

## **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 (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 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 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 is 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 Schmelzriegel 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 remplacement* 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*, 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 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 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 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.

8. The emerging Chinese perspective: “White Left” (白左)



Some bibliography on political correctness  
 Lawrence C Chin, 31 March 2016; continually updated

科普贴：什么是白左，什么是圣母。【文化散论】-凯迪社区 - Mozilla Firefox

126128 次点击  
5 个回复

[转贴]科普贴：什么是白左，什么是圣母。

woaimaomi 于 2015/9/20 13:40:27 发布在 凯迪社区 > 文化散论

白左，主要是说白人中的左翼分子（在西方环境下偏左），有时打击面过大略微偏左也会被称为白左。

白左的普遍特点是同情心丰富，对少数族裔、生态环境、LGBT 群体、穷人低收入者，都抱有同情。或者直接等同于「现代自由主义者」。

本质上，实际都是从小衣食无忧，没吃过苦，没挨过饿的白痴的发达欧美国家白人。由于社会保障体系完善，高福利的西方社会下长大，属于缺乏人类常识的白痴。

往往在假想了一群善良无辜需要帮助的弱势群体，好让自己释出同情的姿态更加正义。而当她们近距离接触这些心爱的善民时，却发现事实并非如此，开始怀疑这些人真的值得同情吗？

当这种假理想念化、教条化，更可怖的事情便会发生，他们高举起道德的大旗，去行一切善举，但从这个制高点出发，用道德去绑架所有人，为了自己的“道义”，去否定他人为了国家、社会不得不进行的一些“非人道”做法。

圣母，过分善良，遇到困难或面对敌人、迫害者常不顾事实与现实的困难、不顾人的正常心理，只一味抢占道德制高点，在站在道德高峰上用圣母光环普照人间的人。简单说就像是烂好人，对于他人，总是单纯从人性、人权等方面，而抛开国籍、民族、身份等社会属性去分析看待。

中國網絡新詞「白左」火瞭 美國人民紛紛科普吐槽\_文化閱讀\_亞太日報繁體版 - Mozilla Firefox

今天我們來科普一箇新詞——「白左」。

跟「政治正確」這箇美國舶來詞不銜，「白左」可是土生土長的中國社交網絡語。最近，這箇詞卻在美國紅瞭起來。

曾經收錄瞭「no zuo no die（不作就不會死）」、「you can you up（你行你上啊）」的在綫俚語詞典Urban Dictionary作為詞典中的一股清流，自然也是很快地就收錄瞭這箇詞，我們來看看它是怎麼解釋的。

白左是箇中國鐵達，這箇詞特指一些天真的西方人，他們受過良好的教育，卻隻為瞭滿足自己的道德優越感而提倡和平與平等。白左隻關注諸如移民、少數族裔、LGBT和環境等問題。他們非常迷信政治正確，他們為瞭文化的多元性，甚至引進一些較為落後的伊斯蘭價值觀。

中國人認為西方白左們無知且自大，衛情全世界，覺得自己是救世主。

推特上也齣現瞭#Baizuo的標籤，大家紛紛科普吐槽，好不熱鬧。

BadDood: 中國人很有眼光也很犀利嘛。#白左

BadDood: 中國人很有眼光也很犀利嘛。#白左

JoeKina: #白左 中國人怎麼比西方人還懂這事兒。可怕

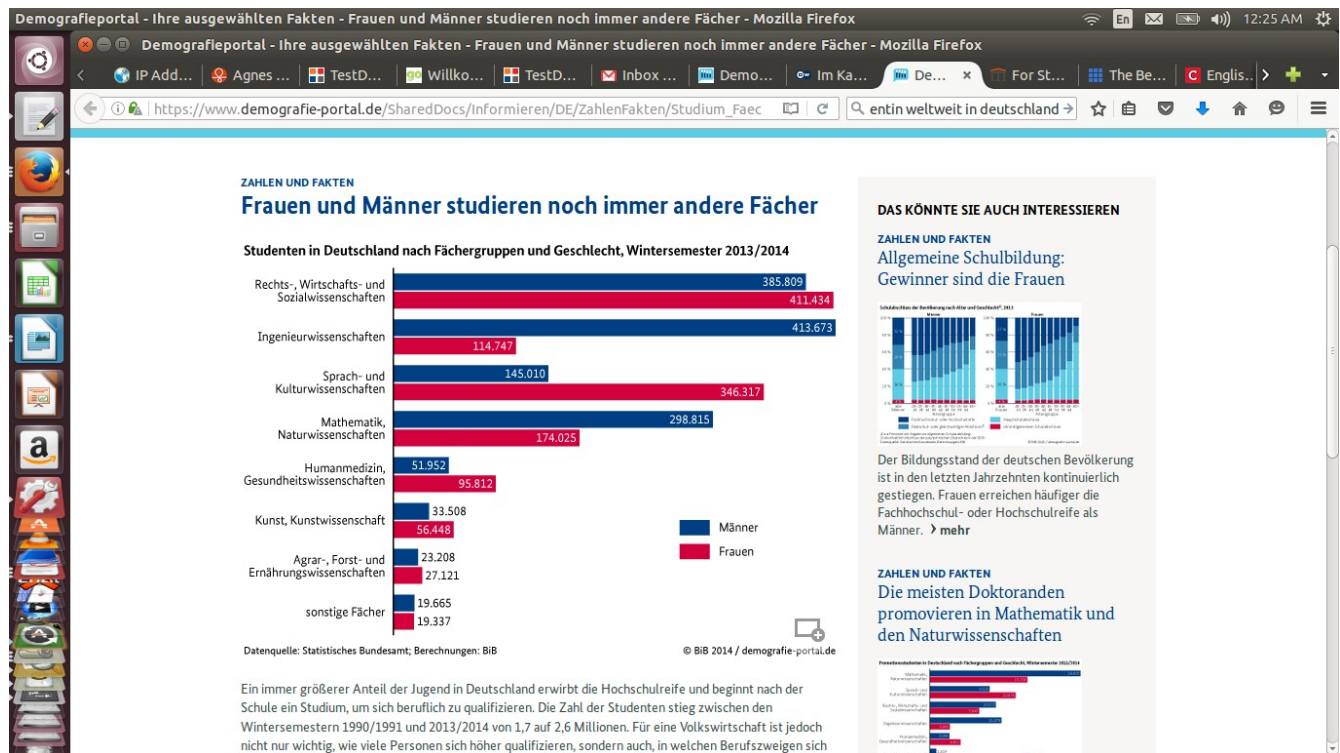
Some bibliography on political correctness  
Lawrence C Chin, 31 March 2016; continually updated

Related Chinese terms include: “Holy Mother” (圣母) and “Politically Correct” (政治正确). Consider Black Pidgeon Speaks' emission, “White Left” (December, 2017).

### Additional Comments about Gender Differences

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

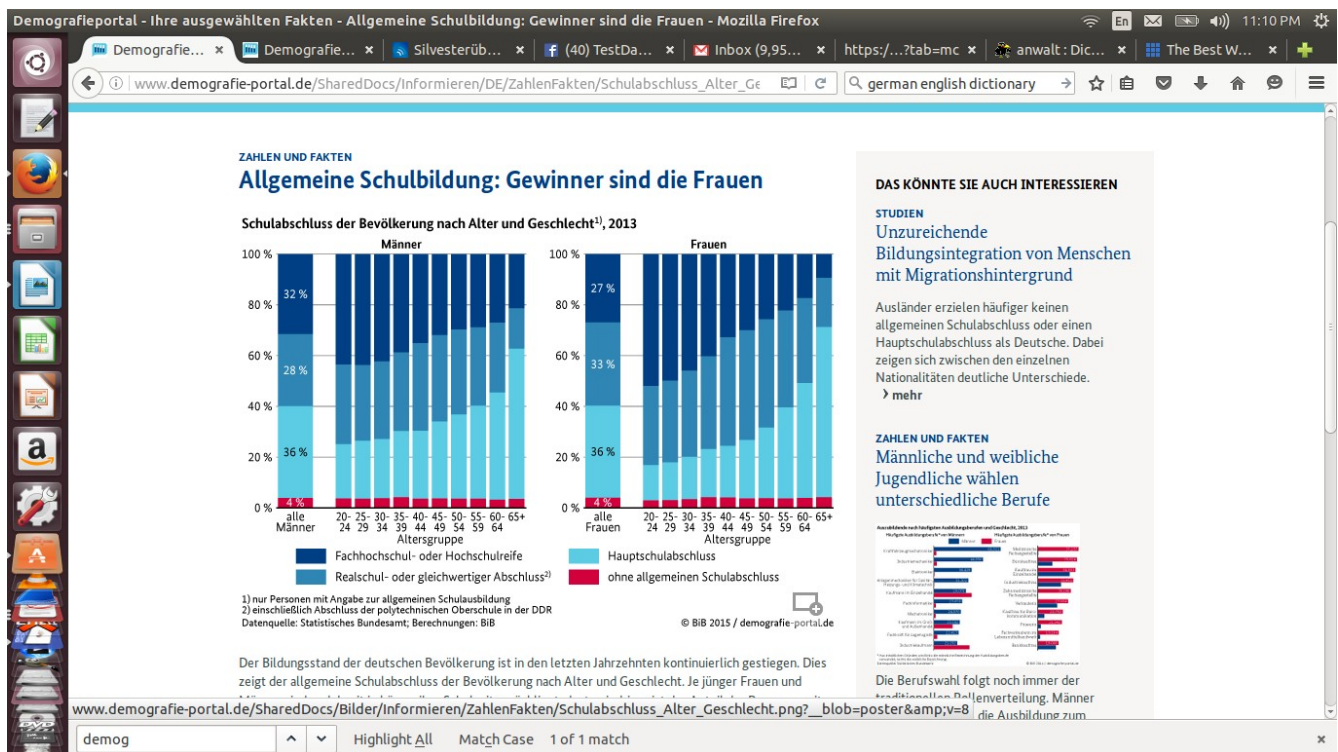


It is certainly due to women's false notion that they are disadvantaged and discriminated against that, whenever they see themselves underrepresented in a domain, they assume discrimination to be the cause. And yet, when they see themselves overrepresented in a domain – in psychology, medicine, or law, 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

Some bibliography on political correctness  
Lawrence C Chin, 31 March 2016; continually updated

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 man 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 all this boring homework – while those extreme cases among them on the “good end” outnumber their counter parts among girls and young women (especially in the STEM domains).

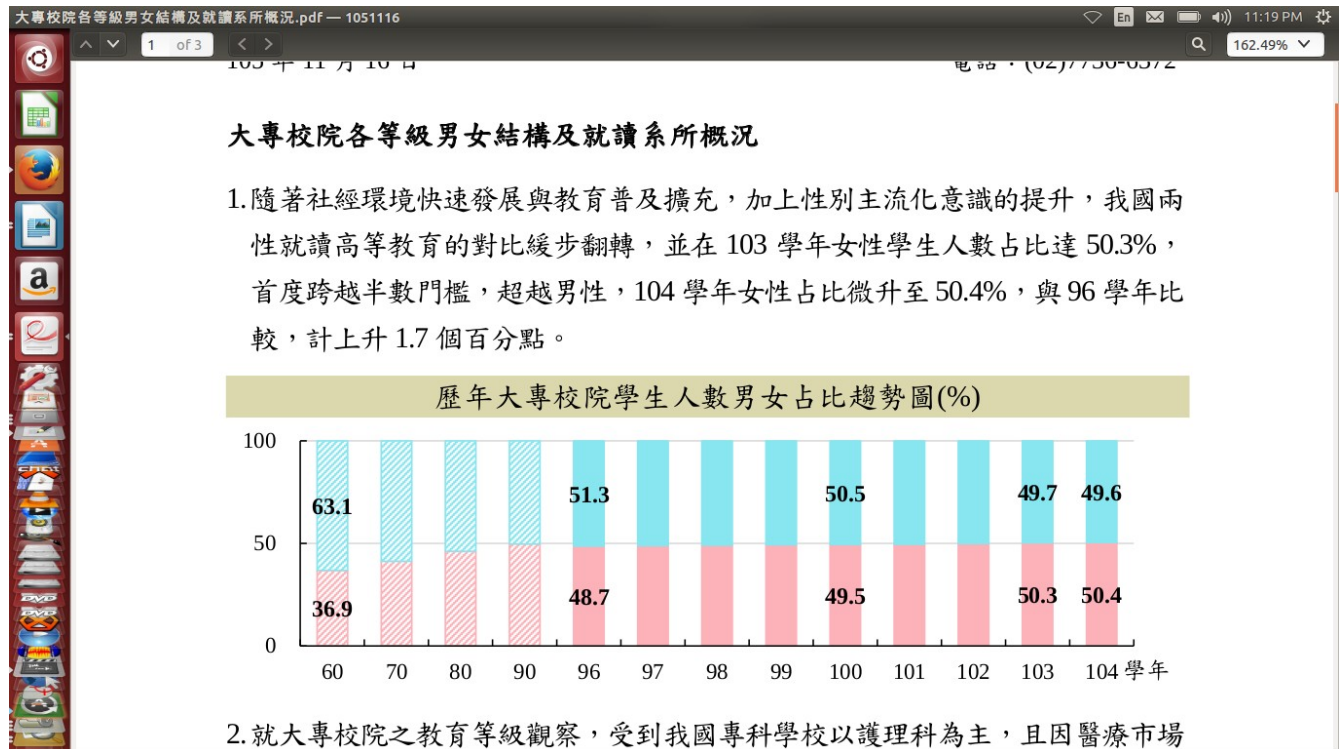


On the other hand, the fact that women on average didn't do as well as men in the past but do better at the present in academic settings certainly points to the fact that women in Western societies are adapting far better than men to the conditions of consumerism and globalized economy – partly because 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”).

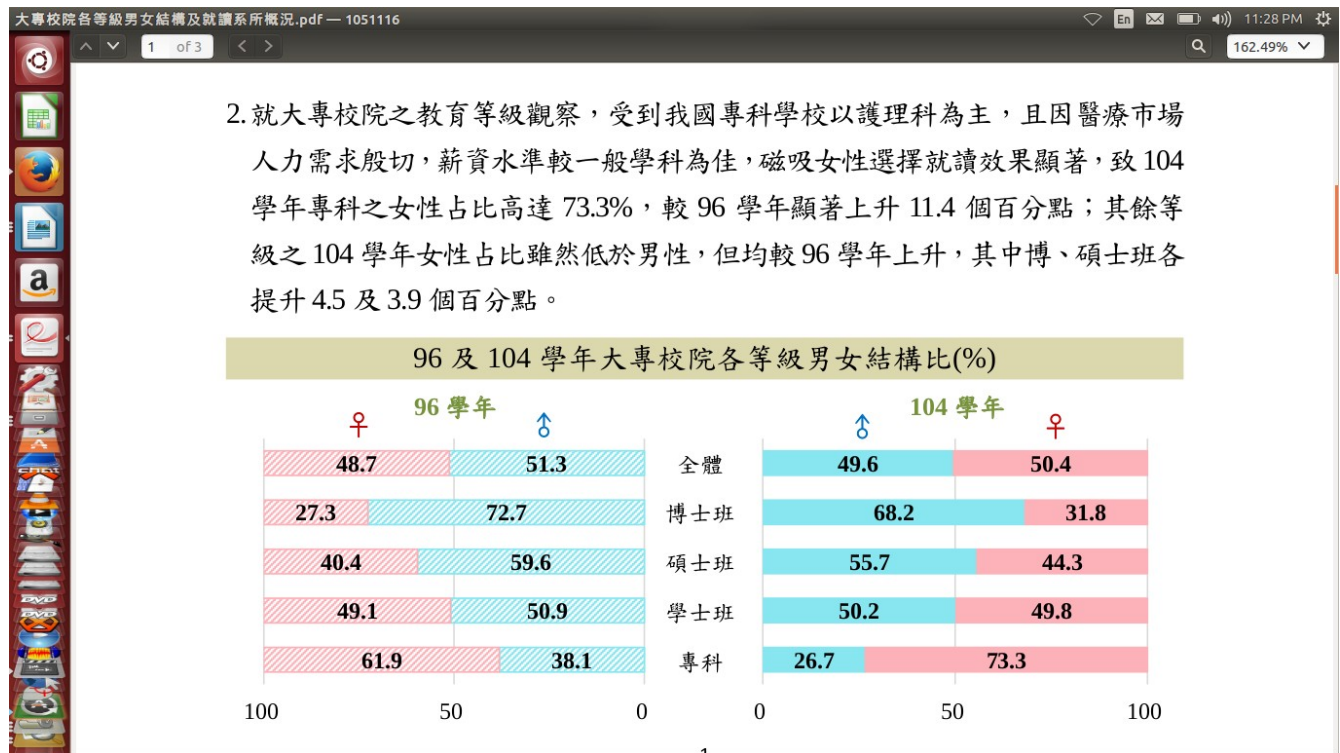
### The same trend in Taiwan

(24 – 27 November 2017)

We see much the same trend in Taiwan. By 2015, more women were attending colleges than men in Taiwan (50.4% of all students were females).



However, while female students outnumber male students in professional training programs such as in nursing schools by a wide margin (73.3% vs 26.7%), males outnumber females in doctorate programs by a wide margin (68.2% vs 31.8%).



In 2015, the proportion of female students in humanities and social sciences is 60.4% and 66.5%, whereas their proportion in STEM is merely 34.1%. (This is of course higher than in Western societies.)

大專校院各等級男女結構及就讀系所概況.pdf — 1051116

2 of 3

11:30 PM

162.49%

3. 從學科三大屬性觀察，「男理工、女人文」的性別區隔仍然存在，104 學年社會類及人文類之女性占比分別為 66.5% 及 60.4%，科技類則為 34.1%，惟與 96 學年比較呈現「女性占比在社會及人文類降低、科技類上升」之現象。

學生就讀學科屬性女性人數占比(%)

學科屬性	96學年 (%)	104學年 (%)
人文類	69.0	66.5
社會類	62.9	60.4
科技類	31.4	34.1

4. 以 104 學年專科學生人數排名前 5 大科系而言，女性以護理科人數 31,326 人續居第 1，男性雖僅有 2,658 人就讀護理科，但名次相較 96 學年躍升 9 個名次至首位；第 2~5 名科系，女性依序為幼保、化妝品應用、餐飲管理及應用

The latest PISA study on teamwork (reported in Tageschau, 21 November 2017) reports that female children excel male children in team learning in all 53 countries that are tested (whereas male children out-perform female children in solitary study). Again, the stereotype “males like numbers while females like words” and “males work better alone while females work better in team” is attested to in all parts of the world, seemingly confirming American feminists' propaganda (both Carol Gilligan and Louann Brizendine). We however interpret these data differently and see them as confirming our original hypothesis: because males are more aggressive, they are more likely to be interested in abstractions and endeavors which demand greater concentration of the mind and therefore require more solitude; females, on the other hand, because they are less aggressive, are comfort-oriented, consequently preferring words to numbers, the concrete to the abstract, and teamwork to solitary endeavors. Conversing with partners is simply more soothing for the mind than concentrating on numbers by oneself.

In this connection, a little piece by Jörg Zittlau, “Denken Männer und Frauen anders?” (Badische Neueste Nachrichten, 7.6.2008), should be cited at length. Talking about Shibley Hyde's famous study on gender differences in mental abilities – which concludes that, in 80% of the characteristics and mental abilities studied, no significant differences are found between men and women – he notes that greater concentration of Testosterone in their body does help men perform better in spatial thinking (reading maps or rotating figures in their mind). This is similar to our view.<sup>1</sup> Zittlau then cites another

1 Janet Shibley Hyde, from the University of Wisconsin, however, is famous for her *gender similarities hypothesis*. See her “Gender Similarities Hypothesis”, *American Psychologist*, September 2005 (at: <http://www.apa.org/pubs/journals/releases/amp-606581.pdf>). While this is not exactly our point of view, GSH is

study which seems to confirm the prevalent feminist view-point: “So zeigt eine Studie, dass schon bei elfjährigen Kindern die Mädchen besorgter und mitfühlender sind als die Jungen. Allerdings zeigen sie auch stärkere Neigungen zu Depressionen, was vermutlich daran liegt, dass sie ihr Selbstwertgefühl mehr aus Sympathien und Bewertungen anderer ziehen und daher Trennung und Zurückweisung als stärker belastend empfinden. Insgesamt setzen Männer beim Lösen von Problemen mehr die Zellkörper ihrer Hirnzellen ein, während Frauen sich mehr der filigranen Zellausläufer bedienen, mit denen die Nervenzellen untereinander in Kontakt treten. Weibliche Gehirne setzen auch psychologisch betrachtet mehr auf Kommunikation. Für die geistigen Leistungen bedeutet dies, dass Männer Probleme eher dadurch lösen, dass sie sich hartnäckig darin verbeißen. Frauen hingegen schauen dabei lieber über den Tellerrand, betrachten auch solche Aspekte, die auf den ersten Blick nur wenig mit der Lösung des aktuellen Problems zu tun haben. Mit beiden Strategien kommt man vorwärts. Das fokussierte Denken der Männer hilft beispielsweise beim Schach und bei logischen Denkaufgaben, während das vernetzte Denken der Frauen nach Meinung von Fachleuten zum Leiten von großen Industrieunternehmen und sozialen Gemeinschaften befähigt.”

The “dumb women” paradox  
(11 December 2017)

In this connection must be mentioned the excellent Norwegian documentary series, NRK's Hjernevask (“Brainwash”), from 2010 (with comedian Harald Eia). The first episode, “The Gender Equality Paradox”, sums up the basic pattern of “men are into numbers and solitude while women are into words and company”. This first episode first introduces us to the work of Dr Richard Lippa who analyzed surveys from 53 countries and demonstrated that, across all different cultures, men are more into engineering and computers and women into language, medicine, and social work.<sup>2</sup> The documentary then features interview with Simon Baron-Cohen who concluded from his studies that testosterone tends to delay development of language and social skills – thus explaining the same pattern. This seems to agree with my view that it is aggression which has driven males toward abstractions. The documentary finally features interview with Anne Campbell who offers a simple evolutionary explanation for the divergent developments of males and females.

My task is to square this obvious gender difference, demonstrated empirically for all societies, with my criticism of Carol Gilligan's “care ethics” and Louann Brizendine's stereotype of the “female brain” oriented toward language skills and empathy, both of which seem consistent with the empirically demonstrated gender differences. My experience, my story (the “Secret Society women”), has taught me that the stereotype of women's superiority in empathy and relationships is merely a myth. Why is it that all the women I have encountered are so poor in understanding my, and other people's, psychology? I have briefly speculated on the reason for this in my blog post for 16 August, 2014. I have suspected that the dummification process of the current era and the prevalent feminist ideology have simply dumbed down women so much that their natural advantage with language and

---

congruent with our hypothesis in that it is a criticism of the prevalent feminist notion that men are loners while women are good with relationship, etc.

2 Dr Richard Lippa's homepage is at: <http://psych.fullerton.edu/rlippa/>.

Some bibliography on political correctness  
Lawrence C Chin, 31 March 2016; continually updated

interpersonal relationships isn't so prominent anymore even though they are still *more interested* in words and human interactions. The key is that *interest doesn't automatically lead to expertise*.<sup>3</sup>

---

3 Think about all the studies which show that, when it comes to electronics, males are more likely to play video games on them while females are more into chatting on social networking sites. Here again the female love for company and language is manifested in contrast to the male preference for solitude and intense concentration. However, the more females chat on social media, the more they suffer a deterioration of their verbal and relationship skills. Here, interest leads to inferior expertise due to the inferior grade of the instrument involved.