

Sociolinguistic Engineering of English Semantics as a tool for Population

Indoctrination, Subjugation and Control

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Abstract

The basic principles of modern sociolinguistic engineering as a tool for population indoctrination, subjugation, and control have their beginnings in the strategies designed by Joseph Goebbels of the NAZI regime and also those of the USSR. The redefinition of semantics is a dangerous tool used by propagandists to influence the individuals' sense of reality using language on a psychological level. This creates a populace that is more willing to follow harmful ideologies. The study will investigate existing legislation of Australia, the United Kingdom, the United States of America, and Canada about guarantees on free speech especially in academia, and the classification of hate speech. This study further looks at a microcosm of language used by the diversity, Inclusion, and Equity" movement focusing on an analysis of a glossary created by the University of Washington. It also discusses some terminology that is similarly erroneous but not included in the glossary. The history of terminology and their development is discussed as well as the scientific and linguistic validity of the provided semantic definitions in contrast to the original semantics. The study found that sociolinguistic engineering was taking place in universities and wider society which follows the historic pattern of the Third Reich and USSR. The study recommends that universities and education systems desist from such indoctrination and return to the traditional academic foundations of open inquiry and critical thinking.

Keywords: Sociolinguistics, Semantics, Indoctrination, Psychology of Control, Woke, Higher Education, Freedom of Speech, Hate Speech

Introduction

The concept of sociolinguistic engineering for the control of populations is not new. It is however a field that has been restricted mostly to historians or those who design the process itself, leading to the relative ease of reusing simple techniques on the generally oblivious public (Black, 2001). It is a weaponization of language that shapes thought and by extension behavior (Franke & Van Rooij, 2015). Language has a direct impact on all psychological factors: emotional, relational, and spiritual therefore the gradual subjugation of these three factors ensures control of the general population once it reaches the desired saturation threshold. It enables a single ideological group to dictate behaviors to a population that becomes self-policing and which by being such, stifle any chance of open opposition. Thus, it becomes immaterial whether the total population believes the redefinition of language, as free thinkers, intelligensia, or any other form of possible critic simply become too afraid to offer resistance due to social priming (Epley & Gilovich, 1999) or in extreme cases are exterminated (Krętosz, 1999).

While having a long history, the semantic engineering of sociolinguistic concepts and weaponization of language reached their peak in the 20th Century and follow the general formula created by Paul Joseph Goebbels the Minister of Propaganda in the "*Nationalsozialistische Deutsche Arbeiterpartei*" or National Socialist German Workers' Party in English. Other totalitarian states understood the central role of language in population control and either integrated concepts created by Goebbels or are loosely based on a similar methodology and refined for local conditions and aims. It cannot be more strongly stated that language directly impacts psychology (Holtgraves, 2013) and thus the very concept of the reality that one understands one's being to exist within. It is more than simply an engineering of language, it is more than simply the engineering of society, it is the engineering of reality itself.

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The Union of Soviet Socialist Republics made active use of sociolinguistic engineering to highlight the struggles of class against class, the "greater good" and the "superiority" of the socialist system along with heavy censorship (Fainsod). In line with the existing methodology created by Goebbels, those who were not deemed to fully support the notions presented to them by the controllers of the ideology were sent for "re-education", designed specifically to either; a) break the will of the individual, b) become a true believer in the system or c) death. It can be argued that breaking the will of the individual was significantly more important than being an actual believer, as undoubtedly the majority of "true believers" would instill sufficient fear in those whose will had been broken, such a fear of being seen as non-conformist due to physical danger and social humiliation would by extension prevent any



questioning of the system.



Examples of this can also be seen during the Communist Revolution in China, where landlords and others that were not deemed to be conformist were publicly humiliated and shamed (Hay, 2012) [Image 1: Three Chinese men are publicly shamed, their names are crossed out, in East Asian culture the name is a

manifestation and representation of the individual therefore its erasure is the erasure of the right to exist]

Central to such an ideology is a "bogeyman" figure that can be redefined at the convenience of the ideology. Such a figure serves to mobilize the population toward a common goal. A common trope seen in the NAZI ideology is the concept of the "meddlesome Jew", most commonly following the usual trope of large-nosed, older male Jew. In USSR this is replaced by the fat bourgeois man. The use of "evil male" protagonists are common, its usage more easily portrays symbolism of corruption and malice than female figures which are generally seen as victims in the context of propaganda displaying "aggressors". The "bogeyman" figure can be noted to be adjusted and changed as the ideology progresses, the concept of struggle being central and hence the need for something to struggle against. In the case of the USSR, the bogeyman changed several times to encompass the bourgeois, the intelligentsia, and once these had been eradicated, non-USSR entities that were deemed to be against the values espoused by the USSR. In all cases, the "bogeyman" is strongly symbolic of the "social problem" that must be eradicated. By eradicating the "bogeyman" figure it is assumed that the ultimate goal of the ideology can be reached, and by moving the bar so to speak, by creating new "bogeymen", the momentum of the ideology is maintained and there is a constant unifying effect in society as this common enemy is struggled against thus this becomes a never-ending Hegelian dialectic of problem → reaction → solution (Rosen, 1984).



As the NAZI party saw the Jews as this symbolic "bogeyman" and that all the problems of Germany were to blame on this group, the language was thus engineered to create strong anti-semitic feeling in the population thereby mustering the entire populace toward one ultimate goal, in this case, "racial superiority and purity" by the eradication and extermination of those deemed "inhuman" by NAZI standards. This was not only the dehumanization of the Jews, but the pseudo moralistic brainwashing of the population to believe in their infallible ideological righteousness. This theme carries over to the USSR where the bourgeois and intelligentsia are deemed inhuman, not on racial grounds but because of failing to ascribe to the same pseudo moralistic stances. It must be understood, however, that the general population is unlikely to engage in acts of violence at an early stage of this process but that violence is a symptom of the ideology once it has reached a certain non-specified percentage in the population. Hitler himself did not encourage open violence towards the Jews in the early stages of his rule, preferring to instigate such violence once significant indoctrination has taken

place and when there would be less likelihood of population backlash, he was also somewhat apprehensive in the beginning as to whether the SS would be willing to kill women and children in large numbers. Later, the desensitization toward violence and complete indoctrination of the populace meant that the extermination of the Jews was not only accepted but celebrated as experiments with Einsatzgruppen in 1939 showed that civilians would be more than compliant in exterminating Jews. By this time the SS has proven themselves to be willing tools of extermination, so civilian and military alike were poised to partake in the coming genocide.

The researcher suggests that modern sociolinguistic engineering in the English language has followed the same basic themes as those used in totalitarian states via gradual linguistic and systemic control. The process is as follows:

1. A core mantra of concepts is created on with the “new” morality will be based.
2. Old terms are redefined, new terms are created, beginnings of censorship by classifying material as "harmful and undesirable" and some deplatforming (in a modern sense; particularly on popular modes of communication such as social media). (Lewy, 2016)
3. The gradual control of academia and removal of non-compliant intelligentsia- formation of canonical Newspeak.
4. The gradual control of media introducing more Newspeak (newspapers, magazines, film, websites, television, social media)
5. Removal of the concept of ultimate truth, the only “truth” tolerated is that provided by the ideology, identification of common target- the “bogeyman”. Hence, “my truth” supplants the “ultimate truth”.
6. The removal of all concepts that highlight flaws or go against the principles of the ideology, exclusive use of Newspeak –complete censorship, de-platforming. (Dewhurst & Farrel)
7. Removal of truth eliminates understanding of axioms of reality therefore the redefinition of core subjects to reflect ideology, often a rewriting of history or science becomes possible as funding goes only to those pro-ideology.

Literature

Much of the literature that touches on sociolinguistic engineering is not directly aimed at addressing the process but fringes upon descriptions of such when discussing propaganda or shaping of information along ideological policies. The historical resistance of the role of academia is however well recorded. When discussing the engineering of "new histories" in the context of establishing a "superior race concept" in Nazi Germany, Arnold states that entire disciplines were derailed to conform to ideologies despite archeological and anthropological evidence to the contrary leading to the "reinterpretation" or otherwise complete fabrication of historical evidence. Arnold goes on to note that those academics who opposed NAZI ideals and attempts at engineering history for use as propaganda, such as Gerhard Bersu found themselves abruptly ousted from academia. Others such as Hans Kuhn and Peter Goessler were also forced to leave academia. Several academics turned down positions in NAZI-run institutions knowing that resistance would not be tolerated. Hugo Obermaier turned down the chair at the University of Berlin, Franz Weidenreich gave up his chair at the University of Frankfurt and later became a professor at the Museum of Natural History in New York. The NAZI witch-hunt continued to silence dissenters, K.H. Jacob-Friesen openly criticized the ideology taking over academia by stating "Racial philosophy in our time has mutated into racial fanaticism and has even been extended to politics". He was ordered to apologize for his heresy but refused. The response from Himmler was simple, deplatform and defund, thereby silencing any who did not conform. The only possibility of furthering one's academic career was by conducting "politically correct research" (Jacob-Friesen, 1934).

Yourman (1939) states that the language control in Germany was extreme and that “*press, school, radio, motion picture, and even the church-must carry but one propaganda to the public mind, must express one will, once voice, one opinion.*” (p.148) The new ideology and "Newspeak" would permeate every sphere of life including all of academia and all of education. The total control of propaganda had been a key component in Hitler's Mein Kampf which stated that the mobilization of public opinion was a first-order weapon (Welch), hence Hitler understood the potentially devastating consequences that weaponized language can have even before making use of Goebbels.



of a class as a teacher provides a lesson on the subject written on the blackboard; "*The Jew is our greatest enemy. Beware of the Jews*" (Voightländer & Voth, 2015)

The modern system of indoctrination, subjugation, and control remains largely unchanged and begins at education centers from a young age. Graham (2020) points out that a large gap in applicable literature exists in the modern context because education systems and propaganda are very rarely juxtaposed. There seems to be an unspoken taboo in critiquing the powers that be in many education systems. Of special concern is the emphasis on including these philosophies which include ideas that have not been tested or the personal opinions of individual scholars who have reached subjective conclusions. Another area of concern is the ethical basis of certain theories and the extremist or radical philosophies that their creators embodied along with dubious research methodologies that amount to quackery. Such ideas are taken up and taught as if they were scientific axioms when statistical and empirical evidence points to the contrary is true. Successive generations of repetition in public education systems such as schools gradually normalizes such unfounded ideologies and thereby creates a steady incremental indoctrination cycle where fiction is accepted as fact.

An example of such unethical research and how this affects language engineering is that conducted by John Money the psychologist who introduced the terms "gender identity" and "gender role". This psychologist stated that gender was a construct, and experimented on changing the sex of children. He defended pedophilia with the statement "*If I were to see the case of a boy aged ten or eleven who's intensely erotically attracted toward a man in his twenties or thirties, if the relationship is mutual, and the bonding is genuinely totally mutual ... then I would not call it pathological in any way.*" (Colapinto, 1997). During his experimentation on twins, he exposed them to explicit images of intercourse and ordered them to undress, becoming abusive when either of the twins would not comply. Although Money hailed the experiment as a success, both twins ended up committing suicide (Rolls, 2015). The reliability of any of Money's research has been strongly questioned and criticized by his contemporaries such as Milton Diamond (Diamond, 1997) who gave recommendations in opposition to Money's. Medical evidence also continues to expound the unscientific nature of Money's findings; "*There are no studies that demonstrate that any of the biological differences being examined have predictive power, and so all interpretations, usually in popular outlets, claiming or suggesting that a statistically significant difference between the brains of people who are transgender and those who are not is the cause of being transgendered or not — that is to say, that the biological differences determine the differences in gender identity — are unwarranted.*" (Mayer et al, 2016). Although Money's hypothesis has been debunked as pseudomedical there is no sign that this has in any way dissuaded its adherents and this pseudoscience has infiltrated many parts of academia as well as schools from the primary to secondary levels (Kearns et al, 2017).

Another area of interest in the literature especially regarding policy that governs language use, is that of free speech, hate speech, and compelled speech. As Whittington (2019) points out, free speech on the college or university campus is a protected zone of open inquiry into potentially controversial subjects, and that an inability to learn tolerance and critical thinking skills in a mindset of agreeing to disagree may well train young people to view free speech with animosity even after

graduation. It seems that there is therefore more emotion than rationale involved in the logic processes, emotion being a part of the human psyche which is easily manipulated (Sygonyako, 2020). Freedom of Speech is synonymous with the Freedom of Expression, a protected Human Right under Article 19 of the Universal Declaration of Human Rights. When the issue of hate speech is raised, each country has implemented its laws and definitions of what constitutes hate speech.

For example, **in Australia** the RACIAL DISCRIMINATION ACT 1975 - SECT 18C” governs the use of language in the public sphere:

Offensive behavior because of race, color, or national or ethnic origin

(1) *It is unlawful for a person to do an act, otherwise than in private, if:*

(a) *the act is reasonably likely, in all the circumstances, to offend, insult, humiliate or intimidate another person or a group of people; and*

(b) *the act is done because of the race, color, or national or ethnic origin of the other person or some or all of the people in the group.*

Note: Subsection (1) makes certain acts unlawful. Section 46P of the Australian Human Rights Commission Act 1986 allows people to make complaints to the Australian Human Rights Commission about unlawful acts. However, an unlawful act is not necessarily a criminal offense. Section 26 says that this Act does not make it an offense to do an act that is unlawful because of this Part, unless Part IV expressly says that the act is an offense.

(2) *For subsection (1), an act is taken not to be done in private if it:*

(a) *causes words, sounds, images or writing to be communicated to the public; or*

(b) *is done in a public place; or*

(c) *is done in the sight or hearing of people who are in a public place.*

(3) *In this section: "public place" includes any place to which the public have access as of right or by invitation, whether express or implied and whether or not a charge is made for admission to the place.* (Commonwealth Consolidated Acts, 2015) While SECT 18C covers Federal Laws the individual states in Australia have minor alterations in their wording. A notable case is the State of Victoria where the Racial and Religious Tolerance Act 2001 extends protection to academic endeavors and debates: "11 Exceptions—public conduct (1) *A person does not contravene section 7 or 8 if the person establishes that the person's conduct was engaged in reasonably and in good faith—*

(a) *in the performance, exhibition, or distribution of an artistic work; or*

(b) *in the course of any statement, publication, discussion or debate made or held, or any other conduct engaged in, for—*

(i) *any genuine academic, artistic, religious, or scientific purpose; or*

(ii) *any purpose that is in the public interest; or*

(c) *in making or publishing a fair and accurate report of any event or matter of public interest*

(2) *For subsection (1)(b)(i), a religious purpose includes, but is not limited to, conveying or teaching a religion or proselytizing.*" (Racial and Religious Tolerance Act 2001, 2009) These protections are vital for open discourse and to protect open academic inquiry and critique.

In the United Kingdom, regulations covering the classification of hate speech are covered by the Public Order Act 1986-Section 18-Part 3, but refined or amended by the Criminal Justice and Public Order Act 1994 - Section 4A, Racial and Religious Hatred Act 2006 as well as the Crime and Courts Act 2013, Section 22, Part 3.

The Public Order Act 1986-Part 3 states; "A person who uses threatening, abusive or insulting words or behavior, or displays any written material which is threatening, abusive or insulting, is guilty of an offense if—

(a) *he intends thereby to stir up racial hatred, or*

(b) *having regard to all the circumstances racial hatred is likely to be stirred up thereby."*

This can be compared with the Criminal Justice and Public Order Act 1994 which added Section 4A into the original Act;

"(1) *A person is guilty of an offense if, with intent to cause a person harassment, alarm or distress, he—*

(a) *uses threatening, abusive, or insulting words or behavior, or disorderly behavior, or*

(b) *displays any writing, sign or other visible representation which is threatening, abusive or insulting, thereby causing that or another person harassment, alarm or distress."*

The wording of both these Acts becomes highly problematic in that while clear parameters exist regarding what can be considered threatening or harassing, this is absent regarding "*insulting words or behavior*" or to written works that are "*insulting*", as being insulted is dependant on the individual and therefore outside of the speaker's/writer's ability to know what could or could not be deemed insulting to individuals in the public arena.

Further amendments were made to protect Free Speech by the Racial and Religious Hatred Act 2006 in Section 29J; "*Nothing in this Part shall be read or given effect in a way which prohibits or restricts discussion, criticism or expressions of antipathy, dislike, ridicule, insult or abuse of particular religions or the beliefs or practices of their adherents, or any other belief system or the beliefs or practices of its adherents, or proselytizing or urging adherents of a different religion or belief system to cease practicing their religion or belief system.*" This means that academic discourse and criticism are protected as part of Free Speech where such speech is part of a larger discourse of critique, discussion, or inquiry.

The problematic nature of what it means to be "insulting" led to the removal of this wording by the Crime and Courts Act 2013, Section 22, Part 3 in which it states;

"(1) The Public Order Act 1986 is amended as follows.

(2) In section 5(1) (harassment, alarm or distress) for " , abusive or insulting" in the two places where it occurs substitute "or abusive".

(3) In section 6(4) (mental element: miscellaneous) for " , abusive or insulting" in the two places where it occurs substitute "or abusive".

This in conjunction with Section 29J of the Racial and Religious Hatred Act 2006 I gives full protection to open discourse. However, such guarantees under laws are not always protections as additional laws may be used to circumvent the right to freedom of speech as can be seen in the case of Kellie-Jay Keen-Minshull who made a critique of the so-called charity Mermaids and was investigated by the Yorkshire Police for using the word "castrated" in connection with a procedure that is castration. (Berenson, 2018.) Ironically, Mermaids are carrying out illegal activities that amount to human experimentation on children in violation of the Care Standards Act, where Helen Webberley provided hormone blockers to children (BBC News, 2018). Another doctor, Birgit Möller, was found to have offered same-day hormone therapy to children breaking NHS guidelines. (Inge, 2017). The same media backlash was not seen in these cases, meaning that while protection of freedom of speech is in place through established law, the enforcement of such is open to interpretation.

United States of America - The American law system does not have a definition for what is considered hate speech and the First Amendment protects freedom of speech including speech that is potentially offensive. Relative laws do however prohibit calls to violence, incitement to violence, libel, slander, and intimidation. (Legal Information Institute, 1952).

In **Canada** hate speech is regulated by Bill C-46 (augmented by Bill C16) which is composed as follows: "*Public incitement of hatred 319 (1) Everyone who, by communicating statements in any public place, incites hatred against any identifiable group where such incitement is likely to lead to a breach of the peace is guilty of*

(a) an indictable offense and is liable to imprisonment for a term not exceeding two years; or (b) an offense punishable on summary conviction.

Marginal note: Wilful promotion of hatred

(2) Everyone who, by communicating statements, other than in private conversation, wilfully promotes hatred against any identifiable group is guilty of (a) an indictable offense and is liable to imprisonment for a term not exceeding two years; or

(b) an offense punishable on summary conviction.

Marginal note: Defences

(3) No person shall be convicted of an offense under subsection (2) (a) if he establishes that the statements communicated were true; (b) if, in good faith, the person expressed or attempted to establish by an argument an opinion on a religious subject or an opinion based on a belief in a religious text; (c) if the statements were relevant to any subject of public interest, the discussion of which was for the public benefit, and if on reasonable grounds he believed them to be true; or (d) if, in good faith, he intended to point out, for removal, matters producing or tending to produce feelings of hatred toward an identifiable group in Canada.

Marginal note: Forfeiture

(4) Where a person is convicted of an offense under section 318 of subsection (1) or (2) of this section, anything using or concerning which the offense was committed, on such conviction, may, in addition to any other punishment imposed, be ordered by the presiding provincial court judge or judge to be forfeited to Her Majesty in right of the province in which that person is convicted, for disposal as the Attorney General may direct.

Marginal note: Exemption from seizure of communication facilities

(5) Subsections 199(6) and (7) apply with such modifications as the circumstances require to section 318 of subsection (1) or (2) of this section.

Marginal note: Consent

(6) No proceeding for an offense under subsection (2) shall be instituted without the consent of the Attorney General.

Marginal note: Definitions

(7) In this section, communicating includes communicating by telephone, broadcasting, or other audible or visible means; (communique) identifiable group has the same meaning as in section 318; (group identifiable)

public place includes any place to which the public have access as of right or by invitation, express or implied; (endroit public) statements includes words spoken or written or recorded electronically or electromagnetically or otherwise, and gestures, signs, or other visible representations. (déclarations)"(R.S., 1985)

Once again in the Canadian case, there are different ways in which this Bill can be interpreted especially the augmented C16 which was never aimed at application to universities but that was applied as such by Wilfrid Laurier University which disciplined Lindsay Shepherd, a 22-year-old teaching assistant, for showing a clip-on pronouns and gender. (Platt, 2017) Failure to understand laws correctly leads to their misapplication and infringes on the human rights of free speech.

The underlying theme that can be seen through these policies, is that without a robust system that takes into account many variables and possible interpretations of wording, that the original meaning of the policy may either be lost, misapplied, or augmented by bylaws to make them effective. This means that legislation language can be decidedly dangerous. Here we can further understand the concept of compelled speech, not a ban on what cannot be said but rather a demand for what should be said. A clear example being the "Heil Hitler" salute which became a common greeting for "Good day" but was so extensively used and under such great social pressure that saying "Good day" seemed to the general population, not only out of place but potentially rebellious. The "Heil Hitler" became a way to achieve social status, power and to signal one's virtue. This was social engineering on a linguistic and behavior scale. (Schmiechen-Ackermann, 2014) It remains conceivable that similar social pressures are and will continue to be used today to engineer language and by extension thinking, human behavior, and psychology. In the modern sense, two new immersive tools of indoctrination namely mass media and social media have allowed the penetration of propaganda into the populace at levels unprecedented in history. These have become rich grounds for the signaling of moral virtue and to publically worship on the ideological altar (Wallace et al, 2020).

Analysis of Current Sociolinguistic Engineering with Classifications

The Sociolinguistic Engineering process begins on an ideological level with the establishment of a pseudo-morality by which the individual is judged by the majority as being "righteous" and therefore conforming or "unrighteous and therefore non-conforming. Non-conforming individuals by having violated pseudo-moralistic stances are therefore against the greater good and become "unworthy" either of interaction or in later stages of the process, of life. The pseudo-moralistic code is designed to replace an actual social morality which is deemed an "unfair hierarchical structure". The new hierarchical structure of pseudo-morality, being an untested construct, is not inhibited by the checks and balances of the older systems that are often developed over centuries as mechanisms against despotism. It becomes essential that all previous systems be seen as morally inferior and are redefined free of historical context. Therefore, what is deemed moral becomes increasingly more important than actual morality. This Virtuous Victimhood ideology follows the indicators of the Dark Triad personality cluster namely Machiavellianism, Narcissism, and Psychopathy (Ok et al, 2020).

The redefinition of semantics is central to social engineering, however, it becomes problematic as it causes a semantic shift, that is to say, elements of the original semantics transfer to

the new definition until such a point that the population saturation threshold is reached. This means that for example “transwoman” will remain semantically synonymous with “man” until a point that the majority believe it to be otherwise, with some semantics remaining stable for centuries or even over a millennium as vocabulary is inherited from other languages. This by extension means that the original must be redefined continually until such a point that the population saturation threshold is reached, however such subsequent redefinitions may become a part of the ideology and tester of population loyalties. Eventually, censorship in accord with ideology becomes streamline and self-censorship (Panse, 1996) and self-policing take place.

The Research Question

- Q1: How has the original meaning of words been altered?
- Q2. What is the basis for such alterations, factual/ideological?

Terminology

Ideo-dialect: A unique set of phrases, terms, and vocabulary used by an ideological group that is independent of the phrases, terms, and vocabulary commonly used by ethnic or regional demographic and is often not readily understood by non-adherents to the ideology.

The Methodology

This study conducts a juxtapose examination and analysis using a Linguistic Determinism approach for comparison of language sub-groups with the English language rather than as a comparison between two entirely different languages, through semantic force dynamics analysis models where appropriate. The methodology seeks to separate the mainstream standard language form with the propagandist ideo-dialect and to understand how this is imposed on the standard form. Where possible a comparison of the commonly understood and original semantics found in unaltered dictionaries is compared with glossary provided by the University of Washington or with the erroneous basis of the definition. The choice of the University of Washington was based on a desire to understand how language engineering cycles were already in a state of the application at highly respected institutions of higher education, especially within a department dealing in hard sciences, in this case, medicine/biology. Other examples which were not in the university glossary were selected from the media due to their visibility, these were analyzed using etymology methods from historical linguistics. As the sheer amount of words/expressions is so vast, only core expressions will be discussed.

Results: A Concise Glossary of Newspeak

Most of the definitions are direct quotes from the Glossary of Equity, Diversity, and Inclusion Terms at the Department of Epidemiology Equity, Diversity, and Inclusion Committee at the University of Washington. Definitions by the University of Washington are marked with a UW abbreviation. Some definitions were not present in the UW glossary, however, were included as their redefinition has the potential for far-reaching social implications.

Word / Phrase	Original Semantics	Newspeak Semantics
Anglo or Anglo-Saxon	A person of Anglo-Saxon descent	A white person who speaks English
Assigned Birth	Does Not Exist (Ideo-dialectic construct)	That gender is forced on a child at birth
Assimilation	To become part of something/ a group/ etc.	To be forced to become part of something/ a group/ etc.
Cisgender	Does Not Exist (Ideo-dialectic construct)	A person who identifies as the same gender and sex
Cohabitation	Living together	Sharing certain activities but not necessarily living together
Diversity	Being tolerant of a wide range of ideas, religions, ethnicities, lifestyles etc.	Embracing and celebrating all ideas, religions, ethnicities etc.
Equality	The act of being given equal opportunity	The act of receiving equal outcome regardless of personal merit
Ethnicity	A group with shared cultural heritage, values, behavioral patterns, language, political and economic interests, etc.	A group with shared cultural heritage, values, behavioral patterns, language, political and economic interests etc. viewed as a social construct
Gender	A synonym of sex	The sex one feels one is rather than chromosomes.
Gender fluidity	Does Not Exist (Ideo-dialectic construct)	The idea that gender is a purely social

Gender Identity	Does Not Exist (Ideo-dialectic construct)	construct The idea that gender is a purely social construct and feeling which can be chosen by the individual
Loot	To steal or plunder goods	A racialized/ racist word towards minorities who protest (even when such actions involve theft)
Heterosexual	Being attracted to the opposite sex	Being attracted to the opposite sex which makes an individual part of an oppressive heteronormative structure
Preferred (or Alternative) Pronouns	Does Not Exist (Ideo-dialectic construct)	Artificially constructed pronouns or pre-existing pronouns were chosen by a person
Power Privilege	The ability to do something or to act Rights common to all citizens, a right, immunity, or benefit enjoyed by a particular person	A hierarchy of racial power the unearned and mostly unacknowledged societal advantage that a restricted group of people has over another group
Race	a group of persons related by common descent or heredity, sometimes a division of people based on arbitrary phenotypes	A division of people according to phenotype or perceived phenotype
Racism	A belief or doctrine that inherent differences among the various human racial groups determine cultural or individual achievement, usually involving the idea that one's race is superior and has the right to dominate others or that a particular racial group is inferior to the others.	a policy, system of government, etc., that is associated with or originated in such a doctrine, and that favors members of the dominant racial or ethnic group, or has a neutral effect on their life experiences, while discriminating against or harming members of other groups, ultimately serving to preserve the social status, economic advantage, or political power of the dominant group.
Racial Justice	Does Not Exist (Ideo-dialectic construct)	The proactive reinforcement of policies, practices, attitudes, and actions that produce equitable power, access, opportunities, treatment, impacts, and outcomes for all
Reverse racism	Does Not Exist (Ideo-dialectic construct)	Perceived discrimination against a dominant group or political majority
They/Them	Nominative plural of he/ she/ it, used to refer to a specific or known person previously mentioned, about to be mentioned, or present in the immediate context	A chosen pronoun for “non-binary” people
Transgender	A person suffering from a disorder known as gender dysphoria	An umbrella term for people whose gender identity and/or gender expression differs from their assigned sex at birth (i.e. the sex listed on their birth certificates).
Intersex	A chromosomal mutation where an individual has a chromosomal construct other than XX or XY.	The term “intersex” refers to atypical internal and/or external anatomical sexual characteristics, where features usually regarded as male or female may be mixed to some degree. This is a naturally occurring variation in humans and not a medical condition
White privilege	Does Not Exist (Ideo-dialectic construct)	The idea that being white automatically bestows power, advantages, and privilege on the individual from birth.
Heterosexual White Male Sex	A white man who is attracted to women. A synonym of gender	A representative member of an oppressive colonialist social force The genetic makeup of a person as opposed to gender which is how one feels.

Anglo or Anglo-Saxon-UW: *“Of or related to the descendants of Germanic peoples (Angles, Saxons, and Jutes) who reigned in Britain until the Norman Conquest in 1066. Often refers to white English-speaking persons of European descent in England or North America, not of Hispanic or French origin.”*

This definition shows a general lack of understanding concerning history, while it is true that the Anglo-Saxons ruled Anglesland (now England) until 1066, the subsequent occupation of about 400 years by the Norman French greatly impacted Anglo-Saxon culture and language to the degree that English nobles were unable to even speak or write English in some cases when English was reinstated during the rule of Henry IV somewhere between 1399 to 1413. The use of names also changed to reflect what was perceived at the time to be the more aristocratic and refined French culture. This habit of viewing French as a superior culture continues today among English speakers when French expressions are viewed as a sign of being educated and cultured. Much of the modern English culture is Anglo-Norman rather than Anglo-Saxon. The study conducted by Leslie et al (2015) found that those in South East England share as much as 45% French genetics. As a result, many of the people in the so-called Anglo-Saxon category share French ancestry and are mainly separated by culture and language.

Assigned at Birth – UW: *“The designation that refers to a person's biological, morphological, hormonal, and genetic composition. One's sex is typically assigned at birth and classified as either male or female. Transition- The process that people go through as they change their gender expression and/or physical appearance (e.g. through hormones and/or surgery) to align with their gender identity. A transition may occur over some time, and may involve coming out to family, friends, co-workers, and others; changing one's name and/or sex designation on legal documents; and/or medical intervention. Some people find the term "transition" offensive, and prefer terms such as "gender affirmation". It is best to ask individuals which terms they prefer.”* The text makes it read as if the statement of male or female at birth is an arbitrary and backward practice, when in fact, the basic understanding of biology that has existed over the centuries when compared to a modern understanding of medicine concur that there are two sexes/genders (other than very rare cases of genetic mutation).

While adults have freedom of choice regarding medical procedures they wish to receive, in the case of children, the word "transition" hides the true semantics of "human experimentation". The Nuremberg Code states that *“The voluntary consent of the human subject is essential. This means that the person involved should have legal capacity to give consent; should be so situated as to be able to exercise free power of choice, without the intervention of any element of force, fraud, deceit, duress, overreaching, or another ulterior form of constraint or coercion; and should have sufficient knowledge and comprehension of the elements of the subject matter involved, as to enable him to make an understanding and enlightened decision. This latter element requires that, before the acceptance of an affirmative decision by the experimental subject, there should be made known to him the nature, duration, and purpose of the experiment; the method and means by which it is to be conducted; all inconveniences and hazards reasonably to be expected; and the effects upon his health or person, which may come from his participation in the experiment.”*(Nuremberg Code, Section 1) By definition, therefore, such non-consensual and harmful experimental procedure is human experimentation and a violation of the Nuremberg Code, therefore even if it were possible for parents to consent on the child's behalf it would still violate the Nuremberg Code because they *“cannot give informed consent because the hazards and the effects upon children's health have not been scientifically determined and therefore cannot be known before treatment.”* (Staver et al, 2017) The "transition" of children and prescription of hormone blockers leads to irreparable damage including structural changes, changes in the brain, cancer, sterility, and many other conditions all of which contribute to a decreased lifespan. (See Gender)

Assimilation – UW: *“The process by which one group takes on the cultural and other traits of a larger group; usually refers to the forced acculturation of a marginalized group by the dominant or White group.”* Compare the dictionary definition; *“the process of adopting the language and culture of a dominant social group or nation, or the state of being socially integrated into the culture of the dominant group in a society”*. The semantics of the UW definition contradicts itself. It states that *“a marginalized group”* forced *“by the dominant or White group”* to assimilate and therefore undermines its argument (See White Privilege). While making an argument of power dynamics marginalized as to dominant, the "or" clause denotes that by default a White group is in the power position. This is a decoy and loophole to allow the ideology to function on a never-ending "us vs them" model. The definition is also dishonest, as the original meaning of assimilation does not by its base semantics imply a forced change. Assimilate from its Latin root "assimilātus" simply means

"likened to, made like", there is no connotation of force. History is rich with examples of assimilation of non-white groups into other non-white groups or even of white groups into non-white groups.

Cisgender – UW: *“An abbreviation for individuals in whom there is a match between the genders they were assigned at birth, their bodies, and their identity. Often referred to as a cis-male or cis-female, these terms describe the antonym to transgender.”* Cis comes from the Latin root meaning “on the same side of”, hence, this is a descriptive qualifier that is obsolete as it is the natural default of the human species. Interestingly, it is called an antonym of transgender, an antonym usually carrying an emotional marker of negativity, e.g.: the antonym of happiness is sadness. (From the Latin *antis*; “in opposition to”). The abbreviated form *cis* is also used with derogatory connotations. This term was first used in 1998 and appears as an attempt to redefine the normal sexual state (the heterosexual couple) to make it appear as one choice among many, as the author terms them, “neosexualities”. (Sigusch, 1998)

Cohabitation- While the dictionary definition of cohabitation is classified as *“the state or condition of living together as husband and wife without being married”* a recent ruling in Canada has led to its redefinition. At the Superior Court of Justice in Canada, a man was ordered to pay \$50,000 in support to his girlfriend for 10 years, the girlfriend was viewed as a “cohabiting” partner even though she did not live with him nor have children with him. Such a precedent can cause problems in future cases as the line of cohabitation and dating relationship becomes blurred under law.

Diversity- UW: *“Diversity describes the myriad ways in which people differ, including the psychological, physical, and social differences that occur among all individuals, such as race, ethnicity, nationality, socioeconomic status, religion, economic class, education, age, gender, sexual orientation, marital status, mental and physical ability, and learning styles. Diversity is all-inclusive and supportive of the proposition that everyone and every group should be valued. It is about understanding these differences and moving beyond simple tolerance to embracing and celebrating the rich dimensions of our differences.”* Here the dictionary disagrees with the scope covered by diversity *“inclusion of individuals representing more than one national origin, color, religion, socioeconomic stratum, sexual orientation, etc.”* Inclusion does not necessarily denote embracing, it does in its basic form mean tolerance. The embrace or celebration of something means that the foundation is approved by the one embracing or celebrating it. If indeed this idea, philosophy, or morality, whatever it may be, is in diametric opposition to the value system of another, it would be an act of totalitarianism to force someone to embrace or celebrate something which is not viewed as acceptable. Tolerance, however, means that although that value system may be opposed to one's value system, that the individual does not treat another party as inferior for having said value system nor does one demand recognition of one's own as superior. Hence, tolerance not embrace nor celebration is the real benchmark for a free society. Using the UW definition, no social cohesion would be possible as the different value systems contradict each other, and demanding an embrace would create conflict, this then is another paradoxical definition where assimilation previously denounced is now encouraged.

Equality- UW: *“Equality is the condition under which every individual is treated in the same way, and is granted same rights and responsibilities, regardless of their differences.”*

This is a fairly accurate description, however it does undermine some of the policies of the ideological proponents because it assumes that a person must be judged on personal merit and not a class, thereby eradicating the argument of special considerations and affirmative action.

Ethnicity - UW: *“A social construct that divides people into smaller social groups based on characteristics such as a shared sense of group membership, cultural heritage, values, behavioral patterns, language, political and economic interests, history and ancestral geographical base.”* The dictionary definition does not include the words social construct, *“an ethnic group; a social group that shares a common and distinctive culture, religion, language, or the like”*. Language cannot be argued to exist as a social construct because a) no cultural or ethnic group does not have a language in some form and b) language is an innate ability of the human species. Therefore, the classification is inaccurate.

Gender– UW: *“Gender is the socially constructed roles, behaviors, activities, and attributes that society considers “appropriate” for men and women. It is separate from ‘sex’, which is the biological classification of male or female based on physiological and biological features. A person's gender may not necessarily correspond to their birth-assigned sex or be limited to the gender binary*

(woman/man).” Stedman’s Medical Dictionary (2002): “*The sex of an individual, male or female, based on reproductive anatomy. Sexual identity, especially concerning society or culture.*” In his research Haig (2004) notes that while gender had generally been used in a linguistic sense, it had been used as a synonym for sex before the 1950s and continued to be used as such in the majority of academia. The ideological separation of sex and gender was made by Alfred Kinsey in 1955. His research was not supported by the concept of biological sex and therefore it was necessary to change the word to justify the research. His work was not only on the matter of gender classification but how this could be enforced on society. Later this separation was used by radical feminists to further their cause, “*Enforcing this social policy required a new word, because language doesn't just reflect reality; it creates it. Gender was the magic word. The word sex had to be replaced; before that, if someone was asked, "What is your sex?" they could answer only one of two things; man or woman*” (Haig, 2004).

Gender fluidity- Conceptualized by Alfred Kinsey who claimed children are sexual from birth. His claims were made using data of “orgasms” of children as young as 2 months old and up to 14 years old. It was later shown that “*the "data" used to justify wholesale changes in laws and policies affecting children are not meticulously gathered scientific findings but pedophiles' journals of their serial child sexual abuse.*” Further reporting on the matter states: “*The information presented in Tables 30-34 as "scientific data" was in fact records of serial child sexual abuse collected by pedophiles, including Rex King and Nazi Fritz von Balluseck, who used stopwatches and took meticulous notes that were transmitted to Kinsey.*” (Reisman, 2013) Kinsey’s Scale of Gender Fluidity is thus devoid of scientific merit and therefore merely a poorly designed pseudoscientific model based on the opinions of infamous pedophiles.

Gender Identity- UW: “*Refers to all people internal, deeply felt sense of being a man, woman, both, in between, or outside of the gender binary, which may or may not correspond with the sex assigned at birth. Because Gender identity is internal and personally defined, it is not visible to others, which differentiates it from gender expression.*” Harry Benjamin adopted Kinsey’s Theories and used this intending to upend the concept of a binary and replacing with the concept of “gender identity” (although not using the term itself his work outlined the concept and theory) furthering the pseudoscientific ideology “*spent 30 years treating patients suffering from “gender dysphoria” by developing strategies to create an atmosphere of acceptance of “gender” separate from biological sex*” (Schaefer & Wheeler, 1995). Schaefer and Wheeler goes on to state that Benjamin said “[I]nstead of treating the patient, might it not be wiser and more sensible to treat society educationally so that logic, understanding and compassion might prevail?” In the modern context, gender-affirming care advocates follow a “treatment” regime based on such an ideology. (Chen et al, 2016) (See Transition)

Loot- The word loot is a basic unit of vocabulary, however it is being redefined to align with ideologies that promote violence and criminality. The Author of the book “*In Defence of Looting*” attempted to justify the reclassification of the word loot claiming that it was a highly racialized word; “*Looting is a highly racialized word from its very inception in the English language. It's taken from Hindi, lūt, which means "goods" or "spoils," and it appears in an English colonial officer's handbook [on "Indian vocabulary"] in the 19th century.*” (Escobar, 2020) The author resorts to pure fabrication and personal interpretation of linguistic fact. The claim of racialization of the word loot is completely without linguistic foundation. In the 19th century, Hindi as an independently classified language did not yet exist, rather it was part of Hindustani which itself is based on the vocabulary of Prakrit, itself a descendant of Sanskrit. Lūt is derived from the Sanskrit लुण्ठ (लुण्ठ) which literally means “to rob, plunder”, this meaning has been maintain in the Modern Hindi script of Devanagari (लूट, lūt) and Modern Urdu Perso-Arabic script of Nastaliq (لُوت , ل), the implications of the word lūt has always held the connotation of violent robbery. This original semantic core has been retained in the assimilation into the English language and carries no more racialization than other words of Hindustani origin such as jungle, shampoo, pajamas, or cheetah.

Heterosexual- UW: “*An identity term for a female-identified person who is attracted to male-identified people or a male-identified person who is attracted to female-identified people.*” The UW definition is based entirely on John Money’s notion that sex and gender (contrary to scientific

evidence) are not synonyms. The dictionary definition states "*a person who is sexually attracted to the opposite sex*".

Preferred (or Alternative) Pronouns (Multiple Forms) – Preferred pronouns are the pronouns that a person attempts to claim as a de facto auxiliary appellation of self-identity which is then projected onto society. Alternative pronouns form another class but may themselves be preferred pronouns, often include pseudo-pronouns that belong to a particular ideo-dialect and are not intelligible by the general public. As individual creations, these interact poorly with the surrounding grammar structure causing a crude and awkward grammatical pattern.

Power – UW: "*Power is unequally distributed globally and in U.S. society; some individuals or groups wield greater power than others, thereby allowing them greater access to and control over resources. Wealth, Whiteness, citizenship, patriarchy, heterosexism, and education are a few key social mechanisms through which power operates.*" The actual definition of "power" is somewhat different both in innate and implied semantics. It originates from Middle English with its first use in the early 1300s as *poair* (e), *poer* (e), *poeir*, *power*, from the Anglo-French/Old French word *po* (u) *eir* which literally means "to be able". The definition of social mechanism under which power operates in the UW definition is more akin to despotic power and not a power balance as seen in free societies. The definition is also problematic in that it simply states a fact "*Power is unequally distributed globally and in U.S. society*", this is merely the result of any type of hierarchy, power can only exist in such a state where there is something to have power over so that there are only two states that of power or powerlessness. The so-termed "social mechanisms" are also cherry-picked from a vast amount of variables to create the desired ideological point.

Privilege- UW: "*Unearned social power (set of advantages, entitlements, and benefits) accorded by the formal and informal institutions of society to the members of a dominant group (e.g., white/Caucasian people concerning people of color, men concerning women, heterosexuals concerning homosexuals, adults concerning children, and rich people concerning poor people). Privilege tends to be invisible to those who possess it because its absence (lack of privilege) is what calls attention to it. In other words, men are less likely to notice/acknowledge a difference in advantage because they do not live the life of a woman; white people are less likely to notice/acknowledge racism because they do not live the life of a person of color; straight people are less likely to notice/acknowledge heterosexism because they do not live the life of a gay/lesbian/bisexual person.*" Here is another example of heavily projected semantics, more ideology than definition. The definition provides an overly ideological view of society assets of opposing social identities rather than individuals with a variety of possible social inclinations and therefore interactions. "*Privilege tends to be invisible to those who possess it*" also reads more along the lines of the emperor's new clothes than a realistically displayable fact. The definition is further intrinsically racist and sexist by semantic implication, within the definition people of color are by default assumed to be of lower socioeconomic standing than those of white ancestry, and women are assumed to be in an automatically lower hierarchical position than men for the fact that they are women. Another intellectual faux pas is comparing power levels in adults and children, the basic concepts of developmental theory show that children are not small adults but rather in a state of cognitive, physical, and emotional development, as such, power dynamics do not come into play. Children need direction by proper role models to develop properly and while equal in value (if not more precious) are not equal in overall ability.

Race- UW: "*A social construct that artificially divides people into distinct groups based on characteristics such as physical appearance (particularly skin color), cultural affiliation, cultural history, ethnic classification, and the social, economic and political needs of a society at a given period. There are no distinctive genetic characteristics that truly distinguish between groups of people. Created by Europeans (whites), race presumes human worth and social status to establish and maintain privilege and power. Race is independent of ethnicity.*"

While this definition is true in part the dictionary definition produces a different angle of understanding; "*a group of persons related by common descent or heredity.*

A population so related.

Anthropology.

(No longer in technical use) any of the traditional divisions of humankind, the commonest being the Caucasian, Mongoloid, and Negro, characterized by supposedly distinctive and universal physical characteristics.

an arbitrary classification of modern humans, sometimes, especially formerly, based on any or a combination of various physical characteristics, like skin color, facial form, or eye shape, and now frequently based on such genetic markers as blood groups.

a socially constructed category of identification based on physical characteristics, ancestry, historical affiliation, or shared culture:

Her parents wanted her to marry within her race.

a human population partially isolated reproductively from other populations, whose members share a greater degree of physical and genetic similarity with one another than with other humans.

a group of tribes or peoples forming an ethnic lineage:

any people united by common history, language, cultural traits, etc.”

Once again the UW definition is inaccurate and projects heavily. The concept of race is not the invention of "Caucasians" but rather an idea that has arisen multiple times in history in a pattern of convergence in the areas of medicine, anthropology, biology, and philosophy. As far back as ancient Egypt (roughly 1350 BC), the Egyptians used four distinct colors to portray the races they had come into contact with, Red for the Egyptians themselves, Yellow for Eastern enemies, white for Northerners, and black for Africans. It is noted that the prejudice against one group largely depended on who held power at any given time and numerous racist epithets for races they disdained have been discovered. The idea of race was already evident in the Han Dynasty of China (3rd Century BC) where one scholar describes blue-eyed and blonde-haired "barbarians" as those "who greatly resemble the monkeys from which they descended". In the 5th Century BC, Hippocrates described Greeks as being superior to "Asiatic" who in his opinion were "feeble", "less warlike" and "gentler" (Gossett, 1997). It remains a vile stain on the history of man that at all stages of recorded history, some division of race has been made to create an excuse for man's domination of man.

Racism – UW: *“The term “racism” specifically refers to individual, cultural, institutional, and systemic ways by which differential consequences are created for different racial groups. Racism is often grounded in a presumed superiority of the white race over groups historically or currently defined as non-white (African, Asian, Hispanic, Native American, etc.). Racism can also be defined as “prejudice plus power.” The combination of prejudice and power enables the mechanisms by which racism leads to different consequences for different groups.”*

Interestingly this is quite different from the dictionary and commonly understood definition found for example in the Merriam-Webster Dictionary: *“1: a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race*

2a: a doctrine or political program based on the assumption of racism and designed to execute its principles

B: a political or social system founded on racism

3: racial prejudice or discrimination”

However, even English dictionaries are starting to feel the force of ideology. Dictionary definitions have long been problematic or radical ideologies as they tend to align with proper speech rather than socio-dialects. In the case of the Merriam-Webster Dictionary, it was agreed to change the meaning of racism along ideological lines after receiving a single letter from a student activist. (Noor, 2020) This new definition has dangerous connotations regarding the classification of racism as "prejudice plus power". This absolves a racist individual or groups of their racism if they are presumed not to have power. The original meaning is all-encompassing and ensures that racism is judged by the same behaviors regardless of race. By definition then, the definition of the inability of one group to be racist regarding racism is racist in creating inferior and superior categorizations of races. This paradox is not uncommon in re-engineered words as these are often created free from a proper understanding of the semantic mechanics of language.

Racial Justice- UW: *“The proactive reinforcement of policies, practices, attitudes and actions that produce equitable power, access, opportunities, treatment, impacts and outcomes for all.”* Racial equity applied on a basis where the individual is central is imperative to a free and open society, however problems arise when there is an insistence on equal outcomes. Equal outcomes cannot be

guaranteed even when there is equal power, access, and treatment as the outcome depends on multiple variables including personal abilities and efforts. It assumes that a neutral hierarchy is possible, which in human behavior has been proven to be an impossibility even in theory (Hammond & Thomas, 1989). The most logical approach then would not to expect equal outcomes especially in a numeric sense but to provide the same opportunities to people of all races, thereby holding all to one standard.

Reverse racism: UW: *“Perceived discrimination against a dominant group or political majority. Commonly used by opponents to affirmative action who believe that these policies are causing members of traditionally dominant groups to be discriminated against?”* The reverse racism argument only really makes semantic sense when one considers the definition of racism as the interaction between two power dynamics. Ignoring the ideological meaning of racism and applying the original meaning of “hatred towards those of another race” then causes the term reverse racism to become obsolete as the definition of racism is applied to anyone who displays racist behavior/attitudes.

They/Them- Pronouns are a highly stable group of words that in English generally serve to replace nouns and are classified as personal, possessive, reflexive, reciprocal, relative, demonstrative, interrogative, or indefinite. As stable units within grammar, many grammatical structures are dependent on the pronoun(s) in the sentence. A common argument concerning the pronouns they/them is that they can be used when referring to a single person. While this is technically true, the usage is within very specific grammatical limits. They/Them can be used when the person is unknown concerning the speaker. For example: *“I am expecting **someone** to deliver a parcel. **They** may arrive at noon”*. The person in the sentence who is making the delivery is unknown to the speaker and as such their sex is unknown. The speaker uses this term will naturally change the pronoun to conform to the target’s sex once this becomes known; *“I was waiting for the parcel which was delivered by the **postman** at noon. **He** delivered it on time”*. The previous They/Them form is discarded and the pronoun “he” is used. This is the only grammatically correct situation in which to apply They/Them to a single person, therefore, They/Them cannot be a “pronoun of choice” for an individual as it acts merely as a grammatical place marker.

Transgender- UW: *An umbrella term for people whose gender identity and/or gender expression differs from their assigned sex at birth (i.e. the sex listed on their birth certificates). Transgender people may or may not choose to alter their bodies through the use of hormones and/or gender affirmation surgery. Transgender people may identify with any sexual orientation, and their sexual orientation may or may not change before, during, or after transition (linked definition). Use “transgender,” not “transgendered.”*

Interestingly, while cisgender was classified as an antonym of transgender, transgender in the same UW glossary is not noted as being the antonym of cisgender. The definition also fails to mention that Gender Dysphoria is a mental disorder in accord with the definition in the Diagnostic and Statistical Manual of Mental Disorders 5 (Knudson et al, 2010)

Intersex- UW: *“The term “intersex” refers to atypical internal and/or external anatomical sexual characteristics, where features usually regarded as male or female may be mixed to some degree. This is a naturally occurring variation in humans and not a medical condition, and is distinct from transsexuality.”*

The medical field disagrees with the UW definition by stating *“A group of conditions sometimes referred to as disorders of sexual development (DSDs) in which there is a discrepancy between the appearance of the external genitalia and the type of internal (testes and ovaries) genitalia. The condition was formerly termed hermaphroditism or pseudohermaphroditism. One example of intersex is androgen insensitivity syndrome, in which the body's receptors to male hormones do not function properly. In this case, individuals have a male genetic makeup (XY) and testicular tissue but have incompletely formed or female external genitalia. In some cases, known as true gonadal intersex, a person has both ovarian and testicular tissue”*. As a disorder is *“a disturbance in physical or mental health or functions; malady or dysfunction”* and a condition is *“an abnormal or diseased state of part of the body”* the UW definition is incorrect. Some intersex conditions require medical attention that comes as a result of the complications that arise from the genetic mutation itself or problems arising from hormone regulation. The UW definition is however correct in that while intersex and transgender are often conflated, intersex is a unique although rare genetic condition, and unlike transgender (formally known as gender dysphoria) it is not a mental disorder. (Zucker, 2015)

White privilege – UW: “Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally, white people who experience such privilege do so without being conscious of it.” The definition here relies on the grouping of all members of a certain race into one whole. In essence, it is a recycled part of the bogeyman system. (See Heterosexual White Male). It disregards the fact that any race under consideration is made up of individuals from across the socioeconomic spectrum. It must be remembered that Hitler did not target only the rich Jews, but the Jews in general, because to him, they were guilty of being a Jew. Jews were also considered unfairly privileged. The parallel can be seen in this ideology that generically lumps all into one group for ease of dehumanization. Regardless of what race may be the target, the dehumanization of that group begins through the social perceptions molded via verbal or written means may well lead to their physical dehumanization. The notion of privilege is more a matter of regional racial demographics. In Asia, the Middle East, and Africa it is mostly people from the local racial gene pool that are the most represented throughout all parts of society and yet there is little said about Arab Privilege in the Arab States, Black Privilege in Africa, or Asian Privilege in Asia. Returning to the UW definition, it would be assumed that "whites" are the financially dominant "race" in the USA, however, the highest-earning racial group is actually Asians (Duffin, 2020) and while this is likely due to many factors, it is likely in part to do with Asian individuals being more likely to belong to a culture that focuses on work ethics than other groups, which in turn allows for dominance in an open market.

Heterosexual White Male (also represented as Patriarchy) - The Heterosexual White Male is the archetype bogeyman in the pantheon of feminist ideological mythology which represents the oppressive male supremacist patriarchy (Phillips & Phillips 2009) The similar trope of “surplus” in people occurs in modern propaganda akin to that found in the Third Reich where a “surplus” in Jews, this has turned into a “surplus” of white men (Marshall, 2020). This should not be understood to be exclusive to white men as heterosexual black men are next on the imaginary hierarchy of Patriarchal bogeymen. The ideology also seeks to shame black men who are not compliant and refuse to conform, especially those who hold traditional views with one article stating that “*Straight Black Men Are the White People of Black People*” (Young, 2017). Hence, the entire narrative revolves around forced racialization of individuals and shaming of non-conformance, it is designed to destroy the natural heterosexual family unit. This stands in strong contrast with the definition of "equality" provided. It also breaks the laws of the USA, UK, Australia, and Canada which prohibit discrimination based on race and sex.

Sex- UW: “*The biological classification of male or female based on physiological and biological features. A person’s sex may differ from their gender identity.*” See Gender for comparison- The sex/gender divide is ideological and not supported by scientific evidence. The science on the matter is quite clear; “*The brains of all male infants are masculinized prenatally by their endogenous testosterone, which is secreted from their testes beginning at approximately eight weeks’ gestation. Female infants, of course, lack testes, and therefore, do not have their brains masculinized by endogenous testosterone. For this reason, barring one of the rare disorders of sex development (DSD), boys are not born with feminized brains, and girls are not born with masculinized brains*” (Reyes et al, 1973).

Discussion

The analysis of the original meaning of words has shown that they have been greatly altered to build a new reality that supports an underlying ideology. The little factual basis for such alterations exist, with evidence being based on faulty, unethical, or pseudoscientific grounds or as is the case with the word loot”, the opinion of an individual. This provides an example of how sociolinguistic engineering aimed at indoctrination has already infiltrated into highly respected institutes of higher education (Hocutt, 2005). While this study sought to understand the definitions created mainly by the University of Washington, it is expected that the majority of Universities that incorporate the Diversity, Inclusion, and Equity directives into their governance strategies will display similar ideological gravitation.

Based on the evidence provided, it can be said that the foundations of all totalitarian systems have their beginnings in language. Without language, there is no unifying concept to allow for the gradual indoctrination and mental control of the population. Such sociolinguistic engineering of language holds the potential for intergenerational propaganda which becomes more and more difficult to separate from reality and science. Propaganda therefore becomes accepted as part of personal

reality (Church, 1961), as an axiom of the fabric of existence itself, and therefore is no longer questioned but assimilated into the individuals' value system.

As stated, the fact that the majority of such propaganda is based on outright pseudoscience, conjecture, or simple fabrication means that the truth becomes increasingly difficult to ascertain as the propaganda a) develops a following of "academics", b) develops a body of "literature" based on said ideology, and c) is popularized in the media as fact. Such ideologies also tend to create a cultist following, many of whom have been deceived by being emotionally invested in the issue and/or who have not been privy to the foundations of the particular ideology (Ivie, 2005).

Such pseudoscientific ideologies have been worked into the schooling systems of many Western countries which seek to turn education at every level into an ideological sounding board. Very young children are unable to understand the concepts been presented, have little resistance to the damaging ideas of teachers whom they trust, and in general have a far greater blurring in their understanding of what is real and what is imagined. Many such ideologies have been implemented during the last 30 to 40 years thereby allowing for an analysis of the results. The slow trickle of feminist teachings applied over the past thirty years in school, should, in theory, have created a more equal schooling environment as the movement claims to desire equality through equal distribution of the sexes in education, however the resulting data shows that females outnumber males at a ratio of 2 to 1 (66.66% to 33.33%) in higher education in Iceland and that by grade four, boys in the US are behind their female counterparts in reading. Therefore an ideological claim of desiring equality in practice does not come to fruition as the core ideology is not designed for equality (Patai & Koertge, 2003).

Policies based on unproven and untested ideologies, therefore, are pure pseudoscience, conjecture, and propaganda. An education system that ignores and teaches ideas contrary to the biological and social axioms of reality will create physically, mentally, and emotionally unbalanced persons with little functionality and cognitive ability in real life. It is therefore becomes an indoctrination system for creating servile drones which are easily influenced (Lott, 1990). Education is therefore the façade by which propaganda is disseminated. This coupled with a steady stream of media that re-enforces the desired propaganda points leads to the proliferation of a hive mind mentality as seen during the Third Reich and USSR. By so doing, the very basis of reality and stability is replaced with a premanufactured message. The ideology is therefore self-perpetuating as any challenge to the narrative is immediately labeled as contrary to the common good, offensive or hateful.

The percentage of population saturation to accomplish this indoctrination and to be sufficiently powerful is estimated by Taleb (2016) to be as low as three or four percent of the total population, he states *"It suffices for an intransigent minority to reach a minutely small level, say three or four percent of the total population, for the entire population to have to submit to their preferences. Further, an optical illusion comes with the dominance of the minority: a naive observer would be under the impression that the choices and preferences are those of the majority. If it seems absurd, it is because our scientific intuitions aren't calibrated for that (your standard intellectualization fails with complex systems)."* The illusion then is a dangerous one, as such ideologies which claim to serve the greater good are merely new totalitarian regimes of elites that subjugate the larger population. In this case, it can be observed that while the population threshold has been reached, that there are degrees of resistance due to the mechanics of language as well as the sheer divergence of the ideologies from clearly understood biological and emotional axioms. To illustrate, calling a dog a cat will not convince the majority of the population. However, if children are continually taught to call a dog a cat, even reluctantly so, they will eventually be indoctrinated. As these children grow, their understanding of reality and the understanding of those not under the influence of the ideo-dialect will develop on divergent paths. This leads to continued resistance, slowing the effect of the ideo-dialect but not preventing it.

The creation of this Newspeak based on pseudoscientific ideals is of serious concern for the continued academic and cognitive freedoms of the wider society. Such codification of speech is the opposite of academic inquiry and is designed to stifle any debate or research on the validity of views, creating protected categories of "understanding" and protected fields of study, thereby forming a canon of acceptable and unacceptable speech. The classification of opposing views as heterodox bears all the hallmarks of totalitarian control of language seen in modern history which has led to the

death of millions. The sociolinguistic engineering of common speech into ideo-dialects is therefore unethical and immoral. It robs students of the ability to explore concepts because of indoctrination, removes the freedom of adults for fear of reprisals, and creates friction in society through totalitarian means. Further, such indoctrination as a means of population control makes infiltration of radical ideologues into the hard sciences possible, reviving the same conditions as seen in the previous examples. It further makes the rewriting of history possible or the reinterpretation of history through a narrow ideological lens (Zajda & Zajda, 2003).

Conclusion

The current system of sociolinguistic engineering is aimed at indoctrination and control of the general population but strives to implant itself into the education system to expedite its spread. Adults are also less vulnerable although not immune to such indoctrination, due to the stability of grammatical structure and semantics that have been assimilated into the adult mind. Children, being in a stage of cognitive development, are less likely to resist such erroneous language forms and indoctrination. The control of language means the ability to control and shape the psychology of the population and thereby control their thoughts and actions. The mechanism involved along with the redefinition of axioms follow the same historic precedents as those found in NAZI German and the USSR but fine-tuned via mass media and algorithms in social media. The basis of the ideologies used in such engineering is also pseudoscientific and in the case of gender theories, are based on the pseudo-academic theories designed by pedophiles who published their work under the guise of research. To redeem the education system, this flawed language engineering must be removed and replaced with classes that teach critical thinking and reasoning. Instead of "protecting" students from unfamiliar ideas, they should be encouraged to explore these and understand their origins. The creation of a free-thinking populace is at the core of preventing society's slip toward totalitarianism in its many forms. Instead of benchmarking diversity, inclusion, and equity ideologies that perpetuate a certain ideological understanding, all students regardless of sex or ethnicity will benefit from learning about ethics, personal responsibility, and common decency toward all. Society as a whole will benefit when students are trained how to deal with opposing views and to articulate their views constructively. This will also create psychologically more rounded and stable individuals that are less prone to antisocial and narcissistic behaviors.

Acknowledgments

The author would like to encourage the following academics for their encouragement and support during the compiling of this research; Prof. Janice Fiamengo, Prof. Todd Allen, and Prof. Zahoor ul Haq.

Conflict of Interest

There are no conflicts of interest. The researcher is apolitical and all funding has been provided by members of the public.

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