



**AN OVERVIEW AND INTRODUCTION  
TO  
THE THERAPEUTIC VILLAGE...**

A STORY OF POLITICAL VIOLENCE  
AGAINST THE CONSTITUTION  
AND RULE OF LAW

PATRICK B. KAVANAUGH, PH.D.

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... the power that one man exerts over another is always perilous. I am not saying that power, by nature, is evil; I am saying that power, with its mechanisms, is infinite (which does not mean that it is omnipotent, quite the contrary). The rules that exist to limit it can never be stringent enough; the universal principles for dispossessing it of all the occasions it seizes are never sufficiently rigorous. Against power one must always set inviolable laws and unrestricted rights.

-Michel Foucault, Philosopher and Social Theorist

“We live in a Therapeutic Village. And it’s a wonderful village in which to live,” -or so the people were repeatedly told and led to believe.

Life in the village was simple, safe, and secure thanks to the wisdom, foresight, and planning of the village elders. They were the chief architects of the village: they designed and constructed it. Given the complexities of everyday life, they decided that the village people were simply not capable of making good decisions for themselves, their families, or the village. The elders were far more knowledgeable and experienced in such matters. They knew what was in the people’s best interests and for the greater good of the village.

Long ago, the elders decided that the partisan politics, endless debates, and emotional rancor involved in self-governance were simply not necessary, productive, or healthy for a multicultural, democratic society. The people were too easily influenced and swayed by their passions, feelings and emotions, often leading to their short-sighted and poor decision-making. Given their emotional excesses, the elders decided that they should no longer play a significant role in shaping domestic or foreign policy. And there was something more that concerned the elders...

The historical times and social circumstances had changed -dramatically and irreversibly, since the Constitution was ratified several centuries prior. It was hopelessly outdated and unsuited for a modern, 21st century village society: it was a relic from the past. Since its ratification, the world, people, and life had evolved and changed, moving from the agricultural to the industrial to, most recently, the information age. The Constitution, however, had remained frozen in time, imprisoned in an 18th century worldview.

For the elders, the Constitution had to be more “flexible” so that government could be more responsive in meeting the physical, social, emotional, and

spiritual needs of the village people. As tens of millions moved from their small villages and farms to the sprawling cities and factories of the industrial age, government had to become more involved in meeting their housing, healthcare, educational, and other practical needs. The role and purpose of government had to change to keep relevant, given the changing times and circumstances. Compassion demanded it; practical necessity justified it; and, an administrative state model of government made it possible.

Instead of a constitutional republic, the village elders favored a European-styled administrative state in which planning and power were centralized and decisions were made by unelected and unaccountable bureaucrats who represented to the village people as dispassionate, impartial, and objective. This professional bureaucracy was, by design, *less* responsive to the people's voice. The elders believed that *less* democracy was needed in government -not more: administrative efficiency was more highly prized than a participatory democracy. The scientists and experts knew what was in the best interests of the village and the people.

In the administrative state model of government, planning and decision-making were centralized, decisions were based on scientific study and research, and policies were implemented through its administrative rules and regulations that carried the weight of law. And the size, scope, reach, and power of government grew exponentially (chapter 1). It was only a matter of time before the planning and decision-making powers were disconnected from and exercised over the village people. And it was no longer necessary to gain their consent before implementing domestic or foreign policy.

A myriad of bureaucratic agencies were established to decide, manage, and exercise supervisory control over the village people in terms of their education (DOE), housing (HUD), workplace (OSHA), food (USDA), healthcare (DHHS), finances (CFPB), justice (DOJ), retirement income (SSA), 401-k investments (DOL), taxes (IRS), financial security (SEC), national security (DHS, NSA, CIA, FBI, and ICE), environment (EPA), immigration policy (INS), and safely starting their lawn mowers (SaLSA)<sup>1</sup> -to mention just a few.

For the elders, the intricately complex administrative policies, rules, and regulations generated by hundreds of thousands of unelected and unaccountable bureaucrats were the solution -*not* the problem. The more rules and regulations, the better it was for the village people. They protected them from the profit-driven corporate predators, from each other in their everyday lives, and from the consequences of their own poor decision-making in matters that pertained to their family, finances, education, and healthcare. And the supervisory control over the village people and society was resituated in the caring hearts and hands of the village

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<sup>1</sup> Intricately complex regulations flowed from the professional bureaucracy like the Environmental Protection Agency (EPA), the Labor Department (the DOL), the Security Exchange Committee (SEC), the Department of Health and Human Services (DHHS), the Department of Education (DOE), the new Consumer Financial Protection Bureau (CFPB), and the Safe Lawnmower Starting Agency (SaLSA).

elders. But, there was no need for the people to worry or be concerned with this dramatic shift of power to the village-state's professional bureaucracy. As they were frequently reassured, all decisions that impacted them, their families, or the village were made in their best interests and for the greater good.

For the elders, government should be concerned with meeting the practical needs of the people -*not* protecting their individual freedoms, liberty, or sovereignty: practical needs were emphasized over abstract concepts. Of course, government's expanded role and purpose necessarily required a fundamental change in its relationship to the people. Rather than power flowing from the village people to their elected representatives -that is, a government *of, by, and for* the people, it began flowing from the social scientists and other such experts down to the village people.

Over time, government evolved from a limited constitutional republic to a centralized administrative state that, for the most part, existed outside the structure of the Constitution to wield its nearly unlimited power and supervisory control over the village people, life, and society. And the elders exercised their power and control over the village people with empathy, compassion, and caring concern for the people. And that's why it was such a wonderful village: it was a *therapeutic* village.

Since the early '60s, a therapeutic cultural orientation had emerged, encircled, and penetrated most every aspect of life in the village. The language, principles, and objectives of the therapeutic endeavor shaped its political and social institutions, determined their values and discourse, and influenced their practices and policies. Indeed, a therapeutic system of values consisting of *understanding, empathy, compassion, and caring* permeated the village and its institutions.

Guided by these core values -*not* those underlying the Constitution, legions of empathic men and women made their far-reaching decisions. In their bureaucratic vision, government had a therapeutic role and purpose, premised on the medical-scientific narrative -*not* the more traditional religious-moral narrative. In their planning and decision-making, medicine (psychiatric liberalism) and science (evolutionary biology and theory) displaced religion and religious morality (CHAPTER 2). Their evolutionary worldview coupled with their therapeutic ethic and ethos to authorize and justify their unconstitutional exercises of power.

The elders' construction of the Therapeutic Village was organized around changing the assumptions underlying the systems of social change in the village so that each took on a *therapeutic* purpose and aim. The criminal justice, educational, healthcare, and immigration systems, for example, were reorganized around the therapeutic purpose of remaking the village people and society in the elders' utopian image. That is, the people should be empathic, sensitive, caring, compassionate, and

tolerant of ethnic and racial diversity, and society should be all-inclusive, relational, and multicultural.

And the elders knew how the people should best think, speak, and interact with others in the village. To this end, they developed therapeutic guidelines for how they should raise their children, interact with others, and live their everyday lives. Therapeutic guidelines were developed for community policing; therapeutic speech codes were developed for speaking with others; and, therapeutic wars were waged to win over the hearts and minds of the enemy –*not* to vanquish or conquer them.

In effect, the elders did the thinking and the village people were to simply follow their guidelines and mandates. Of course, it was necessary for government to function outside the framework of the Constitution, but it was done in the name of empathy, caring, and compassion for the oppressed victims of village society, euphemistically known as the underfunded, underprivileged, and underrepresented. To this end, the elders' claimed the political and moral authority to decide what was fair, equal, and just in the village: they determined the *good*, the *right*, and the *Truth* for the village people. And it was a wonderful village in which to live, or so the people were repeatedly told and led to believe.

The elders were empathically attuned to the physical, emotional, social, and spiritual needs of the village people, often anticipating them before the people were even aware they had such needs. And so, the elders created and dispensed those rights they felt were appropriate and necessary for the people to have in a modern 21<sup>st</sup> century society, and negated and dispensed with those that were not. As the times changed, so did the people's rights.

The elders decided, for example, that free speech had to give way to political correctness (the 1<sup>st</sup> Amendment); the right to bear arms had to give way to Public Health and Safety (the 2<sup>nd</sup> Amendment); the right to privacy had to give way to high-tech surveillance and unwarranted forms of search and seizure (the 4<sup>th</sup> Amendment); the right to a speedy and public trial had to give way to empathic understanding and therapeutic forms of justice (the 6<sup>th</sup> Amendment); and, state's rights had to give way to centralized planning and decision-making (the 10<sup>th</sup> Amendment).

Formerly, every citizen's right to *life, liberty, and the pursuit of happiness* was guaranteed and protected by the Constitution: their rights were considered "inalienable." That is, they were understood as natural rights that came from the Creator. As such, they could not be alienated or separated from the individual by the elders or any other political entity in the (global) village. Their fundamental rights could not be bought, sold, or transferred –not even by act of Congress or resolution from the United Nations.

In the Therapeutic Village, however, the individual's rights were not seen as inalienable or received at birth from the Creator. The times and circumstances had changed: the individual's rights could be qualified, modified, or negated altogether, *if* the elders decided it was in the best interests of the people or for the greater good of society. Unfortunately, the elders decided that many, if not most, of the people's fundamental rights and freedoms were no longer necessary or appropriate. And so, they were sacrificed on the altar of their progressive ideology in the interests of constructing a more compassionate, caring, and therapeutic village.<sup>2</sup>

THE VILLAGE STATE AS A THERAPEUTIC INSTRUMENT:  
“EQUAL OUTCOMES” –NOT “EQUAL OPPORTUNITIES

In the village, social justice was premised on the redistribution of the people's wealth, power, privilege, and resources. One of the elders' primary responsibilities was to determine what was *fair, equitable, and just* for the village people in terms of the kinds and degrees of sacrifices they should make for the greater good of the village. To this end, they assumed the moral authority and responsibility to decide the amount of income the village people should receive, the amount of taxes they should pay, and how their wealth, power, and wealth producing resources –that is, their jobs, should be redistributed in the (global) village to ensure the physical, mental, and spiritual wellbeing and social comfort of the oppressed.

The elders' constructed their Therapeutic Village around the Marxist dictum, “From each according to his ability, to each according to his needs.” Their social justice agenda was premised on guaranteeing “equal outcomes” for the village people –*not* “equal opportunities.” And for this to happen, the village people had to participate in making their fair share of economic sacrifices so that the oppressed could receive their fair share of material possessions and social comforts: they deserved it; social justice demanded it; and, socialism provided it.

The elders' village-state<sup>3</sup> functioned as a therapeutic instrument, judiciously making its therapeutic decisions and interventions so that all the village people could enjoy equal outcomes in their education, housing, income, healthcare, and happiness.

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<sup>2</sup> The progressives' focus was on constructing their utopian fantasy of a Therapeutic Village. Their policies, however, kept producing dystopian inner-city ghettos –islands of progressive totalitarianism, in places like Baltimore, Detroit, Chicago, Milwaukee, and Ferguson –not to mention the Tent Cities that sprang up in cities across the country in places like San Francisco, Los Angeles, New York.

<sup>3</sup> Throughout this writing, the term “village-state” is used instead of the more traditional “nation-state.” It reflects the progressives' worldview in which all people are considered “world citizens” living in their global village, their preferred model of government is the administrative state with its emphasis on collective rights, and their preferred economic system is a European form of democratic socialism in which there is social ownership and democratic control of the means of production.



In healthcare, for example, this was accomplished by passing their much-celebrated national healthcare program -the ACA, that established healthcare as a fundamental right and provided healthcare coverage for all the village people.

It not only placed supervisory control over 1/6<sup>th</sup> of the village economy in the caring hearts and hands of the village elders, but also medicalized the village people, life, and society: everything was seen through the lens of medicine and science. And it raised a significant question, “Who ‘owns’ the body?” -the individual and their God or the collective and the village-state? (CHAPTER 3)

The ACA failed: it financially imploded. But the progressive elders double-downed. They fought to replace it with their new and improved, single-payer, national healthcare system, “Medicare for All!” The presiding question, however, remained essentially the same, but was largely unacknowledged and unasked: “Who ‘owns’ the body?” With its passage, significant changes took place in the ethical system underlying the decision-making process in the healthcare system.

And the medicalization of the village people, life, and society became inextricably linked to the politicization of medicine. In their infinite wisdom, the village elders made their Solomon-like decisions and Sophie-like choices that ensured that all the people received healthcare services while, at the same time, protecting society’s best interests and finite resources. And the quality of healthcare received was eventually compromised for everyone in the village.

### “EQUALITY, FAIRNESS, AND SOCIAL JUSTICE, FOR ALL!”

#### CHANGES IN THE VILLAGE’S LEGAL SYSTEM AND MORAL CODE

The elders’ social justice agenda was designed to ‘lift up’ the oppressed victims of a cold, calloused, capitalist society. Unfortunately, it did so by ‘pushing down’ the so-called victimizers –the middle class, by mandating their fair share of economic sacrifices so that everyone in the village could receive their fair share of material comforts and enjoy their physical, mental, social, and spiritual well-being.

As the village transformed into a socialist society, the nature of the relationship between the elders and the village people changed dramatically, as reflected in the legal system and moral code that evolved in the village.

When plunder becomes a way of life for a group of men (and women) in a society, over the course of time they create for themselves a legal system that authorizes it and a moral code that glorifies it. - Frédéric Bastiat (1801-1850)

In time, the village reached that point where its legal system authorized the plundering of wealth, power, and resources from the “privileged” middle class –the

Haves, for redistribution to the “underprivileged” lower class –the Have-Nots. Premised on the elders’ therapeutic values –coupled with their economic mandates and sacrifices, its moral code glorified the redistribution of the people’s wealth, privilege, and power as *sacrificial love*. “It’s the Christian thing to do!” The tyranny of empathy, compassion, and caring justified the elders’ redistribution of the people’s wealth. And the middle class began to shrink, dramatically and significantly.

The Therapeutic Village was a relational village in which everyone shared, cared, and looked after each other. Those who did not agree with the elders’ notions of shared responsibilities and sacrifices were named, shamed, and publicly humiliated until they confessed their collective guilt and accepted responsibility for which they could then atone –*partially*, by embracing their fair share of economic sacrifices (CHAPTER 4). And if they did not, they were vilified as “Racists!” and “White Supremacists!” and pathologized as “Xenophobes!” and “Homophobes!” They were accused of wanting only to protect their white privilege and power in their white racist society: they were the infamous “Deplorables.”

Socialism, like the ancient ideas from which it springs, confuses the distinction between government and society. As a result of this, every time we object to a thing being done by government, the socialists conclude that we object to it being done at all. - Frédéric Bastiat (1801-1850)

In the elders’ Therapeutic Village, the collective’s rights, interests, and sovereignty always took precedence over those of the individual. Under the guise of empathy, compassion, and caring, the “privileged” middle class was skillfully manipulated, exploited, and plundered for the greater good of the “underprivileged:” class envy and warfare divided and polarized the people. Everyone had to participate in meeting their shared responsibilities and obligations by making their fair share of economic sacrifices. That is, everyone gave according to their ability so that the oppressed could receive according to their needs.

Marching under the banner of *Equality! Fairness! and Social Justice!* the elders redistributed the people’s wealth, power, and wealth producing resources around the global village. And their shared sacrifices went far beyond simply making economic sacrifices, as significant, difficult, and painful as they were. They included sacrificing their individual rights, freedoms, and sovereignty for the greater good of the global village. Only then, they were told, could all the village people evolve, thrive, and flourish.

The elders designed and constructed their (global) Therapeutic Village as a risk-, worry-, and guilt-free village. And it was a truly *therapeutic* village filled with

sacrificial love and economic sacrifice in which everyone cared and shared for the children, the helpless, the elderly, the oppressed, the hopeless, the vulnerable, the abused, the excluded, the outcasts, the persecuted, the marginalized, the unhappy, and anyone and everyone who felt or self-identified in any of the aforementioned ways. Just about everyone was seen as being in need of some kind of therapeutic intervention, including those who had entered the village illegally -that is, the tens of millions of illegal aliens and the countless others who had overstayed their visas.

Under the mask of empathy, compassion, and caring for others, the power of the elders kept growing as they increased their supervisory control over the village's systems of social change. There was, however, a largely unspoken downside for the little village that cared and shared so much: "The problem with socialism is that you eventually run out of other people's money." –a sad, but true fact of life.<sup>4</sup> And inevitably, the elders reached that point where the village was broke -flat broke. It was \$21 *trillion* in debt –*not* counting another \$100 trillion in unfunded liabilities. There was simply no wealth left to redistribute. But, not to worry.

The elders believed they could spend their way out of debt. They simply kept raising the debt ceiling, passing continuing resolutions, printing more money, raising taxes, and spending more in the name of social justice. In so doing, however, they enslaved the village people, their children, and their children's children far into the future to pay on the national debt. Socialism was inherently and perversely immoral: the liberation of the oppressed required the oppression of the liberated.<sup>5</sup>

And when there was no more of the people's wealth to redistribute, the cries for social justice grew more intense and violence erupted in the streets as, inevitably, the entitlements were cut or eliminated altogether. Nevertheless, the elders persisted: they were dedicated and committed to bringing about social change by any means necessary. Through identity politics, social engineering and, skillfully generating class envy and warfare, they continued bringing about their desired social changes.

Under the mask of empathy, compassion, and caring, they continued their accumulation of power and supervisory control over the village people and society. Arrogance, authoritarianism, and aloofness characterized their reign in the village. And their well-entrenched, deep-state bureaucracy was not about to give up their vast power or supervisory control without a fight.

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<sup>4</sup> Margaret Thatcher, Prime Minister of the UK (1979 – 1990).

<sup>5</sup> In addition to "fake news" and "fake science", the village people lived on "fake money" and the debt-service was passed on to their children and grandchildren. Future generations were born into economic enslavement and were obligated to pay on the national debt incurred to sustain the elders' utopian vision of their global Therapeutic Village. The seeds of dystopia were planted, nurtured, and cultivated in their socialist rhetoric of *Equality! Freedom! and Social Justice for All!*

POLITICAL TERRORISM IN THE THERAPEUTIC VILLAGE:  
SILENCING THE POLITICAL NONCONFORMISTS

In the Therapeutic Village, the elders functioned as the sole arbiters of *reality* and *morality* in its diverse, multicultural society. Their emphasis on cultural and moral relativity, however, inevitably led to the irrelevance of both. The resulting ethical void was filled with the elders' moral piety, self-righteousness, and therapeutic system of values. And a depressing moral impoverishment slowly encircled the village, permeated the everyday life of the people, and took its toll as suicide rates increased dramatically, especially among the very young and very old.

Ethics, morality, and politics became inseparably entwined and fused in the village, enabling the elders to deftly and skillfully manipulate the village people and bring about their desired social changes. Interestingly, their rationale was the same as in most totalitarian states: the more power and supervisory control concentrated in government, the more liberated, freer, and happier the people would be.

Power was increasingly disconnected from and exercised over the village people. And nowhere was this exercise of power more obvious than with the elders' development of their therapeutic speech codes and standards of political correctness: the elders sought to exercise supervisory control over the speech, thoughts, and actions of the village people. Over time, their political-moral sense of *right* and *wrong* seeped into the cultural fabric, colorized its ideological strands, and was codified into the law and ethics of the village.

The values of health and science –*not* religion and religious morality, were the organizing values in the elders' design and construction of their village. Creating a *healthy* multicultural society, body politic and democracy were among their primary objectives. And in this regard, their therapeutic speech codes were especially significant and important. As harmful carbons, pollutants, and toxins had to be removed from the air people breathed, so, too, did toxic words, feelings, and attitudes have to be removed from the people's interactions with others.

The elders' emphasis on filtering harmful toxins from the environment and society was in the service of protecting the physical, mental, and spiritual health of the village people. And this centered on filtering out the effects of toxic masculinity on the village and society. For the progressive elders, it was necessary in their project of remaking the village people and cultivating a *healthy* multicultural society, body politic, and democracy: toxic masculinity was to oppression as the Constitution was to white racism and privilege.

The elders' therapeutic speech codes were designed to prevent the village people from saying something that might somehow offend the feelings or

sensibilities of someone living somewhere in the village. They were premised on the belief that mental distress and anxiety caused physical problems: speech in all of its forms and expressions had to be controlled. Self-deputized members of the “Thought Police” roamed the village streets to detect any trace evidence of racial or ethnic bias. And Bias Response Teams (BRTs) were formed by students on college campuses to monitor other students for any speech act, attitude, or behavior that might reflect the same. If any bias was suspected or detected, the individual in question was immediately reported to the proper authorities for some kind of disciplinary action or participation in a sensitivity or empathy training program.

With this precedent firmly established, the elders’ therapeutic speech codes quickly expanded in their power, scope, and reach. The removal of “racist” Confederate statues, monuments, and symbols from the public square were next on the list as some in the village found them offensive. Like toxic words and attitudes, they were considered unhealthy and removed on the recommendation of public archaeologists –the so-called experts in this area, in the interests of protecting and promoting positive mental health and for the greater good of society.<sup>6</sup>

For the elders, cleansing the history and cultural memory of the village people was necessary in constructing their version of a healthy multicultural society. And the village-state kept expanding its therapeutic functions, responsibilities, and interventions in the interests of bringing about the elders’ social changes. In the greater scheme of things, its interventions were organized around remaking the village people into concerned, compassionate, and responsible world citizens and village society into a caring and sharing province in their global village.

In the interests of protecting and promoting the mental health of the oppressed victims, the elders kept expanding their therapeutic speech codes to include any *nuanced* “micro-aggression” that might somehow offend someone living somewhere in the village, leading to a kind of “micro-tyranny” over the village people in their everyday lives. The values of (mental) health and (evolutionary) science dominated and influenced most every aspect of village life.

Moral relativity, therapeutic speech codes, and political correctness defined and shaped the “new normal” in the village. And they were as individualizing as they were totalizing -that is, they subjugated, subordinated, and dominated both the individual and society at the same time. They governed the thoughts, speech, and actions of the individual in the classroom, board room, and courtroom as they did in the union hall, lecture hall, and pool hall as they did in every other public space and private place in the village. Historically, they were proven techniques in how to

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<sup>6</sup> As these therapeutic codes kept expanding, the statues of such historic national figures as Washington, Madison, and Lincoln were declared “offensive” and “racist” and there were calls for their removal.

exercise power and supervisory control over both the individual and society at the same time.

Life in the village was simple, safe, and secure as long as the village people conformed and complied with whatever the elders determined was best for them and their families—even if they did not agree with their vision, decisions, or directions for the village. But, it was difficult -if not dangerous, to openly question or speak out against the elders’ socio-political ideology or social justice agenda.

The elders required the village people to keep their mouths shut, obey their demands, and act as if they thought and felt nothing that differed from their pre-approved narrative of multiculturalism, especially as it related to racial and ethnic diversity. The village people had to defer to the elders’ authority, ideology, and notions of social justice based solely on the authority of the elders having said so.

The elders spoke the law in the village and their law was *good, right, and just* as it protected those who might feel offended by such speech—that is, the elders’ law protected the oppressed from “Hate Speech!” Any diversity of thought or opinion was simply not tolerated by the elders in the interests of, paradoxically, promoting tolerance and diversity in the village.

For the elders, controlling the speech of the village people was justified as it was in response to a Mental Health issue—*not* a social problem. And the PC Police and BRTs enforced the law which, in effect, became nothing less than a thinly veiled act of political terrorism. If their speech codes were violated on the college campus, self-appointed members of the Bias Response Team would report them to the campus authorities. If they were broken in the public square, self-deputized members of the PC Police would publicly name, shame, and intimidate them into silence.

The political non-conformists were vilified as “Racists!” and pathologized as “Xenophobes,” “Islamophobes,” “Homophobes” “Sexists!” or ... (fill in the blank). The social justice warriors weaponized the medical diagnostic process, pathologized political differences, and stigmatized and silenced the political nonconformist. In effect, they constructed a great Wall of Silence in the village while decrying the construction of a Wall on its southern border to keep illegal aliens out.

Pathologizing and silencing political nonconformists was a practice frequently seen in totalitarian societies during the 20<sup>th</sup> century. And interestingly, there was little, if any, public opposition or outcry from the village-state’s mental health organizations for appropriating and weaponizing their diagnostic process and pathologizing the nonconformist—that is, the liberal progressive American Psychological Association, American Psychiatric Association, and American Psychoanalytic Association. Their collective silence signified their tacit approval.

As a political-religious movement of a fundamentalist kind, the village elders and their disciples felt justified in their viscous attacks on anyone who expressed a point of view that differed from their immigration, healthcare, or redistribution policies (CHAPTER 4). Those who disagreed were ridiculed and villified by national progressive leaders, political pundits, and late-night talk show hosts. Their ultimate objective was to silence the political nonconformist. Indeed, the power of psychiatric labeling resides in its ability to silence free speech, pathologize differences of opinion, and stigmatize the free and open exchange of ideas as “Hate Speech.”

Formerly, public condemnations, moral judgments, and naming and shaming those who did not conform or comply with the church’s religious-political agenda took place from within the religious-moral narrative. They were labelled “sinners,” “blasphemers,” and “devil-possessed” and were damned to the fires of hell for eternity. In the elders’ more enlightened and compassionate political-religious movement, political nonconformists were diagnosed and damned to their “Basket of Deplorables” for eternity. And over time, the deplorables kept getting younger and younger.<sup>7</sup> They were as irredeemable as the devil-possessed were in earlier times. And this was the elders’ idea of “making progress” as they moved the village forward into the 21<sup>st</sup> century.

The people quickly learned that the elders’ compassionate “politics of kindness” for the oppressed was never, *ever*, to be confused with their “politics of personal destruction” for those who did not conform or comply with their progressive ideology or social justice agenda. It was very dangerous for anyone to speak out openly or to in any way oppose the progressives’ notions of social justice.

Political terrorists freely roamed the village streets silencing the political nonconformists in the interests of constructing a healthy multicultural society characterized by diversity and tolerance, unity and cooperation, and peace and harmony. It was a wonderful village in which to live -or so the people were repeatedly told, but increasingly found it difficult to believe.

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<sup>7</sup> Increasingly, the village children and young adults were targeted and vilified as “white, privileged racists”. The high school students from Covington Catholic Highschool in Kentucky, for example, were condemned by the liberal media, the Diocese of Covington, and Covington Catholic Highschool for their supposedly aggressive, racist actions towards Native Americans in general, and Nathan Phillips in particular, on January 18<sup>th</sup>, 2019 after the March for Life in Washington, D.C. They were called “deplorable” and their MAGA hats were deemed “offensive” and “racist” by the media. The *complete* video account of what transpired after the march can be found on the internet.

MASQUERADES OF POWER AND SUPERVISORY CONTROL:

THE LOSS OF INDIVIDUAL RIGHTS IN THE THERAPEUTIC VILLAGE:

Over time, the elders' medical-scientific narrative displaced the people's religious-moral narrative. The values of medicine (empathy, compassion, and caring) and science (efficiency, impartiality, and objectivity) encircled the village, infiltrated its political and social institutions, and permeated the law and ethics of the village. And the progressives' evolutionary movement morphed into a faith-based, political-religious movement of a fundamentalist kind (CHAPTER 4). That is, the elders of the village believed they knew the fundamental Truths by which everyone else should best think, speak, and live their lives.

Mental Health became their religion, the Mental Health Professional became their High Priest, and *sacrificial love*, *climate change*, and *multiculturalism* became the sacred tenets in their Church of the Shared Sacrifice. Their missionary purpose was two-fold: to remake -or convert, the village people into zealous disciples in their political-religious movement, and to protect and promote their mental and spiritual health by any means necessary.

The essence of the elders' medical-scientific narrative was simple and straightforward: there is a body of medical knowledge discovered by the dispassionate social scientist and other such experts to which the village people *must* submit. And this knowledge discovered pertained to how to best make financial decisions, raise their children, and live their lives. The Truth-revealed by Science, their secular deity, required their unquestioned conformity and compliance -no discussion; no debate; no choice.

The elders' thinking went something like this: medicine is guided by the intrinsic nature of things. The social scientists simply discover the empirically based Truths and fact patterns that exist out there in the thing being studied as it pertains to the village people, society, and life. And they do so at the .01 level of confidence, no less, *as if* their scientific discoveries, understandings, and interpretations of the Truth-discovered are independent of and separate from their worldview, socio-political ideology, funding sources, and pressures and politics to publish the right results or perish.

Unfortunately, many of the village people were not aware that the social sciences were not really Science –that is, they were not part of the natural sciences. They were members of the “political sciences” and were far more *political* than *science* (CHAPTER 5). Nevertheless, the elders continued representing them as if they were, indeed, Science. And in this masquerade, the social sciences continued as major players in the hallways of power, legitimizing the elders' unconstitutional exercises of



power, justifying their radical social theories, and developing their therapeutic speech codes, sensitivity training programs, and domestic and foreign policies.

Although frequently warned, the village people continued travelling down the yellow brick road leading to the elders' utopian fantasy of a worry-, risk-, and guilt-free village characterized by unity and cooperation, diversity and tolerance, and peace and harmony. Then one day the village people awoke to realize that they no longer had any of their constitutional rights, freedoms, or sovereignty. And they wondered what happened. It was to have been a wonderful village in which to live -or so they had been repeatedly told and so readily believed.

THE POWER OF THE MEDICAL-SCIENTIFIC NARRATIVE:  
EVOLUTIONARY THEORY, THE CONSTITUTION, AND SOCIETY

As a late 20<sup>th</sup> and early 21<sup>st</sup> century cultural impulse, our nation has been moving away from the Constitution rooted in the Judeo-Christian tradition to a "living" Constitution rooted in the Enlightenment's tradition of Science and Rationality. In the progressives' medical-scientific narrative, the values of health and science premise a more enlightened and compassionate understanding of people, life, and society. Their seductive narrative holds out the utopian promise of a global Therapeutic Village in which there are no famines, sicknesses, borders, or wars.

The progressives' medical-scientific narrative traces its genealogy back to the Enlightenment, the intellectual and philosophical movement that dominated the world of ideas in 17<sup>th</sup> and 18<sup>th</sup> century Europe. Enlightenment thinkers in Britain, France, and throughout Europe questioned the then traditional sources of authority - the church and divine revelation, and embraced the notion that humanity could be improved through rational change. Their principle goals were liberty, progress, reason, science, tolerance, community, and ending the abuses of power arising from the longstanding relationship between the church and state.

In the history of people and ideas, the Age of Enlightenment has brought remarkable advances and accomplishments in medicine and science. Needless to say, their advances have been of tremendous benefit in the lives of people around the world. As the concepts of medicine (psychiatric liberalism) and theories of science (evolutionary theory) were applied to the socio-political realm, however, the progressives' utopian ambitions of creating a better world led to the erosion of the people's individual rights, liberty, and sovereignty.

During the 20<sup>th</sup> century, liberal progressive policies produced little more than dystopian, inner-city ghettos in this country. And in the global village, they produced despotic societies ruled by dictators and tyrants in countries like Italy under Mussolini, Russia under Stalin, and Nazi Germany under Hitler.

Originating in the late 1800s, the American progressive movement embraced the Enlightenment's narrative, principles, and goals. From its early beginnings, it was an evolutionary movement organized around applying the intellectual and conceptual foundations of medicine and science -the medical-scientific narrative, to the socio-political realm. More recently, it has become a revolutionary movement, premised on psychiatric liberalism (medicine) and evolutionary biology and theory (science) to provide the theoretical and philosophical underpinnings for their European-styled administrative state, global village, and social justice agenda.

For more than 100 years, the secular progressive movement has been quietly overturning the foundational principles of the Founding Fathers, and replacing them with a view of mankind rooted in evolutionary materialism  
(Vitagliano 2017, 10).<sup>8</sup>

Evolutionary theory informed the early progressive reformers and their view of the Constitution as a “living” document that evolves and changes with the passage of time. In their evolutionary worldview, everything is understood as dynamic, interconnected, inter-related, and ever-changing. Their utopian vision of creating a better world was not only possible but doable, *if* they could gain and exercise supervisory control over society's systems of social change.

The American people, society, and way of life could be remade through rational social change. The Constitution, however, presented a formidable obstacle: it severely restricted and limited the government's exercises of power to bring about their desired social changes. And, thus began the progressives' story of political violence against the Constitution and rule of law.

In a 1912 presidential campaign speech, Woodrow Wilson articulated the early progressives' view of the Constitution when he said:

Living political constitutions must be Darwinian in structure and in practice. Society is a living organism and must obey the laws of life, not of mechanics; it must develop. All the progressives ask or desire is permission –in an era when ‘development,’ ‘evolution,’ is the scientific word- to interpret the Constitution according to the Darwinian principle. ... Some citizens of this country have never got beyond the Declaration of Independence. ...<sup>9</sup>

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<sup>8</sup> Vitagliano, E. (2017), *The Leviathan State Arises: a Century of Deconstructing Our Constitution*. Afajournal.org, January.

<sup>9</sup> Applied to people life, or society, Darwinism is an intrinsically supremacist theory. Some people, ways of living, or societies understood and interpreted as having evolved to a higher level -or stage of

For contemporary progressives, the Constitution remains a living document. Rooted in Darwinism, its interpretative meanings evolve and change with the times and circumstances –it’s “flexible.” And vast power resides with whomever owns its interpretive rights. That is, whoever has the authority to interpret the meaning(s) of the Constitution gains power and supervisory control over society’s systems of social change like, for example, its criminal justice, healthcare, educational, and immigration systems.<sup>10</sup>

Darwinism is, by definition, incompatible with Locke’s natural rights theory that underlies the Constitution and its separation of powers principle, philosophy of individual rights, and ideas about limited government. Premised on evolutionary theory, all rights come from the government –*not* the Creator: the concept of God is not necessary, needed, or wanted. And the government has the power and authority to decide what rights are appropriate and necessary for the people to have –or *not*.

#### ON THE MEDICAL-SCIENTIFIC NARRATIVE AND THE NATURAL EVOLUTION OF SOCIETY

Over the past sixty years, there has been a growing recognition of the diminished role and influence played by religious and moral values in our public schools, everyday life, and society in general. Rarely, however, is serious consideration given to the comprehensive, coherent, and powerful narrative that has been systematically displacing the more traditional religious-moral narrative: the medical-scientific narrative and its system of medical metaphors and values of health and science.

In the progressives’ Therapeutic Village, society is understood as a dynamic, living, and ever-evolving organism. And as with any living organism, a *healthy* society is subject to bacteria, viruses, and cancers that can infect or invade its vital systems and destroy its healthy tissues from within. If left untreated, social pathogens can lead to a *sick* society, an *epidemic* of crime, or an *unhealthy* body politic and democracy, the underlying cause of which –most recently, is the *cancer* of white racism and privilege (Dx), the treatment (Rx) for which is the surgical extraction or cleansing of the *malignancy* from society’s educational, law enforcement, healthcare, immigration, and other social systems.

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development, than others. They are often seen as “better than” or “superior to” those who are lower down on the evolutionary ladder.

<sup>10</sup> The progressives’ unquenchable thirst for power and supervisory control over society’s systems of social change helps to understand the spectacle and vicious attacks on Brett Kavanaugh at his confirmation hearings for the Supreme Court in the fall of 2018.

Conceptualizing society as a dynamic, ever-evolving organism justifies the progressives' unconstitutional exercises of power in the service of creating and maintaining a *healthy* multicultural society, democracy, and body politic. It authorizes their removal of the malignant cancer of toxic speech through their therapeutic speech codes, scrubbing racism from our Constitution and rule of law, and publicly naming and shaming the Xenophobes, Islamophobes, and Homophobes -the political nonconformists. The medical- scientific narrative has become as dominant, powerful, and abusive in contemporary American society as the religious moral-narrative was during earlier times in history. It has become a narrative of dominance and submission.

Vast power resides in the medicalization of the American people, life, and society and the subsequent politicization of medicine by the elite ruling class and the pharmaceutical-industrial complex. The progressives' unconstitutional exercises of power, however, often go unchallenged and unchecked as, strictly speaking, the Constitution does not govern the practice of medicine or science. Therein lies the power of their therapeutic language, rhetoric, and metaphors as they go about constructing their version of a healthy multicultural society and solving complex social problems as if they were medical problems.

For all practical purposes, the medical-scientific narrative currently reigns in the Therapeutic Village. The values of medicine and science –*not* religion and religious morality, guide the progressives' understanding of society in which complex social problems are diagnosed (DX) and treated (RX) as if they are medical problems seeking medical solutions. And in this medical-scientific metaphor, the village-state functions as a therapeutic instrument that harnesses the powers of the administrative state and channels them into constructing their version of a *healthy* multicultural society, body politic, and democracy.

For progressives, the Constitution and society have evolved, the historical times and social circumstances have changed, and the conservative Constitution and rule of law are simply outdated and no longer relevant: “The Constitution was signed with a feathered quill!” The religious-moral narrative is as outdated and irrelevant for modern society as are the Constitution and Bill of Rights. For them, the religious-moral narrative is primitive, superstitious, and lower on the evolutionary ladder. Science and rationality are far more advanced and sophisticated than divine revelation and dogma.

Not surprisingly, progressives completely disregard and dismiss the Framers' founding ideals rooted in religion and religious morality as they go about planning, designing, and constructing their (global) Therapeutic Village. In their medical-scientific narrative, science is defined as empirical sensory knowledge, instrumentally

validated through the scientific method. In so doing, virtually all forms of religion become

... non-scientific in the purely pejorative sense, as a superstitious relic of magical and primitive thinking (Comte), or a defense mechanism expiating guilt and anxiety (Freud), or an opaque ideology institutionalizing alienation (Marx), or a debilitating projection of men's and women's inward and humanistic yearnings (Feurbach), or a purely private emotional affair, harmless in itself, but not deserving the title 'knowledge' (Quine, Ayer, and the positivists).  
(Wilber, K., 2001, 10)<sup>11</sup>

Ken Wilber (2001), one of the most influential American philosophers of our time, turns to the founders of modern (quantum and relativity) physics to see what they thought about the relation between science and religion. Einstein, Schroedinger, Heisenberg, Bohr, Eddington, Pauli, de Broglie, Jeans, and Planck shared a distinct commonality in their thinking: *both* modern physics - the hardest of sciences, and mysticism -the tenderest of religions, are necessary for a complete, full, and integral approach in understanding reality, but neither can be reduced to, or derived from, the other.

How can that be? Very simply, they all realized that, at the very least, physics (science) deals with the world of form, and mysticism (religion) deals with the formless. Both are important, but they cannot be equated. Physics can be learned by the study of facts and mathematics, but mysticism can only be learned by a profound change in consciousness. To confuse these two is to misunderstand and distort both science and spirituality.

(Wilber, 2001, ix)

And that is what the progressives have done. In their quest to attain absolute power and supervisory control over the American people, life, and society, they have seriously misunderstood and distorted both science and spirituality. In their evolutionary worldview, medicine and science are privileged over religion and moral philosophy.<sup>12</sup>

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<sup>11</sup> *Quantum Questions: Mystical Writings of the World's Greatest Physicists.* (2001). Wilber, K. (ed.) Shambhala Publications, Inc., Boston, MA.

<sup>12</sup> See Wang Fo and An Ethic of Free Association: Poetic Imagination, Mythical Stories, and Moral Philosophy (75-96) in Kavanaugh, P.B. (2012), *Stories From the Bog: On Madness, Philosophy, and Psychoanalysis.* Rodopi [Brill], Amsterdam, NL.

Many progressives honestly believe that Science can and will answer all questions that are worth asking. Their faith-based belief in Science underlies their evolutionary movement in which government now functions as a therapeutic instrument, society is understood as a living organism, and domestic and foreign policies are premised on the therapeutic values of medicine (empathy, compassion, and caring) and laws of science (evolutionary biology and theory).

In the progressives' medical-scientific narrative, the mysteries of life are reduced to biochemical imbalances, genetic predispositions, and biological determinants. For them, the whole is the sum of its observable and measurable parts. If one is curious about such spiritual questions as *Who am I?* and *Where did I come from?*, they can simply send away for their ancestry DNA results and receive the answers by return mail. Something is missing, however, when the results are represented to the public as comprehensive and complete and fully explaining why someone would trade in their German lederhosen for Scottish kilts. One's identity formation is a bit more complex than what is revealed by their ancestry DNA results.

For a more complete, fuller, and integral approach to understanding the mysteries of life both the religious-moral (mystical-spiritual) and medical-scientific perspectives are needed, but, again, neither can be reduced to, or derived from, the other: the mysteries of life and complexities of reality -social and otherwise, can never be captured by the scientists' assumptions, methods, or symbols. And they will remain a mystery to the very end: the whole is always something more than its observable and measurable parts.

Practically speaking, the values of health and science have all but replaced those of religion and religious morality in the Therapeutic Village. Whatever protects and promotes the individual's physical, mental, or spiritual health is considered *good* and *right*; whatever causes stress and anxiety is *bad* and *wrong*. And the practical implications are quite far-reaching. Everything considered toxic must be scrubbed from society, our everyday lives, and our cultural memory, including -but not limited to, toxic attitudes, masculinity, words, songs, and statues.

Applied to the social order, Darwinism constructs a hierarchy of power, knowledge, and ethics in the village, modeled after the natural hierarchies in the biological world. It constructs the natural order of things in the political and social domains. And at the top of this so-called natural hierarchy are, of course, the academic elites, social scientists, and members of the ruling class -that is, "the best and brightest" from such designer universities as Harvard, Stanford, and Yale.

Through their higher education and training, progressives know how the American people, society, and way of life should "naturally" evolve and the

directions the global village should “naturally” move in -that is, towards open borders, freedom from religion, and a democratic socialist system. And their coercive mandates, therapeutic speech codes, and standards of political correctness are necessary to bring about such natural and rational social change.

Contextualized by therapeutic values, Darwinism inevitably leads to soft forms of tyranny that gently nudge the peoples’ conformance and compliance with the progressives’ therapeutic guidelines, speech codes, and communal values. Just as inevitably, however, Darwinism eventually leads to harder forms of tyranny that attempt to suppress, censor, and eradicate any form of dissent or difference of political opinion, much like what is happening in contemporary society: “Racist!” “White Supremacist!” “Xenophobic!” “Islamophobic!” “Homophobic!” -and so on.

The progressives’ quest for absolute power is premised on their belief that if they can gain supervisory control over society’s systems of social change, they can manipulate them, influence and shape future outcomes, and eventually alter the course of history. If they can gain control over the political, educational, and legal systems; the immigration, healthcare, and mental health systems; and, the mainstream media, the means of production, and society’s system of moral values, then they can control the arc of history and society will “naturally” evolve in the ways it should. For progressives, this is the key to remaking the American people, society, and way of life.

The progressives glorify history and the inevitability of historical progress - however they might define *progress*. Their glorification of history as a causal-deterministic science, however, is little more than a special, power-driven form of madness that leads to the village people wearing the drab uniform of their ideology.

## HISTORICISM AND THE ROLE OF HISTORY

### IN CONSTRUCTING THE PROGRESSIVES’ THERAPEUTIC VILLAGE

*Historicism* is the theory that social and cultural phenomena are determined by history and that historical progress and development are the most basic aspects of human existence. In the progressives’ narrative on race, race relations, and racism, for example, the oppressed will continue to be victims of white racism and privilege (the future) because of our legacy of slavery and segregation (the past) and our continued reliance on the Constitution as we move into the 21<sup>st</sup> century (the present).

Their solution is simple, as most common-sense solutions are: we can and must alter the course of history by changing from our 18<sup>th</sup> century Constitution - rooted in the religious-moral narrative, to the progressives’ vision of the Constitution as a living, breathing, and therapizing document -rooted in the Enlightenment’s

medical-scientific narrative. If we do not evolve, white racism and privilege will continue and the oppressed will remain victims of a white racist society.

Whoever controls the narrative of the past, controls the present and the future: they chart the nation's future directions. Progressives assert that they know what happened in the past, how it has influenced the present, and how it will determine the future.. In their narrative on climate change, for example, the planet and all life forms will be destroyed (the future) because of our reliance on fossil fuels during the industrial age (the past) and our continued reliance on fossil fuels as we move into the 21<sup>st</sup> century (the present).

Once again, the progressives' solution is simple: we must alter the course of history by changing from a fossil fuel-based economy to alternative energy sources so that we can save the planet. In their fear-based scenario, there is no plan B: all sentient beings will die if we don't change our energy policies.

For progressives', the facts and predictions regarding climate change are *settled science*: no further discussion or debate is needed. Indeed, the science is so settled that they have proposed that skeptics of climate change like the executives at ExxonMobil no longer be simply persecuted in the court of public opinion as 'climate change-deniers', but prosecuted in the criminal courts for misleading their shareholders and the public.<sup>13</sup>

The progressive movement has morphed into a faith-based political-religious movement of a fundamentalist kind that advocates for the criminal prosecution of climate change-deniers, just as those who questioned the infallibility of church doctrine were prosecuted during earlier times. In the instance of climate change, progressives seek to alter the course of history by exercising strict supervisory control over the environment and energy policy in the global village or, "We will be on the wrong side of history." Unfortunately, this megalomaniacal fantasy underlies much of the design and construction of their global Therapeutic Village.

In contradistinction to *historicism*, Goldberg (2014) speaks to the *non*-linearity by which the world, people, life, and society function. Each is predictably unpredictable as

... (i)t depends on what men and women and nations do in life, as history unfolds. History, by definition, depends on human action and human interpretation. Moreover, human nature has no definitive history (at least not yet).

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<sup>13</sup> The climate is always changing, no question. The progressives' assertion that the cause of (negative) climate change is from our reliance on fossil fuels remains open to question: it is *not* "settled science".



The idea that there is a moral arc to the universe, that history has ‘sides,’ is dangerous because it can lead to forgetfulness of this basic fact and absolves us from taking our personal and collective destinies into our own hands. Putting your faith in a dialectically deterministic universe is very different from putting your faith in God, in countless ways -starting with the fact that putting your faith in God also requires asking God to put His (or Her) faith in you. God asks much of us; a benevolent universal algorithm asks nothing. ...

(Goldberg, J., *National Review*, Oct, 2014, 32-33)

History is not a causal-empirical science, as was thought during the 19<sup>th</sup> and greater part of the 20<sup>th</sup> centuries: it failed to meet the standards of science. And as we enter the quantum world of the 21<sup>st</sup> century, its underlying linearized assumptions of *time, place, logic, and causality* have been called into question (Chapter 5). Nevertheless, it continues to masquerade as a causal-deterministic science, providing the illusion of certainty for the progressives’ radical social theories and Truth. There is more to understanding the mysteries of the universe and the human condition than what the rationality of enlightened men and women can ever countenance.

The arc of history is known only by the progressives, or so they would have everyone believe. Their thirst for absolute power and control is masked by their compassion, caring, and concern for the oppressed in the global village. In their fear-based narrative, the only rational solution is to elect them to positions of power so they can exercise supervisory control over the healthcare, immigration, educational, and environmental systems. Otherwise, hundreds of millions will die.

Psychiatric liberalism (medicine) and evolutionary theory (science) are at the heart of the progressives’ evolutionary movement: they provide the philosophical, intellectual, and conceptual foundations for their global Therapeutic Village. And for over a century, medicine and science provided them with the authority, theories, concepts, and traditions to relentlessly assault the Constitution and rule of law. With the emergence of the therapeutic cultural orientation in the mid-‘60s, the nation’s constitutional drift accelerated rapidly as achieving social justice and equal outcomes were emphasized over following the Constitution and protecting equal opportunities..

During LBJ’s *Great Society* in the ‘60s, the progressives grew the size, power, scope, and reach of the administrative state. Legitimized by psychiatric liberalism and authorized by administrative law, the therapeutic values of understanding, empathy, and compassion were introduced into our criminal justice, educational, and

immigration systems. And as their evolutionary movement transformed into a revolutionary movement, the nation entered the beginnings of a cold war.

Charles Kesler, the Dengler-Dykema Distinguished Professor of Government at Claremont McKenna College and editor of the *Claremont Review of Books*, speaks from an historical perspective to the current state of our nation when he says:

Until the 1960s, most liberals believed that it was inevitable that their living Constitution would replace the conservative Constitution through a kind of slow-motion evolution. But during the sixties, the so-called New Left abandoned evolution for revolution, and partly in reaction to that, defenders of the old Constitution began not merely to fight back, but to call for a return to America's first principles. By seeking to revolve back to the starting point, conservatives proved to be Newtonians after all -and also, in a way, revolutionaries, since the original meaning of revolution is to return to where you began, as a celestial body revolves in the heavens.

The conservative campaign against the inevitable victory of the living Constitution gained steam as a campaign against the gradual or sudden disappearance of limited government and republican virtue in our political life. And when it became clear, by the late 1970s and 1980s, that the conservatives were not going away, the cold war was on.

(Kesler, C.R., *America's Cold Civil War*, *Imprimis*, October, 2018, vol.47, no. 10)

We are currently in a constitutional crisis. There are two competing and contradictory visions of the Constitution vying for dominance and control over our political and social institutions. And there is the distinct possibility that we are quickly moving from a cold to a hot civil war, the worst of all possible outcomes. We continue travelling down this path at great risk and peril to the nation and to our individual freedoms, liberty, and sovereignty. It remains to be seen if the great American experiment is over. Ultimately, the answer rests with the American people.

#### THE MEDICAL-SCIENTIFIC NARRATIVE:

##### THE CONSTITUTION AS A LIVING AND *THERAPIZING* DOCUMENT

For contemporary progressives, the Constitution has evolved into a living, breathing, and *therapizing* document -with an added twist. They have come to understand and interpret the conservative Constitution as a racist document that has institutionalized white racism and privilege in our political and social institutions: systemic racism

permeates our institutions and holds minorities back from evolving and progressing in society. And it always has.

This more recent racial twist justifies the progressives' pressing urgency to replace the Constitution with their living and therapizing version so they can alter the arc of history and save the oppressed from the "Racists!" and "White Supremacists!" And they no longer ask for permission to interpret the Constitution according to Darwin's evolutionary principles, as Wilson did in 1912. They now demand it. The Constitution and the history, values, and traditions that support and sustain it constitutes the problem –*not* the solution.

For contemporary progressives, the Constitution has been the cause of white racism, privilege, and social injustice since the early beginning. And those who seek to reclaim the Constitution and restore the rule of law are, obviously and clearly, racists and white supremacists: they are the modern-day equivalent of the Klan. As such, they stand accused of wanting to undo all the progress made during the past sixty years, especially during the Obama years.

Currently, progressives argue for their much-preferred version of populism: *direct democracy* and *expert rule*. The Constitution, however, stands opposed to both. By definition, their administrative state –that is, "expert rule," is unconstitutional in its existence and function: it's incompatible with the Constitution. Moreover, it goes largely unacknowledged by the political pundits that reclaiming the Constitution and restoring the rule of law poses a tremendous threat to the progressives' political-religious movement.<sup>14</sup> It necessarily involves dismantling their source of power –the administrative state, and bringing its administrative responsibilities and functions within our existing constitutional framework.

Reclaiming the Constitution and restoring the rule of law would effectively halt the progressives' unconstitutional exercise(s) of power and deconstruct their (global) Therapeutic Village. Power threatened, however, is power mobilized. And the deep-state has circled the wagons to protect their powers, prerogatives, privileges, and perks.

For progressives, the role and purpose of government have evolved over the past century. Currently, its primary purpose is to liberate the oppressed from systemic racism and privilege and the rigid rules of religious morality. They are the culprits that have kept the oppressed subjugated and kneeling in the chains of enslavement: white racism and religious morality are the systemic causes of oppression and victimization in the global village. And both are interwoven into the cultural and social fabric through the religious-moral narrative.

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<sup>14</sup> The rule of law will not be restored until everyone stands equally before the law, including the elites and members of the ruling class.

To alter the arc of history, the progressives are guided by a central organizing principle in designing and constructing their Therapeutic Village: the principle of *liberation* in the stead of *adaptation*. That is, to *liberate* the oppressed victim groups from the racist and religious belief systems, values, and traditions that premise our political and social institutions instead of encouraging their *adaptation* to them. Freedom *of* religion has come to mean freedom *from* religion: the liberation of the oppressed demands it. And there is something more...

Society itself must be liberated from what's been holding it back from naturally evolving and making progress (CHAPTER 6). Society must be liberated from the Constitution, the rule of law, religion, religious morality, racism and white privilege, absolute notions of *right* and *wrong*, individual responsibility and accountability, traditional gender and sex roles, traditional understandings of family and marriage, a capitalist economic system, traditional notions of the nation-state and patriotism, and the expectation that both legal immigrants and illegal aliens should assimilate into the (racist) values, beliefs, and traditions of the American people and society.

Government's duties and responsibilities have evolved to the point where they now include identifying the special needs and interests of different minority groups and then therapeutically intervening to address them. In so doing, the oppressed are liberated from the so-called racist institutions, rigidified religious morality and values, and the exclusive social systems that have shut them out and held them back for so long. The progressives' identity politics are a politics of division and polarization: they are used to generate class envy and warfare.

We are currently engaged in a socio-political revolution that, if successful, will return our nation to a pre-constitutional era. Instead of protecting individual rights and guaranteeing equal opportunities for every citizen, government's role and purpose has devolved to one of advancing collective rights and guaranteeing equal outcomes for everyone in the global village in areas ranging from education to income to housing to healthcare to happiness and to any other area that pertains to the collective's material comfort and social wellbeing.

The progressives are dedicated and committed to a life of public service and making a difference by taking the people's wealth, power, privilege, and resources and redistributing them to the oppressed victims living in the global village.

#### THE PROGRESSIVES' REVOLUTIONARY MOVEMENT:

#### REMAKING THE AMERICAN PEOPLE, SOCIETY, AND WAY OF LIFE

For over a century, progressives have been engaged in replacing America's limited constitutional republic with their European model of government -the administrative

state, the Constitution with their living and therapizing version, the rule of law with their rule through regulations, the religious-moral narrative with their medical-scientific narrative, and our capitalist economic system with their democratic socialist system. And they are doing so by infiltrating the apparatus of government and our academic institutions and destroying the history traditions and values of the Republic from within.

We are engaged in a socio-political revolution, the objective of which is to fundamentally transform the underlying assumptions of the American government, society, people, and way of life. The progressives are not simply engaged in thwarting the will of the American people through resistance and obstruction. They are intent on overthrowing our constitutional form of government and our history, values, and way of life by any means necessary.

Over the past sixty years –ever since LBJ’s *Great Society* in the mid-‘60s, the progressives’ evolutionary movement has transformed into a revolutionary movement, the radicality of which became more obvious during the Obama years (’08-’16). In the words of Barak and Michelle Obama,

*We are five days away from fundamentally transforming the United States of America.*

~ Barack Obama, October 30<sup>th</sup>, 2008

*We are going to have to change our conversation; we’re going to have to change our traditions, our history; we’re going to have to move into a different place as a nation.*

~ Michelle Obama, May 14<sup>th</sup>, 2008

The drama of the trauma of Obama was quite real and far-reaching for the country. His years in office constitute a significant chapter in the history of the progressive movement, but they were only the most recent chapter in their longstanding project of fundamentally transforming the American Constitution, people, and way of life.

From an historical perspective, there are many threads of continuity that connect Obama with the early progressive reformers of the 19<sup>th</sup> century. He and his administration were guided by the early progressives’ 19<sup>th</sup> century Hegelian philosophy of government, society, and determinism, albeit updated, repackaged, and resold in the language of race, race relations, and civil rights. And he shared their contempt for the Constitution, embraced their evolutionary vision of society, and favored their European-styled administrative state over the republic, his oath of office notwithstanding.

During his years in office, Obama frequently functioned in accordance with the administrative state’s *combination of functions principle* as opposed to the

Constitution's *separation of powers principle*, eventually bringing the nation to a constitutional tipping point where we still remain teetering on the brink (CHAPTER 6). And he grew the size, scope, power, and reach of the administrative state exponentially as a consequence of his failed first term signature legislation, the *Patient Protection and Affordable Care Act (2010)* (ACA) –more popularly known as ObamaCare. He clearly favored big government liberalism over government *of, by, and for* the people.

In September of 2011, Peter Orszag, his former budget director, wrote an essay in *The New Republic* arguing, “we need less democracy.” To address our country’s daunting problems, he suggested that we need to take some powers away from congress and give it to automatic policies and depoliticized commissions that will be shielded from public pressure.<sup>15</sup> “Radical as it sounds, we need to counter the gridlock of our political institutions by making them a bit less democratic.”

For progressives, the complexity of modern life and the intensity of modern politics should lead the people to put more power in the hands of the technical experts who have the knowledge and expertise to make the best choices on their behalf. The progressives’ idea of creating a healthy democracy is to make our political institutions *less* democratic and *less* responsive to the people. How perfectly Orwellian: the people will be liberated and freer, *if* they give up more of their rights and freedoms and expand the powers of the administrative state.

Much of the focus of this book is on Obama’s years in office as he was the most recent progressive to occupy the Oval Office. His years in office provide many illustrative examples of the progressives’ ideology and their Alinsky-ite methods and power tactics to bring about social change by any means necessary, as exemplified in the streets of Ferguson and Baltimore in the summer of ‘15 (CHAPTER 7). From the perspective taken in this book, the Obama years simply continued the progressives’ revolutionary agenda of the past sixty years in a more accelerated, arrogant, and authoritarian way.

We are currently living in a deeply divided and polarized nation, torn between two very different visions of the Constitution and the role and purpose of government. Kesler (2018) attributes this divide to the radicalization of modern American liberalism along two distinct lines: their rapid movement towards socialism and their increasingly post-modern form of leadership.

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<sup>15</sup> These “automatic policies” have evolved to now include automatically renewing 82% of the federal budget -with its built-in annual increases, without any action needed by congress.

Confronted by sharper, deeper, and more compelling accounts of the conservative Constitution, the liberals had to sharpen -that is, radicalize- their own alternative, following the paths paved by the New Left. As a result, the gap between the liberal and conservative Constitutions became a gulf, to the extent that today we are two countries -or we are fast on the road to becoming two countries -each constituted differently.

(America's Cold Civil War, *Imprimis*, Oct. 2018: v47, no. 10, 3)

When it became clear by the late '70s and '80s that the conservatives were not going away, we entered into a cold civil war. If we continue travelling down this path -as mentioned earlier, it could very well lead to another hot civil war. And, unfortunately, we continue down this path as sanctuary cities and states say they will longer follow federal law on immigration and threaten to secede from the union.

Following the historic and stunning upset of the '16 presidential elections, the progressives' rhetoric has descended into the language of resistance, war, revolution, and violence. Their leaders frequently use the metaphors and images of war to urge their followers -social justice warriors, to continue their fight in the courts, congress, and streets: "Enlist in the Resistance Movement!" And the so-called Wars on Muslims, minorities, illegal aliens, and the LGBTQ community must be won at any cost, by any means necessary: *Social Justice Through Social Revolution!*

The progressives' medical-scientific narrative has played a significant role in leading us to where we currently are as a nation. And it clearly charts the directions in which we are headed. Its medicalization of the American people, life, and society combines with its medical metaphorical systems to produce their utopian fantasy of a global Therapeutic Village, conceptualized as a singular, unified, and integrated institution that functions as a hospital without walls (Kavanaugh, 1995).

As in any hospital setting, the village people and society must be kept under continuous surveillance to monitor for any sign of bacterial or viral infections -such as white racism or privilege, that might threaten the health of the village, body politic, or democracy. Through their foresight and careful planning, the progressives designed and constructed their Therapeutic Village as a panoptic society (*pan* = all; *optic* = seeing) in which everyone is captured in the village-state's high-tech "pyramid of gazes" with a corresponding loss of *privacy* in society and *confidentiality* in the healthcare community: the Patriot Act is to society as HIPPA is to the healthcare community (CHAPTER 8).

Living under continuous and excessive surveillance is to live under the unblinking gaze of the elders' ever-present, -seeing, and -knowing Authority, never knowing for sure if you are actually being observed or not, but nevertheless acting as

if you are. Such surveillance is a not-so-subtle form of exercising power over the mind of the individual person and society: it is as individualizing as it is totalizing. It is an insidious way of exercising supervisory control over thoughts, speech, and actions as it shapes and modifies behavior. In the long term, it will change the very character of the American people, society, and way of life

ON WRITING *THE THERAPEUTIC VILLAGE*:

ON WHY, FOR WHOM, AND HOW IT IS WRITTEN

*The Therapeutic Village*... traces the roots of the progressive movement to the early progressive reformers of the late 1800s, their exploitation of 19<sup>th</sup> century concepts and philosophies, and how their counter vision to the Constitution has influenced and shaped our contemporary political and social institutions. It is a story of the progressives' revolutionary movement and their unending quest for absolute power and supervisory control over the American people, life, and society: how they seized it, institutionalized it, and use it outside constitutional constraints.

*The Therapeutic Village*... is written out of a sense of duty and concern: there are things to be said about where we are as a nation, how we got here, and how we might go about changing the directions in which we have been headed. Thomas Sowell, noted American economist, social theorist, political philosopher, and author, once said that some books you write for pleasure, and others you write out of a sense of duty because there are things to be said and other people have better sense than to say them. ...This is one of those books.

Whenever an ideology –whether “progressivism,” “liberalism,” “conservatism,” or “socialism,” –or whatever the dominant “ism” of the day might be– harnesses the vast institutional powers of government in the service of carrying out its socio-political agenda –with or without the consent of the governed, it exceeds its enumerated powers and operates outside the Constitution. And whenever the deep-state bureaucracy has a vested interest in supporting and advancing one socio-political ideology over another, the fundamental rights of the citizens are held in contempt, dismissed, and disregarded. In such instance, government moves closer to exercising despotic and tyrannical rule over the people, the people come to live in fear of their government, and we return to living in a *pre*-constitutional era.<sup>16</sup>

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<sup>16</sup> The term “*pre*-constitutional” is used rather than “*post*-constitutional.” It signifies a return to a time before the Constitution –a time of kings and tyrants. The term “*post*-constitutional” has the connotation that the country has “moved on” and “moved past” the Constitution, as if the country has evolved and the (Framers’) Constitution is no longer relevant or needed. The term “*pre*-constitutional” more accurately depicts, I believe, what is unfolding in contemporary society.



The progressives' design and construction of their (global) Therapeutic Village is a story of political violence against the Constitution and rule of law: it is illegal, immoral, and unconstitutional. Their unconstitutional exercises of power constitute a deep and profound evil against the republic, its history and traditions, and the fundamental rights, freedoms, liberty, and sovereignty of each and every citizen.

Understanding *politics*, *power*, or *political reason* is traditionally the exclusive domain of the scholarly political scientist. Writing in any of these areas is typically reserved for the scientific expert. I am not a political scientist, social scientist, or expert in living. Rather, I write *The Therapeutic Village*... as a concerned citizen, grandfather, father, husband, and civil libertarian.

In the context of limited government –as suggested by Kenna (2010), civil libertarianism does not threaten social values cherished by either conservatives or liberals. If civil liberty is properly honored and respected, *all* people should be able to live their lives as they choose, according to their values, as long as they respect the similar rights and values of others, irrespective of their skin color, political leanings, or gender, sexual, or religious preferences.

As opposed to a theoretical, academic, or pseudo-scientific analysis of government's power and its relationship to freedom, the focus of this book is on the largely hidden and obscure -yet specific and concrete, structures and processes by which progressives have seized and exercise power over the American people. And its emphasis is on how they have done so in violation of the Constitution's stringent rules and rigorous limits on government's exercise(s) of power.

In a free, open, and democratic society, the invisibility of such exercises of power is what makes the progressives' preferred model of government –the administrative state, so very, very dangerous. And the corollary is equally true: making their purpose, tactics, and techniques of power more visible unmasks the masquerade, exposes its dangers to individual liberty and freedom, and more clearly identifies that which needs to be reined in, rectified, or removed altogether from our political and social institutions.

Unmasking the masquerade by which power has been disconnected from and exercised over the American people is, I believe, a necessary step in the struggle that lies ahead to reclaim the Constitution and restore the rule of law. Such a project, however, requires the freedom to think, speak, and openly question –if not critique and interrogate, the progressives' political-religious movement without the fear of retaliation or reprisal for doing so -or in spite of such fear, if necessary.

If government... is ‘a social practice of subjecting individuals by mechanisms of power which lay claim to truth,’ critique will be ‘the movement by which the subject assumes the right to question truth on its effects of power and power on its effects of truth.’

(Colin Gordon, 1994, xxxix) <sup>17</sup>

Knowing and understanding how we got to where we currently are as a nation is essential to successfully engage in the political struggle ahead to reclaim the Constitution and restore the rule of law. The historic results of the ‘16 presidential elections are just a step –although a very significant one, in the long and difficult struggle to return to self-governance -that is, to a government *of, by, and for* the people.

*The Therapeutic Village...* is written as a political act that calls into question the progressives’ ideology and social justice agenda. It speaks to the masquerades by which they mask their pursuit of power and supervisory control over *We the People...*, especially through their manipulative coupling of empathy, compassion, and caring with their social justice agenda. And it speaks to the inherently immoral nature of their therapeutic system of values that has justified a national debt of \$21 trillion dollars –*not* counting another \$100 trillion in unfunded liabilities, in the name of *Equality! Fairness! and Social Justice for All!*<sup>18</sup>

*The Therapeutic Village...* is written for all those interested in reclaiming the Constitution and returning to the rule of law. At its core, it speaks to the foundational and implicit meanings embedded in every citizen’s political, personal, and social freedoms. The freedom to question and critique the government and its exercises of power is essential to living in a free, open, and democratic society. And this freedom to question is inextricably tied to the question of freedom and necessarily includes the freedom to say things that might disturb others. Offending the progressives’ sensibilities -or those who have attained their coveted status of “oppressed victim,” is part of the cost and consequence of having and exercising such freedom.

As an awareness of our country’s Constitution, history, and traditions is vital and necessary in sustaining our democratic society, so too is an awareness of how they have been subverted. Becoming aware of how the Constitution has been subverted is essential to reclaiming it and restoring the rule of law. That is, the

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<sup>17</sup> From the Introduction to *POWER* by Michel Foucault (2000), The New Press, New York.

<sup>18</sup> In 2017, the interest payment on the national debt was \$263 billion dollars which was 6.6% of all federal spending. Another \$200 billion is added to the annual interest payment for each percentage point that the interest rates rise.

constitutional principles violated might be more readily identified and rectified and the directions in which the country is headed might be altered.<sup>19</sup>

It's written to deconstruct the progressives' great "Wall of Silence," constructed by their emphasis on therapeutic speech codes, standards of political correctness, and micro-aggressions. While the proposed wall along the southern border is under constant attack by the liberal media as xenophobic and racist, the progressives' wall of silence is rarely acknowledged or talked about by the same liberal media, national leaders, or political pundits and commentators. It's time to begin building bridges *within* and *between* the polarized segments of society, if at all possible.

And it's written to disturb and mobilize the concerned but complacent citizen. In so doing, it speaks to many different topics and issues such as the progressives' exploitation of the village people and their children, their manipulation and exploitation of race and race relations, and their divisive and polarizing views on multiculturalism, sacrificial love, and social justice. And it does so in ways that, no doubt, cross the threshold of political correctness. Political correctness, however, is nothing less than the enemy of the freedom to think, speak, and question, whether it's in the union hall, classroom, or boardroom: it censors and silences. And the sounds of silence have been deafening.

*The Therapeutic Village...* is written from an historical perspective for the purpose of making more visible that which is, I believe, to remain invisible and hidden from the village people. If the historical past is not known, critically examined, and called into question by concerned citizens, the progressives' political-religious movement will continue charting the directions for the country, no matter who or what political party is elected to office.

Developing an individual historical perspective provides greater clarity as to how we came to be living in the progressives' Therapeutic Village. Knowing and understanding our shared past is necessary to develop an historical perspective from which an ongoing critique of government is possible. The following chapters trace the birth and growth of the progressive movement, its infiltrations into the apparatus

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<sup>19</sup> Progressives are furious with all those who disagree with their self-assigned responsibility and moral authority to rewrite the script by which everyone should live. And they are especially angry with those who registered their disagreement at the ballot box in '16. Indeed, they continue their fight in the courts, congress, and streets. Recall their violent bottle throwing, fire setting, club-wielding "protests," boycotting Trump's inauguration, and slow walking the nomination hearings for his cabinet members. Considered together, they have been actively engaged in opposing, obstructing, and undermining the Constitution and thwarting the will of the American people. And progressives sit on both sides of the congressional aisle.

of government, and its continued expansion of the administrative state in the name of meeting the needs of all the people: *Equality! Fairness! And Social Justice for All!*

Unmasking the progressives' obscure and hidden exercises of power is necessary to deconstruct their Therapeutic Village. As to those who say, "What difference does it make, at this point?" comes the pointed reply, "This difference. Without knowing the history and circumstances leading up to what is happening now and how we got to where we are as a country, we are doomed to continue acting on the same assumptions, repeating similar outcomes, and moving in the same directions we've been heading in for over a century -that is, towards becoming a global Therapeutic Village in which the elders exercise despotic power and the village people live in fear and submission."

Gathering historical knowledge about the progressives' revolutionary movement is vital and necessary in developing an historical sense, perspective, and attitude by which we might better understand our present moment, if not the past. In so doing, we might more effectively understand and counter their political-religious movement, their quest for absolute power and supervisory control, and their unconstitutional exercise(s) of that power and control.

And each chapter is written from a sociological perspective. The Westernized cultures are influenced and shaped by particular ideological systems or psychological models. Once created and adopted by the culture, these psychological models are, in turn, integrated and institutionalized in its social structures that then shape, as they are shaped by, the culture. A psychoanalytical model has had an especially profound impact in influencing and shaping the American culture, character, and society. It has played a major role in shaping the progressives' therapeutic system of values, therapeutic speech codes, culture of victimization, social justice agenda, and utopian fantasy of a global Therapeutic Village.

Like the progressive movement, the psychoanalytical model is rooted in evolutionary biology, medicine, and the natural sciences. And it's organized around remaking the individual and society: they are similar in their origins, purposes, and aims; each complements the other. The psychoanalytical model derives from, supports, and sustains the progressives' medical-scientific narrative, their emphasis on therapeutic empathy, compassion, and caring, and their evolutionary view of the Constitution as a living, breathing, and therapizing document. It walks hand in hand with evolutionary materialism.

The psychoanalytical model has played a major role in fundamentally transforming our political and social institutions and their discourse in the educational, criminal justice, immigration, law enforcement, and healthcare systems. It has influenced and shaped the therapeutic orientation that characterizes

contemporary American society and, especially, its culture of victimization. Arguably, it has been the most dominant psychological model in the (global) Therapeutic Village. Unfortunately, its therapeutic perspective, orientation, and system of values have become an accepted and taken-for-granted aspect of everyday life.

Lastly, *The Therapeutic Village...* is written as an expository essay rather than a scholarly monograph. As such, I have not tried to cite references for every idea or interpretation that could be traced to some authoritative source. Where I do give references, they are intended to assist in further reading rather than establish authority for any assertions made or conclusions reached. I accept full responsibility for both.

AN OVERVIEW OF *THE THERAPEUTIC VILLAGE*:  
ON ORGANIZING AND WRITING THE CHAPTERS

*The Therapeutic Village...* is written as a contribution to the ongoing critique of the progressives' political-religious movement, their preferred model of government -the administrative state, and their divisive and polarizing identity politics and social justice agenda. The central question underlying each of its chapters revolves around the hidden source of so much of the tension, conflict, and acrimony in our contemporary political and social discourse: "Should government function as a constitutional republic guided by the moral philosophy and principles embodied in the Constitution, rooted in the Judeo-Christian tradition -that is, the religious-moral narrative?" Or, "Should government function as an administrative state -a European model of government, guided by an evolutionary view of the Constitution, people, life, and society, rooted in the Enlightenment's tradition -that is, the medical-scientific narrative?"

The central thesis of this book is that we have to reclaim the Constitution and return the country to the rule of law if we want to remain a self-governing people, living in a free, open, and democratic society. Reclaiming the Constitution and returning to the rule of law, however, involves knowing *how* and *why* the (global) Therapeutic Village was constructed so that we can effectively dismantle it.

Any attempt to speak to all the socio-political factors and historical variables involved in leading us to where we currently are as a nation –as if that were even possible, is not the purpose of this writing. Rather, it's more narrowly concerned with the question, "What are the building blocks used by progressives to construct their utopian fantasy of a (global) Therapeutic Village?"

The subject matter of each chapter is considered one of these building blocks. Individually, each constitutes an act of political violence against the Constitution and rule of law. Collectively, they constitute the conceptual, intellectual,

and philosophical foundations underlying their global village, embody their authoritarian impulse, and establish dangerous precedents for government in the future. Accordingly, I have chosen to examine the progressives' political-religious movement from somewhat different perspectives necessitating some repetition, but at the same time, permitting me to organize the material so that each chapter can almost stand by itself and be read independently from the others.

The following chapters speak to: the progressives' administrative state (CHAPTER 1); the emergence of a therapeutic cultural orientation, ethic, and ethos (CHAPTER 2); national healthcare –“Medicare for All!”- as the embodiment of their 21<sup>st</sup> century socialist impulse (CHAPTER 3); their organizing metaphor of *the village* for American society, and their revolutionary movement morphing into a faith based, political-religious movement (CHAPTER 4); the mythical nature of the social sciences and their pseudo-scientific findings (CHAPTER 5); their vision of a “living” Constitution (CHAPTER 6); their use of Alinsky's ethics, methods, and power tactics to bring about social change (CHAPTER 7); and, their excessive and continuous use of high-tech surveillance in constructing a panoptic society (*pan=all; optic=seeing*) and the subsequent loss of privacy and confidentiality (CHAPTER 8).

#### ON DISMANTLING THE ADMINISTRATIVE STATE:

#### RECLAIMING THE CONSTITUTION AND RESTORING THE RULE OF LAW

In their quest for power and supervisory control, progressives continue to commit political violence against the Constitution and rule of law. And in their attempts to create a healthy multicultural society and democracy, they have violated the fundamental rights, liberty, and sovereignty of every American citizen. What can be done to reclaim the Constitution and restore the rule of law? And what can be done to reclaim the history, traditions, and values that support and sustain them?

More and more, concerned citizens across the country are openly disagreeing, uniting, and rebelling against the progressives' political-religious movement, the erosion of their fundamental rights -most notably, their 1<sup>st</sup> and 2<sup>nd</sup> Amendment rights, and the mandated economic sacrifices necessary to underwrite their social justice agenda. They are uniting, revolting, and speaking the Truth of a free and determined people to the progressives' deep-state Power.

In this spirit, this writing hopes to encourage other concerned citizens to change their all too often reflexive response of simply acquiescing to the progressives' legislative actions and policy decisions to one of reflecting on the underlying constitutional processes –or lack thereof, involved in how they were formed and implemented. If not constitutional in any respect, they do not meet the conditions under which we have given our consent to be governed (CHAPTER 9).

Participating in the project of reclaiming the Constitution and restoring the rule of law gives life to the idea that the authority for our thoughts, speech, and actions is inalienably our own: we are the responsible authors of our lives and life-decisions. The responsibility for deciding what's in our best interests resides within ourselves –*not* the social scientists' pseudo-scientific findings, the academic elites' radical social theories, or the progressives' compassionate and caring social justice agenda.

*The Therapeutic Village...* is written as a political act that hopefully contributes to the formation of a moral and political attitude by which every concerned citizen might actively engage in critiquing the progressives' ideology, revolutionary movement, and unconstitutional exercises of power. To actively critique their vision of the Constitution and government expresses the will to *not* be governed by their administrative state or live under their democratic form of socialism. Moreover, it expresses the refusal to accept their view of how the American people and society should be and function in their global Therapeutic Village.

The development of a critical attitude combines with the right to question and critique the progressives' utopian vision, self-evident assumptions, and self-righteous Truth to unmask their unconstitutional and despotic exercises of power. It expresses our refusal to be silent and go along with it. Succinctly stated, their Therapeutic Village violates “the rules” under which we have given our consent to be governed. Our refusal to go along with it expresses the will to be self-governing. In so doing, every concerned citizen becomes a participant-observer in the socio-political process, actively involved in preserving and protecting the Constitution, and insisting that the all citizens are equal before the law, including the elites and ruling class. We must become citizens “with attitude.”

Assuming the right to question the progressives' moral authority, self-evident assumptions, self-righteous Truths, and unconstitutional exercises of power is to live the experience and meaning of freedom in the very act of questioning, critiquing, and demanding their adherence to the Constitution and rule of law. Such questioning begins with a critical attitude and political way of being, thinking, and living that involves -as suggested by Saul Alinsky (1971), no less- a creative synthesis of irreverence, curiosity, imagination, a sense of humor, and a bit of a blurred vision of a much different world than what the progressives envision in their Therapeutic Village.

The progressives' unexpected loss in the '16 elections threatens them with the loss of vast power and supervisory control over society's systems of social change. And desperate times have called for desperate measures. Since the '16

elections, they have repeatedly called for Trump's impeachment, resisted and obstructed the will of the American people, pushed for the repeal of the 1<sup>st</sup> and 2<sup>nd</sup> Amendments, marched for open borders and the abolishment of ICE, fought for increased taxes, and championed the rights of illegal aliens over those of American citizens.

The republic was founded to escape the tyranny of kings, monarchs, and an elite ruling class. The progressives, however, have made considerable progress in moving us forward into the 21<sup>st</sup> century by recreating the past we thought we had escaped in the 18<sup>th</sup> century. More and more frequently, we are jolted into the realization that we are living under their oppressive form of moral Fascism, wrapped in empathy, compassion, and caring for others. And we find ourselves moving inexorably towards their more overt and obvious expressions of political Fascism.

Becoming aware of how we got here is necessary to move forward and successfully deconstruct the progressives' administrative state, diffuse their systemic powers, and dismantle their socio-political structures in the *global* village. Knowledge is power. And knowledge of the progressive's history, methods, and power tactics helps to resituate power where it belongs -with the people. In gathering such knowledge and becoming more aware, we might be in a better position to reclaim the Constitution, return to the rule of law, and restore the liberties and freedoms of *all* the people.

*The Therapeutic Village* hopes to contribute to the art of *not* being governed by the progressives' administrative state and *not* conforming to how we are told we must think, speak, and act in their Therapeutic Village. In the spirit of Henry David Thoreau, Mahatma Gandhi, and the Rev. Martin Luther King, it encourages civil disobedience as a way of thinking, being, and living as we go about reclaiming the Constitution and restoring the rule of law. And Saul Alinsky's tactics of "Resistance!" and "Obstruction!" can be quite effective in helping to do so.

The radicals of today are the forgotten members of the (shrinking) middle class who have decided to break their silence, unite, protest, and rebel. It is hoped that this writing might, in the words of Alinsky, might

... contribute to the education of the radicals of today, and to the conversion of hot, emotional, impulsive passions that are impotent and frustrating to actions that will be *calculated, purposeful, and effective.*

(italics added) (1971, 5)

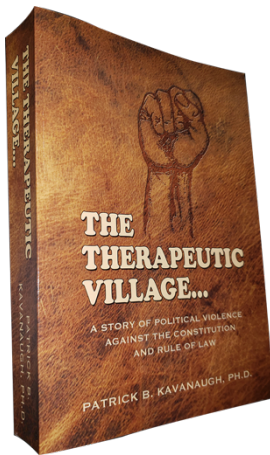
The art of not being governed involves changing the nature of our relationship to *government, authority*, and especially *ourselves* as "the governed." Indeed, our freedom to question quickly leads to calling this series of fundamental



relationships into question. In so doing, the question of freedom becomes palpably alive and meaningful as we reconfigure those unacceptable relationships into more acceptable forms of self-governance, as articulated in the Constitution and Bill of Rights.

For those interested in reading *The Therapeutic Village* in its entirety, it may be purchased at Amazon.com.

*carpe diem,*  
*Patrick Kavanaugh*  
*February 1<sup>st</sup>, 2019*



**THE THERAPEUTIC VILLAGE**  
**A Story of Political Violence Against**  
**The Constitution and Rule of Law**  
by Patrick B Kavanaugh, Ph.D.

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## ABOUT THE AUTHOR

Patrick B. Kavanaugh, Ph.D. is the founding president of the Academy for the Psychoanalytic Arts, a former president of the International Forum for Psychoanalytic Education, and a former president of the Michigan Society for Psychoanalytic Psychology, the Michigan Psychological Association, and the Michigan Society of Clinical Psychologists.

He is a former professor of psychology and director of clinical training at an APA-approved program in clinical psychology in Detroit; member of the core teaching and supervising faculty at various teaching hospitals in the Detroit metropolitan area; and, adjunct faculty member at several universities.

For many years, he has had the opportunity to teach and be guided by Saul Alinsky's *Rules For Radicals:...* (1971). Small groups of dedicated people can, indeed, function by force-multiplying principles to accomplish some rather unbelievable goals *in spite of* the liberal progressives' ideology and agenda that has enveloped so many of our universities, psychiatric institutions, and practice settings.

Dr. Kavanaugh has spent much of his professional career writing and presenting on psychoanalytic theory and discourse situated in philosophy, the humanities, and the arts as opposed to biology, medicine and the natural sciences. He understands people as having "problems in living" as opposed to having "evidences of pathology." He has presented and published on psychoanalytical epistemology, theory, ethics, education, and practice in local, national, and international forums.

His recent book, *Stories from the Bog: On Madness, Philosophy, and Psychoanalysis* (2012), Rodopi [Brill], NL) was published through Contemporary Psychoanalytic Studies, an international scholarly book series devoted to all aspects of psychoanalytic inquiry. It is available on Amazon. *Stories From the Bog:...* is a collection of short stories and essays that call into question the medical-scientific narrative, its understandings of psychoanalysis and madness, and the identity, purpose, and ethics that flow from and sustain its narrative. Situated in philosophy, the humanities, and the arts, it presents a radically different way of thinking about people, psychotherapy, and psychoanalysis.

Some years ago, he contributed a chapter to a provocative book entitled, *Power Games: Influence, Persuasion, and Indoctrination in Psychotherapy Training* (Raubolt, R. (ed.) 2006, Other Press, New York). As the title suggests, the book's contributors speak quite frankly about their experiences, observations, and thoughts about the masquerades of power in the education and training in psychoanalytic institutes. And these same masquerades, he believes, operate in many of our graduate schools, universities, high schools, and elementary schools.

## **AN OVERVIEW AND INTRODUCTION TO THE THERAPEUTIC VILLAGE...**

The Therapeutic Village... traces the roots of the progressive movement to the early progressive reformers of the late 1800s, their exploitation of 19th century concepts and philosophies, and how their counter vision to the Constitution has influenced and shaped our political and social institutions. This is a story of the progressives' revolutionary movement and their quest for absolute power and supervisory control over the American people and society: how they seized it, institutionalized it, and use it outside constitutional constraints.

Legitimized by psychiatric liberalism and authorized by administrative law, their vast powers are exercised through the courts, congress, and streets under the mask of empathy, compassion, and caring for the "oppressed" members of society. In a free, open, and democratic society, the invisibility of such exercises of power is what makes the progressives and their preferred model of government –the administrative state, so very, very dangerous. And the corollary is equally true: making their ideology, purpose, and power tactics more visible unmasks the masquerade, exposes its dangers to individual freedom, rights, and sovereignty, and more clearly identifies that which needs to be reined in, rectified, or removed from our political and social institutions.

As opposed to a theoretical, academic, or pseudo-scientific analysis of government's power and its relationship to freedom, the focus of this book is on the largely hidden and obscure -yet specific and concrete, structures, processes, and power tactics by which progressives have seized and exercise power over the American people from their administrative state and its unbridled exercises of power to their therapeutic speech codes and silencing of free speech.

Knowing and understanding how we got to where we currently are as a nation is essential to successfully engage in the political struggle ahead to reclaim the Constitution and restore the rule of law. Such a project, however, requires the freedom to think, speak, and openly question –if not critique and interrogate, the progressives' political-religious movement without fear of retaliation or reprisal for doing so –or in spite of such fear, if necessary.

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