

Societal Take Down

by Fred DeRuvo – Study-Grow-Know Ministries

There are too many things happening that are either tinged with or completely undergirded by political correctness and with the blinders off, it has become extremely easy to recognize them and point them out. Those who profit from political correctness (financially, socially, or both) must at all costs *continue* to instigate change based on the lies, innuendo, and faulty conclusions they've drawn so that the needed societal metamorphosis continues to occur. At the very least, a state of flux, uncertainty, and insecurity within society needs to be maintained to keep people on edge and off kilter.

Realizing what is at stake allows a person to stand apart from and remain free of the ravages of political correctness, to not be affected by it, to isolate it, and even call attention to it as the true *source* of the problem. Those within the politically correct arena want to *hide* that method being used so that only the intended *results* are realized, whether those results are good for everyone or not. In truth, they are decidedly *not* good for everyone, as we have already seen in a variety of situations facing the world today. Political correctness leading to cultural Marxism only seeks to bring “equality” and “freedom” to certain groups in society, not all.

Under the PC-umbrella, certain groups are ignored and even vilified as the reason why the *other* groups must be given special status and privilege. It is all designed to allegedly even things out. But of course, the question is, when are things evened out *enough*? The short answer is, *never*.

This unwritten code that directs society causes people to go along with the agenda because people are deathly afraid of being called “racist” or “sexist” or “bigoted.” No one likes that at all, especially a person who is innocent of those charges. To prove it, they will go along with the system, often without realizing it because of the pressure placed on them from others within society. This is what they do to avoid being a cast off of society as a pariah or anathema.

Referring again to what Anthony Browne has stated about how the average person makes decisions in society today, it is clear that many to most feel an obligation to come not necessarily to the *correct* answer, but to the *politically correct* one. “*For the modern mind, confronted with a new set of policy options on a difficult issue, the first reaction is not to try and divine the right answer, but the 'politically-correct' one. Many people will think first of what the true answer is, and in an effort to avoid controversy or offense, measure it up against the*

dictates of political correctness. Those whose intellectual faculties have been all but closed down by political correctness have learnt (sic) to automatically short-cut to the PC response."¹

One simple example is when black individuals would say things like "This country will never elect a black man as president" before the 2008 election. It assumes several things which are not true and it is actually a racist statement since it assumes that most (or all) white people are racist and would simply not vote for a black person under any condition because of the color of his skin.

It is a form of racial triple-dog-dare-ya and obviously many white people took it to heart and felt an obligation to prove what they were not. In some cases at least, white people voted for Mr. Obama for no other reason than to prove they were *not* racist. "There, I voted for Obama. See? I'm not racist." An asinine reason to vote for someone to be sure, yet it was done that way. This is certainly not to suggest that all white people who voted for Mr. Obama were only doing so to prove they were not racists, but it appeared as though many took the bait.

Being white in a society that has increasingly grown hostile to white people is something that most prefer not to discuss. It is a real problem though, not an imaginary one. It exists because of created unproven theories that are propagated by racists from minority communities who speak in intellectually educational terms and have the letters "PhD" after their names.

Their *stated* goal is to ensure that all students of color have their place at the table and are not lost in the shuffle. This is certainly a worthwhile and necessary goal to have and pursue. However, the *unstated* goal is far different. The *unstated* goal is the evolution of minorities that will cause them to stand in line *ahead* of white people since it is long believed that whites are privileged because of their race. See my previous articles on "Critical Race Theory"² and "Sound Political Theology."³

But let's look at a few examples from an article titled "Being White in Philly" by Robert Huber. In it, he discusses issues of race and problems associated with it. He tells how his son went to Temple University and lived in a section of Philly not far from campus. Not far from his son's apartment were row houses that were not in the greatest of shape. Windows were broken, doors chained (with padlocks), and other things generally testified of the crime, tragedy, and broken humanity that lived there.

¹ Anthony Browne, *The Retreat of Reason* (2006), p. 5

² <http://studygrowknowblog.com/2013/03/20/critical-race-theory-blaming-whites-for-racism-in-wisconsin/> (03/26/2013)

³ <http://studygrowknowblog.com/2013/03/21/can-sound-political-theology-produce-civility/> (03/26/2013)

Huber notes that he'd "*begun to think that most white people stopped looking around at large segments of our city, at our poorest and most dangerous neighborhoods, a long time ago. One of the reasons, plainly put, is queasiness over race. Many of those neighborhoods are predominantly African-American. And if you're white, you don't merely avoid them—you do your best to erase them from your thoughts.*"⁴

Of course, that quote contains verbiage that on the surface is not considered by all to be politically correct. Yet Huber is being honest. There is truth in what he has stated. He is referring to the fact that it *appears* on the surface that many within the white community do not want to consider the difficulties associated with interracial communication, so it is avoided, while giving it lip service. In truth, I'm not sure we know what to do about it, though I'm fairly certain I know what is not helping and making it worse.

He goes onto say, "*At the same time, white Philadelphians think a great deal about race. Begin to talk to people, and it's clear it's a dominant motif in and around our city. Everyone seems to have a story, often an uncomfortable story, about how white and black people relate.*"⁵

It is clear from the illustrations he goes on to provide that there are plenty of examples of situations in which it is clearly difficult for whites and blacks (in this case) to come together to think the same thoughts or recognize the same motives. In one example, he speaks of a young white woman who misplaced her BlackBerry. She did not know what else to do except send a message via a social network site to everyone she could think of in her class, asking if any of them had come across it.

The one black student in the class took umbrage at the post, responding with, "*Why would I just happen to pick up a BlackBerry and if this is a personal message I'm offended!*"⁶ The young white woman then had to explain that she had emailed everyone at the same time (not just the black student). The black student then rejoined with "*Next time be careful what type of messages you send around and what you say in them.*"⁷ There was nothing wrong with the way the young woman had approached the subject and some would say there was nothing wrong in the way the black student had responded, apart from some sensitivity.

But where does this *ultra-sensitivity* come from and how is it engendered? In spite of the tension, the woman who had lost her phone (Susan) made a concerted effort to say "hi" to the black student whenever their paths crossed (after the event) and eventually the tension evaporated. Huber points out that it was very possible that the black student – they were

⁴ <http://www.phillymag.com/articles/white-philly/> (03/26/2013)

⁵ *Ibid*

⁶ *Ibid*

⁷ <http://www.phillymag.com/articles/white-philly/> (03/26/2013)

attending Villanova (or Vanilla-Nova, as some jokingly refer to it) – was reacting from the “*perceived lack of welcome to African-Americans [at the school]*.”⁸

Huber highlights other situations and examples that speak to the *perception* of racism (whether real or imagined) that exists today. The problem is that political correctness does *nothing* to calm racial tensions or even denounce all forms of racism regardless of the person's race, but too often creates a true *oversensitivity* toward the issue. In essence, the favoritism shown to some *because* of political correctness is simply another form of racism directed toward whites, since they are the perceived creators of racism.

Robert Huber comes to much the same conclusion. He states, “*On one level, such self-consciousness and hypersensitivity can be seen as progress when it comes to race, a sign of how much attitudes have shifted for the better, a symbol of our desire for things to be better. And yet, lately I’ve come to fear that the opposite might also be true: that **our carefulness is, in fact, at the heart of the problem.***”⁹ [emphasis added]

If we *have* become hypersensitive, as Huber suggests (and I would concur), this would account for the unwillingness of minorities to discuss the problem of race as it applies to whites. “*What gets examined publicly about race is generally one-dimensional, looked at almost exclusively from the perspective of people of color. Of course, it is black people who have faced generations of discrimination and who deal with it still. But our public discourse ignores the fact that race—particularly in a place like Philadelphia—is also an issue for white people. Though white people never talk about it.*”¹⁰

Minorities do not want to hear about the potential sufferings of whites (due to political correctness or “reverse discrimination”) because most don't believe whites *have* suffered or *do* suffer any form of racism. They likely believe whites *created* it, therefore whites are the guilty party: the problem.

To this we can only wonder what positive effects cultural Marxism has for society as a whole. I cannot see any at all. What I see is a society becoming far worse because of what the vehicle of political correctness has worked to define and create.

Political correctness divides, separates, and conquers. It forces people to focus on inequities, but in a way that generates *more* inequities than it can ever fix. In fact, it is not the goal of political correctness (or cultural Marxism, for that matter) to design a society in which all are equal, on the same footing. The only thing political correctness can do is try to right wrongs by establishing *new* wrongs as a way of balancing out the inequities. These are

⁸ <http://www.phillymag.com/articles/white-philly/> (03/26/2013)

⁹ *Ibid*

¹⁰ <http://www.phillymag.com/articles/white-philly/> (03/26/2013)

mainly directed at a group that is believed to be the primary perpetrator of all previous wrongs.