



The Conservative Underground



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“Printing what they don’t want you to see,
Teaching what they don’t want you to know”

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This time around, Linda Kimball exposes one of the primary methods used by leftist social engineers to bring about the changes they want to make to our society, and Robert Maynard clarifies the sharp distinction between the vision for America had by our founders, and the vision had by its enemies. Mark Shepard takes Congress to task for abrogating its responsibilities under the division of powers, while Carla Harper reminds us of someone else in our history who had the same attitude towards the people that today's Democrats do. Joe Clarke thinks he sees a faint glimmer of, well, less anti-Americanism than usual from Hollywood this year, and Tim Dunkin congratulates a politician for standing up to the radical homosexual lobby.

Hegel's Dialectic: Erasing Christianity through the Psycho-Political “Consensus Process”

By Linda Kimball

Julian Huxley, the head of UNESCO in 1947, wrote a book titled *UNESCO: Its Purpose and Its Philosophy*. His book was a blueprint for a New World Order that called for a single “new” spirituality - a mixture of Buddhist materialist-pantheism, liberalized “pantheistic” Christianity, Gnosticism, and other occult traditions - one language, and one way of thinking. He believed a global order could be brought about through the universal implementation of Hegel’s Dialectic process.

Huxley observed, “*The task before UNESCO...is to help the emergence of a single world culture with its own philosophy and background of ideas and with its own broad purpose.*” Huxley spoke of two opposing worldviews - one founded on supernatural creation and the other on atheistic evolutionism - confronting each other from the West and the East. In describing them he said, “*You may categorize the two philosophies as...individualism versus collectivism, or as the American versus the Russian...or as capitalism versus communism, or*

as Christianity versus Marxism. Can these opposites be reconciled, this antithesis be resolved in a higher synthesis? I believe...this can happen...through the inexorable dialectic of evolution.” (<http://www.crossroad.to/Quotes/globalism/julian-huxley.htm>)

The concept of dialectics has been around for a long time. In the *American Dictionary of the English Language, 1828*, Noah Webster defined dialectics as: “*That branch of logic which teaches the rules and modes of reasoning.*” Simply stated, dialectics refers to “*position*” versus “*opposition*” or “*thesis*” versus “*antithesis*,” or “*truth*” versus “*falsehood*.” By the traditional rules of conduct, if thesis is correct then it follows logically that antithesis is incorrect. Georg Hegel, a master magician in the Hermetic tradition and an Enlightenment shock trooper of evil, discarded the rules and turned the concept upside-down by equalizing thesis and antithesis, which resulted in moral relativity. “*New truth*,” a merging of truth and falsehood and/or Buddhist materialist-pantheism and Christianity for example, is now found in something called “*synthesis*,” or “*consensus*,” the favored vernacular of Progressive Liberals.

Hegelian Dialect is a perfect example of what J. Budziszewski, the author of *What We Can't Not Know*, termed the “black magic spells of imposture and unraveling.” Hegel’s form of dialectics is an impostor and its purpose is to deceptively unravel truth and norms and then replace them with a “new truth” which is yet another impostor.

Hegel’s “black magic” dialectics is the strange fire fueling the weapon of mass destruction unwittingly wielded by mind-conditioned Americans and Westerners on behalf of Transnational Progressive New Agers and fellow travelers in their war against the West’s traditional Christian-based worldview and cultural infrastructure. Called “group dynamics” or the “consensus process,” Hegel’s dialectic is a psycho-political behavior and belief modification technique used with great success by Vietnamese communists against American POWs and by Chinese communists against dissidents.

The foundation and key strategy of the consensus process is the knowledge that all individuals have an inherent fear of being alienated from the group. During sensitivity-training and diversity-training sessions, skillful change-agents (facilitators) psychologically manipulate this fear to herd selected victims toward a preplanned conclusion that induces them to compromise both conscience and position. This is the consensus process in a nutshell, and when we hear liberals screaming for “consensus,” they’re really demanding that they be allowed to “facilitate” the compromise of conscience which leads to the abandonment of Christian-based Western ideals and principles.

There are three steps to the consensus process. They are called, “Unfreezing the present level, moving to the new level, and freezing group life on the new level.” In order to speed up the unfreezing phase, communists resorted to physical torture, shock “therapy,” and mind-altering drugs. In America, emotional pain, intimidation, and fear are precipitated by way of vicious psychological bullying such as sadistic ridicule, character assassination, destructive criticism, labeling, and spreading lies. Until total control has been achieved, psycho-politics will remain the preferred method.

There are four key elements necessary for a successful “consensus process” operation. They are:

◆ *Multicultural and/or diverse groups, for instance “gays,” atheists, Wiccans, or Muslims, fueled by resentment and envy - necessary for causing social conflict.*

◆ *A traditional social or cultural issue around which conflict can be created. For example, the Boy Scouts, Christmas, traditional marriage, and male-female sex norms are demonized as “unfair, exclusionary, insensitive, intolerant, racist, homophobic, and hurtful” to diverse groups.*

◆ *The dialoguing to consensus process.*

◆ *The predetermined outcome. For example: Christmas parades successfully recast as “Festival of Lights” or “Winter Holiday” parades that are inclusive of gay “erotomaniac” celebrants; traditional marriage compromised by “gay” unions.*

The consensus process has been so successful at unraveling the West’s traditional culture that here in America for example, Christianity has been banned from government on all levels as well as from schools and increasingly from public areas. Christians have lost their jobs, been jailed, and their children harassed and even suspended for daring to express their Christian beliefs in any way. Anti-Christian bigotry has become so bad that John Gibson observed,

“There is this kind of casual and accepted bias against Christians and Christian symbols.” (The War on Christmas: How the Liberal Plot to Ban the Sacred Christian Holiday is Worse Than You Thought).

Shock-troopers of evil concur:

“We have battled in America since the century’s turn to bring to nothing...all Christian influences and we are succeeding. You must work until officials of city, county, and state will not think twice before they pounce upon religious groups as public enemies. (there must) be a...foaming hatred of religion...a belief that Christian practice is vicious, bad, insanity causing, publicly hated and intolerable.” (Red Communist Textbook on Psychopolitics)

"I think the subject which will be of most importance politically is Mass Psychology. Its importance has been...increased by the growth of modern methods of propaganda. Although this science will be diligently studied, it will be rigidly confined to the governing class. The populace will not be allowed to know how its convictions were generated." - Bertrand Russell

John Gibson asked a Eugene, Oregon city manager why he had banned Christmas trees. His politically correct mind-conformed response, "Well, because they're Christian." This manager and countless scores of other Americans testify to the enormous success thus far achieved by psychopolitical operatives. Having been "unfrozen" from the level whereon America's traditional worldview resides and successfully "moved" to the desired level and then "frozen" there, they now serve their new masters' evil desires by mindlessly destroying the source of both their liberties and their human worth - Christianity.

"Oh but, Christianity has nothing to do with either the founding of our nation or with our rights and freedoms," proclaim mind-conditioned scoffers, doubters, atheists, and skeptics both here in America and throughout the West. The truth however has been "hiding" in full view, but because their minds are darkened by black magic spells and their eyes made sightless by black magic dust, the mind-conditioned cannot see Truth even when it looks them in the face. In boasting of his clever blueprint, Huxley for example, unwittingly "confessed" the truth when he said of the two opposing philosophies, "You may categorize the two philosophies as...**Christianity versus Marxism.**"

Linda Kimball is a writer and author of numerous published articles and essays on culture, politics, and worldview. She is a member of the New Media Alliance, Grassroots.org, and MoveOff.

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A Conflict of Visions

By Robert Maynard

A City on a Hill

We have been discussing the vision that was behind America's founding. This was a vision that Americans strove to share with the world from the very beginning. Here are a few samples of the thought of early Americans on this matter:

In a 1630 sermon by John Winthrop entitled "City upon a Hill," he reminded his Congregation that:

"...for wee must Consider that wee shall be as a City upon a Hill, the eies of all people are upon us; soe that if wee shall deale falsely with our god in this worke wee have undertaken and soe cause him to withdrawe his present help from us, wee shall be made a story and a byword through the world, wee shall open the mouthes of enemies to speake evill of the wayes of god and all professours for Gods sake; wee shall shame the faces of many of gods worthy servants..."

Later, during the period in which our Constitution was in preparation, John Adams saw this as being at stake:

"The people of America have now the best opportunity and greatest trust in their hands that Providence has ever committed to so small a number."

In Federalist Paper Number 1, Alexander Hamilton had this to say:

"It has been frequently remarked that it seems to have been reserved to the people of this country, by their conduct and example, to decide the important question, whether societies of men are really capable or not of establishing good government from reflection and choice, or whether they are forever destined to depend for their political constitutions on accident and force."

This brings up the question of what was the result of sharing the principles that inspired our founding. Following the American Revolution, its example and the principles at its foundation expressed in the Declaration of Independence inspired a renewed interest in the principles of

liberty in Europe during the 19th Century. A European thinker who embarked on a political pilgrimage to America to view first hand this experiment in ordered liberty was the French historian Alexis De Tocqueville, who wrote in his now famous work *Democracy in America*: "***The civilization of New England has been like a beacon lit on a hill, which, after it has diffused its warmth immediately around it, also tinges the distant horizon with its glow...***" Of course that distant horizon was Europe, where those who found themselves yearning to follow that beacon on a hill started a global abolitionist movement which succeeded in ridding much of the world of slavery and inspiring movements for national independence among people who were living under oppression. From Europe these ideas spread out even to the non-western world.

It wasn't until 1865 that slavery was abolished in the United States, making those states truly united at last. It was in the same year that France chose to acknowledge America's role in inspiring that movement toward global liberty with the gift of the Statue of Liberty.

The "Unconstrained Vision"

At almost the same time that people over in Europe were becoming enamored with the ideas that provided an underpinning for our experiment in ordered liberty, would-be social engineers here in America were looking to the central planning theories of European thinkers. It was there that the seeds were planted for a vision that is relatively novel in historical terms. This vision has been referred to as the "Unconstrained Vision" in Dr. Thomas Sowell's book *A Conflict of Visions: Ideological Origins of Political Struggles*. Understanding this conflict is the key to understanding many of the political struggles taken place on both the domestic front here in America and in our foreign affairs as well.

This brings us to the question of why this rival vision to the Judeo-Christian vision is referred to as the "Unconstrained Vision" and what is novel about it. In his book *The Origins of War and the Preservation of Peace*, classical scholar Donald Kagan points out that "*It is a special characteristic of the modern Western world, as opposed to other civilizations and the pre-modern Western world, to believe that human beings can change and control even human nature to improve the condition of life.*" Dr. Kagan attributes this view to the great leap forward in technology that accompanied the start of the modern age. Just as advances in the physical sciences allowed the best and the brightest to rationally engineer progress in the world of technology, we should be able to socially engineer progress in the human community as well. This notion gave way to the concept of social engineering by means of central planning on the part of the best and the brightest.

The notion that the unconstrained vision arose as a response to the great leap forward in technological progress is true to an extent, but I believe a little bit incomplete. The huge leap forward in science and technology that the Western world pioneered itself can be seen as the result of a particular worldview. Father Stanley Jaki, a prize-winning historian of science with doctorates in theology and physics, has advanced the notion that it was the Judeo-Christian worldview that aided the development of science.

Thomas Chahill goes one step farther in *The Gifts of the Jews: How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels*, by stating that the worldview stemming from the Genesis account paved the way for the idea of progress itself and the whole Western way of thinking.



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He points out that the notion which predominated prior to the biblical account in Genesis was that of an eternally-existing cosmos ruled by the impersonal laws of growth and decay. Humans were seen as mere cogs in a vast impersonal cosmic entity totally incapable of having any impact on our fates. The Genesis account denies that the cosmos is eternal, but came into existence as an act of free will by a personal Creator and that we were created in the image of that Creator. This gives mere human beings vastly more significance in the grand scheme of things than the ancient pagan view. The individual human being can transcend the limits of his condition and enter into a personal relationship with the very Creator of the cosmos. Furthermore, the cosmos was created in an orderly and rational way and we are capable of discovering the principles of order that are the basis of its existence. The Bible is full of injunctions on what we should and should not do and the consequences of following or ignoring such injunctions. The implications of such passages are staggering when compared to the pagan worldview of all actions being determined by fate. Human actions have an immense significance. Frank Meyer summarized the Pagan view in his essay on Western Civilization:

"For the first twenty-five hundred years of recorded history men lived in civilizations of similar styles, a style for which the Egyptian may stand as the type. These cosmological civilizations conceived of existence so tightly unified and compactly fashioned that there was no room for distinction and contrast between the individual person and the social order, between the cosmos and human order, between heaven and earth, between what is and what ought to be. God and king, the rhythms of nature and the occupations of men, social custom and the moral imperative, were felt not as paired opposites but as integral unities. The life of men in these civilizations, in good times and bad, in happiness and unhappiness, proceeded in harmony and accord with nature, which knows no separation between what is and what ought to be, no tension between order and freedom, no striving of the person for individuation or the complement of that striving, the inner personal clash between the aspirations of the naked self and the moral responsibilities impressed by the very constitution of being."

The transformation brought about by the

Western view was described by Mr. Meyer in the same essay:

"It shattered the age-old identity of the historic and the cosmic. It burst asunder the unity of what ought to be and what is. It faced individual men for the first time with the necessity of deep-going moral choice. In a word, it destroyed the unity of what is done by human beings and what they should do to reach the heights their nature opens to them. And, in doing so, this understanding created, for the first time, the conditions for individuation, for the emergence of the person as the center of human existence, by separating the immanent from the transcendent, the immemorial mode of living from its previous identity with the very constitution of being. The arrangements of society were dissociated from the sanction of ultimate cosmic necessity; they were desanctified and left open to the judgment of human beings. But that transcendent sanction remained the basis of the judgment of human life. The transcendent was not destroyed; it was reaffirmed in terms more profound and awesome than ever. The earthly immanent and the transcendent heavenly remained, but how were they to be related each to each?"

While this view "desanctified" the cosmos and other aspects of the created order, it sanctified the relationship that individual human beings were able to enter into with their Creator:

"The nexus, the connecting link between the transcendent and the immanent, between the eternal and the historical, could be no other than the human person. Living in both worlds, subjected by the demands of his nature to transcendent value and at the same time maker of history and master of society, he was suddenly (suddenly as historical process goes) revealed to himself as a creature whose fate it was to bridge this newly yawning gulf."

(cont. on page 10)

"The worth of a state, in the long run, is the worth of the individuals composing it." - John Stuart Mill

The Court is Not Supreme

By Mark Shepard

Ignoring constituent concerns about the constitutionality of the federal government controlling healthcare did not work. Citing Article I, Section 8 of the Constitution held no water. Claiming that he has "not heard legal scholars suggest the health reform bill is unconstitutional" is not even close to believable. So what did my congressman do to justify his vote for the House healthcare bill? He punted...the constitutionality issue off to the court stating that the court is "ultimately responsible" to ensure policy is constitutional.

Does Congress have a lesser degree of responsibility to uphold the Constitution than the Court? Is Congress inferior to the Court? While Americans have little confidence in Congress, I think it is both wrong and unwise for Congress to take a back seat to the Court. The Supreme Court is supreme among courts, but it is not supreme among the branches of our government. Indeed many of our present day problems stem from a weakening of the legislative branch of government as members of Congress and state legislators create cover for their actions or inactions by pushing their rightful duties off to either government agencies or the courts.

Ensuring policy is presumptively constitutional, prior to implementation, is a primary responsibility of every member of Congress, the President, and the courts. Every member of Congress took an oath to responsibly understand and abide by the intent of the Constitution. This pledge requires studying the writings of the framers to understand exactly what was intended by the specific words and phrases they chose to dictate the constitutional



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consequences of their deliberations. Words and phrases may change in perceived meaning over time which, if taken face-value at any given moment, may allow for altered application of the Constitution if not checked against their original context.

From those historical writings (see the link to my open letter at my 2006 congressional race website: www.ShepardForCongress.org), I and a growing number of Americans see no way to construe the Constitution as giving the federal government the power to control healthcare and mandate all Americans purchase a federally-prescribed health insurance policy.

If any of the three branches of government should have more governance capability than the others, it must be the Legislative — by its constitutional design being the closest to the people and having the power to make laws that regulate both the executive and judicial branches as well as having the power to remove, under prescribed circumstances, the "President, Vice President and all civil officers of the United States" from office (Article II, section 4) as well as the power to create and abolish entire circuit courts. However, despite that power, the legislative branch remains neither above the law nor the Constitution. Congress can only change law by lawful means. Thus, if Congress desires to pass a bill along the lines of the massive Senate or House healthcare bills, its appropriate genesis would be the introduction of an amendment to the Constitution framing that desired outcome.

This is a matter far larger than this single healthcare bill. The very form of our government, with appropriate checks and balances and citizen input, is at stake. Putting the Court as the supreme authority ultimately puts five people — a majority of the Supreme Court — as the ultimate deciders of the direction of our country. That perspective is far removed from how, and why, this nation was founded. It also undermines the rightful responsibility of the legislative body, and in doing so undermines the people's ability to guide our government. Inattention to the constitutional framing of our federal government by many members of Congress is moving our government further and further away from a government "...of the people, by the people, and for the people..." as Congress inches America closer and closer toward tyranny.

We Think People Should be in Control, Not Government

By Carla Harper

The most poignant comment during the televised “bi-partisan” health care discussion came from Congressman Paul Ryan (R-WI), ranking member of the budget committee when in summary he said, [“We don’t think government should be in control; we want people in control.”](#) If a simple line is drawn regarding public opinion on ninety percent of the administration’s agenda, it comes down to this basic philosophy: either a belief that government is the answer or that free individual citizens are the answer.

This dichotomy of belief has been at the heart of the American experiment since the 1700s. On the eve of the American Revolution, the colonists were exposed to a flurry of opposing analysis, much like today. The Whigs warned of coming tyranny while the Tories scoffed. Think Glenn Beck versus Bill Maher. Despite a belief by the Tories that the people were too docile and dumb to grasp the complexities of politics and act on the information, the people did eventually act, and the rest is history.

The conditions necessary to wake-up a docile people may be different depending on the century, but surely some of the ingredients are now present. For example, the enormous debt our country is racking up, a laissez faire attitude toward terrorism, flagrant corruption and graft within our Congress, disdain for the free market leading to more government intervention in major sectors of the economy such as health care, the auto industry, and banking.

By the time John Adams said that England was “sunk in corruption,” and “tottering on the brink of destruction” he was echoing enlightened knowledge of the eighteenth century,

not Whig radicalism. The man who ruled the people of the colonies, England’s King George III, had upset the delicate balance of the three branches of government by circumventing the slow process of turning public opinion into law-making through pressure and influence on the electoral process and representatives of Parliament. The results: corruption and “tearing up the constitution by the roots, under the form of law,” writes historian Gordon Wood of the Whig argument.

Many American newspapers of the day ran stories of the fall of Rome: “The gap between rich and poor widened and the society was torn by extortion and violence. It was no longer virtue that raised men up to the first employments of the state, but the chance of birth, and the caprice of fortune. The empire tottered on its foundation, and the mighty fabric sunk beneath its own weight.” (*VA Gazette* June 1775, *PA Packet* May 1775)

The English philosopher David Hume and his contemporaries believed that the generally docile and obedient nature of people made them disposed “to be submissive and passive and tame under government as they ought to be.” According to historian Gordon Wood, “power of custom and habitual deference served to protect people against wanton civil disturbance and to prevent rebellion for light and transient causes.” The Tories of the day charged that all the talk of Rome and corruption would cause the people to revolt and fall into anarchy.

John Adams countered that popular leaders have never been able “to persuade a large people, for any length of time together, to think themselves wronged, injured, or oppressed, unless they really were, and saw and felt it to be so.” Perhaps the best advice came from John Dickenson in 1768 when he urged the people “to watch, to observe facts, to search into causes for what was happening ...[around them].”



Renew America (<http://www.renewamerica.com/>) is a grassroots organization that supports the self-evident truths found in the Declaration of Independence, and their faithful application through upholding the U.S. Constitution, as written. Its purpose, therefore, is to thoughtfully and courageously advance the cause of our nation's Founders.

The Oscars: Americanism Wins, George Clooney, *Avatar* Lose

By Joe Clarke

Hurt Locker, which was a sort of, kind of pro-Iraq War movie beat *Avatar*, a conspicuously anti-American, anti-soldier cartoon designed by the virulently liberal, self-admitted anti war guy, James Cameron.

Hurt Locker did have to portray a heroic soldier in the mandatory Hollywood style - as a crazy cowboy. But then again, as a Vietnam veteran who returned from that infamous "police action" as a certified psychotic, I can identify with the *Hurt Locker* director's intentions. Conservatives are varied in their opinions of the patriotism of the movie.

George Clooney, it is reported, looked devastated as he was passed over by the Academy, denying all of his six nominations for his flick *Up In The Air*, which is a hackneyed bashing of corporate/capitalistic Americanism. Clooney has been a zealous anti-war activist, having used movies such as *Three Kings* and (maybe) *The Challenge* to embarrass President Bush as well as the military.

Jeff Bridges in *Crazy Heart* showed the power of redemption for a washed out alcoholic Country Western singer who beats his addiction. Sounds like there's a Country/Western song there, somewhere. Very upbeat and unusual for Hollywood.

Is there anything more traditional Americana than Sandra Bullock winning for her great work in *Blindside*?

Monique won for *Precious*, the token Hollywood movie that portrays a girl victimized by a man (father) who sexually assaults her twice...

Come to think of it, all of the above movies feature crazy, weakened, and wimpy men of some sort or another. However, there were no awards for Michael Moore or Al Gore, so for Hollywood, let's consider this progress (not Progressive!).

If I have anything wrong in this review, please advise, as I have not been in a movie theater for years because the typical in-house moviegoer

is as annoying as the Hollywood types who produce the movies..

I was somewhat amazed, while admittedly only watching some of the Academy Awards, how much more family friendly, formal, and distinguished the presentation was this year. The only thing missing, and gladly so, was that there were no *Brokeback Mountain* tributes. Could Hollywood be turning around?

Would you like to sound off on something you've read in *Conservative Underground*? If so, then send the editor your thoughts or comments at editor@conservativesunderground.us!

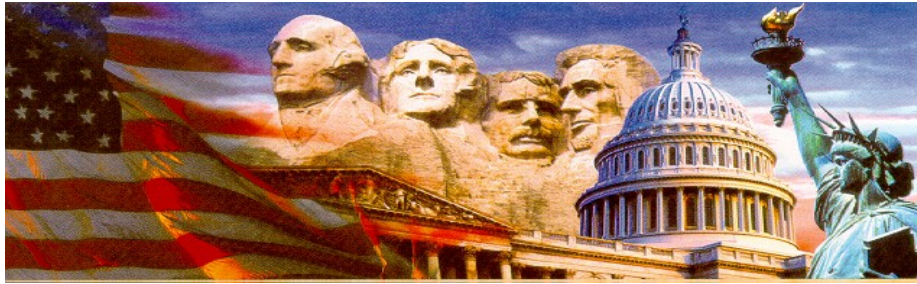
Virginia Attorney General Ken Cuccinelli Ends Discrimination in Virginia Universities, Discriminators Greatly Incensed

By Tim Dunkin

For the foreseeable future, Virginia's Attorney General Ken Cuccinelli will probably remain one of the most unpopular figures among the administrators and many of the students in Virginia's university system. The reason? He had the audacity to challenge the longstanding (and, as it turns out, illegal) efforts by the radical homosexual lobby and its allies in Virginia's schools to systematically discriminate against those who disagree with that particular lifestyle choice. Cuccinelli, a conservative Republican who handily swept into office last November as part of Virginia's anti-Obama backlash, has proven to be a leader in standing for the rule of law and order in his state.

So what did Cuccinelli do, specifically? Last week, he issued an official letter of advice to Virginia's university system which centered about the following,

"It is my advice that the law and public policy of the Commonwealth of Virginia prohibit a college or university from including 'sexual orientation,' 'gender identity,' 'gender expression,' or like classification as a protected class within its non-discrimination policy absent specific authorization from the General Assembly,"



Here is where you will find resources and connections to volunteers and groups across the nation who just simply want our country back. Here is where you can join the efforts to make a genuine, positive difference! <http://www.gettingamericaback.org/>

What Cuccinelli's advice basically states is that universities cannot go beyond what the Virginia General Assembly itself has chosen to consider as groups to whom state non-discrimination policies may apply. In other words, the state's universities cannot simply consider themselves to be laws unto themselves, making policy where the people's legislature has not. It is illegal for them to act outside the bounds that the Assembly itself has established. The argument Cuccinelli made turns on a relatively mundane distinction in the law, and would normally not raise eyebrows. Indeed, a ruling such as this would usually not even merit a headline buried at the bottom of an internet news source.

Except that Cuccinelli's advice happens to push a very hot button.

This button, of course, is the detrimental effect that it has on the advancement of the radical gay lobby's efforts to use Virginia universities as socializing points for mainstreaming the acceptance of homosexuality, and stigmatizing and sanctioning those who don't get with the program, as has happened on campuses all across the country.

The Left is predictably irate about this ruling. For example, Rebecca Glenberg, the ACLU's legal director, issued a statement warning university leaders that even if they abide by the AG's ruling, they are still "bound by the United States Constitution not to discriminate on the basis of sexual orientation," and further,

"In Romer v. Evans, 517 U.S. 620 (1996), the United States Supreme Court held that discriminatory laws based on sheer animus toward lesbian and gay persons violate the

Equal Protection Clause of the Fourteenth Amendment. Later, in Lawrence v. Texas, 539 U.S. 558 (2003), the Court ruled that consensual, adult sexual relationships are protected by the Fourteenth Amendment, notwithstanding societal views regarding the morality of such relationships.

Consistent with these principles, courts have repeatedly held that public employers may not discriminate on the basis of sexual orientation..."

I would suppose that it has escaped Ms. Glenberg's apparently imprecise attention that AG Cuccinelli was not ordering Virginia universities to discriminate on the basis of "sexual orientation." Nowhere in his letter of advice does he suggest that university officials begin rounding up homosexuals in "gay witch hunts," nor did he call for them to begin expelling gay students and faculty. Ms. Glenberg's letter appears to be much ado about nothing.

Indeed, the effect that Cuccinelli's advice will have on discrimination will be to *prevent* it from occurring. Anyone familiar with public universities in this country knows that what these policies that supposedly protect homosexuals from discrimination *really* do is allow homosexuals and their leftist allies in the administration to discriminate against those who disagree with and speak out against that lifestyle choice. In other words, "protections from" discrimination are really "provisions for" it. Under them, a student who expressed disagreement with homosexuality will find his or herself the subject of a complaint and can be sanctioned, have grades reduced, can be

suspended for a semester, or maybe even expelled, depending on just how stern of a message the administration wants to send to the others to keep them in line. A professor who says the wrong thing can see all sorts of pressure — funding cutbacks, loss of teaching slots, perhaps even the loss of his or her job. All on the basis of the interpretation of these "anti-discrimination" policies that the exercise of free speech is an act of "discrimination." In other words, the desire for homosexuals to force at least outward conformity with and acceptance of their lifestyle choice trumps the constitutional rights of students and professors to their freedom of religion and their freedom of expression.

Rather makes Ms. Glenberg's plaintive appeal to the protections afforded by the Constitution seem hollow and hypocritical, does it not?

This, of course, hasn't prevented leftist students from shattering the state's collective eardrums about just how "unfair" it is that all Virginian students will now be able to equally access their first amendment right to free speech. Anti-Cuccinelli rallies have been organized on campuses across the state, and the Attorney General's Facebook page was the subject of intense and sustained bombardment by proponents of discrimination by gays. As usual with the Left, true freedom is "oppressive," while oppression in the name of "tolerance" and "diversity" is the order of the day. However, we can be thankful that the rule of law and the principle of popular legislative origination have been wielded in this case to stop legalized discrimination against heteronormative students and faculties. If the gays and their leftist allies are going to regain the ability to tyrannize everyone else, they are going to have to figure out a way to convince the Virginia State Assembly to *allow* them to do it. This isn't likely to happen anytime soon, considering that the Assembly took up this very issue last week (once again), and rejected inclusion of "sexual orientation" into the state's legally-defined protected categories (once again).

Kudos to Ken Cuccinelli for taking a stand for freedom and the rule of law.

"He who refuses to become involved in politics must suffer being ruled by inferior men." - Plato

(Visions, cont. from page 5)

Bridging the Gulf

The gulf surely was yawning as man came to wrestle with the tension between the vision of the human person created in the image of a holy God and the reality of our own corrupt nature.

The Apostle Paul wrestles with this tension in the book of Romans: *"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"*

Later on in Romans 8:1–11, Paul seems to indicate that holiness is a possibility and talks about the "Spirit-filled life." It is quite clear that this is not something which we can achieve on our own power, but requires a rebirth that is the creation of a "New Being." The process of creating a new being is referred to in the Bible as "sanctification" and the early Puritans referred to it as "regeneration." While this process began in this life, it is completed in the after life. Furthermore, the social order cannot be perfected apart from the complete sanctification of the individual persons making up that order. This constraint on what was seen as possible in regards to the social order is why the Judeo-Christian based vision behind our founding is sometimes referred to as the "Constrained Vision." While there are no constraints on what is possible through God in a relationship with him, there are constraints on what can be achieved via social organization. The constraints are particularly relevant in relationship to the role of government. The corruption of our nature makes it dangerous to trust too much political power in an institution which has recourse to the legitimate use of force.

While confronting this tension leads some to seek sanctification and regeneration in a relationship with God, others have sought short cuts, as Frank Meyer points out in his essay:

"But at these heights of understanding another problem arose, one I have referred to above when discussing the Hellenic experience and have called the problem of Utopianism. A clear vision of the naked confrontation of individual men with transcendence created a yawning gap in

human consciousness. It was something of the effect of eating the fruit of the Tree of the Knowledge of Good and Evil. On the one hand stood the perfection of transcendence, and on the other the imperfection of human existence. The temptation was enormous to close that intolerable gap, to grasp that understood transcendent perfection and by sheer human will to make it live on earth, to impose it on other human beings — by persuasion if possible, by force if necessary."

Here we have the inner drive behind the unconstrained vision, the quest to create a utopia society.

John Dewey and the Philosophical Refounding of America

The December 31st, 2009 edition of *National Review* contains an article entitled "John Dewey and the Philosophical Refounding of America." The article details what started off as an intellectual movement aimed at correcting the "imperfections" in American society following the Civil War: *"It began with a conscious rejection of the natural-rights principles of the American founding and the promotion of a new understanding of freedom, history, and the state in their stead. From this foundation, the progressives then criticized virtually every aspect of our traditional way of life, recommending reforms or "social reorganization" on a sweeping scale, the primary engine of which was to be a new, "positive" role for the state."*

What started out as a movement of ideas expanded its influence into other areas of society: *As the progressives' influence in the academy increased, and growing numbers of their students sallied forth into all aspects of endeavor, this intellectual transformation gradually began to reshape the broader American mind, and, in time, American political practice. "A new regime in thought," as Eldon Eisenach writes, "began to become a new regime in power."*

Of the many intellectuals involved in the movement, none was as influential as John Dewey:

Over the course of his subsequent half-century career, Dewey taught mainly at the University of Chicago and Columbia University, where he held appointments in both philosophy and education, and published over 40 books and several hundred articles. In 1914, moreover, Dewey became a

regular contributor to Herbert Croly's New Republic, the flagship journal of progressivism; he also played a more or less important role in the formation of the National Association for the Advancement of Colored People, the American Civil Liberties Union, and the American Federation of Teachers. During the New Deal, Dewey and his students helped shape the character of various programs, including the fine-arts program of the Works Progress Administration and the flagrantly socialist community-building program undertaken by the Division of Subsistence Homesteads. Dewey's social theory continued to influence major political events even after his death in 1952. President Johnson not only delivered many speeches (including his signature Great Society address) that read, as James Ceaser has aptly noted, like "a grammar school version of some of John Dewey's writings," but professed his admiration for "Dr. Johnny."

At its core the Progressive vision involved a rejection of America's founding vision and a redefinition of the notion of freedom along with the government's role in promoting freedom: "The cornerstone of this theory — the principle from which "Dr. Johnny's" diagnosis of America's shortcomings, and his prescription for its reform, proceeds — is a new, "positive" conception of human freedom."

The Progressive vision sees a gulf between our nature as "social" beings and the anti-social and selfish nature of individuals. The "freedom" they promote is the freedom to realize

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our full human potential as social beings. Instead of seeking to bridge the gulf between the ideal fulfillment of human nature in sanctification, or regeneration, they seek to bridge this gulf by "socialization." This idea of humans being freed to realize their potential as social beings via socialization is at the heart of "Socialism" and is where the term is derived from. (Socialism is an "ism," a complete worldview, not just an economic theory). Selfish individuals can be socialized and their selfish nature changed by a process of social engineering that will result in a utopian society. The older definition of freedom as related to individual liberty and a restriction on government is seen as a detriment to the goals of a centrally managed and socially engineered society.

The Natural Law based notion of freedom is seen as "negative" because, as it relates to government, it only spells out what government cannot do to you. The "positive" conception of human freedom spells out what government must do for you. Our Declaration of Independence list certain "unalienable" rights that we are endowed with by our Creator. The word "unalienable" literally means "incapable of being repudiated or transferred to another." This is so because they are not something granted to us by government, by are endowed in our very nature by our Creator. Because these rights are part of our very nature, such as the right to life, government can only secure them.

This distinction is an important one. If our rights were something given to us by government, then the government has the right to take them away as well. Under such an understanding of rights, there is no way they can be considered to be secure. Furthermore, for something to be provided to us, resources to pay for that something must first be taken from someone else, since government produces no resources of its own. The rights enshrined in the U.S. Constitution are referred to as negative rights for this reason. Progressives see this as a flawed approach and have suggested that we need to introduce the notion of positive rights in order to truly realize the ideal of human freedom (at least as they define it).

Personalism vs. Collectivism

What some have referred to as American individualism may be more accurately referred to a personalism. It starts out with affirming the dignity of the human person as a being created in God's

image and realizes that individual human persons seek fulfillment in relationships with God and their fellow human beings. The Progressive vision starts with the society and tries to socialize individuals so that they will fit neatly into the larger collective. In his book *Hope for the Wicked*, Ted Flynn quotes philosopher George S. Morris, who was John Dewey's teacher at John Hoptkins University: "...education was not meant to be child-centered, but rather State-centered. For Hegel, the child has no value as an individual except as he or she performs a function of society."

This was the foundation for the Progressive Education movement, which Dewey was so influential in creating. In early America the purpose of education was seen as the realization of excellence academically, morally, etc. This older notion was seen as incompatible with the goals of the Progressive Education movement and came under attack. As Mr. Flynn notes: "*Dewey believed that the child does not go to school to develop individual talents, but are prepared as 'units of an organic society.'*"

Dewey himself expressed these sentiments in an 1899 address to educators in which he stated: "*You can't make socialist out of individualists. Children who know how to think for themselves spoil the harmony of the collective society which is coming where everyone is interdependent.*"

As has been stated, America's founding principles were rooted in the Judeo-Christian based Natural Law tradition, which affirmed certain "self evident" truths. These truths were immutable "first principles" that resulted in the acceptance of a personal Creator. Ultimately, in order to overturn the Natural Law tradition that our society was based on, one must reject the cornerstone of that tradition. Dewey did so in a piece entitled "The Price of Liberty": "There is

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no god and there is no soul. Hence no need for the props of traditional religion. With dogma and creed excluded, then immutable truth is dead and buried. There is no room for fixed and natural law or permanent moral absolutes."

Of course the natural question to ask is that if there are no permanent moral absolutes, on what basis do we insist on the notion of justice? This is a question that Socrates and Plato built a whole system of philosophy on. At the heart of Socratic thought was an attempt to refute the moral relativism of a group known as the "Sophists." They were traveling intellectuals who had studied the thought of various city-states in the Greek world at the time. Many had come to the conclusion that morality was relative and that there was no absolute standard of justice. In Book One of Plato's Republic a Sophist named Thrasymachus argued over the nature of justice with Socrates. Based on the theory that there is no standard of justice beyond human convention, he asserted that: "Justice is the Advantage of the Stronger." In other words, "might makes right."

Dewey was not the only Western intellectual who saw the Judeo-Christian world view as standing in the way of their utopia. This notion goes back at least as far as Jean-Jacques Rousseau, Godfather of modern liberalism, in his treatise *The Social Contract*: *"Several peoples, however, even in Europe and its neighborhood, have desired without success to preserve or restore the old system: but the spirit of Christianity has everywhere prevailed. The sacred cult has always remained or again become independent of the Sovereign, and there has been no necessary link between it and the body of the State. Mahomet held very sane views, and linked his political system well together; and, as long as the form of his government continued under the caliphs who succeeded him, that government was indeed one, and so far good."*

Rousseau was not happy because Christianity developed a view in which religion

was *"independent of the Sovereign, and there has been no necessary link between it and the body of the State."* This gave religion an independent status from the State thereby limiting the role of the State is at the foundation of our notions of individual liberty and the separation of Church and State. The "old system" that the spirit of Christianity prevailed over was the Pagan one where the State itself was seen as divine and all aspects of life came under a single sovereignty. Mohammad was seen as setting up a system compatible with the "old system" because he did not divide or limit sovereignty.

Utopian visionaries cannot tolerate the whole notion of divided sovereignty, which is not only the basis of our separation of Church and State, but the idea of federalism as well. Power is seen by utopians as a necessary tool to be used by the best and the brightest to socially engineer the perfect society. Power in general, and political power in particular, is a dangerous tool that must be divided up as much as possible so that it not lead to tyranny. Such divisions of power are between the State and Civil Society, between the various branches of government and between the different levels of government (Local, State and Federal). Power within Civil Society is regulated by moral persuasion and divided up by competition among the various groups for people's voluntary support. Because Civil Society is based on moral persuasion and voluntary cooperation rather than force, it is self-regulating.

As citizens of a free society, it is important that we understand the degree to which some of the political debate is a reflection of the conflict between these two visions. At its best, political debate should raise the question of the role of the various sectors of society and whether we are expanding the role of one sector of our society at the expense of others. In discussing a political issue we must always consider what the proper role of government should be.



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