

Some bibliography on political correctness
Lawrence C Chin, 31 March 2016; last revision, June 2016

Political Correctness as Culture Industry and Revolt of the Masses

APPENDIX

Extra Bibliography

Here are some excellent books on the subject of political correctness which I have not mentioned in the essay, “Political Correctness as Culture Industry and Revolt of the Masses”. Here are some highlights from these books plus relevant comments from my own theoretical framework.

1. Andrew Gilman, *Red State, Blue State, Rich State, Poor State* (Princeton University Press, 2008). The most important work for understanding the “red state, blue state” division in the United States. Highlights:

In poor southern states such as Mississippi, rich-poor divide coincides with a racial divide. In poor states, richer people are more likely than the poor to attend religious services, but in rich states, it is poor people who are churchgoers, often in evangelical denominations. The rich states in the Northeast, Midwest, and West coast (i.e. the blue states where political correctness reigns) have a long tradition of immigration, which has perhaps led them to be politically liberal on social issues. Increasingly, culture and religion are more important predictors of vote choice among the rich than the poor, and in that sense the country is polarized in two ways: economically between the rich and the poor, and culturally between upper-income Americans in red and blue areas (p. 22 -23). Income inequality has been increasing in Democratic-leaning states and decreasing in Republican-leaning states (p. 59). Income inequality does not explain the differences in voting between red and blue states (p. 62). “We've found that living in a rich or poor state predicts not only the vote but also the difference between how rich and poor vote. This suggests another puzzle. The current red-blue voting patterns are only twenty years old, and the current differences between how rich and poor vote by state are only twenty years old. But the rankings of state income have been stable for a century...” Not the South; not race; not income inequality. It is culture and political ideology which explains the division “blue state, red state”.

Higher income in rich states is not correlated with religious attendance, so that higher-income voters there, unlike in poor states, are pulled toward the Democrats on social issues, away from what might be considered their natural economic interests (p. 83). The connection between religious attendance and Republican voting dates back only to 1992. Mainline Protestants have been moving from the Republican column to the center, Catholics from the other direction to the center, and evangelicals strongly toward the Republican party. The religion gap opened up in the 1990s during the same period that poor and rich states became red and blue – not a coincidence (p. 87). There has been a closer alignment of moral and religious issues to political parties since 1992, resulting in “blue states, red states”.

Rich churchgoers are much more Republican than poor churchgoers, but among the nonattenders

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(about a quarter of Americans), rich and poor alike are solid Democrats. “*Looked at this way, the Democrats' base is low-income churchgoers and secular Americans, while Republicans win the votes of middle-class and upper-income churchgoers*” (p. 89). “On social issues, rich people tend to be more conservative than poor people in red states, but, in blue states, the opposite is true: the rich tend to be more socially liberal than the poor” (p. 91). Politics is more about economics in poor states and more about culture in rich states; and so, among low-income voters, political attitudes are not much different in red or blue states. “A theme throughout this book is that the cultural differences between states – the thing that make red and blue America feel like different places – boil down to differences among richer people in these states” (p. 92). Then: “... differences between religious and nonreligious Americans jumped dramatically in the 1990s... We attribute the increasing importance of church attendance in voting to the stronger alignment of parties with social issues in recent years” (p. 93).

“The rich Northeast and West of the US, along with much of Europe, seem to have moved toward what might be called a postindustrial politics in which supporters of liberal and conservative parties differ more on religion than on income, and politics feels more like a culture war than a class war. Meanwhile, poorer states in the South and middle of the country look more like Mexico, with a more traditional pattern of votes of the rich and poor” (p. 106).

Conclusion: three puzzles: rich states vote Democrats, income matters more in poor states than in rich states (the rich like to vote Republican), and both these patterns show up only since the 1980s. “... the difference in voting between rich and poor states – the red-state, blue-state pattern – occurs among rich voters, and somewhat among the middle class, but less at the lower end of the income scale... The key question is, what has happened in the past twenty years to explain the red-blue pattern among upper-income voters?” (p. 167 – 8) Answer: the alignment of political parties with social and religious issues (abortion, gay rights).

2. Howard S. Schwartz, *The Revolt of the Primitive: An Inquiry into the Roots of Political Correctness*, 2001. Schwartz's work is most similar to mine. Most of the criticism of PC in this book is directed against feminism. The “sexual holy war”. Highlights:

“My main point is that what appears to be a war between the sexes is something far more dangerous. It is nothing less than a revolt of the primitive against the mature, driven by the most powerful forces within the psyche. Its potential danger is immense.” The author is concerned with the unconscious element – “primitivism” – which underlies all forms which feminism assumes on the conscious level. “Primitivism can be, and generally has been, represented by other images than that of the female. It has been represented by the race, by the nation, by the idolatized self, even by the corporation. Feminism simply demonstrates that women are no exception” (p. xv). The author distinguishes between “mature feminism” and “primitive feminism”, or *feminist primitivism*. Feminist primitivism is the form which has dominated the public channels – the image of man as perfectly bad, woman as perfectly good, and of society as a stage for a war between them. The author's method is psychoanalytic phenomenology. “I look at stories, myths, and fictions as if they are products of the mind itself, and I try to understand the mental processes that could lead to them” (ibid.). “If it was ever a man's world, it certainly isn't

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anymore.” Since 1990s, women increasingly outnumber men as students in all institutions of higher education (p. 1).

On “glass ceiling”. “An article by Trost (1990) in the Wall Street Journal observed that women managers did not quit jobs because of their families, but because they felt blocked in their advancement. Moreover women were much more likely to feel they were blocked than were men” (p. 68). The women have developed a fantasy about perfection in the top level. “Someone who bought into this picture and accepted it would be surprised to discover that whatever level she had reached in the organization, her subjective experience would not match the perfection she expected to find... The idea of toxic man creates another possibility. She can conclude that, because of her sex, she is not being allowed to rise to the level where the real goodness is; that she is being blocked, thwarted, and kept from participation in the bliss that she still believes is there” (p. 69). Schwartz is here commenting on something which I have repeatedly emphasized in my observation (as a minority person) of American liberal white women: *they have internalized this idea that women are being discriminated against in this sexist society (have learned it from media and books) and, because this idea has solidified in their mind, they constantly feel that they are being discriminated against whenever they don't get what they want or are unhappy with the way things are, even though, in reality, nobody is discriminating against them.* The prejudices in their mind, like the categories of pure reason through the filter of which reality becomes intelligible, have prompted them to *interpret* sexism out of non-sexist circumstances.

“The anomaly of female power” (p. 158). Here the author describes the paradoxical discrepancy between the ubiquitous image of the woman as passive, helpless victim and a woman's actual ability to mobilize the full weight of society's institutions against the hapless male who has said something to offend her. *Indeed, the image of woman as helpless victim is created to provide her with the power to mobilize others on her behalf: it is created to empower women.* Such technique presupposes society's acceptance of “victimology”, that being victim is proof of moral goodness and so the most important quality in the world.

3. Geoffrey Hughes, *Political Correctness: A History of Semantics and Culture*, 2010. A history of political correctness in Britain. “... political correctness is not an exclusively modern manifestation. Accordingly, it is enlightening to consider some earlier forms of changing orthodoxies and their semantic correlatives, as well as the moral imperatives which these changing orthodoxies have generated. In many ways, there has been a continuing dialectic between political orthodoxy and dissent since the sixteenth century, virtually since the invention of printing. Reflection shows that political correctness of one sort or another has been a feature of English society for centuries, certainly since the English Reformation, the first major political change which was not an invasion” (p. 7). Hughes uses the term “political orthodoxy” to refer to what I have named as “convention”.

As the author surveys political orthodoxies and their dissent in the past in Chapter 7, “Political Correctness in the Past”, he comes upon the Victorian Era. “The era is now generally regarded as a compendium of politically incorrect attitudes in its patriarchy, imperialism, capitalism, pollution, gluttony, sexual hypocrisy, punitive legal system, and exploitation of child labor” (p. 233). The

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reaction against the Victorian political incorrectness is the birth of feminist orthodoxy.

4. Michael Behrens and Robert von Rimscha, *Politische Korrektheit in Deutschland: Eine Gefahr für die Demokratie*, 1995. Their definition of “political correctness” is only on the “ontic” level: “Politische Korrektheit ist die Eliminierung unerwünschter Wörter und Gedanken durch deren Tabuisierung.” The author however says the same thing as I have said in “Russian-supported far right”: “Realität und Gegenwelt verschwimmen, man meint (im Extremfall glaubt man es sogar) das Gegenteil von dem, was man sieht. Es ist wie das Spiegelland der *Alice im Wunderland*: Oben ist unten, unten ist oben, und die Zeit fängt hinten an und hört vorne auf” (p. 46). Later, the case of Charlotte Höhn. Interviewer asked her: “Was meinen Sie mit Denkverboten?” H: “Zum Beispiel, dass man sagt, dass die durchschnittliche Intelligenz der Afrikaner niedriger ist als die anderer.” The complete discrediting of “Bevölkerungswissenschaft” in Germany which followed upon H's scandal. The case of Richard Herrnstein and Charles Murray's *The Bell Curve: Intelligence and Class Structure In American Life*. “Die Kontroverse um Frau Höhn war ein Angriff auf die Wissenschaftsfreiheit. Für die politisch Korrekten ging es nicht darum, ob etwas richtig oder falsch war, sondern um gut oder böse... Bei der Polemik gegen Frau Höhn handelt es sich um einen Scheinangriff. In Wirklichkeit ging es darum, die Bevölkerungswissenschaft abzuschaffen... Fragen der Bevölkerungspolitik wie zu Völkerwanderungen aus der Dritten Welt, zu Armutsflüchtlingen und Geburtenraten sollen in Deutschland tabu sein” (p. 120 - 1). “Helmut Schmidt mahnte 1992 die Verfechter der multikulturellen Gesellschaft: 'Man kann aus Deutschland mit immerhin einer tausendjährigen Geschichte seit Otto I nicht nachträglich einen Schmelztiegel machen’” (p. 122).

My own view is that Herrnstein and Murray have probably exaggerated the role of genetics in the formation of the differentiated levels of IQ discovered among different racial groups. No scientists of course dispute the fact that the average IQ of people of African origins is lower than that of people of Eurasian origins; the question is whether it is due to culture (oppression) or nature. The taboo which surrounds the conclusion which nobody can deny is indicative of “correctness” which consumerist world-order enforces. The purpose is (1) to enable incompetent people to eventually replace competent people in the functioning of human society, i.e. to drag down the quality of work throughout society in order to increase waste, which could then increase the profit margins of multinationals; and (2) to discredit “population science” (Bevölkerungswissenschaft) so that there might occur *grande replacement* of peoples in Western societies resulting in their productivity being replaced by consumption of foreign-made products. Meanwhile, such political correctness does African Americans and other problem minorities no good at all, since the avoidance of the problem leads to avoidance of real solutions as well (i.e. extra after-school tutoring).

It should be remembered that the distinction between the intellectual elite and the masses (*The Revolt of the Masses*) is a much more important one than the possible difference between racial groups. For an intellectual elite, everybody else – whites, blacks, Asians, and Hispanics – is stupid, and it matters little whether blacks in general might be a little dumber than the dumb whites.

5. Ellen R. Malcolm, *When Women Win: Emily's List and the Rise of Women in American Politics*,

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2016. This book is another typical expression of the “liberal white women's culture”: that celebration of (white) women's power, which I see as threatening because it is the same shortsightedness seen in all other groups and people in positions of power – when they step on others' toes, they wouldn't notice it, but when others step on their toes, they'll kill them, i.e. “double standard” – while this fact is thoroughly masked by the rhetoric about women's being “victims”. Ellen Malcolm launched Emily's List in 1985 seeing the near-total absence of women in congress. “From 1986, when there were 12 Democratic women in the House and none in the Senate, Emily's List has helped elect 19 women senators, 11 governors, and 110 Democratic women to the House.” American feminists have the habit of using the low representation of women in American politics as an index of women's continual disadvantagedness in American society as a whole. My position is that the index is probably going in the reverse direction. While women's representation in politics is higher in Western Europe; while the representation of women in management positions in business is the highest in Eastern Europe, especially in Russia; and while women have once become leaders in both India and Pakistan but have not yet in the United States – none of this means that the general female populations in all these places fare better than their counterparts in the United States. (Can Russian women be said to fare better than their American counterparts?) In fact, it's just the opposite. The low representation of women in politics and in the higher echelons of the business world in the United States is more likely an index of women's better position in the middle rang in general.

6. Suzanne Nossel, “A Feminist Foreign Policy: Hillary Clinton's Hard Choices”, a review of Valerie Hudson and Patricia Leidl, *The Hillary Doctrine: Sex and American Foreign Policy in Foreign Affairs*, March/ April, 2016. The authors “credit Clinton with bringing women from the periphery to the center of US foreign-policy-making by recognizing and institutionalizing the link between the status of women and the attainment of national security objectives.” Highlights: UN Resolution 1325. The Office of International Women's Issues in State Department. Clinton's return to office in 2009, the elevation of Office of Global Women's Issues. A strategic plan for State Department and USAID, Quadrennial Diplomacy and Development Review, which wove women into all policy proposals. Clinton on Guatemala. USAID: helping Claudia Paz y Paz prosecute crimes against women in Guatemala, etc.

This “feminist foreign policy”, or the “Hillary Doctrine”, is precisely the sort of “American export of political correctness” which we have so deplored. Why do we feel so threatened by this “feminist foreign policy”? We have previously spoken of our reasons as (1) fearing this as an export of consumerism, and, with it, eventually, reverse sexism, for the benefits of corporate profits at the expense of our fragile earth and, eventually, traditionalism (valuation of human beings according to their merits), i.e. the sick “American Way”; and (2) fearing this as a project to remake women everywhere in the world in the image of American liberal white women. Let's supplement our earlier reasons. We fear American “feminist foreign policy” because: (1) truth is covered up in favor of errors and falsehood. This way of thinking,

“Hudson and Leidl present a number of studies demonstrating that increased economic participation among women leads to greater overall prosperity in most societies, that the

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oppression of women often accompanies broader authoritarianism and state violence, and even that population imbalances favoring males – often resulting from the abortion of female fetuses, as in China – tend to foster social instability.”

“... we are all harmed when women are precluded from making the world safer...”

“... the insecurity of women was seriously undermining the security of the nation-states in which they lived...”

has come directly out of cultural feminism, i.e., the identification of all the evils in the world as the superstructure of the substructure of women's oppression and the idea of “woman as the savior” (“making women participate will save the earth”). The complexities of all the ills in the world would completely escape such simplistic, black-and-white conception. Like what we have described in our essay, it's like the attempt to describe a complex system with a simple linear description. Poverty, authoritarianism and state violence, and social instability caused by population imbalances will be revealed, upon deeper analysis, to be caused by factors other than a “male desire to subjugate women” – foremost globalization. (It is globalization which has led to overpopulation, greater differentiation of wealth and the exploitation of the poor for labor, and global division of labor among nations and greater interstate competition which leads to authoritarianism in many weaker nations.) In fact, in such black-and-white conception the “evil” is usually mis-identified: poverty is consistent with environmental conservation and prosperity with environmental destruction, and the devaluation of the female which leads to population imbalance is detrimental to males, i.e., it is male frustration with an inability to find wives which is what really drives up social instability (while all the absent females, dead at infancy, never have to suffer). If we have agreed with Marine Le Pen in seeing United States as the principal motor of globalization, we can indeed see the “Hillary Doctrine” – exporting American feminism to the Third World – as an essential part of this American program to globalize American consumerism. This false identification of women's oppression as the root cause of all the evils in the world – and the offering of women's full participation in the public sphere as the panacea – will in fact result in the intensification of global commerce and the hastening of globalization, which is actually the *real* root cause of all the evils named in this “feminist foreign policy”.

(2) The “Hillary Doctrine” is about perpetuating a system of oppression and covering up the truth about who the victims are, in the sense that it is about reinforcing and justifying America's imperialism in the Third World in the present and then, hopefully, installing “reverse sexism” (sexism against men) in the future. In the book there are vivid episodes where United States, after bombing and occupying Afghanistan, began implementing programs to “liberate” the poor Afghan women. (This is Bush administration's application of the “Hillary Doctrine” when she has already left office and before she comes into office again as the Secretary of State.) While Afghan women did stand in need of liberation under the Talibans, the United States was of course just using the “liberation of women” to deflect world's attention away from its original goals in wanting the “Afghan meat” (the pipeline business, geopolitical competition with Russia and China, the control of Central Asia, etc.). Hypocrisy. The same story everywhere else: the advocacy of women's issues is a way to deflect world's attention away

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from the United States' true intention in the colonization of poor Third World countries, i.e. the pursuit of global hegemony. Of course such is the common objection raised by China, Russia, and India against American export of political correctness. Eventually, however, the purpose of the “Hillary Doctrine” is to turn women everywhere in the world into the Empress Dowagers (the worst form of “spoiled children”) that are called “American liberal women” in American blue states – who are excellent tools for driving up the consumerist economy but whose brains are totally malformed and underdeveloped.

(3) We thus fear the “Hillary Doctrine” because it creates (or will create) “bad women”. As noted, this Empress Dowager is a Mass Woman (Mujer-Masa), stupid and yet proud and egocentric and self-enclosed like the Mass Man, “spoiled children” as Ortega y Gasset has called them, and yet even worse than Ortega's Mass Man: for these spoiled women – spoiled by prosperity *plus* a society which favors them and caters to their every whim and desire – are hopeless in that they have somehow a notion of themselves that is the opposite of reality, taught them by American feminism, namely, in that their false consciousness of themselves as being “victims” and “disadvantaged” – instead of the truth of being spoiled – has forestalled all possibilities of ever awakening to the obvious fact that they are spoiled – to the obvious fact that American white women are the most well-fed people in the world and that never before in history have women fared as well as American women in American society. More than Mass Man, Mass Woman is hopelessly spoiled. If Ortega was worried about Mass Men inheriting Western civilization, we need to be even more worried about Mass Women inheriting world civilization. This “Hillary Doctrine” is poison to human civilization.

If you want to create good women, the social condition cannot be bad – “victimology” is wrong: victims, by virtue of being oppressed, are less well developed than their oppressors – but cannot be too good either – otherwise they will be *enfantes gâtées*. The condition must be just right, well nourishing and yet disciplining. That's “brain feminism”.

In short, our image of the United States as the bullying empire in world affairs and, at the same time, the seller of deadly poison disguised as great nutrient is nowhere better exemplified than in the “Hillary Doctrine”. Hillary Clinton is American imperialism at its best: hypocrisy and poison.

Our revolution is about two things: (1) break up global commerce, and (2) make stupid people realize that they are stupid.

About this world-historical revolution: to make stupid people become aware that they are stupid. Most of you use computers and drive a car, and most of you simply use computers and drive cars without having knowledge of how computers work and how cars work. However, most of you are aware of your ignorance in this case. When your computer malfunctions or your car breaks down, you know you don't have the knowledge to enable you to fix it, and you find an expert who does have such knowledge to help you fix it. You however are usually *not so smart* in other domains of your life. Most of you vote, judge people, judge the world, have opinions on current events, without knowing that you don't have the expert knowledge to enable you to vote well and judge well and opine well. You assume that

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you have a right to your opinion and a right to your vote and you assume you know what is in your best interests and in the best interest of the world you live in. You don't know that you are completely wrong, and that you are as dumb when it comes to these as you are when it comes to computers and cars. Our goal is to enable you to develop an awareness of your ignorance and incompetence in those other domains of life as well, so that you will be willing to appeal to experts when judging and voting and opining just as you are when your computer or your car breaks down. You might not believe it: but your simple act of not trusting yourself and reaching out for experts all the time will contribute to saving both the human brain and human civilization.

In the American sphere we support Donald Trump – for his political incorrectness and for his plan to label China “currency manipulator” and to defund NATO. He is the exact opposite of Hillary Clinton. However, in order for him to be “revolutionary” in our sense, he must adopt a conservative or right-wing version of a program to help African Americans, the only “real victims” in American society. The right-wing version will be based on radical right's diagnosis of the cause for African Americans' failures, i.e. their dysfunctional culture (e.g. D'Souza). It will be a state-sponsored, massive program to artificially reform black people's culture, rebuild education in ghetto areas from the elementary level upward, and subject under-performing black students everywhere to extra hours of after-school tutoring by experts. After which, no one will dare call Trump a “bigot”. This man will be a “revolution”, i.e. beneficial for all the oppressed minorities as well as dispossessed whites.

7. Hannah Arendt, *The Life of the Mind* (One: Thinking; Two: Willing). Reflecting on the Eichmann trial, the “banality of evil” – that this tremendous evil-doer is after all no monster at all but just an ordinary, thoughtless person who knows only how to repeat on his mouth what is commonly repeated by everyone – Arendt writes: “Clichés, stock phrases, adherence to conventional, standardized codes of expression and conduct have the socially recognized function of protecting us against reality, that is, against the claim on our thinking attention that all events and facts make by virtue of their existence” (p. 4). “The question that imposed itself was: Could the activity of thinking as such, the habit of examining whatever happens to come to pass or to attract attention, regardless of results and specific content, could this activity be among the conditions that make men abstain from evil-doing or even actually 'condition' them against it?” (p. 5). It's the same warning against political correctness: by reducing previously achieved insights into right and wrong or social justice to formulas everyone is required to repeat on his or her mouth without consideration of reality, political correctness isolates human beings from reality and prevents thinking, so that, in the end, the formula about advancing social justice becomes an instrument to perpetuate social injustice without anyone ever noticing it. Once thinking ceases, we will do evil without knowing.

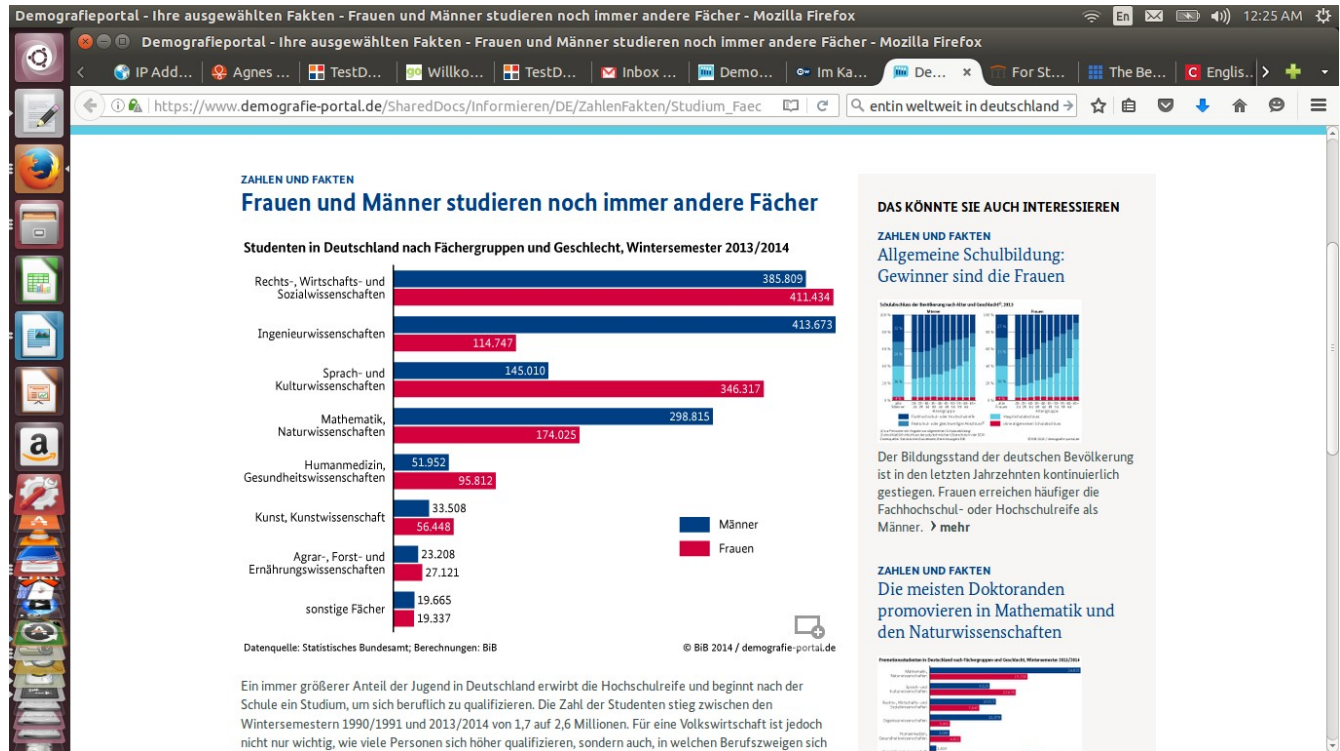
A Note on “Glass Ceiling”

(June – July, 2016)

While researches which have been noted earlier (“Conclusion to the Syrian Scandal”) have indicated that the underrepresentation of women in STEM fields (science, technology, engineering, and mathematics) and politics is not due to discrimination but rather to women's own lack of interests in

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these highly masculine domains, we see the same lack of interest among German female university students:

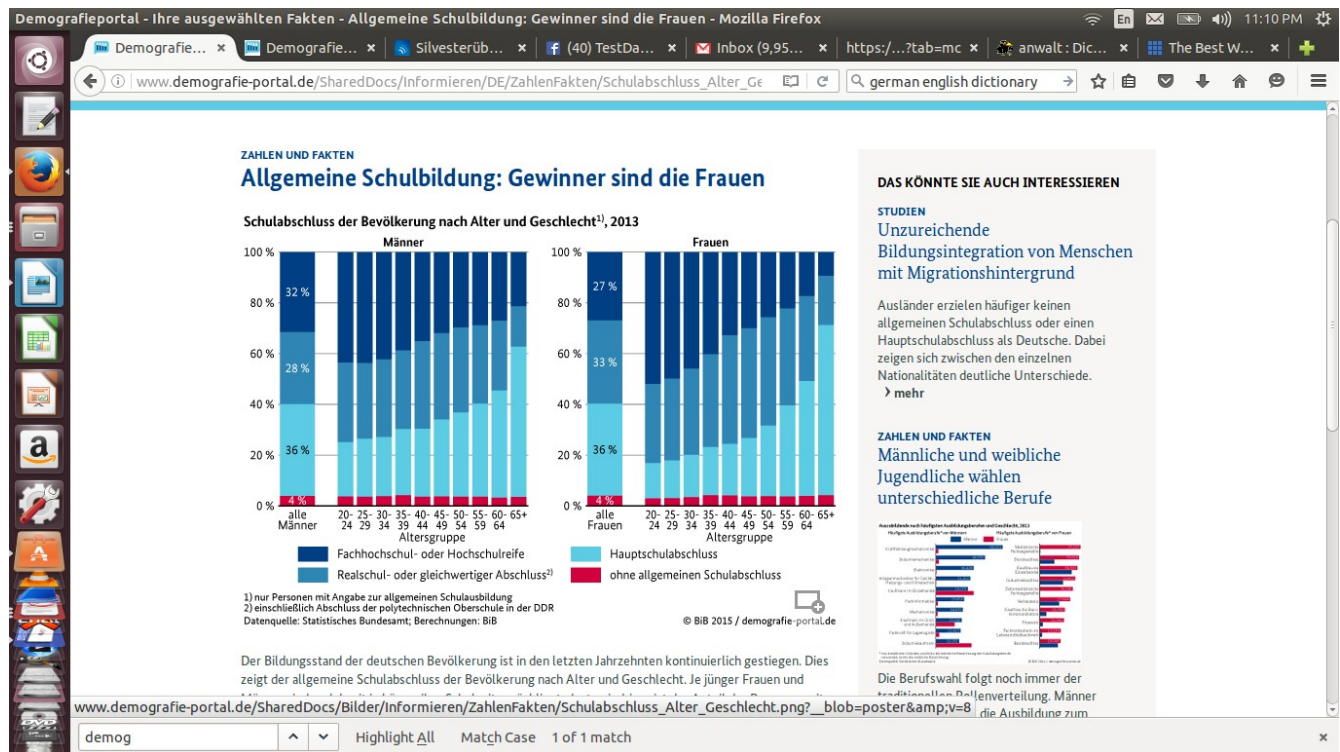


It is certainly due to women's false notion that they are disadvantaged and discriminated against that, whenever they see themselves underrepresented in a domain, they assume discrimination to be the cause. And yet, when they see themselves overrepresented in a domain – in psychology, medicine, or law, or in university attendance in general (for female students nowadays outnumber male students in all American universities) – they will not say it's due to discrimination against males. Why is it that males are overrepresented in the domain of numbers while females in the domain of words? This again illustrates the point which we have been emphasizing: American women have been making their society “look sexist” through the ingenious technique of “selective attention”: talking only about their weakness (and attributing it to “discrimination” or “sexism”) but never mentioning their strength (areas where they do better than males by a significant margin).

On the other hand, statistics on the German population also reveals that, just as in the United States, women, in this age of consumerism, are doing far better *on average* than men in school settings. Our explanation (from “Conclusion to the Syrian scandal”) thus applies to the German situation as well: namely, because men are more aggressive, the distribution of their capabilities shows greater variation, which means that *on average* they do less well in schools than women. It is the same picture: most boys and young men are too active and so less able to calmly sit through classes and concentrate on these boring homeworks – while those extreme cases among them on the “good end” outnumber their

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counter parts among girls and young women (especially in the STEM domains).



On the other hand, the fact that women on average didn't do as well as men in the past but do better at the present in academic settings certainly points to the fact that women in Western societies are adapting far better than men to the conditions of consumerism and globalized economy – partly because a consumerized society is increasingly favoring women and biased against men. This shouldn't cause surprise: it is well known that working class white males are the losers in the game of globalization (the “angry white man”).