

March 2003

PRINCETON TORY

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THE INTERNET AND:

SELF-SEGREGATION

POLITICAL CORRECTNESS

RACIAL PREFERENCES

\$9.9 MILLION OF UNIVERSITY FUNDS

THE PRINCETON TORY

March 2003
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Notes from the Publisher Ditching the Robe

Last autumn, intrigued by flyers asking "Do You Have What it Takes to Wear the Robe?", I auditioned for the University Chapel Choir and donned the Orange and the Black. Last Sunday, I heavyheartedly resigned my membership and office in the Choir.

In between those dates, I experienced what I would describe in my resignation letter as "a sick, twisted, and needlessly politicized pseudo-religious environment." The Robe is besmirched by repeated sacrifice of principle in shameless promotion of a radical and antireligious political agenda and unquestioning support of a liberal administration. Torn between the deep beauty of the music and the banal sham of the message, I finally decided that my voice, in song or in speech, shall not support this perversion.

As our elders betray the University for the radical and irrational cause, believers can only watch in horror. The Sunday of my resignation was especially disheartening, featuring SHARE director Thema Bryant-Davis, who took to the pulpit to praise affirmative action and condemn capitalism as the oppressor of blacks. (There were some biblical references too, but they had more to do with Abraham being a "rapist" and Jesus being a "Nubian.") This was hardly the first time politics took precedence in the Chapel; as documented in the *Tory*, Breidenthal has elevated the polemic to sacred art.

There comes a point in every Princetonian's life when he is confronted by the Orwellian darkness that is the Tilghman agenda. This vast malevolence, armed with ignorance and robed in apathy, attempts to extinguish the light of reason through the most subversive means. This month, I came face to soulless visage with this darkness.

Though there was a time when the Robe was a symbol of reverence, it now represents the cowardly conformity of an intellectually depraved and politically monolithic administration. Now, the Orange and the Black are but stains upon the fabric of our intellectual and moral existence. At a recent Aquinas Fellowship lecture, theologian George Weigel spoke of "The Courage to be Catholic." In the same spirit, I suggest that there is also the courage to be conservative: to defiantly stand against the radical and adversarial culture of academia. Tilghman, Breidenthal, Bryant-Davis, and pals have sown the seeds of their own destruction by bringing our nation's brightest here where they may observe the most egregious excesses of liberalism.

Do conservatives have what it takes to wear the Robe? Yes, and then some. We have the perspicacity to realize what the Robe has become, and we have the courage to discard it.

I hope that in these pages, you will find reasons both to celebrate the University's heritage and to labor for the much-needed reform of her once-noble institutions.

John O. Andrews '05
jandrews@princeton.edu



HAVE AN OPINION ABOUT THE TORY?

**Send Letters to the Editor to:
tory@princeton.edu**

Letters need not be in response to articles; the Editors welcome letters on all subjects.

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PRINCETON TORY

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www.princetontory.com

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Courtesy Niraj Bhatt



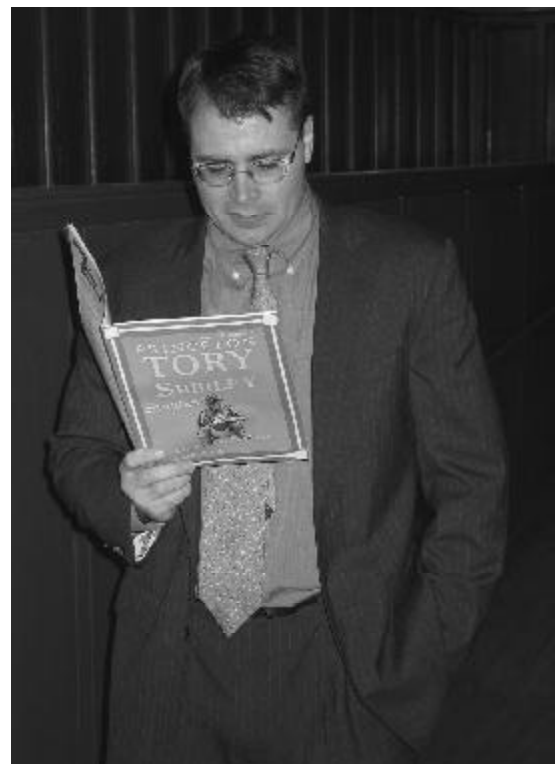
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How administrative racial preferences promote segregation and negate diversity.

John Andrews '05

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LETTERS TO THE EDITORS

UNHOLY ALLIANCE

Dear Tory,

“Join us for a Shabbat celebration for LGBT students in the NJ/PA area,” read part of an email from the Center for Jewish Life one February morning. This invitation for, let’s for the purposes of clarity say, “homosexual Jews” to join the CJL for a dinner celebrating the Jewish day of rest is in my opinion a policy that threatens to undermine the foundations of religious understanding on this campus.

Before cursorily skipping this letter because you despise homophobic rhetoric, please understand that neither homophobia nor even a condescending sentiment towards homosexuality is grounds for my letter. Instead, I believe that there is a contradiction in the term “LGBT Shabbat” that has the power to turn the ideology of Judaism upside-down and thus confuse many of its believers and even casual observers.

Firstly, this is an event that is catered towards homosexual Jews and, therefore, by its very nature, it is a selective celebration. Judaism, though, does not profess to cater to any particular Jewish sect, but instead, seeks to be open to all Jews equally. In fact, the usual CJL Shabbat services and dinners have always been open to all people, of every Jewish denomination, and even non-Jews alike. Accordingly, this special invitation, singling out homosexual Jews, was not only unnecessary, but also contrary to a basic tenet of openness found within Judaism.

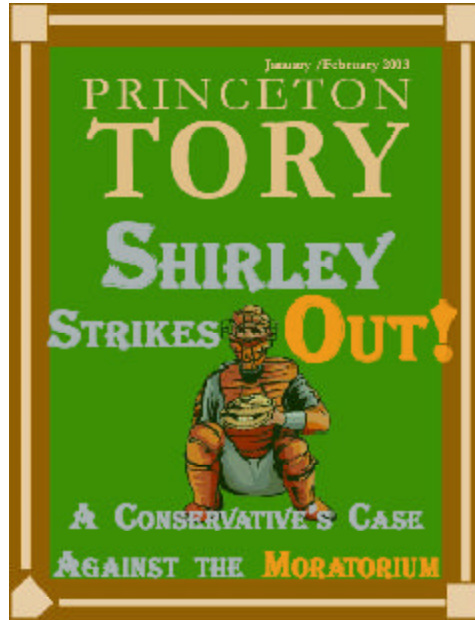
But even more troubling about the special invitation, which makes it more dubious than lets say an “’04 Shabbat” event or a hypothetical “Crew Team Shabbat” event is the fact that it seeks to affirm a practice that traditional Judaism shuns. I’m sure that everybody is already familiar with the quotes from the Old Testament that condemns homosexuality, so I won’t repeat them here. And although there are hair-splitting interpretations of those quotes, which seek to justify the homosexual lifestyle as opposed to the act, I think that as a whole the sober investigation of Judaism will lead to the basic conclusion that homosexuality is to be discouraged rather than encouraged. If the CJL can’t acknowledge that basic fact then it should maybe apply for a new name like the Center for New-Agey Jewish Life.

Now if homosexuality is traditionally discouraged by the Jewish religion, then it seems self-evident that it should not affirm it through a special invitation such as the one for LGBT Shabbat. This is far from saying that the Center should discriminate against homosexuals and not allow them to attend their services and celebrations. In fact, I agree with the Rabbinical Assembly’s (a Conservative association of rabbis) public statement that, “As are all Jews, gay men and lesbians are welcome as members in our congregations.”

If the Center seeks to maintain any vestige of traditional

Jewish identity, then it should not actively support, through special invitations or any other measures, ideologies or practices that run contrary to its most holy texts. If it does so, it runs the risk of confusing the people who think they are part of an organization that upholds certain fundamental principles. The Center for Jewish Life, as well as other religious organizations on campus, in their pursuit of progressivism, should simply keep in mind that toleration of deviant ideology does not have to succumb to affirmation of that ideology.

Best,
Steven Kamara ‘04



MANUFACTURING MEN

To the Editors:

I am writing in response to Brad Heller’s article on cloning in the last edition of the *Tory*. It unfortunately fails to forward a coherent argument and merely perpetuates an ignorant social ethic. In his first three paragraphs, he claims that “science now has the God-like ability to create life.” The unease we feel now that “a single man is powerful enough to initiate life from nothingness” results because only God “is able to withstand such responsibility.” This is as far as his “argument” goes.

Mr. Heller next asserts that “there is no situation in which cloning a human is correct. There is no moral context in which this process is ethical.” I take it that he means to reject cloning *a priori*—the potential beneficial consequences of human cloning cannot justify its use because it is wrong *in principle*. But in an odd show of self-contradiction, Mr. Heller proceeds to explain why human cloning is wrong *because of its consequences*. He writes that “The cloning of humans is not much different [than eugenics] because it could, for instance, use DNA from a corpse to resurrect great minds from the past...” But if “situations” are what makes cloning wrong, and not an *a priori* principle, then why is it not logically possible to imagine a situation that makes it right?

What is more, the list of consequences he mentions are fanciful and totally divorced from the legitimate biomedical research at stake. He suggests that cloning can bring “back deceased individuals to life,” but this absurdity can be true only if he means to argue that personal identity is defined solely by genetic composition, that one identical twin is the *same person* as the other. Furthermore, because it is so expensive and offers no novel solutions for reproductive problems, cloning will never be a means of human reproduction, in part also because of the social barriers Mr. Heller references.

Mr. Heller suggests that if we allow cloning, people will clone themselves “and then force the clone to give up its organs,” or that a clone will be “the property of its parent, like a slave, and must capitulate to the will of his master.”... Does Mr. Heller mean to suggest that a future society that condones cloning would claim that I, as an identical twin, have no liberty? ...

LETTERS TO THE EDITORS

The bottom line is that Mr. Heller asserts that cloning is wrong *a priori* as a function of his religious convictions, but he then ignorantly and contradictorily outlines why the consequences of cloning make it wrong. Worse yet, he provides absurd scenarios that can only be an irresponsible attempt to evoke a visceral reaction against cloning. By perpetuating a misinformed social ethic, Mr. Keller succeeds only in drawing the debate away from the real merits of cloning and the actual ethical issues that surround them.

Michael Kimberly '03

Dear Editors,

In his article, "Manufacturing Men: Examining the Amorality of Human Cloning," Bradley Heller denounces human cloning on the basis of his assertion that "[cloning] is still wrong because it gives man control of a natural process best left alone." Man has been manipulating natural processes for millennia. He has already left an indelible mark on the course of evolutionary history ... the practice of medicine itself is predicated on the realization that we must interfere in the so-called "natural processes" if our duty is to "sustain human life."

Moreover, if Mr. Heller is arguing that birth and the creation of human life are processes too sacrosanct to be manipulated by mankind, then he is too late. Are we to deny mothers the existing right to screen their embryos for lethal debilitating conditions like cystic fibrosis? On a similar note, should women seeking artificial insemination not be allowed to choose the phenotype of the donor? Certainly, as Mr. Heller states, "the handicapped do not represent a marginal population in society meant to be eliminated." But when we give an infant a measles vaccine, surely we are not doing so because we wish to systematically discriminate against and eliminate those patients afflicted with the disease?

Mr. Heller also argues that cloning poses a threat similar to that of historical episodes of ethnic cleansing and eugenics programs. For example, he notes that "[cloning] could, for instance, use DNA from a corpse to resurrect great minds from the past and reuse their brilliance in a different temporal context." What Mr. Heller has overlooked is the classic division between nature and nurture. He states that "accepting all people, and succeeding as a team, united as a race, is part of what it means to be human." But how much of what it means to be "human" are you willing to ascribe to your genes? Surely, even a clone that is identical in every physical feature cannot be the same person, and we need only look to identical twins as an example. Suppose we should "resurrect" a great mind from the past - should we expect this clone to be akin to the original even in character? Were the contributions of Einstein, Mozart, Shakespeare, or Aristotle due simply to their DNA....?

Sincerely,
Varun Phadke '05

Bradley Heller responds:

Some of your views are based on faulty conclusions reached from a misreading of my article. As I stated in my conclusion, "there is a fine line between curing disease and unethi-

cally preventing it, and human cloning falls into the latter category". You mention screening for cystic fibrosis, which is usually done by a diagnostic test called amniocentesis that determines whether or not the unborn child is afflicted while still in the womb. I would be against aborting the birth should the mother learn that her baby is sick in any way - never does any person have the right to kill a child for any reason. But amniocentesis, the process in which amniotic fluid is tested in high-risk pregnancies, is a diagnostic procedure just like an x-ray, only more invasive. I do not find amniocenteses unethical because they do not interfere with the development of the child.

It is much the same case with your reference to vaccination. This is yet another process not involved with conception or birth and simply helps the child to fight off disease. I am pro-life - this means I want children to live, not die, therefore I most definitely support any and all treatments to vaccinate.

However, with in vitro fertilization, human embryos who (not that) do not match the desired genotype, such as those who carry the genetic mutation for cystic fibrosis, are destroyed. Picking and choosing which zygotes are to live and which are to die is unethical.

You also keenly reference the fact that both nature and nurture determine the development of an individual. The relationship between genes and environmental stimuli is simply recognized to exist (and I do not refute that it does) however to what extent the environment affects genetic expression has yet to be determined. The talents of the great men you have listed, I believe, were most definitely rooted in their genes but nurtured by their environment. Thus, re-bearing them in the 21st century and giving them access to modern technology and the tome of human achievement would probably make them even more likely to succeed, even if they do have a different character. Perhaps Einstein would not again win the Nobel Prize and impact the course of human progress, but I sure as hell wouldn't want to be in his physics class so long as he's messing up the curve.



Last month, we asked readers to guess what Cornel West is contemplating as Al Sharpton pontificates. The readers have spoken:

Runners-up:

If I were still in The Matrix, I bet I could freeze time and kick Lieberman's head clean off.

Maybe if I stroke this beard long enough, people will think I'm an intellectual.

Sigh - it's true. Al is smarter than Colin Powell, Walter Williams, Thomas Sowell, Condi Rice combined. I really know how to choose quality people to back.

First Place:

Just think. That could be me. I could be running for President, if only I had discovered Tawana Brawley first. (Congrats to David Baraff '66.)

AN OPEN LETTER TO THE USG

Princeton's Undergraduate Student Government (USG) may begin adopting partisan political views after being pressured by the Ivy Council, a forum of Ivy League university student government leaders. The Council is encouraging the Princeton USG to adopt a resolution in support of the affirmative action case at the University of Michigan. USG President Pettus Randall initially resisted endorsing political sides, saying, "Our position this year [in the USG] is that we don't take partisan stands," according to the *Prince*. After a USG Senate meeting, however, it appears that they are seriously considering reversing their position and will soon be endorsing political stances. *The Tory* and numerous concerned students vehemently oppose allowing the USG to speak for us on these critical issues.

Advocates of the change cite the USG constitution's provision: "The Senate shall have the power to initiate discussion, deliberate, and vote on any question relating to or affecting undergraduate life." They have grossly misinterpreted this clause to mean it affords them the capacity to speak for Princeton students on controversial political issues. USG representatives should avoid imparting their personal views for many reasons.

Student government representatives were elected based on their ability to serve the students and their plans for effecting positive change on campus. If those elected will be representing our political views, they must identify their stance on every major political issue during their campaign, so that students know what stance they will take if faced with a vote. This stipulation prevents at least the '02-'03 officers from expressing viewpoints, as it would be a major abuse of our support and deviation from their campaign promises.

Furthermore, Princeton's USG has maintained strict nondiscrimination policies; adopting partisan stances would openly discriminate against minority views. The Projects Board, the wing of USG with the most impact on students, provides in its constitution, "neither political nor religious ideology, nor an applicant's age, gender, race, sexual orientation, nor creed shall affect decisions made by the Board." If the USG adopts conservative or liberal stances on issues, they will not be able to objectively review proposals. Worse, it will discourage diverse groups—here,

diverse is defined as "non-USG"—from asking the USG for support.

Adopting the role of politician will only distract the USG from its campus-related missions, adding a new level of bureaucracy. For example, the Trustees Initiative Committee has four subcommittees, whose chairs each provide committee reports to the main committee. This time-wasting bureaucracy renders simple goals unachievable. Former USG President Joe Kochan '02 proposed a report on minorities in Fall 2001—a very laudable mission. According to the USG website today, a year and half later, Kochan's plan is still the USG's main issue, even though Kochan already graduated. The last thing the USG needs is another impediment to achieving its promises.

The USG has recently embarked upon stimulating intellectual diversity on campus by hosting a series of debates. We praise them for serving as a neutral moderator on campus, but ask them to consider the absurdity of a debate on affirmative action if the "neutral moderator" has already decided the outcome. This scenario sends the message, "please come share your ideas with us, even though we've already made up our mind." Such a mockery of exchanging ideas obviously warrants criticism of "anti-intellectualism." This term was coined by U-Council Co-Chair Josh Anderson, who ironically is now a key supporter for joining the Ivy Council.

These issues must be addressed before the USG adopts a new role as political spokesperson for the student body. The Ivy Council's affirmative action resolution will be voted on at the April 4th convention to be held at Princeton. If our USG takes part, prepare yourself for candidates running on platforms such as pro-choice or pro-life and the USG's final relinquishment of its already-loose grasp on the reins of change at Princeton.

Signed,

Evan Baehr, Editor-in-Chief, the *Tory*
 Kyle Detwiler, USG Treasurer
 John Brunger, U-Council
 Adam Kopald, Senate

The USG should not endorse partisan positions because:

1. USG representatives were not elected based on political stances, but for their platform of ideas for changes on campus.
2. It violates the USG's nondiscrimination policies.
3. It distracts from the USG's mission of serving students' interests and effecting positive changes on campus.
4. It disregards the necessity of a neutral moderator, causing anti-intellectualism.

TORY GAINS CONTROL OF \$9.9 MILLION OF UNIVERSITY FUNDS

Financial Manager Ira Leeds Accessed 15 University Accounts at PNC Bank,
Notified Authorities and Became a Media Sensation Overnight

It's the worst nightmare of an administration already plagued by a computer scandal, and a dream come true for a cash-strapped conservative magazine that receives no University funding. "Except," the *Tory's* press release wryly noted, "by accident."

The past month has seen the *Tory's* opportunity to commission their 24-karat gold equestrian statue of Ronald Reagan come and go. Under the financial prowess of Ira Leeds, Financial Manager, the *Tory* was given online access to \$9,900,693.61 of the University's funds in fifteen accounts at PNC Bank. It appears that the Princeton *Tory, Inc.'s* non-profit checking account was linked by Taxpayer Identification Number to the University's accounts at the bank. Leeds immediately notified bank authorities and asked them to terminate his online access, though he continued to be able to access the funds for at least twelve hours.

Along with *Tory* Publisher John Andrews, Leeds sent an email from the official *Tory* account notifying Provost Amy Gutmann and President Shirley Tilghman of the security breach.

Although PNC Bank and the University were quick to respond to the financial glitch, the incident received worldwide press coverage.

"We're not happy," University spokeswoman Lauren Robinson-Brown told the press. "Nothing like this has ever happened before."

The *Tory* initiated the media blitz by posting a press release on its web site, www.princetonotory.com, and faxing the release to area papers. The release referred the media to the web site, where a copy of the online statement, indicating the \$9.9M balance, could be viewed.

The first large paper to pick up the story was *The Times of Trenton*, with the top headline "University Banking on Student's Honesty." The *Tory's* web site received several thousand of hits the next day.

CNN, both in America and Europe, featured the story, as did National Public Radio's *Morning Edition*. Area television stations reported the story. KCQQ-FM in Davenport, Iowa interviewed Leeds on the air.

The Associated Press picked up the story from the *Tory* press release and featured the story at the top of its daily miscellaneous collection. Hundreds of newspapers across the world ran the story.

This week, Leeds and the *Tory* have received emails from across the country commenting on the event. Here are a few samples, along with Ira's response.

Manager,

It looks like you have not only a hard working, knowledgeable member of your staff, but a honest one also. A tip of the hat to Ira Leeds.

(Dallas, Texas)

To Whom It May Concern:

Would you please thank and congratulate Ira Leeds for me? I recently read (on AP news) about the recent computer glitch which opened over \$9M, but Ira was conscientious enough to report it without taking advantage. In this age of "finders, keepers", it's refreshing to see someone act with integrity.

Thanks!

(Withee, WI)

That was a rare display of honesty, kid. Good Karma is hard to come by, and you just bought a truckload.

Good work.

(Oakland, CA)

Dear Mr. Leeds,

I recently read about the incident regarding your ability to gain access to Princeton's financial accounts at PNC Bank.

I commend you for your honest and ethical handling of the situation and believe that your behavior is a fine example that others can learn from.

Thank you for your commitment to truth and honesty.

(Wilmington, DE)

Ira Leeds '06 responds:

Dear [Sirs],

Thank you very much for the praise you gave me regarding the financial mixup at PNC Bank. Although it is always nice to be appreciated for one's acts, I would ask you to look at a problem that your e-mail and the story in general raises. Why is our society so surprised when someone does the right thing? There are so many things that influence our growth as individuals, and it pains me that many of these influences do not honor honesty and ethics as core values. These values are central to developing a healthy and just society...

Sincerely,

Ira Leeds '06, *Tory* Financial Manager

THE RANT

- While the *Tory* is generally known for its scathing criticisms of the Tilghman administration, we're more than happy to give credit where it is due. Kudos to Dean of Students Thomas Dunne and Fleurette King, director of Diversity@Princeton. They helped the *Tory*, College Republicans, and Whig-Clio to secure \$5,000 in grants to bring intellectual diversity to Princeton in the form of conservative guest speakers, including *The Washington Post*'s George Will and *National Review*'s Jonah Goldberg. Thanks to the Projects Board and the Bildner Fund for the Advancement of Diversity on Campus, the *Tory* is officially "diverse."
- According to the latest poll from CBS and *The New York Times*, hardly a bastion of conservative thought, "55 percent of respondents in the latest poll would support an American invasion of Iraq, even if it was in defiance of a vote of the Security Council." And 58 percent thought the UN has bungled the Iraq crisis. Don't worry, Palmer Square townies; you'll be too stoned to notice when the war starts.
- In an effort to counter the great success of Respect Life Week, Princeton Pro-Choice invited Ms. Sarah Love from the National Abortion and Reproductive Rights Action League (NARAL) to speak here on March 4. Her talk was advertised as "The Relevance of the Pro-Choice Movement in America." Well, that title earns no hostility from us—the *Tory* doesn't dispute that advocating the death of a million babies per year is relevant in America. We looked forward very much to hearing Ms. Love speak, but fate handed down a heavy dose of irony—Ms. Love went into labor on March 3 and had to cancel her talk. Perhaps the miracle of life will knock some sense into NARAL's deputy legal director.
- Those so-called Queer Radicals, who claim to be neither queer nor radical, have launched a flyer campaign as incomprehensible as their title. A typical one reads, "Over one million American women face abortions each year. If abortions are made illegal again, where will they all go?" First of all, the women don't "face" abortions. They "face" childbirth, and instead "choose" abortion. Secondly, a review of *Roe* will not likely result in the illegalization of abortion – one wonders where the "again" comes from. Rather, the question will likely be left to the several states, in whose hands the issue belongs.
- Princeton's Roman Catholics were gratified to read, in a front-page *Daily Prince* caption, that the "author of Pope John Paul II's autobiography" visited Princeton and spoke in McCosh 50. It's great that the Pope himself, and not theologian George Weigel, came to Princeton. It is unfortunate that while the Pope was here, His Holiness did not see fit to perform exorcisms on *Prince* copy editors. They also recently ran the headline "Tory Sponsors Lecture by 'Dangerous Conservative,'" to describe our Spring Lecture Series talk by author Daniel Flynn. Nowhere in the *Tory*'s publicity or press release for the event did we use the quoted phrase, 'Dangerous Conservative.' Rather, the phrase was used by Whig-Clio to hype (gasp) *another* conservative lecturer, Charles Murray. This all goes to show that at the *Daily Princetonian*, all conservatives are exactly the same (they're dangerous!), just like all Catholics are the same (they're the Pope!).
- Several campus publications have taken to fawning over the "non-partisan" Student Global AIDS Campaign (SGAC), a nascent student group hoping to draw attention to the plight of HIV/AIDS victims. And compliments are certainly in order for reminding students that a preventable disease continues to kill millions the world over. (As to whether it is "the single greatest problem in the world...period," as one SGAC leader argues, we'll defer to weapons of mass destruction, tyranny and poverty, among others.) Still, future interviews should not be conducted by aspiring Dan Rathers. How about a few real questions for SGAC, like: Why allocate resources to protesting a speech by Senator Bill Frist, the elected official most dedicated to public health in recent memory? What role does abstinence education have in preventing the spread of HIV? And when will SGAC finally admit that President Bush's record on AIDS is superior to his predecessor's?
- Bravo to grad student Michael Frazier for penning the worst *Prince* op-ed of the month, "Will You Marry Me, Paul Krugman?" One can only marvel at a

- piece that manages to slobber over the country's most partisan newspaper columnist and wax eloquent about same-sex marriage – and that's just the title. Keep working on that dissertation, buddy.
- Quotation of the month: “Being Hispanic for us means more than having a surname,” according to New Jersey Representative Frank Menendez. This interesting remark came at a press conference designed to neutralize the ethnic appeal of conservative judicial nominee Miguel Estrada, a native Honduran who learned English only after immigrating to New York at age 17. We won't bother waiting for President Tilghman to denounce this language of racial authenticity propagated by a local elected official. Her defense of affirmative action programs, which assume that Hispanic surnames and birth in Hispanic countries are legitimate signs of one's ethnic heritage, is denunciation enough.
 - Aren't you happy you chose to come to Princeton? It appears our rivals from Yale started spring break early when the technical and service, clerical, and graduate teaching assistant unions went on strike on March 3. To add insult to injury, Jesse (the irrelevant) Jackson came and rallied the picketers, saying, “[Yale's] too rich for the workers to be so poor.” So Jesse, what about the kids who are shelling out nearly forty grand a year and can't eat or go to class?
 - And we were worried about Prof. Paul Krugman teaching Econ 101! Harvard University professor Stephen A. Marglin is proposing that the department offer a “more balanced” introductory economics course to counter former Reagan economic advisor Martin Feldstein's course. Even Harvard President Summers concedes that Feldstein's views are “closer to the center than certainly Prof. Marglin's.” Our guess is that Marx and A's will both be plentiful in the Marglin course.
 - We at the *Tory* mourn the death of Fred Rogers, children's television actor and Presbyterian minister. Mister Rogers taught our generation how to be good neighbors: to treat one another with compassion and generosity, to respect law and family, and to make-believe a better society. We trust he is in a happier neighborhood, where every day is indeed beautiful.
 - In addition to the normal variety of Valentine's Day candy, selected members of the *Tory* received female genitalia chocolates from the OWL / Vagina Monologue coalition; we were not surprised at their continued vulgarity and crudeness. We are disappointed with OWL's unwillingness to debate the appropriateness of CAKE's crude sexual display. Also, our condolences to the frustrated liberals who could craft no more intelligible response to the February issue than to cut it up into strips and tape them into a roll, accompanied by the sign “Wipe your ass with this!”
 - We salute Whig-Clio for maintaining a “steadfast belief in the freedom of speech,” according President Andrew Bruck, by refusing requests from its members to uninvite Reverend Pat Robertson. The controversial spiritual leader will speak at Princeton on April 1, despite demands from liberal student activists to censor the conservative Christian.
 - President Bush has recently come under fire for embracing his religious beliefs in public speaking. Statements such as, “The liberty we praise is not the gift to the world, it is God's gift to humanity,” which Bush said during the State of the Union address have been characterized as “messianic militarism” and imply that “he's on a crusade.” But Bush joins George Washington and Abraham Lincoln in seeking God's guidance. From this he holds that all are created equal and endowed by God with unalienable rights and dignity. Religion must not become intertwined with the state, but forcing politicians to set aside their faith while in office is intolerant.
 - Shirley Tilghman has officially stated that she opposes the ban on human cloning in a recent *Prince* article. We praise Family Research Council scholar Kristin Hansen ('94) for her *Wall Street Journal* article criticizing Tilghman for “obfuscating the language” of cloning and her choice in collaborator, David Baltimore, as being “dangerously like a eugenicist.” Aside from her personal position on cloning, Tilghman has mistaken her presidency as a powerful soapbox. She must not be allowed to use Princeton resources to lobby for political issues on personal whim.
 - The Organization of Women Libertines's (OWL's) Pleasure Workshop, devoted to “fantasy, orgasm, and pleasure... with sexy door prizes”... we'll pass.

GANKED!

How Administrative Racial Preferences Promote Segregation and Negate Diversity

John Andrews '05

The online edition of *Black Enterprise* magazine features, as does the print version, a “spotlight” on “The Top 50 Colleges and Universities for African-Americans.” Prominently displayed there, one finds a cartoon of a college campus, with students walking to the library, to the gymnasium, and so forth. One notices that on this college campus, every single cartoon kid is black. There are no Asians, Native Americans, Hispanics, or whites. Everyone is the same color. That vision is an artist’s rendering of the best college for an African-American.

If you read the list itself, this vision becomes clearer. The very Best College for African-Americans is Morehouse College in Atlanta. This and other historically black schools (that is, those attended by an overwhelming percentage of black students) take the top several spots. Then, Florida A&M takes sixth – and Stanford seventh. Princeton does not appear on the list.

Without a doubt, Princeton University provides a better education than Morehouse College. Princeton has consistently placed first in the *US News & World Report* rankings, in which Morehouse misses the top tier. Interestingly, *Black Enterprise* uses the exact categorization of schools (i.e. research university, liberal arts college, etc.) developed by *USN&WR*. But according to *Black Enterprise*, the Best

College for African-Americans is determined by four factors, none of which are strictly confined to education:

One of these factors is how well the magazine ranked the school in 2001. So, schools traditionally placed highly are less vulnerable to fluctuations, and schools like Princeton are not given the full benefit of the doubt for any “progress” they might have made.

Two more factors depend on how well black administrators at sur-

rated on both “social environment for African-American students” and “academic environment for African-American students.”

The final factor was simply the “percentage of African-American undergraduate students.” The more black students, the higher the fourth factor’s rating.

I have serious reservations concerning the validity of the first three criteria. These reservations focus on the

inertial effects of including previous ratings and the subjectivity of the “environmental” questions.

However, let’s suspend these reservations and focus on the fourth criterion: “the blacker, the better.” This criterion is clearly the reason that Morehouse College, Hampton University, and Spelman College are ranked at the very top; it is hard to imagine these schools beating Stanford by any other means. To extend this argument to its logical conclusion, an all-



gank: a humble server spawns a mighty controversy.

veyed colleges rated other colleges. It seems possible that this process would provoke intrigue and back-stabbing. It is not clear that any administrators at Princeton chose to participate, and it is certainly understandable if they did not. University spokeswoman Lauren Robinson-Brown, judging from the *Prince* coverage, seemed to be under the impression that alumni and not administrators were asked to submit ratings, which is clearly not the case. Whether or not Princeton had her say, she was

black college is the best possible college for blacks. Whatever happened to *Brown v. Board of Education*?

Harvard’s President Emeritus Derek Bok is one of the least regenerate liberals in academia. Along with Princeton counter-part Bowen, he is the co-author of *The Shape of the River*, the famous apologia for racial preferences in admissions. His advocacy of “diversity” has, post-*Bakke*, supplanted “past discrimination” as the academic justification for racial preferences in admis-

sion. Although I harbor serious reservations as to the existence of a compelling governmental interest in this “diversity,” I would like to make a sociological argument, using him and Tilghman, who signed an *amicus* brief endorsing U. Michigan’s point system, as examples of the prevailing liberal ideology at elite Universities. I hope to show that the self-segregationist phenomenon violates Bok-Tilghman’s theory of diversity and finally that both the segregationist mentality and Bok-Tilghmanism are bunk.

Segregation de jure

Even Bok would disagree with “the blacker, the better,” since an all-black college would be as racially diverse as an all-white one. Rather, Bok argues, the various races benefit simply from co-existence. *Black Enterprise* would have us believe that the African descendants are better off without the European – but is Europe’s legacy so bankrupt that blacks can gain nothing from it? And is Africa’s legacy so rich that African-Americans need to draw only from it?

What *Black Enterprise* is advocating through its formula is segregation. But it is a form of segregation more subversive than that of *Brown v. Board*. First, “the blacker, the better” does not recognize the Western canon – the Dead

White Males – as “diverse.” Rather, diversity is skin deep, and only certain groups on campus are “diverse.” The *Prince* quoted Brittani Kirkpatrick, president of the Black Student Union (BSU) in response to the Top 50: “Princeton brings diverse students here but doesn’t really make them part of the campus.” Contrapositive: if you’re part of the campus, you’re not diverse! What Kirkpatrick really means is that blacks own a monopoly on the buzzword “diverse.” Conversely, whites lack “diversity” and fail *Black Enterprise*’s – though not Derek Bok’s – value test.

Second, because this segregation is University-sponsored and not governmental, students don’t realize that they’re missing out much as pre-*Brown* schoolchildren. *Black Enterprise* standards actually encourage segregation de jure: Stanford University, which placed seventh, segregates students by ethnicity according to the house system. I spoke with Niraj Bhatt ‘03, a Minority Affairs Advisor (MAA), about this practice over dinner in his Butler College. He deplored the “balkanization promoted by Stanford in establishing these color-coded dormitories.” One of my colleagues at the

Cornell Review was forced, despite his protests, into the Ujamaa house, Cornell’s all-black dormitory. Cornell also placed in *Black Enterprise*’s Top 50.

Whites lack “diversity” and fail *Black Enterprise*’s, though not Derek Bok’s, value test.

Segregation de facto

Bhatt was hanging out with friends when he received a University-wide email from housing director Adam Rockman concerning next year’s independent applicants for housing in Spelman. “It jumped out at me, that there were so many draw groups comprised of a single ethnicity,” he explained. “Have we achieved, de facto, the segregation institutionalized at universities like Stanford?”

Bhatt’s frustration with self-segregation led him to post a statement on the popular file-sharing sever gank.princeton.edu, the server which Niraj owns. Niraj’s major is Electrical Engineering, and “Gank” is a hobby of his. “aZn self-segregation? Spelman internment camp? Why do we bother with diversity?” the site asked. Each of these phrases linked to relevant articles from various viewpoints on diversity – including one by Derek Bok on the last of these questions. He also posted a list of the all-Asian groups in the Spelman draw.

Within the hour, this son of South Asian immigrants received seventy to eighty emails from students including Asians who threatened to “kick your smelly Hindu ass” or to sodomize Bhatt with a baseball bat. Bhatt requested not to be pictured in this article because of such threats.

The next morning at eight, Edward Champlin, the Master of Butler College, telephoned Bhatt. He required Bhatt to attend an impromptu gathering of the college staff. Bhatt was told to speak to a meeting of the Asian-American Students’ Association (ASA) that night and was assigned a counselor at McCosh Health Center – for “sessions on sensitivity,” according to an email to



Whatever happened to Brown v. Board?

Butler College from Champlin (or “Master Ted,” as he is fondly known).

Compared to the diversity police at other universities, Butler College responded quite reasonably. Master Ted made it clear that since Bhatt was an MAA, the issue was not of free speech and the substance of Bhatt’s message, but of obligations as an advisor and the words and names included in the Gank posting. Having issued several apologies, Bhatt will finish his senior year as MAA. College officials were quick to emphasize the frank discussions on self-segregation that the incident has promoted.

Where do admissions come in?

Compare Butler College’s attitude toward diversity with that of Stanford, Cornell, or Morehouse – institutions on *Black Enterprise’s* Top 50. In *Black Enterprise’s* segregated institutions, even the most liberal academics’ ideals of educational diversity have gone by the wayside. Color, not diversity, has become the goal of social engineering at these schools.

It means little to say that Princeton is better than these “Top 50” schools at promoting an instrumentally diverse student body. Princeton students have simply replaced institutions like Stanford’s all-Asian Okata House or Cornell’s all-black Ujamaa House with institutions of their own. Spelman draw is not the only prominent example: this past Bicker, the leaderships of the Black and Hispanic student unions decided to concentrate their membership into one eating club, Campus, though they failed to gain a controlling majority of the officers and membership. (Campus members are contractually discouraged from commenting to the media; rather, the officers are supposed to speak for the club. In a journalistic Catch-22, Jonathan Chou, President of Campus Club, declined to comment on this subject.) Then there are the race- and ethnicity-based student groups themselves.

This segregation is inconsistent with even the most liberal philosophy of race. If students of one race are sepa-

rated from those of another, none of Bok’s hypothesized learning could possibly occur. Herein lies the problem: Bok and Tilghman’s admissions philosophy reinforces this segregation and prevents

that other preferences promote self-segregation would not speak in favor of racial preferences; such evidence would, by Bok’s standard, reflect unfavorably upon the alternate preferences. Besides, most Princeton students receive none of

Holding groups to different standards prevents those groups from identifying with one another.

the alleged rewards of diversity from being conferred upon the student body.

Tilghman, both at Princeton and in support of the admissions policy at the University of Michigan, stakes Princeton’s reputation on the notion that race-based demarcation of students will promote their interaction with members of other races. Sadly, her means are incompatible with her ends, and this premise can only lead to failure.

At institutions like Princeton, where race is a deciding factor in admission, it makes perfect sense to assume that members of certain minority groups are admitted under laxer standards than non-members. To define one’s interaction with these groups based on this assumption is not racist – it is a rational practice perpetuated by racist and unfortunate admissions standards. Thus, by defining one’s initial assumptions about people one meets, dual admissions standards exert a surprising amount of influence on how Princetonians choose to associate, or not to associate, with one another.

Bhatt agrees that there are troubling connections between race-conscious admissions and self-segregation. “I can see how holding different groups of people to different standards might make it more difficult for those two groups to identify with one another,” he said.

Defenders of race-based admissions policies love to claim legacy and athletic preferences as counter-examples, but these claims are empty when it comes to self-segregation. Any proof

these preferences. Quoting other exceptions to the rule of non-preference does not make the rule less valid; each exception must be examined on its merits. Although one need not examine the other exceptions to argue against that of race, it is helpful to my argument to do so. For the sake of argument, I will concede that non-racial preferences may cause some self-segregation, but I contend that racial preferences cause greater and more problematic self-segregation:

While it is true that other groups, like athletes and children of alumni, receive preferences that might lower one’s assumption of the standards they met, you cannot spot a “legacy kid” on sight. When first meeting a legacy student, some Bok-ish (Bokian?) inter-

Even if Derek Bok is right, Tilghman should oppose racial preferences.

action is required before discovering his parentage. Neither do legacies tend to exclusively associate with each other. Although selective clubs like Ivy and Cottage might be viewed as places for legacies to meet and interact, these clubs do not exclude non-legacy students.

Unless in uniform, athletes are also difficult to spot on sight – the author has often been mistaken for a star athlete. While recruited athletes may indeed be visually recognizable, it is easier and more consistently possible to recognize a preferred minority. Thus, interaction-defining assumptions are less likely to come into play with athletes. Athletes of a given team do tend to associate more with one another, but this

(Continued on Page 16)

\$26 TRILLION OVERBOARD

...and Spending Like Drunken Sailors

Jurgen Reinhoudt '06

Alan Greenspan's comments before the Senate Banking Committee on February 11 have been completely misinterpreted by left-leaning newspapers such as the *Washington Post* and *The New York Times*. Princeton's Paul Krugman, too, missed Greenspan's point entirely. Observing that rising interest rates have the potential to hurt the US economy, Greenspan said he was worried about the threatening return of massive deficits. Yet as the *Oklahoman*, but not the *Post* or the *Times*, noted, Greenspan meant that the time has come to finally get a grip on federal government spending.



Misinterpreted, by golly...

The Congressional Budget Office estimates the Federal Government will spend more than \$26 trillion over the next ten years. That's a gargantuan \$26,000 billion of your money. You're unlikely to hear those statistics from pundits like Krugman, who would prefer to see this great country transformed into a European-style welfare state, with massive taxation, anemic growth rates and astonishingly high levels of unemployment (but, yes, all of that with a balanced budget).

President Bush proposed last year to give a measly \$1.6 trillion back to the taxpayer, but even that was too much for people like Teddy Kennedy (D-MA), people who drool puddles at the thought of spending other people's money. The tax cut was ultimately watered down to \$1.3 trillion. Now, President Bush is proposing to give an additional \$0.665 trillion back to the taxpayer, in part to reinvigorate the ailing economy. The tax cut total would be about \$2 trillion over a 10-year period, equal to 10 percent of federal outlays. Bush's proposal pales in comparison to President Kennedy's proposal: JFK proposed (and

got) a tax cut that was equal to no less than 21 percent of government outlays.

Krugman and others explain Greenspan's February 11 testimony as a criticism of the Bush tax cut. Yet Greenspan said the following: "Deficits, possibly ever widening, would be the inevitable outcome...if spending growth were to outpace nominal GDP growth." Spending is the real problem, not tax cuts. Alan Greenspan, a devout libertarian, does not object to tax cuts. He does,

however, object to deficits, and to the borrowing of money that will have to be repaid, with interest, by future generations (you, the reader, included). The solution is not

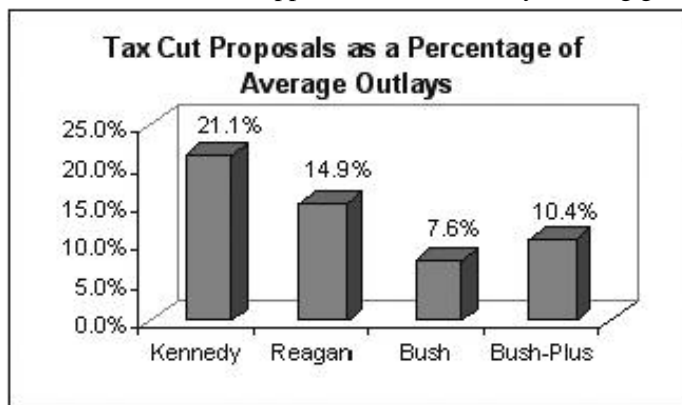
only simple, but also extremely desirable: federal spending should be cut to the bone.

Paul Krugman won't put the quote in his weekly column, but Nobel Laureate Milton Friedman once observed: "The real burden on the public is what government spends (and mandates others to spend.) [...] I would rather have government spend one trillion dollars with a deficit of a half a trillion than have government spend two trillion dollars with no deficit." Government spending succeeds like no other mechanism known to man in drowning out productive, wealth-creating investments in the private sector. Government spending isn't a harmless mechanism through which one can remedy the perceived excesses of capitalism. Government spending destroys,

and it destroys precisely what America needs most today: wealth-creating, productive investments.

If you wonder why almost all technological innovation today seems to be coming from America and not from my home continent, Europe, just look at government spending: while combined local, state and federal government spending in the US amounts to about 28 percent of GDP, in Europe it is equal to about 50 percent of GDP. The differences between the United States and Europe in areas such as economic growth, job creation, technological innovation, and industrial production are *staggering* and should astonish anyone who cares to look objectively at the facts.

Congressional Republicans should be *very careful* as far as their spending habits are concerned: while they claim they are the party of "small government," they risk becoming "borrow and spend" politicians instead of "tax and spend" Democrats. Republicans need to remind themselves of Gingrich's 1994 *Contract With America*, and Reagan's masterful observation, "Government is not the solution; government is the problem." The recent budget that was passed by a Republican Congress in coordination with a Republican President provides for a monstrous \$2.2 trillion in federal spending. The growth of non-defense programs is (mostly) capped at 2%, not exactly "cutting gov-



Source: National Taxpayers' Union

ernment” to the bone. And while most Princetonians will not be sweating and angrily biting their pillows at night because Congressional Republicans have proposed and passed the largest federal budget in history, consider the following:

As one National Review Online columnist noted, the domestic social welfare budget has expanded more in just two years (\$96 billion) under George W. Bush than in Bill Clinton’s first six years in office (\$51 billion). The federal budget rose faster in FY 2003 (7%) than under LBJ (5% per year). And LBJ was a President who some say got sexually stimulated by proposing new spending programs. (It allegedly made him feel powerful and satisfied.)

Granted, America is engaged in a major defensive war, and our troops deserve to have the best possible equipment and compensation, but Bush (and Congressional Republicans) should follow President Reagan’s example and, at the very least, freeze non-defense spending. Research by the CATO institute even showed that “a spending freeze would eliminate the deficit.”

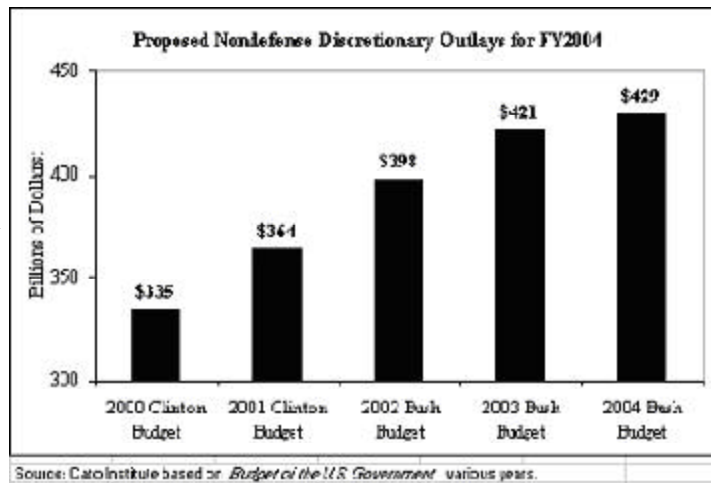
By cutting unnecessary spending, the deficit can be eliminated, fewer wealth-creating investments will be

enough to avoid any deficits. Even if Congress merely makes the non-defense discretionary budget what it was in 2000 under Bill Clinton, \$94 billion ~~would be saved~~ *this year alone* and the deficit would be reduced by nearly 30 percent. It might also be a good idea for Bush to avoid proposing massive new government

Government spending destroys what America needs most: wealth-creating, productive investments.

crowded out, and the size and scope of the Federal Government can be scaled back. There will also be the necessary room for tax cuts, which will give the US economy a much-needed boost. If Congress cuts non-defense discretionary spending in half this year and freezes it thereafter, trillions of dollars can be saved over a ten-year period, more than

programs: Bush proposed a 10-year, \$400 billion prescription drug initiative for seniors in his state of the union. That should be avoided: a society’s level of “compassion” isn’t measured by the size of the government budget. Seniors are too dependent upon the Federal Government as it is: the Federal Government will spend nearly \$750 billion *this year alone* on Social Security and Medicare, programs which make seniors dependent upon the Federal Government for their very survival. In his testimony to the Senate Banking Committee, Greenspan was urging spending restraint, and it is unfortunate (but not surprising) that the media misinterpreted Greenspan’s remarks completely. Reckless spending, not tax cutting, is the real culprit in the bad current financial situation of the Federal government.



The Joys and Toys of
 Conservative Thought
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SEPARATE, UNEQUAL, AND PROUD

The New Jersey Education Association

Daniel Mark '03

I am not the first to observe that political correctness has frequently made a mockery of itself. The demands of hypersensitivity have occasionally made life a little more complicated, often providing the butt of a joke. Thus, to the extent that political correctness is amusing if inconvenient, it is not a source of concern. Nevertheless, the urge to bend over backwards in contrite accommodation sometimes leads from the realm of silliness into the realm of outrage.

The New Jersey Education Association's website¹ includes a brochure entitled "Get Involved . . . In Your Child's School."² The link to the document³ calls the brochure "a parent's resource." Just beneath it is a link for the Spanish version of the brochure. Originally, the site listed a third version with the subtitle "African-American version." On January 21, OpinionJournal noted the curious site,⁴ prompting NJEA to quickly revise the words "African-American version" to read "ethnically diverse version."⁵ Soon after, the link was removed altogether. When the NJEA finished its editing, the African-American version took the "parent's resource" heading, which had disappeared altogether.

Although only the "African-American" version remains on the site (albeit under the "parent's resource" heading), both versions are still available in PDF format.⁶ Both versions attempt to convey the same information, although the African-American version does it in fewer words and simpler language. Consider the brochures' opener. The white version explains:

Recent studies show that when families are involved in their children's education in positive ways, the children achieve higher grades and test scores, have better attendance at schools, com-

plete more homework and demonstrate more positive attitudes and behavior.

The introduction to the black version condenses it:

When families are involved in their children's education, children achieve higher grades and test scores, have better attendance at school, do more homework and behave better.

Apparently, the NJEA has been gracious enough to spare black parents the trouble of decoding a hard word like "positive."

Addressing the issue of parents' assisting in the classroom, the "white" brochure answers the question, "Why do teachers need my help?"

Today, there is an increasing emphasis on individualized instruction—fitting the curriculum to the child. Teachers want to employ new methods and materials to give each child personal guidance.

When you assist teachers with growing paperwork, make instructional materials, or conduct a science experiment, you give them more time for planning activities, for trying new teaching strategies, and for working directly with children. As a parent volunteer, you allow them to be more effective teachers—and the school obtains your skills and services that might be unavailable due to financial limitations.

Here is how the black version responds to the same question:

Today, teachers want to use new methods and materials to give each child personal guidance.

When you assist teachers, you give them more time to work with children. You allow them to be more effective teachers.

For this item, the black version

shortens a 91-word response to just 36 and simplifies the writing. This pattern exists throughout the brochures, and I invite readers to examine the discrepancies for themselves.

In the blind charge to accommodate minorities, the NJEA revealed what President Bush properly terms the "soft bigotry of low expectations." Instead of promoting equality by reaching out to the minority community, the NJEA assumes that black parents need to have the main version simplified. This is a form of sensitivity steeped in prejudice.

First, the NJEA undoubtedly underestimates the ability of the black community to read and comprehend the standard version (which does not quite have the complexity of James Joyce to begin with). Whether or not the stereotype contains even a grain of truth, it is a sign of bigotry that the NJEA feels a need not only to provide a

simplified version (which, in a sign of the odd standards that have overtaken the educational establishment, is clearer, more concise, and simply better written than their regular version,) but that they label the versions by race. Apparently, while water fountains were not allowed to be labeled by color, pamphlets can be. And in this case, the separation is intentionally unequal.

By the end of the week in which OpinionJournal uncovered the misdeed, a spokesman for the teachers' union admitted that the NJEA had erred. I would like to believe that the people at the NJEA, despite their failures as educators and writers, are not also racists. What, then, can explain this embarrassing behavior? I believe that the NJEA's bumbling is a manifestation of what happens when well



intentioned practices lose touch with their motivating principles. Though I pray that the black version was meant to embrace the black community, instead of saying let us walk together arm in arm, it came across like a pat on the head.

There is great need for racial and

efforts by the schools to regulate the educational environment. In spite of this, if the law cannot distinguish between a pro-life message and a swastika or between a vitamin and an illegal substance, then the underlying principles have been forgotten. To be sure, there are good reasons for drug laws and for limits on

free speech. However, when those rules cease to be con-

It would be difficult to argue that race provides as high a commonality of interest and experience as does athletics, yet despite the lack of commonality, race proves to be a distinction at least as segregating, and likely much more segregating, than athletics when translated into campus life.

It is not my contention that students do or ought to confine their social interactions to those who share common interests and experiences; in fact, I have a rather destructive habit of dating liberal women from New York.

However, it is clear that racial binaries, emphasized by administrative preferences, restructure social interaction to form proxy groups with less commonality of interests and experiences.

Let us take a hypothetical example of students who share the same race but have widely different nationalities, economic backgrounds, hobbies, and academic concentration. Were it not for race- and ethnicity-based distinctions in recruitment, admissions, summer pre-orientation programs, orientation, and heavily advertised student organizations, would these students still form a tightly-knit social group, even though each might share more in common with students of other races?

By eliminating the University's official racial distinctions, particularly in the admissions standards practiced and otherwise endorsed by the Tilghman administration, Princeton would move away from the Stanford model, where the student body is racially "diverse" by percentages but segregated in actuality, towards a more interactive, and thus more diverse by Bok's standards, learning environment.

Thus, even if Derek Bok is right and strictly racial diversity does enhance learning, then President Tilghman should oppose race-based admissions in order to decrease self-segregation and permit a higher-level interaction of students of different ethnicities.

Of course, if Derek Bok is wrong, Tilghman should still oppose race-based admissions, because racial considerations become obsolete; it would no longer matter if we're as white as Dartmouth College or as black as Morehouse College.

When not founded on principle, sensitivity and accommodation merely patronize minority groups.

ethnic sensitivity, especially because of the socioeconomic and educational gaps associated with race and ethnicity. Yet when people lose sight of the principles of equality and fairness, their political correctness devolves into condescending benevolence. Affirmative action itself can be a way for the majority culture to appease its conscience without asking the difficult questions that could shine light on the true causes of minority failure. But without a real foundation in principle, sensitivity and accommodation merely patronize the targeted group. The NJEA's action belies a view of a favored yet inferior class, perhaps to be tolerated and even catered to but not to be accorded respect and dignity as an equal.

Two other examples of school policies that have lost touch with principle occurred at Abington Junior High School⁷ in Abington, Pennsylvania, and Pauline O'Rourke Elementary School⁸ in Mobile, Alabama. In Abington, the principal banned a student from wearing a T-shirt with the words: "Abortion is homicide. You will not silence my message. You will not mock my God. You will stop killing my generation. Rock for life."⁹ The principal compared the shirt's message to a swastika and only relented on his ban when the Thomas More Law Center hinted at legal action. In Mobile, a third-grade boy was suspended for five days under the school's zero-tolerance substance abuse policy for taking a multivitamin at lunch.¹⁰ Both the Abington dress code and the Mobile substance controls constitute legitimate

connected to the principles that endow them with meaning, then they cease to have any meaning at all.

Endnotes

- ¹ <http://www.njea.org/>
- ² <http://www.njea.org/pdfs/BMCFASTBrochure.pdf>
- ³ <http://www.njea.org/FamilyCircle/default.asp>
- ⁴ <http://www.opinionjournal.com/best/?id=110002943>
- ⁵ <http://www.opinionjournal.com/best/?id=110002948>
- ⁶ original "parent's resource" version: http://www.njea.org/pdfs/GPS_Center_spread.pdf; original African-American version: <http://www.njea.org/pdfs/BMCFASTBrochure.pdf>
- ⁷ <http://www.abington.k12.pa.us/junior/frames.htm>
- ⁸ <http://orourke.mce.schoolinsites.com/>
- ⁹ <http://www.opinionjournal.com/taste/?id=110003000>
- ¹⁰ <http://www.opinionjournal.com/best/?id=110003006>

RACIAL PREFERENCES (Continued from Page 12)

is not the same breed of self-segregation:

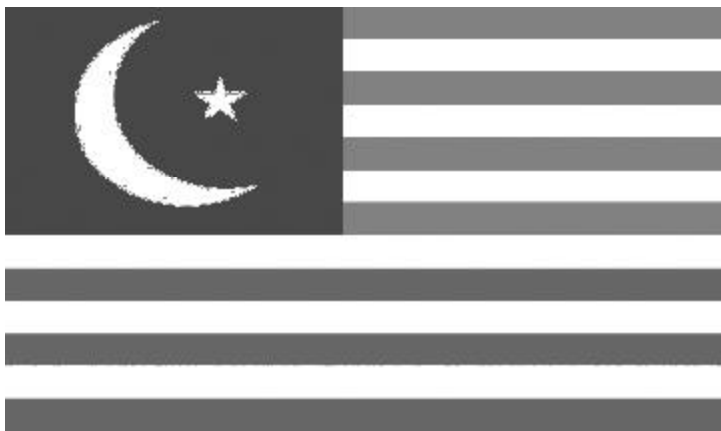
While extreme segregation between athletes and non-athletes is undesirable, a moderate level is understandable based on athletes' common interests and experience – the love of the game and the practice to achieve proficiency.

TERRORISTS AT THE CHALKBOARD

Islamic Jihad in American Academia

Duncan Sahner '06

No small amount of media coverage attended the February arrest of Sami Al-Arian, a Kuwaiti man accused of leading the North American branch of Palestinian Islamic Jihad. His seizure marked a victory for the Bush Administration's refusal to distinguish between terrorists and their sponsors. Another aspect of Al-Arian's case earned almost as much attention as his jihad



management: he was a tenured professor at the University of South Florida. Al-Arian's is definitely an exceptional situation. Yet this viper's proximity to impressionable minds has no doubt frightened parents around the country into considering what their children are exposed to every day in class. In a larger sense, Al-Arian's activities can draw America's attention to a new evolution in academia's loyalty to the liberal Left.

Communism was for much of this century the dark shadow lurking at the edges of America. Now, with communism living only in the Left's psychosis, a new danger has emerged. Its unwillingness to discriminate among targets besides the West makes Islamic fundamentalism possibly even more sinister than communism, which the United States could readily identify and pursue.

During Communism's halcyon

days, the one reliable place to find Reds in the USA was the university. These were bold, outspoken academics that actively opposed the Cold War and even encouraged the establishment of a Communist regime on American soil. Many of these professors had just five years earlier been living on communes and eating grass to protest society's oppression. (Of what or of whom, the *Tory* still wonders.) If anything, the Soviet breakdown cemented the dedication of these scholars to Communist principles; they gained tenured positions and still felt

comfortable softening communism's realities to an eager student body. The last decade, however, has seen communism's relevance die out and with it, student interest in listening to what Red professors have to say.

To what end are Sami Al-Arian and Islamic fundamentalism, Communism, and the professoriate discussed in the same article? Bluntly: to question first whether a new, fundamentally anti-American cause might attract the devotion of Leftist academia, and second, what role the universities should play in dealing with it. This inquiry will no doubt make people mad. But educators cannot afford to ignore the issue—Al-Arian's devotion to fundamentalism confirms this. While most professors are not outright Islamists who support bus bombings and hate the "Great Satan," the sympathy some harbor for jihadists is certain.

This Islamist support most clearly reveals itself in overwhelming faculty opposition to Israel. At elite institutions like Harvard, teachers have gone so far as to sign their names to

"Divest from Israel" campaigns. They hold a double standard for Israel, simultaneously condemning its self-defense and willfully ignoring Palestinian offenses. Palestinian atrocities seem less hateful when moral relativism—a favorite tool of some scholars—warps them. Relativism produces arguments along the lines of "Terrorism is the only way the Palestinians can express their views." Such a misguided assessment of the situation should make any thinking person cringe.

Another marker of some professors' sympathies for fundamentalism is a variant on the "We had it coming" idea with respect to the September 11th attacks. Dan Flynn, the *Tory's* recent guest speaker, noted in his lecture how one professor at the University of Hawaii remarked, "Why should we support the United States, whose hands in history are soaked with blood?" Sometimes, fringe academics' "blame America first" mentality leads to delusions. Flynn mentioned a professor at American University who went so far as to propose conspiracy theories about 9/11; he noted in class, "This is very convenient, the Pentagon needs an enemy, and now they have one—very convenient that such opportunistic things happen." This man sounds like a loose cannon; his gall to even suggest that the American government organized the attack must have outraged his students. Although a professor's arguments should always elicit opposition for the purpose of dialogue, the teacher/student relationship precludes a level ground for discussion. Students feel they cannot argue with professors, as it might be disrespectful. This gives radical professors *carte blanche* to indoctrinate their students—or at least try.

A supposedly persuasive argument justifying professors' wacky ideas rests on the notion that they speak from an enlightened position. Undeniably, their educations are superior to many Americans'. But implying that the average

American lacks adequate information, perspective, and judgment to condemn fundamentalist Islam is bold. This argument for academia's elevation is mercifully rare and only the most desperate believers in Islamic fundamentalism's rationale suggest it. Such self-assured professors who believe in their superiority, though, are almost funny—if the only demands in my life were what size latté to buy at Small World and how quickly I could publish my next paper, then perhaps my values would be out of whack, too. If students can resist a professor's seeming importance and approach him as an equal human being, then his arguments in support of fundamentalist Islam's motivations should be easy to deflate.

To the extent of the author's knowledge, Princeton harbors no Sami Al-Arian. Again, his is an unusual case and unlikely to exist elsewhere. Yet the number of actively pro-American voices on the faculty—not necessarily conservative ones, just pro-American—seems small. Scratch the surface of many professors who at least appear to be moderate, and ask them what sort of moral leadership or legitimacy America commands. Their answers will probably be quite critical of the current administration and of America's role in the world. Probing more deeply about the sort of legitimacy of terrorists' goals elicits more shocking answers. I'm aware of having made a broad prediction, and merely want to suggest that students enter the classroom with intellectual armor, ready to politely challenge what the professor says.

Conscious of the power of ideas, universities must be pro-active in scrutinizing what their professors expound to their classes. Professors at Princeton are responsible and separate their personal views from lecture material. Paul Krugman is quoted in a recent interview as having said that he “bends over backward” to present both sides of an economic issue to his students. Even liberal students admit that Robert

George will entertain opinions on legal issues that differ from his own.

There remain, however, a dangerous few radicals on college campuses who deserve to feel some heat. Loose cannons must be fired. Between radical professors' ability to intimidate and the corresponding lack of counterargument, eager young minds accept their philosophies without sufficient criticism. One impact of professors who pontificate like this are student groups that act only on biased information—the more radical elements of campus peace organizations typify this. While peace movements will always exist, their reasonableness varies wildly. Does it really credit protestors' intellects when they insist that the Bush Administration is morally equivalent to the Third Reich or Stalin's Soviet



Union? (The latter comparison is ironic, given neo-hippies' esteem for communism). Professors are supposed to help shape our minds and hone our judgment; they should feel a personal burden to temper the outrageous ideas of these extreme pacifists.

Requiring added scrutiny of professors is sure to rile up the Left. The ACLU pretends as though all ideas—except conservative, Christian, Republican ones, of course—are equally valid and should be entertained. A greater myth in academia is hard to pinpoint. The ACLU and its co-defenders of the 1st Amendment need to consider the fallout of (almost) blindly supporting a professor's right to say what he wishes. In 1995, Al-Arian established an Islamist think-tank at the University of South Florida, naming it the World and Islam Studies Enterprise (WISE). WISE was sufficiently biased—that's putting it mildly—that it attracted the attention of federal

authorities, who began tracking Al-Arian. Had USF tried to censor Al-Arian without the federal government's involvement, the ACLU would have vigorously defended the rights of this terrorist to propagandize through classes and WISE. The principle of free speech is excellent and vital to our nation, but expounding fundamentalist Islamic beliefs in front of students is unacceptable.

What else can be done to anticipate a rising tide of Islamist sympathy, specifically at Princeton? Three options are immediately clear: first, campus publications print student opinions on all sorts of issues; this can be an effective tool for alerting the campus to a problem. Second, notifying watchdog groups like Accuracy in Academia also helps to concentrate media attention on professors' partisan abuse of their position. Third and unique to Princeton are our alumni. Their annual generosity grants them considerable influence. They should not hesitate to use it. If a professor ever seems inappropriately antagonistic—in any direction, right or left—students should think about notifying the right authorities on campus. Chances are alumni noti-

fication will bring about a more desirable response from the administration if a virulent anti-American rears his head. Pressure on the administration to add more moderate and conservative voices to the faculty would also help ensure a more fully informed student body who could better cope with biased academics.

This article makes no call for a witch-hunt or a blacklist—though conservative professors around the country are subjected to this already while their liberal colleagues are free to talk about how America deserves its destruction and lacks moral legitimacy. Students must be pro-active about their education. Though in the short term this will involve watching for sympathy to Islamic fundamentalism, our intellectual guard cannot relax once that threat has passed. Universities must never again let the world's Sami Al-Arians take root on campus.

THE RELIGION OF PEACE

Wishful Thinking?

Ira Leeds and Powell Fraser '06

In the wake of the September 11 terrorist attacks by Islamic fundamentalists, cultural relativists have painted Islam as just another option among mainstream religions. They have stressed the peaceful nature of the religion and have rejected any notions that Islam in anyway is a breeding ground for violence and terrorists. In a letter to the Boston Globe, a Muslim student writes, "I would like to make it clear to the world that many Islam extremists may express that Islam is a violent religion, but for the most part Islam is a religion of serenity and peace. The media sometime go overboard and do not respect the religion of Islam, and when they do that, it gives reason to the public not to respect the religion of Islam. The majority of Muslims do not agree with terrorism and the acts of Islamic extremists."

Even President Bush in an attempt to alleviate the danger of hate crimes against Muslims has given in to politicking and said that Islam is "a faith based upon peace and love and compassion." When pragmatic conservatives

criticized Bush's comments as ignoring truth for pacification, the *Washington Post* Editorial Board accused these critics of "gross distortion."

Like any good Princeton students, we wanted to find out for our-

lims across the globe? From Indonesia to Palestine, the Islamic world is constantly found aiding and abetting known terrorist groups. Where governments refuse to support these monsters, people from all different demographic back-

We decided to find out for ourselves which side was "distorting" the issue.

selves which side was "distorting" the issue. As we examined primary sources as well as the actual facts, we began to notice a disconnect between reality and the illusory propaganda that is spouted by Muslim apologists. When one takes the hard facts, the true nature of Islam becomes more apparent. Although one cannot assume that every Muslim is a violent fundamentalist, examining various portrayals of Islam reveals that Muslims may not be as peaceful as certain interest groups would like us to think.

While we concede that not *all* Muslims are violent, terrorists, and extremists, there is an important sociological question that must be posed. Why is it that violence seems to follow Mus-

grounds will forego cushioning their bank accounts in order to support these violent militants. Widespread violence that spans races, cultures, and nationalities cannot be explained by coincidence. Rather, such strong evidence points to something embedded in Islam that condones and perhaps even encourages such hostility. For anyone who feels that Islam is inherently peaceful, we would like to suggest a few vacation destinations for their next spring break vacation: Gaza, Khartoum, Tehran, and Bali all have very nice weather this time of year. You may want to make sure to write out a will and have your accounts settled before you go though; all of these travel destinations are currently listed by the State Department to be avoided due to

an insufficient degree of safety for American travelers.

If one is to discover the true nature of Islam, the logical starting point is the Koran¹, the central religious text for Islam. Those seeking similarities between Islam and Western religion describe the text's position in Islam as equivalent to the Bible's centrality in Christianity and the Hebrew



Scriptures' centrality in Judaism. This position, however, is a misinterpretation. The text of the Koran is far more powerful and influential in Islam than its Western counterparts. The physical words on the page of the Koran are in themselves Holy and to be treated with the utmost respect. An unclean Muslim is prohibited from touching the book, and unbelievers, who are in a perpetual state of ritual impurity, are even less worthy to come in physical contact with a real Koran. Ideally, only the Arabic original should ever be used; any other translation is either inferior or even heretical. The sanctity of the text encourages an extremely literal reading.

More important than the book itself are the ideas expressed through its *surahs*, the Islamic version of biblical chapters. These *surahs* are where both Western scholars as well as Muslims go to prove that Islam is inherently peaceful. They cite God saying, "Fight for the sake of God those who fight against you, but do not attack them first. God does not love aggressors.... If anyone attacks you, attack him as he attacked you" ("The Cow," 2:190,194). Arguing misinterpretation, relativist scholars explain fundamentalists' philosophies using quotes like these. According to them, far-right Muslims feel that they have been attacked by U.S. culture and must react against it. However, we did notice that this citation also stresses the importance of an eye-for-an-eye. There doesn't seem to be a time in history when the U.S. ever tried to attack Muslims by brutally incinerating or burying thousands of innocent people in a single terrible act of aggression. Likewise, there has been little coverage of Israeli soldiers running into Palestinian cafés and marketplaces with bombs attached to a suicide trigger.

Unfortunately, this comparatively touchy-feely quote has a more sinister interpretation as one delves deeper into the Koran. In the fourth *surah*, "Women,"²² how Muslims should deal with non-believers is further explained; "Those that deny Our revelations We will burn in fire" (4:56). Similarly, in *surah* 8 God commands, "Make war unto them [unbelievers] until idolatry shall and God's religion shall reign supreme" (8:38). In

the next *surah*, militant extermination of the unbelievers is reiterated; "When the sacred months are over slay the idolaters wherever you find them" (9:5).

Even more frightening, some *surahs* seem to at least partially condemn those who refuse to take up this Islamic militancy; "The believers who stay at home – apart from those that suffer from a grave disability – are not the equals of those who fight for the cause of God with their goods and their persons. God has exalted the men who fight with their goods and their persons above those who stay at home" (4:95). In other words, the Koran argues that an Islamic pacifist would be a traitor to his religion and would bring dishonor to his name.

Thus the super-sanctity of the Koran apparently encourages a literal reading that is clearly evident in Islamic radicalism.

However even with these textual representations of Islam, evangelical Islamic groups attempt to refute the extremism inherent in the religion by way of propaganda. A book distributed by the Saudi Arabian Embassy, *Discover Islam: Your Birth Right*, lists as Islam's number one misconception that, "Muslims are violent, terrorists, and extremists" (80). It then goes on to explain that, "This is the biggest misconception in Islam, no doubt resulting from the constant stereotyping and bashing the media gives Islam. When a gunman attacks a mosque



Our question to the academic community stands: Who is really misinterpreting these verses? It does not seem at all illogical for "radical" Islam to derive its teachings from the above quotations. In fact it makes less sense to read these as figurative rather than literal when so much emphasis is placed on the physical script, and the opening verse to the second *surah* is, "This book is not to be doubted" (2:1). The above quoted scriptures undeniably encourage a militant and violent form of Islam that is rejected by modern scholars. And yet, simply because modern scholars reject a literal interpretation does not mean that laymen follow this modern interpretation.

in the name of Judaism, a Catholic IRA Guerilla sets off a bomb in an urban area, or Serbian Orthodox militiamen rape and kill innocent Muslim civilians, these acts are not used to stereotype an entire faith."

Unfortunately, this quotation clouds the issue more than it clarifies any misconceptions. It is important to note that of all the counter-examples to Muslim violence noted all three events are aimed at specific groups of individuals. While this distinction in no way justifies these crimes against humanity, it does assist the reader in realizing that Muslim terrorist attacks are even more atrocious in that they are completely in-

discriminate. Muslim terrorists are so disconnected from reality in their militant philosophy that they could care less who actually dies. The World Trade Center disaster is a perfect example of this indifference towards friendly fire where 600 Pakistanis alone worked in the complex on the day of the terrorist attack. The ethics of war require some sort of discretion from even the most fearsome fighting forces; it appears, however, that the Muslim "holy war" does not have any consideration for those caught in the crossfire.

Middle Eastern apologists also point to events in Judeo-Christian history where Westerners have exhibited unprovoked violence and slaughtered innocents. The Crusades stand as a glaring blemish in Christian history. The fault of those expeditions, however, lay in the leaders of the Church, not in the religious texts. Nowhere in the words of Jesus or Paul can one find justification for any kind of Holy War. Christian texts tell not of the Samaritan who brought his wrath to bear on the blasphemous Jews in a nearby town but rather of the good deeds he performed for a complete stranger. The disciples themselves, in trying to defend their teacher against an armed party of Pharisaic Jews, ask him, "Lord, shall we strike with a sword?" (Luke 22:49) Jesus rebukes them for their stupidity.

We cannot simply ignore statistical facts in order to be politically cor-

rect. In response to the letter from the Muslim student at the beginning of this article, it appears that in at least some areas of the world the majority of Muslims *do* agree with terrorism and acts of extremism. In a poll³ conducted by the Palestinian Jerusalem and Media Communication Center (JMCC) last year, 68% of Palestinians polled said they agreed with suicide attacks and 71% accepted terrorist attacks on civilians as a suitable form of defense given the present situation in Israel.

The only conclusion we can make is that there is an inherent incompatibility between the West and Islam that colors any dealings the two have with each other. *Discover Islam: Your Birth Right* concedes this fact in its defense of Islam; "Islam may seem exotic or even extreme in the modern world. Perhaps this is because religion does not dominate everyday life in the West, whereas Islam is considered a 'way of life' for Muslims and they make no division between secular and sacred in their lives." We must recognize these fundamental differences in order to make culturally conscious foreign policy decisions that will be acceptable to both. If we choose to ignore this elephant between America and Islam, our chances of finding a common ground become increasingly bleaker. The political correctness of the cultural relativists must be put aside, and open and forthright discussion of our incompatibility must

fill the gap if there is any hope of a brighter future in relations between two very different global ideologies. If understanding is what we truly seek we can no longer afford to accept the naive notions of anthropologists who try to tell us how peaceful Islam is and how similar we all really are. Although there may be an opportunity for the peacefully inclined to also practice Islam, it must be recognized that at some level Islam's teachings can be and are used as justification for violence on global scale.

Endnotes

¹ Many of the Islamic terms in this article can be spelled a number of ways in English. For simplicity's sake, the authors of this article have chosen to use the conventions adopted from the translation of the Koran used in research for this article, Penguin Classics' *The Koran*, translated by N.J. Dawood. Similarly, verese numbers have been approximated since the authors have worked from an English translation, not the original Arabic text.

² The names of the surahs were added much later after the composition of the Koran. The names are usually the first word of that surah and rarely have anything to do with the general theme of each.

³ The JMCC poll interviewed 1,179 Palestinians over the age of 18 in the West Bank and Gaza Strip. The poll was conducted in May and June of 2002 and has a ±3% margin of error.

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KILLING FEMINISM, AGAIN

OWL's "Pleasure Workshop" and the Campus "Feminist" Movement

Jennifer Carter '03

In the April 2002 *Tory*, Daniel Mark '03 and I each published an article criticizing the ideology behind the Organization of Women Leaders' recent shenanigans, which I characterized as "tube top feminism."

The response to the articles was tremendous. Dozens of women thanked me for writing what so many of them had been thinking; I think they were truly relieved that they weren't the only ones who felt excluded from OWL's everywoman feminism. The reaction of the leaders of OWL was of course quite different, but their interest in discovering why so many women felt antagonistic toward them was encouraging.

The *Tory* hasn't had the occasion to write about OWL in nearly a year, and it is with some reluctance that I return to the subject. The catalyst, of course, has been the controversy over the OWL-sponsored "Pleasure Workshop," scheduled for February 2003 but cancelled and, according to an OWL source, rescheduled for April. The workshop, presented by CAKE, a New York City organization dedicated to promoting "sexual culture as entertainment," would have dealt with issues of female sexual fantasy, masturbation, and orgasm and received nearly 200 RSVPs from Princeton women.

The cancellation of the Pleasure Workshop came after many women, including some of OWL's own members, voiced their opposition and planned to protest the event. Cason Crosby '03, commenting on the objectification of women in the CAKE sexual culture, writes: "The dissociation of any one aspect of a woman, sexual or otherwise, from the whole reduces her to only a part of who she truly is." True femi-

nism, she says, celebrates women as "intellectual, spiritual, emotional, and moral" beings, not sexual objects.

OWL's defense against the unexpected controversy was its usual 'we embrace all versions of feminism' line, but OWL president Jess Brondo '04 writes, "I find it hard to believe that any feminist would believe that a discussion promoting an end to the silencing of women's sexual desires is 'anti-feminist.'" Indeed, the hypocrisy of OWL is nothing new: despite its claim to total relativism, OWL clearly prefers some versions of feminism—like CAKE's—over others.

As OWL enters its third year, it is, alas, no closer to its stated mission of "rewriting the definition of feminism." In the meantime, though, I respectfully submit the following suggestions to occupy their time while they figure it out. What follows is not another statement of *Tory* hostility toward OWL, but rather one woman's constructive proposals to a women's organization dedicated to "embracing the diversity" of feminist views—presumably including mine.

Reform Princeton's social climate.

The officers of OWL—sorority sisters, members of prestigious eating clubs—are women who occupy the upper echelons of Princeton's social hierarchy, but I am unsure whether they are aware of the potential uses for their tremendous social power.

What if they used that power for good? They know what's wrong with the Princeton social scene: it's superficial, it can be threatening, and no one actually "dates." Last year's OWL ad campaign urged women to take to the 'Street' in "sexy dresses" and "don't-mess-with-me shoes," but what if they advocated a different approach?

The Bicker Bill of Rights, spon-

sored by OWL and other groups and signed by nine of the eleven eating clubs, is not the answer. The document condemns bicker- and sign-in-related activities that promote an "unequal balance of power and therefore an unhealthy sexual environment."

This power-based approach is inherently flawed, for the simple reason that there will always be an unequal balance of power. Sorry, ladies: men are by nature physically stronger than women.

What is needed to combat the superficial hookup climate and the lack of a genuine dating scene at Princeton is a new (or rather, old) outlook on sexuality. Women who care about this cannot in good faith assert the right to dress scandalously and then deny any share of responsibility for the sexual environment they help to create. Women cannot enjoy a drunken hookup one night and the next day complain about the impossibility of finding a suitable mate.

No OWL poster campaign or USG-sponsored forum is going to change the campus social climate. Sexual attitudes are based on perception (people *think* people hook up much more than they actually do) and on practice. Every woman—and every man—can start to change the atmosphere right now. And the highly visible women of OWL are in a particularly privileged position to do just that, one woman at a time.

Talk about tenure reform.

Some years ago, Professor Shirley Tilghman called the academic tenure system a "dirty trick" on women and advocated its reform. As president, she has appointed an unprecedented number of female administrators and performed a Vagina Monologue, but the issue of tenure reform has been—unfortunately—quietly tabled.

LAST WORD

OWL stresses that we cannot underestimate the importance of having female professors to serve not only as instructors and advisors but also as mentors to young women. If OWL truly believes this, then they should lead the way in reopening the discussion of the tenure system, which in its present state at Princeton and at most institutions essentially forces women in academia to choose between career and family, discouraging family-minded women from pursuing academic careers.

President Tilghman's ambivalence toward tenure reform needs to be closely scrutinized, and action should be taken whether or not she is willing to spearhead reform. As an organization that promotes female leadership in all fields, including academia, OWL is in an excellent position to bring this issue out into the light.

Build professor-student mentoring.

OWL has taken steps in this direction with professor lunches and the like, and I applaud their efforts. Too many students graduate without having established a meaningful relationship with a faculty member. OWL recognizes, and I agree, that having female role models and mentors is especially important for young women at Princeton.

A great long-term project would involve creating a mentoring system. Perhaps it could take the form of professor lunches, but scheduled regularly and publicized well enough to interest

both students and professors. Especially at a university whose academic advising system is in crisis, a program of this sort would help to fill a great void.

Rethink "Take Back The Night."

The "Take Back The Night" approach to violence against women is, frankly, all wrong. The problem of sexual violence has become in our minds a problem of power, and as I've noted, women are just never going to be as strong as men.

Violence against women used to be an issue of something more than a violation of the will—rape was a violation of *womanliness*. An appropriate response to confronting sexual violence, then, must address the central issue: the nature and culture of female sexuality.

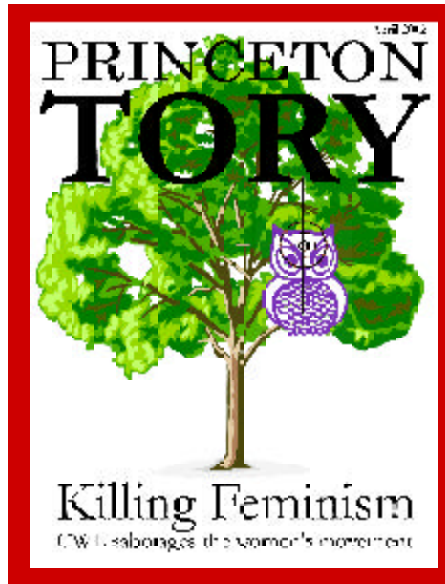
One devastating consequence of women's sexual "liberation" during the 1960s is the reduction of the female body's most amazing function to something that one suppresses medically (a treatment subsidized by the University, of course). In separating sex from procreation, the one power that truly sets women apart from men disappeared.

Womanliness, and the notion of rape as a violation of womanliness, became meaningless.

As with the Pleasure Workshop controversy, OWL finds itself between a rock and a hard place here: how does one glorify female sexuality while rejecting the sexual objectification of women? The answer is actually not so elusive. Female sexuality ought to be celebrated within its natural context. When sexuality, taken out of the intimate union and the procreative relationship, becomes something to be

flaunted or used as an instrument of power, objectification is the tautological result.

One more thing: last time I checked, the night never did belong to women, except for women of a particular profession. I'm pretty sure that's not what anyone wants to advocate. I know "Take Back Respect And Appreciation Of Our Sexuality" doesn't lend itself to group chanting at rallies quite as well as "Take Back The Night," but maybe something along those lines would do women less of a disservice and make us feel more like women.



The Tory Staff, with Daniel J. Flynn, author of *Why the Left Hates America*, first in the Tory's Spring Lecture Series

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