

of Vaughn Jelliffe's courses feel that a free debate on affirmative action is possible in class, or is it just accepted as being "correct"?) Finally, to not pass judgement on society (that is, to be objective) does not mean you support the status quo--it means you are not passing judgement on society and are being objective. If students want to pass judgement on society, and become political, they can go to a political rally--or write in to the student newspaper. They don't need anyone telling them one view is "correct."

The Impact of PC in North America

The major impact of PC has been in the form of a new curriculum, as well as breeding intolerance while promoting tolerance. One interesting addition to this "new curriculum" was a course taught at UPEI over the summer: Psychology 392S/Religious Studies 451, Psychological Transformation and Women's Spiritual Quest. In this course, taught by Ellen Driscoll, the students (all females) would share their spiritual experiences with each other. One class, they performed a pagan ceremony called "drawing down the moon"--a rite often performed by modern witches (for more information on this ceremony, see Margot Adler's book *Drawing Down the Moon*, remember the quotes from this one?). The participants in this course obviously took the rejection of objectivity to the extreme by turning a UPEI course for credit into a pagan revival. The major danger with declaring one political view as "correct" is that in order to eliminate the possibility of other "incorrect" views, it can lead to dangerous extremes whereby what one originally intended to eradicate becomes the "correct" view itself: the promotion of tolerance becoming intolerance itself. One such instance happened at the University of Toronto, where a

white female anthropologist, Jeanne Cannizzo, was harassed by students (who often disrupted her class by hurling insults at her) for curating an exhibit at the Royal Ontario Museum that depicted the humiliating treatment of Africans by white colonists. Though the exhibit was meant to be critical of this treatment, the UofT students took it as a white person showing how weak the Africans were. In one instance, Cannizzo was chased down the hall by a black male. She eventually withdrew from teaching and has taken a leave of absence. Finally, the most shocking has to be the sensitivity training workshops used in some American universities. The idea at these workshops is to promote tolerance, in reality they do the opposite. In these programs, the only way to unlearn racism/sexism/homophobia/etc. "is through segregation." Whites go to one room, while the minorities (or "people of color" in PC lingo) go to another room. Then the whites pretend to take on the roles of minority individuals, while the minorities take on the roles of whites. Then the groups reconvene to share their experiences. Not surprisingly (except to PC), this has led to problems. At a workshop at Yale, one black student came to realise that "Part of Afrocentric thought tends to construe racism as power. Black people are not exercising power, so by this definition, they cannot be racist." This led one white student to respond, "In that case, I'm not against racism." The shouting matches that followed were predictable. Another form of the sensitivity workshop has been developed by Bill Shipton of Indiana University, where through films, discussion, and of course role play the participants are taught that "all whites are racist, and only they can be racist." Shipton (a dean of "diversity" (?) education) has developed for these programs an "onion theory" whereby whites must learn to "admit one's racism" and "continue to strip off layers of inherited racism through their whole lives." Toleration indeed!

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