



ETERNAL Vigilance

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Eternal Vigilance is the price
of liberty.
Thomas Jefferson
A Founding Father

The American Matriarchy: Part VII

The Curse of Diversity

The Civil Rights movement gained prominence in the 1960s by the efforts of Martin Luther King to win the broad support of Americans of all stripes. His eloquent and reasoned appeal to equal opportunity for all Americans became a rallying cry for whites and blacks alike — especially in the North.

The morphing of this ideal over the past four decades into a system of ‘reparations,’ preferences for so-called ‘oppressed’ groups — first blacks, then ethnic groups and other ‘minorities.’ Women were included in the original legal language via the word ‘sex’ with respect to characteristics that could not be ‘discriminated’ against — even though women are a majority in any ‘group’ — black, white or whatever. Nevertheless, during the 1990s, women’s groups — led by radical feminists — came to the fore to claim ‘victim’ status.

Based on the success of these ‘oppressed’ groups, others stepped up to the trough and demanded their share of the bounty. This parade has now reached the height of incredulity that allows even lesbians, homosexuals, and transvestites to claim ‘victim’ status — on their way toward the ‘preference’ holy grail. Must we continue this travesty to include necrophiliacs? Is there a moral, practical, and reasoned opposition to this cult of ‘diversity’ in America? The answer is ‘yes.’

In fact, there is an historical metaphor that has the same characteristics as today’s vast embrace of the concept of *diversity* — an outgrowth of the counter-culture revolution of the 1960s. That is, the period in the 1780s during the French Revolution. Both were spawned by young revolutionaries who came to power with grand visions of rapid change to idealistic ends. The Editorial Comment (pp. 4) describes the parallels between these two revolutionary movements.

The French Revolution became a bloodbath of innocents

caught up in the Reign of Terror carried out by mobs in the streets. The leaders of the French Revolution took advantage of this terror as ‘the pillars of the Age of Reason toppled sideways for lack of a sound foundation, and lesser men came crawling out of the lower dark.’ The orgy of killing continued and the leaders used it to claim absolute power over the people — eventually reaching the absurd height of Maximilien Robespierre claiming the title of Supreme Being.

This absurdity shocked other, more sane leaders to reverse the tide until Robespierre — the Fool as Revolutionary — was put to the guillotine along with scores of his revolutionary compatriots.

Has America yet awakened to the falsity of the siren song of *diversity* at the revolutionary apogee of the counter-culture revolution of the coming-of-age Boomer generation during the 1960s? Have Americans yet realized that the holy grail that the *diversity* ideology has promised is as false, destructive and damaging as was the mob rule of the French Revolution?

We may have reached the point where evidence and reason will triumph over ideology. What is the evidence? One of the pillars of the *diversity* movement is that we must raise ‘tolerance’ to the level of a constitutional dictum. This tolerance has allowed us to slumber as special interests have made it possible for 12 million illegal immigrants to have crossed our borders and established residence here.

Victor Davis Hanson reminds us that [1] “Illegal immigration and the efforts to accommodate it have come about from either bureaucratic prerogative — under pressure from employers and ethnic lobbyists — or court decisions. In contrast, polls, referenda and legislative action all reflect a public desire to reduce illegal immigration and close the borders now. In fact, in a June Rasmussen poll, 70 percent of the public sup-

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The bi-monthly *Eternal Vigilance* journal addresses the state of American civilization in all of its cultural, religious, educational, military, economic, and social dimensions. Editor, Gerald L. Atkinson. Copyright 2000. Editorial Offices: *Eternal Vigilance* Journal©, 6110 Rayburn Drive, Camp Springs, MD 20748. Subscription rates: 6 bi-monthly issues, \$50.00. Foreign (Air Mail), \$65.00. Payable to Gerald L. Atkinson via personal check or money order in U.S. funds.

ported an immigration bill that does that — and only that.”

Another respected commentator, David Brooks, writes in the *New York Times* [2], “Nothing is sadder than the waning dream of integration. This dream has illuminated American life for the past several decades — the belief that the world is getting smaller and that different peoples are coming together over time. Over the course of the 20th century, the civil rights movement promised to heal the nation’s oldest wound...The progress of civil rights has not produced racial integration...five decades after Brown, blacks and whites do not live side by side, even when they share the same income levels. They do not go to the same schools. And when they do go to the same schools, they do not lead shared lives...many educators are giving up on the dream of integration so they can focus on quality.”

Brooks continues. “The movement of peoples, meanwhile, provokes as much rage as assimilation. The immigration reform bill was defeated last week by Americans who feel their country is being torn apart by outsiders who don’t play by its rules, and by a ruling class blind to the threat.”

“The threat of terror hasn’t united Americans, but divided them. The globalization of trade has sparked nationalistic backlashes. The revolution in communications technology has brought media segmentation, as people seek out newspapers and shows that reinforce their preconceptions.”

“Expecting integration, Americans find themselves confronting polarization and fragmentation. Amid all the problems that have made Americans sour and pessimistic this [*diversity* ideology, Editor’s note] is the deepest...As dozens of social-science experiments have made clear, if you separate people into different groups — no matter how arbitrary the basis of distinction — they will quickly begin discriminating against others they deem unlike themselves. People say they want to live in diverse integrated communities, but what they really want to do is live in homogeneous ones, filled with people like themselves.”

Brooks concludes, “If that’s the case, maybe

integration is not in the cards. Maybe the world will be as it’s always been, a collection of insular compartments whose fractious tendencies are only kept in check by constant maintenance.” Or maybe by returning to the practical ideas that our Founding Fathers gave us in our founding documents. See the Book Review in this issue to see how far we have strayed from the principles set down by our forebears.

Fred Reed, a popular iconoclast regarding the New Age *diversity* movement is more down to earth in his criticism [3]. “Explain to me, diversity. I don’t get it...What is it good for? I think we need homogeneity. Probably the greatest desire of humanity other than getting sex is avoiding diversity. Mostly, people can’t stand each other. I respect their judgment.”

Reed explains why. “Diversity causes nothing but trouble. Think about it. Do old people want to hang around with young people? No. Do young people want to hang around with old people? Generally they would rather take poison...Southerners and damnyanks cordially detest each other, except after a few beers, when they stop being cordial. Urban folk and country folk loathe each other. Management and labor, Marine boneheads and army pukers, dogs and cats, on and on, don’t nobody much like nobody.”

“Fact is, men and women don’t want to be together more than some. Men think women are slightly nuts and they’re certainly explosive and you always have to be careful not to set them off and they get ornery if you talk dirty around them, although they do it with each other. God knows what women think about men. Probably that we’re crude and watch football and aren’t in touch with our inner slug and don’t care about feelings. It’s all true.”

“When I was a kid in the South, at dinner parties everybody would eat together. Then the women went into the living room to talk, and the men stood in the kitchen and drank bourbon and told off-color jokes. It seemed to work. It was nice being around the women because they were more civilized than we were, or at least acted it. But there’s such a thing as too much civilization.”

A bit more sober view of the damage that the *diversity* ideology, based primarily on the con-

cept of ‘tolerance,’ is described by Amy Chua, the John Duff Jr. Professor of Law at Yale Law School. She examines history’s hyperpowers — Persia, Rome, China, the Mongols, the Dutch, the British, and the United States — and reveals the reasons behind their success and roots of their ultimate demise [4]. Chua uncovers a remarkable pattern. For all their differences, every single society was, at least by the standards of its time, extraordinarily pluralistic and tolerant during its rise; each one succeeded by harnessing the skills of individuals from different backgrounds, and attracting and exploiting highly talented groups excluded at other times and in other societies. In sharp contrast, as Chua cogently demonstrates, Nazi Germany and imperial Japan, while wielding great power, failed to attain global dominance as a direct result of their religious, racial, and ethnic intolerance. But, according to an editorial review [5], “...here’s the catch: in virtually every instance, multiculturalism sowed the seeds of decline and diversity became a liability, triggering conflict, hatred, and violence.

The United States is the quintessential example of a power that rose to global dominance through tolerance and diversity. Has it, however, reached the ‘tipping point’ that will send it toppling?” The answer to that question is also posed and informed by Peter Wood (see the book review on pp. 8).

Will Durant, in his epic series of *The Story of Civilization*, provides the story of the rise and fall of ancient Greece and Rome [6]. Edward Gibbon dealt at length with the ‘*Decline and Fall of the Roman Empire*’ [7]. Arnold Toynbee addressed the fall of many ancient civilizations in his ten volume, *A Study of History*. He addresses the nature of the problem in a chapter on *The Breakdowns of Civilizations* in one of the first six volumes [8].

Cullen Murphy provides a modern view [9]. “Whether the Roman Empire came to an end in 476 or some other time hardly matters — at some point it came to an end...[By that time] the imperial armies in Italy by [then] consisted mostly of barbarians [from the outlying provinces]...Rome dissolved unevenly into history, vanishing dramatically in only a few areas (first in Britain, from which imperial forces unilaterally withdrew at the beginning of the fifth century; and then, 200 years later, in the regions that came under the sway of Islam)...”

“The unraveling of Rome was undeniably a big political event: a great unity was irrevocably diminished, a great and wondrous order became a thing of the past. The Romans saw it happening slowly before their eyes, wrote about it, and openly debated the reasons for it...One historian writes, ‘After the initial shock of barbarian incursions in the fifth century, the sepa-

rate localities of the Roman Empire passed rather easily into barbarian hands. Landlords continued to manage their properties; peasants worked the land; and members of the imperial bureaucracy fulfilled their functions — only now in the service of barbarian tribes and chieftains rather than of Roman emperors.’”

“A senate composed of aristocrats will continue to exist in Rome for more than a century after Rome’s fall. Yes, the archaeological record reveals a general subsidence in well-being over time...But for generation upon generation, in the aftermath of the empire as before it, life was for most people what it always is: a series of incremental adaptations that only the passage of centuries reveals to have been a radical departure, or to have been pointing in some clear new direction.”

“The Romans had seen themselves as the successors of the Trojans and the Greeks — indeed, as the culminating empire for all time: ‘empire without end.’” Is that the prevailing attitude among America’s power elites of today? Is it the prevail-

ing attitude of the middle class? How can we answer these questions?

Maybe it is appropriate to revisit what Murphy calls the ‘Titus Livius Plan’ [10]. “[We must] start by trying to understand, and to acknowledge, what we’re up against as a quasi-empire in a turbulent century...There is a simple fact of life: the status quo never stays that way. Thucydides [the ancient Greek historian] observed that empires start to decline when they cease to expand.” This, of course, was the same conclusion reached by Durant, Gibbon, and Toynbee nearly two

millenia later.

Murphy then observes that “You can’t read an account of Rome in the third, fourth, or fifth century, when expansion is over and emperors are trying desperately to hold things together, without marveling at the blizzard of variables in play. Every Roman action to address one urgent problem — military, diplomatic, economic, political — creates unintended new problems. The blood thinner causes hemorrhage; the coagulant causes stroke.”

“And from this comes, finally, an unhappy generalization: large systems are inherently unstable. There has been a lot of academic theorizing in recent years about the nature and course of empires. An insight that transcends most others has been expressed by many but was distilled into a few sentences by the economist Paul Ormerod in his book *Why Most Things Fail*, ‘Species, people, firms, governments are all complex entities that must survive in dynamic environments which evolve

————— *Continued on page 7, bottom of column 2*

Editorial



Comment

Robespierre: The Fool as Revolutionary

Otto Scott, the renowned author and editor of 'Otto Scott's Compass,' wrote a book in 1974 entitled, '*Robespierre: The Fool as Revolutionary*,' which is a brilliant exposition of the story inside the French Revolution.

The story, rich in detail, has a striking similarity to that which is occurring today in America — that is, in the revolutionary

ideology of 'diversity' which has captured the imagination of our power elites over the past several decades.

Robespierre, an opportunistic but otherwise nondescript country lawyer with meager intellect, rose to power on the Franco-German wave of the Enlightenment based on the philosophies of Voltaire and Rousseau — which later became the intellectual path of Kant, Hegel, and Marx. This was a time in 1785 when France was the first power of Europe, its largest, wealthiest, and most powerful nation.

Scott revealed the foundational weakness of the French Enlightenment. The old regime had one overriding problem that was unique, even unprecedented. "French intellectuals, middle and upper classes had grown ashamed of their country, history, and institutions. Such a phenomenon had never before arisen in any nation or race throughout the long history of mankind."

According to Scott, during that time "The Age of Reason shifted to the Age of Utopian Dreams..." and after the departure of the philosophers, "...the pillars of the Age of Reason toppled sideways for lack of a sound foundation, and lesser men came crawling out of the lower dark." The most prominent of these was Maximilien Robespierre.

After the storming of the Bastille, the gentry, king, and aristocracy were put to the guillotine. Included in this bloody purge was the mass murder of innocent Catholic priests, some of whom were loaded on barges which sank to a watery grave.

As Robespierre rose to power during the later stages of the bloody revolution, he reached too far — even for the bloodthirsty mobs which roamed the streets of Paris. He decreed that on himself, Robespierre, would be bestowed the title of Supreme Being. Shortly thereafter, the Assembly decreed that he should be sent to the guillotine. Scott's description, "He was one of twenty-two and was slated to be number twenty-one...Finally, his turn had arrived and the dirty blue silk coat was ripped away...Robespierre's jaw fell open and he gave a clotted shriek of pain; he was tied to the plank, slid into the slot and the blade came down. [The executioner]

held aloft the matted head that, with its gaping bloody jaw, looked like a relic of some other world; some other species."

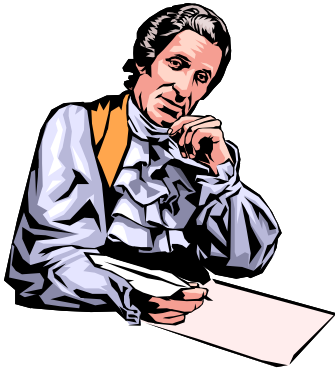
Scott describes the end of the revolution. "...over eighty members of the Commune followed him within three days. The Terror had broken, and France gradually put back some of its shattered pieces...But this fool who had pushed reforms past the point of intelligence and recreated absolutism in the name of anti-tyranny, had cut too deep, had gone too far... Robespierre died, but folly has a virulence that outlasts its inventor. He inspired more Communes, more Voices of Virtue, more Lenins and Castros and Maos, more murder and hatred, more death and misery, than any other of the Sacred Fools that have emerged to plague honest men."

In this issue of the journal we will elucidate the striking parallels between this story of the French Revolution and that of the current cultural fad of the 'diversity' ideology in the United States of America. We will explore the nature of the 'diversity' movement, its origins, and its absolute opposition to the founding documents of our great Republic. This ideology has the same characteristics that history has witnessed before — in the French Revolution of 1789.

The previous issue of this journal revealed the surprising depth to which the modern idea of '*diversity*' has wormed its way deep into the heart and soul of the U.S. Navy. And with the appointment of ADM Michael G. Mullen to be the Chairman of the Joint Chiefs of Staff — eventually into the entire military.

This issue attempts to understand this phenomenon — its essence, origins, adherents, and purpose. We are fortunate to have a seminal book on this subject (see the book review on pp. 8). That book provides an in-depth treatment of '*diversity*' as a modern ideology. The interesting aspect of this treatment is the striking parallel of the 'excesses' of the French Revolution with the New Age ideology of '*diversity*.' One can imagine the next Chairman of the Joint Chiefs of Staff as the counterpart of Robespierre — the Fool as Revolutionary — and Midshipman Lamar Owens and the hundreds of naval officer 'warriors' who have been 'purged' over the past two decades and are still being purged as the counterpart of the innocent Catholic priests who were put to the guillotine and drowned on barges in the wake of the blood bath of the Reign of Terror in France in 1789.

When will the modern day Robespierres find their just end? It may be likely that the same forces that are alive and boiling under the surface in America — those forces that forced the politicians to scrap the recent seriously-flawed immigration legislation proposals — will carry the day. We must understand the difference between the Franco-German way and the Anglo-American way if we are to survive! ♦



Guest Essay

The Wrong Stuff Summary of Book 'From Trust to Terror: Radical Feminism is Destroying the U.S. Navy'

by
Gerald L. Atkinson
15 February 1998

When the Student Pilot arrived at the naval aviation training base, there was little about her that stood out from her fellow students. She was, however, a tall attractive brunette whose sexuality, social immaturity, and obsession with obtaining her Navy 'wings of gold' would not serve her or the U.S. Navy well.

A graduate of the U.S. Naval Academy, no one knew that she was about to become the most controversial student ever to come through the base — and one whose actions and influence would either directly or indirectly affect the careers of more than half-a-dozen senior officers. And she would ruin the career of a mid-level Marine officer. In addition, her influence and the 'feminism' which she represented would lead to a **campaign of terror** against tens of junior flight instructors.

To many disenchanted aviators, she represents 'affirmative action' gone awry. In an attempt to help one lone woman become a fighter pilot, they say, the U.S. Government wasted time and money, endangered the lives of experienced pilots and short-shrifted more deserving male students. Most importantly, they say, the Navy lowered its standards — which diminishes the training program, other aviators, and the military's operational readiness. Others will argue that the Navy's historic lack of minority representation — particularly in jet aviation — demands that women and minorities be provided extra opportunities. Nevertheless, by the time The Student Pilot left the base, the resentment she had engendered remained so palpable that few dared speak of her aloud. This is her story.

The Student Pilot immediately set herself apart from her fellow trainees in a series of incidents that involved fraternization. This activity is defined by the Navy as an unduly familiar senior-subordinate relationship, which can erode respect and detract from good order and discipline.

The Student Pilot moved in with two male flight instructor pilots — and had to be told by a commander that this was not allowed. Later on, she went on a cross-country training flight with an instructor and the two shared a hotel room. Neither incident brought the student or the instructors any sort of official reprimand.

The student was having difficulty with the jet training program. During flight training, instructors grade the students on their performance — how well they handle the airplane, if they followed proper procedures and whether they meet certain criteria. And they get a grade — above average, average, below average or unsatisfactory. An 'unsat' is also called a 'down,' and it means that the student failed that part of the training.

If a student receives three downs, he or she faces a Progress Review Board (PRB) to determine if the student should continue training or not. Although students can be attrited (removed from the program) at any time, Navy training instructions list five downs as the maximum number of failing grades a student can receive.

By September — nine months after her arrival — Navy officials convened their second progress review board on The Student Pilot's performance. They were trying to decide — again — if the student should be ousted from the training program or allowed to continue.

According to a written summary of the board's findings, The Student Pilot's grades were below average or marginal. After consideration and much debate, Navy officials decided to give the student another chance. But it was not to be her last.

Navy officials say it is unusual for a student to have even one such review board, much less three, during their training tenure. But even more worrisome for many of the flight instructors was The Student Pilot's demeanor toward them. She did not take criticism well — and criticism is a key aspect of the instructional program, where students are debriefed following each flight and told what they could and should do differently and better on the next flight. Instructors said she began to be defensive, or lied about what had occurred on a flight, trying to blame an error on the plane, someone else or the circumstances. At one point, she became hysterical during a debriefing and began crying that 'everyone was out to get her.'

The Student Pilot also quickly gained a reputation for flirting with the male flight instructors, and many witnessed a crucial incident at a 'winging' ceremony — an incident which would prove to be the key to The Student Pilot's training experience and one which Navy officials took far more seriously than the other two fraternization incidents mentioned above.

The Student Pilot and a senior flight instructor were drinking together at the bar after a 'winging,' a traditional Navy celebration. At some point, The Student Pilot plucked the instructor's name tag from his shirt and dropped it down the front of her dress and challenged him to come and get it.

After an aborted attempt to consummate this romantic interlude, the climate changed drastically. Soon afterward, The Student Pilot approached the squadron scheduling officer and told him that the flight instructor had sexually harassed her. She

said she wasn't sure she should file a complaint because she was worried about finishing her flight training.

The scheduling officer said that he was required to report her comments to his superiors — and he did so. The student and instructor were called before the squadron commanding officer, who questioned both of them about their behavior. It became clear that both the student and the instructor had engaged in **fraternization**. However, when The Student Pilot realized that both would be charged with wrongdoing under a fraternization charge, she retracted her statements — and got an attorney.

The flight instructor also obtained a lawyer, for his own protection. Navy officials, wary of the unwelcome publicity that a public charge would bring, arranged what was to be a mutually satisfactory agreement — neither would be charged, the instructor would be transferred and the student could continue flight training.

In fraternization incidents, the U.S. military puts the heaviest blame on the senior partner in the fraternization. But even taking that into account, the command's treatment of the instructor in the fraternization issue is questionable as compared to The Student Pilot's treatment. The instructor pilot was grounded during the investigation process, while The Student Pilot continued flying. The instructor pilot ended up with a non-punitive letter in his file, while the student did not. The instructor pilot was transferred out, while The Student Pilot remained. His career was finished. Her career continued, unblemished.

Soon afterward, The Student Pilot apparently began to feel that flight instructors were hostile toward her or were ostracizing her. Some flight instructors began to speak openly of their reluctance to fly with her — saying that she shouldn't be allowed in the air.

Privately, they also worried that any failing grade they might give her would turn into a battle cry — and lead her to charge them with sexual harassment. And no one wanted to take a chance on ruining his career by even a groundless complaint from a female student pilot.

Fellow students found themselves bewildered by the way the female student was being treated. As instructors tried to grade all the students fairly, they began receiving what they felt were conflicting messages from Navy leadership — to get this female through flight training, no matter what.

As her difficulties with the flight training program continued, the Navy prepared a list of those instructors who could no longer fly with The Student Pilot. Such a list customarily in-

cludes all the flight instructors who have previously given the student a down, or failing grade — the reasoning is that perhaps they will no longer be objective.

In this case, also included on the list were all those flight instructors who had sat on Progress Review Boards to determine if The Student Pilot should continue flight training. And one day, as the list sat on the Scheduling Officer's desk, several flight instructors who were angered by the command's leniency with The Student Pilot, apparently added their names to the list as well.

Soon, The Student Pilot was complaining of being black-listed by the flight instructors — and the Wing Commander was enraged. He told flight instructors that if any of them refused to fly with The Student Pilot, they should turn in their wings immediately.

In the aftermath, The Student Pilot asked for and received a transfer from her original squadron to a sister squadron, where Navy officials hoped she would be able to start anew. She began flying in the new squadron, working diligently but still struggling as she slowly progressed through the flying syllabus. Nevertheless, she continued to fail to meet the minimum qualification standards.

The Chief of Naval Air Training (CNATRA), who later reviewed The Student Pilot's records during an investigation into her case, decided that she was clearly getting the benefit of the doubt. "*...Upon closer scrutiny, it is evident to me that she performs well when the flight is progressing well, but does very badly when the flight does not proceed as planned or as desired. The five flights that were graded 'unsatisfactory' have a common*

The instructor pilot was grounded during the investigation process [of fraternization], while the Student Pilot continued flying. The instructor pilot ended up with a non-punitive letter in his file, while the student did not. The instructor pilot was transferred out, while the Student Pilot remained. His career was finished. Her career continued.

denominator: unsafe flight performance related either to lack of situational awareness or poor headwork," he wrote. Failure to consistently perform at an acceptable level is the problem in this case and is well documented. She was, [however], clearly getting the benefit of the doubt," CNATRA added.

By this time, the flight instructors had reached a crisis point. Concerned about the way her training was progressing and the leniency with which she was being treated, they came forward to their superiors — and were dismissed. They gave her failing grades, and the grades were overturned by higher authority. Finally, some decided to talk to the media about The Student Pilot — in hopes of shedding some light on the dark dealings of the Navy's commanding officers.

The flight instructors spoke off the record of their concerns and tried to provide a reporter with information to back up their comments. The reporter, in turn, sought to interview

other flight instructors so as to verify the comments and story. Many Navy officials, including some flight instructors and students, confirmed the story. Others declined to talk, worried about their careers and the wrath of their commanders.

After gathering information about the case, the reporter attempted to interview The Student Pilot for her side of the story — and was turned away. The reporter also attempted to interview Navy leaders about the case — and they, too, chose not to speak on the record about the case. They would, however, speak 'off-the-record.' No one was willing to go public with the details and the frustrated reporter was eventually forced by other circumstances to abandon the story. After being threatened with a law suit by the Student Pilot, the Reporter's newspaper dropped the story.

Finally, The Student Pilot, who was one of four female students at the base at the time, was attrited from the program — 20 months after she began. She appealed the decision twice, but it was finally upheld. The Wing Commander tried to help her obtain a transfer to another aviation community, but that too was rejected. The Student Pilot remains in the Navy, but is no longer in naval aviation.

This case has inflamed Navy pilots' worst fears about women-in-combat; that they don't fit in, that they'll get breaks, that they're not as good as their male counterparts and that political pressure will weaken naval aviation — and thereby diminish readiness and endanger the nation's military pilots.

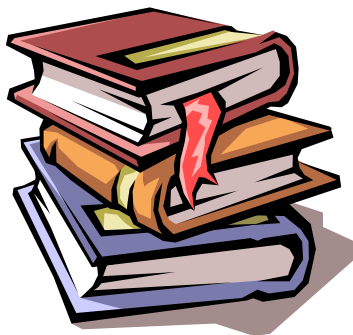
There were many transgressions committed during The Student Pilot's training tenure. A squadron Commanding Officer left under a cloud during her tenure, reprimanded by his commander for failing to maintain discipline and professionalism among his flight instructors. A Wing Commander who failed to properly handle the fraternization incident resigned (retired). The second Wing Commander, who tried to repair the damage done and ended up giving The Student Pilot even more chances — thereby angering the flight instructors even more — also resigned (retired) after receiving a poor evaluation over his handling of the case.

Even more troubling is the activity that injected **terror** into the lives of the young male flight instructors who tried to 'do the right thing.' They were intimidated, threatened with dismissal, and forced to undergo Inspector General investigations or were threatened with such investigations if they did not cooperate with their commanders' desires to 'pass' The Student Pilot, no matter what. They were forced to seek legal counsel in order to protect themselves from the destructive intimidation invoked by their superiors. The injection of **terror** into the lives of these flight instructors is the new dimension of totalitarianism, driven by a political agenda, that is destroying naval aviation.

Meanwhile, brave young 'warriors' are being lost to naval aviation. Impossible to count are the Navy flight instructor pilots who chose (and are now choosing) to quit naval aviation and are now flying for the commercial airlines — leaving their much loved profession in disgust over the Navy's handling of this case. It is their loss that the Navy — and this nation — should mourn. ♦

Dr. Gerald L. Atkinson is the author of the book, "*From Trust to Terror: Radical Feminism is Destroying the U.S. Navy.*"

SUGGESTED



READING

Each issue of this journal will exhibit books which allow the reader to understand more fully the essays presented. They contain background materials which are directly related as references and/or as topics which provide the reader with sufficient foundation to understand in depth the line of reasoning used in the essays.

Suggested Reading for This Issue

- 1) Wood, Peter, "Diversity: The Invention of a Concept," Encounter Books, 2003.
- 2) Vazsonyi, Balint, "America's 30 Years War: Who is Winning?," Regnery Publishing, Inc., 1998. The author cogently describes the difference between the Franco-German way which introduced Marxism into Western culture in the wake of the French Revolution and the Anglo-American way which resulted from America's founding documents after the American Revolution.
- 3) Scott, Otto, "Robespierre: The Fool as Revolutionary Inside the French Revolution," The Reformer Library, 1974.
- 4) Chua, Amy, "Day of Empire: How Hyperpowers Rise to Global Dominance — and Why They Fall," Doubleday, October 30, 2007.
- 5) Murphy, Cullen, "Are We Rome: The Fall of an Empire and the Fate of America," Houghton Mifflin Company, 2007.

The Curse of 'Diversity,' *continued from page 3*

over time. Their ability to understand such environments is inherently limited...These limits can no more be overcome by smarter analysis than we are able to break binding physical constraints, such as the speed of light.' Unfortunately, there

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BOOK



REVIEW

Diversity: The Invention of a Concept

by
Peter Wood
Encounter Books
2003

This book provides a deep insight into ‘*diversity*’ as a modern ideology. Wood observes (pp. 288) that America’s vision of itself (circa 19th century) was an “...exhilarating

sense of unboundedness” whereas in modern times “...our collective feeling for our political liberties is beset with doubts. We now frequently wonder whether it is proper to be proud of our freedom when so many of our countrymen labored so long in slavery. We now look with some misgiving on the great expanse of the American [cultural] landscape, mindful of the native peoples who were killed, uprooted or dispossessed.”

Wood reminds us that “where once we told stories of heroic conquest, we now listen with respect to those who castigate our nation’s builders for their harsh treatment of the people already here...These doubts are not a random collection of thoughts that have coincidentally arrived in the national consciousness at the same moment. They are rather a reflection of an ideology that has been brewing for generations. The historical account of America, as a system of oppression, is rooted in the work of Marxist historians and social scientists and their political supporters on the Left, who first began to assemble it toward the end of the nineteenth century. The fortunes of radical politics in the United States waxed and waned over the decades, but never achieved a grip on the popular imagination. Or, never until the 1980s. For it was then that the Left at last found a combination of political leverage, economic opportunity and cultural advantage to institutionalize much of its anti-American program. ‘*Diversity*’ was the key to that three-part success.”

How did this happen? Wood compresses the answer into two paragraphs. “President Johnson inaugurated legalized racial preferences in 1965, but ‘affirmative action’ met increasing popular resistance and legal challenges, culminating in the Supreme Court’s split decision in the 1978 *Bakke* case. The outcome of that case included a one-man opinion drafted by Justice Powell in which he declared that race preferences in college admissions are unconstitutional under most circumstances, but that the minority racial status of an applicant could be considered as ‘a plus factor’ if the college was seeking to increase its intellectual ‘*diversity*.’ Powell’s ‘*diversity*’

argument, though eccentric, connected to some cultural currents in leftist politics, in American churches, and among education theorists. Perhaps it connected as well with the strain of American pragmatism extending through John Dewey to William James, in which ‘pluralism’ was rated as among the highest educational values. In any case, within a few years of the *Bakke* case, most colleges and universities relabeled their racial preferences in admissions as programs intended to enhance ‘*diversity*.’”

Wood continues (pp. 290). “The *diversity* movement grew quietly until it burst into prominence in 1987. That year, the Hudson Institute issued its *Workforce 2000* report, which provided the business world with a demographic excuse to switch from affirmative action rationales for ethnic preferences in hiring and promotion, to *diversity* preferences — said to be prudent planning for the future. Higher education and the business sector thus discovered common cause: in order to have the ethnically diverse workers that business would need, universities would have to admit and graduate more minority students, even at the cost of lowering admission standards. The Business — Higher Education Forum’s January 2002 report, *Investing in People*, is a late reverberation of the alliance that has made *diversity* a pivotal idea in American life. In the meantime, the ideology of *diversity* has continued to shape much of American culture, including religion, the arts and personal consumption.” And now, with the appointment of ADM Michael G. Mullen to be the Chairman of the Joint Chiefs of Staff — to our Armed Forces.

Wood prefaces his book with a remarkable thought (pp. 1). “Diversity is a large idea in the way that Wyoming is a large state: it is a big part of everyone’s map of America, but there is not much there.” He illuminates that thought with “Of course, on closer inspection the comparison falters. Wyoming has Casper, Rock Springs, Thunder Basin National Grassland, Cheyenne, I-80, Bighorn National Forest, Devils Tower, lots of fossils and its crowning glory, Yellowstone National Park. Diversity has...well, what does diversity have? Mainly, diversity has lots of admirers.”

Wood then ruminates on this latter concept. “If an idea can be said to be important simply because of the number of people who uphold it, diversity is indeed an important idea; many millions of Americans regard it so. They are, I think, mistaken. In this book I argue that it is time to retire diversity from the small company of concepts that guide our thinking about who we are as a people and how we might best reconcile our differences.”

Wood does not mean to diminish the idea of diversity unduly. He concedes that it has genuine imaginative appeal, and the millions who extol it are not merely deluded. He believes

that “Rather, they are moved by its promise of providing a way of looking at the world anew and a way of escaping old prejudices. Diversity bids us to be tolerant, open minded, helpful and fair; and many respond to this call in good faith. But diversity offers doubtful directions to these worthy destinations.”

Wood’s view coincides with that of Amy Chua, author of *‘Day of Empire: How Hyperpowers Rise to Global Dominance —And Why They Fall.’* She studied seven such powers and found a pattern for their rise and fall. Each, during its rise was extraordinarily pluralistic and tolerant and succeeded by harnessing the skills of individuals from different backgrounds. But in virtually every instance, multiculturalism sowed the seeds of decline and *diversity* became a liability, triggering conflict, hatred, and violence.

Wood then informs us (pp. 1) that “The concept of *diversity* in its contemporary social and political sense is fairly new. It was [invented] by one man, Justice Lewis Powell, in June 1978, in his stand-alone opinion in the Supreme Court case, *Regents of the University of California vs. Bakke*. In that case, Justice Powell asserted that the goal of ‘attaining a diverse student body’ provided a ‘constitutionally permissible’ reason to allow racial preferences in admissions to a medical school. In Powell’s view, the goal of achieving diversity overrode the Fourteenth Amendment’s guarantee of equal protection under the law.”

Wood brings us to the present (pp. 2). “The discontents and longings that diversity gives voice to, however, are older, and the story continues long past Powell’s eccentric legal whim. Diversity as we know it has been shaped by an odd history of opportunism, idealism, miscalculation, shrewd maneuver, deception, self-deception, truth-telling and deceit. To present this story in an entirely straightforward way would be, in some ways, to falsify it. Diversity entered our lives more by half-recognized allusions, pinpricks of implication and evocative symbols than by a clear sequence of events. I have written its biography accordingly, and its intellectual geography as well.”

Wood revisits his Wyoming analogy. “Wyoming fits four-square into our map of the country, but if we merely speed across it on I-80 in a hurry to get to Utah, it is likely to remain to us essentially a blank — familiar in outline but not understood in its specificity. To see it rightly we must take its inner dimensions. Diversity too has its dry washes full of fossils, its eerie basalt towers of infernal design, and its azure depths of scalding springs. In the pages ahead, I provide the reader with a geologist’s crack hammer and a few other tools — rock pick, pry bar and chisel as needed — to get beneath the surface of diversity.”

And so he does just that. Wood explores the differences between America’s traditional (older) sense of diversity and the New Age *diversity* (hereinafter written in italics), which has captivated the imagination of the power elites in America. We saw it in spades immediately after the Clinton administration took office in 1992. Vice President Al Gore immediately misquoted (purposefully) America’s traditional unifying slogan, ‘e pluribus unum,’ as ‘out of one, many’ in opposition to its original and correct interpretation, ‘out of many, one.’

Wood points out (pp. 6) that *Diversity* is only a few decades old but diversity (without the italics) is nothing new. Under the older meaning, “America was made up of diverse peoples even before the first Europeans (and soon after, the first Africans) arrived. People who thought seriously about the New World and about the North American colonies that became the United States were already thinking about diversity centuries ago...Columbus carefully described the people he encountered in the Caribbean, who he said were not ‘slow or stupid’ and whom he hoped to ‘conciliate’ to Christianity and the Spanish Crown...”

“The physician who accompanied Columbus on his second voyage, has left a letter in which he describes the joy of some Native Americans rescued by Columbus from their cannibalistic captors. Columbus had arrived in the New World to find not one people, but myriads of peoples, many in perpetual war with each other. One of his first tasks was to come to some practical understanding of this diversity of native peoples. That concern was echoed through hundreds of years of Spanish, French, English and Russian colonial relations with Native Americans and echoes still in the independent states that arose from European colonization.”

(pp. 7) “Diversity in this older sense of relations between culturally disparate groups is a major aspect of the history of all New World nations. Their patterns of resistance to and accommodation of cultural diversity differed, and the United States can be understood as a particular answer to the problems posed by cultural multiplicity. By the time of the American Revolution, we not only claimed but also *felt* a sense of unity as a people, but we also divided ourselves by region, state, race and religion. The many-ness, the diversity of America, was not somehow overlooked or invisible to the founders. They saw it clearly, took steps to keep it from overwhelming the unity they hoped would thrive, and persisted in worrying whether those steps would be sufficient.”

(pp. 7) “Negro slavery loomed as perhaps their greatest worry, for as certain as many of the founders were that slavery was wrong, they also saw the difficulty of successfully assimilating African-Americans, who had been deprived of education, as free and equal citizens...The Constitution set up

an unstable compromise on the issue, allowing slavery to stand in the states that permitted it and, for purposes of taxes and apportionment of seats in the House of Representatives, counting the population of the states as ‘the whole number of free persons, including those bound to serve for a term of years, and excluding Indians not taxed, three-fifths of all other persons.’ The Constitutional Conventions also set a date, 1808, when the federal government would be empowered to end the importation of slaves, which in fact it did.”

(pp. 8) “The temporizing of the founders on slavery, however, is rightly understood as part of a larger history of diversity. They were engaged with a real question of how much real diversity a free nation could contain without pulling itself apart, and diversity in that sense has remained central to the definition of American society, through the early republic, the Civil War, emancipation, the great waves of immigration, and up through the Civil Rights struggle and [Martin Luther] King’s [time]. Diversity — called appropriately by diverse names — has always been on our minds.”

(pp. 8) “But diversity is not *diversity*. The new movement is something different, and in some ways a repudiation of the older attempts to find a one-ness in our many-ness. *Diversity* in its new form tends to elevate many-ness for its own sake... The new *diversity* has its vision of unity too, and many separate threads of its own.”

“But let’s not take just a thread-by-thread view. *Diversity* is big. It’s everywhere. Schoolchildren are taught to celebrate it; high courts weigh and scrutinize it; corporate personnel offices assiduously seek it out; unions that once feared it now robustly champion it; artists offer searching introspections of *diversity* in their own lives; museums exhibit it; restaurants serve it; churches worship it; and tourists vacation in it” And now, with ADM Mullen as Chairman of the Joint Chiefs of Staff, forcibly implement it in the military force structure.

“*Diversity* is enunciated in the dolls we buy for our children (the American Girl collection), the fashions teenagers buy for themselves (think of the ‘United Colors of Benetton’ ads, featuring lots of contrasting flesh tones), and in the admissions brochures of the colleges and universities these teens hope to attend. *Diversity* plays its part in every electoral campaign for every candidate and in the sales pitches for a great many products. The pursuit of *diversity* is held to be both practically good and personally redemptive; and *diversity* is depicted in popular entertainment as both fun and — there is no better word for it — virtuous.”

(pp. 9) In a section of his book entitled, ‘Marvelous Wonders,’ Wood cites Henry David Northrop — a popular writer of the 1880s and 1890s who catered to the taste for the eye-opening spectacle of human variety [the old-time real differ-

ences in people as groups]. According to Wood “He was the IMAX theater of his day, with heavily illustrated books such as *Marvelous Wonders of the World* (1886). But it would be difficult to find a writer less suited to the temper of *our* times. The title alone of his 1891 volume, *Indian Horrors or Massacres by the Red Man, Being a Thrilling Narrative of Bloody Wars with Merciless and Revengeful Savages ...*, shows Northrop to be a man who dealt in sensationalized stereotypes, a stirrer-up of the fantasies that fueled discrimination and ethnic strife. Northrop represents a part of cultural history that most Americans today notice with only a shudder.”

Of course, a more recent and historically accurate accounting of that period — the American frontier — documented on my website and in these pages — is Alan W. Eckert’s multi-volume, ‘*The Winning of America*’ series, one volume of which, ‘*The Frontiersmen*, deals with the Indian Wars during the 1750s through the early 1800s. These volumes address American history in terms of the traditional ‘Great Men and Events’ (including the Shawnee Indian leader, Tecumseh) of the period. Few in America are even aware of this period of our history. Taught in our schools? Fageddahboutit!

But is this history germane to today’s terrorist world? You bet! According to Wood (pp. 9), “Northrop may still have some important things to teach us. His world was one that abounded in surprises. Diversity for him was not the thin gruel of attempting to accentuate slight differences among people who, in every important respect, are similar. His diversity was rather a feast of differences, from his delight at watching native Hawaiians surf, to his mischievous pleasure in describing the African Wagogo as ‘great thieves and extortioners’ whose enlarged earlobes ‘fall as low as the shoulders.’ Northrop’s dislikes and enthusiasms were unfiltered; ours, by contrast, are timid and self-conscious. Respectful, eager to understand, fearful of offending, our basic stance toward human difference is that we must admire it.”

Were Northrop living today he would be writing in vivid tones of the vast differences between us and the ‘savage, butcherous, murderous, barbarous Islamic ‘insurgents’ in Afghanistan and Iraq.’ He would highlight the beheadings and burned bodies hung on bridge girders of Americans by the Jihadists whom our nation faces in the Middle East. Is there a lesson for us here regarding the dangers posed by the New Age *diversity* movement in America? I believe there is a strong, vivid lesson-in-progress here.

(pp. 10) In a section of Wood’s book entitled, ‘*Diversity as Counterprinciple*, he cuts straight to the heart of the threat to America’s future posed by the modern *diversity* ideology. “For Northrop, Indians were both victims and perpetrators of injustice. While I think we can still acknowledge this as a realistic

assessment, the pieties of our age push us strongly toward seeing only the victimization. We remember General Custer's depredations on the Sioux culminating in his defeat at Little Big Horn in 1876, but not the Outbreak in 1862, in which the Sioux in Minnesota massacred some seven hundred innocents."

"The new perspective of *diversity* is not just about emphasizing groups at the expense of the whole; it is also about treating groups as having saved up a right to privileges in proportion to how much their purported ancestors were victimized in the past. This quid-pro-quo view has become a quasi-principle that aims to encompass American life."

(pp. 11) "But it is more than a matter of government mandates (set asides in government contracts for minority-owned businesses). The *diversity* principle is also a *belief* that the portion of our individual identities that derives from our ancestry is the most important part and a *feeling* that group identity is somehow more substantial and powerful than either our individuality or our common humanity. *Diversity* combines these elements of law, belief and intuition to claim both cold legal authority and warm personal allegiance."

Now Wood gets to the core of the matter. "Few principles spread so widely and so deeply through a society. In America, the only principles of similar scope are those on which the nation was founded. Indeed, to find any ideas of comparable sweep in American society, we have to go back to such antique concepts as the notion that all men are created *equal*, and that one of the fundamental human endowments is *liberty*. These ideas, like the idea of *diversity* today, were understood not as narrow technical or merely legal doctrines, but as basic claims about the right ways for humans to behave toward one another."

"*Equality* was certainly meant to entail equality before the law, but it also voiced the American sense of personal equality. We did not regard — and mostly still don't — other people as *better* than us just because they are richer or descended from more illustrious ancestors. Equality, like *diversity*, was an idea that could be translated into law, but was simultaneously part of everyday experience."

(pp.11) "As with equality, so is *liberty*. Our basic liberties are enunciated in the Bill of Rights and, in this sense, they have clear legal form. But the principle of liberty goes much further than the law can or should imagine. One of the basic stories of American life is the recognition by individual men and women that they are responsible for themselves and must choose exactly who they want to be. Many of our key national stories, whether grounded in fact or created as literature, deal with this choice. The treason of Benedict Arnold and the attempted usurpation of Aaron Burr, no less than George Wash-

ington's decision to risk everything on the Revolution, are stories about the nature of liberty, but so too are *Huckleberry Finn*, *The Great Gatsby* and *On the Road*. We Americans make ourselves by our own choices, large and small, these stories tell us, and we are therefore ultimately responsible for what we become."

(pp. 12) "Liberty can, of course be ironed and starched into a formal caricature of itself, but Americans have generally embodied the *spirit* of liberty, not just its outward form. We are people who like to defy conventions — or at least show we can defy the old rules before submitting to an updated version of them that we have made our own. We have done this over and over in popular music, from nineteenth century folk songs through rock-and-roll, and we have done it as well in dance, sports and movies...we have created new rules by defying old ones. The American love of change is rooted in our love of liberty, for we don't feel free unless we have actually freed ourselves from something. As a nation, we may live in a perpetual adolescence of finding fault with the previous generation, but that is by no means a heavy doom or too large a price to pay to ensure a deeper cultural community. For each generation that finds its parents' convention stultifying, dull, or phony discovers its own sense of liberty."

Wood observes that "Like the principles of equality and liberty, *diversity* is gigantic in its ambition. A *diversiphile* of the period (1981) asserted "...*Diversity* is our source of security. It was our source of security when the Constitution was formed, and it will continue to be our source of security today." Wood observes that "This is a peculiar assertion. The diversity of the colonies and their inhabitants was indeed on the minds of those at the Constitutional Convention...and it was an issue in the subsequent public debate over the ratification of the draft Constitution — but diversity was seen almost entirely as a source of difficulty and *insecurity*. The question for the founders was whether they could create a stable and good government despite the many differences separating the states and dividing the broader population."

(pp. 13) "The most that Madison could say in favor of diversity was that if the republic were sufficiently large and the 'variety of parties' sufficiently great, the chances of 'one party being able to outnumber and oppress the rest' would be diminished. A well-designed republic might have the capacity to thwart the naturally destructive tendency of diversity."

"The *diversiphile* mentioned above went even further than the idea that '*diversity* is our source of security.' He added that 'to the extent that gender and race are important social variables in our society, these ought to be represented...and ought to be prescribed by law.'"

(pp. 13) Wood notes that this vision of *diversity* has a basis

of governing the United States, in other words “...replace our freedom to elect leaders of our own choosing with quotas of people chosen to represent ‘unlike kinds’ *someone* has decided are ‘significant.’ *Diversity* thus trumps liberty. And as ‘social categories’ under this principle of diversity would command representation...the principle of *diversity* trumps individual equality as well.”

(pp. 13,14) But even this does not capture the full scope of this vision of diversity. The *diversiphile* would add, “Indeed, I would classify diversity as the source of our salvation.”

Wood cautions that “*Diversity* — our supposed source of security, grounds for radical transformation in the ways we elect and appoint our decision-makers, and source of salvation — *diversity* in this vision is truly gigantic in its ambitions. And like the genuine constitutional principles of liberty and equality, it proposes to organize a whole society and, in so doing, to make society better. But unlike equality and liberty, the principle of *diversity* is not announced in the Declaration of Independence. In fact, it is not discernible anywhere in the founding documents of the United States. Nor was it a stowaway idea, like the right to privacy, that some later interpreters located in the ‘penumbra’ of the Constitution, even though it was not mentioned as such. ‘*Diversity*’ is not cited in the Declaration of Independence, the Constitution or the Bill of Rights; not covered by some synonymous term; not even remotely implied.”

(pp.14) Wood reminds us that “Madison and the other founders were, however, on the alert against dangers of factions. *Diversity* might well be understood as an attempt to reverse the founders’ efforts to check the growth and power of factions in American society. *Diversity*, in effect, enshrines certain kinds of factionalism as a universal good, just like liberty and equality. Well, no, not *just* like liberty and equality — better. *Diversity* raised to the level of counter-constitutional principle promises to free people from the pseudo-liberty of individualism and to restore to them the primacy of their *group* identities; and *diversity* raised to the summit of ‘critical thinking’ insists that traditional notions of equality are a sham. Real equality, according to *diversicrats*, consists of parity among groups, and to achieve it, social goods must be measured out in ethnic quotas, purveyed by group preferences, or otherwise filtered according to the will of social factions.”

(pp. 45) Wood points out that “It would be a mistake, however, to think that *diversity* is exclusively an ideological pre-occupation of the American Left. It indeed has a strong base

on the Left, but it also has appeal in many other precincts in American politics. President George W. Bush famously made his 2000 nominating convention into a display and celebration of ethnic diversity and followed up by appointing a conspicuously *diverse* cabinet. Within the cabinet, several individuals appear as strongly committed to the *diversity* ideology as anyone on the American Left.” Bush’s steadfast support of a seriously flawed immigration bill in the same month that he sent the appointment of ADM Michael Mullen (the author of the Navy’s new *Diversity* Strategy) to the Senate for the post of Chairman of the Joint Chiefs of Staff attests to the veracity of Wood’s observation.

(pp. 15) Wood issues a warning to America. “...if we are prepared to consider *diversity* on its merits, we should understand the stakes. *Diversity* is not about fine-tuning American society or replacing some worn-out parts; and it is not about adding some new features that weren’t available in the earlier model. *Diversity* isn’t a way of tweaking equality and liberty

Like the genuine constitutional principles of liberty and equality, *diversity* proposes to organize a whole society to make it better. But ‘*Diversity*’ is not cited in the Declaration of Independence, the Constitution or the Bill of Rights; not covered by some synonymous term; not even remotely implied.

to achieve *more* equality or *greater* liberty. It is, rather, a brand new thing, a principle that aims at no less than transforming American society through, through, and through.”

(pp.46) Wood provides an eye-opening critique of the New Age *diversity* movement in a section entitled ‘Autonomy.’ He observes that “Profiling violates *diversity*’s paradoxical injunction that social differences ought to be recognized only for such purposes as dispensing contracts, awards and government patronage, and for rooting out discrimination. Any other application is quickly — and often thoughtlessly — denounced as motivated by hatred, bias or other bad motives.”

Artificial *diversity* presents itself as benign, but is far from it. We may *feel* that to be in favor of diversity is to be in favor of fairness, but if we stop to look at and think about the mechanisms by which artificial *diversity* is pursued, we should recognize that those feelings are a false guide. Artificial *diversity* is, essentially, dehumanizing. It turns us each into mere exponents of social groups; it denies us our individuality, and it makes us complicit in denying the full humanity of others.”

(pp. 47) “Pursued as social policy, *diversity* is a form of systematic injustice and it makes us accomplices to injustice. To treat people as objects, as though they are the residuum of their race, class, gender and other such superficialities, and not individuals who define themselves through their ideas and creative acts — that is injustice.” Read this book and weep! ♦

The Curse of Diversity, continued from page 7
is no pause button.”

Murphy reaches for a solution. “But what if it’s not possible to control all the variables?...In that case it would make sense to focus on the handful of big factors that are substantially within our control — and that contribute to social strength no matter what some of those factors might be. We could take the injunction of the Roman historian Titus Livius, better known to us as Livy. He explained that what makes a society strong is the well-being of its people — basic justice, basic opportunity, a modicum of spiritual reward — and the people’s conviction that ‘the system’ is set up to produce it. As Livy wrote, ‘*An empire remains powerful so long as its subjects rejoice in it.*’”

Chaos Theory and American Civilization

But that is not good enough. Our civilization is so complex, a fabric comprised of so many threads, each its own self-organizing dynamical system, woven into the whole and interacting in incomprehensible ways with each other. It is truly a huge dynamical system — one that is expected to exhibit chaotic behavior.

Of course, though Murphy does not realize it, this is precisely what I have been proposing on my website and on these pages for nearly a decade. He has just described a ‘complex, non-linear iterative feedback system,’ one which is expected to exhibit chaotic behavior. Such dynamical systems are abundant in nature and every attempt to harness them, including our human nature, requires an understanding of the principles that guide them. They are ‘self-organizing in nature. This is Chaos Theory.

Simply put, Chaos Theory provides an ‘explanation’ of how even small (not just ‘big factor’) perturbations in a dynamical system can cause major, large scale changes. And this is an introduction to the topic that follows.

Diversity is Destroying the U.S. Navy

Although the ideology of *diversity* is operative in our society on a much larger scale than the U.S. Navy, it is illustrative of the nature of the beast to observe its impact on this small microcosm of the whole to understand what it portends for American civilization.

In the two previous issues of this journal I have summarized specific cases in which the Peter Principle has been at work. This principle, explicated in a book by Lawrence J. Peter [11], states that ‘people rise in their careers in every hierarchy to the level of their own incompetence. Work in organizations is accomplished by those employees who have not yet reached their level of incompetence.’

This principle is accelerated when the criteria for promotion of personnel are ideology-based, rather than merit-based. In

the past two issues of this journal it was made clear that the ideology of *diversity* — gone awry, that is applied to the preferences for women in the U.S. Navy has failed. Examples were given where women have failed miserably in positions of responsibility and were nevertheless promoted to higher level positions. Examples were given of ‘pretenders,’ high level Navy leaders who, for their own self-interest (promotion, retirement) have corrupted the ‘warrior ethos’ in the U.S. Navy — at the Naval Academy, in the Fleet, and in the Alumni Association.

This issue reveals that this corruption has been going on for over three decades and has spread not only to naval aviation, but to the very office of the Chief of Naval Operations as well. It is soon on its way to corrupting the other services by the appointment of ADM Michael G. Mullen, former CNO, to the post of Chairman of the Joint Chiefs of Staff.

So, here comes the BIG story that we will obviously miss if we don’t dig deeper into what has happened in naval aviation over the past two decades or so. I authored and published a book about this situation which gives a real life account of a particular case which occurred in 1996 in the advanced naval air training command. Its title is “From Trust to Terror: Radical Feminism is Destroying the U.S. Navy.”

I wrote and published this book after Vivienne Heines, a reporter for a Corpus Christi, Texas newspaper (she now occasionally writes for Navy Times) and her publisher were threatened with a \$250,000 law suite by the WANDAS feminist organization (Susan Barnes) if they reported the story. I had flight instructors talking to me from pay phones because they feared retribution from the Wing Commander. They were threatened with OIG investigations if they cooperated with reporters. So I published the book, leaving out the names of the ‘actors,’ but preserved the testimony of these courageous flight instructors in the book in their anonymity. I did not reveal their names, but the central flight instructor happened to be the same one who was identified (independently) as ‘Pilot A’ by Stephanie Gutmann in her book, “The Kinder, Gentler Military.” This story is summarized on page 5 of this issue.

It is of interest to note, over a decade after the events in the above story, that the decadence of the antagonist ‘actors’ in the story have mirrored the worst that we now have in the U.S. Navy. The Student pilot, here identified as at-the-time Ltjg. Debra Ann Draheim (USNA class 1993), was finally ‘washed out’ of the advanced naval aviation training program and subsequently served aboard the USS Tarawa, a converted WWII aircraft carrier converted to carrying a Marine Expeditionary Force unit in the Pacific Theatre. She subsequently served as a Supply Officer aboard that ship. A Marine major, who served aboard that ship at the time, contacted me via Email with in-

formation that her presence on the ship had caused great discord among the crew. She took up 'sleeping' with a ranking Navy officer on the ship and spent much time with him behind closed doors. They were well known to be a 'couple.' That behavior could have easily been predicted, based on her behavior in the 'Wrong Stuff' story on page 5 of this issue.

It is not known whether or not Ms. Draheim is still in the Navy. But a 'Switchboard' search on her name lists her current address as Fallbrook, California – a suburb just outside the gates of Camp Pendleton, a Marine Base on the West coast.

The Wing Commander in my 'From Trust to Terror' book boasted openly that he was 'bullet proof' [as now VADM Rempt is 'bullet proof'], as he performed his duties as the 'diversity' commissar in his wing. He would do everything he could to 'wing' Ltjg. Draheim – even suggesting that the Navy just 'give' her the coveted Wings of Gold without completing the flight syllabus and send her to a cargo aircraft billet. The Wing Commander was CAPT Charles Nesby, who upon retirement, served as an aide to Congressman Randy Cunningham. That's right, the same U.S. Representative who now serves time in federal prison for taking bribes while in office. The corruption in the U.S. Navy's 'diversity' machine came full circle.

The point is, the very same thing is currently going on in naval aviation as we speak. But no one knows about it but those who are very closely involved. It is the damndest story and I am collecting materials to write about it. It has some of the same elements that I uncovered in my book above, but even more deadly. It deals with the issue of 'evil prevails when good men do nothing.' It goes even further into the discourse of the current political environment — that is, the '24' TV program's concept of the value of torture versus the political ambition of Senator John McCain. Every man has his price, and Jack Bauer quickly finds it in his simple but direct way. It appears in this story, but in real life. It is being lived today. In the U.S. Navy. The antagonist in this story is a graduate of the Naval Academy, class of 2005.

The story I am going to write someday will incorporate my attempt to 'explain' all of this via a grounding in Chaos Theory. I stumbled onto this 'explanation' pathway quite by accident. And it relates to all of the above. A good friend of mine, RADM Donald V. Boecker, was in my Test Pilot School class in 1967 and subsequently became the Commander of the Naval Air Test Center at the time that LT Paula Coughlin was involved in the Tailhook '91 bacchanal. As a

result of his testifying on her behalf in the \$5M lawsuit against the hotel chain that hosted that convention and other 'correspondence concerning leadership' matters related to that affair, Don and I currently have a rather 'strained' friendship.

But, when Don was Commander NATC, he asked me to teach the Artificial Intelligence (AI) track for young Navy and Marine officers and engineers at the Florida Tech center there at Patuxent River. I did so, and developed the curricula there for the AI program. During this time, I found an interest in the work of the Santa Fe Institute on Chaos Theory and developed a course on my own and taught Chaos Theory there. It was there that I saw the relationship between the books written by William Strauss and Neil Howe on "Generations: The History of America's Future" and the technical Chaos Theory stuff that I was teaching. My attempt to make the connection between these two fields resides in essays on my web site at: www.newtotalitarians.com.

The New Age 'Robespierres'

ADM Michael J. Boorda, former CNO, was the precursor 'Robespierre,' who implemented the Clintons' diversity revolution in the early 1990s. He met Robespierre's fate via a self-inflicted guillotine in 1996. He committed suicide.

So, just who are the modern day 'Robespierres' in this story? In the entire fabric of American civilization, of course, they are the Clintons who came to executive power during the 1990s and attempted to complete their Boomer generation's counter-culture revolution of their coming-of-age adulthood in the 1960s. The counterpart to the raging mob of the French Revolution were the 8 million or so Boomer generation elites, many of whom came to

power in every institution in the land with the Clintons during the 1990s, including Hillary's radical feminist allies.

But we are dealing here with a single thread of the fabric of American civilization, the U.S. Navy, which itself is a dynamical system which can be expected to exhibit chaotic behavior. Who are the modern day U.S. Navy Robespierres?

The U.S. Navy 'Robespierres' — Fools as Revolutionaries

ADM Michael J. Boorda, former Chief of Naval Operations (CNO), was the precursor 'Robespierre' who implemented the Clintons' diversity revolution in the early 1990s. He met Robespierre's fate via a self-inflicted guillotine in 1996. He committed suicide. The first and only CNO to do so.

ADM Boorda set in motion a mob of radical feminist activists who took advantage of the unfortunate Tailhook '91 bacchanal to sever the careers of over 300 naval aviator 'warriors,' some of whom (e.g. CDR Bob Stumpf, LT John Cooney, LCDR Tim Dermody, etc.) had not even participated in questionable activities there. These are the counterparts to the innocents, including young priests, who were murdered during the French Reign of Terror. That Navy purge contin-

ues to this day.

ADM Boorda spawned the careers of other senior naval officers, 'lesser men who crawled out of the lower dark' to continue the *diversity* revolution in the U.S. Navy. Two successive superintendents of the Naval Academy are worth note. VADM Charles Larson and VADM Jack Ryan implemented a New Age 'ethics' program at the Academy which brought in civil-ians who preached the New Age Religion of Immanuel Kant within the new 'Leadership' program. This 'ethics' program specifically excluded Chaplains of the Christian faith and fol-lowed the Franco-German pathway [11a] of Kant to Hegel to Marx.

It did, however, include as required reading, the ravings of Peter Singer a Princeton professor who supports bestiality and neonaticide, the murder of 'unwanted' children up to the age of 28 months. Toni Morrison's novels, including two which characterized black men as depraved perverts who engaged in bestiality, necrophilia, and incest, were also on the required reading list. I have written extensively on this subject, on my website, in these pages, and in the mainstream press.

These two New Age 'Robespierres,' lack- ing the personal intellectual curiosity to evaluate the implications of their actions, al- lowed this New Age *diversity* program to grow into a virus which has infected the U.S. Navy from top to bottom. It is a part of the indoctrination of sailors in their basic and career training, as part of the Naval War Col- lege curriculum for aspiring mid-grade naval officers, and is now mandatory manna for promotion to higher grades and ranks in the Navy.

During their supeintendencies, VADM Larson and VADM Ryan started the practice of purging young innocents, for ex-ample Midshipman Michael Pilson, who was falsely charged with raping female Midshipman Hannah A. Kessler, was ac- quitted of that charge, but was administratively discharged (circa 1999) for having consensual sex in Bancroft Hall, the Academy's co-ed dormitory. He was forced to repay the cost of his tuition. Ms. Kessler was graduated and commissioned despite the fact that she had had consensual sex with Pilson, but would not admit it. This injustice set the stage for the sup- porters of the radical feminist cause, *diversity*, to reach even 'deeper into the lower dark' to find an Academy Superinten- dent who would go to any lengths of using his almost absolute power to further the feminist cause. They found their man — VADM Rodney P. Rempt.

VADM Rempt is one of the Navy's New Age Robespier- res — The Fools as Revolutionaries. He brought rape charges

against male Midshipmen who had consensual sex with female Midshipmen, charges which were obviously fraudulent and used his power as convening authority to see to it that the males were severely disciplined while the females were gradu- ated, commissioned, and sent to the fleet to continue their base acts. These 'Vagina Warriors' are giving the traditional 'warrior ethos' a bad name. They are part of the 'mob' coun- terpart of the French Revolution.

And there are many, many of them graduating from the U.S. Naval Academy. Ms. Hannah Kessler gave false witness to rape charges against Midshipman Pilson. Midshipman Kim Koss gave false witness to rape charges against Midshipman Lamar Owens. Two other females, one a Midshipman and one a newly commissioned Marine officer gave false witness to rape charges against Midshipman Kenny Ray Morrison. Mor- rison was acquitted on those charges, but found guilty of inde- cent assault and conduct unbecoming an officer by a 'rigged' court-martial. He was sentenced to two years in prison. A cou-

These two New Age 'Robespierres,' lacking the personal intellectual curiosity to evaluate the implications of their actions, allowed the New Age *diversity* program to grow into a virus which has infected the U.S. Navy from top to bottom.

rageous junior Marine officer, who served on the jury, raised serious 'concerns' regarding VADM Rempt's instructions to the jurors and the jury's deliberations in that case [12].

The women in these instances are the New Age 'Vagina Warriors' whose 'mob' action against men is sapping the strength of the Navy's supply of real 'warriors.' The males are the counterparts of the 'innocents' put to death by the 'mob' in the French Revolution.

In carrying out his personal vendetta against these male midshipmen, VADM Rempt invoked the services of another component of the 'mob' characteristic of Robespierre's time — one of the Navy's legion of SAVI counselors. These radical feminists are the Sexual Assault Vic- tims Intervention agents. As described in previous issues of this journal, these *diversity* counselors are destroying the honor code at the Naval Academy as well as the traditional chain-of-command there and everywhere in the fleet.

Other cases abound. Lt. Bryan D. Black, a Naval Academy instructor faced a court martial in early 2006 for making an offensive sexual comment to a female midshipman using crude terms in mixed company [13]. Black's comments were made during a field trip with midshipmen. Despite later apologizing to the midshipman, per Navy policy, and the midshipman's acceptance of it, Black was charged by academy officials with conduct unbecoming an officer.

Midshipman Samantha Foxton said she never intended to complain of sexual harassment, but LCDR Michelle Whisen- hant, another officer instructor on the cruise (an older and 'wiser' one of VADM Rempt's 'Vagina Warriors') asked Ms.

Foxton to make a statement about the incident. She did so.

LCDR Whisenant pushed the matter up the chain of command (the SAVI chain) to VADM Rempt who attempted to invoke a Soviet-style ‘show trial’ in the foyer of the academy’s administration building. Fortunately, due to the genius of Black’s attorney, Charles Gittins, LT Black escaped the nonjudicial punishment certain via the Admiral’s Mast and was completely exonerated with no punishment under a ruling by the service’s Court of Criminal Appeals.

But this victory for the ‘innocents’ has been the exception, rather than the rule. Another case that has resulted in the General Discharge of a young naval officer who graduated in the top ten percent of his Navy Academy class has the same general characteristics as that described in these pages (see pp. 5, ‘The Wrong Stuff’). Another of the Naval Academy’s ‘Vagina Warriors, Ensign Lydia Ellen Cutker, utilized the Navy’s underground radical feminist SAVI counselor organization to destroy the career of a promising young classmate. And the list goes on and on.

The last issue of this journal described the miniature ‘Robespierres’ of the New Age *diversity* ideology in the Navy. ADM William J. ‘Fox’ Fallon rose to the Pacific Command and now the Central Command on the shoulders of the radical feminists in the Federal Government and their supporters entrenched in the U.S. Navy. Of course, VADM Rodney P. Rempt is also in this category.

But who, at this late date, is the grand Pooh Baah counterpart of the deranged Robespierre of French Revolution fame? It is non other than ADM Michael G. Mullen, the present Chief of Naval Operations who is about to become the next Chairman of the Joint Chiefs of Staff. These pages have revealed the deepest of the ‘lower dark’ from which he crawled to support the radical feminist movement. He is the Navy’s ‘Robespierre’ in this saga. He and his gaggle of feminist staff officers have implemented the deadly and dangerous SAVI program throughout the Fleet.

What was ADM Mullen’s motivation for such a dastardly deed? Pure and simple, it was personal self-interest. Promotion to higher and higher positions of rank and responsibility in the Navy. This non-warrior surface warfare naval officer, who never in his career ever faced the fire of a resourceful and determined enemy, has betrayed his Navy, the Constitution he has sworn to defend and protect, and his country — all for self interest.

ADM Mullen has taken unto himself the emasculating psychological attribute of ‘white guilt,’ which has been so vividly described by Shelby Steele [15], [16]. In fact, ADM Mullen has acted in the name of *diversity* as have others of the Navy’s ‘mob’ of well-intentioned pool of fools — the Fools as Revolutionaries. I call these faux white Americans WISOs — White in Skin Only. They have self-denigrated our glorious past by being ashamed of it when they should be rejoicing and celebrating it. We see this in our schools, our colleges and universities, our mass media, our courts, our politicians, our Congress, and now even in our presidents.

ADM Mullen has added the Navy to this list. Are the rest of our Armed Forces next? ADM Mullen, a WISO who admits his ‘white guilt,’ is quoted in Navy Times [17], “...came into the Navy from a traditional, middle-class ‘Ozzie and Harriet’ upbringing in Los Angeles, and...his path to the Naval Academy was different than that of his minority shipmates...” ADM Mullen is, indeed, the Navy’s ‘Robespierre.’

So, that is the military ‘thread’ in the complex, non-linear iterative feedback system that is our American civilization. Who does ADM Mullen serve? During the mid-part of his military career, he was subjected to the ‘sensitivity training’ invoked by the Clintons in their ‘have the courage to change’ revolution during the 1990s. His rise to the top in

the Navy came under the Bush administration — the supposed ‘compassionate conservatives.’ And now, President Bush has sent his name to the Senate for confirmation as the Chairman of the Joint Chiefs of Staff. All of this for narrow, politically motivated self-interests — by each actor.

The legendary ADM Thomas H. Moorer, now deceased but a former CNO and Chairman of the Joint Chiefs of staff, wrote of this during the impeachment proceedings of President Clinton in the Senate in 1998. He said this of the Grand ‘Robispierre’ of the *diversity* ideology in American civilization. [18]. “I expressed my concern over the corrosive effects on the military code of honor and the rule of law of having a commander-in-chief who has admitted misleading the nation. My additional concern is one for the effect which the pattern of deception by the president has upon our military capability and the effect it may have in the future if not checked. Lack of honor has consequences that are now no longer avoidable.” He was speaking to the American people. Act on it! Now!!! ♦

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