



INTERSECTIONALITY

The Rise of a Dangerous Anti-American Ideology and How to Stop it

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Key Findings

- Intersectionality originally gained attention as an ideological framework to describe *multiple and overlapping forms of discrimination* unaddressed in the legal context. But even from its inception it ascribed systems of power and oppression based on group identity, such as race or sex. Those who occupy a position in one or more groups viewed as *marginalized* are entitled to different treatment. This functions to replace meritocracy and equal protection of the law with group-based privileges and disadvantages.
- Intersectionality was a theoretical foundation for widespread implementation of “Critical Race Theory” and “Diversity, Equity and Inclusion.” It links *struggles of oppression*, encouraging *restructuring and remaking the world where necessary*. This collectivist, anti-democratic mindset can be seen in anti-ICE protests which characterize enforcement of laws by a duly elected President as “authoritarian” and those who have broken immigration laws as “victims.” In action, these discriminatory theories run afoul of the law, are inconsistent with American principles and detrimental to social cohesion, and are fomenting violence.
- While the administration has taken significant steps to prevent the use of these discriminatory theories by entities receiving federal resources, such efforts have been flouted by recipients. This includes institutions which have simply re-named or restructured their programs in the hopes of “waiting out” the administration.
- Steps to address intersectionality may include:
 - issuing executive orders and/or administrative guidance defining and targeting intersectionality;
 - initiating lawsuits against discriminatory practices arising from policies premised on intersectionality;
 - defunding institutions that engage in such practices;
 - directing federal funding only toward projects and programs that produce meritorious research and education in the national interest;
 - holding congressional hearings to consider legislation addressing funding criteria and to educate the public, lawmakers, and policymakers about the unlawful harms resulting from application of intersectional theory; and
 - codifying into law executive orders that make clear laws prohibiting discrimination on the basis of protected characteristics do not permit intersectional discrimination on those same bases.

Executive Summary

What Is “Intersectionality” and Why Is It Dangerous?

The term “intersectionality” encompasses both a theoretical construct and its resulting practices. On a theoretical level, it emphasizes the intersection, *i.e.*, the converging points of perceived victimhood categories with the ostensible goal to remedy past oppression and discrimination. In practice, it justifies the preferential treatment of people who belong to one or more “marginalized” categories regardless of individual merit and conduct. In addition to excusing the disadvantaging of those viewed as “privileged,” intersectionality has also opened the door to other detrimental, even violent, treatment of those viewed as “oppressors.” If it is not stopped, this dangerous, anti-American ideology threatens to become ever more entrenched and extreme.

For decades, intersectionality has been the dominant ideology in higher education. It is now also firmly established in K-12 education, politics, pop culture, and mainstream media. This has resulted in widespread practical applications, which have created novel, rapidly proliferating forms of unlawful discrimination.

Intersectionality grew out of modern anti-Western ideologies, including critical theory, and was a theoretical foundation for widespread development and implementation of critical race theory (CRT). CRT views Western civilization, and the United States in particular, as an incurable and uniquely flawed system of oppression. These ideologies have engendered discriminatory practices, such as the pervasive policies promoting Diversity, Equity, and Inclusion (DEI). The deeper philosophical roots of intersectionality lie in the collectivist emphasis on group identity versus individual worth and rights.

While intersectionality derives from, and closely resembles, the above-mentioned ideologies and practices, it constitutes an amplified and broader danger that unites otherwise discrepant social groups around an anti-democratic agenda to destroy Western society. Proponents of intersectionality have been largely unconstrained in their efforts to apply it throughout the culture, in academia, the workplace, in the streets, etc.

Administrative Efforts Thus Far to Address These Discriminatory Ideologies

Efforts by the administration to address these discriminatory ideologies are laudable. See, for example:

- Executive Order 14173, *Ending Illegal Discrimination and Restoring Merit-Based Opportunity*,¹ explains the administration’s commitment to civil rights laws prohibiting discrimination and its opposition to illegal group-based preferences under the guise of DEI.
- Executive Order 14190, *Ending Radical Indoctrination in K-12 Schooling*,² articulates an intention to protect American children from “anti-American,

subversive, harmful, and false ideologies,” including “discriminatory equity ideology.”

- The administration’s budget request for fiscal year 2026 included a section on *Defunding the Harmful Woke, Marxist Agenda*³ which ends funding for advancing DEI and other radical, harmful ideologies such as “intersectionality” and “racial equity” (as opposed to *racial equality*).
- The Department of Justice’s *Guidance for Recipients of Federal Funding Regarding Unlawful Discrimination*⁴ requires, consistent with existing law, that entities which receive federal funding ensure they “do not discriminate on the basis of race, color, national origin, sex, religion, or other protected characteristics – no matter the program’s labels, objectives, or intentions.” In particular, this Guidance identifies that the “use of terms such as ‘DEI,’ ‘Equity,’ or other euphemistic terms does not excuse unlawful discrimination or absolve parties from scrutiny regarding potential violations.”

The Administration’s Efforts Are Being Flouted

Despite the administration’s (and some states’⁵) efforts to stop unlawful discrimination, there are multiple examples of institutions, such as universities, flouting these initiatives. These include, for example, over 750 programs and scholarships challenged by LIF’s Equal Protection Project.⁶ Such discriminatory programs include:

- DACA/undocumented programs operating at 138 colleges and universities in the California system, which discriminate against American-born students;⁷
- a fellowship program excluding white faculty members at twenty New England universities;⁸
- “womxn”-only graduate programs at Massachusetts Institute of Technology;⁹ and
- Department of Health and Human Services grant programs with racial and ethnic discriminatory eligibility criteria.¹⁰

According to recordings exposed in January 2026, staff at universities in Arizona¹¹ and Florida¹² admitted on camera that DEI instruction and initiatives were continuing but were being concealed through rebranding.

Consistent with and in furtherance of the administration’s efforts to stop unlawful DEI-based discrimination, the government must take additional steps to educate the public and to enshrine

information and constraints on intersectionality in the public record, government policy, guidance, laws, etc. This includes articulating intersectionality's foundation, how it functions, how it violates civil rights laws, and its danger to American values, cohesion, and safety.

Recommended Steps to Address the Harms of Intersectionality

Addressing these harms will require a multi-pronged approach from Members of Congress, the presidential administration, states, and non-governmental entities committed to ending discriminatory programs and practices at educational and other institutions, including the following:

- issuing executive orders and/or administrative guidance defining and targeting intersectionality as a threat to American civil rights laws, values, and cohesion;
- initiating lawsuits against discriminatory practices based on race, gender, religion, sexuality, and other intersectional factors;
- withholding government funding from institutions that violate the law by engaging in intersectional discrimination;
- directing federal funding only toward projects and programs that produce nationally useful and meritorious research and education;
- holding congressional hearings to consider legislation addressing funding criteria and to educate the public, lawmakers, and policymakers about the harms of unlawful application of intersectional theory; and
- codifying into law executive orders that make clear laws prohibiting discrimination on the basis of protected characteristics do not permit intersectional discrimination on those same bases.

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Introduction

In an essay titled “The Woke Jihad,” Abe Greenwald provides a captivating illustration of intersectionality in action:

In April [of 2024], a long-haired flower child on the campus of Princeton University was captured on camera. The picture, posted on social media, shows him sitting on his guitar case, guitar in hand, ready to play. Spread on the grass before him, completing this otherwise faithful portrait of hippiedom, is not a peace sign or a tie-dyed bedsheet but the flag of the terrorist organization Hezbollah. Look closer, and you’ll spot the keffiyeh around his neck. But what is incongruous about the picture – the pairing of hippie garb and jihadist imagery – is nothing of the sort in real life....

It is on the rotting foundations of Western academia itself that the woke jihad built its home. Dominant academic trends such as intersectionality ... have turned millions of young minds into a moral fun-house mirror in which racists are reflected back as angels, colorblindness as racism, one sex as the other, democracy as tyranny, tyranny as paradise, freedom as bondage, refugees as colonialists, Jews as white oppressors, and terrorists as saints.¹³

This has had a predictable effect of radicalizing more than one generation both on and beyond the campus.

As an ideology, intersectionality emphasizes the “intersection” of perceived victimhood categories with the purported goal to eliminate past oppression and discrimination. In reality, it seeks to replace meritocracy with group-based privileges or disadvantages, depending on the race, sex, sexual orientation, etc. of the parties involved. Put into practice, this has widespread empirical manifestations, including justifying violence.

The most obvious and longstanding example occurs in the employment context, in which government and private employers alike have given hiring and promotion preference to candidates who combine more than one “marginalized” category, regardless of merit. Similarly, in addition to discriminatory treatment of applicants and employees, the same mechanisms have been applied in colleges and universities in student admissions and when awarding scholarships and other financial aid. In terms of grants, vendors, and other expenditures, governmental agencies have diverted substantial amounts of taxpayers’ funds to support intersectional causes, most often without taxpayer buy-in or knowledge.

At this point, multiple generations are steeped in intersectional theory, now starting in primary schools. While some dissonance was always present in intersectionality, conflicting interests have become more acute. While uniting against a common enemy is a strategy as ancient as the art of war, the constantly proliferating “marginalized” categories – under the rubrics of race, sex, sexual orientation, immigration status, etc. – that intersectionality favors create logically absurd, yet toxic

alliances. For example, LGBTQ ideology and radical Islam have nothing in common; yet groups like “Queers for Palestine” disregard the intrinsic ideological contradiction and march shoulder-to-shoulder with jihadists, thrown together by a false sense of shared victimhood.

With these alliances and the unidirectional push to the further extreme, the application of intersectionality is becoming ever more radical and, even, violent. As one example, after being charged with assaulting a Jewish classmate during an anti-Israel protest in October 2023, one Harvard student was appointed class marshall by

Harvard’s Divinity School and another received a \$65,000 Harvard Law School fellowship to work at the Council on American Islamic Relations (CAIR).¹⁴ The first of these former students has since been hired by Harvard to advise “faculty on curriculum design and boosting ‘academic rigor’ in global history, politics, migration, and development.”¹⁵ The second continues his fellowship at CAIR, where he is an “Immigrants’ Rights Legal Fellow ... specializ[ing] in ‘crimmigration’ cases,” advising immigrant clients who have also been charged in the criminal legal system.¹⁶ The perpetrators who ethnically targeted a fellow student as part of their advocacy against a country which was attacked by a genocidal terrorist group were not expelled by Harvard. Rather, they were rewarded. By promoting lenient or beneficial treatment of those engaged in potentially criminal-level misconduct but viewed as “disadvantaged” by virtue of their race, religion, etc., institutions encourage more acts of discrimination and violence.

Another example is the recently indicted Turtle Island Liberation Front (TILF). The Justice Department’s criminal complaint describes TILF as an “anti-capitalist, anti-government movement” that calls for “liberation of their lands and people, and decolonization and tribal sovereignty.”¹⁷ “Turtle Island” is the intersectional term used for North America, a name purportedly based on Native American lore. Accused of planning to bomb multiple targets in California and of plotting to target ICE agents, TILF – with multiple transgender-identifying members – is a walking embodiment of intersectionality. Its members declare “From Turtle Island to Palestine, occupation is a crime.” The United States has no legitimacy under TILF’s intersectional creed; its goal is to tear down American institutions by any means.

We have seen that intersectional theory has wholly invaded academic and cultural institutions and affected everyday life. Douglas Murray remarks that “[t]he interpretation of the world through the lens



of ‘social justice,’ ‘identity group politics,’ and ‘intersectionalism’ is probably the most audacious and comprehensive effort since the end of the Cold War at creating a new ideology.”¹⁸

Its proponents are adept language manipulators. They hijack terms such as liberalism, diversity, tolerance, inclusion, and invert their meaning. Such terms have dissolved into virtue-signaling synonyms – a conduit for intersectionality, whose Marxist underpinning divides people into ever-evolving categories of “oppressed” and “oppressors.”

Use of these terms now denotes uniform thinking: unequal treatment based on social category; exclusion of dissidents and non-members of the preferred social group; and intolerance toward dissenting opinions.¹⁹ This perspective is the exact opposite of the American ideal of equal innate rights and meritocracy – a society where people would be judged not by their skin color but the content of their character. Instead, intersectionalists consider individualism and colorblindness to be “oppressive” and “racist.” This anti-Western ideology attributes collective guilt to the “oppressors” by virtue of their birth. It grants the “oppressed” groups a moral sense of entitlement that may morph into lawless behavior. Such collectivism is fuel for social discord and violence.

This frenzy of victimhood is not going to abate on its own. Douglas Murray further notes that “[a]nybody hoping that intersectionality would dissolve amid its own inherent contradictions cannot have seen the myriad of contradictions ... Marxist[s] can hold in their head[s] at any one time. Their ideological children in identity politics and intersectionality seem content to inhabit an ideological space littered with contradiction, absurdity and hypocrisy.”²⁰

Everyone is damaged by this. It hurts both the perceived oppressors and victims and hurts the country by undermining the principle of equal justice for all and by crippling individual motivation and personal responsibility.²¹ Social cohesion and trust in democratic institutions collapses. Multiplying segments of the population incentivized to claim victimhood against perceived oppressors results in social discord and, ultimately, can lead to violence.

Intersectionality: Definition and Origin of the Term

Intersectionality is an abstract noun, deriving from the adjective “intersectional,” that can be understood as “converging points” theory, which emphasizes the “intercrossing” of perceived victimhood categories.

Intersectionality theory was developed in the late 1980s by law professor Kimberlé Crenshaw. It originally gained attention as an ideological framework to describe *multiple and overlapping forms of discrimination* unaddressed in the legal context. But even from its inception it was grounded in the notion of systems of power and oppression based on group identity, with a goal to center the “marginalized,” take “collective action,” and “remak[e] the world where necessary.”²²

Based on a narrative that casts every issue in terms of “privilege and victimhood,” intersectionality holds that “structures of oppression are related and, therefore, ... struggles are linked.” It argues for a “connection around shared experiences of discrimination, marginalization, and privilege.” It is,



according to its proponents, “a concept animated by the imperative of social change.”²³

With its stated focus on the “marginalized,” Intersectionalists consider women preferable to men, “people of color” preferable to whites, homosexual people or those who identify as transgender preferable to heterosexuals, Muslims preferable to Jews or Christians, etc. As an ideology, intersectionality emphasizes the “intersection” of perceived victimhood categories with the purported goal to eliminate past oppression and

discrimination. The more overlapping categories one can assemble, the higher one’s perceived social value, vulnerability, employability, and even moral virtue.

Functionally, intersectionality seeks to replace meritocracy with group-based privileges. Peggy McIntosh, widely credited with coining and popularizing the concept of “white privilege” spoke of “interlocking oppressions” and referred to the “myth of meritocracy.” She scoffed at a notion that the “unit of society is the individual” as she sought “systemic change” and to “redesign social systems.” She encouraged being “distressed, even outraged” by “unearned” advantages.²⁴

As applied beyond the theoretical, intersectionality inevitably results in violations of anti-discrimination civil rights laws, undermines American values, and fundamentally transforms Western society along the lines of globalist, socialist utopias.

Victor Davis Hanson explains a “coalition of the oppressed”:

Those purportedly victimized by traditional America would find “intersectional” solidarity in their victimhood owing to the supposed sexism, racism, homophobia, transphobia and other alleged American sins, past and present. The so-called white male heterosexual victimizing class was collectively to be held responsible for their sinful triad of white “rage,” “supremacy” and “privilege.”²⁵

Intersectional theory was a revolutionary wolf in sheep’s clothing, designed to fracture society into competing identities as a means of gaining leftist control, and it morphed into a monster, giving birth to diversity, equity, and inclusion (DEI) practices. Every time someone claims a person or group is “marginalized,” that is intersectionality at work, whether the speaker knows it or not. This group-identity mindset urges the “marginalized” to unite against “oppressors,” using a toxic mix of racial/ethnic, sexual, and economic identities as its fuel.²⁶

While the proximate origins of intersectionality and Critical Race Theory (CRT) relate to critical legal theories developed in the 1970s and 1980s, its deeper philosophical roots deserve a separate study and discussion. Such a discussion can provide a historical perspective and promote a better understanding and more effective countering of both intersectional ideology and practices.

Ideological Roots of Intersectionality

Churchill famously wrote in *The Gathering Storm* that “Fascism was the shadow or ugly child of Communism.”²⁷ He further elaborated:

As Fascism sprang from Communism, so Nazism developed from Fascism. Thus were set on foot those kindred movements which were destined soon to plunge the world into even more hideous strife....²⁸

Similarly, intersectionality can be viewed as “the shadow or ugly child” of critical theory that, if left unchecked, could set in motion destructive and lawless actions on a mass scale and fuel ideologically motivated violence.

To understand intersectionality, it is necessary to examine critical theory and its older, 19th-century roots in such philosophies as socialism and Marxism that are entirely antithetical to America’s founding principles and individualist spirit.

Socialist and Marxist Roots of Critical Theory and Intersectionality

Composing critiques were typical of Enlightenment philosophers, most notably Immanuel Kant. Karl Marx further developed the concept of critical theory²⁹ and advocated for “ruthless criticism of all that exists”:

[I]f constructing the future and settling everything for all times are not our affair, it is all the more clear what we have to accomplish at present: I am referring to ruthless criticism of all that exists, ruthless both in the sense of not being afraid of the results it arrives at and in the sense of being just as little afraid of conflict with the powers that be.³⁰

The Marxist and Leninist versions of critical theory flatly reject the notion of objective truth or universal morality. Only concepts which allegedly promote the interests of the working class at any given moment are deemed moral or true. Lenin further elaborates:

We say that our morality is entirely subordinated to the interests of the class struggle of the proletariat. ... We do not believe in an eternal morality. ... We repudiate all morality derived from non-human and non-class concepts.³¹

But the intersectional focus on group identity versus individual merit and conduct can be traced even further back than Marxist and Leninist doctrines. It owes its theoretical underpinnings to socialist writers during the French Revolution and German philosophers who subordinated individual rights to statist social demands.

Intersectionality is inherently socialist and collectivist, as it judges people based on group identity. The term socialism is associated with Henri de Saint-Simon, who advocated shared ownership of resources. He contrasted socialism with the philosophy of liberalism, which focused on innate individual rights. Saint-Simon and other like-minded writers conceived of socialism as an authoritarian reorganization of society meant to counteract the liberalism of the French Revolution, though the Revolution itself had its dark, illiberal side, as revealed in the illuminating *Reflections* of Edmund Burke, published in 1790.³²

Politically, socialism rejects the notion that individuals possess inherent worth outside of their social usefulness, and it takes away their rights and liberties in service of some vague social good. Economically, socialism controls people's right to choose what work to do and how to spend their earnings.

As early as 1848, Alexis de Tocqueville contrasted the American system, as well as classical liberalism, with socialism, which originated as an anti-liberal ideology. De Tocqueville observed that liberal democracy gave all possible value to each individual, while socialism made "each man an agent, an instrument, a number."³³

Critical Theory in the Post-World War II Academy

Leftist intellectuals who shaped American academia in the wake of World War II, including members of the German Institute for Social Research (a/k/a Frankfurt School)³⁴ and their direct or indirect acolytes, perfected the "critical" approach. In a 1937 essay,³⁵ Max Horkheimer formulated critical theory as a revised version of Marx's concept of "ruthless criticism." He subsequently argued that "based on the idea that one cannot determine what is good, what a good, a free society would look like from within the society which we live in," we should emphasize "the negative aspects of this society, which we want to change."³⁶ Herbert Marcuse further developed and popularized this approach in various works, notably his oft-cited paper with the oxymoronic title "Repressive Tolerance."³⁷

In the preface to his erudite analysis of critical theory, Michael Walsh remarked:

In the aftermath of World War II, America stood alone as the world's premier military power. Yet its martial confidence contrasted vividly with its sense of cultural inferiority. Still looking to a defeated and dispirited Europe for intellectual and artistic guidance, the burgeoning transnational elite in New York and Washington embraced not only the war's refugees but many of their ... ideas as well.

Few of these ideas have proven more pernicious than those of the Frankfurt School and its reactionary philosophy of "critical theory." ... When everything

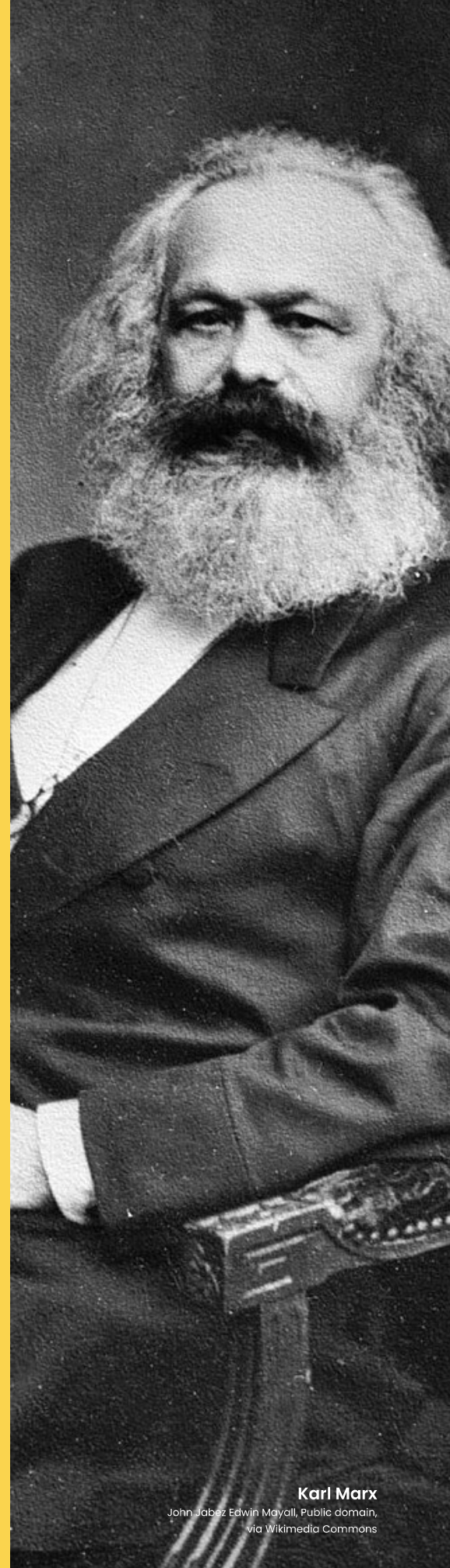
could be questioned, nothing could be real, and the muscular, confident empiricism that had just won the war gave way, in less than a generation, to a fashionable Central European nihilism that was celebrated on college campuses across the United States.³⁸

Thus, critical theory became prominent in America due to the efforts of post-World War II leftist intellectuals who inspired the counterculture of the 1960s. They advanced cultural Marxism, better known as “political correctness,”³⁹ which culminated in the recent hijacking of our institutions by CRT and intersectionality, resulting in DEI initiatives being embedded throughout every aspect of the academy.

Employing the principle of “immanent critique,” which is the essence of critical theory, the teaching of the humanities and social sciences in many U.S. universities replaced academic rigor with political activism. Critical theory became a conduit for widespread Marxist and anti-Western indoctrination. As early as October 1989, days after the collapse of the Berlin Wall, authors like Felicity Barringer diagnosed the “mainstreaming of Marxism in U.S. colleges.”⁴⁰

At the time when Eastern Europe overthrew the violently imposed shackles of communism, Western universities had already voluntarily accepted Marxist-based critical theory and made it their preferred dogma. Barringer noted that “[a]s Karl Marx’s ideological heirs in Communist nations struggle to transform his political legacy, his intellectual heirs on American campuses have virtually completed their own transformation from brash, beleaguered outsiders to assimilated academic insiders.”⁴¹ A typical example is Howard Zinn’s *A People’s History of the United States*, riddled with serious errors and prejudiced pseudo-scientific claims, whose purpose is not education but ruthless assault on core American values.⁴²

Mark Levin comments that “[i]n fact, Barringer unknowingly exposes what will become a central tenet of Critical Race Theory and other adaptations of Marxism to Americanism – that is, the assault on American history, institutions, and traditions or ‘the dominant white culture,’ including by her



Karl Marx
John Jabez Edwin Mayall, Public domain,
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own employer and publisher, the *New York Times*, in such schemes as the 1619 Project.”⁴³ He warns of the growing influence of critical theory inside and outside academia:

[T]he Critical Theory movement, born and developed by German Marxists ... is more influential ... than the genius and works of Aristotle, Cicero, John Locke, Montesquieu, Adam Smith, John Adams, Thomas Jefferson, James Madison, and so many others who contributed mightily to a civil and humane world. It is increasingly influential throughout the culture, too often at the cost of Judeo-Christian values and the lessons of the Age of the Enlightenment, which undergird the most tolerant, free, and beneficent societies – especially the United States. Instead, the intersectional network of a seemingly endless list of oppressed individuals and groups are obsessively committed to transforming and overthrowing the American republic and society...⁴⁴

Even the seminaries in the U.S. were not spared. They too experienced communist infiltration, which has resulted in various levels of acceptance of intersectionality and related ideologies by our churches today.⁴⁵ This includes the infamous Southern Baptist “Resolution No. 9 on Critical Race Theory (CRT) and Intersectionality,” issued in 2019, which has drawn significant criticism.⁴⁶

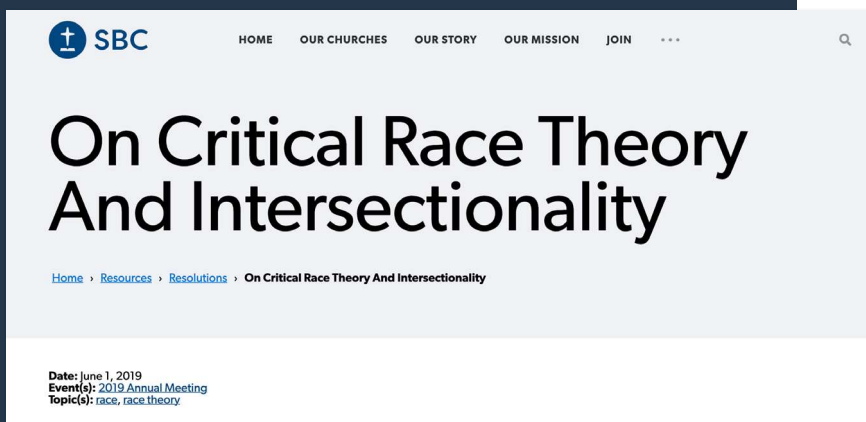
The “Long March” of Anti-Western Hatred Through Higher Education

Critical theory and intersectionality represent a modified version of Marxist and socialist ideology, whereby the Marxist focus on the “working class” has been replaced by an ever-adapting identity-based victimology concept. This concept has substituted race, gender, sexuality, and other perceived marginalization factors in the original class-based oppression paradigm. The notorious Komintern slogan “Workers of the

World, Unite!” has been effectively rebranded as “Haters of the West, Unite!” – along the intersectional parameters of perceived oppression and marginalization.

Ted Cruz summarizes the metamorphoses of this ideology from “revolution of the proletariat” to infiltrating Western society from within via the “long march through the institutions”:⁴⁷

[T]he activists who had once planted bombs in buildings and torched cars to bring about revolution would now have to calm down, get jobs, and pretend to



be productive members of society... All the while, though, they would maintain their revolutionary ideas ... and work to insert those ideas into the work they did, indoctrinating as many people as possible in the process.⁴⁸

The “long march through the institutions” is now nearly complete, after decades of subversion and infiltration of our culture and society by anti-Western propaganda. The radical ideologues who brought anti-Americanism to our campuses benefited from the liberal leniency toward dissenting opinions, and their dogma became the norm at the end of the 20th century. Nevertheless, Cruz remarks, “for most of the twentieth century, college professors at least understood that the objective of education was to ... educate.”⁴⁹

The tragic assassination of Charlie Kirk – on a college campus, in a forum for civilized open debate and exchange of ideas – revealed the extremist terrorist mentality of the revolutionaries who carried out “the long march through the institutions.” Intersectionality is their latest front, which has resulted in imposing new hierarchies in preparation for dismantling the West.

From Critical Theory to Intersectionality to DEI: Intersectionality’s Toxic Origins and Destructive Application

Critical theory is the deformed prism through which leftist ideologues refract history and the world. Critical theory represents indiscriminate and anachronistic criticism of Western society in order to dismantle its foundations. It was out of this destructive philosophy which sprang the theory – intersectionality – that there are sundry oppressed groups that must unite to combat Western institutions. Such institutions, which, however imperfectly, represent the ideals of individualism, merit, and liberty, are incompatible with the collectivist view of intersectional theorists.

Even so, for the past two or more decades, whether the term was used or not, “intersectionality” has been the *cause du jour* of leftist politics and culture. The term “leftist” is used here to differentiate between classical liberalism and “leftism.” Classical liberalism emphasizes freedom and innate human rights and is compatible with the American founding principles. Leftism denotes a progressive, often socialist, worldview that rejects the American ideals of personal, political, and economic liberty and limited government and considers Western civilization irreparably flawed.⁵⁰

To address those “flaws,” leftism brings intersectionality out of the theoretical and into practice, into the world outside of academia and even beyond the United States. Michael Doran describes that:

On the left stands transnational progressivism, the political faith of elite universities and the Democratic Party’s progressive wing. Its vision is not confined to America itself. It dreams of governing the world through an enlightened managerial elite.

In place of national sovereignty, it prizes international institutions, global rules, and a vanguard of technocrats who see themselves as guardians of progress. It borrows from Leninism the idea of a vanguard party but replaces class struggle

with identity politics. Its mission is not to represent America but to fundamentally transform it – and, in the process, to transform the world.⁵¹

Intersectionality is a favorite tool in the arsenal of this transnational progressivism. It is not a neutral analytical tool but an activist ideology incompatible with foundational American ideals. Examined through an intersectional lens, those who occupy a position in one or more groups viewed as *marginalized* are entitled to different treatment in order to remedy collective oppression of such groups. DEI initiatives are the method by which the goals of impacting outcomes to benefit or disadvantage individuals based on their group identity or identities are effectuated.

Rather than serve to uplift, institutionalized intersectionality in the form of DEI fails to treat people as individuals, elevates perceived victimhood based on class membership and conflicts with foundational American principles.

Protections for the American principle of liberty, including freedom of speech, are enshrined in the First Amendment to the Constitution. Intersectionality and its implementation through DEI, in contrast, seek to control speech based on group identity. Speech considered offensive toward a group viewed as *disadvantaged* is labeled “hate speech,” and can even be considered an act of violence.⁵² Seemingly innocuous questions like “where are you from?” may be considered forbidden “microaggressions” or “exclusionary” when posed to people of some races or ethnic groups and friendly when posed to others.

Compelled speech may be characterized as “inclusionary” (the I in DEI) and therefore not just acceptable, but mandated, under the rules of intersectionality.⁵³ Groups viewed as marginalized can demand the use of language even when contrary to biological reality, such as “preferred pronouns.”⁵⁴ Teachers and professors using an intersectional lens might evaluate students based on their acceptance (or rejection) of positions consistent with the instructor’s viewpoint.⁵⁵ In the workplace, employees might be required to actively participate in DEI and express agreement with the trainers’ perspectives.⁵⁶

These DEI-policy intrusions on individual liberty and free expression are a core element of intersectionality, which puts first protection of group identification, rather than individual personhood and free speech.

Similarly, DEI elevates “equity” over the American principle of “equality,” in which individuals are treated equally under the law, with no special privileges or burdens based on group identity.⁵⁷

One of intersectionality’s primary claims is the notion that equality of treatment can serve to reinforce *systemic oppressions* and that the appropriate measure of fairness is, instead, equality of outcome. Adoption of this DEI outcome-based measurement can lead to discrimination against members of groups perceived as *privileged* and overrepresented in desirable jobs, school admissions, promotions, etc.⁵⁸ It also can result in favoritism based on group identity, such as scholarships.⁵⁹

The use of statistical “disparate impact” as evidence of discrimination against particular groups was intended to address artificial obstacles to employment. However, as it applies even when there is no evidence of overt discrimination, it can be, and has been, used to attack standards in order to alter outcomes, not merely to ensure non-discriminatory equal treatment.⁶⁰

When DEI is the framework to judge outcomes, there is no equality under the law.

Further, when people are judged not as individuals, but on group identity, there is also no rule of law. It is an American principle that justice is blind, and laws and rules are applied equally and fairly, regardless of group status.

In contrast, intersectionality evaluates laws, policies, and outcomes based on whether “social justice” is advanced, not whether justice is neutrally applied. When equal application of the law leads to disparate outcomes, that is viewed as discriminatory, a perpetuation of oppression and inequities, something which could be “remedied” by application of DEI policies.

This can result in under-enforcement of rules or the law or demands to “defund the police” when lawbreakers are viewed as members of oppressed communities or are engaged in criminality in the name of oppressed communities. This is true even when it is the communities at issue who are most harmed by the criminality.⁶¹

On campus, some individuals associated with groups asserting disadvantaged status may violate school policy or even the law and receive little to no consequences.⁶² They may even be rewarded.⁶³

Intersectionality can also result in assumptions about who is the victim and who is the perpetrator and in reflexive calls for negative treatment of those viewed as privileged based on group identity.⁶⁴

Under intersectionality, whether an outcome is considered “just” depends on the group identity of those involved. With DEI, group identity can be used as a determining, not neutral, factor. This is antithetical to the principle of equal justice under the law.

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When DEI is the framework to judge outcomes, there is no equality under the law.

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The application of DEI to the workplace and to school admissions is not just antithetical to American principles, it does not obtain what purports to be the desired results. As one example, described by Abe Greenwald:

Intersectional ideology has infiltrated our lives mostly through the Diversity, Equity, and Inclusion training programs at work and school. To conquer, you must first divide. That's the DEI trainer's remit – splitting formerly cohesive groups into racial, ethnic, and gender camps, highlighting their differences and coaxing out ugly resentments.

Not surprisingly, DEI work increases bigotry. As one DEI theorist recently admitted to the *Wall Street Journal*, “People often leave diversity training feeling angry and with greater animosity toward other groups.”⁶⁵

The successful example of the United States has proven that “a rising tide lifts all boats.” The best way to help those genuinely economically disadvantaged is to create abundant opportunities through political and economic freedom, not change the rules or treat them condescendingly, as if they were inferior individuals in need of handouts and lower standards. Making employment or college acceptance decisions based on race, gender, or sexuality is contrary to the principle of honest competition; it is equally harmful and unlawful regardless of which category it favors.⁶⁶

In its collectivist characteristics and emphasis on group identity, intersectionality and its application via DEI is antithetical to the foundational American values that emphasize individual worth and people's equal, inalienable, God-given rights. Exposing and reversing the toxic anti-Western indoctrination that has invaded our institutions would facilitate its broader public repudiation and usher in a golden-age revival of core American ideals.

Education Has Been the Mechanism for Intersectionality to Embed in the Culture

In his root-cause analysis of the sharp decline of American education over the past century or so, Andrew Bernstein quotes the Reverend Jacob Duché on American erudition in the late 18th century:

The poorest laborer upon the shore of the Delaware thinks himself entitled to deliver his sentiments in matters of religion or politics with as much freedom as the gentleman or scholar.... Such is the prevailing taste for books of every kind, that almost every man is a reader.⁶⁷

Alexis de Tocqueville similarly observed:

[I]n the United States, the instruction of the people powerfully contributes to the support of a democratic republic; and such must always be the case, I believe, where instruction which awakens the understanding is not separated from moral

education which amends the heart....[I]f the Americans had not been gradually accustomed to govern themselves, their book-learning would not assist them much at the present day.⁶⁸

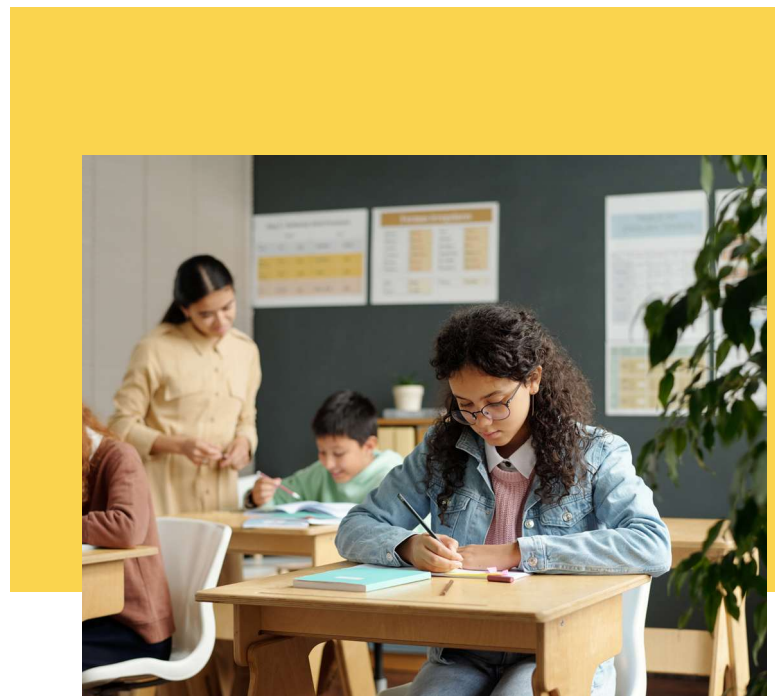
Education is the long-term battleground for saving the West. We can keep treating the symptoms of the widespread anti-American indoctrination that is destroying our institutions, but in order to succeed in disarming it, we must also address the root cause of the disease.

The root cause is the toxic anti-Western ideology that dominates the education of our children from kindergarten through graduate school. It has infected mainstream media, government institutions, and even private corporations. Its cross-group “intersectional” framing is especially insidious since it combines and compounds the destructive efforts of otherwise discrepant interest groups.

In contrast, classical liberal arts and American civics education has proven invaluable in teaching students how to think and write, partake of ancient wisdom, and understand their innate rights and freedoms as human beings as well as American citizens.

Anti-Western ideologues have always been acutely aware of the power of influencing young minds. That is why progressives have fought for state-controlled schools and discouraged home schools, charter schools, micro-schools, or private schools. In the words of the brutal communist executioner Che Guevara, children are “malleable clay with which the new man, without any of the previous ‘defects,’ can be formed.”⁶⁹

Intersectionalists apply this principle by indoctrinating children as young as kindergarten with race-, gender-, and sexuality-based propaganda. Ted Cruz notes that, according to a survey by *RealClearEducation*, Wisconsin public universities, for example, required that “virtually every primary- or early-education major must take at least one course focused on how to implement ‘equity,’ ‘diversity,’ and ‘culturally relevant pedagogy’ – buzzwords for radical identity politics – in their future K-12 classrooms.”⁷⁰



Similarly, Seattle public schools’ administrators inserted intersectionality even in a purely objective scientific field such as mathematics. The 2019 “K-12 Math Ethnic Studies Framework” includes

headings such as “Power and Oppression” and “History of Resistance and Liberation” and specifies learning targets, such as:

- Analyze the ways in which ancient mathematical knowledge has been appropriated by Western culture.⁷¹
- Identify how math has been and continues to be used to oppress and marginalize people and communities of color.⁷²

In regard to higher education, intersectionality has been the dominant ideology on campus for more than two decades. Intolerance toward any disagreement with woke dogma has replaced last century’s academic curiosity and good-faith debates.

“[H]ow did the major universities of this country,” writes Ted Cruz, “descend into left-wing mob rule, right there in plain sight, while we were watching? How did it become impossible for speakers and professors who lean even slightly to the right to express their ideas without fear that they’ll be shouted down, canceled, or even physically harmed?”⁷³ We have intersectionality to thank for the widespread rot in higher education, as it works to “dismantle the persistent colonial structures and Eurocentric biases” of academia.

Critical theory and intersectionality are not limited to the humanities and social sciences. In a 2018 book, Heather Mac Donald discusses a half-million-dollar study of intersectionality in the STEM fields, conducted by the National Science Foundation (NSF). The premise behind the study is that intersectional oppression is the reason for the lack of diversity in STEM fields. MacDonald elaborates:

One of the study’s directors is a University of Michigan sociologist specializing in gender and sexuality. Erin Cech has received multiple NSF grants; her latest publication is “Rugged Meritocrats: The Role of Overt Bias and the Meritocratic Ideology in Trump Supporters’ Opposition to Social Justice Efforts.”

The other lead researcher, Tom Waidzunas, is a sociologist at Temple University; he studies the “dynamics of gender and sexuality” within STEM, as well as how “scientists come to know, and hence constitute, sexuality and sexual desire.” Such politically constituted social-justice research was not likely envisioned by Congress in 1950 when it created the NSF to “promote the progress of science.” ...

Many private foundations fund only gender- and race-exclusive science training; others that do fund basic research ... nevertheless divert considerable resources to diversity. The major scientific societies push the idea that implicit bias is impeding the careers of otherwise competitive scientists. In February 2018, Erin Cech presented preliminary findings from the NSF intersectionality study at the American Association for the Advancement of Science’s annual meeting; naturally, those results showed “systemic anti-LGBTQ bias within STEM industry and

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academia.” Another AAAS session addressed how the “hierarchical nature” of science exacerbates gender bias and stereotypes and called for the “equal representation of women” across STEM.⁷⁴

Education programs within higher education explicitly train teachers on intersectionality in the classroom. At SUNY Buffalo, for example, in an “Intersectionality and Education” class which examines “power, (in)equality, and equity,” a course goal is how to apply intersectionality “as a student, an educator, counselor, librarian, activist, administrator,” in order to “transform education and society.”⁷⁵ Those training the people who will teach our children are clear that their objective is societal transformation, and they understand that intersectionality is how to get there.

Intersectionality Is a Key Driver of Campus Antisemitism

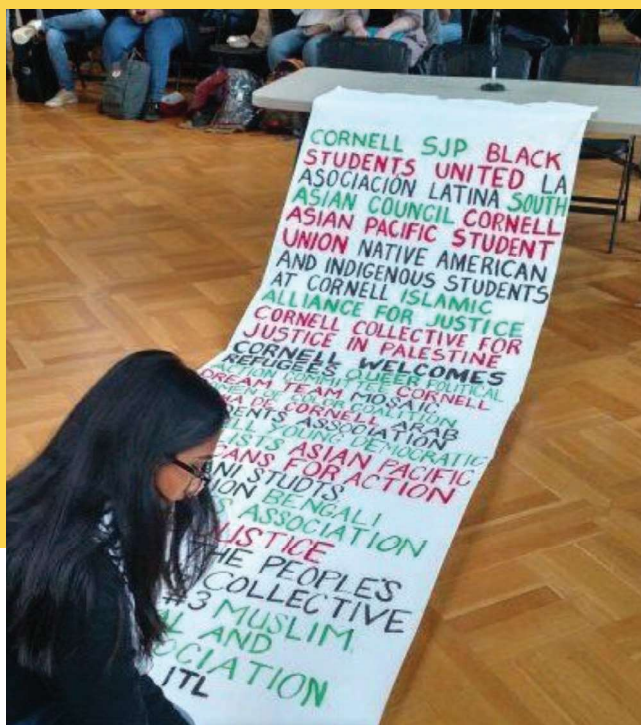
On campus, entire departments are steeped in intersectionality. In classrooms and lecture series, when discussion turns to oppressor/oppressed dynamics, postcolonial theory, and decolonization, Jews and Israel have been collectively identified as *oppressors*,⁷⁶ *colonizers*,⁷⁷ *hyper-white*,⁷⁸ and *privileged*.⁷⁹

Columbia University’s own report identified that there is no full-time, tenured faculty with expertise in Middle East studies “that is not explicitly anti-Zionist.”⁸⁰ Even when there is a course related to Israel not taught from an anti-Zionist perspective, it has been invaded and disrupted by protestors handing out antisemitic flyers.⁸¹

These ideas have escaped the classroom and are being used to intimidate and abuse students and faculty. Intersectionality has a grip on campus social and cultural life.

This was seen most vividly following the horrific invasion of Israel on October 7, 2023. Ostensibly in the name of support for Palestine, schools permitted Hamas-supported bullies⁸² – students, faculty, and outside agitators – to take over and control common spaces, vandalize property,⁸³ storm classrooms,⁸⁴ and intimidate students (and some faculty),⁸⁵ particularly Jewish and Israeli students and their allies. As described by a congressional committee Republican

Photo by William A. Jacobson



Staff Report, “A hostile environment that began with statements from pro-Palestinian student organizations justifying terrorism rapidly spiraled into death threats and physical attacks, leaving Jewish students alarmed and vulnerable.”⁸⁶

In those actions, intersectionality was present. Protestors viewed themselves as part of, or allied with, *marginalized* or *vulnerable* groups. They made clear they considered the students and faculty they were abusing as “oppressors” and “colonizers.”⁸⁷ Classic inversions were deployed as protestors asserted the group who committed terrorist attacks on October 7, with a goal to eradicate the people of Israel, were the people being subjected to “genocide.” Students, clueless as to “which river” or “which sea,” chanted for a Judenrein area in the land of Israel.⁸⁸

In these actions, intersectional teaming of so-called *marginalized* groups was visible on signs

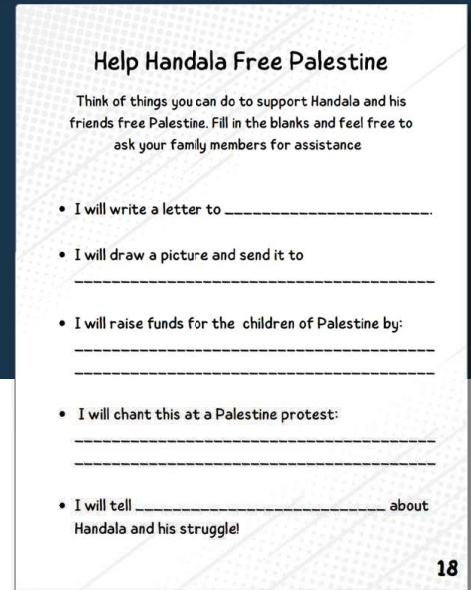
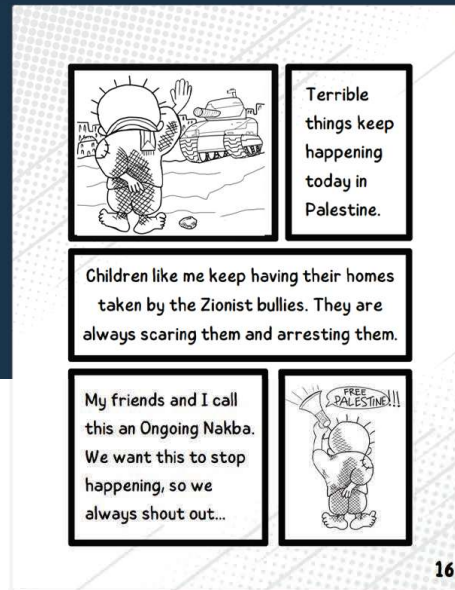
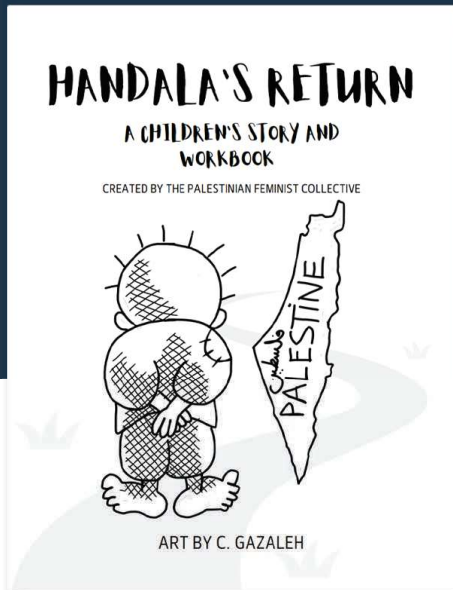
and in student statements: “Palestine is a feminist issue,” even though Palestinian society is patriarchal with lesser rights for women.⁸⁹ “Queers for Palestine,” even though same-sex sexual activity is criminalized in Palestinian territory.⁹⁰ At Cornell, the graduate student labor union announced a boycott of Israel, asserting “We free Palestine, and Palestine frees us.”⁹¹

Intersectionality Promotes Discrimination in the K-12 Classroom

A high-school student arrives at her first world-history class just before the bell rings and places her laptop on her desk, eager to learn what she assumes will be a fact-based history of human civilizations. But when the teacher – after giving a “land acknowledgment” recognizing that the colonization of Turtle Island constitutes an ongoing genocide against the people to whom the land really belongs – flicks on the screen at the front of the room to reveal the first lesson, there are no facts, only diatribe.

The racist screed on the teacher’s first lesson decries the “Eurocentric, white supremacist (racist, anti-Black, anti-Indigenous), capitalist (classist), patriarchal (sexist and misogynistic), heteropatriarchal (homophobic), and anthropocentric paradigm”⁹² imposed by Europe on innocent populations across the world – including, of course, in what is now the United States. In the teacher’s telling, Western history is consistently a story of the domination of diverse, vibrant civilizations by white, Christian, capitalist, cisgender, and heterosexual (at least outwardly) men. And it is a story of these men setting up the power structures and institutions of society in a way that benefits them and their offspring at the expense of other groups – including by emphasizing and enshrining the values of limited government, liberty, self-reliance, and even equality of opportunity under the law in foundational texts such as the Magna Carta and the Declaration of Independence.

The Portland Association of Teachers promotes a workbook from the Palestinian Feminist Collective for pre-kindergarten kids.



But, the student will learn, white Christians are not the only oppressors of “marginalized” peoples through colonization and subjugation. The Zionists (*i.e.*, Jews who believe that Israel is their religious and ancestral homeland) share responsibility for modern atrocities. In place of any education about the Holocaust, the recurrence of anti-Semitism across civilizations throughout history, or the vital contributions of Jewish people to history and culture, the student will learn the following:

Zionism is a nationalist, colonial ideology that, from the late 19th century on, has called for the creation and expansion of Israel as a Jewish state in historic Palestine by any means necessary. As support for Palestine and criticism of Israel’s apartheid policies have grown in the US and internationally, Zionist organizations have stepped up their efforts to silence discussion of Palestine/Israel in movement circles, on college campuses, and now in K-12 education.⁹³

Due to their “whiteness,” Jews thus find themselves on the villains’ side of the oppressor-oppressed intersectional paradigm in this lesson plan, which characterizes Jews in Israel as bullies and thieves,⁹⁴ overwrites any mention of Israel and the Jewish people in the history and geography of the Middle East,⁹⁵ and includes appalling, anti-Semitic tropes such as messaging about Jews controlling the media.⁹⁶ The student learns that “confronting Zionism” – including by boycotting companies that invest or do business in Israel and mobilizing against anyone who supports the sole Jewish nation-state’s right to exist – is the only ethical choice in a world dominated by Western “settler colonialism” and “white supremacy.”

To drive these points home, before the closing bell rings, the student must play the role of an Israeli soldier forcing Palestinians to enter a refugee camp.⁹⁷

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These are actual lessons taught and exercises that have played out in public-school classrooms, as well as language and messaging that teacher unions and other organizations – such as Liberated Ethnic Studies and Teach Palestine! – have sought to inject into the classroom of children as young as four years old. The “educators” peddling this propaganda have fully ingested intersectional theory in higher education, including teacher colleges, and believe it is essential that children learn about it before they develop any affinity for Western values. For this reason, they seek to replace veneration for such principles as liberty, religious tolerance, and individuals in public education with – for instance, in the case of the Portland Association of Teachers – lessons for young children seeking to “connect histories of settler colonialism from Palestine to the United States”⁹⁸ and – in the case of the Massachusetts Teachers Association – training teachers to help children create posters that say “Zionists F*** Off.”⁹⁹

The oppressor-versus-oppressed paradigm of intersectional theory has captured the teacher unions that hold sway over policymaking in American school districts and feed curricular materials to classroom teachers. The explosion of anti-Israel and anti-Semitic activity generated by the nation’s largest teacher union, the National Education Association (NEA), since the horrific Hamas attack on Israel on October 7, 2023, serves as a stark example. At its annual Representative Assembly, the union fostered an environment of overt hostility toward Jewish educators, including laughter and applause at the mention of a terrorist attack that injured a Holocaust survivor and left another Jewish woman dead.¹⁰⁰ The NEA’s annual handbook removed mention of Jews (as opposed to other groups that are apparently more “marginalized” than the Jews) as primary victims of the Holocaust.¹⁰¹ In October, the union sent teaching resources to members that erase Israel from the map in favor of a chunk of land called Palestine and teach that Hitler attempted to save the Jews rather than eliminate them.¹⁰²

State and local K-12 teacher union affiliates have used dues from their rank-and-file members, along with their power within public school districts, to advance this intersectional message and use it to indoctrinate young children in schools. For years, according to two recent lawsuits, United Teachers Los Angeles has used its clout on a committee charged with implementing California’s ethnic-studies curriculum requirement in Los

Angeles schools to push for a so-called “Liberated” curriculum that characterizes the Jewish people as oppressors of “ethnic” populations.¹⁰³ In December 2023, a faction of the Oakland teacher union organized a “teach-in” consisting of seventy teachers promoting materials to students in Oakland public schools claiming that Israel is an apartheid state and supporting boycotts against Israel-affiliated businesses.¹⁰⁴ The Portland Association of Teachers have promoted materials from a “Teach Palestine!” curriculum that present a portrait of Jews in Israel as monsters who wish to commit genocide against Palestinians and take their land.¹⁰⁵ Just after the October 7 attack on Israel, the Massachusetts Teachers Association tasked an anti-Israel activist with developing curriculum resources on “Israel and Occupied Palestine” for use by its members in classrooms, with the predictable result that the lessons contained anti-Semitic imagery and attacked Jews as settler colonialists oppressing Palestinians.¹⁰⁶

These and preceding efforts are having a marked effect on young people, including students. A 2022 Harvard Youth Poll found that almost half of Americans between ages eighteen and twenty-nine believed that K-12 students should learn that racism “is a fixture of American laws and institutions.”¹⁰⁷ 44 percent of these young people have a favorable view of socialism versus 40 percent who favor capitalism.¹⁰⁸ Over 30 percent of them view the American founding fathers as “villains.”¹⁰⁹ This self-loathing, spurred on by anti-Western intersectional theory, has erupted both on college campuses in the form of anti-Israel encampments in the wake of the October 7 attack and related anti-Semitic harassment, and in the halls of K-12 schools across the country. Students in multiple New York City public schools have rampaged through school buildings in efforts to intimidate Jewish teachers who have expressed support for Israel.¹¹⁰ School “walkouts” organized by unions, advisory boards, and school employees in school districts including New York City and Berkeley have reportedly resulted in participating students demonstrating their intersectionalist credentials by chanting “Intifada,” “From the river to the sea,” and “F–k the Jews.”¹¹¹

These students who unthinkingly protest Israel’s existence, spew anti-Semitism, and hold such a dim view of Western values are poised to become the next generation’s teachers, faculty, researchers, doctors, lawyers, judges, government officials, and elected officeholders. Ideologically driven teachers have indoctrinated and militarized them in the theory of intersectionality, which holds that people must be prioritized according to immutable characteristics like race and sex, and that the Western pillars of tolerance for other religions and viewpoints and liberty of action are mere facades that prop up “white supremacist” institutional oppressors. Those who believe in the genius of America’s Declaration of Independence and Constitution and wish to see their influence carry on should be terrified that those who would pick up the mantle of American leadership in future decades believe that the drafters of these documents are nothing short of villainous.

Intersectionality Leads to Social Discord and Violence

As a result of decades of indoctrination of students, intersectional theory has escaped the academy. This is the natural progression in a process to target Western civilization and its ideals of liberty, free expression, and individualism.

Ayaan Hirsi Ali has described the process by which the West has been subverted by the “twin forces of cultural Marxism and an expansionist political Islam.” She discusses the notorious lecture by KGB

operative Yuri Bezmenov, titled “Psychological Warfare, Subversion, and the Control of Society.” Hirsi Ali summarizes the four stages of the subversion process: demoralization, destabilization, crisis, and, finally, normalization:

Demoralization ... requires the subverters’ greatest investment of time and resources. Bezmenov claims the process of demoralization can take between 10 to 30 years, because that is the amount of time it takes to educate a new generation. The demoralization process targets three areas of society: its ideas, its structures, and its social institutions. The targeted institutions include religion, education, media, and culture. In each realm the old ways of thinking, the old heroes, are discredited. Those who believed in them come to doubt themselves and their ability to discern reality itself....

Destabilization is the next phase. This process is considerably shorter, taking anywhere between five months to two years. With demoralization now reaching its full maturity, society is increasingly paralyzed by harsh domestic turmoil across all sectors.... Society turns inward, leading to fear, isolationism, and the decline of the nation-state itself, leading to **crisis**.... Finally, says Bezmenov, a subverted society enters the **normalization** stage, which is when the subversive regime takes over, installing its ideology as the law of the land. By then, the enemy has totally conquered the target society – without ever firing a shot.¹¹²

The United States has already spent decades in the “demoralization” stage. Now, in addition to the division and abuse intersectionality has created on campus, it has become an ideology of terror wielded by adults outside of the academy. This is the next logical step for a worldview that pits people against each other based on group identity.

The formation and actions of the Turtle Island Liberation Front (TILF) leading to its indictment are a perfect encapsulation of this.

In December of 2025, five members of the group were indicted for allegedly planning to bomb multiple targets in California beginning on New Year’s Eve and accused of plotting to target ICE agents as well.

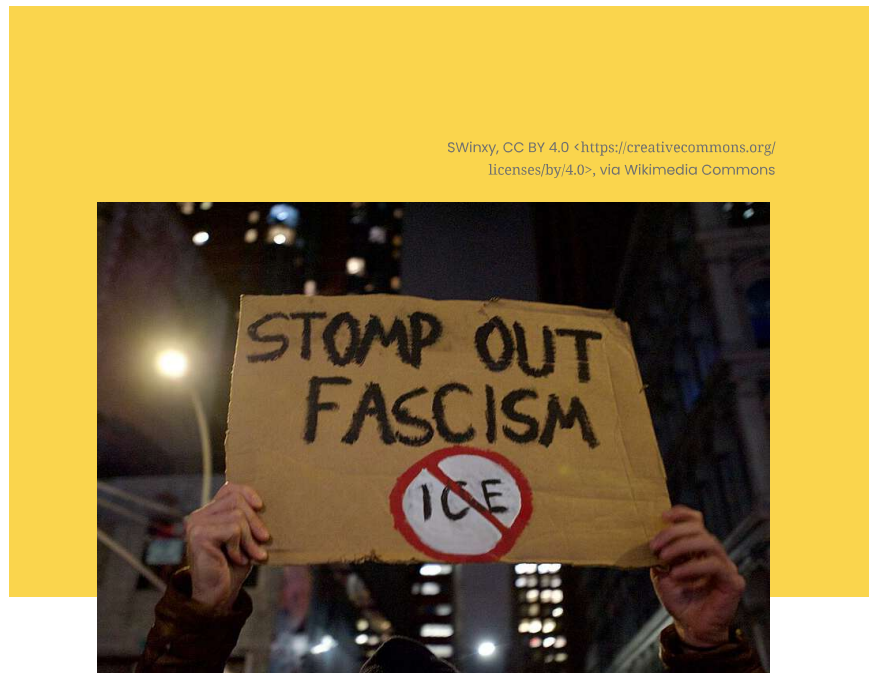
“Turtle Island” is the intersectional term used for North America, a name purportedly based on Native American lore. The United States has no legitimacy under TILF’s intersectional creed; its goal is to tear down American institutions by any means.

The Justice Department’s criminal complaint describes TILF as an “anti-capitalist, anti-government movement” that calls for “liberation of their lands and people, and decolonization and tribal sovereignty.” “From Turtle Island to Palestine, occupation is a crime,” its members (several of whom identify as “transgender”) declare. As their well-developed terror plans indicate, they are serious about forcing “revolutionary change.”

The visual symbols of seemingly unrelated issues, the hyperbolic language, and the lawlessness of the anti-ICE protests is another example of the natural progression of intersectionality. For months, the enforcement of national immigration laws, passed by Congress, and relied upon by agencies reporting to a duly elected President, has been called “authoritarian” and “fascist.” ICE officers have been referred to as the “modern-day Gestapo,” “a clear and present threat,” “a rogue, violent agency” who are committing “atrocities” and “kidnapping” and “state-sponsored terrorism,” “crimes against humanity” and “terrorist attacks.”¹¹³

Shockingly, all of those statements were made by elected officials.

Having been rallied to believe this is a fight against “nazis” and “tyrants,” thousands of agitators have engaged in “activism” which includes: dozens of incidents of federal law enforcement being rammed by vehicles,¹¹⁴ the establishment of roadblocks in a Somali neighborhood in an effort to prevent cars driven by ICE law enforcement from entering,¹¹⁵ and monitoring and attempting to impede ICE activity. Because they believe they are engaged in “good trouble,” the activists do not hide their goals or the nature of their activism. The coordinated efforts to impede ICE activity have been described as “encouraging protests to impede law enforcement” and “push[ing] civilians toward legally and physically risky confrontations.”¹¹⁶



Two people have died at least partly as a result of being encouraged to defy legitimate law enforcement authority and to, in their minds, stand up for the *vulnerable*: the illegal alien, the person subjected to the criminal justice system, the not-white. They have been surrounded by people in Minneapolis, waving Palestinian flags,¹¹⁷ wearing keffiyeh,¹¹⁸ and holding signs saying, “Nobody is illegal on stolen land.” This is intersectionality in action.

The TILF indictment, the anti-ICE activity which has gone far beyond lawful protests, the anti-Zionist/anti-Jewish violence and abuse on campus, and other incidents should be a warning siren to our government officials. While President Trump’s administration has worked to defang DEI,¹¹⁹ it has not yet emphasized intersectionality. DEI is a symptom; intersectionality is the source.

Intersectionality’s toxic influence must be confronted head-on: the future of our education system and the safety of our nation depend upon it.

Recommended Steps to Stop Intersectional Practices and Ideology

Successfully disarming intersectionality, both in theory and in practice, requires a multi-pronged plan. These steps represent a “carrot-and-stick” approach and balance necessary negative measures with constructive endeavors to rebuild American education and morale.

1. The White House should issue an **executive order** (EO) specifically defining and exposing the destructive nature of intersectionality ideology and targeting intersectionality practices as a threat to American civil rights, values, security, and social cohesion. The EO should direct that this description of intersectionality shall be deemed to fall under the discriminatory, DEI, and “discriminatory equity ideology” practices covered by EO’s 13950,¹²⁰ 14151,¹²¹ 14173,¹²² 14185,¹²³ 14188,¹²⁴ 14190,¹²⁵ 14202,¹²⁶ 14242,¹²⁷ 14253,¹²⁸ 14279,¹²⁹ 14280,¹³⁰ 14281,¹³¹ 14288,¹³² 14219,¹³³ 14332,¹³⁴ and Presidential Memoranda of March 19¹³⁵ and August 7, 2025,¹³⁶ and Proclamation of January 20, 2026.¹³⁷

Any future EO’s on issues related to these discriminatory practices should similarly define and explain the dangers of intersectionality.

2. Federal agencies’ Offices of Civil Rights should immediately issue **guidance** (“Dear Colleague Letters” to entities and industries subject to agency regulation), articulating the destructive nature of intersectional ideology, how intersectionality-based discrimination is violative of anti-discrimination laws and the agency’s expectation of compliance and its intention to enforce the law. This guidance should be grounded in the Civil Rights Act of 1964, in particular Title VI (which prohibits discrimination in programs and activities receiving federal funds), Title VII (employment), and educational access (Title IX), among others.

In particular, given the documented efforts by universities to flout already issued EO’s, guidance, and the law either openly or by concealing their activities through rebranding (see examples at endnotes 11 and 12), the Department of Justice should augment its July 29, 2025 Guidance for Recipients of Federal Funding Regarding Unlawful Discrimination¹³⁸ by defining intersectionality and identifying how its application violates antidiscrimination laws.

These DCLs should be followed by formal agency rulemaking in accordance with the Administrative Procedure Act.

3. The Department of Justice and the Equal Employment Opportunity Commission should challenge discriminatory practices that favor people based on race, sex, religion, sexuality, and other intersectional factors via anti-discrimination **lawsuits**. In addition, **class action suits** on behalf of those discriminated against along intersectional lines

can be an effective tool to end such practices in educational or government institutions as well as in the corporate world.

4. Federal agencies should **withhold government funding** from institutions that violate the law by engaging in intersectional discrimination as another powerful weapon against unlawful intersectional practices.
5. Federal agencies should **direct government funding** only toward projects and programs that produce useful and meritorious research and education in support of American interests.
6. Congress should **pass legislation** to address funding/defunding criteria. This includes crafting parameters for meaningful research and instruction, which the government will fund in support of the national interest.
7. Congress should **hold hearings** in support of such criteria and to educate the public, lawmakers, and policymakers on the unlawfulness and harms of the application of intersectionality to education, employment, government funding, prosecutorial discretion, etc.
8. Congress should **codify executive orders into law** which protect against intersectional discrimination, such as the *Restoring Equal Opportunity Act*,¹³⁹ which would prohibit disparate impact claims of discrimination. Disparate impact claims incentivize hiring quotas based on race, sex, etc. in violation of anti-discrimination laws.

Executive orders, guidance, regulations, lawsuits, and defunding can go a long way in eliminating unlawful and dangerous intersectional practices. However, such measures do not address the deeper ideological problem posed by intersectional theory. Most of the social sciences, humanities, and even some STEM fields have been plagued by intersectional ideology and anti-American indoctrination, which has also invaded the K-12 school system.



This ideology needs to be replaced with time-honored values that have made our country the most humane, free, and prosperous society in human history. Dismantling departments, administrative units, and programs that promote intersectional ideology would be legally problematic and practically difficult and inefficient. In many ways, our legal framework requires directing much of this work toward unlawful practices rather than harmful ideologies, even when it is the ideology which is the root cause of the problem. The First Amendment protects freedom of speech; however, no government is obligated to fund speech, particularly propaganda designed to harm the United States.

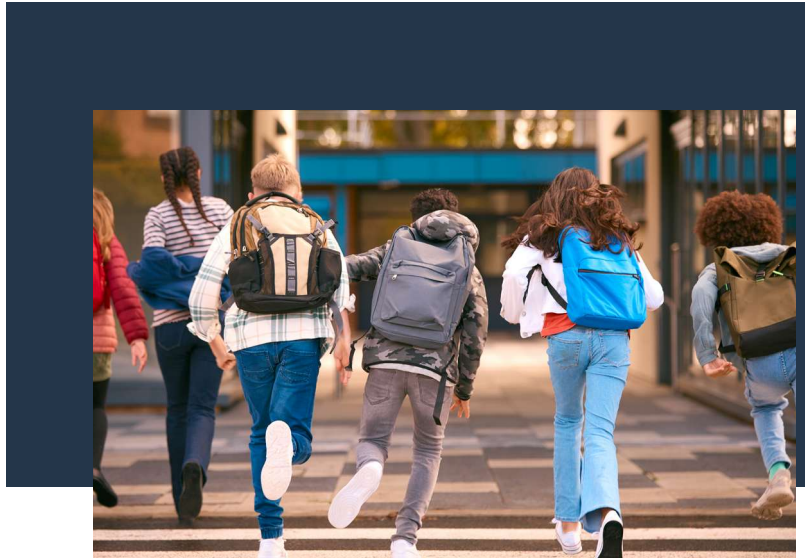
Disarming intersectional ideology and reversing its harmful effects would lead to enduring success in preserving American and Western civilization. This can be done by formulating new criteria for public funding of educational institutions, ensuring grants are made in the national interest.

Granting agencies can choose what to fund, and public funds must naturally support projects and programs which are in the national interest. Thus, future grant agreements can be revised to support pure STEM research with proven benefits to humanity, without sponsoring vague administrative categories. For example, this would include STEM projects that cure diseases or advance American technology, security, and prosperity.

In the humanities and social sciences, government research and teaching grants can be reformulated to support only nationally beneficial study of human history, with a special emphasis on the achievements of Western civilization and their expression in the American founding principles.

Such measures would effectively remove public funding from destructive anti-American programs and units, which would naturally lose students and other financial support as they do not provide competitive and valuable research or instruction. It would create conditions for the gradual decline of anti-Western disciplines and for the flourishing of meaningful educational pursuits.

The subversion of our education and culture took decades. Reversing it will require time, patience, judicious planning, and concerted efforts. The strategic use of public funding in regard to educational institutions is a powerful weapon to save America and the West. Impactful decisions, such as defunding institutions that engage in unlawful intersectional practices and funding only research projects and education programs of proven benefit, can inspire new generations of Americans and engender national confidence.



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”

It is not enough to expose the harm of the anti-Western ideology that has subverted our culture. We need to replace its message with a positive reinforcement of our time-tested values. Since time immemorial, people have searched for meaning and purpose beyond their material existence. The presence of meaning in the life of individuals, as well as nations, helps them survive and endure.¹⁴⁰

The Left has been successful in discrediting the American founding ideals and in providing alternative sources of meaning. The causes championed by the Left are destructive and false but appear attractive to young minds through language manipulation that saturates them with utopian allure. Young people need and seek inspiring causes for which they can fight. Intersectionality and related propaganda have demoralized our society by infusing the past with guilt and shame and painting the future as an environmental, social, and humanitarian catastrophe that can only be remedied by destroying the West.

Our youth has been captivated by the siren song of this apocalyptic message. We must replace this dismal worldview with a message of hope, substantiated by the unsurpassed success of Western societies and the United States in particular. As the mission of the Alliance for Responsible Citizenship states, “We reject the inevitability of decline and instead are seeking solutions which draw on humanity’s highest virtues and extraordinary capacity for innovation and ingenuity. By drawing on our moral, cultural, economic, and spiritual foundations, we hope to develop a more hope-filled vision for the future and re-lay the foundations of our civilization.”¹⁴¹

Positive reinforcement of meaningful educational pursuits by strategic funding of research and instruction beneficial to American interests can have a lasting effect in reversing our cultural demoralization. Such decisions can be made not only on a federal level but also in cooperation with state and local officials wherever possible. In this way, the withholding, or awarding, of government funds could affect a broad range of educational institutions and make a significant difference in neutralizing the damage of anti-Americanism and intersectionality.

Such efforts would help restore the excellence of American science and education and impart meaningful knowledge to future generations, which would replace the present nihilistic, globalist,

and anti-Western propaganda. Winning the educational and cultural war against intersectional ideology would facilitate a revival of the foundational American ideals and contribute to enduring liberty, stability, and prosperity.

Conclusion

In 2020, Douglas Murray wrote:

I began this year hoping that the divisive messages of identity politics, “social justice,” intersectionalism and their like were going to start to recede under the weight of their own contradictions and the consequences of their own overreach. The hope would appear to have been in vain. It turns out that however unsuccessful, and inadequate, such a school of thought happens to be, this agenda is now going to be attempted to be rolled out across the Western world – with unbelievable force, energy and determination. And all in a spirit of exacting considerable vengeance.¹⁴²

Murray’s sobering prophecy became a reality to a certain extent. Intersectionality and its negative consequences were well on their way to inevitability were it not for the historic election results in 2024 and the subsequent measures to reverse the damage caused by DEI and CRT.

Intersectionality capitalizes on the sum of anti-American grievances and amplifies the damage potential of otherwise unrelated interest groups. As an ideology, it destroys American confidence and morale. In practice, it violates the law by promoting discrimination and oppression. It seeks to destroy Western tradition and has led to violence, which threatens to expand.

Therefore, intersectionality must be stopped by government measures that address both its theoretical and practical aspects. Such measures may include executive orders, agency guidance, litigation, defunding of institutions that violate the law, and funding of meaningful research projects and educational programs. This would facilitate a renaissance of American confidence, prosperity, and excellence in science and education and ensure a lasting victory against pernicious anti-Western ideologies such as intersectionality.

The Authors

The Legal Insurrection Foundation

The Legal Insurrection Foundation (LIF) is a nonprofit organization recognized as one of the leading national free speech and free expression investigative and media organizations. We research and report on some of the most important issues facing our country on school campuses, universities, businesses, and government. In addition to its Intersectionality Project, LIF’s other projects include The Equal Protection Project (EqualProtect.org), which has legally challenged several hundred discriminatory programs and scholarships at over 275 institutions of higher education, and

CriticalRace.org, which documents through interactive maps and databases the spread of DEI and CRT at over 700 educational institutions.

The Defense of Freedom Institute for Policy Studies, Inc.

The Defense of Freedom Institute for Policy Studies, Inc. (DFI) is a nonpartisan, nonprofit organization focused on providing thoughtful, conservative solutions to challenges in the areas of education, workforce, labor, and employment policy. Through a unique blend of policy and legal expertise, we fight to expand school and work opportunities for all Americans; to limit the power of federal agencies and government-sector unions; and to defend the civil and constitutional rights of all Americans in the classroom and the workplace.



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