

The Cornell Review

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The Conservative Voice on Campus

“We Do Not Apologize.”

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- 2** Ideological
+ **Fetishism**
- 4** Critiquing intellectual
conformity in A&S
- 3** Editorial:
**Fidgeting for
diversity**
Diversity is great, but
equality is greater.
- 5** **War on Women**
+ **8** Skip gender studies
class and read these.
- 5** **Trial by Media**
Messing with justice
- 6** *Colonel Cornell
and the Equity-
Enforcing Entanglement*
- 9** **Concocted
Compassion**
How our superficial
moral standard
resembles China

An Epic Moment for Cornell

ZACHARY DELLÉ
STAFF WRITER

For the first time in Cornell's history, 4400 plus packed Lynah Rink to see a Republican Presidential candidate speak. Every seat was occupied with crowds standing throughout the back rows. Let me first state the obvious: the Dems could never have put on such an incredible event. With an inspiring introduction from Cornell Republicans Chair Raj Kannappan, Congressman Ron Paul delivered an off-the-cuff stump speech in which he related his principled conservative positions on real policy issues in an honest and forthright manner.

Yes, the unthinkable. Political suicide.

Paul's proposed the horrendously unrealistic idea of restoring constitutional liberties. He preached a simple philosophy of "live and let live." He berated SOPA and CISPA and "the federal governments insatiable desire to control the internet." He criticized diversity initiatives that only emphasize the divisions between what he called "hyphenated Americans." He spoke at length about repealing both NDAA and the Patriot Act. He proposed ending practices of torture, closing Gitmo, and

Please turn to page 11



BY KATHLEEN MCCAFFREY

On Thursday, April 19th, Cornell was treated to the presence of Republican presidential candidate and veteran Congressman Dr. Ron Paul. In a speech to over 4,000 people at Cornell's Lynah Rink, students and local residents alike crowded the aisles normally reserved for hockey fans.

Paul Wolfowitz Returns to Ithaca

MISHA CHECKOVICH
STAFF WRITER

"We will, in fact, be greeted as liberators."

Dick Cheney

"It is easy to take liberty for granted, when you have never had it taken from you."

Dick Cheney

Whether by Providential design or not, the United States of America emerged as the most powerful nation history has ever seen. What we say is heard, what we do is felt. Conversely, our silence is deafening and our inaction is damned. As we reflect upon the last half-century or so of American foreign policy, however, nothing is clear cut, especially in the realm of morality. The apparatchiks of the American body-politic, more commonly known as "Democrats", have taken (and still take) severe umbrage at any effort by the American military to use force in order to roll back the forces of tyranny around the world. The caterwauling took full effect during the

Those who had seen Ron Paul speak beforehand, perhaps at a Conservative Political Action Conference (CPAC) or a primary debate, would recognize the Congressman's talking points and speech. Overwhelmingly, Dr. Paul focuses his speeches on criticisms of the government. He regularly advocates the repeal of prohibition, sound monetary policy,

civil liberties, and holding politicians accountable.

To this end, Dr. Paul's appearance at Cornell was par for the course. In his address, he waxed upon topics ranging from the details of the National Defense Authorization Act, which could strip average citizens of their rights in the legal system, to the

Please turn to page 2

Vietnam War, and has not let up since. In their view, Americans are always the imperialist aggressors, except when our national security is not at stake. Then, our military is seen as a convenient tool to be wielded in whatever conflict tugs on the heartstrings of the left. Note the recent din of naïve idealists screeching for American military commitment in a country they could not even point to on a map to find a man most could not even distinguish from actor Carl Weathers. But when President Bush, with the backing of multiple foreign intelligence agencies and the United States Congress, declared war on Iraq, to take out one of the most brutal and dangerous dictators in the



world, all of a sudden he was the lying war criminal who only wanted to line the pockets of Big Oil. Hell, at

Please turn to page 8

Ideological Fetishism

Critiquing Intellectual Conformity in A&S

ROBERTO MATOS
COLUMNIST

The Clarion Call

One need only direct a cursory glance over the Cornell College of Arts and Sciences' (A&S) course catalog to grasp the extent to which Cornell's political imbalance pervades and its bias runs deep. The University's humanities and social science offerings would satisfy the appetite of even the most ravenous liberal crusader. Hardly even-handed, the clearly slanted A&S listing zealously offers an all-too-familiar menu of leftist, ideologically-skewed and politically-bent set of options from which one may choose their (semesterly) flavor of blatantly liberal indoctrination.

Take your pick! For upon enrollment, one may freely plunge into the classroom reservoirs of "social justice," spirited denunciations of "inequality," the stoking of class warfare, condemnations of "US imperialism," disdain for conservatives, and angry screeds against capitalism.

Surely, the liberal slant of humanities and social science course offerings, and the general lack of right-tilting offerings, are manifestations of ideological fetishism and domineering conformity. Predominantly,

the addiction to articulating the purely liberal perspective in classroom thought is prodded on by the Government department itself. A taste of courses like "Racial and Ethnic Politics," "Inequality and American Democracy," "Global Justice," "Prisons" and "Feminist Methodology" provides only a sampling of the inherent ideological bias which is embedded into the very fabric of the institution.

Without a doubt, liberal conformity pervades not only in the classroom, in which critical intellectual discussion of prescriptions to social ills had once been conducted through lively rhetorical clash between opposing interlocutors and an energetic exchange of often conflicting ideas. It is also evident in departmental meetings, where orientation toward a liberal worldview is taken for granted within the dusty, cloistered meeting rooms of academia.

In the domain of these academics, only a certain set of explanations for social phenomena and social problems is ever taken seriously, and, thusly only that corresponding set of prescriptive measures is advocated for at the expense of all others. So, all projects of academic inquiry and exploration are steered by one's emotional investment in

Continued on page 10

Ron Paul

Continued from the front page

finer points of Austrian economics and sound money. He also advocated personal economic responsibility, private property, and the proliferation of uncensored Internet access.

Though he is a long-shot for the Republican primary nomination, Dr. Paul exhibited the utmost enthusiasm towards his prospects of a nomination. In his speech, he claimed that the time for his ideas "has come." This imagery, an allusion to a famous line from the romantic author Victor Hugo ("One resists the invasion of armies; one does not resist the invasion of ideas."), was befitting of a candidate whose world view has been criticized as idealistic.

Nonetheless, most of the crowd at Cornell seemed receptive of Dr. Paul's message. Cheers of "President Paul" filled the arena at several junctures and many of the people in the crowd donned Ron Paul-themed paraphernalia. Cheers and applause followed nearly all of his talking points from his criticisms of the drug war to U.S. foreign policy.

While it can be argued that Dr. Paul does an important service to political discourse by bringing up issues like war, sound money, and civil liberties—topics that have been noticeably absent during the Republican primary debates—there are many people who cannot stand listening to him. Irrespective of his politics, there are two elements of Ron Paul's presentation that may contribute to this unpopularity which were clearly on display during his speech at Cornell:

—Cadence. It's impossible to type the intonation of a Ron Paul speech, but anyone who has seen

a video of Paul speaking will immediately notice the way his voice rises and falls in the course of a single sentence. His delivery looks physically taxing because of the way his voice changes so frequently.

—Ambiguity. Phrases you will only hear in a Ron Paul speech include "or whatever!" and "well, you know." Granted, this is almost certainly the by-product of Ron Paul's off-the-cuff style rather than a deficit of knowledge or willingness to get into specifics, but the use of sweeping generalizations cripple Dr. Paul's points all too often. With respect to his points on civil liberties, more names and anecdotes would breathe life to Dr. Paul's insistence that the FBI and CIA infringe on the comforts and rights of innocent persons. Undoubtedly, this ambiguity also lent itself to the scattered and confused sequence of his speech. It would be impossible to cover such a large range of topics—from civil liberties, to the Internet, to the drug war, to the nature of private property—in less than an hour without brushing over some fine details.

Many probably find it endearing that Dr. Paul comes off as "one of us," or those who do not (or should not) speak publicly for a living. At any rate, his off-the-cuff style and libertarian shorthand must work to some degree, otherwise Ron Paul would be just another obstetrician/gynecologist. But, at Cornell, it became obvious how affections towards the unlikely candidate might only extend to a receptive libertarian chorus and not a general public.

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Ethical Theory and Scientific Facts

KUSHAGRA ANIKET
COLUMNIST

Platonic Squabbles

Two distinct positions have always been prevalent in the discourse on the relationship between science and ethics. Some people have stated that ethical judgments are always subjective rather than objective. For instance, moral injunctions such as, "I ought to speak the truth" do not allege any verifiable facts about my behavior but merely express my own attitudes or emotions. In other words, ethics are not scientific, as they do not express statements capable of being proven true or false.

However, there are many others who disagree with this position and maintain that their idea of morality or religion is, indeed, scientific. They maintain that ethics, like science, appeals to reasoning. Even the most obscurantist or irrational systems of morality provide some argument in support of their claims.

Even Al-Qaeda manages to

convince, or rather indoctrinate, its followers only by adopting some line of argument, however outrageous.

Moreover, some have gone to the extent of arguing that science itself is ethical because it provides us tools to reason, evaluate, criticize and prescribe. The scientific method of testing hypotheses against observations provides one with ways of arriving at conclusions. Ethics performs a similar function, albeit in a different sphere of action. In disputes wherein the interests of two parties are at odds with each other, ethical theory gives us a method of arbitration. It seeks to resolve, end, or conclude the debate.

Needless to say, scientific study is also dependent on social conventions. In contemporary Western traditions, it is universally accepted that one counter-example is sufficient to prove a statement wrong. Liberal academic disciplines often warn us against making general statements. Stereotypes are usually portrayed in the negative. One small exception is enough to prove a whole

trend wrong. But only a century ago, scholars were far more concerned with discovering the rules, rather than pointing out exceptions. Since the invading forces of liberalism descended from the mountains of France (in both 1789 and 1848—pun intended), moral isolationism ("I will not judge you") and ethical relativism ("I am right and so are you") have dominated academia.

In most ethical debates today, there is an undercurrent idea that everybody seems to agree upon: It is now generally assumed that there are no ultimate principles, no absolute goods, and no universal truths. The advocates of empiricism proclaim that science alone has access to facts that are logically true. Therefore, they confidently assert that, while moral debates can never be satisfactorily resolved, scientific disagreements can be settled once and for all.

According to British philosopher A.J. Ayer, a statement is literally significant or meaningful only if we possess, at least in principle, some

objective way of telling whether it is true or false. While mathematical statements and scientific theories pass this test, everything else, including ethics, theology, and metaphysics, is meaningless. Therefore, normative statements such as "Murder is wrong" are not even capable of being either true or false. What, then, is the function of such statements? Ayer maintains that statements in normative ethics only express the speaker's attitudes for and against things. When I say that murder is wrong, I am merely expressing my disapproval for murder.

Is Ayer right? Consider the statement: "There are mountains on the far side of the moon." A century ago, people possessed no means of verifying this statement. But even then Ayer would have regarded this statement as literally significant by arguing that despite the limitations of technology, such statements remain verifiable in principle. He would have adopted a similar approach toward the statement: "There is

Continued on page 10

The Cornell Review

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The Cornell Review meets regularly on Mondays at 6:00 pm in GS 162. E-mail messages should be sent to cornellreview@cornell.edu

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A Plethora of Policies: Fidgeting for diversity as a panacea

Is Cornell a union of friends, or a household of children?

Since the 1980s, writers of all stripes at the *Review* have lobbed shells into Camp Diversity, attempting to point out the now-laughable level of hypocrisy surrounding the word. No fad has ever had a lifespan of decades—we are awestruck that an outdated, distasteful, and fundamentally racist mentality could possess so much inertia. Opposition to the use of funds for diversity supplementation has traditionally been ignored, and even now with affirmative action back before the Supreme Court, Cornell has redoubled its diversity efforts with even more vague and vainglorious language.

It is unsettling at a basic level whenever a governing body uses broad, unclear terms to reach some undefined moral end. Here are some of Cornell's diversity priorities in the 2010-2015 Strategic Plan:

- “attract and educate a diverse body of undergraduate students”
- “increase the racial/ethnic and gender diversity within the faculty”
- “increase the...quality of faculty”

These so-called strategies are for the most part nebulous and open to interpretation. What constitutes a diverse body—are some races more desirable than others? Why should students be all-around “diverse” but faculty only “race/gender diverse”? And what, exactly, is a “quality” faculty member? Perhaps—dare I say—one who adheres to a different worldview than other faculty? For such a broad mandate, these criteria deliberately skirt the question of intellectual diversity in the faculty. As for gender diversity, the one initiative that almost makes sense—can't you just say “women”? Is that offensive now?

Perhaps that list was intentionally cursory. Let's look at a real policy, the Equal Education and Employment Opportunity Statement. Be sure to read the last sentence carefully.

“Association with Cornell, either as a student, faculty, or staff member, involves participation in a free community where all people are recognized and rewarded on the basis of individual performance rather than personal convictions, appearance, preferences (including sexual or affectional

orientation), or happenstance of birth. ... No person shall be denied admission to any educational program or activity or be denied employment on the basis of any legally prohibited discrimination involving, but not limited to, such factors as race, color, creed, religion, national or ethnic origin, sex, sexual orientation, gender identity or expression, age, disability, or veteran status. Cornell University is an affirmative action/equal opportunity employer.”

Damn—it was going so strong until the end! Way to ruin the party, Cornell. It needn't be said that “equal opportunity” and “affirmative action” are orthogonal ideas. Did Cornell get its definition of “equality” from *Animal Farm*?

To be clear: equality-enforcing rules and diversity-increasing rules cannot coexist in a coherent manner. Diversity is great, but equality is greater. We *do* value our diversity, but the quest to manually manipulate an already-racially-diverse environment is quite simply a form of racism. Further, when this is done in the name of “inclusion”, the University conflates a matter of personal integrity with the very different practice of quota-balancing—which involves as much “exclusion” as “inclusion”.

If the University wants to seriously commit to the very American promises outlined in this Statement, it needs to ditch the hypocrisy. Fairness is not a zero-sum game based on giving and taking. Are Cornellians so innately unjust and nasty that we cannot offer one another equal treatment—that the rule of freedom must be forcibly imposed by a system of diversity watchdogs and affirmative action?

Rephrase the question. Would horror befall Cornell if it were to eliminate all policy, protocol, budgets, councils, and offices dedicated to diversity? Or would the real policies, like those demanding impartial admissions and hiring, shine through?

* * *

In his *Sun* column, student trustee Alex Bores calls for “a plethora of policies” to improve the racial climate on campus. His approach is surprising, given that he establishes that we should take a more open-minded approach to engendering

equity. The trustees may not think so, but inclusion is always a choice made between friends, never between a bureaucracy and its subjects. As our anonymous writer Mr. Manchu makes clear on page 9, “concocted compassion” is self-defeating and prone to groupthink. Our hearts and minds are already open, Cornell; and if you intend to open them further, add intellectual diversity to your liberal arts curriculum (see Roberto Matos, at left, and Rafanelli, page 4).

Just as with government, trouble results when Cornell tries to play dollhouse with its denizens. Cornell should be striving to offer its students a path to maturity by treating them as they are: adults seeking wisdom. Instead, it attempts to insulate the campus, transforming it into something which does not remotely resemble an American community. Minorities are encouraged to self-segregate into racial interest groups (and even dorms) as if the rest of the student body isn't interesting enough. Students are offered counseling for their poor mental health, even though the clearest cause of student unhappiness is the systematic removal of self-paced learning at Cornell. Religion is ignored to the point where Easter and Yom Kippur are likely to be followed by an all-nighter.

If Cornell wants to level the ground for our academic experience, it could start by not inventing false sociological dilemmas and instead take action on the actual flaws which delegitimize the collegiate experience at Cornell. We want to be respected as individuals, not hypotheses of a social experiment.

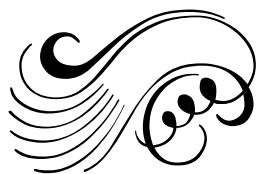
As Chief Justice Roberts said, the way to stop discrimination on the basis of race is to stop discriminating on the basis of race. The University will fulfill its moral and existential imperative simply by continuing to improve student-driven education and research, not by trying to forge a rather rainy and windy utopia where everyone is a citizen of the world.

If our community could truly benefit from ethnic adjustment, we're sure some people would be happy to leave if asked. If not, Cornell, please move the conversation away from race.

The Review welcomes and encourages letters to the editor.

Long, gaseous letters that seem to go on forever are best suited for publication in the *Cornell Daily Sun*. The Review requests that all letters to the editor be limited to 350 words.

Please send all questions, comments, and concerns to cornellreview@cornell.edu.



Ethnic Studies and Toleration

(*o Estudios Etnicos y Toleración*)

LUCIA RAFANELLI
NEWS EDITOR

A Fortnight of Follies

From Aficana to Akwe:kon, debates about the legitimacy and proper place of ethnic studies programs are not new to our campus—nor are they limited to Cornell. Arizona, for instance, instituted a ban on classes “that promote the overthrow of the U.S. government, are designed primarily for students of a particular ethnic group or advocate ethnic solidarity ‘instead of the treatment of pupils as individuals,’” said the Arizona Daily Star in mid-2010. The ban applied to all public K-12 schools in the state, and now state officials are reportedly ruminating about extending it to include public universities as well.

Campus Progress reported that the State Superintendent called ethnic studies programs at public colleges “toxic,” and accused them of inciting hatred for whites. The left, predictably, has condemned the ban as a blow against free speech rights and an effort to unnecessarily censor education.

It is important, though, to pay attention to the exact content of the ban when deciding just what kind

of burden it would place on public universities. I agree that the idea of government officials dictating classroom content is in general worrisome, and should be limited to a minimal level. Requiring schools not to train the next generation of coup leaders, however, hardly seems like a substantial restriction. Neither does requiring them not to *advocate* ethnic solidarity.

Perhaps this is a naïve conception of what public education should be, but it seems to me that public schools—whether they be elementary schools, high schools, or colleges, should not be *advocating* anything (aside from very basic tenets of interpersonal respect and civic participation). They should certainly not be *advocating* the adoption of philosophies of racial solidarity at the expense of individualism.

And that is not to say that these issues shouldn't be taught about or discussed. Nor is it to say that a philosophy of individualism should be advocated at the expense of ideas about racial solidarity. It is simply to say that teachers should not use their power as campus authority figures simply to attempt to duplicate their own thinking in their students. Education (especially in the humanities, though I would make

a similar case for the sciences and mathematics) should be about intellectual exchange, substantive dialogue, and (most of all) about learning to evaluate issues from multiple perspectives.

These end goals are hard to reach, though, when the classroom becomes merely a pulpit for advocates of a particular worldview. They are also difficult to attain when classes are “designed for students of a particular ethnic group.” After all, if I'm not mistaken, we've already tried designing classes based on students' ethnic identities. We called it segregation, and now it's unconstitutional.

Further, there is a significant difference between designing classes for the study of a particular geographic region's or ethnic group's history, for example, and designing them to serve *students* of a certain ethnicity. A university hosting a class on Latin American history is one thing (In fact, it makes sense, as professors typically specialize their research to focus on one region, era, or culture in order to avoid tackling unreasonably broad questions.), but designing this class specifically to appeal to ethnically Latin students *over* other students (perhaps by including only certain authors or perspectives in the class's curriculum) is something entirely different.

This, after all, is the kind of bias liberals have decried for years as a deplorable feature of literature and classics curricula. They should embrace efforts to stop the same bias, though in a different direction, from developing in other fields.

Of course, whether the Arizona legislature and court system will draw the same distinction I draw here between classes focused on *the study* of only one ethnic group and classes focused on *attracting students* of only one ethnic group is a question unto itself, and one that I am certainly not qualified to answer. (Though after the original ban was used to close high-school-level Mexican studies departments and to prohibit the teaching of certain books, the prospects are perhaps not very promising.) This is a question, however, about how well the proposed ban might be enforced, and about the intentions of the state legislators involved—not about the content of the ban itself.

The existence of the current ban and the consideration of its proposed extension is generally questionable in that it represents an attempt at additional government control of classroom conduct, and in that it presents opportunity for abuse through poor enforcement. However, on its face, it seems no more intrusive than the countless national and state standards with which elementary, middle, and high schools are forced to comply; and, if interpreted in the right way, the ban could simply be a restatement of what should already be standard policy. Namely, schools—at all levels—should be places that promote intellectual growth and inclusion, *not* one-sided political advocacy and ethnocentric selectivism.

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A Woman's Work

Obama Advisor Looks to Divide Women

L.R. CONRAD
STAFF WRITER

Democrat advisor Hilary Rosen made a controversial comment on CNN last week that has sparked quiet the debate. She quipped that Ann Romney, mother of five sons, has “never worked a day in her life.” Ann fired back to Rosen’s criticisms with a tweet saying, “I made a choice to stay home and raise five boys. Believe me, it was hard work.” Why did Rosen say this comment that is so highly offensive to stay-at-home moms? It was in response to an observation that Ann Romney had made to her husband, Mitt. She reported to her husband that the central concerns women expressed to her on the campaign trail were unemployment and US debt.

Indeed, these are both valid concerns for women, who worry for their family’s quality of life and legacy of debt for the future. So far into Obama’s term as president, the US debt has already increased by \$5,027,761,476.56. Despite promises

of “hope” and “change,” the economy is far from recovered. The American public is clearly worried about the state of the economy, and rightfully so.

However, Hilary Rosen did not want to focus on the failings of the Obama administration. Instead, she took a personal swing at Mrs. Romney. Apparently, in Rosen’s mind, the only women qualified to observe the concerns of women, are women who do “real work.” This does not include stay-at-home moms. Rosen’s comment that Mrs. Romney “never worked a day in her life” was meant to undermine Mrs. Romney’s perspective and question her legitimacy to hold an opinion regarding women. Rosen essentially detracted from the real issue of jobs and debt.

Ann Romney was not the only victim of Rosen’s attack. Stay-at-home moms across the country were offended by the way Rosen belittled the hard work that they do. They felt that Rosen’s comment undermined

Continued on page 12

—NOTES FROM—

The Gardiner of Eden

ANDRE GARDINER
STAFF WRITER

RON PAUL: A couple days after the Revent I went back and watched then Libertarian Presidential Candidate Ron Paul on *Firing Line*. Although the entire interview is about an hour long, the dynamic between Paul and William F. Buckley Jr. is well worth the time. While the interview is about 24 years old now, it is amazing how little Ron Paul has changed since then. His almost singular focus on liberty is a testament to him as a man of the utmost principle. While I would never vote for him under any circumstance, he never beats around the bush, something that is lacking in today’s political discourse.

With that said, Ron Paul and his supporters have put forth a damaging and false dichotomy into the Republican electorate that there is no difference between former Governor Romney and President Obama. Supporters have gone so far as to say that they would withhold their votes during the 2012 general if Romney is the candidate. Although Ron Paul hasn’t dealt with the issue of endorsements directly, it should be noted that he did not endorse John McCain during the 2008 election. Instead he endorsed Chuck Baldwin, a man with, shall we say, “interesting” views on issues like states rights.

While I hate dealing with the claim that there is no difference

between President Obama and Romney, it does deserve a moment of consideration. On current positions and advisers there is a stark difference between the two. If you look at Romney’s tenure as government of Massachusetts, the line on the issue of healthcare is somewhat blurred. With that said, I tend to think that equating the man who ran Bain Capital to President Obama is almost laughable. Professor Jacobson about summed up the difference on his blog with the photo below.

While a majority of Americans recognize the difference, I fear that a sizeable portion of Ron Paul supporters might have a problem seeing the distinction. While the latter represents a tiny minority within the base of the Republican electorate,

Continued on page 11

Trial by Media and Trayvon Martin

KIRK SIGMON
COLUMNIST

Right on the Law

The Trayvon Martin case that continues to surge through the media is a good example of a very dangerous dynamic: trial by media. No matter how guilty or innocent George Zimmerman is, he should be given a fair trial before an impartial court—not a biased trial by a court of journalists giving the Left political ammo.

Let’s be honest: none of us really know what happened with Trayvon Martin. We have little snippets of facts and statements, but these paint a fragmented and utterly unreliable picture of what happened the night when George Zimmerman allegedly shot Martin. Without a fair investigation and airing of facts, there is not a single person on this planet—save, perhaps, for Zimmerman himself—who knows or can know what really happened that night.

Despite this fact, the media has recently launched full force into an anti-Zimmerman campaign, alleging that Zimmerman is everything from racist to crazy. By deliberately using old photos of Martin to make him look more innocent and by using pictures of Zimmerman in “county orange” to make him seem more guilty, the media has woven a story of the Martin incident that it cannot prove: namely, that Zimmerman, a racist gun-wielding nutjob, attacked baby-faced Martin with no provocation. The fact that the media has little to no facts supporting this claim is, seemingly, irrelevant.

This media depiction has its victims: the public. Many Americans now appear to believe—again, without any sort of factual basis—that Zimmerman shot Martin on the basis of his race or for some other evil ulterior motive. This sort of perception has been the genesis of awareness campaigns by various

misguided political groups, which rally around questionably related ideas such as so-called “hoodie” racism. Even students at the Cornell Law School have taken to the fervor: students recently took a (school supported!) photo of themselves wearing hoodies to support Martin and have begun mass e-mailing “hoodie stories” talking about how they have been discriminated against on the basis of race while wearing a hoodie. When Ivy League law school students begin jumping on a bandwagon without even questioning the lack of evidence they have to base their fervor on, we should be very worried about the future of our legal system.

Make no mistake: Zimmerman may well have killed Martin because of his race, and the case should unquestionably be investigated for more information. But this is beside the point. Media-created assumptions regarding a defendant’s guilt or innocence have serious, highly damaging consequences. Assumptions of this nature perpetuate serious racial tension in America, furthering a culture of racial division that can encourage real racism. Perhaps more worryingly, assumptions like this have the potential to taint a jury pool and to pressure judges, resulting in questionable trials and verdicts that are always subject to question. In essence, assumptions like this subvert our legal system, supplanting trial by a jury after the fair airing of facts with media-created assumptions that spawn from the fantastical minds of a few reporters with clever writing skills and a desire to get attention.

Trial by media is particularly damaging to the Right because it gives the Left ammo for their often unjustified positions. Ever since the Martin incident, legislators and commentators everywhere have been debating the appropriateness

Continued on page 11





Colonel



Cornell

"It's the highest rank in the Ivy League!"

no 6: The Equity-Enforcing Entanglement

RECAP:

COLONEL CORNELL, A JADED CONSERVATIVE SUPERHERO WHO PROTECTED CORNELL FROM LIBERALISM IN THE LATE 1800S (BUT WAS FROZEN IN THE ARCTIC CIRCLE BY HIS ARCH-NEMESIS PRIVATEER PRINCETON), IS UNFROZEN IN LATE 2011, ONLY TO FIND HIS UNIVERSITY TAKEN OVER BY PROGRESSIVIST THOUGHT.

THE COLONEL JOINS FORCES WITH SECRET CONSERVATIVE/LYNAX RINK ICE TRUCK DRIVER ZAMBONI DAVE AND FINDS A SIDEKICK: A NERVOUS PREMED ONLY HELPING THE COLONEL TO BOOST HIS RÉSUMÉ.

PREVIOUSLY: THE LONG-LOST-BROTHER OF ZAMBONI DAVE, DIVERSITY DAVE, SUES COLONEL CORNELL FOR DIVERSITY VIOLATIONS. THE COLONEL IS ORDERED TO REPEAT HIS FOUR YEARS AT CORNELL AS AN INEQUALITY MAJOR, WITH A MINOR IN FEMINIST AND GENDER STUDIES.

DIVERSITY DAVE: YOU WILL BE LIVING HERE, COLONEL, IN DONLON HALL, FOR YOUR FIRST YEAR AT CORNELL.

[THREE GUYS IN BATHROBES AND SLIPPERS START PLAYING AT A POOL TABLE.]


COLONEL CORNELL: DAMNIT LAD, I WAS A PIKER BACK IN '70. 1870! I THINK I'LL OPT FOR OFF-CAMPUS HOUSING.

DIVERSITY DAVE: DON'T FORGET THE DIVERSITY MAGISTRATE'S ORDERS. YOU MUST LIVE WITH THE FRESHMEN, AND YOU WILL BE MAJORING IN INEQUALITY.

COLONEL: HAH! THAT'S NOT SO BAD! I'M PRETTY GOOD AT MATH! FIVE IS LESS THAN SIX. "X" MINUS THREE IS GREATER THAN OR EQUAL TO FOUR. EASY STUFF

DIVERSITY DAVE: NO—NOT "INEQUALITIES!" "INEQUALITY!" AS IN RACIAL OR GENDER INEQUALITY.

COLONEL: HOW IS THAT EVEN A MAJOR? OR EVEN A STUDY? DO STUDENTS REALLY COME HERE AND SPEND \$53,000 A YEAR TO MAJOR IN THAT?

DIVERSITY DAVE: WELL, YOU SEE, INEQUALITY STUDIES DATES BACK TO 1933, WHEN FRANKLIN ROOSEVELT AND JOHN MAYNARD KEYNES ESTABLISHED THE  SUBCOMMITTEE UNDER THE PRESIDENT'S EXECUTIVE

REACH FOR BROADENING INTEGRITY THROUGH CHILDBIRTH AND HOMEMAKING — POPULARLY KNOWN BY ITS ACRONYM "S.U.P.E.R.B.I.T.C.H."

[ENTER ITHACA-NATIVE 26-YEAR-OLD GRAD STUDENT/TRANSVESTITE.]

DIVERSITY DAVE: AH, YES. COLONEL, THIS IS YOUR ROOMMATE — SCUMBAG STEVE '08. HE WAS AN INEQUALITY MAJOR IN 2008 BUT HAD TO WITHDRAW WHEN HE WAS FOUND PERFORMING UNLICENSED THIRD-TRIMESTER ABORTIONS IN THE BASEMENT OF WILLARD STRAIGHT.

SCUMBAG STEVE '08: KONY 2012, BRAH.

COLONEL CORNELL: AH YES, JOSEPH KONY. WE TRIED TO RECRUIT HIM INTO THE SUPERFRIENDS MANY YEARS AGO, ON THE ACCOUNT OF HIS RARE SUPERPOWER TO MAKE HIS ENEMIES STRIP NAKED IN THE MIDDLE OF SAN DIEGO INTERSECTIONS. BUT NOW I UNDERSTAND HE'S JUST A "MEME" TO YOU PEOPLE.

DIVERSITY DAVE: WELL I'M SURE YOU TWO WILL GET ALONG WELL. [EXEUNT]

SCUMBAG STEVE '08: YO BRO, YOU WANNA GET FOOD BRO? LEMME SHOW YOU APPEL — THEY GOT GREAT RICE, MAN.

COLONEL: TAKE ME TO THIS EATING ESTABLISHMENT, YOU LECHEROUS HEATHEN.

[SCUMBAG STEVE '08 AND THE COLONEL WALK TO APPEL COMMONS AND PASS BY A FRATERNITY TABLING EVENT.]

INTER-FRATERNITY-SORORITY COUNCIL: -AND SO RECENTLY WE'VE BEEN KNOWN FOR SUCH INEFFECTIVE AND RIDICULOUS PROPOSALS AS PROVIDING FREE HOT DOGS TO FRATERNITIES THAT DO NOT VIOLATE NEW YORK STATE LAW. BUT IN THIS CASE, WE ARE WILLING TO GO FURTHER TO ENSURE THE CONTINUED ADMITTANCE OF MODERATELY-INTELLIGENT EAST COAST SUBURBANITES TO FILL OUR RANKS AS FUTURE BIG BROTHERS AND SISTERS IN GREEK/HELLENIC LIFE. WE'RE TALKING KIELBASI, IMPORTED CHEESES, YOU NAME IT. PLEASE SUPPORT THE IFC!

COLONEL: AH YES, GREEK LIFE: "I SING OF ARMS AND THE MAN, HE WHO, EXILED BY FATE, FIRST CAME FROM THE COAST OF TROIA TO ITALIA, AND TO LAVINIAN SHORES - HURLED ABOUT ENDLESSLY BY LAND AND SEA, BY THE WILL OF THE GODS, BY CRUEL JUNO'S REMORSELESS ANGER"

INTER-FRATERNITY-SORORITY COUNCIL: ACTUALLY, BRO, "GREEK LIFE" MEANS-

COLONEL: AH, WAIT. HOW COULD I ERR SO? GREEK LIFE MEANS ORGANIZING RIOTOUS MOBS IN MAJOR CITIES TO THROW FLAMING ROCKS AT THE POLICE IN ORDER TO PROTEST THE FACT THAT NONE OF THE YOUTH IS QUALIFIED TO HOLD A JOB?

INTER-FRATERNITY-SORORITY COUNCIL: ACTUALLY, IT'S GETTING PRE-WASTED ON THURSDAYS, GOING TO MIXER PARTIES ON THE WEEKEND, AND HOOKING UP WITH SOME RANDOM GIRL ONLY TO RINSE

AND REPEAT THE NEXT WEEK. AND FOR SOME REASON, WE TEND TO WEAR SUITS DURING ALL OF THIS.

COLONEL: [ASIDE] I THINK I ACTUALLY LIKE THE GREEK PROTESTORS MORE. THAT IS A *TRULY* SCARY THOUGHT.

[THE COLONEL AND SCUMBAG STEVE '08 FINISH EATING AND WALK TOWARDS CENTRAL CAMPUS.]

COLONEL: SO ANYWAY, MR. STEVE, WHAT DO YOU YOUNG HOOLIGANS DO FOR FUN AROUND HERE?

SCUMBAG STEVE '08: WELL YA KNOW WE GO TO COLLEGETOWN AND GET CUSTOM GUACAMOLE SAUCE AND FROYOS AND BUBBLE TEA.

COLONEL: ...

[THE COLONEL ARRIVES AT HIS FIRST CLASS, INEQ 1101: UNDERREPRESENTED MINORITIES AND THE UNHEARD VOICES OF YOUTH COUNTERCULTURE IN POST-COLONIAL WESTERNIZED NATIONS.]

COLONEL: WAS THIS CLASS'S TITLE CREATED WITH THE POSTMODERNITY GENERATOR?

PROFESSOR: WELCOME TO INEQ 1101. BEFORE WE BEGIN, WE HAVE SOME ADVERTISEMENTS FROM STUDENTS.

STUDENT: PLEASE BUY THE GLEE CLUB'S NEWLY-RELEASED MARK TALBERT GREATEST HITS CD. IT FEATURES SOME GREAT 2010-2011 PROFESSOR TALBERT CLASSICS SUCH AS "PLEASANT SIDE IS PLEASANT," "YAWNING IN THE RAIN," "DJ KHALED FEAT. DJ THALBERT: WE GOT MONEY (STATLER MIX)," "TALBERTIO CRUZ: KILOBYTE DYNAMITE," AND "YOUNG MONEY CASH MONEY BUSINESS SCHOOL"

COLONEL: THIS IS GOING TO BE A LONG YEAR...



Wolfowitz

Continued from the front page

this point, I wish we could have at least gotten the oil.

One of the most unpopular arguments to make these days is the one in favor of the invasion of Iraq. One such person still making the rounds defending that decision is one of the very architects of that effort, Cornell alum of 1965, Paul Wolfowitz, who came to speak at Bailey Hall on April 12. Paul Wolfowitz, a man of many titles and distinctions, grew up in the very town that surrounds our august institution of higher learning. As a precocious adolescent coming of age in the 1960s, he was one of the few leftists in the staunchly Republican town of Ithaca (I know, mind=blown). He supported John F. Kennedy in the election of 1960, thus an outlier in a town of conservatives and a high school of the politically apathetic. As a Telluride scholarship student, Dr. Wolfowitz majored in math and chemistry, but eventually pursued political science as a doctoral student at the University of Chicago. Being as deeply affected by personal history as by current events (his family had lost many members to the Holocaust), Wolfowitz said, in a 2002 profile by the New York Times, “One of the things that ultimately led me to leave mathematics and go into political science was thinking I could prevent nuclear war.”

Having lived through the height of Cold War tensions as a sophomore at Cornell, Dr. Wolfowitz vividly detailed how, for the time that the Cuban Missile Crisis was happening, the nation was brought to

its knees, uncertain if civilization as they knew it would continue. This is the part where we insert the joke about getting slapped in the face by reality. The reality was that America faced a world that threatened to succumb to the soul-destroying, civilization-crushing, backwards and evil system of Communism. The Soviet Union, with its brutish tactics, sought to spread their system to the rest of the world as the wave of the future. American leftists cheered them on with impunity. In fact, during the Vietnam War, many leftists actually cheered for *the other side*, with the treasonous Jane Fonda going so far as declaring, “If you understood what communism was, you would hope, you would pray on your knees that we would some day become communist.” One of the most poignant letters Dr. Wolfowitz had ever received over his distinguished career came from the first Prime Minister of Singapore, Lee Kuan Yew. The letter detailed the heartfelt gratitude that many had for the American efforts in Vietnam. Had it not been for the dedicated American military efforts in Southeast Asia, the whole region would have fallen into communist hell. The fact that America held out for as long as it did bought precious leeway for the region to resist communism. Dr. Wolfowitz understood, then and now, that America has decisive role to play on the world stage.

Dr. Wolfowitz could also look back on his years in public service and be very proud of the changes that America helped to usher in. The democratization of many emerging countries, the freeing up of world markets, the peace and prosperity shared by many millions

more under the umbrella of American innovation and generosity. As the Ambassador to Indonesia, he saw first hand how a country worked through the transition into a democracy, and that process is not for the faint of heart. This is precisely the reason why Dr. Wolfowitz advocates a strong and patient American presence in the world: to demonstrate the American commitment to the vision for freedom for all peoples. This is not to say that he thinks America is perfect. He acknowledges that there are many shortcomings and very real and costly mistakes that the US makes. However, one must not fall into a moral relevancy trap and simply give up. America is still the country most people dream of coming to, and I don't see too many people desperate to make it into, say, Yemen or Zimbabwe. I mean, does anyone actually *want* to live under a Chinese world order? Or a Russian world order? Or an Islamic world order? If they did, they know where to go. The problem is that in reality, virtually no one is going. People are still fighting to get into the free nations, where individual rights and freedom are still the highest social good, where the government is constrained by the people and not the other way around.

In highlighting the importance of making this very urgent distinction, Dr. Wolfowitz sums it up best in this answer he gave at his speech, which alludes to the “Bush lied, kids died” line of criticism: “I really do believe that a lot of damage was done to the country and to our position in the world, by a certain line of irresponsible criticism of the War in Iraq...I can respect those who say the whole thing was a mistake...but

I think enormous damage was done by a completely false argument, the notion that President Bush lied... [they] believed exactly the same intelligence...they know it wasn't a matter of lying...they can say it was a mistake...but to say that the President of the United States took an action like that knowing that it was based on an untruth is itself profoundly untrue”.

It is not right to shun everything that America has to offer as a practice in corporate fascist imperialism. It is also not right to pursue world domination with jingoistic fervor. A reasonable thinker must balance between understanding that America can and should be a force for good in this world, and recognizing where we should be humble and accept our limits. Dr. Wolfowitz has spent his illustrious career pursuing such a balance, always with great optimism as America has defied the odds and spread freedom. In his speech, Dr. Wolfowitz mentioned that no one would have ever thought a united and free Germany possible, a dissolved Soviet Union possible, an open China possible. But, part of the fun is in the challenge. What gives Americans their vivacious enthusiasm is knowing that what we have nurtured since our Revolution is something that should not be hidden from the world, but something that should serve to help all of mankind throw off the shackles of oppression and pursue a limitless future of human dignity and liberty.

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There's a War Going On!

KATIE JOHNSON
COLUMNIST

Ladies' Liberty

If you're interested in politics or media or the Internet, you've probably heard that has been talking lately about a “war on women.” (If you're a hipster, then you probably heard about it even before the rest of us.) What's perhaps a bit odd is that on both sides, a lot of the people who have been talking about this war on women—both the people who supposedly started this war, and the people who are supposedly defending its victims—are predominantly men. Now, this may have to do with the fact that in the ratio of politics, there are more men than women. I could go on for a while about that, but I'll attempt to stay on subject.

Since most of the dialogue has been undertaken by men, I thought I'd say something on it, not that I pretend to be any sort of authority on the matter, other than the fact that I am a woman—a woman who does not particularly like being victimized and told that Republicans are out to get me by taking away my rights. Maybe I'm

just ignorant and spoiled, but I don't feel like I've had anything taken away from me. Maybe I should be more offended than I am. But I don't feel like people with conservative values are hurting me.

I, personally, have never been treated as an inferior by my conservative male friends because I am a woman. On the contrary, most of them have treated me as a superior. They hold doors open for me and offer to carry things. I can do those things myself, but I know they're not insinuating otherwise. Treating a lady like she's special usually doesn't offend her. You never know what will come out of random acts of kindness... an admirer, or maybe even a nomination to the Gentlemen's Showcase by Network of Enlightened Women, and subsequently multiple admirers.

The truth is, though, that it probably isn't this way everywhere. I just got lucky, and got surrounded with amazing people. Sometimes in my comfort zone, I can forget that there is, indeed, a war going on. It's not the kind that usually comes to mind. It isn't being fought out in the

desert or in Congress. It's fought on campuses and in homes. It is a war against women, but it's also a war against men, against children, and against honor.

Forgive me if I'm being melodramatic, but I'm talking about the collapse of the American family unit. Yeah, yeah, there was a whole counter-culture decrying the stereotypical, smiling, suburban sitcom family. What was it that was so hated? Conformity, I suppose. But these days, it's more non-conformist to be a conformist conservative. It's practically breaking the rules of society to follow the rules. (Kind of a catch-22, I know.) I think a lot of people won't admit it because they're afraid of seeming—gasp—boring, but they *want* to fall in love, have kids, and have a steady job. So what's with all these disorienting statistics? Half of all marriages end in divorce, forty percent of all pregnancies are unplanned and probably almost as many are unwanted... We've become a culture that relegates women to sex objects and fears children. When we're home, we want to be somewhere else, and when we're somewhere else, we want to be home.

I don't pretend to have all the answers. But with so much misery, it's pretty evident that this isn't the way things are meant to be. So, you might be wondering, how *are* things meant to be?

I'm so glad you asked. People are supposed to value each other. Every philosopher and political theorist in history has some different concept of self-interest and how it motivates people, and I admit that a lot of actions are indeed selfish. But if you want to be happy, the best way is by making someone else happy! Joy is contagious.

It's a simple answer, but it's hard to do. But it's not about doing the easy thing, it's about doing the right thing. Where individuals fail to help others, the government feels the need to step in. But if we just took a little more time to care for others and took care of business, I am optimistic that things would be a bit better. It doesn't take sweeping reform, just one act of kindness at a time. Just remember that whether you chose it or not, you are a warrior in this battle—for good or for evil. So keep it classy, Cornell.

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Concocted Compassion and Crocodile Tears

BY FAUX MANCHU

During my childhood in People's Republic of China, there were many things that could not be publicly challenged. Although overt worshipping of national leaders was no longer common in the 90's, there were certain mandatory elements of citizenship. On a larger scale, they were patriotism, love for the party, and hatred toward the Japanese and/or the Koreans, depending on which island was in dispute on TV that week. In the context of a school classroom, there was "love and compassion for the class and school communities". A person's morality was almost entirely defined by his adherence to these requirements.

I remember that the students would compete with each other for awards of honor each semester. Those awards were given to those who demonstrated that they followed the aforementioned expectations closely. They served as the equivalents of "résumé boosters" we are so familiar with. Usually they were given to students who openly denounce others on moral grounds, question others for their loyalty to the country, and show that they care about the class by pretending to work very hard at cleaning the classroom when the teacher was around (cleaning the classroom was the students' job so that the money saved from not having a janitor became the principal's booze and hooker money). In addition to this award system, each class had a student "monitor". The positions were given to the "morally superior" so that they could serve as role models for other students by either censuring the "morally inferior" students for their unacceptable behaviors or showing their compassion toward others by condescendingly helping

the students who struggled with academics (only when the teacher was around). The monitor also took part in the award recipient selection process, so those who wanted the award tried their hardest to get on her good side. Once the students got the awards, they increased their chances for future success by a large margin because they greatly compensated for low school grades and test scores they might have.

Does any of this sound familiar? It sure does to me. Any leftist government would set up subjectively defined absolute truths so that the leftists can use them to legitimize bypassing the laws and achieve their goals, usually in the form of alternative standards. When they have enough influence, they can also transform these unchallengeable truths into socially accepted moral values and use them to easily deter political opposition without using any logical arguments. The American equivalents of these truths take on many forms. Sometimes it's "equality", sometimes it's "diversity". The most common and harmful one, in my opinion, is "compassion".

Rush Limbaugh believes that compassion is no substitute for justice. Just like the "love for the party" and "hatred toward our enemies", compassion is used by liberals to subjectively judge a situation while ignoring more relevant factors. In today's America, it is evident that not only is compassion a substitute for justice, it is also substitute for competence. When I was in school in China, the monitor could bend the rules to give the awards to those she personally favored because the guidelines for the awards were so subjectively defined that she could practically give them to anyone. All she had to do was to cite a couple of cases in which she personally

interpret that the candidate demonstrated strong love for the country, the school community and compassion for fellow students. The awards then would help the recipients in getting into good high schools and colleges. Similarly, in the United States, making sure that the activities in your résumé demonstrate your level of compassion is crucial. Because this leftist society values a loosely-defined version of compassion, people simply need to display that they possess it, no matter how lazy and unhelpful they actually are. For example, a student can pay an organization money for a trip to Africa, act condescendingly to the locals, and pretend to help them. Then he can grab a couple of kids in the village, take a photo, and put it on facebook as evidence that he cared enough to help the less-fortunate. If you are too lazy to go on a trip, though, you can still show that you have compassion. One of the most popular words in today's liberal double-talk vocabulary is "awareness". Why even bother going abroad pretending to help people when you can sell a bunch of t-shirts here in America? Ever heard of KONY 2012? Raising awareness looks amazing on your résumé, as long as you don't end up pleasuring yourself in the streets of San Diego.

Semi-serious jokes aside, this poses a serious problem. I went to high school in the United States and I have witnessed many top-tier college acceptances of my peers based more on "compassionate" extracurricular activities than actual academic achievements. The résumé-building meisters either had multiple experiences of pitying third-world countries or created a series of non-sensical "initiatives" (another favorite word of liberal mumbo jumbo) containing random mixtures of terms such as

"community", "ethnic", and "equality" amounting to nothing concrete at all. It seems that shameless display of feigned compassion has supplanted good grades and test scores in many colleges' admission evaluations. Paying an organization for the right to list compassionate extracurricular activities on one's résumé is no different from a Chinese student bribing a class monitor and teachers for a morality award. They are both despicable acts of using unfair advantage to get ahead while stripping away opportunities from the more competent and deserving—many of whom actually understand compassion. In the long run, important positions in the country will be all occupied by those who don't deserve them. I think the overwhelming corruption in China speaks for itself.

Not much is different for graduate school admissions. Résumé building is still required and compassion needs to be displayed more than ever. I find giving in to this liberal tyranny personally disagreeable, but it will probably lead to my own demise in a year when the schools I apply to toss out my résumé for a lack of extreme display of government-approved hypocrisy. I have had high hopes for America and I really hate to see it letting me down. I chose to leave my own country and came to America knowing that it did not possess my old country's ills. When I witness that America is slowly gaining them, I am in great despair. Remember that viral video from China last year featuring a baby being crushed twice by vehicles, and none of the bystanders took action to help? While the viewers condescendingly condemned the Chinese, I bet more than half of them did not know that the event happened in a country where the government has preached and taught morality and compassion for more than fifty years. It is no surprise that people there only feign compassion for personal gains. The same trend of hypocrisy is apparent in America and I sincerely hope this great country would not be reduced to what is captured in that horrifying video.

Freeloaders in the Southern Tier

JONATHAN JAFFE
STAFF WRITER

This past Monday I had the opportunity to attend a discussion on "Homelessness and Hunger in the Southern Tier," with panelists Christine Olson, a Cornell Professor of Nutritional Sciences; Kathy Schlather, Executive Director of the Human Services Coalition for Tompkins County; Nathan Shinagawa, Vice Chair of the Tompkins County Legislature; and Matt,

the stand-in for Natasha Thompson, President and CEO of the Food Bank of the Southern Tier. The discussion revolved around the topic of hunger in America, which even has a presence—albeit a reduced one—in Tompkins County. The intent of hosting the panel at Cornell was to awaken Cornell University students to the notion of poverty in the area surrounding our community.

However, in spite of the panelists' good intentions, the panel merely emerged as an opportunity for local area leaders to complain about the lack of handouts available to impoverished Americans, citing the need for the addition of 9 million tons of food to the supply at the Food Bank of the Southern Tier. Surely, this is an unnecessary burden for taxpayers—individuals who work hard for their money, and as a result can supply their own food.

Panelist Kathy Schlather even went on to say that it is the fault of government programs that people remain homeless, taking issue with a number of restrictions placed on federal stipends. For example, Schlather claimed that it is unfair to the hungry that there are restrictions on who can receive federal support based on current drug usage, highlighting the reality that some users will refuse government-funded treatment. Certainly it is not the job of taxpayers to support the unwise drug habits of others. If those seeking support refuse treatment, then it is no longer the responsibility of the government to provide them with food.

Schlather also discusses the inability of some of Ithaca's homeless to obtain and maintain jobs, citing a lack of work experience and high housing prices around local places

of work as the culprits behind the low social status of America's homeless. If this were the case, though, no Americans would have homes. Furthermore, it is not the concern of the government that Ithaca's housing prices are high, especially in light of the relatively cheaper housing options available in Cortland, a

Continued on page 11



Fetishism

Continued from page 2

proving their ideological presuppositions correct. Professorial investigation into the causative elements of social problems is recursive, since their reasoning only enables them to reach their own predetermined set of conclusions (confirmation bias). They've decided, well in advance, what they want to find.

Consequently, throughout the Arts and Sciences and under their auspices, liberalism intimately informs and shapes our dialogue. It undergirds our vocabulary. It underpins our fundamental assumptions about human nature. It frames our interpretive lens. It serves as the source from which we draw remedies to cure all economic and social problems. Its unchecked predominance, its invocation as gospel, and the dogmatic spirit of its proponents, monopolizes and clutters the market of viable ideas. In so doing, this fetishism (1) reduces our tolerance toward other ideas, (2) distorts our ability to engage with reality, the complexity of which any single perspective couldn't possibly grapple effectively with alone, and (3) obstructs our access to the all-too-often overlooked gems of wisdom which alternative perspectives and frames of interpretation have to offer, and (4) limits our critical scope to only one single interpretive frame. It deprives us of intellectual resources.

How can we glean the benefits that growth through independent thought has to offer when our campus institutions have already rigidly calibrated our fundamental assumptions for us?

We can't.

In particular, the student is dominated by the imposition of an ideologically leftist agenda in the classroom. The dogmatic invocation of social justice and class warfare, the hesitance to scrutinize Obama on the economy, the obsession with State-centric solutions to economic woes, the unremitting focus on racial issues, the unabashed contempt for people of faith, the dismissal of features of traditional culture as "backward," the very poorly defined yet relentless crusade for diversity, and the maniacal sensitivity over political correctness, rarely go checked or countered.

Indeed, Humanities and Social Science professors intricately weave elements of leftism into the very fabric of their course curricula. With surgical precision, they inculcate political rigidity and loyalty. In fact, the expressed purpose of some professors is to steer the student toward a predetermined, politically liberal position!

"Well, of course our instructors and course curricula are overwhelmingly liberal! The liberal arts experience is designed to encourage open mindedness, or liberal thought. Liberal arts *must* equal liberal politics."

This refrain is typically invoked in response to charges of unhinged liberal bias on campuses across the country, but as a

justification for the status quo, it is as hopelessly laughable as it is woefully inadequate:

The almost total - often vicious and nasty - exclusion, suppression, dismissal and belittling of conservatism in curriculum, classrooms and departmental meetings hardly speaks of that old, once-famed liberal spirit of tolerance and charitable equanimity. For a bastion of free thought, of liberal "open mindedness", and of the open exchange of ideas, to be tainted by such an ut-

For a bastion of free thought, of liberal "open mindedness", and of the open exchange of ideas to be tainted by such an utterly rampant, deeply ingrained, and systematically imposed form of intellectual conformity is the height of hypocrisy and the painful signature of tragic irony.

terly rampant, deeply ingrained, and systematically imposed form of intellectual conformity is the height of hypocrisy and the painful signature of tragic irony. Although Universities have traditionally been hubs of dissent, woe is the Cornell student who boldly defies the liberal establishment on campus.

This discredits the institution. After all, the A&S college purports to "challenge [...] assumptions, and make you take a deeper look at the world around you." It purports to cultivate an appreciation for alternative points of view and, of course, it sweepingly champions "diversity" as sacrosanct. But, too often, (1) liberal assumptions go insufficiently assailed, go untested, are accepted as fact, and the intellectual's obligation to critically scrutinize *every* assumption, so central to the liberal arts themselves, goes unfulfilled. Embedding deep prejudice against conservatives, (2) the institution spoon feeds the products of its ingrained political and cultural bias, and in turn nurtures students' contempt for alternative points of view. It thereby, failing in its expressed mission, cannot possibly engender a willingness in students to appreciate alternative perspectives. Furthermore, it (3) demonstrates its hypocrisy by placing serious constraints on intellectual "diversity", depriving us of the opportunity to cultivate and hone the finer skills which diversity of thought, rigorous debate, and critical examination of *all* ideas has to offer. Most devastating, it (4) makes students emotionally committed to rationalizing political objectives and beliefs, instead of arriving at truth regardless of the ideological implications.

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Ethics

Continued from page 2

intelligent life in outer space". So, what about the statement: "There is God in the heavens"?

Even statements that are literally significant, such as scientific theories, cannot be established with certainty because our evidence consists of only those samples that we have tested. If we cannot prove scientific theories with certainty, why do we believe in them? Most scientists would reply that strong and credible evidence in favor of a particular theory is enough to justify belief in it. One need not prove a scientific statement with certainty but only provide good reasons in support of it.

Many skeptics also call attention to the enormous disagreement in the field of ethics. According to them, every ethical theory has its proponents and detractors. If any one ethical principle were true, anyone who denied it would have a sense of self-contradiction. Since this is not the case, all ethical theories must be wrong. But the skeptics ignore the fact that there are a number of undecided and controversial questions in the sciences.

There are some ethical statements that seem to be self-evident. For instance, many people believe that promises create obligations. But Ayer would reply that one person's intuition could be another person's

If ethics cannot be objective, then science cannot be objective either.

mistake. Ayer clearly exhibits his double standards by admitting that some statements are intuitive while others are not.

Whenever two ethical positions appear to be inconsistent, there are different ways to resolve the inconsistency. In fact, we should look at the sciences to develop our objective standards of verification. A scientific hypothesis can be empirically tested by observing the predictions that follow from it. If all predictions turn out to be true, that counts in favor of the hypothesis but does not prove it true. Even if all predictions turn out to be true, there might be some disconfirming evidence unknown to us.

Similarly, experienced scientists do not give up a hypothesis just because one prediction is wrong. One wrong prediction is not sufficient to invalidate the hypothesis. Wrong results can be attributed to simple mistakes. Laboratory conditions may vary. Our auxiliary assumptions can be incorrect, and so on. One should rely on one's good judgment

before rejecting the hypothesis. The existence of inconsistent evidence is not sufficient to reject a scientific hypothesis. One must have convincing counter-evidence to conclusively disprove a theory.

When scientists deduce from a hypothesis, they do not only rely on the hypothesis but also on a number of auxiliary assumptions. Standard scientific theories are not empirically testable if one takes them in isolation. But this is also true in ethics. Objectivity cannot involve complete freedom from presuppositions. As in the sciences, people have background assumptions in ethics. If ethics cannot be objective, then science cannot be objective either.

Science is a historical process and not a fixed body of knowledge. The scientific theories of the Enlightenment era that form the background for today's science were only approximately true. These theories were in the neighborhood of truth, but not exactly true. Even today there is disagreement in science regarding many questions.

Today science commands a great amount of respect and prestige. Nothing counts as science unless it meets certain standards of empirical success and precision. Astrology and religious cosmology are not regarded as sciences. Although opinion polls indicate that a majority of Americans believe in creation rather than evolution, the scientific community is unbothered. What counts as a scientific disagreement is limited to the debates among trained scientists.

But while discussing ethics, many philosophers do not adopt a comparable approach. They tend to include the dubious views of lunatics and tyrants in the subject of ethics. Even Nazism and communism are regarded as ethical doctrines. If we only consider the views of experts, we shall be able to avoid enormous disagreement on the subject of ethics. But who can claim to be an expert in ethics? A competent judge on ethical questions should be well informed about the facts of the case and aware of the possible opposition to his position.

Just as science tends to get the right results only over time, people tend to form their ethical views throughout their lifetime. Most people learn from experiences and change their ethical views in the light of empirical evidence. So, after years of learning from our experiences, have we become better people? Maybe. We no longer regard slavery as an acceptable institution. We detest anti-Semitism, gender bias and racism as universally condemnable attitudes. It is now standard in ethics to hold that everybody counts. But the purpose of ethics is not to offer definite solutions, but to provide us with a method to find our own answers to some of the most important questions. In this respect, do we have a better understanding of ethics? Certainly.

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Gardiner

Continued from page 5

if they stay home during the general, it could give President Obama a second term. Ron Paul is likely the only individual who can convince his supporters to support Romney, something that he needs to do if he wants to see Obama defeated in the general.

At this point, it is probably best that Congressman Paul step out of the race. He should withdraw and start thinking about his sons political prospects, the only Paul who has a real shot at the Presidency.

GRAPH OF THE DAY: Sometime during the whole global warming debate the public lost track of the actual economic impact of climate change. When analyzing the public

policy response to climate change, it is important to realize that the economic impact is not universally negative. By many estimates, many parts of the World, most noticeably the former USSR, will see a boost in economic activity from moderate temperature increases.

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Trayvon Martin

Continued from page 5

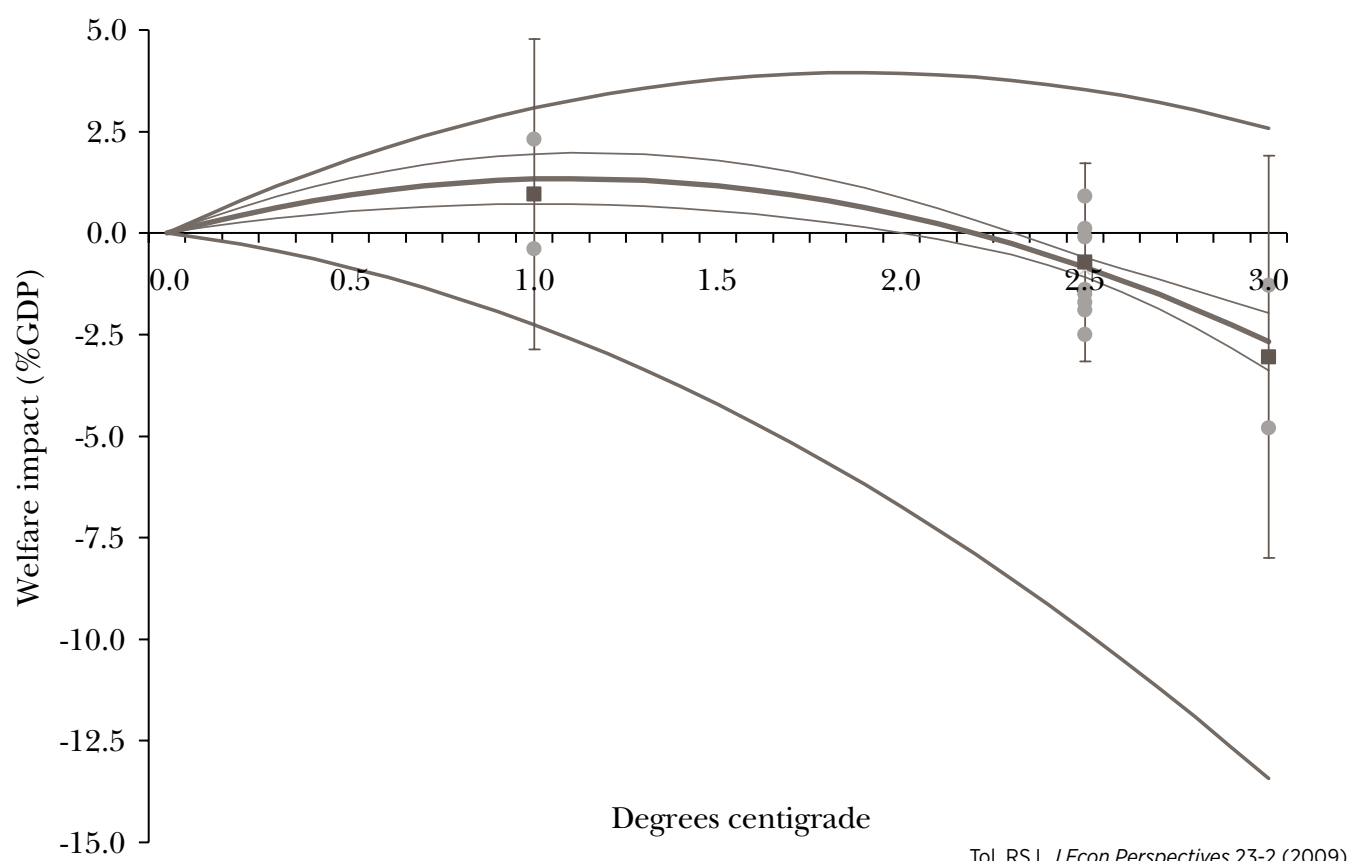
of “stand your ground” laws. “Stand your ground” laws, which allow citizens to “stand [their] ground” (that is, not run away) and use force when threatened with lethal force, have long been promoted by the Right as an appropriate method of allowing citizens to fight back against crime and to generally deter violent crime before it happens. By painting the Martin incident as racially motivated, the Left has gained a foothold to argue that “stand your ground” laws are racist—and, in turn, an opportunity to invalidate them. In translation, this means that a citizens’ right to defend himself in an emergency may be taken away because the media invented a story to sell papers.

We must allow the justice system to work. There is nothing wrong with demanding adversarial proceedings, but there is everything wrong with determining the results of those proceedings before they even happen. In order for Trayvon Martin to be vindicated, there needs to be a fair trial, where both lawyers on the side of Martin and lawyers on the side of Zimmerman have the opportunity to make their case. Martin will never be vindicated by a process run by journalists looking to get attention.

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Figure 1

Fourteen Estimates of the Global Economic Impact of Climate Change



Ron Paul

Continued from the front page

freeing Obama’s imprisoned journalists, whistle-blowers, and political opponents. He proposed the United States should achieve its goal of spreading democracy by building a system that others wish to emulate, rather than one that must be adopted by force. What an unacceptably radical viewpoint.

Granted there are some who say Ron Paul’s foreign policy puts Israel in unmitigated danger. Some go so far as to say Ron Paul is anti-Semitic. (A little bit ridiculous—come on, why/how could he come speak at Cornell?) In my view, only Ron Paul and Newt Gingrich truly offer Israel the security she needs. While I was once a heavy supporter of the American aid, I now see that some American politicians believe they can buy and own the Jewish state, controlling her actions and exposing her to unnecessary dangers. The longstanding deeply intertwined foreign policy relationship has recently begun to hurt the international reputations of both the US and Israel. While many previous administrations have done well by Israel, the complete

dependence on US approval and support has significantly hindered her military initiative, especially in addressing the growing threat of radical Islamist states emerging from the Arab Spring. No terrorist, ayatollah, or member of Hamas has done more to undermine the security of Israel than the diplomatic policies of Barack Obama. Our current President has shown no respect for the national sovereignty of Israel, nor the autonomy of her leadership. Israel can no longer depend on such “American help.”

This rally was absolutely Cornell’s most epic political event of 2012. The energy was electric. Standing ovations were plentiful. Even with Paul’s drastic under-performance in the New York State primary, the reach of his campaign has grown. His fund-raising is strong; his delegates are accumulating. Recent victories in Iowa and Minnesota have impelled him forward into the two-man final stretch of the final delegate count. With things all but wrapped up in the nomination process however, one must wonder: where is this



Ron Paul’s most-used words in the Cornell speech.

man taking this campaign? What does this man plan to do with the millions of dollars left in his campaign treasury? Is Ron Paul gearing up to continue this battle on into August? Possibly until November? Only time will tell... but one thing is clear: conservatives are not rallying behind the phony liberal Romney. No matter how much the progressives and centrists try to push Romney forward as the only “electable” candidate, the conservative base very simply isn’t there. Depending on how this plays out, things could get very testy at the convention this summer.

Hey, if nothing else, it’s not every year the College Republicans throws a bigger event than Slope Day.

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Freeloaders

Continued from page 9

few short miles away. If the federal government is willing to shoulder the burden of the homeless, in the form of housing stipends, surely the homeless population can manage a longer commute to work.

In response to a question about funding for the ambitious plans proposed by the panelists, Nate Shinagawa, a United States Congressional candidate, suggested that the solution would be to raise taxes. However, while increasing taxes may provide Shinagawa with the funding he desires, a tax increase to support non-taxpayers—who are already entitled to food stamps—seems insulting to average Americans who do not require the support of federal or state programs. Shouldering the burden of the minority of Americans who cannot find employment or maintain a job on their own only propagates a cycle of dependence.

While it is true that homelessness and hunger in America are problems, it is not the job of the federal government to indefinitely support those people who cannot support themselves. Instead, it makes far more sense for the federal government to provide the homeless with encouragement and training in order to find and secure jobs of their own, better providing for America’s future.

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Wisemen & Fools

President Obama released his tax returns. It turns out he made \$900,000 less in 2011 than he did in 2010. You know what that means? Even Obama is doing worse under President Obama.

Jay Leno

Any headline which ends in a question mark can be answered by the word “no”.

Ian Betteridge

America is not better off than it was \$1.8 trillion dollars ago.

Willard Mitt Romney

The only people who don't want to disclose the truth are people with something to hide.

Barack Hussein Obama

The time is ripe for us to win this cause—the cause of liberty.

Ron Paul at Cornell

It is the duty of the human understanding to understand that there are things which it

cannot understand, and what those things are. Human understanding has vulgarly occupied itself with nothing but understanding, but if it would only take the trouble to understand itself at the same time it would simply have to posit the paradox.

Søren Kierkegaard

The urge to save humanity is almost always a false front for the urge to rule it.

H.L. Mencken

You always look for leaders, strong men without faults.

There aren't any.

There are only men like yourselves.

They change. They desert.

They die.

There are no leaders but yourselves.

A strong people is the only lasting strength.

John Steinbeck,

Viva Zapata!

In the succeeding generation rulers will be appointed who

have lost the guardian power of testing the metal of your different races, which, like Hesiod's, are of gold and silver and brass and iron. And so iron will be mingled with silver, and brass with gold, and hence there will arise dissimilarity and inequality and irregularity, which always and in all places are causes of hatred and war.

Plato, *The Republic*

It is well that there be yellow Frenchmen, black Frenchmen, and brown Frenchmen, for this shows that France is open to all races and has a universal vocation—but only on condition that they remain a small minority. Otherwise France will cease to be France. We are, after all and above all, a European people of the white race with a culture that is Grecian and Latin and a religion that is Christianity.

Charles de Gaulle

On all these issues, but particularly missile defense, this, this can be solved but it's important for him [Vladimir Putin] to give me space...

This is my last election. After my election I have more flexibility.

Barack Obama to Dmitry Medvedev, President of Russia

President Obama signaled that he's going to cave to Russia on missile defense, but the American people have a right to know where else he plans to be 'flexible' in a second term.

Willard Mitt Romney

Can I get an Amen for that?!

Barack Obama

Change change change
change change change
change change change
change change change
change change change

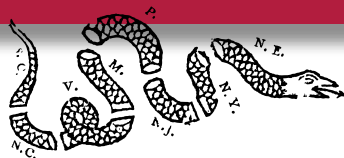
Barack Obama

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Campaign 2012

Continued from page 5

the importance of motherhood by questioning their ability to offer insight.

Rosen represents a party that is supposedly tolerant and pro-choice. Do Rosen's words reveal tolerance and respect for women's choices? It seems not. Rosen's dig is reminiscent of Hillary Clinton's

snide that "I suppose I could have stayed home and baked cookies and had teas, but what I decided to do was fulfill my profession."

Rosen and Clinton's remarks reveal the superiority that they feel over women who choose to stay at home. However, they would have you believe that they are in favor of women's choices. If the Democratic Party is actually in favor of advocating for women and representing their "issues", perhaps they should

stop speaking in rhetoric that divides women based on occupation.

In the end, Rosen's strategy to undermine Ann Romney failed. She only made herself look bad by both insulting women and revealing her own hypocrisy. She has since offered a typical liberal "I'm sorry if anyone was offended" apology. Nevertheless, it is clear that those words will not be the final ones on this issue, for they have sparked dialogue

between working and domestic moms across the country.

Perhaps one day, supposed advocates of women and women's rights will actually respect all women, and stop trying to divide them. As long as they continue to snub their noses at women who respect traditional family values, this is unlikely.

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