

# Political Correctness: The Tyranny of Our Age

Selected P.C. Case Studies from the Past 20 Years

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For many Americans, “Political Correctness” is a rather amorphous term for a random assortment of contemporary liberal ideas that are generally well-intentioned if sometimes a bit too idealistic, hypersensitive or even silly. Although it is often conceded that some of these ideas might go too far, most people see no particularly sinister ideology or agenda behind them. Society is constantly evolving, they reason, and these are just some of the latest concepts and applications being worked out in the social sciences as we progress toward a more free, democratic and multi-cultural society.

But those who are familiar with the historical origins of Political Correctness know otherwise, and they understand that these ideas are anything but random and well-intentioned. In fact, what is popularly known as Political Correctness is simply the socio/cultural component of a left-wing fascist ideology, and there was a definite agenda behind it from its origins in Neo-Marxist theory following World War I. Far from being a random collection of well-meaning notions, it is in fact a systematic and

wholesale assault on the cultural foundations of Western civilization. And far from being benign, it is utterly tyrannical and ruthless toward Christians and cultural conservatives who challenge it.

The following are some selected PC case studies that indicate just how pervasive the problem is in American society and culture. Many of these examples are drawn from academia because it is one of the areas of public life most affected by cultural Marxism, although the influence of Political Correctness affects virtually every sector of our culture from the media and the legal profession to corporate America, the health industry, popular culture, and even American Christianity. Some of these examples date back ten or twenty years, but I’ve included them because they represent some of the seminal issues in the contemporary culture war. Needless to say, the situation has only gotten worse since the time some of these incidents occurred.

## 1. The Strange Case of Michael Skube and the *Atlanta Journal-Constitution*

For nearly eight years Michael Skube was the book review editor for the *Atlanta Journal-Constitution*. A Pulitzer Prize winner, an astute thinker and a gifted writer, Skube covered everything from popular novels to the writings of C. S. Lewis. I thought his Sunday edition columns were a highlight in an otherwise undistinguished newspaper, and along with the sports section and an occasional movie review by Eleanor Ringel, they were the sole reasons why I ever subscribed to the Atlanta newspaper.

When Skube left the AJC in 2000, I had no idea why. The paper printed no explanation, and he wrote no farewell column. He just vanished, and I assumed he'd moved on to another newspaper somewhere else. Soon the "Books: Reviews and Opinions" section was reformatted, and life went on. Then in March 2001 an article appeared in *Atlanta Magazine* entitled "The Strange Case of Michael Skube," and everything came together. Skube had been terminated for insubordination, but in fact he was just another in a long line of victims of Political Correctness tyranny.

Skube's "problem" was that he dared to write a column questioning why the Nobel Prize for literature was given to the black novelist Toni Morrison, whom he regarded as "a comparative lightweight." His supervisor, a black woman, took the criticism personally and was outraged. Since she regarded Toni Morrison as "a black literary icon," she considered Skube's comments "racist" and an affront to all African-Americans.

In his eight years reviewing books at the AJC, Skube occasionally criticized the paper's leftwing Politically Correct ideology. He once wrote a column in which he observed, "However noble its original intent, affirmative action has evolved into a racial spoils system.... At its most invidious, it denies a central principle of the Constitution: that rights inhere in individuals, not groups."

During his tenure at the AJC Skube often encountered hardcore left-wing bias, which drove him in the opposite direction. He confided to a friend that "From intimate exposure, I've developed a pathological loathing for political correctness. It's the fascism of the Left."

## 2. The PC Thought-Police and "Hate Crime" Legislation

Like the Communist pigs in George Orwell's *Animal Farm*, the Politically Correct fascists in contemporary America apparently believe that "all animals are equal, but some animals are *more* equal than others." Who are the animals – or in our case, the people – who deserve special status and privileges? In typically Marxist fashion, they are the oppressed whom the guardians of Political Correctness must protect – i.e., racial minorities (particularly blacks, Hispanics and Native Americans), homosexuals, and in some situations, women and non-Christians. All others (i.e., predominantly white men and Christians in general) have been so privileged for so long that they no longer deserve equal protection under the law – or at least, they don't deserve *as equal* protection as the minorities mentioned above.

This odd concept of justice is the philosophical foundation for race- and gender-based affirmative action programs that give special preference to certain people due to their race, ethnicity or gender. It is also the mentality behind the recent trend in "hate crimes" legislation.

Historically, societies have punished criminals for what they *did*, not *why* they did it. Motives were considered irrelevant. After all, does it really matter whether A kills B out of convenience or boredom or for sport, or because A hates B? Regardless of the motive, A is guilty of homicide and should be punished to the full extent of the law. Certainly, God, who knows the condition of our heart, will judge us according to both our actions and our motives, but human-based criminal justice systems can only legitimately punish acts, not motives. It should not matter who the victim is – whether rich or poor, white or black, male or female, gay or straight, a celebrity or otherwise – or what the perpetrator thought about his victim. As Thomas Jefferson once noted, "The legitimate powers of government reach actions only, and not opinions."

Beginning in the late 1960s the Jewish community service and civil rights organization, B'nai B'rith, began cataloguing crimes committed against Jews in order to draw attention to the problem. Their motives were both understandable and justifiable, and they were merely advocating for equal protection under the law, not special status as a protected minority. However, once other advocacy groups and liberal politicians began to exploit the concept of singling-out a

particular group for special recognition, the original intent of the concept was distorted. By the 1980s some black leaders were calling for special laws against those who committed “racist” crimes against blacks, and the idea spread to other advocacy groups for other minorities, including women and homosexuals.

In the 1990s various states began passing special “hate crimes” legislation, and by 2009, 45 states had enacted “hate crimes” statutes that increase the punishment for crimes of violence and intimidation that are motivated by “bias.” Forty-four of these states impose stiffer penalties for violent conduct related to race, ethnicity or religion, and 31 states include such measures for violent conduct related to sexual orientation. In 2007 Congress passed the “Local Law Enforcement Hate Crimes Prevention Act,” but President Bush vetoed it. In 2009 Congress once again took up the measure with the full support of the Obama administration.

The opposition to “hate crimes” legislation is both philosophical and practical, and is based on three considerations:

(1) It seeks to punish criminals for their motives in addition to their actions against certain types of people who are considered entitled to special legal protection;

(2) It threatens to over-burden federal law enforcement agencies as they will be required to investigate and prosecute many crimes that traditionally have been handled at the state and local levels; and

(3) Much of this legislation defines “hate crime” so broadly that almost any kind of crime would qualify if it were committed “because of the actual or perceived religion, national origin, gender, sexual orientation, gender identity, or disability of any person.”

Nonetheless, despite this broad definition, many suspect that the major motive behind federal “hate crimes” legislation is to promote identity-based political agendas and reward groups who loyally support the Democratic Party. During Congressional testimony regarding the 2009 bill, for instance, Attorney General Eric Holder was quite clear that whites and Christians would be excluded from its provisions:

Under questioning, Attorney General Holder was surprisingly forthright in admitting that the hate bill is not intended to protect everyone, or even the majority. He said only historically oppressed minorities were to benefit. This means Jews, blacks,

homosexuals, women, etc. Holder made it clear that if a white Christian male, including a serviceman or police officer, was the victim of a violent hate crime by any minority he would have to find redress from traditional law. [Such a victim] could not avail himself of the triple penalties and rapid government/justice system response given a protected minority. [“Hate Crime Laws Don’t Protect Whites.” Posted 7/28/2009. [www.pcwatch.blogspot.com](http://www.pcwatch.blogspot.com).]



Realistically, criminal acts are already illegal and punishable to the full extent of the law, and declaring something a “hate crime” does nothing to help the victim. But such laws make liberals feel morally superior as they imagine themselves to be the protectors of oppressed minorities in American society. Politically-speaking, it also solidifies their political power base among their constituency groups in the Democratic Party.

Some opponents of “hate crimes” legislation suspect a more sinister motive behind the movement. “Hate crimes” tend to be defined so broadly, and their enforcement is so dependent upon the subjective interpretation of prosecutors and judges, that many fear that liberal “activist” judges would apply the concept to anyone who publicly criticizes homosexuals or minorities or members of any other specially protected group. Conceivably, under an expanded application of the concept, ministers who preach that the Bible condemns homosexual practices as sinful might be subject to prosecution for committing a “hate crime.” This has already happened in other countries, and it would constitute a serious violation of the First Amendment right to freedom of speech for all Americans.



### 3. Public Education and the Cult of Self-Esteem

According to the *Journal of the American Psychological Association*, there is no measurable link between young people's self-esteem and their academic achievement. Actually, the research indicates just the opposite: That an over-inflated sense of accomplishment and self-worth is associated with low performance. [See Rowland Nethaway, "To Heck With Boosting Self-esteem, Teach Kids Reading, Writing, Math." *Atlanta Journal-Constitution* (June 26, 1996).]

Nonetheless, the pop-psychology cult of self-esteem has convinced many American educators that praising students for mundane accomplishments and inflating their opinion of themselves somehow translates into higher academic achievement. For example, in December 2008, Australia's Ministry of Education mandated that teachers stop using red pens to mark up students' papers. The rationale was that red is too alarming (which I always thought was the point, anyway), and it might increase students' stress levels and hurt their self-esteem. Perhaps soft-pink would be a better substitute.

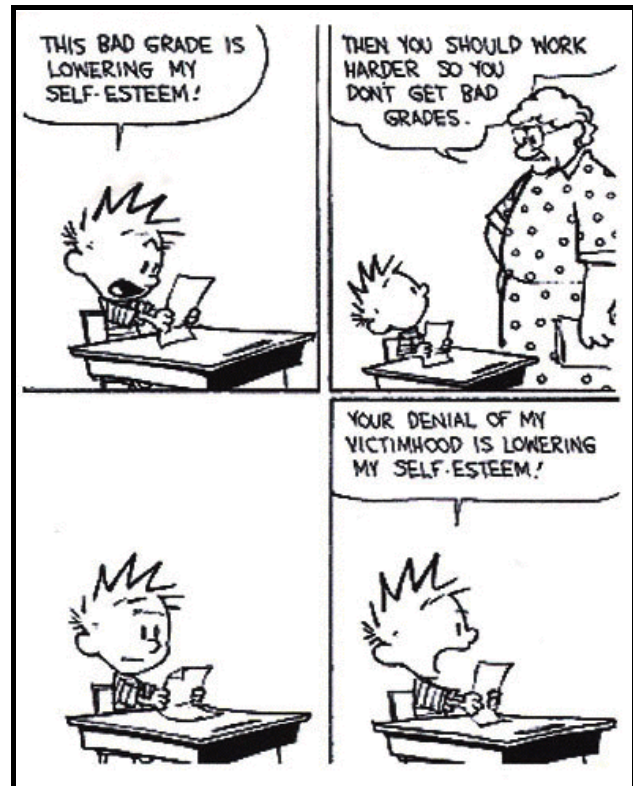
Reportedly, many teachers in lower elementary grades require that students share their pencils, crayons, and other items equally with their classmates who are "less fortunate." In many high schools it is standard policy to allow students to participate in graduation ceremonies even if they failed to attain all graduation requirements. Another trend in high schools, in an ill-conceived attempt to protect the self-esteem of students, is to allow for multiple valedictorians at graduation ceremonies. In some cases, more than 20 or 30 students are accorded the honor! Other schools protect their students' tender psyches by eliminating valedictorians altogether.

In order to keep morale and self-esteem high and placate parents, educators have been lowering academic standards and inflating grades for decades. (As a university professor I noticed this trend in higher education beginning in the late 1980s.) 'C' no longer denotes average, and 'A' no longer indicates excellence or the mastery of a subject. In 1992 college entrance SAT scores were "renormalized" to account for declining test scores, and in a 2003 survey the vast majority of respondents stated that they DID NOT AGREE with the statement, "Half of the students in the United States are below average." Grade- and

self-esteem inflation has become so pervasive and alarming that myth has become reality: increasingly, American society looks like Garrison Keilor's Lake Wobegon, "where all the kids are above-average."

Such misguided efforts by educators are not only disingenuous and unrealistic, but counter-productive. As columnist Rowland Nethaway notes:

These guardians of American education aren't doing their students any favors. Quite the opposite. Soft-hearted educators and trustees are setting up young people to take a heavy fall when the youngsters finally learn that their over-inflated sense of self-worth won't cut it in the real world. [Rowland Nethaway, "To Heck With Boosting Self-esteem, Teach Kids Reading, Writing, Math." *Atlanta Journal-Constitution* (June 26, 1996).]



Furthermore, the recent obsession with "self-esteem" has even greater consequences as numerous studies actually show a correlation between high (or inflated) self-esteem and anti-social behavior. In the meantime, American colleges and universities are being drained financially, having to provide remedial courses for self-confident high school grads who are not college-ready and should probably never have been granted a diploma in the first place.

Just as young people know intuitively that “participation trophies” in sports are meaningless, educators do students no favor by lowering standards, inflating grades, and handing out diplomas and degrees to unworthy students in order to enhance their self-esteem. Self-worth is a by-product of accomplishment, and it comes through hard work, diligence and perseverance. As Maureen Stout writes in her book, *The Feel-Good Curriculum: The Dumbing-Down of America’s Kids in the Name of Self-Esteem*, “Self-esteem comes through success, not the other way around.”



#### 4. The PC Language Police

In many cases, PC terms such as “differently abled” (physically handicapped) and “developmentally challenged” (mentally-retarded) were originally intended to discourage offensive, insensitive, and stereotypical rhetoric directed toward minorities and people with special needs. However, as promoted by ideologically-driven academic and media elites, terms such as these have become a form of censorship and a political weapon in the culture war. The result has been the creation of a landmine of nonsensical (and often silly) words and phrases.

- **Animal companions:** Pets.
- **Aurally challenged:** Deaf.
- **B.C.E.:** “Before the Common Era.” (The PC alternative to B.C. – “Before Christ” – which is considered too Christocentric.)
- **C.E.:** “Common Era.” (The PC alternative to A.D. – “In the Year of Our Lord” – which is considered too Christocentric.)
- **Chair:** Head of a committee or an academic department. (The PC alternative to “chairman,” which is considered sexist.)
- **Deferred success:** A term used for students who fail. (According to the Professional Association of Teachers in the UK, this term enhances students’ self-esteem.)
- **Developmentally-challenged:** Mentally retarded.
- **Differently abled:** Physically disabled.
- **Domestic partner:** A live-in lover.
- **Frosh:** Freshman.
- **“God Rest Ye Merry Persons:”** A PC alternative version of the Christmas carol, “God Rest Ye Merry Gentlemen.”
- **“Happy Holidays” or “Season’s Greetings:”** PC alternatives to “Merry Christmas.” (See “Wintervale” and “X-mas” below.)
- **Herstory:** PC substitute for history when referring to women’s studies and women’s contributions to the past.
- **Horizontally challenged:** An overweight or rotund person.
- **Misguided criminals:** A BBC term for Islamic terrorists.
- **Misogentic** (also called “patriarchal,” “gynophobic,” or “phallogocentric”): Beliefs and behavior that express male chauvinism or anti-female bias.
- **Non-indigenous Americans:** Everyone other than Native Americans.
- **Non-same-sex marriage:** Traditional (i.e., real) marriage.
- **“Our Mother/Father Who Is in Heaven:”** The preferred PC reference to the deity in the new gender-neutral “inclusive” translation of the Bible, *The Bible In a More Just Language*.
- **Ovulars:** Graduate courses in women’s studies (in contrast to seminars).
- **People of color:** Non-Caucasians. (NOTE: This is not to be confused with “colored people,” which is considered derogatory.)
- **People of non-color:** White people.
- **Pre-women:** Girls.
- **Progressive:** Liberal.
- **Sex workers:** Prostitutes.
- **Sheroos:** Female heroes.
- **Thought shower** (or “word shower”): More PC than “brainstorm,” which might offend those with brain disorders such as epilepsy.
- **Vertically-challenged:** A short person.
- **Womyn:** PC spelling for “women” in order to eliminate “men” from the word.
- **Waitron:** An inclusive term for “waiter” and “waitress.”
- **Wintervale:** A PC alternative to “Christmas” in the UK.
- **X-mas:** A PC alternative to “Christmas,” a term that is too Christocentric.



- A litany of “isms”.
  - **Ableism:** Oppression of the “differently abled.”
  - **Ageism:** Discrimination against young adults by middle-aged and older adults (or vice-versa?).
  - **Heightism:** Feelings of superiority based on one’s physical stature.
  - **Heterosexism:** Heterosexual claims of superiority and/or discrimination against homosexuals.
  - **Lookism:** Constructing a standard of beauty for how people look, or failing to suppress the impulse to notice that some people are more attractive than others.

Ironically, although profanities and obscenities proliferate in our contemporary public discourse, certain other words and phrases are deemed off-limits by the media and cultural elites. These are usually crude, derogatory, or less-than-respectful terms for women and certain racial groups. So just as the ‘n’ word has been banned from public life (except when used by blacks), the ‘f’ word (and other usually sex-related words) has become mainstream.

The trend has also extended into sports, where nicknames and mascots such as “Indians” and “Redskins” have all been unceremoniously retired. Strangely, even nicknames that many Native Americans find unobjectionable, such as “Warriors” and “Braves,” have come under fire.

At Kennesaw State University in Georgia, the official school nickname is the Owls. However, many students, being the bright and creative creatures that they are, preferred to call their sports teams “the Hooters” (as in the name of the baseball field, “Hooter Field”). Some university employees found this offense, however, so in the early 1990s a coalition of feminist professors and staff, along with their PC sympathizers in the university administration, demanded that the president ban all references to “Hooters” on campus or in the school newspaper under threat of disciplinary action.

### 5. Illiberal Education

Every year about 15 million American students, including 3 million minority students, enroll in American colleges and universities. Most are living away from home for the first time, and many are as apprehensive as they are excited.

As college students, many hope to mature intellectually and socially as they prepare for a full and independent life. However, by the time many of these students graduate, they have been indoctrinated with a set of left-wing dogmas that are nonfactual, illogical and even contradictory, including the following:

- America is a racist, sexist, classist, homophobic and unjust society that has traditionally mistreated women, minorities and the less fortunate.
- Western civilization – based on Judeo/Christian moral and ethical principles and Enlightenment political philosophy – has been the source of most of the world’s exploitation and violence.
- Everything is relative and subjective, and there are no universal moral principles that are universally true.
- Since there is no objective truth and everything is relative, everyone’s opinion is equally valid.
- Traditional academic standards are arbitrary and discriminatory toward minorities and the less-advantaged.
- “Justice” is simply the imposition of the values and standards of the power elite on everyone else in society.
- “Individual rights” is an elitist code term for upholding the social privileges of the advantaged class in society (i.e., white middle-class Americans).

- Some groups (especially racial and ethnic minorities) are entitled to special privileges in society due to a history of past discrimination.
- Double standards are justifiable so long as they benefit certain social groups such as racial and ethnic minorities and homosexuals.
- Since there are no commonly-accepted standards of values, disputes are best settled by manipulation, intimidation and power politics rather than by civil discourse and free and open debate.
- Analytical thinking and rational discourse rely too much on traditional Western philosophy that is “logocentric” (word-centered) and “logicentric” (logic-centered), which discriminates against those who are less articulate or more intuitive.

Universities exist for four basic reasons:

(1) To provide an environment conducive to the pursuit of knowledge through legitimate scholarship and research;

(2) To encourage the study and reasoned criticism of intellectual and cultural traditions;

(3) To help students become informed and productive citizens; and

(4) To serve the general public by transmitting knowledge that benefits society at large.

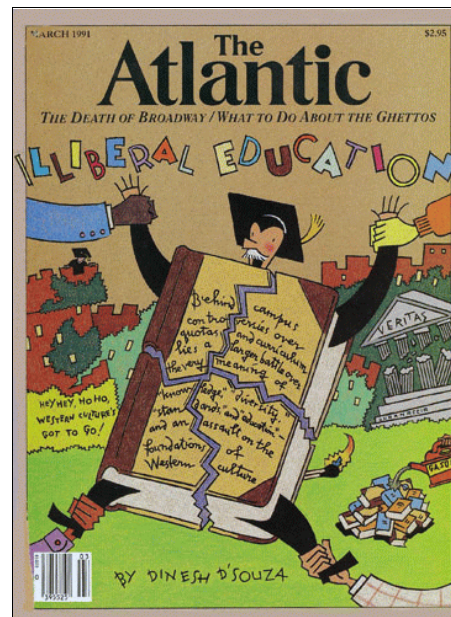
To fulfill its mission, the university must be devoted to providing a broad (liberal) education that honors the principles of intellectual diversity, academic freedom, free inquiry and freedom of speech. In keeping with this mission, the American Association of University Professors drafted a document in 1915 entitled “The Declaration of Principles on Academic Freedom and Academic Tenure” in which it upheld two fundamental principles:

(1) Academic freedom. The right of professors to carry on their professional research without interference or retribution by the college or university. [NOTE: Regarding academic freedom, AAUP declarations in 1940 and 1970 upheld the right of professors to express their views *within the context of their field of academic expertise*. However, professors were cautioned to “be careful not to introduce into their teaching controversial matter which has no relation to their subject.”] [Cited in David Horowitz, *Indoctrination U: The Left’s War Against Academic Freedom* (2007), p. 2.]

(2) Student rights. The right of students to acquire knowledge and express themselves in a free and open atmosphere without fear of harassment or retribution by professors. Regarding the relationship between professors and students, the declaration stated...

[Professors should avoid] taking unfair advantage of the student’s immaturity by indoctrinating him with the teacher’s own opinions before the student has had an opportunity fairly to examine other opinions upon the matters in question, and before he has sufficient knowledge and ripeness of judgment to be entitled to form any definitive opinion of his own. [Cited in David Horowitz, *Indoctrination U: The Left’s War Against Academic Freedom* (2007), p. 130.]

But in contemporary academia, many professors see their mission to be the transformation of American society through a systematic program of ideological indoctrination that shapes and forms the values and sensibilities of students in keeping with the principles of a secular humanistic philosophy. For many in academia, the traditional goal of providing a truly liberal (broad-based) education has been subordinated to the interests of promoting a left-wing political agenda. The result, as Dinesh D’Souza has written in *Illiberal Education*, is that “instead of liberal education, what many American students are getting is its diametrical opposite... *illiberal* education.”



Dinesh D’Souza’s featured article, “Illiberal Education,” in the March 1991 issue of *The Atlantic*

In their book, *The Shadow University: The Betrayal of Liberty on America's Campuses*, authors Alan Charles Kors, a history professor at the University of Pennsylvania, and Harvey A. Silverglate, a criminal defense attorney, are more considerably more blunt. In their assessment...

- Universities are involved in “academic thought reform” and pose a grave threat to a free society.
- Colleges and universities are guilty of imposing left-wing speech and conduct codes on faculty and students, employing a double standard that grants special status to certain preferred groups, censoring conservative ideas and discussions on campus, and subjecting dissenters to Orwellian-style “sensitivity training.”

In the opinion of Kors and Silverglate, the lunatics have taken over the asylums, and universities are doomed. In contrast to the many well-documented examples of Christian and politically conservative students who have been subjected to harassment, the authors ask: How many students or professors who mock Christianity have ever been censured or forced to write a paper on antireligious bigotry? The answer, of course, is that there have been no such incidents.

In a 1991 article in *New York*, John Taylor referred to Political Correctness as “the new fundamentalism.” He found this ironic since it arose “precisely among those people who [are] the most appalled by Christian fundamentalism,” but in fact “it is just as demagogic and fanatical.” Taylor noted that the new fundamentalists included a coalition of multi-culturalists, radical feminists, militant homosexuals, Marxists, and postmodernist scholars. “What unites them,” he concluded, “is their conviction that Western culture and American society are thoroughly and hopelessly racist, sexist, and oppressive.” [John Taylor, “Politically Correct?” *New York* (Jan. 21, 1991), p. 34.]

Taylor might have added another trait that PC fundamentalists hold in common: an intolerant and authoritarian mindset that entitles them to impose their views on everyone in the university community – including administrators, faculty and staff as well as students – in the form of PC speech codes, mandatory “sensitivity training” workshops, and narrow-minded left-wing ideological indoctrination.

Former Marxist historian Eugene Genovese of Emory University has called the PC virus “a new McCarthyism.” In his *New Republic* review of Dinesh D’Souza’s *Illiberal Education*, Genovese excoriated his former allies on the left.

As one who saw his professors fired during the McCarthy era, and who had to fight, as a pro-Communist Marxist, for his own right to teach, I fear that our conservative colleagues are today facing a new McCarthyism in some ways more effective and vicious than the old....

Were today’s universities the places of higher education that they jocularly pretend to be, we would have had a vigorous debate on the issues raised by Allan Bloom’s *The Closing of the American Mind*. Instead, the left... settled for denunciations..... Now we have another chance. Dinesh D’Souza’s *Illiberal Education* recounts, in a manner both responsible and chilling, the atrocities that ravage our campuses. Whatever your politics, read it.

D’Souza speaks from the right. He also speaks for sanity.” [Eugene Genovese, “Heresy, Yes – Sensitivity, No.” *The New Republic* (Apr. 15, 1991), p. 30.]

In his revealing study of PC tyranny on America’s college and university campuses, D’Souza zeroed in on the underlying issues in the campus culture war:

The debates at American universities in recent years – over the canon of works that undergraduates should study; over a variety of issues involving race and gender; over new forms of literary criticism – seem scattered, unconnected, contained: flaring up with some regularity, but not... indicative of a threatening wall of fire sweeping through American higher education. In fact, however, the debates *are* linked.

Commenting on controversies at Stanford [University] and elsewhere over “what part the canon [i.e., the ‘Great Books’ in Western Civilization] should play in the education of undergraduates,” the philosopher John Searle observed in *The New York Review of Books* that “the frustrating feature of the recent debate is that the underlying issues seldom come out into the open.” In this instance, he noted, the underlying issue is not the inclusion of more works by women, or more works by blacks, or more works from outside the Western tradition; that broader representation is proper and justified has been conceded. The real issues – the ones underlying a wide range of campus debates – include the assumption by many

that Western values are inherently oppressive, that the chief purpose of education is political transformation, and that all standards are arbitrary. Many, further, deny any notion of objective reality. [Dinesh D'Souza, "Illiberal Education." *The Atlantic Monthly* (March 1991), p. 51.]

For many Americans, Political Correctness is a merely a vague term used to characterize a variety of random ideas and causes with no particular unifying features other than the fact that they are "liberal" and "new." Or as D'Souza notes above, PC ideas and causes often seem "scattered" and "unconnected." Otherwise, the assumption is that these ideas and causes are well-intentioned if sometimes a bit extreme. But a closer look of the history of Political Correctness reveals something quite different. Although sometimes referred to as "cultural liberalism," it is more accurately "cultural Marxism," and it is based on a deconstructionist critique of the foundations of Western Civilization.

As John Searle argues, the real issues behind the PC agenda are...

(1) Western values and traditions (including Biblically-based Judeo/Christian moral and ethical principles) are inherently oppressive and repressive;

(2) The purpose of education is not the acquisition of knowledge and critical thinking skills necessary for a productive and meaningful life, but rather indoctrination, social engineering and "political transformation" in keeping with the values and goals of a secular humanistic philosophy; and

(3) Everything is subjective and relative, there is no objective and absolute truth, and "all standards are arbitrary" – other than the standards of secular humanism, of course.

D'Souza makes the case that the PC agenda represents not only the emergence of a new culture on campus, but a whole different worldview. He notes that there are profound changes taking place "in the intellectual and moral infrastructure of the American university" that directly impact "the very substance of the curriculum, the nature of learning, and the meaning of knowledge." Unless the tide turns – which appears highly unlikely at this point – these changes will radically alter what subsequent generations of American students will learn about Western civilization, American history, the Christian faith, and morality and ethics in general. According to D'Souza, "a new worldview is being

consolidated" that is "so sweeping that it is no exaggeration to call it a revolution."

The epicenter of this revolution is the university, where as William Lind of the Free Congress Foundation notes, "many college campuses have become small, ivy-covered North Korea."

[NOTE: As many Americans know, the problem of pervasive Political Correctness and secular humanistic values transcends higher education and permeates all levels of our educational systems, both public and private. In a chapter in his book, *Indoctrination U: The Left's War Against Academic Freedom*, author David Horowitz addresses the ominous threat to American education posed by teachers' unions and graduate schools of education, which are often little more than indoctrination centers in radical left-wing curriculums and pedagogical methodologies. Horowitz's comments are worth citing at length:

In the course of the academic freedom campaign, I had become increasingly aware that the problem of political indoctrination in the classroom was not confined to collegiate institutions, but had spread to the primary and secondary schools as well. This was a logical consequence of... K-12 teachers [being] trained and credentialed in the [graduate schools of education] in the universities themselves....

Today the gravest threat to American public education comes from education professionals... who are determined to use primary and secondary school classrooms to indoctrinate students in radical ideology and to recruit them for radical political agendas....

Since its inception, public education in America has been about creating the next generation of citizens of a democracy, meaning individuals who can think for themselves, not citizens who are force-fed orthodoxies or doctrines of a sectarian nature. The mission of America's elementary and secondary schools has traditionally been to serve American pluralism: to educate a community of citizens who disagree with each other into a common culture of tolerance and respect. The goal of America's public schools is encapsulated on the Seal of the United States: *E Pluribus Unum*, "Out of Many, One."

The leftist political agenda of "social justice" education undermines this traditional vision of the role of the American public school system. The historical ideal of public schooling as a means of assimilating all children, and particularly the children of

recent immigrants, into a common civic and democratic culture is now under assault by education professors advocating social justice and class conflict and deriding the ideal of a common civic culture as nothing more than capitalist hegemony. A democracy cannot tolerate the corruption of its educational system by a political faction, whatever its persuasion. A diverse community like America's cannot be sustained if its taxpayer-supported educational system becomes the captive of one political faction, particularly one whose agenda is the destruction of that community. [David Horowitz, *Indoctrination U: The Left's War Against Academic Freedom* (2007), pp. 104, 107, 110.]]

## 6. The Illusion of Diversity

Despite all the PC propaganda about "tolerance" and "diversity" in higher education, there is in fact very little true tolerance and diversity when it comes to intellectual, ideological and political points of view. When colleges and universities boast of how diverse their faculty, staff and study body are, they refer exclusively to demographics and sociological factors related to individuals' sex, race and nationality. Certainly this is significant to some extent, but colleges and universities exist primarily as thought-factories, not social science laboratories, and sociological diversity is no substitute for ideological diversity.

The primary purpose of higher education is (supposedly) to promote the acquisition of knowledge and encourage vigorous intellectual interaction – not to serve as multi-cultural laboratories or indoctrination centers for an exclusively secular humanistic worldview. However, surveys over the past 10-15 years show conclusively that colleges and universities are virtual oligarchies that discourage any real ideological or political diversity, and that this is a problem that has gotten worse in recent decades.

In 1984 the Carnegie Foundation for the Advancement of Teaching conducted a survey that revealed that 40% of college faculty identified themselves as "liberal." A 1999 North American Academic Survey of over 1600 full-time faculty at 183 four-year schools showed that 72% identified themselves as "liberal" and only 15% as "conservative." In elite schools, the spread was even greater: 87% to 13%. The NAAS survey further revealed that 84% of faculty respondents favor abortion, 67% believe homosexuality is acceptable, and 65% want the government to ensure full employment.

Colleges and universities are not exclusively liberal, however, but the political imbalance is alarming. In the Humanities and social sciences the percentage of liberal professors range from 75-95%, with the most liberal departments being English Literature, Philosophy, Political Science and Religious Studies. In engineering the spread is 51% liberal to 19% conservative, and even in business it is 49-39%. This is remarkable given the fact that in American society in general, about 20% of the population identifies itself as liberal while about 38% are conservative. Considering the fact that the NAAS study is now 10 years old, it is reasonable to assume that the political imbalance is even worse today.

One of the consequences of liberal-dominated higher education is the fact that 90% of all colleges and universities now have speech codes intended to ban and punish "politically incorrect" speech, according to a 2002 survey by the Foundation for Individual Rights in Education. (See [www.thefire.org](http://www.thefire.org) and [www.noindoctrination.org](http://www.noindoctrination.org).)

More recently, in 2005 the Center for the Study of Popular Culture conducted a political identification survey of 150 academic departments and upper-level administrators at 32 elite colleges and universities. Although the number of self-described Democrats and Republicans is roughly equal nationwide, the overall ratio of Democrats to Republicans in the survey was more than 10 to 1. In fact, not a single department in a single college was anywhere close to being balanced. (The closest was Northwestern University where "only" 80% of the faculty were Democrats!) The table on page 11 shows the results of the survey.

If anyone were naive enough to think that this imbalance is merely coincidental, consider the statistics on the political preferences of graduation commencement speakers, where the ratio is even greater. Of the 32 schools surveyed, 22 had not had a single Republican or conservative commencement speaker in the entire 10 years of the survey, and 6 of the others had invited only one during that time. Overall, the ratio of Democrats and liberals to Republicans and conservatives was an astonishing 15:1. Considering all the rhetoric regarding diversity, tolerance and inclusivity in our colleges and universities, this disparity demonstrates the blatant hypocrisy, dishonesty and bias that prevails in higher education. The biggest losers, of course, are the students, who are deprived of true



## 7. “Hey, Hey, Ho, Ho, Western Culture’s Gotta Go.”

In most colleges and universities the traditional core curriculum has been either severely cut back or eliminated altogether. Most students couldn’t care less because it allows them to avoid courses they consider unrelated to their major, but of course it also limits their exposure to a range of academic disciplines that might otherwise broaden and deepen their education. When the core is cut, the area that typically is affected the most is the liberal arts. This is the realm of the Humanities and the Social Sciences, and it includes academic disciplines such as literature, history, philosophy, political science, sociology and psychology. Unlike pure science and math, these are values-based disciplines in which one’s worldview directly affects how one interprets and applies the knowledge derived from them.

Precisely because the Humanities and the Social Sciences are values-based, they are innately prone to controversy. And since these disciplines are also the main bastions of left-wing indoctrination, perhaps their curtailment is a mixed blessing of sorts. Nonetheless, for many students the devaluation of the liberal arts has had the effect of reducing their education to little more than job training.

In the past the traditional core often included two-course sequences in both American History and Western Civilization, but in recent decades history has been both devalued and politicized to the point that few students take the four-course sequence anymore. Furthermore, the standard survey course American History has been largely replaced in the past 25 years by the trend toward race-based, gender-based and ideology-based histories, so what is listed in a course catalogue as “U.S. History 101” is often heavily skewed toward African-American history, women’s history, a radical left-wing critique of U.S. history, or some other ideology-driven approach.

As for Western Civ, it has been mostly absorbed into introductory courses on World History to the point that the distinctiveness of the Western tradition has been minimized if not entirely lost. This is not accidental, of course, as it has been a priority issue for multi-culturalists over the past several decades.

[NOTE: The *ideology* of multi-culturalism shouldn’t be confused with the *sociology* of multi-culturalism. Multi-cultural sociology is simply a

description and analysis of various cultures, their distinctive traits, unique histories and traditions, etc. This is useful (or even necessary) information given the realities of our pluralistic contemporary global society, and it is relatively non-controversial. The ideology of multi-culturalism, however, is something altogether different. Derived from a secular humanistic worldview and based on relativistic presuppositions, it blurs the qualitative distinctions between various cultures just as religious pluralism seeks to render all religions essentially the same. But the reality is that cultures – like religions, political systems and individual human beings – are all different, and some are obviously better than others. The ideology of multi-culturalism, however, promotes a left-wing socio/political agenda that denigrates the uniqueness of Western civilization and the Judeo-Christian heritage in order to pave the way for a radically new kind of society and culture based on secular humanistic values.]

In 1988 a coalition of Stanford University faculty and students launched an organized protest to eliminate the required course in Western Civilization from the core curriculum. At their invitation, Rev. Jesse Jackson, a prolific sloganeer, flew in to lead the demonstrators as they marched through the campus chanting, “Hey, hey, ho, ho, Western culture’s gotta go.” The Stanford protest succeeded as the university administration weakly (and predictably) capitulated, and soon similar protests were launched at scores of other universities around the country. By the early 1990s mandatory courses in Western Civ were virtually nonexistent, just as the multi-culturalists had demanded. The result, of course, is that most students get little if any background in the traditional intellectual and institutional foundations of European and American society and culture, and ignorance prevails.

Similarly, the great literary classics of Western civilization have come under fire in recent decades. These are the works that Matthew Arnold once called “the best that has been thought and written” and the foundation on which Mortimer Adler built his Paedea curriculum, and until the 1970s they constituted the literary core of higher education. But to contemporary postmodernists and multi-culturalists, they are little more than the antiquated works of “dead white men” – or as Stanley Hauerwas of Duke Divinity School puts

it, they are “the canon of great literature that was created by high-Anglican a - - holes.”

In most colleges and universities today, the Great Books have been largely replaced by newer works by female, African-American and homosexual authors. More often than not, texts are chosen not on the basis of merit but primarily because of the author’s race, gender, or sexual orientation. These are the values and the standards of our contemporary culture, and they signal troublous times ahead. When everything is reduced to identity politics (in which the sole sociological group that enjoys no organized advocacy is white males – especially dead ones), when the idea of merit and excellence is ridiculed as elitist, when traditional values are dismissed as old-fashioned, and when trendy egalitarianism becomes the preferred standard for inclusion, then cultural disintegration is guaranteed.

When Stanford eliminated its Western Civ requirement, it replaced it with a mandatory course entitled “Cultures, Ideas and Values.” Students can now graduate from Stanford without ever taking a single history course, although courses in World Cultures and Gender Studies are required. Following Stanford’s lead, many other colleges and universities quickly dropped their traditional history requirements. For instance, at the University of Wisconsin students must take a course in ethnic studies but are not required to study Western Civilization or even U.S. history, while at Mount Holyoke College there is no Western Civ requirement but students are required to take a course in Third World cultures.

Political Correctness is essentially the social and cultural expression of a left-wing authoritarian ideology, and there is no doubt that there is a Marxist political agenda behind much of it. The PC assault on higher education began in the 1960s with the formation of a New Left coalition led by groups such as the Students for a Democratic Society (SDS), and its first successful clash with the education establishment came in the Berkeley Free Speech Movement in 1964. Over the next several years a wave of campus protests rippled through America’s colleges and universities. Many of the campus radicals involved in these protests later enrolled in graduate programs, took a Ph.D., and opting for careers in academia, where they are now

entrenched as the new establishment. As Kenneth Cribb comments in his essay, “Political Correctness in Higher Education,” this was the first wave of “tenured radicals” that now dominate higher education, and in particular the liberal arts.

The turning point in the academy came in the 1960s, when militant students launched a guerilla attack on the traditions of Western culture and the liberal arts. Seeing that they could not gain lasting power through demonstrations alone, many of these militants opted to remain “in the system,” going on to become professors themselves. This generation of “tenured radicals” (to use Roger Kimball’s phrase) has no become the establishment in the vast majority of our institutions of higher learning. As university presidents, deans, and department chairmen, they have set about hiring other ideologues in their own image, and have instigated the repressive policies we know as political correctness. These politicized academics will be extremely difficult to dislodge from their current positions of power. [T. Kenneth Cribb Jr., “Political Correctness in Higher Education,” in William S. Lind, ed., *Political Correctness: A Short History of an Ideology*. [www.freecongress.org](http://www.freecongress.org).]



Cribb’s comments are not a uniquely conservative perspective on the take-over of higher education by liberals and New Left radicals. In fact, many on the political left have been quite candid regarding their tactics and motives in infiltrating America’s colleges and universities. In 1991 the black scholar Henry Louis Gates of Duke University (and later, Harvard) wrote regarding the revolution in academia:

Ours was the generation that took over buildings in the late sixties and demanded the creation of black- and women's-studies programs, and now, like the return of the repressed, we have come back to challenge the traditional curriculum. [Quoted in Dinesh D'Souza, "Illiberal Education. *The Atlantic Monthly* (March 1991), p. 56.]

Elaborating on this theme, Gates cited "a rainbow coalition of blacks, leftists, feminists, deconstructionists and Marxists" who have infiltrated academia and are now "ready to take control." It will not take long, he predicted. "As the old guard retires, we will be in charge. Then, of course, the universities will become more liberal politically." *More liberal politically?* Gates obviously has high standards.

[NOTE: This is the same Professor Gates who got into an altercation with a Cambridge, Massachusetts police sergeant in July of 2009 and was arrested for disorderly conduct. Predictably, he charged the officer with "racism" although eye-witnesses testified that it was Gates who provoked the confrontation.]

Sadly, radicals like Gates are not only tolerated in contemporary academia but have largely succeeded in their mission to take over higher education in this country. In many academic departments the lunatics do indeed appear to be running the asylum. For example, consider the following comment by Jay Purini, a professor of English at Middlebury College:

After the Vietnam War, a lot of us didn't just crawl back into our library cubicles; we stepped into academic positions. With the war over, our visibility was lost, and it seemed for a while – to the unobservant – that we had disappeared. Now we have tenure, and the hard work of reshaping the universities has begun in earnest." [Ibid., p. 57.]

Annette Kolodny, a former Berkeley radical and now the dean of the Humanities faculty at the University of Arizona, is also quite candid about her agenda as she declares, "I see my scholarship as an extension of my political activism." [No pretense of honest, objective scholarship here!]

Frederick Jameson of Duke is another one who typifies this breed of academics as he describes his mission to be the creation of "a Marxist culture in this country, to make Marxism an unavoidable presence in American social, cultural and intellectual life, in short to form a Marxist intelligentsia for the struggles of the future." For straightforward political advocacy,

however, it would be hard to beat J. Hillis Miller, who declares his goal to be nothing less than "demolishing beyond hope of repair the machine of Western metaphysics." That's quite an ambitious goal – especially for someone who must constantly fight truth, reality and morality all along the way – but Miller has plenty of academic allies. As David Horowitz notes, "For academic radicals who hope to 'change the world,' teaching is not a disinterested inquiry but a form of political combat."

Thomas Sowell, the brilliant scholar and research fellow at the Hoover Institute, is convinced that the greatest threat to Western civilization is the mainstream liberal media and the radical academics who control our colleges and universities. According to Sowell...

Western civilization has survived the invasions of Genghis Khan from the East, the Ottoman Empire from the South, and two world wars originating from within. But whether it will survive its own intellectuals is much more doubtful.

The battlefield is everywhere, but especially where the young are being taught – from the elementary school to the university. The sins of the human race are being taught to them as the special depravities of the United States or of Western civilization.

Deep thinkers like to talk about such things as the oppression of women in Western society – when in fact women have had a much lower position in Islamic cultures... and girl babies were often routinely killed in parts of Asia. It was a Western nation – Britain – which put an end to the burning of widows alive on their husbands' funeral pyres in India.

Slavery is of course the trump card of critics of Western civilization. But the tragic fact is that this abomination has existed on every continent inhabited by man. The pyramids were built by slaves.... [and] Slavery existed in both North and South America before the first white man set foot in the Western Hemisphere....

It was precisely in the West – notably in England – that a moral revulsion against slavery and a movement to stamp it out everywhere developed in the late 18<sup>th</sup> century.

Gross double standards in judging Western and non-Western cultures have become so commonplace among intellectuals that few seem to notice it anymore....

Those who habitually use such double standards... are some of the most fortunate and pampered people in Western society, including both highly paid media intellectuals and academics with soft schedules and numerous perks. Why these should be among the most venomous critics of the West – and the most blindly one-sided – is no doubt a long and complex story. However, spoiled brats have seldom been noted for their gratitude. [Thomas Sowell, “Will Western Civilization Survive Intellectuals’ Attack?” *Marietta Daily Journal* (Oct. 4, 1987), p. 2D.]

## 8. Academic Bias and the National Association of Scholars

The National Association of Scholars is a professional organization dedicated to upholding (or more correctly, reviving) high standards in academia. Headquartered in Princeton, New Jersey, the NAS promotes “rational discourse as the foundation of academic life in a free and democratic society.” The NAS also endorses the traditional academic curriculum and is appropriately skeptical of academic fads such as multi-culturalism and postmodernism. In a 1990 statement, “Is the Curriculum Biased?” the NAS responded to criticisms by left-wing academics that the traditional curriculum is “Eurocentric” and “patriarchal.”

First, any work... should be added, retained, or removed from the curriculum on the basis of its conformance to generally applicable intellectual and aesthetic standards. A sound curriculum cannot be built by replacing those standards with the principle of proportional representation of authors classified ethnically, biologically, or geographically.

Second, the idea that students will be discouraged by not encountering more works by members of their own race, sex, or ethnic group, even were it substantiated, would not justify adding inferior works.

Third, other cultures, minority subcultures, and social problems have long been studied in the liberal arts curriculum in such established disciplines as history, literature, comparative religion, economics, political science, anthropology, and sociology. But more important, mere acquaintance with differences does not guarantee tolerance....

Fourth, the idea that the traditional curriculum ‘excludes’ the contributions of all but males of European descent [the “dead

white men” complaint] is patently false. From their beginnings, Western art and science have drawn upon the achievement of non-Western societies and since have been absorbed and further enriched by peoples around the globe. That the liberal arts oppress minorities and women is yet more ludicrous. Even if the curriculum were confined to thought strictly European in origin, it would still present a rich variety of conflicting ideas, including the many of equality and freedom from oppression invoked by those who would reorient the curriculum.

Fifth, while diversity of background is valuable to the discussion of issues to which those differences are germane, objectivity is in general not enhanced but subverted by the idea that people of different sexes, races, and or ethnic backgrounds necessarily see things differently. The assertion that cognition is determined by group membership is itself an example of stereotypic thinking which undermines the possibility of a true community of discourse.

Sixth, the study of the traditions and achievements of other nations and of ethnic subcultures is important and should be encouraged. But this must proceed in a manner that is intellectually honest and does not serve as a pretext for inserting polemics into the curriculum. Furthermore, ‘multi-cultural education’ should not take place at the expense of studies that transcend cultural differences....

The NAS is in favor of ethnic studies, the study of non-Western cultures, and the study of the special problems of women and minorities in our society, but it opposes subordinating entire humanities and social science curricula to such studies, and it views with alarm their growing politicization .... The banner of ‘cultural diversity’ is apparently being raised by some whose paramount interest actually lies in attacking the West and its institutions.

In the fall of 1990, in reaction to the growing climate of PC censorship on campus, a group of 46 Duke professors organized a chapter of the NAS. The chapter leader was a political science professor, James David Barber, a self-described liberal Democrat. Immediately, Stanley Fish, a renowned postmodernist professor of literature, issued the predictable litany of liberal accusations against the NAS, accusing the group of promoting “racism, sexism, and homophobia.” Although Fish considered himself to be a liberal devoted to academic freedom, diversity and tolerance, he

petitioned the university to bar anyone in the NAS from serving on academic curriculum committees. As PC critic John Taylor has observed, it is the nature of the PC zealots to politicize *everything*, so Fish's reactions were predictable to say the least.

In recent years several notable groups have been organized to challenge the PC monopoly in higher education. The Collegiate Network contributes seed money and provides practical help to alternative conservative campus newspapers, including publications in many of the nation's elite universities. The Intercollegiate Studies Institute (ISI), in conjunction with the John Templeton Foundation, publishes an annual guide that includes a substantive analysis of 100 of the top colleges and universities in America, along with a recommended list of 20 schools that maintain high standards in the liberal arts. ISI also offers a guide to the best professors, departments, colleges and textbooks in higher education.

In addition, two other organizations are particularly noteworthy. The Foundation for Individual Rights in Education (FIRE) specializes in providing legal defense for victims of campus bigotry and harassment (see #13 below, "PC Indoctrination at the University of Delaware"). The David Horowitz Freedom Center, founded by former New Left radical David Horowitz, has created a student advocacy group, Students for Academic Freedom, and published an Academic Bill of Rights that calls on schools to honor the principles of intellectual diversity, academic freedom, free speech, and students' rights in accord with the "Declaration of Principles on Academic Freedom and Academic Tenure," adopted in 1915 by the American Association of University Professors (see #5 above, "Illiberal Education"). Horowitz, who also edits the online news magazine, *Frontpage.com*, is perhaps the highest-profile critic of contemporary academia and maintains an active schedule lecturing and debating on university campuses.

## 9. Racism on Campus

For at least the past 50 years the problem of racism has been a dominant theme in American life. Racism, which is the belief that the races are innately different (i.e., some races are superior and others inferior in various ways), has been a pernicious and persistent reality in American society just as it has been in most societies throughout history, and it will never be eradicated so long as human beings have a sin nature (which is to say, we're stuck with it perpetually).

However, there is a problem that is just as serious as racism but probably more prevalent, and that is the issue of racialism. Racialism is an unhealthy obsession (or preoccupation) with race in which an individual or a group processes everything through a racial grid. As with racists, racialists define themselves primarily in terms of their racial identity – in other words, they consider their race to be the key factor in terms of who and what they are. Racialism isn't necessarily racism in the sense that racialists don't necessarily have to believe in racial superiority. But like racism, racialism is a serious mental disorder as well as a debilitating moral flaw.

Racialism runs counter to the vision of Martin Luther King Jr. and other pioneers in the American Civil Rights Movement from the 1940s through the '60s who worked for the creation of a "color-blind" society in which all Americans would be judged by the content of their character rather than the color of their skin. Unfortunately, many Americans, including many so-called civil rights leaders, abandoned that worthy goal and embraced a racist agenda in which individuals are advantaged or disadvantaged based on racial factors. Affirmative action programs and racial quotas are among the most blatant and indefensible examples of racialism.

Racialism is a dominant theme on America's college and university campuses, most of which aggressively promote a racist agenda while claiming to oppose racism. A typical example is a 1990 draft report on "Race and Gender Enrichment" at Tulane University. The report stated that "Racism and sexism are pervasive in America and fundamentally present in all American institutions" – a revelation that probably came as a surprise to no one – but then declared that racism and sexism are specifically problematical for whites. In fact, the problem is so insidious and so ingrained that most whites are not even aware of it because we live in an innately

“racist and sexist society.” Fortunately, though, white students have PC monitors (such as the Tulane administrators who wrote this report) to help correct their thinking and behavior as well as to help them deal with this disgusting situation. The report went on to inform the students that...

Racism and sexism are subtle and, for the most part, subconscious or at least subsurface. It is difficult for us to see and overcome racism and sexism because we are all a product of the problem, i.e., we are all the progeny of a racist and sexist society.

In response to all this “subconscious” and “subtle” racism, most universities like Tulane, under the guise of promoting multi-culturalism and diversity, actually perpetuate racialism by sanctioning and funding separate (i.e., segregated!) programs and facilities for minority students such as African-American Studies departments, Black Student Unions, black dormitories, black fraternities and sororities, black cultural centers, and even black dining halls.

Shelby Steele, an African-American research fellow at the Hoover Institute, is convinced that this kind of racialistic black separatism is totally counterproductive. Not only does it contribute to a culture of victimization, but it also heightens racial tensions. As Alan Kors has observed, “If you sensitize people from day one to look at everything in terms of race... eventually they will see racism... at the root of everything.”

Students in most colleges and universities are taught that institutional racism is a pervasive problem in American society, but in fact there is no nation on earth where blacks and other minorities enjoy more civil liberties, greater social and economic opportunities, or a higher standard of living than in the United States. If America is such a racist country that discriminates against minorities, why do so many Africans, Haitians, Mexicans, and other people of color from all over the world want to immigrate here? Furthermore, once they come to America, why do so few of them want to leave and go back home? Unless we want to believe that these immigrants are masochistic fools, we must reasonably assume that they actually *like* it here, and that they prefer living in America as a racial or ethnic minority rather than in their home country where they are in the majority. Apparently, they know and appreciate what so many American racists and racialists refused to acknowledge: that despite all of our social problems, America remains an oasis of freedom and opportunity in the world.

## 10. A Profile in Racialism: Lani Guinier

A typical example of the liberal PC obsession with race was the University of Pennsylvania law professor and Democratic Party activist, Lani Guinier, whom Bill Clinton nominated for Assistant Attorney General for Civil Rights in 1993. As a proponent of “critical race theory” (a popular theory in many law schools), Guinier believed that America is an innately racist society. Therefore, she advocated federal government intervention to assure that blacks and other minorities were represented “equally” in all areas of life, including state and local governments.

Guinier’s proposals were problematical on several counts – not the least being that many of them were obviously undemocratic and unconstitutional. Among the radical ideas that she endorsed were...

- Blacks should have special rights based on their minority status and past racial injustices;
- In order to advance the civil rights of blacks, there should be “race-conscious remedies” such as affirmative action (race-based hiring and promotion quotas) and “race norming” to equalize the test scores of whites and blacks;
- Only black officials can properly represent black citizens. (This is the theory of “categorical representation,” which was codified in the 1970s in the Democratic Party’s quota system for convention delegates);
- The only “authentically black” leaders are those who properly represent “the black community” – as defined by black liberal Democrats;
- “Weighted voting,” in which the votes of blacks and other minorities would count more than those of whites; and
- “Racial vetoes,” in which blacks and other minorities could nullify any laws and ordinances with which they disagreed if such legislation was passed by majority-white public officials.

In keeping with a central tenet of cultural Marxism, Guinier believed that a person’s class, race, sex and ethnicity necessarily determine that person’s identity. This is a radical sociological orientation that regards such groups as homogeneous entities in which all group members have virtually identical interests, values, beliefs and priorities – or what *The New Republic* once

labeled “reductionist identity politics.” In actuality, such thinking is egregiously dehumanizing as it fails to account for individual differences and the uniqueness of each and every person.

Ideas such as Guinier put forth merely exploit the pathology of victimhood in which certain sociological groups claim special status due to America being an innately racist, sexist, and classist society. Being so far out of the mainstream of American thinking, Guinier was clearly unqualified for the position of Assistant Attorney General. Even the liberal mainstream media dubbed her “the quota queen,” and ultra-liberal Democrats such as Ted Kennedy and Carole Moseley-Braun (the only black U.S. senator at the time) advised President Clinton to withdraw her nomination.

As columnist George F. Will commented at the time, “Presidents generally should get the people they want. Guinier was an exception to that rule because she aggressively misconstrues the laws she would have been responsible for enforcing.” Furthermore, he added, “Guinier, believing results [are] more important than rules, would dilute democracy in order to promote [her concept of] ‘progressive’ social outcomes.” In other words, the woman had no respect for the rule of law, which one would assume should be a prerequisite for an Assistant Attorney General.

Despite her blatantly Marxist and racist views, Guinier was hired by Harvard Law School in 1998 and granted tenure.

## 11. Afrocentrism

The academic obsession with racialism and multi-culturalism often distorts historical realities, as in the controversy over Afrocentrism. A leading proponent of the Afrocentrism is Leonard Jeffries, chairman of the Black Studies Department at the City College of New York. Jeffries is a racist who has worked out a race-based anthropological theory that divides humanity into two groups: “ice people” and “sun people.” According to him, ethnic groups that descended from the “ice people” – i.e., Europeans – are innately aggressive, materialistic, violent and selfish. Conversely, those who descended from “sun people” – i.e., Africans, Arabs, etc. – are naturally cooperative, communal, nonviolent and spiritual. Furthermore, Jeffries is unequivocal that blacks are biologically superior to whites because they have more melanin, which he claims

regulates intellect and health.

[NOTE: In 1986 Jeffries applauded the destruction of the Challenger space shuttle because it deterred white people from “spreading their filth throughout the universe.” When challenged that his views were racist, Jeffries responded that blacks cannot be guilty of racism because they are a minority and lack the “institutional power” necessary to enforce racial discrimination.]

Jeffries and his crackpot ideas are not only tolerated but considered acceptable in many circles of academia today. According to a popular Afrocentrist theory, classical Greco/Roman culture borrowed extensively from Egyptian (i.e., African) civilization, but Eurocentrist scholars have conspired to cover up this connection. This was the thesis of Cornell professor Martin Bernal’s influential study, *Black Athena: The Afroasiatic Roots of Classical Culture* (1989). In fact, this theory has been around for decades. In the 1920s Marcus Garvey, an unscrupulous black nationalist who was later convicted of defrauding and swindling thousands of blacks in a “Back to Africa” re-colonization scam, alleged that “Negro professors gave to the world civilization,” that Greece and Rome “robbed Egypt of her arts and letters,” and that whites “resort to every means to keep Negroes in ignorance of their history.”

In fact, the Afrocentrist conspiracy theory has no historical validity, and it has been decisively debunked by Mary Lefkowitz, a distinguished professor of ancient history at Wellesley College. In her book, *Not Out of Africa: How Afrocentrism Became an Excuse to Teach Myth as History* (1996), Lefkowitz characterized “Afrocentricity” as “myths disguised as history,” and summarized her argument in the following passage:

There is little or no historical substance to many of the Afrocentrists’ most striking claims about the ancient world. There is no evidence that Socrates, Hannibal, and Cleopatra had African ancestors. There is no archaeological data to support the notion that Egyptians migrated to Greece during the second millennium BC (or before that). There is no reason to think that Greek religious practices originated in Egypt...

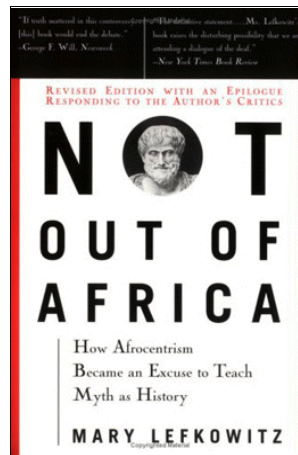
Other assertions are not merely unscientific; they are false. Democritus could not have copied his philosophy from books stolen from Egypt by Anaxarchus, because he had died many years before Alexander’s invasion [of Egypt]. Aristotle could not have stolen his philosophy from books in the

library of Alexandria, because the library was not built until [fifty years] after his death. There never was such a thing as an Egyptian Mystery System (which is a central part of Afrocentrist teaching). [Quoted in David Horowitz, *Indoctrination U: The Left's War Against Academic Freedom* (2007), p. 78.]

The story of how Professor Lefkowitz got involved in this controversy is as interesting as the myth itself. In a 1993 lecture at Wellesley, Dr. Yosef Ben-Jochannan, “a distinguished Egyptologist,” put forth the typical PC line on Afrocentrism. When Lefkowitz rose to challenge his facts, Ben-Jochannan responded that he resented the tone of her question, whereupon several students chimed in, accusing Lefkowitz of harboring racist attitudes. Over the next several months Lefkowitz was accused of leading “a Jewish onslaught” against Afrocentrism because she challenged preposterous notions such as the allegation that Aristotle acquired his philosophy by plundering the library at Alexandria (which, as she notes in the preceding quote, was built after Aristotle’s death), and because she doubted that Socrates, Hannibal and Cleopatra were black Africans. (Some Afrocentrists even contend that Beethoven was black, as was Babe Ruth. Furthermore, they contend that Napoleon’s soldiers shot off the nose and lips of the Great Sphinx in order to obliterate its Negroid features.)

When Lefkowitz asked college officials to require that a black colleague and a staunch Afrocentrist, Tony Martin, change the content of his course to reflect more accurately the historical record, she was told, “He has his view of ancient history, and you have yours.” The dispute intensified, and she became embroiled in a bitter lawsuit with Martin. Due to her refusal to toe the PC line on Afrocentrism, Lefkowitz was accused of racism and nearly censured by her liberal colleagues at Wellesley. Among the charges leveled against her, she was informed that her attitude was “McCarthyite in its intolerance.”

The controversy over Afrocentrism exemplifies the radical revisionism that currently plagues the history profession. At one point in the midst of her ordeal, the exasperated Lefkowitz remarked that “We really... need to try and talk about history as if it had some relationship to evidence.” Furthermore, she reminded her colleagues that academic freedom has clearly-defined limits as established by the American Association of University Professors in its



“Declaration of Principles on Academic Freedom and Academic Tenure.” As she explained...

Academic freedom is the right to profess a discipline according to its recognized content and procedures. [It does not include] the right simply to cease to be an active member of the intellectual community, nor does it give anyone the privilege of teaching what is beyond his

or her range of proven competence. [Cited in George F. Will, “Intellectual Segregation.” *Newsweek* (Feb. 19, 1996), p. 78.]

As George F. Will has observed, “If truth mattered in this controversy, [Lefkowitz’s] book would end the debate.” He notes that “On one side are scholars, with a traditional understanding of how truth is acquired and respected,” while “On the other side are political activists wearing academic gowns.”

Curiously, Afrocentrists such as Leonard Jeffries often argue that this ideology, even if unsupported factually, is nonetheless useful because it enhances the self-esteem of blacks. But Afrocentrism is based on fabrications and distortions, and it cannot possibly contribute to racial understanding, harmony and cooperation – let alone, the cause of truth. Steeped in the worst kind of racism and racialistic propaganda, it conditions black students to be suspicious of whites and resentful toward America.

In 1990 the New York State Board of Education’s Task Force on Minorities (to which Leonard Jeffries was a consultant) issued a report mandating that “all curricular materials [including math and science] include “multi-cultural contributions.” According to the report, this would help children from minority cultures have “higher self-esteem and self-respect while children from European cultures will have a less arrogant perspective.”

Long before Afrocentrism emerged as a priority issue on the PC agenda, Martin Luther King Jr. addressed what he considered to be an errant sentimentality by some blacks toward the continent of Africa. King remind the black community, “The Negro is an American. We know nothing of Africa.... There is nothing so indigenous, so completely ‘Made in America’ as we.”

## 12. Affirmative Action Faculty

In the late 1980s many colleges and universities embarked on active campaigns to recruit and hire more black and minority faculty and staff. At Duke University in 1988, a Committee on Black Faculty advocated a new affirmative action policy that required every department and program to hire at least one additional black professor by 1993.

This posed quite a dilemma, however, because there was a severe shortage of black Ph.D.'s. In 1987, for example, blacks earned about 2% of all doctorate degrees, and half of those came in education. That same year only one black earned a Ph.D. in computer science, one in astronomy, three in chemical engineering, two in philosophy, four in religion, fourteen in economics, and twelve in literature. Adding to the problem was the fact that many corporations were already implementing their own affirmative action programs and offering lucrative positions to talented black college graduates, which further reduced the number who were interested in academic careers. As a result, predominantly white universities began raiding black colleges for professors, and intense bidding wars broke out for the services of black, Hispanic, Native American and (in some cases) female professors.

Since there was a dearth of qualified black Ph.D.'s, the faculty academic council at Duke proposed amending the university's policy to require all departments to establish "incentives" rather than quotas for minority recruitment.

Two respected black scholars at Duke – Bert Fraser-Reid, a chemistry professor, and Jacquelyne Johnson Jackson, a psychiatry professor – warned that quotas would stigmatize all minority faculty members and might ultimately demoralize minority professors hired under such a program. Initially, Duke's president agreed, stating that "We do no one any favors by



lowering our standards."

Immediately, hard-line affirmative action zealots rejected the compromise and branded the president's remarks "racist." At a campus rally, a black philosophy professor declared, "We're not asking for [the program]; we're demanding it." Under pressure, the president caved in and supported the affirmative action hiring policy even though it was totally unrealistic. With the president having gone over to the other side, resistance on the faculty academic council eroded, and it voted 35-19 to adopt the program.

Similar programs were implemented in colleges and universities all across America.

- In 1989 Williams College set a 20% quota for minority faculty by 1993.
- In 1990 Purdue University offered to fund an additional faculty position to the first five departments that hired a minority-group member.
- In 1991 Bucknell University funded positions for 5 new black faculty members to be hired in whatever fields they could be found.
- In 1991 Georgia State University set aside \$200,000 for the hiring of black faculty.
- In 1993 the history department at Kennesaw State University, where I was teaching at the time, hired two black historians to teach Sub-Saharan African history. This was particularly strange because there were very few black students attending KSU at the time, no course on Sub-Saharan African history had ever been offered before, and there was no student interest in such a course. Not only could the department not decide which professor should teach the course, but no students signed up for it.
- In 1990 Professor Vincent Sarich of the University of California at Berkeley wrote in the alumni magazine that the university's affirmative action program discriminated against white and Asian applicants. A group of 75 outraged students marched into Sarich's anthropology class and proceeded to drown out his lecture with chants of "Bull s - - t!" Rather than support Sarich's freedom of expression, the Anthropology Department conducted an investigation of his views, and the chancellor invited students to publicize their comments and complaints on Dr.

- Sarich's courses and lectures.
- At the University of Michigan in 1990, student and faculty activists issued some particularly bold demands, including...
    - All black professors should be granted tenure immediately;
    - Administration criteria such as standardized test scores should be abolished; and
    - Minority and female students should be empowered to determine penalties for students whom they found guilty of making racially or sexually inappropriate remarks.

The university took the grievances seriously and acquiesced on some of the demands, including:

- Preferential treatment for minority student and faculty applicants; and
  - The adoption of censorship regulations banning offensive speech directed toward "persons of color," women, and homosexuals.
- In 2005 the University of California at Berkeley hired Robert Birgeneau as Chancellor. Upon arriving, Birgeneau immediately set out to solve what he considered to be the university's main "problem" – but it had nothing to do with declining academic standards, a budget crisis, a lack of academic freedom, or the lack of moral standards for students.

Instead, the university's biggest "problem was that Native American, African-American, and Hispanic students were under-represented on campus. The population of the state of California in 2005 was 45% white, 33% Hispanic, 11% Asian-American, 3% black, and .92% Native American, but the student mix at UC Berkeley was 45% Asian-American, 33% white, 9.5% Hispanic, 3% black, and .4% Native American.

As one might suspect, Chancellor Birgeneau wasn't bothered by the fact that whites were under-represented on campus. He didn't address the "problem" that there were four times more Asian students than their percentage of the general population, nor did he call for strict quotas on the number of Asian-American students. But he found it scandalous that blacks, Hispanics and Native Americans were the

under-represented. (Actually, blacks were not under-represented at all – they were 3% of both the state's and the university's populations.) Like most of the people running America's colleges and universities, Chancellor Birgeneau is a racist, and under the guise of promoting "diversity," he is obsessed with setting up a racial spoils system.

### 13. PC Indoctrination at the University of Delaware

In 2007 news reports revealed that the University of Delaware was requiring all residence hall students to submit to a racial and gender "sensitivity treatment" program to address student's "incorrect" attitudes and beliefs. The program, which was akin to mandating a remedial course in racial and sexual sensitivity, included general training sessions as well as private meetings between students and their Resident Assistant (RA). As part of their preparation, RA's underwent an intensive "diversity facilitation training" in which the university instructed them to ask students questions such as, "When did you discover your sexual identity?" and "When were you first made aware of your race?"

In the Office of Resident Life's "Diversity Education Training" literature, the program was described, in surprisingly accurate terms, as "ideological reeducation," and included statements such as...

- "Students will recognize that systematic oppression exists in our society...."
- "Students will recognize the benefits of dismantling systems of oppression...."
- "A racist is one who is both privileged and socialized on the basis of race by a white supremacist (racist) system. The term applies to all white people... living in the United States, regardless of class, gender, religion, culture or sexuality. By this definition, people of color cannot be racists, because as peoples within the U.S. system, they do not have the power to back up their prejudices, hostilities, or acts of discrimination...."
- The term "reverse racism" [as used by opponents of affirmative action] is "a term created and used by white people to deny their white privilege...."

- Whites who claim they are “non-racist” are merely denying “responsibility for systematic racism” and are maintaining “an aura of innocence in the face of racial oppression....” [Cited in Bob Unruh, “University to Students: ‘All Whites Are Racist.’” WorldNetDaily.com, (Oct. 30, 2007).]

In response, the Foundation for Individual Rights in Education (FIRE) issued a press release criticizing the program as “Orwellian” and “a comprehensive manipulation of the residence hall environment,” and charged the university with “a flagrant violation of students’ rights to freedom of conscience and freedom from compelled speech.” According to FIRE’s president, Greg Lukianoff, the university’s policy “represents a distorted idea of ‘education’ that one would more easily associate with a Soviet prison camp.” Furthermore, he noted...

The university has decided that it is not enough to expose its students to the values it considers important; instead, it must coerce its students into accepting those values as their own. At a public university like Delaware, this is both unconscionable and unconstitutional.” [Cited in Bob Unruh.]

On the FIRE website, one University of Delaware student wrote:

Take the issue of homosexuality.... As a Christian, I believe the Bible says homosexuality is wrong, and is a sin against God. As such, I cannot accept it as a legitimate lifestyle. While I accept homosexuals as people, I do not accept their choice as right.... I accept that others do not hold the same views as me. But it is wrong that under the... school mandated curriculum that I should be made to feel guilty for my views....

It is not the school’s right to try to convince me [otherwise]....

In a letter to Patrick Harker, the president of the University of Delaware, FIRE issued a stern warning:

Somehow, the University of Delaware seems terrifyingly unaware that a state-sponsored institution of higher education in the United States does not have the legal right to engage in a program of systematic thought reform. The First Amendment protects the right to freedom of conscience.... It also protects the right to be free from compelled speech....

We have never encountered a more systematic assault upon the individual liberty, dignity, privacy, and autonomy of university

students than this program.... Such utter contempt for the autonomy and free agency of others is the hallmark of totalitarianism and has no place in any free society.... [Cited in Bob Unruh]

Due to all the negative publicity, President Harker announced the termination of the program in November, 2007.

#### 14. Sexism... at Harvard!

In 2005 Harvard President Lawrence Summers suggested at a conference of the National Bureau of Economic Research that factors other than institutional prejudice and cultural pressure might help explain the relative dearth of women faculty in the natural sciences at Harvard and other major universities. In the course of his speech, Summer implied that there might be fundamental differences between men and women when it comes to their interest in science. Although he intended that his comment would spark some serious discussion of the issue, it ignited a firestorm of controversy instead.

The over-reaction to Summers’ remarks would be humorous if it weren’t so pathetic. One sensitive soul who was in the audience at the time, a female professor from M. I. T., declared afterward that his comments had made her “nauseous.” As the word spread across the Harvard campus, within hours many faculty and staff had expressed their “outrage” over what he’d said. Many wanted him to apologize, but others thought he should resign.

Responding promptly to the “crisis,” the Harvard faculty in the College of Arts and Sciences issued a “No confidence” vote in President Summers. Under intense pressure, Summers wilted, and he not only renounced his comment but denounced himself as well. Then, showing the proper spirit of a true repentant, he promised to organize task forces, investigations, and special committees to deal with the situation.

Over the next couple of weeks a number of recommendations and initiatives were put forth to assure that something so horrific never happen again at Harvard. A special task force recommended the appointment of a senior “vice provost for diversity and faculty development,” and Summers eventually offered \$50 million over the next 10 years to compensate female “victims” of institutional discrimination at Harvard. President Summers survived, but only barely – and only after having thoroughly debased himself.

## 15. Academic Fraud at the University of Colorado

Apparently, 2005 was a difficult year for many university presidents. At the same time Lawrence Summers was being emasculated by outraged feminists at Harvard, President Elizabeth Hoffman of the University of Colorado was forced to resign following an uproar over a controversial professor, Ward Churchill.

Following the Nine-Eleven terrorist attacks on the Twin Towers and the Pentagon, Churchill, a professor in the Ethnic Studies Department, wrote an article, "On the Justice of Roosting Chickens," in which he alleged that the attacks were in retaliation for America's imperialistic foreign policy in the Middle East. In the article he called the Islamic Jihadists "a combat team" and implied that they were justified in striking back at the U.S. to avenge America's "murder of 500,000 Iraqi children." He referred to some of the 3,000 victims in the Twin Towers as "Little Eichmanns" – by which he apparently meant they were cogs in the military/industrial complex – and implied that they deserved their fate.

Hiding behind the facade of "free speech" and "academic freedom," Churchill seemed to be untouchable. President Hoffman, while disavowing his comments, nonetheless defended his right to speak his mind under the guise of academic freedom. Employing a favorite tactic of the left, she warned that Churchill's critics were guilty of "a new McCarthyism" that threatened the academic integrity of the university. However, as bad publicity accumulated over the succeeding weeks and financial contributions to the university fell off, influential Colorado politicians called for Hoffman's dismissal, and she resigned under pressure by the university's regents and trustees.

Over the next several months new information surfaced about Churchill. An internal university investigation charged him with "serious research misconduct," including academic fraud. According to a faculty panel, Churchill had falsified and fabricated his academic record and plagiarized research material from other scholars. In addition to his dubious scholarship, he had exaggerated his academic credentials, held only an honorary doctorate degree, and had no academic credentials or expertise in the areas he chose to research.

Subsequent investigations by the *Denver Post* and the *Rocky Mountain News* showed that Churchill had lied about a Native American ancestry in order to claim minority status and take advantage of the university's affirmative action policies, when in fact there was "no evidence of a single Indian ancestor" in his background. Unsurprisingly, documents in his personnel file revealed that he was the recipient of a "special opportunity position" that the university had instituted in order to "recruit and hire a more diverse faculty." In addition, he had falsified his military record over the years, providing wildly conflicting accounts of his service.

Churchill was a classic example of the follies of Political Correctness and affirmative action. Brash and outspoken and brazenly controversial, he was unapologetically a political propagandist for the left. Amazingly, he had been promoted to full professor and chairman of his department even without the requisite Ph.D. degree. But Churchill is far from being unique. Higher education is full of frauds and crackpots, and it's unlikely that anyone outside the university would have paid any attention to him had he not popped-off once too often following Nine-Eleven.

In July 2007 Churchill was fired for academic misconduct by the Board of Regents. He immediately filed a lawsuit for "unlawful termination of employment," claiming that he had been victimized for expressing unpopular political views. In April 2009 a jury in Denver ruled in his favor and awarded him \$1 in compensatory damages, but a District Court judge denied his request for both reinstatement and financial compensation from the University of Colorado.

For Churchill, the outcome of his ordeal is not entirely bleak. Due to extensive media coverage, he is now a recognized martyr to many on the left who regard him as another victim in a long line of courageous and outspoken critics of American imperialism and oppression. Churchill maintains a busy schedule lecturing on college and university campuses, and he now has plenty of leisure time to travel around the country spewing his radical rhetoric to any groups foolish and gullible enough to sponsor him.

## 16. Eugene and Elizabeth Fox-Genovese

In 1986 Emory University recruited Elizabeth Fox-Genovese to found Emory's Institute for Women's Studies. Fox-Genovese, who taught at the State University of New York at Binghamton, was one of the most influential feminist scholars in the country, and her husband, Eugene Genovese, was a well-known historian and the author of books such as *The World the Slaveholders Made* and *Roll, Jordan, Roll: The World the Slaves Made*.

Following their move to Atlanta, Elizabeth immersed herself in her work at Emory while Eugene taught courses as an adjunct professor at Emory and the University of Georgia. Meanwhile, the couple was undergoing a spiritual transformation their lives, and they eventually become devout Roman Catholic converts. By 1992 Elizabeth's relationship with Emory had soured, and she resigned. In her opinion, the women's studies program was more committed to radical politics than to serious academics. Her colleagues complained that she wasn't radical enough, and that her ideas on the family were too traditional.

In an article in *Vanity Fair* in February 1994, Christopher Hitchens asked Elizabeth if women's studies programs, however mediocre academically, didn't at least enhance students' self-esteem. She replied, "Yes, I'm afraid that self-esteem is all that a college can offer once it has decided that achievement and accomplishment are elitist." [NOTE: Elizabeth Fox-Genovese isn't the only renowned feminist scholar who has clashed with the women's studies establishment. Harvard professor Camille Paglia has been quite outspoken, and refers to PC authoritarianism as "the fascism of the left."]

Eugene, who was a former Marxist and a member of the American Communist Party, also vented his anger at what he considered to be PC fascism in academia. Typically, the left responded with *ad hominem* attacks, dismissing him as a turncoat or a victim of senility. In a 1994 column in the *Atlanta Journal-Constitution*, Michael Skube (see page 1) reflected on the plight of the Genoveses and noted, "Perhaps it is not so ironic as it seems that Genovese... is being pilloried from the left. Revolutions always end up devouring their own."

## 17. PC Potpourri

In 1990 Stephen Thernstrom, a respected history professor at Harvard, was accused of "racial insensitivity" due to several factors:

- He referred to "Indians" rather than "Native Americans" in a class lecture;
- He used the term "Oriental religion" instead of "Asian religion" when referring to Daosim;
- He assigned a book to the class that mentioned that some people regard affirmative action as race-based preferential treatment.
- He endorsed Sen. Daniel Patrick Moynihan's argument that the breakup of the black family and the high illegitimate birth rate were major contributing factors to black poverty; and
- He read from the diary of a southern planter without giving equal time to the recollections of a slave. (Thernstrom explained to the class that there were no diaries or letters written by slaves at this particular time in American history.)

Initially, Thernstrom decided to protect himself against future allegations of racism by audio-recording all his lectures and office consultations with students, but he eventually concluded that it would be easier just to drop the course altogether. In retrospect, Thernstrom referred to the Political Correctness mentality as "the new McCarthyism" – except that "it's more frightening than the old McCarthyism, which had no support in the academy. Now the enemy is within. There are students and faculty who have no belief in freedom of speech."

In 2002 Hofstra University established a fellowship program for students engaged in advocacy on behalf of lesbian, gay, bisexual and transgendered (LGBT) people. Each year the Hofstra Law School awards fellowships worth \$20,000 annually to three law students "who have demonstrated a commitment to advocacy on behalf of the LGBT community." In the true spirit of diversity, the program magnanimously offers the fellowship "to persons of all sexual orientations in recognition of the diversity of individuals who may ally themselves with sexual equality."

Alison Jaggar, a philosophy professor at the University of Cincinnati and a past president of the American Philosophical Association's Committee on the Status of Women in Philosophy, considers the main problems in our society to be "heterosexuality" and "androcentricity" (or "phallogentricity,") which promote male superiority and the enslavement of women. According to Jaggar, any woman who even goes on a date with a man is a prostitute – a rather extreme position that some might consider a bit "phallogobic."

Like many of her radical colleagues, Jaggar has abject contempt for the traditional family, which she considers to be "a cornerstone of women's oppression" that "enforces heterosexuality" and "imposes the prevailing masculine and feminine character structures on the next generation." Furthermore, according to her, women who choose to get married, have families, and assume traditional roles are "victims of false consciousness." In Jaggar's own version of a Brave New World, the ideal society would be one in which marriage is abolished, "one woman could inseminate another... men could lactate... and fertilized ova could be transferred into women's or even men's bodies."

[NOTE: Radical feminists such as Jaggar are fascists at heart who like to quote Simone de Beauvoir, who wrote that "No woman should be authorized to stay at home and raise children... precisely because if there is such a choice, too many women will make that one."]

At Cornell University in 1995, a residence hall director, who apparently had never availed herself of Jaggar's research, posted a picture of herself and her husband on a bulletin board for students to see. Accused of "heterosexism," she quickly apologized and removed the picture before she offended the sensibilities of any more students.

In the early 1990s the Office of Student Affairs at Smith College issued a statement informing students that many people are "unaware" they are oppressed, and listed 10 types of "oppression" that students should be cautious of, including...

- "Ageism" – Discrimination against young adults by middle-aged and older adults;
- "Heterosexism" – Discrimination against homosexuals, or heterosexual claims of superiority;
- "Ableism" – Oppression of the "differently abled;" and

- "Lookism" – Constructing a standard of beauty for how people look, and failing to suppress the impulse to notice that some people are more attractive than others.

[NOTE: It is interesting to contrast the current pathology of hyper-sensitivity with the comments of Eugene Genovese, who reminisced about the rough-and-tumble world of higher education that he experienced as an undergraduate:

At Brooklyn College, which I attended in the late 1940s, everyone took for granted that students ought to challenge their professors and each other. Professors acted as if they were paid to assault their students' sensibilities, to offend their most cherished values. The classroom was an ideological war zone. And self-respecting students returned the blows. In this way we had a chance to acquire a first-rate education, that is, to learn to sustain ourselves in combat against dedicated... professors who lacked the time and the "tolerance" to worry about our "feelings"....

Thus I submit the First Law of College Teaching: Any professor who, subject to the restraints of common sense and common decency, does not seize every opportunity to offend the sensibilities of his students is insulting and cheating them, and is no college professor at all." [Eugene Genovese, "Heresy, Yes – Sensitivity, No." *The New Republic* (Apr. 15, 1991), p. 32.]

In April 2009 the faculty at Brown University voted to establish a new academic and administrative holiday in October, "Fall Weekend," to replace Columbus Day. The change came as a result of a petition signed by students that declared that Columbus' violent treatment of Native Americans was "inconsistent with Brown's values." A *Brown Daily Herald* poll found that 2/3 of the students supported changing the holiday's name to "Fall Weekend."

At Duke University in 2003, a professor opened his course in literary classics by announcing that he is a liberal Democrat and that Republican students should drop the course. When the local chapter of Students for Academic Freedom complained, the professor agreed to apologize for his remark. [See David Horowitz, "News from the Front" (Nov. 2003, Vol. 1, Issue3.)]

At the State Univ. of New York in 2007, a professor required that student's sign a statement attached to the course syllabus that there is no evidence for the existence of God. [Ibid.]

In 1990 the University of Connecticut issued a proclamation banning “inappropriately-directed laughter” and “conspicuous exclusion of students from conversations.”

At Harvard, dining hall workers held a “Back to the Fifties” party, after which a dean rebuked them for being nostalgic about a decade in which segregation existed.

When a University of Pennsylvania student on the university’s “Diversity Education Committee” wrote a memo expressing her “deep regard for the individual, and my desire to protect the freedoms of all members of society,” an administrator quickly corrected her. Underlining the word “individual,” the administrator noted: “This is a RED FLAG phrase today, which is considered by many to be RACIST. Arguments that champion the individual over the group ultimately privileges [sic] the ‘INDIVIDUALS’ belonging to the largest or dominant group.”

In 1990 the University of Wisconsin faculty attempted to ban ROTC because the organization refused to accept gay cadets. Also in 1990 the Wisconsin state legislature passed a law banning “discriminatory comments” in the form of “name calling, racial slurs, or ‘jokes’” on Wisconsin college and university campuses.

In 1990, when some students at Mt. Holyoke mocked the college’s Lesbian/Bisexual Awareness Week by announcing a “Heterosexual Awareness Week,” the college president scolded them for upsetting the “spirit of community” on campus.



*Newsweek* celebrates “The Decline and Fall of Christian America” in its April 13, 2009 issue



## The Way Forward

Hundreds more examples of PC tyranny could be cited, but these should suffice to convince any fair-minded observer that our civil liberties, and civility in general, are under unremitting assault. In order for left-wing ideologues to impose secular humanistic values on American society and suppress all serious dissent, they don't have to be in the majority or control every aspect of the culture. They merely need to dominate the seven areas of the culture that exert the most influence over people's lives and values:

- (1) The education system, from elementary school through graduate school;
- (2) The legal system, including the major law schools;
- (3) The political system;
- (4) The media;
- (5) Community activist organizations;
- (6) Popular culture; and
- (7) American religious life.

Currently, secular liberalism dominates all of these sectors of the culture other than the seventh area, where the struggle continues between theological liberalism (which is secular humanism with a thin religious veneer) and traditional Biblically-based Christian beliefs and values. But other than in conservative Christianity, the forces of cultural Marxism prevail.

So how might Christians and political conservatives respond to the tyranny of Political Correctness? Since Christians often find themselves "like sheep among wolves," we should seriously heed Jesus' warning to be "as shrewd as snakes and as innocent as doves." In that regard, perhaps the wisest and most prudent tactic is to expropriate some of the very code words and concepts that the left has exploited so successfully and turn them back on themselves.

For example, in the field of education, Christians and conservatives can argue that the current climate of Political Correctness on campus is "biased," "intolerant," "exclusive," "repressive" and "intolerable" on several counts:

- Radical professors often create an "unfair" and "hostile learning environment" for Christian and conservative students and suppress their "freedom of expression."
- There is an appalling lack of "intellectual diversity" in academic classrooms, and the conservative viewpoint is

seriously "under-represented" in the curriculum.

- University staffs and faculties should be more "diverse" and "inclusive" so as to better reflect the political and ideological values of all Americans.

David Horowitz, a former Marxist and co-editor of *Ramparts* magazine who was one of the foremost leaders of the New Left in the 1960s (see #8 above: "Academic Bias and the National Association of Scholars"), has written extensively on how conservatives can counteract the PC agenda on college campuses in works such as "Campus Blacklist," *Indoctrination U: The Left's War Against Academic Freedom*, and *The Professors: The 100 Most Dangerous Academics in America*. In addition to conservative blogsites such as Frontpage.com and Townhall.com, there are websites that focus exclusively on Political Correctness and the culture war, and these are easily accessed through Google.

It is, of course, far easier to identify the problems of Political Correctness than to set forth realistic solutions. For decades liberals and Neo-Marxists have systematically seized control of the most influential sectors of our culture mostly by default while Christians and political conservatives were either too distracted, too timid, too unprepared, or too apathetic to contest it. Christians can begin to research and dialogue about these issues, and in the process start to formulate intelligent responses, through establishing watchman-type ministries in the local church, which I've written about in "The Ministry of the Watchman: Restoring a Vital Missing Link in the Ministry of the Church."

In the face of such evil, we have a moral responsibility to take a stand, and it has to begin somewhere. I believe restoring the ministry of the watchman in the local church, and establishing organized links between such groups, can be the beginning of a realistic response to the problem of Political Correctness, the tyranny of our age.

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