comrades.

To settle the situation down a little, the WFP issued a statement, “A letter from the movement to the movement,” signed by over 120 black activists, mostly affiliated with Liberation Road. These included former Black Lives Matter founders Alicia Garza and Patrisse Cullors, former FRSO General Secretary Sendolo Diaminah, and FRSO comrade Ash-Lee Henderson, the co-director of the Highlander Research and Education Center, a communist training school situated in Eastern Tennessee.

The letter made the attacks on the WFP all about race—which is Liberation Road’s “modus operandi.”

“It was brave of the WFP to make an early endorsement, and it signals that the WFP is ready to be a real contender for power. ... The WFP made a decision, with its members and supporters and staff, and there is now conflict over the substance of that decision. But let’s also be clear—the WFP is under new leadership. For the first time in its history, Maurice Mitchell, a Black man with decades of experience building movements and strengthening our democracy, alongside Nelini Stamp, a working class, woman of color and a gifted organizer with a long list of accomplishments, are now at the helm of the Party, where they should be. And apparently, some folks aren’t happy about it.

“These incredible leaders who

Sanders backers regarded WFP’s support for Warren as a betrayal of the ‘Bernie’ movement.

led an organization to take a risk by lifting up the leadership of Black, Latinx, Asian and Pacific Islander and white communities in coalescing around a candidate with enough time to engage their communities deeply ahead of the 2020 election, are being threatened on a daily basis, by self-identified Sanders supporters, with hateful, violent and racist threats. ‘Uncle Tom.’ ‘Slave.’ ‘[expletive].’ These kinds of threats have no place in our movements and are reminiscent of the threats Black people would receive when daring to vote even though the white supremacists would try and discourage Black people from doing so.”

The letter did end on a slightly conciliatory note, calling for unity between Warren and Sanders supporters in the face of “one of the most serious threats to peace and justice in our lifetimes”—presumably meaning President Donald Trump.

“As Black leaders in this movement ... [w]e demand that the Sanders campaign unequivocally denounce the racism in its ranks, and issue a public statement separating themselves from these abhorrent attacks. And we call on our movement to recommit to the real fight ahead of us. Democracy isn’t built in a day, and the WFP will need us, Sanders supporters and Warren supporters, to come together to defeat one of the most serious threats to peace and justice in our lifetimes.”

Liberation Road/WFP is apparently trying to “racially guilt” Sanders supporters into staying in the movement when their hero inevitably fails.

This Liberation Road/DSA divergence may explain why only three members of “The Squad”—the infamous foursome of far-left Democratic freshmen congressmembers—have endorsed Sanders so far. DSA members Alexandria Ocasio-Cortez and Rashida Tlaib, plus DSA supporter Ilhan Omar, have all gone for Bernie. The fourth “Squad” member, Boston-based Ayanna Pressley, has not.

Pressley, like Warren, has worked closely with Massachusetts-based FRSO/Liberation Road front groups for years—particularly the Beijing-friendly Chinese Progressive Association. It seems that Liberation Road, especially its large black membership, is leaning toward Warren.

Intersectionality

Liberation Road is all about “intersectionality.” For them, Trump can only be defeated by mobilizing millions of women, “communities of color,” and the young. Sanders’ mainly white and male DSA supporters lean more toward traditional class-based Marxism. Liberation Road is targeting a much larger voter pool.

Many Liberation Road members do currently support Sanders, but it seems likely that most will jump to Warren when Sanders’ inevitable defeat becomes more apparent. Liberation Road, the DSA, and the Communist Party USA have been cooperating for some time to build an anti-Trump alliance. The burning question for Liberation Road must be how do we get rid of Sanders, but keep his DSA base on board?

The only thing that can keep the movement together is to frame the WFP and the Warren base as the only viable vehicle for an ongoing socialist movement.

According to Mitchell:

“From organizing mass movements like the Movement for Black Lives, and doing local base-building work for years – knocking on thousands of doors working on local issue campaigns – and from my perch here at WFP, there is wisdom in people’s organizations that are building long-term power and wrestle with the contradictions of attempting to build left grassroots organizations.

“There is also wisdom in individuals in movements, especially people who are newly politicized because they are not boxed in by the limitations of existing organizations or, frankly, they are so early in their development that they are not cynical about the possibilities of radical change.

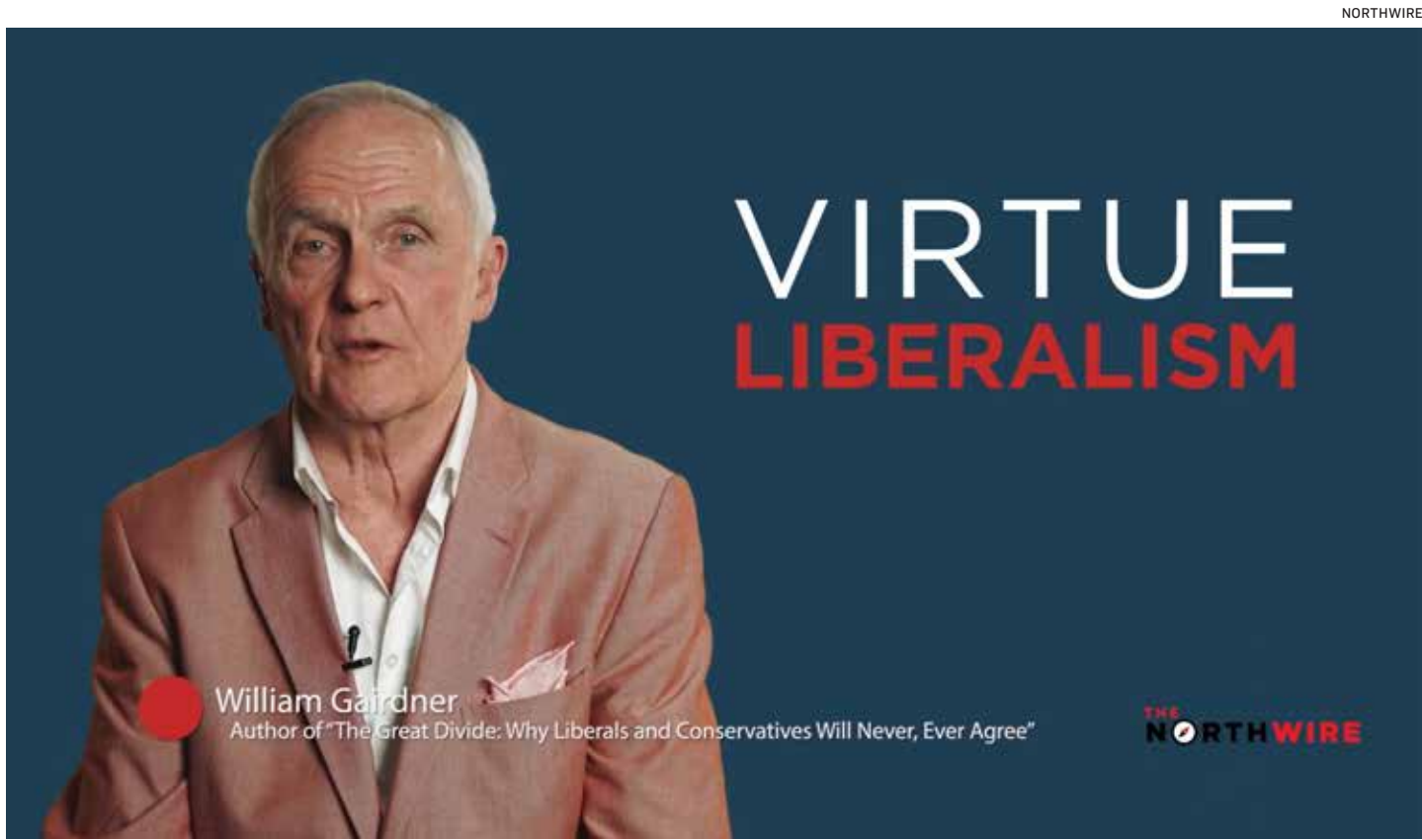
“Both of those wisdoms are essential in moving the left towards actually building socialism. ...

“So, the forces that are disappointed with any endorsement ... I would invite them to organize their forces within the party [WFP] because this is a space where your organizing actually will matter, in a much more meaningful way than in the Democratic Party.”

If Warren also fails, which I believe she will, where will that movement go next? If a badly struggling Sen. Kamala Harris (D-Calif.) can stay in the race a few more months, her color and her Liberation Road connected friends might yet give her a surprise shot at the nomination. Or maybe another horse from the same Maoist stable, Sen. Cory Booker (D-N.J.), may pull off a shock breakout.

Trevor Loudon is an author, filmmaker, and public speaker from New Zealand. For more than 30 years, he has researched radical left, Marxist, and terrorist movements and their covert influence on mainstream politics.

Views expressed in this article are the opinions of the author and do not necessarily reflect the views of The Epoch Times.



A screenshot of a new video from The North Wire called The Four Stages of Liberalism by William Gairdner.

Video: The Four Stages of Liberalism

WILLIAM GAIRDNER



Commentary
This is the story of how all the liberal democracies of the West have gone through four stages to get to where they are today.

I call the first stage “Virtue Liberalism,” because the pursuit of virtue was the main interest of the Settlers and Pilgrims who came to the New World to escape the religious and social oppressions of the Old World. For them, liberalism was more about the “social freedom” they wanted to enjoy within their own communities than about their own individual freedom.

Most of all, they wanted to create a better world, to be free so they could be good. The idea of pursuing mainly their own personal pleasures and choices—especially those of a sexual nature—would have seemed extremely selfish to them, and possibly a sin.

Stage two may be called “Rights and Property Liberalism,” because, by the middle of the eighteenth century, the ideas of the political philosopher John Locke were very much in the air, and they were displacing the former notion of social freedom. People were beginning to think of themselves more as free individuals living in states whose job it was to protect their natural rights and property.

Human slavery was a reality everywhere in the world at the same time, and in retrospect it was these powerful ideas about individual rights that eventually unlocked the door to civil rights for everyone in the West.

The key point is that it was a start-line philosophy: set the rules, run the race, and let the chips fall where they may. And it did a good job for a very long time.

But, by a century later, all the liberty-loving regimes of the Western world were slowly mutating into the equality-loving regimes we have today, which brings me to stage three, which I call “Equality Liberalism.”

This mutation happened for a very simple reason:

In order to shed light on those conditions, we all need to find out where we stand on the most important moral, social, and economic issues of our time.

Liberty and rights were not producing the perfect society of which those first liberals had been dreaming.

At the end of the day, they saw that some were rich, some poor, some smart, some stupid, some hard-working, some lazy, and some, through no fault of their own, simply fell on hard times.

A permanent underclass was growing in their midst, and a shift was beginning from the idea of personal responsibility for one’s condition in life to blaming “the system.”

So the system had to be fixed. Equality would now have to be forced.

This meant the original start-line philosophy of liberty common to all the Western democracies was being replaced with a new finish-line philosophy of equality, and to ensure this, all of them were becoming “social democracies.” But how can there be such a thing?

“Social” implies socialism, which mandates top-down control to achieve an equality of outcome for all.

But liberalism mandates a bottom-up freedom, with different outcomes as each might choose. A contradiction this deep would eventually mean policy paralysis and decline.

So it had to be resolved.

But the only way to keep the connection between the liberalism and the socialism would be to divide the body politic into two bodies: a private body and a public body, each with its own justifying will and ideology.

And this brings me to stage four, which I call “Libertarian-Socialism”—perfectly neither, but a fusion of both. In order to fulfill the liberalism mandate, citizens would be allowed a lot more freedom for all things personal and private, especially those having to do with sex and the body, such as, contraception rights, abortion rights, easy divorce, homosexual rights, transgender rights, pornography rights, gay marriage, marijuana rights, euthanasia rights, and more—all made available in the name of personal choice, and many subsidized by the state.

As individuals, we, the people, have never been so open and free, would be the new branding.

But in order to fulfill the equality mandate, our once minimal governments had to begin an aggressive exercise of public will, to be funded by massively increased taxation and public debt, extending themselves into every conceivable aspect of national life.

The result is that libertarian-socialism is now a homogenized regime-type throughout the West, a political form so conducive to the growth of wrap-around government that many of these regimes have already become, what I call, “tripartite states.”

These are states in which one-third of the people are makers, who produce the wealth; another third work for the government at some level; and the last third are takers, who receive significant benefits in cash or kind from the state.

Anyone can see that in a democratic system the last two segments will always gang up on the first, like two wolves and a sheep voting on what to have for dinner.

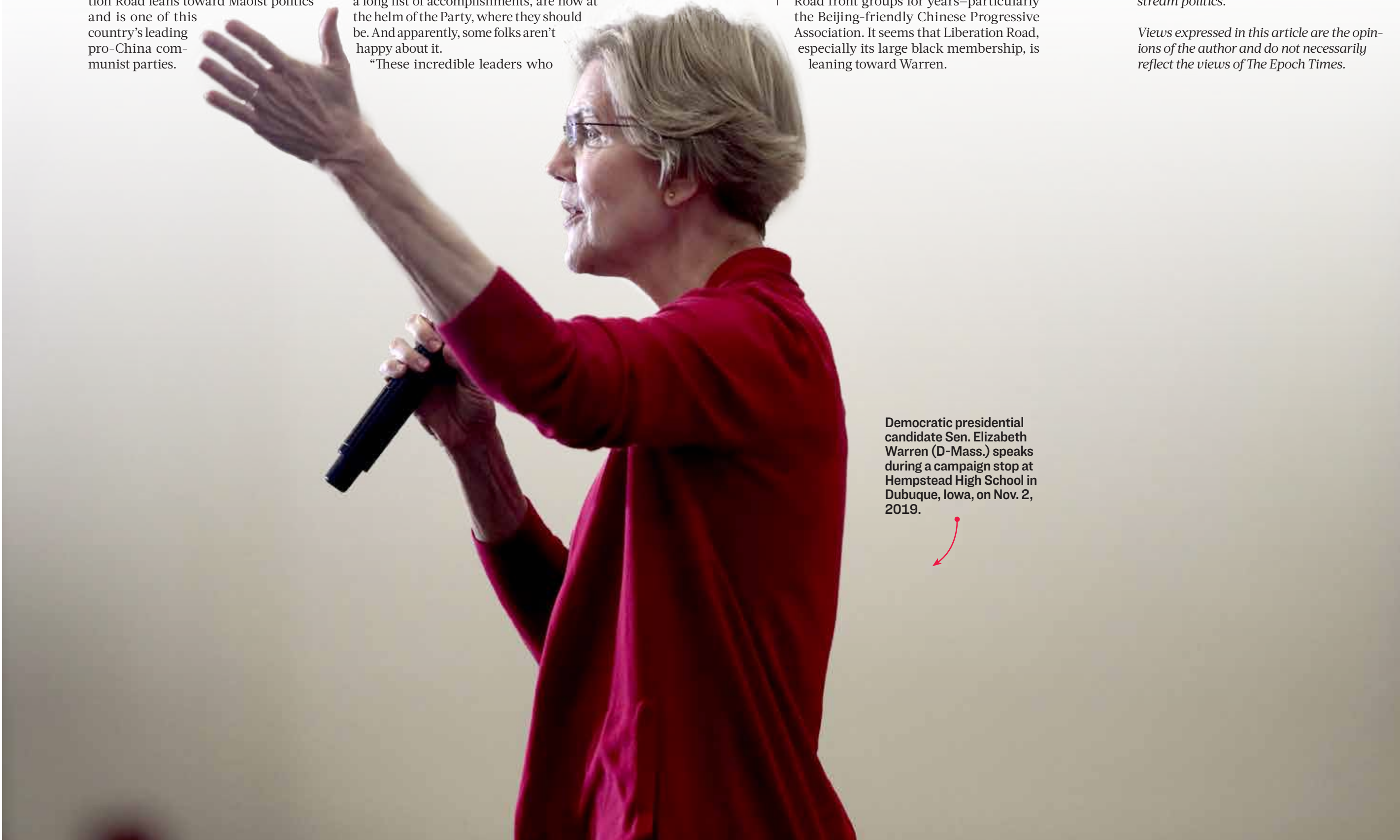
This is now the sorry condition of the Western democracies: All citizens enjoy a maximum of bodily and sexual freedom, in the context of massive over-regulation, taxation, and control by the state of every other aspect of their lives.

And it’s not going to change for the better, nor may we escape it, until citizens become far more conversant with the underlying ideological conditions that led us into it in the first place.

In order to shed light on those conditions, we all need to find out where we stand on the most important moral, social, and economic issues of our time.

Only then, can we begin the crucial discussions and debates with friends and neighbors that will make us a free and responsible people once again.

William Gairdner is an author who lives near Toronto. His latest book is “The Great Divide: Why Liberals and Conservatives Will Never, Ever Agree” (2015). His website is WilliamGairdner.ca



Democratic presidential candidate Sen. Elizabeth Warren (D-Mass.) speaks during a campaign stop at Hempstead High School in Dubuque, Iowa, on Nov. 2, 2019.

Frankfurt School Weaponized US Education Against Civilization

ALEX NEWMAN

Commentary

This is part 6 in a series of articles examining the origins of public education in the United States.



Understanding that future generations are the key to building political power and lasting change, socialists and totalitarians of all varieties have gravitated toward government-controlled education since before the system was even founded. The communist so-called “Frankfurt School” was no exception in its affinity for “educating” the youth. Almost 100 years ago, a group of socialist and communist “thinkers” led by Marxist law professor Carl Grünberg established the Institute for Social Research (ISR) at Goethe University Frankfurt in Germany. From there, they would move to the United States. And from their new home in New York City, the subversive ideas they espoused would eventually infect the entire planet like a deadly cancer—mostly through the education system.

A Cultural Revolution

The group actually had its genesis in Moscow before officially being founded in 1923. By the early 1920s, the Bolsheviks—like Antonio Gramsci would later conclude from his Italian prison cell—realized a change in tactics was needed. The much-anticipated violent revolution of the proletariat predicted by Karl Marx to bring about communism, it turned out, would be much more difficult in Western Europe and the United States than previously anticipated. In fact, it would not be possible at all without first breaking down the cultural barriers to collectivism, they reasoned.

As such, the Communist International and mass-murdering Soviet dictator Vladimir Lenin’s minion Karl Radek arranged a meeting at the Marx-Engels Institute in Moscow. Among the participants, according to historical records, were Soviet secret police boss Felix Djerzhinski, Hungarian Bolshevik “cultural commissar” Gyorgy Lukacs, and Communist Internationale (Comintern) bigwig Willi Muenzenberg.

At the Moscow meeting, the conspirators decided that what was needed was a more gradual “cultural revolution,” or what eventually came to be known as “cultural Marxism,” in the West and beyond. To advance that program, the subversives agreed on a sinister but brilliant plan. This would involve the destruction of traditional religion and the Christian culture it produced, the collapse of sexual morality and the deliberate undermining of the family, and a wrecking ball to infiltrate and demolish the existing institutions.

Some of these men had experience. For instance, Lukacs, who served as “minister of education and culture” in the Bolshevik Hungarian regime of Bela Kun, had introduced all manner of perversion and grotesque “sex education” in public schools, starting in elementary school. It was part of a campaign to destroy “bourgeois” Christian morality and sexual ethics among the youth. The objective was to eventually de-Christianize Hungary, thereby facilitating a total communist restructuring of the human mind and all of society.

Moving to America

A key tool of these conspirators in Moscow would come to be known as the Frankfurt School. From the Institute in Frankfurt and later New York, these cultural revolutionaries would promote feminism, communism, atheism, mass



A White Russian anti-Bolshevik propaganda poster from 1919 depicts senior communist leaders Lenin, Trotsky, Kamenev, Radek, Sverdlov, and Zinoviev sacrificing an allegorical character representing Russia to a statue of Karl Marx.

migration, globalism, humanism, multiculturalism, nihilism, hedonism, environmentalism, and all sorts of other “isms” that tended to undermine individual liberty, traditional culture, and morality. Rampant morality-free sexuality and Freudian pseudo-psychology were central to the agenda.

To anyone who has studied America’s public education system today, which spends far more time peddling these “isms” to captive children than providing actual education, the stench of the Frankfurt School’s machinations is unmistakable. In fact, the whole system reeks.

Despite some differences, the group maintained close ties with the Soviet Union. Ironically, though, analysts have long argued that the work of the Institute peddling Nietzsche and others helped lay the foundation for the National Socialist takeover of Germany. As the Nazi regime of Adolf Hitler gradually parted ways with the more internationally minded socialist tyranny of the butchers in Moscow, the civilization destroyers at the ISR fled to the United States.

There, with crucial assistance from socialist and humanist “education reformer” John Dewey and his disciples, these characters attached themselves to Columbia University’s important Teachers College in 1934. Dewey had been a leading “philosopher” and “educator” at Columbia, retiring just a few years before the Frankfurt School influx was in full swing. Others settled at Berkeley, Princeton, and Brandeis.

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With Rockefeller money, Dewey would play a key role in helping the Frankfurt School’s operatives put down roots in America. More on the role of the major foundations in subverting American education will be detailed in an upcoming piece of this series.

The importation of Frankfurt School luminaries was a match made in totalitarian heaven, as Dewey and his disciples had much in common with the cultural Marxist social revolutionaries.

As previously recounted in this series on education, for instance, Dewey was a devoted fan of the Soviet model. In fact, he wrote

glowing reports about the supposed successes of Soviet communism in the “New Republic” magazine. Dewey was especially infatuated with the indoctrination centers masquerading as schools—and particularly how they were instilling a “collectivistic mentality” in the children. Dewey’s collectivist, anti-Christian “religious humanism” also appealed to the Frankfurt operatives.

Almost as soon as they arrived, they began plotting the destruction of America’s traditional values, religion, and form of government under the guise of fighting ‘fascism.’

Once the Institute’s minions set up shop at Columbia and other prestigious U.S. academic institutions, the Frankfurt School’s rhetoric had to change, at least superficially, as Americans were still ardently devoted to God, country, family, and individual liberty. And so, instead of speaking openly of Marxism and communism, Frankfurt School subversives spoke of “dialectical materialism.” Instead of attacking the family, they attacked “patriarchy.” But the agenda remained the same.

Fighting ‘Fascism’

Almost as soon as they arrived, they began plotting the destruction of America’s traditional values, religion, and form of government under the guise of fighting “fascism.”

Indeed, the luminaries of the Frankfurt School, who represented a wide variety of disciplines, used “education” as a crucial tool for advancing their totalitarian, civilization-destroying philosophies. But they infected much more than just the education system, with their sick ideas spreading out like a poison throughout the intellectual veins of America: the social sciences, entertainment, politics, and beyond.

One of the ways in which Frankfurt School operatives and academics advanced their desired social changes via education was through so-called “critical theory.” In his 1937 work “Traditional and Critical Theory,” ISR Director Max Horkheimer argued that critical theory—a neo-Marxist tool used to demonize the market system, Christianity, and Western civilization—was aimed at bringing about social change and exposing the alleged oppression of people by capitalism.

Another useful tool for undermining freedom and traditional society was the 1950 work by key Frankfurt School theorists known

as “The Authoritarian Personality.” These social “researchers” claimed to discover that the traditional American male and father was actually “authoritarian” because, among other reasons, he held traditional values. Thus, the “patriarchy” and the traditional family—among the most important barriers to tyranny—came under relentless attack as a precursor to “fascism.” Public schools were viewed as tools to combat this alleged problem, and they did so vigorously.

Influence

To understand just how central Teachers College (infected by Frankfurt School and Dewey ideas) would become to the public education in the United States, consider that, by 1950, estimates suggest that a third of principals and superintendents of large school districts were being trained there. Many of these left the college with radical ideas about reality, government, society, family, and economy that came straight from Dewey and the Frankfurt School.

Of course, the damage to America from anti-God, anti-freedom German “intellectuals” began even before the Frankfurt School migrated to Columbia. In fact, Dewey was trained by G. Stanley Hall, who was among the many Americans to study under professor Wilhelm Wundt at Leipzig University.

Among other notable highlights, Wundt pioneered the idea of the human being as a soulless animal. Essentially, he viewed people as biological stimulus-response mechanisms that could, and should, be trained in a manner similar to circus animals. This Darwinian, materialist view of the human being reigns supreme today in the education system but has been catastrophic.

Fringe left-wing extremists who support the Frankfurt School’s anti-American agenda have dishonestly attempted to paint criticism of the relevant institutions, academics, and their ideas as “anti-Semitic.” But in reality, the dangerous ideas pose a major threat

to Judaism, too, and so countless patriotic and liberty-minded Jews have also joined the fight against the Frankfurt School’s poison.

The threat of these subversives and their cultural Marxism has been recognized at the highest levels of the U.S. government, even recently. Former National Security Council Director of Policy and Planning Richard Higgins, for instance, blasted it in his now-notorious 2017 “Higgins Memo” to President Donald Trump about the ongoing war against the administration and the United States.

The wars against Trump and America “cannot be separated from the cultural Marxist narratives that drive them,” warned Higgins, saying cultural Marxism was most directly tied to the Frankfurt School. “The Frankfurt strategy deconstructs societies through attacks on culture by imposing a dialectic that forces unresolvable contradictions under the rubric of critical theory,” he warned. Higgins then quotes Herbert Marcuse, a leading Frankfurt thinker, on how to crush the political and cultural right through persecution and phony “tolerance.”

To this day, reflecting the ISR influx of the early 1930s, Teachers College remains a leading purveyor of socialist poison masquerading as “education.” Its recently released book list includes titles by Bill Ayers, the communist terrorist whose terror group Weather Underground, working with communist Cuban intelligence, bombed the State Department, the Pentagon, Capitol Hill, police stations, and more. The Teachers College Press fall selection also includes endless nonsense on “social justice,” racialism, multiculturalism, and other “isms” with roots in Marxism and Frankfurt School strategies.

With society and civilization becoming increasingly unstable as the final vestiges of traditional education are destroyed, the Frankfurt School and its American allies such as Dewey would be pleased with their handiwork. After all, cultural Marxists including Gramsci and ISR thinkers believed that once the old order was destroyed via a “long march” through society’s institutions, Marxism could eventually triumph. On the education front, they now appear largely victorious.

But their overall victory is hardly assured. What comes next depends on whether Americans can be roused from their slumber in time to restore civilization. As the socialists and totalitarians understood well, education will be the key either way.

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Views expressed in this article are the opinions of the author and do not necessarily reflect the views of The Epoch Times.



The Institute for Social Research in Frankfurt.



Gratitude, a wide range of studies suggest, is associated with increased positive mood, greater resiliency, and better physical health.

Gratitude Versus Entitlement

PAUL ADAMS



Commentary

We have much to be grateful for. Developing and practicing gratitude as a habit and outlook on life is important to our well-being and that of society. So why do we teach children and young people the opposite: an attitude of entitlement and grievance, of resentment and victimhood?

Reasons for Gratitude

We may be grateful for our own life and for the fact of life itself; grateful that there is anything at all rather than nothing. We are grateful, if we pause to reflect on them, for our vision and other senses, for our mind and knowledge. We appreciate our mental and physical health, perhaps most when they are compromised.

We are born, live, and die, not as the unencumbered, autonomous individuals we sometimes in our individualism imagine, with no debt, even of gratitude, that we didn’t ourselves choose to take on. We are, as philosopher Alasdair MacIntyre puts it, dependent rational animals. We depend on others for life and love, for our language and culture. We acquire, largely by inheritance and from others, the conceptual tools that enable us to think rationally, the technology that enables us to sustain and improve our lives materially, and the wisdom and faith traditions that enable us to discern meaning and purpose in our lives.

Gratitude reflects and recognizes reality—the truth about our human condition that escapes the self-centered child or narcissistic adolescent, but that adults learn with maturity and experience. We depend on what we are given but haven’t earned, don’t control, and aren’t entitled to on the basis of our own merit.

Benefits of Gratitude

Parents and religious and spir-

In all those areas where gratitude builds and protects, entitlement damages and destroys.

itual teachers across cultures and traditions have long emphasized the benefits of gratitude for human well-being. They have received growing scientific study and support in recent years. The habit of gratitude, the research indicates, can be cultivated at any age and benefits adults, children, school and university students, and employees, as individuals and in groups.

In my family, we incorporated into our daily spiritual practice our own variation of the age-old advice to count our blessings, not (directly) from an ancient wisdom tradition, but from the Three Blessings exercise tested and recommended by psychologist Martin Seligman.

Gratitude, a wide range of studies suggest, is associated with increased positive mood, greater resiliency, better physical health, less fatigue, and better sleep. It fosters the development of other virtues such as patience, humility, self-control, and wisdom. In addition to such benefits for individuals, gratitude seems to improve groups—increasing job satisfaction, strengthening relationships, and encouraging kindness, helping, and giving.

Some research emphasizes—in addition to the benefits associated with “general gratitude,” of less anxiety, less depression, and greater well-being—that further benefits accrue from the “religious gratitude” taught and practiced in almost every world religion.

Dr. David Rosmarin of Harvard Medical School, and author of a practical, evidence-based guide for clinicians on integrating spirituality, religion, and cognitive-behavioral therapy, found, along with his fellow researchers, “that religious gratitude—toward God—was associated with additional reductions in anxiety and depression and increases in well-being.”

Given the extraordinary increases, especially among children and young people, in anxiety, depression, and suicide in

this millennium, we should expect that those involved in the teaching and learning of children and young people would give great prominence, as previous generations did, to cultivating the habit of gratitude.

Entitlement and Ingratitude

We find instead, just the opposite. Cultivating habits of gratitude is a challenge when young people learn to respect all cultures but their own, all faiths but the one they have grown up with.

When love of country isn’t nurtured in schools and colleges but treated with contempt, it’s hard to feel gratitude for the sacrifices that previous generations have made and the traditions they have learned, contributed to, and passed on.

Even arriving, as many do, with moderate politics and the traditional values of their family and community, students absorb the message that the country was rotten from the start—its whole history, its founders, and its Constitution are sources of shame and guilt.

Increasingly, young people are encouraged to approach college not in a spirit of gratitude for the opportunity they have to share in the rich body of knowledge, wisdom, and skills opening up for them, but often in a spirit of entitlement.

An army of administrators, eager to maintain the diversity (except intellectual or viewpoint diversity) of its student body, creates an environment of hypersensitivity to any transgression of accepted ideology of cultural and political leftism shared by a large majority of faculty and administrators. Anything that might make a student feel “unsafe.”

Talk of snowflakes is unfair because it blames the students for what administrators perpetrate—the “coddling of the American mind,” protecting it from views, arguments, and evidence that might challenge received opinion.

Entitlement involves exaggerated feelings of superiority and deserving more than others. As a psychological trait, it may lead to chronic unmet expectations and a habitual, self-reinforcing cycle of behavior with dire psychological and social costs. It’s the opposite of humility and gratitude, cultivating which may protect against the trait. Some research has suggested that it has increased in frequency among millennials. As a cultural phenomenon, expressed in student rage at a speaker or professor who says, or is expected to say, something they disagree with, it’s widespread on campuses and even, in the violent form of Antifa, on the streets.

In short, gratitude is based in the reality of the human person and our place in the world and universe. It fosters other virtues such as humility and wisdom that enhance happiness. It has many physical, psychological, spiritual, and social benefits. No individual, family, or society can thrive without it.

Entitlement is delusional and destructive. It misperceives reality and our place in it. It fosters other negative traits and vices, such as anger, resentment, self-righteousness, a sense of superiority, emotional fragility, and of course, ingratitude. Entitlement has many negative effects.

In all those areas where gratitude builds and protects, entitlement damages and destroys.

Paul Adams is a professor emeritus of social work at the University of Hawaii and was a professor and associate dean of academic affairs at Case Western Reserve University. He is the co-author of “Social Justice Isn’t What You Think It Is,” and has written extensively on social welfare policy and professional and virtue ethics.

Views expressed in this article are the opinions of the author and do not necessarily reflect the views of The Epoch Times.

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