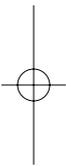
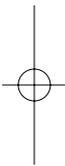


FOREWORD BY HARDY ORBS

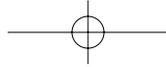


The battle between the sexes is an age-old tale. Over two thousand years ago, the Greek playwright Aristophanes premiered his comic play, *Lysistrata*. Performed in Athens in 411 BCE, the play is set near the end of the Peloponnesian War. The heroine, Lysistrata, is determined to bring about an end to the decades-long conflict. To do so, she persuades the women of Athens and Sparta to withhold sex from their husbands as an incentive for them to negotiate a lasting peace. The suffering brought about by the withdrawal of marital privilege was so much greater than the suffering brought about by war that the men capitulated within days. Forced to choose between abstinence and peace, they chose peace. As Mary Wollstonecraft reminds us, “The two sexes mutually corrupt and improve each other.”¹



Despite the timelessness of Aristophanes’ tale, the twentieth century saw more dramatic changes in relations between the sexes than any previous century. These changes not only coincided with unprecedented increases in health, wealth and knowledge, they also coincided with the rise of the first modern forms of birth control.

Semi-reliable condoms in the late nineteenth century and fully reliable chemical methods in the 1960s gave women and men greater freedom to pursue their passions than ever before. Prior to this, the only effective means of birth control had been the development of social institutions designed to separate the sexes. Far from it being the



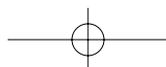
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case, as the revealed truth of Femininian doctrine² has it, that for millennia men had subjugated women for their own selfish ends, women and men had worked together to reach a consensus that allowed them to minimize unwanted pregnancies. The wholesale unravelling of this arrangement during the second half of the twentieth century meant not just the introduction of new co-educational practices, but the free intermingling of men and women of all ages for the first time in recorded history. Perhaps it is not surprising that misunderstandings and tensions between the sexes were to reach new heights, unlike anything experienced in centuries past.

I first met Lou Tafler when we were hired to teach at the same university in the late 1980s and early 1990s. Tafler had been hired to teach ethics. I had been hired to teach logic. We hit it off immediately. Not only did we enjoy each other's sardonic sense of humor, we had overlapping interests on a wide range of topics, including classic literature, political history, economic theory, democracy, the rule of law, logic and the scientific method, to name just a few. It also turned out that we shared a secret.

The last two decades of the twentieth century witnessed the introduction of an oppressive climate of intellectual conformity within the western world's universities. In many ways it was similar to the culture of conformity that Ronald Dworkin reminds us existed in Khoumeni's Iran, Torquemada's Spain and Joe McCarthy's America.³

Although not as deadly as the first two of these periods of history, the drive for intellectual conformity within the university was just as toxic as that of McCarthy's America.⁴ Condoleezza Rice⁵ and Benjamin Netanyahu⁶ were prevented from speaking. Otherwise qualified academics were denied faculty positions, simply because they failed to toe the politically correct party line. Chief among the beliefs being enforced was the claim that because women had been denied their place within the academy for centuries, it was only right that they now be given preferential treatment in hiring. As one member of a hiring committee at a major Femininian university explained, as long as men ac-

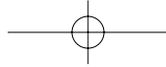


count for over 50% of professors, we should hire women. The only exception will be if none of the women applicants is in favour of reverse discrimination. In that case it is better to hire a man who is committed to reverse discrimination, since this will result, in the long run, in the hiring of more politically correct women.

Diversity within the university, it seemed, was to be encouraged in everything except ideas. As the former Vice-chair of the United States Commission on Civil Rights, Abigail Thernstrom, famously put it, our universities had become “islands of repression in a sea of freedom.”⁷

It was in this climate that Tafler and I entered the academic job market. Given our opposition to politically based hiring, we found ourselves forced to teach under pseudonyms, he as Louis Marinoff, I as Andrew Irvine. To get through the hiring process, both of us had created elaborate backstories. I passed myself off as a kid from the Canadian prairies who believed that honesty and hard work were all it took to succeed in life. Tafler had created what seemed to me to be a much more exotic biography. As Marinoff, he had attended the best schools and universities at home and overseas. He had also developed an enviable assortment of abilities, ranging from top-notch classroom skills to a wide range of talents in the then newly emerging field of computer programming. In short, Marinoff presented to the university the ideal combination of academic training, urban sophistication and real-world experience, even if he happened to be male.

As it turned out, neither of us found it easy to keep our identities secret. When asked at job interviews about my opposition to reverse discrimination, I said it was a clear fallacy to equate reverse discrimination with non-discrimination. Being opposed to reverse discrimination did not imply being opposed to equal rights for women and men, or for gays and straights, or for any other groups in society. In fact, just the opposite. Those who were most in favour of non-discriminatory hiring were often the most likely to be in favour of equal marriage rights for gays, for example.



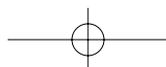
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I often added that, as the father of both a daughter and a son, when it came time for the two of them to enter the job market I hoped they would be treated equally. Older members of the university community shared this common-sense, middle-class aspiration and were quick to nod their approval; but among the younger, more politically influential ideologues, this view was seen as unspeakably naïve. Older members of the university might be excused for their inability to keep pace with modern political ideals, but a young, upcoming academic was simply to be pitied for his lack of intellectual sophistication if he didn't recognize the need for progressive measures such as the licensing of parents, the introduction of death taxes, the equalization of income and the necessity of reverse discrimination, euphemistically called affirmative action.

Tafler, in contrast, couldn't be accused of a lack of sophistication. For one thing, he was a much better dresser. When interrogated about his views, he never hid them; but he also spoke with such worldliness and humor that his interrogators never quite knew what to make of him. Was he being serious or making a joke? Was his latest historical reference being offered in support of, or in opposition to, the views of all right-thinking academics everywhere? For the bureaucratically minded ideologues who attended his talks, it was all just so terribly confusing.

Tafler's teaching under a pseudonym also gave the university's media spokesman a degree of plausible deniability whenever accusations of political incorrectness arose. "As far as we are able to determine, we do not have, and never have had, a Tafler teaching at this university," the spokesman reported with a straight face whenever the media questioned him about Tafler's latest outrage.

The most serious outrage was *Fair New World*. In it, Tafler recounts an entertaining but dystopian version of recent world history. He tells the story of the rise of Feminania, Bruteland and Melior, and of the eventual war that engulfed them. It is an entertaining read. For those who haven't yet read the book, it is as if George Orwell had collab-



orated with Kurt Vonnegut. As reviewer Stan Persky tells us, Tafler's writing is "designed to restore your faith in human depravity."⁸

Beneath all the light-hearted comedy (for example, a basketball team lacking its required quota of the vertically challenged) and black humor (for example, a country in which men have only lefts, since it is the women who have all the rights) we find a novel that in many ways remains true to life. The kidnapping, raping and gang-banging of women in Bruteland⁹ foretells by decades the kidnapping and selling of Nigerian girls as required by Allah by the Boko Haram leader Abubakar Shekau,¹⁰ as well as the many similar actions by members of the much better-funded Islamic State.¹¹

The contradictory law contained in Tafler's Political Fairness Act (which states that universities must never and, at the same time, must always discriminate on the basis of gender¹²) is no different than that championed by the courts in Feminania to this day. The rewriting of sexist language in which "linear reasoning" becomes "linear readaught-thering" has the effect of destroying one of our culture's most important delivery vehicles of intellectual history. Reviewer David Smith got it right when he wrote in 1995 that, "To the casual reader some of these excursions may appear too bizarre to be taken seriously. The truth, however, is more disturbing. Fair New World satirizes the actual daily life in a growing number of North American universities."¹³

Even so, it has been discriminatory hiring practices within the universities that have caused the greatest harm to western nations. Rather than ending discrimination, where it existed, simply by hiring the best-qualified, most-talented applicants, university after university capitulated to the demands of the ideologues and began hiring on political grounds. As essayist William Voegeli reminds us, for decades it has been the university that has been the natural home for, and purveyor of, political correctness, and it is from the universities that other institutions have taken their lead.¹⁴ The harm done to individuals, both women and men, has been incalculable.

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Even more than the damage done to particular careers has been the damage done to the intellectual integrity of the university itself. During the 1980s and 1990s, advocate after advocate of reverse discrimination made the case for temporary, gender-based hiring on the dubious ground that this was the only way to stop systemic discrimination against women. As Wayne Sumner, a high-profile advocate of reverse discrimination, wrote as long ago as 1987, this argument

has the same logic as the justification sometimes offered for imposing temporary restrictions on basic liberties in order to safeguard or expand such liberties in the more distant future. Liberals should, of course, always be suspicious of such authoritarian measures, for the reality is usually that repression is accelerated in the short run in order that it may be further increased in the long run. But this merely reminds us that consequentialist arguments in favour of repression are usually sophisticated or hypocritical. It has no bearing on any case in which the temporary or partial restriction of some social good is truly necessary for its ultimate expansion.¹⁵

We should be suspicious indeed. The problem is that, far from suggesting that the world might need more male nurses in addition to more female doctors, these advocates of reverse discrimination haven't been in favour of gender equity at all. When the facts have been against them, they have ignored them.¹⁶ When they have been asked to oppose discrimination in other contexts, they have never found sufficient reason to do so. Despite all their rhetoric about reverse discrimination being a temporary, gender-neutral method of fighting systemic discrimination, the simple truth is that it has been merely a convenient and hypocritical cover for old-fashioned gender politics. Decades later, there is still no sign that institutional requirements favouring discrimination are to be lifted. Who would have guessed?

After several decades, what has changed? What has become of the handful of university colleagues in Feminania and elsewhere who spoke out against the harmful practice of reverse discrimination?

The poet within our little cohort of aspiring academics not only spoke out against sex-based hiring. She also put her career on the line when she refused a job offer at a fine university in a fine city. She turned down the job when she discovered that the search committee had offered it to her on the grounds that, in their view, she was the best-qualified woman, not the best-qualified applicant. A year later she was offered a similar position at an equally fine university in an even nicer city. She has had an outstanding career ever since.

The lawyer among us, who was perhaps our most vocal opponent to reverse discrimination, first took a job in the private sector. Refusing any opportunity for advancement based on factors other than merit, she later happily moved to a high-profile non-profit.

Our mathematician, who in private spoke out passionately and repeatedly against reverse discrimination, always found a reason not to do so in public. Prior to getting tenure he explained that he was too vulnerable to speak openly about such controversial matters. Later, after receiving tenure, he told us that it was inappropriate for him to speak out, lest he unduly sway junior colleagues who needed to be given the independence required to make up their own minds. His adeptness for saying one thing in private and another in public has meant that his career has been assured; but he is also much less respected than he once was.

Several professors at the University of Harmony by the Sea and at Oxymoron U. used tenure as it was meant to be used. They spoke their minds openly on controversial subjects and, in doing so, they gained the lasting respect of many of their colleagues. Perhaps they also lost the respect of a few others but, if so, it had no noticeable effect on their careers.

Three other close friends all found good jobs in fine colleges or universities, although all three would have been appointed to better

positions in stronger institutions with higher salaries had reverse discrimination not hampered their careers. Their students and colleagues have benefitted enormously by their appointments and it is to their great credit that they have simply got on with their work, rather than focusing on where their careers might have taken them had stronger universities been willing to offer jobs to the best-qualified applicants, rather than hiring on the basis of sex. Without exception, all three have been, not just assets to their new institutions, but leaders in their chosen fields. The art historian among us was unable to find a university position. Instead he has made

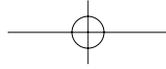
a handsome living as an author and editor, without having to deal with the headache or heartache of university politics.

Others have been less lucky. After speaking out against the injustice of sex-based hiring, one older professor was slandered in Parliament and censured by his home university. Eventually he felt forced to take early retirement, all because he tried to tell taxpayers the truth about how their tax dollars were being spent and how university hiring was being compromised.

Another of our group published one persuasive article after another on the subject of reverse discrimination, as well as on ethical theory. Eventually he was offered a buyout from his home university. He took the money, went to law school and had a successful career as a lawyer. In his retirement as an innkeeper, he continues to publish. Even so, his decades of work spent primarily in another profession have been an enormous loss to the academic community.

The youngest within our group, who upon graduation was awarded a Rhodes scholarship, eventually had a mental collapse. No doubt there must have been other physical causes, but it is also easy to imagine that his continued obsession with the injustice of reverse discrimination played a role as a contributing factor to this terrible tragedy.

Many others, men and women alike, got the message that universities were no place for people who favoured equal opportunity and simply chose other life paths.



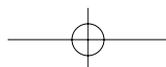
FOREWORD BY HARDY ORBS – XXI

Tafler himself has had a stellar career, even though he found himself banished from his home country of Feminania. The hiring quotas were just too extreme. Eventually he found work as a political refugee in the border region between Bruteland and Melior. He now lectures around the world, travelling more in a year than most people do in a lifetime.

And what has become of me? For the sake of a good story, it is normal for novelists to take a few liberties with the truth. So if I may, I will take a moment to set straight the historical record. I did commit the gender crime of pissing on a parasite, although I confess that it was not me but Henri de Saint-Simon, the father of French socialism, who introduced and popularized the term parasite to refer to the kind of bureaucratic functionary who does nothing more than enforce political ideology. I am the one responsible for giving the Brown Skirts their name. I also want to say that it has been a great privilege to have had Soloman Kohan as a friend for so many years.

Although my namesake meets an untimely end in Tafler's novel, it turns out that in fact I am still alive and well, having escaped to Melior during the last few days of the war.

Today I find myself living in a kind of academic Shangri-La, nestled in a valley on the edge of a lake between two great mountain ranges. Each morning I awake to fresh air and spectacular vistas. In the summer there is fresh fruit in the valley. In the autumn there are bright colors covering the hillsides. In the winter there is snow on the ski hills and in the spring there is always a new vintage of wine ready to be uncorked and tasted. Each day I arrive at work to find colleagues enthusiastically defending a full variety of academic and political viewpoints. It is a great privilege to be surrounded by men and women who prize curiosity more than dogma and who value excellence in research and teaching more than ideology. Clearly there is a connection between political tolerance and intellectual achievement. After so many years witnessing all that can go wrong within the contemporary university, it is a privilege to be part of an institution that embodies so much of what is good and right about education in the modern world.



¹Mary Wollstonecraft, *A Vindication of the Rights of Woman: With Strictures on Political and Moral Subjects*, 3rd edn, London: J. Johnson, 1796, page 318.

²For a history of the rise of Feminania, Bruteland and Melior, and their contrasting cultures, readers should consult Lou Tafler's *Fair New World*, originally published in Vancouver by Backlash Books, 1994.

³Ronald Dworkin, "Why Academic Freedom?" in *Freedom's Law: The Moral Reading of the American Constitution*, Cambridge: Harvard University Press, 1996, page 252.

⁴Richard Pérez-Peña and Ranzina Vega, "Brandeis Cancels Plan to Give Honorary Degree to Ayaan Hirsi Ali, a Critic of Islam," *New York Times*, 08 April 2014, at www.nytimes.com/2014/04/09/us/brandeis-cancels-plan-to-give-honorary-degree-to-ayaan-hirsi-ali-a-critic-of-islam.html.

⁵Kristina Sguelgia, "Condoleezza Rice Declines to Speak at Rutgers after Student Protests," *CNN*, 05 May 2014, at www.cnn.com/2014/05/04/us/condoleezza-rice-rutgers-protests/index.html.

⁶Canadian Press, "Concordia U Regrets Anti-Netanyahu Riot," *CTV*, 15 January 2003, at web.archive.org/web/20080601103256/http://www.ctv.ca/servlet/ArticleNews/story/CTVNews/20030115/concordia030115

⁷First quoted in Chester E. Finn, Jr, "The Campus: 'An Island of Repression in a Sea of Freedom,'" *Commentary*, 01 September 1989, at www.commentarymagazine.com/article/the-campus-an-island-of-repression-in-a-sea-of-freedom; later re-quoted in Arnold Aberman, "Blinkered Thinking in Academia," *Financial Post*, 11 June 2014, at business.financialpost.com/2014/06/11/blinkered-thinking-in-academia. Cf. Maria Konnikova, "Is Social Psychology Biased Against Republicans?" *The New Yorker*, 30 October 2014, at www.newyorker.com/science/maria-konnikova/social-psychology-biased-republicans.

⁸Quoted in Lou Tafler, *Fair New World*, Vancouver: Backlash Books, 1994, page 4.

⁹Or in the Fairspeak of Feminania, “the kuntanapping, freebeeing and geebeeing of kuntas.”

¹⁰Aminu Abubakar and Josh Levs, “‘I will sell them,’ Boko Haram Leader Says of Kidnapped Nigerian Girls”, *CNN World*, 06 May 2014, at www.cnn.com/2014/05/05/world/africa/nigeria-abducted-girls.

¹¹Ruth Sherlock, “Isil Commits Human Rights Atrocities on ‘Staggering’ Scale, Says UN,” *The Telegraph*, 02 October 2014, at www.telegraph.co.uk/news/worldnews/islamic-state/11137075/Isil-commits-human-rights-atrocities-on-staggering-scale-says-UN.html.

¹²Or what is called “gendher” in Fairspeak.

¹³David Smith, Review of *Fair New World*, *SAFS Newsletter*, July 1995, page 14.

¹⁴William Voegeli, “The Higher Education Hustle,” *Claremont Review of Books*, vol. 13, no. 2, Spring 2013, at www.claremont.org/article/the-higher-education-hustle/#.VEFOuOeLlOg.

¹⁵W.L. Sumner, “Positive Sexism,” *Social Philosophy and Policy*, vol. 5, 1987, page 213.

¹⁶Wendy M. Williams and Stephen J. Ceci, “Academic Science Isn’t Sexist,” *New York Times*, 02 November, 2014, SR12, at nyti.ms/1zS2s01. Cf. Loney, Martin, *The Pursuit of Division*, Montreal: McGill-Queens University Press, 1998.