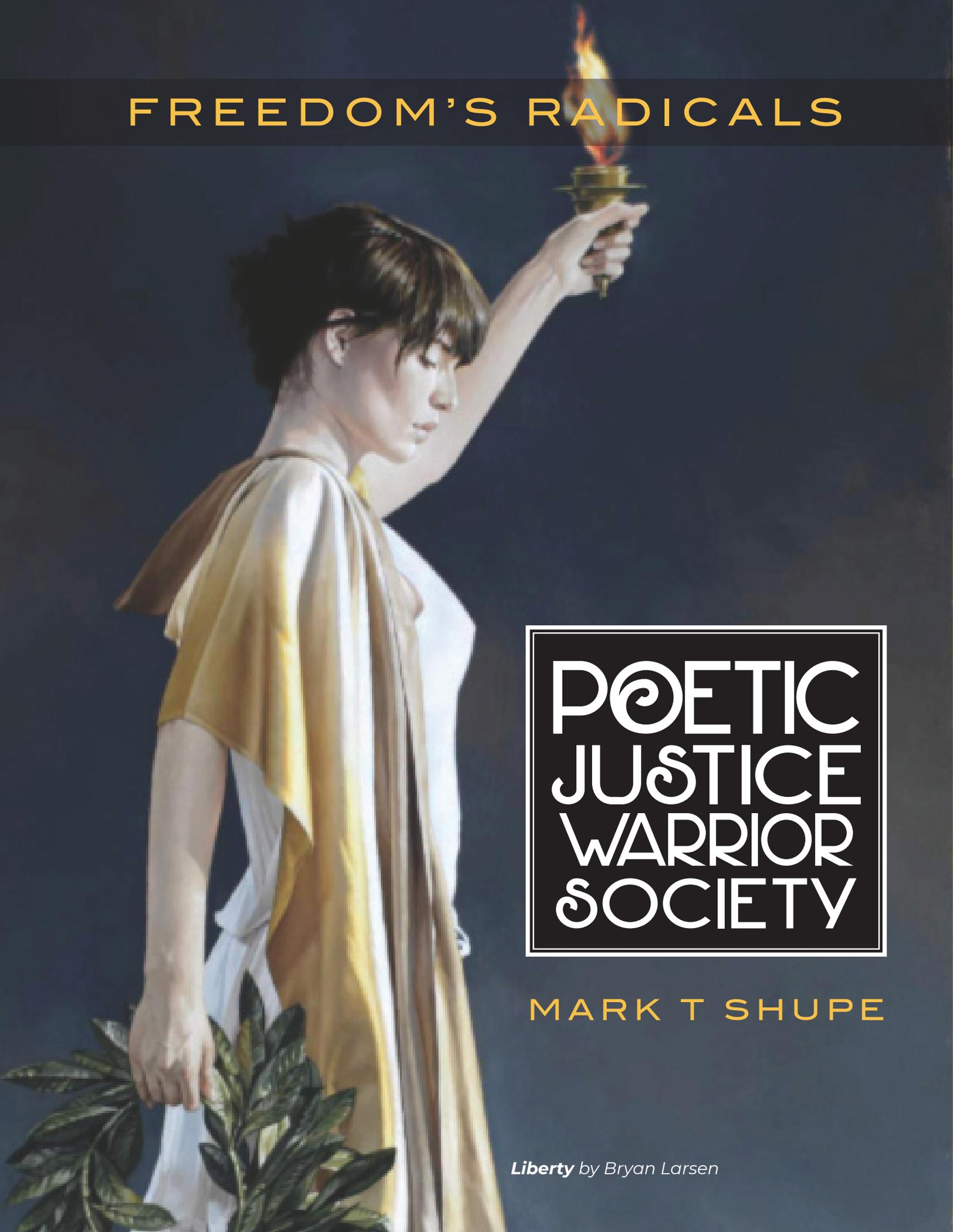


FREEDOM'S RADICALS



POETIC
JUSTICE
WARRIOR
SOCIETY

MARK T SHUPE

Liberty by Bryan Larsen

Contents - Freedom's Radicals

Who Are Freedom's Radicals?	3
Benjamin Franklin – The Titan Among the Enlightenment's Giants.....	4
Frederick Douglass – The Uniquely American Self-Made Man.....	8
Booker T. Washington – A Former Slave's Determination to Transcend Politics in the Jim Crow South.....	11
Maria Montessori – The Relentless Innovator in Childhood Education Who Inspires Teachers Worldwide.....	15
About The Author	20

To Learn More:

FRANKLIN

Autobiography by Benjamin Franklin

DOUGLASS

Narrative of the Life of Frederick Douglass by Frederick Douglass

Frederick Douglass: Self-Made Man by Timothy Sandefur

WASHINGTON

Up from Slavery by Booker T. Washington

Up from History: The Life of Booker T. Washington by Robert J. Norrell

MONTESORI

Spontaneous Activity in Education by Maria Montessori

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Who Are Freedom's Radicals?

In the annals of human history, radicals for personal liberty are a very rare breed. Perhaps their most profound common trait is independence - a virtue that is the bane of monarchs, priests and authoritarians because of the submission tyrants require.

This is the third in a series of the Poetic Justice Warrior Society eBook and its the natural successor to the second one titled [The Philosophers](#). Freedom's Radicals lived their lives embracing the cause of individualism that our Philosophers championed. Their example is badly needed in a world where public schools have abandoned mental cognition and virtue content in favor of social adjustment.

Our first Radical for Freedom was the indispensable link between the abstract ideals of The Enlightenment and their concretization in the U. S. Constitution. Second was the indispensable link in America's transition out of slavery and preserving the American dream of self-creation.

Third is the economic philosopher who taught the virtues of self-reliance and practical knowledge for a subjugated race to attain prosperity and respect. And lastly, the radical educator who created an unassailable system for teaching concept development according to each individual's capacity for learning.



The Titan Among the Enlightenment's Giants

Poetic Justice Warriors represent many disciplines of human endeavor – philosophers, inventors, entrepreneurs, economists, writers, statesmen, educators, publishers, self-made men, and defenders of the natural rights of man, but no one has led his peers in all of them except Poetic Justice Warrior Benjamin Franklin. However, one of Franklin's notable attributes, one that is unique to him, was that of a humorist.

Poor Richard Saunders

In the early days of mass publication, pamphleteering was a common way to communicate political ideas, and the newspaper industry was in its infancy. At the time, many articles were published under the byline of fictitious names, or pseudonyms. Franklin was no exception, and he used this technique to his advantage. This didn't happen on its own; as a young boy Franklin was a voracious reader who would borrow books in the evening, read all night, and return them early the next day. And he taught himself creative writing techniques by rewriting the essays of others from sparse notes, and converting his own prose into poetry, and then back to prose, all to improve his vocabulary.

At age 15 Franklin created his first pseudonym, Silence Dogood, and secretly contributed a column to his older brother's paper because it never would have been published otherwise. In it he would poke fun at various contradictions and injustices, and in one such article Silence explained,

I am naturally very jealous for the rights and liberties of my country, and the least appearance of an encroachment on those invaluable privileges, is apt to make my blood boil exceedingly.

A few years later Franklin created two other pennames, Martha Careful and Celia Shortface, and wrote a series of letters to the editor of a Philadelphia paper that were humorously critical of another paper's abortion articles. Franklin was eventually able to buy the rival paper and shortened the name to The Pennsylvania Gazette.

At the age of 26, in 1732, Franklin began the publication he is most famous for, Poor Richard's Almanack, and again used humor and wit to best his rivals in the publishing business – they were no match. But there was more to his writing than a humorous turn of phrase. Franklin was best known for inspiring others in behaviors for living well, especially among America's rising entrepreneurial class, or as columnist [Jon Hersey](#) explains:

These proverbs helped make Franklin a symbol of the self-made man: he who helps himself by helping others. Franklin's focus on mutual benefit proved to be another aspect of his tremendous success.

By the time Franklin was 42 years old he was wealthy, retired from his printing empire, and a philosopher whose inspiration was known and felt throughout the colonies, and he literally had the second half of his life ahead of him.

The Poetic Justice Warrior

In June 1775, the Continental Congress established a network of post offices in order to ensure the rapid transmission of information throughout the colonies, and appointed Franklin, America's [Interconnected Individual](#), its first Postmaster General. In December 1776, Franklin arrived in Paris as America's ambassador to France, for the express purpose of winning the French over as an ally in the war with the British. Of course, this was not going to be easy, and Franklin was the only man in the world up to the task. He was already a world-renowned scientist, journalist, and philosopher. Or as President John Adams relates:

There was scarcely a peasant or a citizen, a valet de chambre, coachman or footman, a lady's chambermaid or a scullion in the kitchen, who was not familiar with Franklin, and who did not consider him as a friend to human kind.

In France, Franklin was a charming conversationalist who could speak with natural elegance in a straightforward manner. The man was a scholar who had taught himself five languages, started America's first volunteer fire department, and city police force. With the successful prosecution of the war for personal liberty, Franklin returned to America to join another campaign, one that would eventually extend natural rights to all Americans. In 1787, he was elected president of the Pennsylvania Society for the Abolition of Slavery. In 1789 it issued a statement:

Slavery is such an atrocious debasement of human nature, that its very extirpation, if not performed with solicitous care, may sometimes open a source of serious evils. The unhappy man, who has long been treated as a brute animal, presents a serious duty incumbent on us, to instruct, to advise, to promote in them habits of industry, to furnish them with employments suited to their circumstances, and to procure their children an education.

The Constitutional Conventioneer

With the failure of the Articles of Confederation, delegates from every state except Rhode Island convened in Philadelphia, in 1787, to fix the problem. Pennsylvania's delegate was the 81 year old Benjamin Franklin, who along with George Washington, James Madison, and Alexander Hamilton, would have the greatest impact on the Convention. In fact, Thomas Jefferson had previously commented on both Washington and Franklin by saying that he "never heard either of them speak ten minutes at a time, nor to any but the main point. They laid their shoulders to the great points, knowing that the little ones would follow themselves."

What the Convention ultimately constructed was a Constitution using Madison's Virginia plan as its foundation. Historian Donald T. Phillips explains:

It was a completely new idea. A simple proposal that, when presented to the convention at large, caught all the other delegates by surprise. It was imaginative, creative, audacious, and almost radiant in its artistic balance and symmetry.

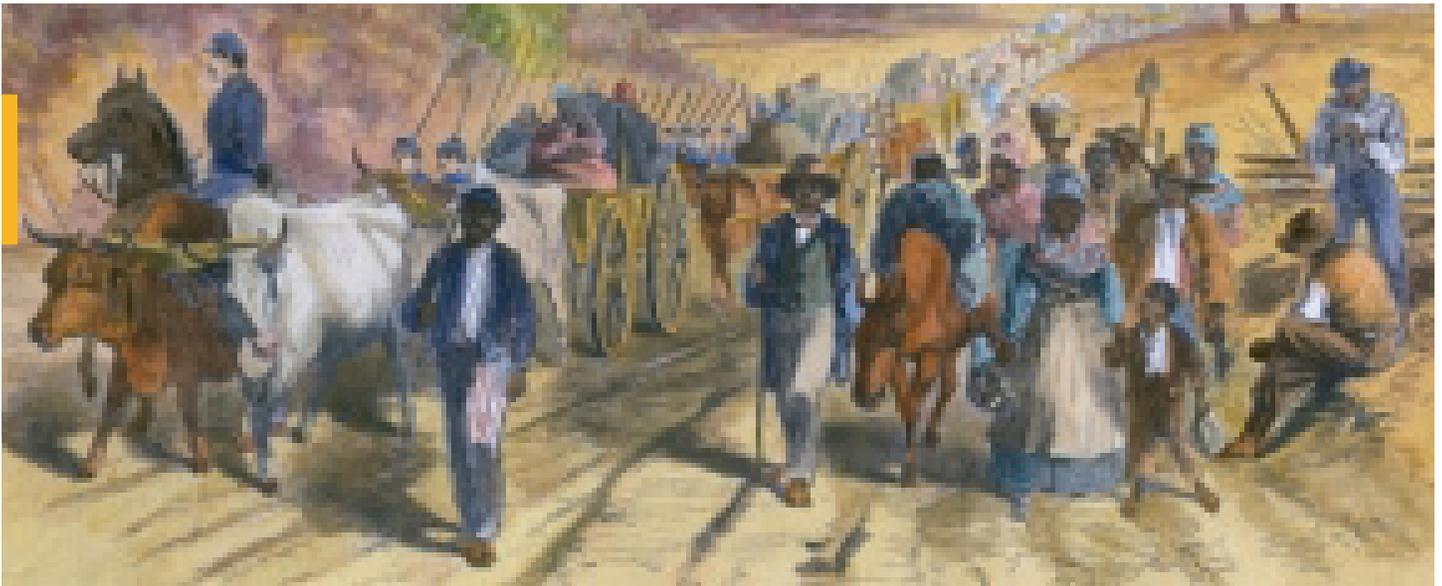
This achievement was characterized by John Adams as "The greatest effort of national deliberation that the world has ever seen." George Washington simply declared the Constitution "a miracle." During the signing ceremony, Franklin gazed upon a painting behind Washington's desk, it was of the sun low on the horizon, and mentioned that painters "often found it difficult to distinguish in their art a rising sun from a setting sun. But now at length, I have the happiness to know that it is a rising not a setting sun."

Common Sense Inspiration

Poetic Justice Warriors inspire people to act, they give people a sense of purpose. Prior to the American Revolution, Franklin inspired the British commoner Thomas Paine, who was a failure at everything he tried, but a passionate writer, to become a pamphleteer in America. The first of many editions of Common Sense was an immediate sell-out. After the Revolution began, he inspired General Washington to hire the Prussian Baron von Steuben as Inspector General of his army at Valley Forge, and turn a ragtag, ill equipped group of volunteers into a formidable fighting force.

But most importantly, Franklin was an inspiration to every strata of society. In the 18th century, it was commonly believed that aristocrats and commoners would live and die as such, but Franklin worked to erase this distinction. He was a commoner who became a wealthy self-made man, who lived a life of reason, purpose, and pride, and fought for all Americans, including the children of slaves, to be able to do the same. Upon learning of Franklin's death in 1790, the National Assembly in France called for three days of national mourning in homage to –

The rights of man and to the philosopher who has most contributed to extend their sway over the whole earth. Antiquity would have raised altars to this mighty genius, who, to the advantage of mankind, was able to restrain alike thunderbolts and tyrants.



The Uniquely American Self-Made Man

Perhaps no one in American history has a better claim to self-made man than Frederick Douglass. The man who escaped cruel bondage and illiteracy to become an author, lecturer and diplomat. For Douglass, America owed black Americans the right to fight as our greatest anti-slavery activist.

Is there really such a thing as a self-made man or woman? The common wisdom of the progressive left is no, as famously expressed by President Barack Obama when he said “you didn’t build that.” Obama went on to say that anyone’s success is because of the circumstances created by government policy and government spending. This implies that everyone has a duty to government service, and even worse, it implies that successful people have a duty to “give back.” To believe this drivel is to ignore two facts – that self-made men and women pay for everything, and that our government exists by the consent of the governed.

Self-made men and women gave us the most free and comfortable living standards the world has ever known. Yet we owe them no duty, just admiration and gratitude. Frederick Douglass is the Poetic Justice Warrior who epitomizes this, and who created and delivered the [Self-Made Men](#) lectures in 1872.

If not ourselves great, we like to explain why others are so. We are stingy in our praise to merit, but generous in our praise to chance. Besides, a man feels himself measurably great when he can point out the precise moment and circumstance which made his neighbor great. He easily fancies that the slight difference between himself and his friend is simply one of luck.

The Self-Creation Process

The Self-Made Men lectures celebrated heroic figures who rose from obscurity through their own hard work. Douglass referred to engineers, poets, political revolutionaries, and industrialists. “If they climbed high, they built their own ladders.” But Douglass also acknowledges the role of contemporaries and predecessors in helping everyone create their own fortunes.

Properly speaking, there are in the world no such men as self-made men. We have reaped where others have sown, and that which others have strewn, we have gathered. The brotherhood and inter-dependence of mankind are guarded and defended at all points.

Yet, this does not diminish the idea that everyone has the capacity for self-creation, as this [draw my life video](#) demonstrates, and Douglass knew how it was done and what it meant. Self-made men do not accomplish their status through luck or fate. They accomplish it with vision, ingenuity, and perseverance, or as Douglass put it – WORK! WORK!! WORK!!! WORK!!!!

One thing Douglass never told his audience was to follow your dreams. To him, this would encourage passivity and negate self-reliance. While dreams are important, they are the easy part. For Douglass, to have ambition, will, and aspirations is very self-regarding, and this is necessary for self-creation. It has nothing to do with service to your fellow man, that is a natural consequence of living free and with dignity, or what Douglass calls “mutual esteem.” And to Douglass, self-creation has an aesthetic quality:

Art is a special revelation of the higher powers of the human soul. There is in the contemplation of art, an unconscious comparison constantly going on in the mind of the pure forms of beauty and excellence, which are without, to those which are within and native to human heart. It is process of soul-awakening self-revelation. Art is both an expression of ideals, and a means by which we can contemplate those ideals more objectively.

As biographer [Timothy Sandefur](#) says about Douglass’ philosophy, “making art plays a role in self-creation and self-definition. The self-made man is like an artist who sculpts his life and his actions to reflect his model of the ideal.”

Asserting One’s Abilities

During the Civil War, Frederick Douglass served as recruiting officer for the Union Army. However, he never urged black Americans to enlist out of service to their country. They owed the country nothing. To Douglass, the United States owed black Americans the right to fight, to be

free to assert themselves, to build their sense of self-worth. As he famously said, “citizenship rests on three boxes – the ballot box, the jury box, and the cartridge box.” Douglass was not an advocate of non-violence, but an enemy of those who initiate force. Or as he put it during recruiting speeches, “Who would be free, themselves must strike the blow.” In other words, the threat and use of violence shackles you, don’t depend on others to win your freedom.

In April 1863, Douglass published a letter encouraging blacks to enlist in the 54th Massachusetts Regiment. In it he gave [nine reasons to enlist](#). The first one was a question of action or inaction. Another reason was that, “every Negro-hated and slavery-lover in the land regards the arming of Negroes as a calamity and is doing its best to prevent it.” Others include the necessity for learning the use of firearms, defending themselves against accusations of cowardice, and taking ownership of their freedom, dignity, and self-respect. The eighth reason was to help prevent America from drifting back into pro-slavery compromise at the end of the war, which was Douglass’ greatest fear.

What Douglass wrote was echoed over 100 years later by Poetic Justice Warrior Ayn Rand in her address to the graduating class at West Point in 1974, “The defense of one’s country means that a man is personally unwilling to live as the conquered slave of any enemy, foreign or domestic.”

The Romantic Manifesto

Douglass was the most photographed American of the 19th century, and someone who delivered lectures on the new science of picture making. He said about asserting one’s self in this gentler context:

Making pictures is one of the most basic aspects of what it means to be human. Picture making is the process by which man is able to posit his own subjective nature outside of himself, so that it becomes the subject of astute observation and contemplation. When we make pictures, we make an abstract ideal concrete.

His portraits are unsmiling, intentionally so. He refused to play into the caricature of the happy, docile slave. Much like early 20th century black leaders such as J. B. Stradford, O. W. Gurley, and W. E. B. DuBois refused to be referred to by their first names by white men. It was a blatant form of condescension in the Jim Crow South. But Douglass’ sense of life was utterly romantic. His favorite authors were Victor Hugo, Alexandre Dumas, and Lord Byron because of their timeless characters of nobility, idealism and strength. Douglass was also a dedicated advocate for women’s suffrage, he understood clearly that female slaves suffered most. As Douglass explains in his autobiography -

Conscience is an interior dialogue with the self, and slavery obliterates it. The self-made man who asserts his ability and becomes an independently real person, cannot outsource the functions of conscience. On the contrary, he seeks to bolster his conscience, and exercise it more vigorously over his actions so that the story of his life as whole will be a comprehensive, focused, and rewarding one.

A Poetic Justice Warrior like Douglass would never submit to the unchosen obligations of the social justice warrior who boasts “you didn’t build that.”



A Former Slave’s Determination to Transcend Politics in the Jim Crow South

*Booker T. Washington was an advisor to Presidents Theodore Roosevelt and Taft. His autobiography, *Up From Slavery*, was a national bestseller and his Tuskegee University produced scientists such as George Washington Carver. In partnership with Andrew Carnegie, he founded America’s first national business network.*

In the European Theater, during World War II, the 332nd Fighter Group flew 179 bomber escort missions, losing bomber aircraft on only seven of them. They experienced losses at about half the rate of the rest of the 15th Air Force. In fact, bomber groups specifically requested the 332nd to escort them because of their skill and daring. They also flew 1400 other combat missions over Italy and Germany. These airmen were awarded 96 Distinguished Flying Crosses, 14 bronze stars, 744 Air Medals, 8 Purple Hearts, and 1 Silver Star.

Obviously, the men of 332nd did more than their share to secure the promises of Western Civilization for future generations. So, who were these guys? What made them special? What common traits did they share? How did they acquire them?

They were all trained at Moton Field in Alabama and educated at Tuskegee University. Of course, we're talking about the infamous Tuskegee Airmen, a segregated, mostly African-American unit of pilots, navigators and bombardiers recruited and trained in the Jim Crow south. And it is the ironclad, life fulfilling principles taught at Tuskegee that inspired their natural talents. The apple doesn't fall far from the tree: these are the same principles that define the founder of the Tuskegee Normal and Industrial Institute, and our latest Poetic Justice Warrior, Booker T. Washington.

Spontaneous Political Order

Poetic justice is a consequence of reality, a spontaneous force of nature. Poetic justice warriors understand this, they are peaceful and patient as they employ reason to forge human progress, or as Booker T. Washington states:

In my opinion, the time will come when the South will encourage all of its citizens to vote. It will see that it pays better, from every standpoint, to have healthy, vigorous life than to have that political stagnation which always results when one-half of the population has no share and no interest in the Government.

It is this philosophy that labeled Washington as being too accommodating to the politically dominant white supremacists of the south. One of his harshest critics was the famed civil rights activist W. E. B. DuBois. But in 1910, DuBois had to be convinced to join the founding board of the National Association for the Advancement of Colored People (NAACP) as the only African-American. Regardless of race, all 22 of them with the addition of DuBois, were strident socialists with aspirations to create a communist utopia in America.

Washington, however, was an individualist and a principled capitalist. This difference between Booker and DuBois is stark. According to Burgess Owens in his book [Liberalism](#),

Washington also secretly funded civil rights lawsuits. Note, however, that in Washington's day, such lawsuits were a serious matter, and not the routinely frivolous exercises in extortion they have in recent years become. DuBois, who loved the centralized, unlimited power of the totalitarian state, praised Hitler's National Socialism in pre-war Germany, and embraced Stalin's Soviet Union.

The Capitalist, Educator and Philanthropist

Like Frederick Douglass before him, Washington was born into slavery and was told that he wasn't supposed to know how to read. Accordingly, he was determined to learn for himself what this awful reading thing was all about. He eventually worked his way through the Hampton Institute where he subsequently joined the faculty. At age 24 he was asked to create a teachers college in Macon County, Alabama. This was 1881, and the following year he was able to buy the burned out hulk of a nearby plantation house and its 100 acres.

In order to create school buildings and raise money, Washington and his students built a brick making operation from scratch, and the quality of their product was so superior that builders from all over the region were placing orders. Fortunately, the rail spur to Selma had been rebuilt the year before to accommodate the creation of the Tuskegee Institute.

Washington's philosophy was one of personal achievement, education, self-reliance, and productive economic activity. Instead of educating students in the classics, as DuBois insisted, he was educating students to learn how to make a living, to apply reason to reality, or as he says himself:

Excellence is to do a common thing in an uncommon way. Success in life is founded upon attention to the small things. Success is to be measured not so much by the position that one has reached in life as by the obstacles which one has overcome while trying to succeed.

Not only did Tuskegee University become the most influential black institution of higher education in America, Booker was also able to create an impressive network of wealthy white philanthropists, including Andrew Carnegie, and funnel money to countless black schools throughout the south.

The Political Economics Philosopher

Instead of confronting racists and their politically sponsored terror wing directly, Washington rejected the collectivism of the social justice warriors of his time. He did it in the same way and for the same reasons that Frederick Douglass did, by dealing with the reality of the place in which he lived with a clear vision for a better future. This was necessary in order to secure the inevitable rewards of free markets protected by the US Constitution.

Instead of the forced integration being pushed by his contemporaries, Washington believed that integration would occur naturally as African-Americans developed new skills; and through entrepreneurship, become more prosperous. In other words, integration would be a spontaneous force of nature, aka poetic justice.

Washington was integral (and became black America's unofficial leader) in the building of self-sufficient black communities and institutions throughout the country. According to historian C. Vann Woodward, he was "The businessman's gospel of free enterprise, competition, and laissez faire. They never had a more loyal exponent." While DuBois was consorting with his totalitarian wannabes in 1910, Booker was doing something productive, as Burgess Owens explains:

This entrepreneurial spirit was highlighted at America's first business network convention, hosted by the Negro Business League in 1910. Booker T. Washington founded the Negro Business League in 1900 with the support of Andrew Carnegie, spotlighting many self-made millionaires.

Poetic Justice Served

Booker T. Washington died in 1915, and DuBois survived him by many years. As a result, Booker's legacy has been largely ignored by state monopoly education, in no small part because John Dewey, a founding member of the NAACP, is also the father of America's public school system. According to Owens, "since DuBois' followers control the writing of history textbooks, and the media's coverage of black affairs, we get a sanitized version of his place in American history, and often as not, no version at all of Washington's."

But this travesty is being corrected, thanks to the movies and books that have been produced about the Tuskegee Airmen, and because of new biographies such as Robert Norrell's [Up From History](#). And now, we are recognizing Booker T. Washington's contributions to Western Civilization by honoring him as the Poetic Justice Warrior who inspired former slaves and their extended families to entrepreneurship, as did Anders Chydenius for peasant farmers in Sweden a century earlier.



The Relentless Innovator in Childhood Education Who Inspires Teachers Worldwide

Maria Montessori's goal was to develop the mind of each child and teach them how to differentiate, to learn the nature of things. This leads to concept formation and principles for life's choices and actions. She taught children how to think, not what think, and give life meaning. Today there are thousands of Montessori of classrooms all over the world, and her books have been translated into many languages for the training of new teachers.

According to the flow theory of learning, there are eight mental states that are experienced during any learning process, whether the subject is music, writing, education, sports, or art. Three of these mental states are anxiety, relaxation, and flow. Anxiety occurs when someone's skill level is too low for the challenge, and relaxation happens when the skill level is higher than the task at hand. Neither condition is optimal for learning. Flow is the ideal match of skill and challenge. It induces the mental state that is also described as immersion; we know it as losing track of time.

According to Dr. Jerry Kilpatrick in his book [Montessori, Dewey, and Capitalism](#), successful learning is the result of this kind of concentrated effort; and it has three components: interest, attention, and independence. This is what enables people to pursue personal long-term goals, whether its productive work, relationships, or their well-being. Or as Kilpatrick says himself, "an educational approach that cultivates independence of judgment and action and that enables the individual to develop purpose in life."

Tale of Two Teachers

During the late 19th and early 20th centuries, there were two distinguished educators who discovered the importance of inducing flow in young children. The process allows students to choose what to pursue and what keeps their attention. These educators are Maria Montessori and John Dewey.

However, their methods and opinions differ because their ultimate goals for educating children were so different. Montessori's philosophy for teaching was utterly individualist, Dewey's collectivist. The progressive American schools Dewey inspired were short on content and long on social interaction because his creed was straight out of [Rousseau's Social Contract](#): "personal interests must be subordinated to the general will."

In contrast, Montessori's goal was to develop the mind of each child and teach them how to differentiate – learn the nature of things. This leads to concept formation and abstract ideas, and then how to apply them. In other words, principles guiding actions. While Dewey's approach has dominated government monopoly schools, Montessori has thousands of classrooms all over the world, and her books have been translated into many languages for the training of new teachers. Because of all of this, we are proud to honor *Maria Montessori* as a Poetic Justice Warrior.

The Montessori Method

Montessori began developing methods for childhood education after graduating from the University of Rome medical program in 1896. Her first assignment was to observe mentally disabled children, and this included research into the major work on educational theory of the previous 200 years.

By applying reason to reality, she created an organized system for teaching children with learning disabilities including uniquely designed materials and activities. In 1900, Montessori introduced an educational program for their teachers, established a research lab, and adapted the Montessori Method for mainstream students. It wasn't long before some of the students who were labeled as deficient were passing tests intended for so-called "normal" children.

One misconception of the Montessori method is that it is unstructured. But according to [Montessori Answers](#):

Each child has a written work plan with a list of jobs that they specifically need to complete. During work time, as the jobs are finished, the children record it on the plan. As the teacher corrects and reviews the work, she then records information about each child's understanding and progress on the concepts.

This method of learning, known as inductive reasoning, is critical to human flourishing. It allows for new information to be added to prior knowledge, and to identify and correct false premises. As Montessori Answers continues:

Simple mistakes are corrected with the child either on the spot, or the next day. Deeper misconceptions that require a review of the concept or a different material, is recorded in the lesson plan book. Additionally, the need for a more advanced lesson or new topic is also recorded. New lessons are usually presented the next work period.

The inductive method allows the student, or any other human being with an active mind, to evaluate the probability of a premise being true and testing it. In the world of statistics, this is known as [Bayesian Logic](#), which has led to wonderful achievements in information technology, economic science, and cancer research.

The Nature of Bureaucracy

As economist Ludwig von Mises has taught us:

The champions of socialism call themselves progressives, but they recommend a system which is characterized by rigid observance of routine and by a resistance to every kind of improvement. They call themselves democrats, but they yearn for dictatorship. Every man but one a subordinate clerk in a bureau. What an alluring utopia! What a noble cause to fight!

Dewey believed that: "Democracy, and the one ultimate ethical ideal of humanity are, to my mind synonymous." For that to work, compulsory public schools were essential to reconstruct society, and to enforce a fully formed public opinion for its designated citizens, experts, and politicians (the latter were Dewey's enforcers). To appreciate the inevitable horrors of this dystopian future, take a look at the recent Divergent movie series.

In stark contrast, Montessori exiled herself from Mussolini's Italy in 1934 because of her anti-fascist views, and spent the World War II years creating schools, training teachers, and lecturing in India. As philosopher Ayn Rand observed in her 1971 essay *Don't Let It Go* –

The middle class has created an antidote which is perhaps the most hopeful movement of recent years; the spontaneous, unorganized, grass roots revival of the Montessori system of education – a system aimed at the cognitive, i.e. rational, faculty.

The Nexus of Philosophy and Education

While in India, Montessori developed new educational materials for young children to teach the natural world; working directly with plants and animals while learning botany, zoology, and geology. She expanded her research to include teenagers and infants; creating different planes of learning for different stages of cognitive development.

Philosophy professor [Michael Berliner](#) sums up Montessori's contribution to childhood education best:

Since the purpose of education is to develop a certain kind of individual and society, education involves the practical implementation of philosophic ideals. Despite the success of Montessori schools, there is amazingly little understanding of the reasons for that success. At present, the supporters of the Montessori method are unable to defend it against either the educational establishment or compromisers from within Montessori ranks. Teachers and parents need to understand the real philosophic meaning of the Montessori method. Ayn Rand's philosophy makes that understanding possible.

Because Dewey's progressive education bureaucracy disregards self-determination, it produces many young adults lacking purpose, and social justice warriors. The social costs of this include unemployed young men, and all too often, fatherless children and drug abuse. Fortunately, today's parents can take back their responsibilities. Montessori, charter and home schools, on-line classrooms, and many other resources that apply reason to reality, such as Connor Boyack's [Tuttle Twins](#) book series, are wonderful choices. Vibrant markets create choice.



Freedom's Radicals - Conclusion

*The signature virtues of Poetic Justice Warriors are reason, purpose and pride. Reason, because it is essential to our survival - to understand and transform our dynamic and hostile environment. This was a central theme in the first eBook in this series - [The Inventors](#). Purpose is essential living lives of meaning according to our explicitly defined values, and this was central to the second eBook - *The Philosophers*.*

Freedom's Radicals is our third eBook in the Poetic Justice Warrior Society series, and pride in our ability to achieve these values is on full display by each of our heroes. And there is another virtue highlighted in the introduction to this eBook - independence. To understand it we should differentiate it from its opposite vices. Two of them are conformity and subservience and are related to passive minds.

Passive minds are what is being manufactured in our postmodern world of multiculturalism, speech codes, compulsory education, identity groups, climate religion and economic ignorance. Tribalism now passes for intellect in today's dominant culture.

Independence is related to active minds - thoughts, choices and action. All are derived from perception, concept formation and principles. These are essential for childhood and early adult education, not political or religious dogma.

Heroic characters in literature and non fiction make it possible for future Radicals for Freedom to exist and shape the future for human flourishing. Both sets of heroes must be reintroduced to public and private education. Our Radicals for Freedom in this eBook continue to be wonderful teachers.



About Mark Shupe and the Poetic Justice Warrior Society

*Poetic justice spontaneously rewards virtue and punishes vice.
Social justice is capricious and requires force.*

As a ten-year-old growing up in the 1960s, Poetic Justice Warrior author Mark Shupe noticed a stark contradiction. Affluent young people were debasing their good fortune. They were expressing their individuality by protesting the establishment, dressing alike, producing nothing, and making demands for immediate gratification.

He noticed how dependent they were on the very materialism they were condemning. They had no appreciation for our historically extraordinary lifestyles, or from whence it came. Their age of absurdity now dominates the media, education, entertainment, and political establishment that loots America to enrich themselves in the name of social justice.

The Poetic Justice Warrior series is meant to express gratitude, crush short-term thinking, set the record straight, and give our readers a renewed sense of life.