

# SAFS Newsletter

*Society for Academic Freedom and Scholarship*

Maintaining freedom in teaching, research and scholarship  
Maintaining standards of excellence in academic decisions about students and faculty

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## **LATENT OR EVEN UNCONSCIOUS (?) INFLUENCES ON EQUITY AND MERIT PHRASEOLOGIES IN CANADIAN TENURE-STREAM ADVERTISEMENTS**

*John J. Furedy*

*Department of Psychology, University of Toronto*

In the long run, the quality of a university's faculty is arguably the most important determinant of its effectiveness as an academic institution. In Canadian universities, the most critical decision point about faculty occurs at hiring at the junior (assistant-professor), tenure-stream level, because an individual hired into the tenure stream has an excellent chance (about 80%) of obtaining tenure. This contrasts with the very low tenure-granting policies of such American institutions as the ivy-league universities like Harvard, Yale, Princeton, and Brown, for which tenure-stream hiring decisions are not so critical.

Until the late sixties, tenure-stream hiring in North America was informal, with no requirement to openly advertise tenure-stream faculty positions. Following the introduction of that requirement, there began to be a demand to consider not only merit but also equity in determining the winner of each tenure-stream competition for candidate faculty members. In a report last year (Provincial politics fail to affect employment equity commitment in universities, *SAFS Newsletter*, 2000, 27, 6-7), I suggested that the phraseology of tenure-stream advertisements could serve as an indirect indication of a university's commitment to the conflicting principles of employment equity as against merit. Using a method I have labeled "judgmental content analysis" of the wording of those ads, I reported the results of testing a specific hypothesis, which was that the "political earthquake" that occurred in Ontario with the change from the Rae to the Harris

*Continued on page 2...*

## **LYNCHED BY THE SISTERHOOD**

*Jeffrey Asher*

In Autumn 1994, I offered students at Dawson College in Montreal the only course in Canada on Men's Lives. One young woman asked me, "Is this another man-hating course?" I assured her that we would examine men's and women's lives objectively and treat them with equal respect. She smiled and chirped, "I'm in." Father taught me to respect ladies and that human rights were indivisible.

In the 1970s, I lectured on sexual equality of opportunity and equality before the law. Like most men, my naïveté about feminist politics was sustained by raging hormones.

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government (a change that included the abolition of employment equity laws for private industries) would affect the equity wording of Ontario universities' tenure-stream advertisements. The hypothesis seemed intuitively plausible, if only because the major source of funding for universities is provincial rather than federal. However, our results conclusively failed to support the hypothesis, and I concluded that the lesson for those such as members of SAFS, who are committed to advancing merit over equity aims in higher education, is that they have to work independently of the political changes that occur outside the university.

Aside from the possibility of testing such specific hypotheses concerning the impact of provincial politics, the project also offers an opportunity to evaluate the influence of such factors as university mission (using the *Macleans'* 3-level categorization of universities: medical/doctoral, comprehensive, and undergraduate) and discipline hardness (physical science, social science, and humanities) on both equity and merit phraseology. As I indicated in my previous report, the data examined (with funding from the Donner Canadian Foundation and the Horowitz Foundation) were some 500 arts and science tenure-stream ads in *University Affairs*; the ratings were carried out using a 7-point scale on both equity and merit by student raters (in this study, they were Sean Fidler, Yaniv Morgenstern, and Wendy Tryhorn), and the four factors examined were university mission (using the *Macleans'* 3-level categorization of universities: medical/doctoral, comprehensive, and undergraduate), discipline hardness (physical sciences, social sciences, and humanities), time (1992-4 vs 1996-8), and location (Eastern Canada, Ontario, Western Canada, and Quebec). Analysis of variance was employed to assess whether these factors, or their

interactions, exerted a significant influence on either equity or merit phraseology.

Viewed from the perspective of the discipline of psychology, the phraseology of the tenure-stream ads reflects collective or institutional cognitive functioning, which is clearly affected by such explicit sources as advice from "equity" officers and other administrators who favor what have recently been called "diversity" aims in academic functioning. However, if an influence such as university mission is also operating in affecting the wording of ads, then I suggest that this is an implicit or latent influence, because, to my knowledge, there have not been institutional-explicit references to hiring policies that have taken into account a university's mission, or the hardness of the discipline, or the location (in Canada) of the university. Still, the influence of a factor like mission may have a plausible rationale (e.g., merit requirements for faculty could reasonably be set higher for medical/doctoral institutions than those devoted only to undergraduate education). It is much more difficult to produce even an implicit rationale for those influences that interact on ad phraseology. Such interactions, I suggest, indicate the presence of irrational or unconscious influences on collective institutional cognitive functioning. In this note and two figures, I present an example each of how statistically significant (defined at a level of less than 0.05, i.e., that there is a less than 5% chance that the observed sample difference is drawn from a population with no difference) main effects of mission on merit and equity ratings were significantly qualified by differences in location (West, Ontario, and East).

Figure 1 shows mean merit ratings on the vertical axes of the graphs in the top and bottom panels. The top panel shows the main effect of mission, with the medical/doctoral, comprehensive, and undergraduate institutions being clearly ordered in a way that could be readily rationalized -- research-intensive institutions require higher merit standards for their faculty than those where the emphasis on research is less, or not even part of the professorial requirement. However, the significant mission x location interaction shown in the lower panel indicates that whereas in the West (solid function) it is the undergraduate institutions that are lower than the other two institutions, in Ontario and in the East, the main difference is between the (higher) medical/doctoral institutions and the other two sorts which do not differ from each other.

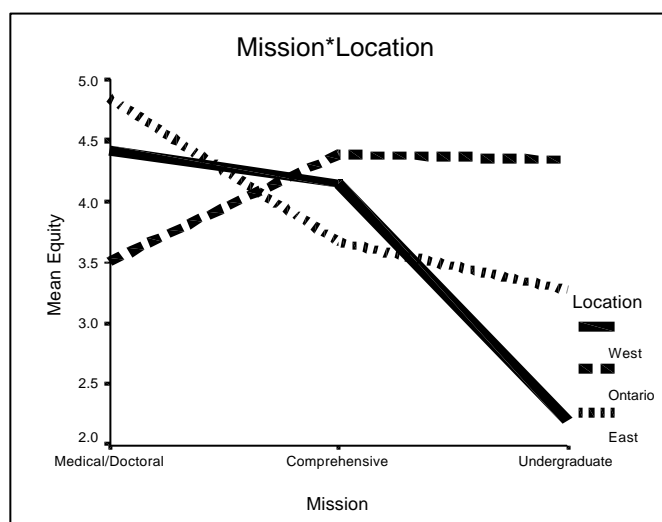
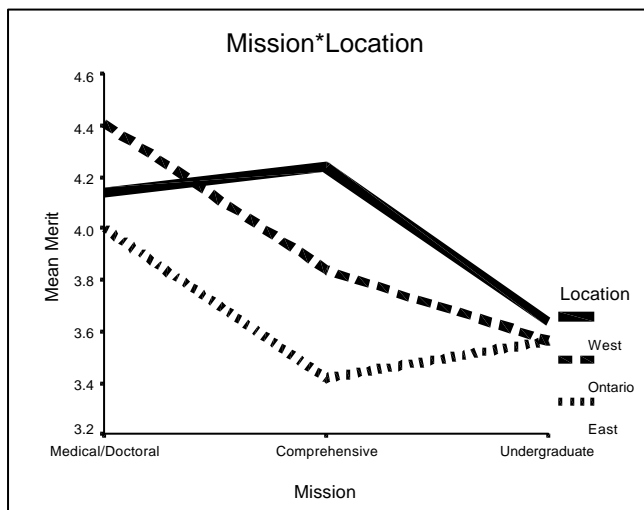
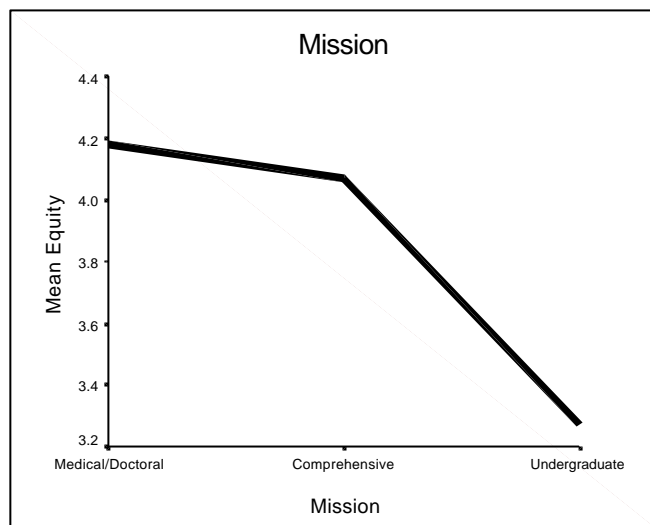
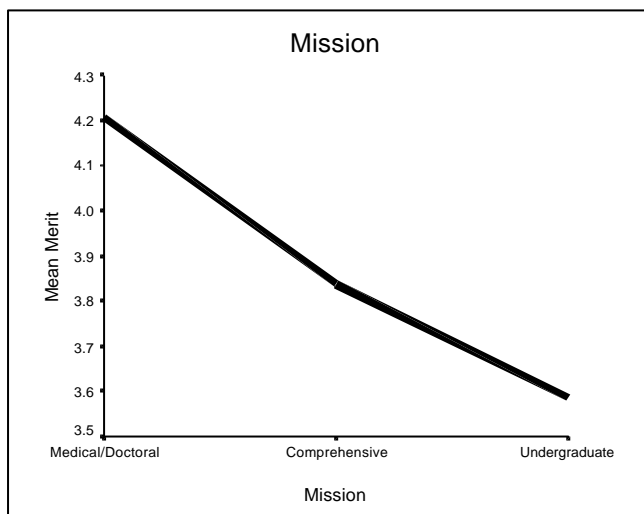


Figure 1

Figure 2

One can speculate why the influence of mission is qualified in this particular way by location (the data shown in both figures excluded the fourth location, Quebec, as that province had no advertisements for tenure-stream positions in undergraduate institutions), but one would be hard put to provide a rationale for this sort of interactive influence. For example, what rational justification could be given for the medical/doctoral vs. comprehensive difference in Ontario and the East disappearing (and even slightly reversing) in the West?

The interactive influence of location on mission's influence on equity phraseology shown in the bottom panel of Figure 2 (mean equity ratings on vertical axis) is even more marked than the location x mission interaction on merit phraseology.

The main mission effect on equity phraseology is that medical/doctoral and comprehensive institutions are higher than undergraduate ones (top panel), and proponents of equity or 'diversity' may rationalize this as an indication that the more numerous "equity officers" that are present in non-undergraduate institutions are, indeed, valuable for keeping "diversity issues" front and center in hiring policies. However, as the bottom panel indicates, there are three quite different mission functions in the three areas, with only the West being similar to the mission main effect shown in the top panel of the figure. The function for Ontario (dashed line in the bottom panel) is particularly aberrant, with the medical/doctoral institutions ranking lowest in their emphasis on equity, and comprehensive and undergraduate institutions being approximately equal.

The two interactions I have depicted here are only a subset of a large number of significant interactions that we have found (to be reported elsewhere in more detail), and some of these were three-way interactions (among three factors), interactions which are even more difficult to account for in terms of a sensible rationale. It is interesting to note that for the experimental psychologist seeking to manipulate variables defined in abstract, conceptual terms, interactions, especially higher order ones containing more than two factors, are a bane of existence. In the case of this non-experimental research into the nature of collective, institutional activity involved in the writing of tenure-stream ads, interactions illuminate the complexities underlying what, in fact, is an activity that is influenced not only by stated policy formulations of "equity," "diversity," or even "excellence," but also by latent or even unconscious influences that apparently affect not only the equity but also the merit wording of tenure-stream advertisements. □

## ANNUAL GENERAL MEETING

May 4, 2002

### Advanced Notice

**SAFS Annual General Meeting will be held at the University of Western Ontario on May 4, 2002. Details of the program and keynote speaker will be provided later. Suggestions for presentations, panel discussion, symposia, and the like are encouraged. Members wishing to participate as speakers at the AGM should contact the President.**

**Please mark this date on your calendar, and we hope to see you at the meeting in May.**

*Lynched by Sisterhood...continued from page 1*

By 1980, the woman's movement was increasingly co-opted by the lunatic fringe. Germaine Greer pontificated, "Women have very little idea of how much men hate them ... men do not themselves know the depth of their hatred." Marilyn French announced, "All men are rapists, and that's all they are ... all men are the enemy." Further incitements to anti-male hatred and violence exuded from Dworkin, McKinnon and their cohort of vicious bigots. They remain required reading in feminist courses, which exclude male faculty or authors, brainwash young women and ostracize young men. This paranoia is unchallenged by human rights commissions, and financed by governments. Sunera Thobani's recent "hate speech" is further protected by her UBC women's studies professorship.

Her academic critics pay for their dissent with their careers. I proposed "Men's Lives", because the three largest departments (Humanities, English and the Social Sciences) offered over 83 courses with feminist titles and content, but nothing objective about men. The Sisterhood attempted to neuter the contents and then stalled registration for "Men's Lives". I threatened to appeal to the Ministry of Education and the media. The few colleagues who still dared to speak to me (off campus) warned me that my career was in peril. I responded with righteous indignation about equality, fairness and academic freedom. Such naïveté.

Two-thirds of "Men's Lives" students were women, and like the men, typically open-minded, morally brave, and delightfully quick-witted. They welcomed my course as deliverance from years of classroom male-bashing. In feminist courses, young men were condemned before their classmates as stupid, patriarchal exploiters, batterers and rapists. Those young men loved women.

From the course outline: "We will examine men's values and experiences, and the cultural meanings for men of courage, duty, fidelity, success, family protection, career, and sexuality. The intellectual, political, scientific and cultural achievements of men will be surveyed throughout history. Reasoned and compassionate analysis will be used to search for reconciliation away from sexual confrontation, so that men, women and families may live in harmony." Four

*Continued on page 6...*

### NOMINATIONS FOR SAFS BOARD OF DIRECTORS, 2002 - 2003

The Nominations Committee consisted of Clive Seligman (President), Doreen Kimura (Past-President), and Ian Brodie (Political Science Department, UWO) and John Mueller (Psychology Department, University of Calgary) as two SAFS members not currently on the Board.

The six nominated current Directors are: **Tom Flanagan, Steve Lupker, Philip Resnick, Clive Seligman, Harvey Shulman, Peter Suedfeld.** The two additional nominees are:

**Grant Brown** holds a B.A. and an M.A. from the University of Waterloo, and a D. Phil. From Oxford University, specializing in ethics and political philosophy. From 1990 until 1999, he taught in the Faculty of Management at the University of Lethbridge. In 1999, Grant began a law degree at the University of Alberta, which is expected to be completed in April 2002. A member of SAFS since its inception, and a vociferous critic of the biased practices at the CAUT before that, he has demonstrated through his publications a strong commitment to academic freedom and merit-based appointments over many years.

**Andrew Irvine** is Professor of Philosophy at the University of British Columbia. He is best known for his work on the controversial British philosopher, essayist and social critic Bertrand Russell. He is the editor or author of half a dozen books, including *Argument: Critical Thinking, Logic and the Fallacès* (with John Woods and Douglas Walton, Prentice-Hall Canada, 2000) and *Bertrand Russell: Critical Assessments* (in 4 volumes, Routledge, 1999). He is also a member of several academic advisory boards, including the editorial board of the new on-line *Stanford Encyclopedia of Philosophy* (<http://plato.stanford.edu>). As a Past President and long-time member of the Board of Directors of the B.C. Civil Liberties Association, Professor Irvine has also long been involved in the promotion and protection of basic democratic rights and freedoms in British Columbia and across the country. Over the years, he has also been a regular contributor to several Canadian newspapers and has either held academic posts or been a visiting scholar at the University of Toronto, Simon Fraser University, the University of Pittsburgh and Stanford University.

Any member of SAFS may nominate individuals for election as Director. These nominations must be received at the SAFS Office by April 15, 2002. Each member nomination shall contain the following information: (i) the signature of the person nominating and the signatures of two (2) seconders; (ii) the full name and address of the person nominated; (iii) a statement of the status and attributes of the person nominated, showing each person's qualifications to be a director; (iv) a written consent signed by the person nominated agreeing to be nominated for election and to serve, if elected.

For your information, Dale Beyerstein and Murray Miles are stepping down from the Board.

#### SAFS BOARD OF DIRECTORS 2001-2002

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*Lynched by Sisterhood...continued from page 4*

universities regularly welcomed me as a guest lecturer. The Matriarchy went apoplectic.

Students warned me about agents provocateurs incited by teachers to disrupt my classes. One accused me of being paid by *Playboy* magazine (I wish) and my answering machine recorded anonymous accusations of sexual abuse and death threats. One night the Chair of Women's Studies vandalized my bulletin board, in front of a surveillance camera! On the front page of the *Montreal Gazette*, she and my department chair defended her bullying. I requested management to terminate her supervision over my courses. A year later, she ordered that my course outline exclude the term "anti-male hysteria." Management suspended me from teaching until I removed the politically-incorrect insight. I appealed and lost.

A "Men's Lives" assignment on sex bias in the media required students to search the periodical indexes for article titles with the word "men" and "women." They were astounded to discover that the ratio of female to male articles is 10:1, and often 20:1. Students scoured StatsCan data to rebut hysteria over 'relationship,' 'domestic' and sexual assault propaganda. From my published research, they learned that men comprise 68% of homicide victims, 80% of suicides, 92% of AIDS deaths, 97% of deaths on the job, double the female rate of heart diseases and die six years prematurely. They learned about sex differences in the brain, hormones, abilities, perception and behaviour. My students delighted in the power of statistical research.

The Sisterhood denounced scientific methodology and slandered my reputation. Every semester, management incited the worst of students to complain they "felt uncomfortable" and failed my excessively high standards. They even passed a confessed cheater. Truthfully, I was not demanding enough. Students failed who should never have graduated from high school. To management complaints of excessive dropouts, I requested their retention requirements. They indignantly denied quotas, and reprimanded me yet again. According to union grievance officers and lawyers, never before had a teacher been so relentlessly persecuted.

Feminist courses impel polarization and 'dumbing

down' of the curriculum, to maintain their enrolment. Evidence is plentiful in their course outlines, typically ungrammatical, illogical, filled with jargon and often incoherent. Since the mid-1990s, women students and competent professors increasingly abandoned the Sisterhood for the search for useful knowledge and successful careers.

In May of 2000, the Chair of Women Studies, in collaboration with management convened a committee which announced "a significant number of students" in my classes felt "belittled and marginalized if they voiced their opinions or try to substantiate any interpretation of data that may be different."(sic) They again refused to show me the complaints. They cancelled "Men's Lives" and ordered me to prepare? within 12 days? three new courses on "critical thinking," technology and business ethics, for which they knew I had no training. I protested this injustice and demanded that "Men's Lives" be reinstated. They threatened to fire me.

Their timing was shrewd. My students were dispersed and unavailable for protest. Of all colleagues who postured in their classes on freedom of speech, only the president of the union rallied to my defense (thanks, Peter). I refused to capitulate and retired early.

In six years of evaluations, students praised "Men's Lives" as among the best courses in the college. Over 85% of students reported that I treated them fairly, with content and teaching that was "superior" and "outstanding". 100% agreed I treated them with "courtesy and respect." For 30 years of evaluations I ranked as one of the most popular, fair, and interesting teachers. I rated highest in "enthusiasm, approachability, tolerance, responsibility, availability, treating students with courtesy and respect and in a fair and non-discriminatory manner", and "motivating students to do their best." How I miss my students' intellectual energy and curiosity. Teaching was my life.

The termination of "Men's Lives" eliminated the only rational opposition to political correctness and feminist domination at Dawson College. Half of the human race remains unexamined, except for condemnation. In 2000, Canadian universities listed two courses on men, neither taught that year, and more than 1617 feminist courses, offered in programs from undergraduate to Ph.D. degrees. Throughout higher education, The Matriarchy rules.

Radical feminists continue to win their government-subsidized war against men, heterosexuality, the family, religion, merit, objectivity, justice and reality. Long after the defeat of totalitarianism, radical feminism indoctrinates students to discriminate by sex and race and enforces censorship and repression on what is acceptable to think and feel.

Citizens must demand reconstruction of the foundations of objective education and liberty. Freedom of speech is essential to maintain the ability to search for the truth. Students' minds must be trained to challenge dogmas if democracy is to survive. The time is long overdue for universities and colleges to eradicate feminist intolerance and return to reason and objectivity. Dedicated teachers are eager to reconstruct an educated and tolerant society. Give us the call.

*Op-ed in Ottawa Citizen and Montreal Gazette, October 6, 2001. □*

### **SILENCING SOMMERS CLINTON HOLDOVERS HAVE THEIR WAY WITH HHS**

*Stanley Kurtz, Hudson Institute*

Imagine that a feminist heroine like Carol Gilligan or Catherine MacKinnon had been silenced by federal officials at a government-sponsored conference, simply for airing her feminist views. Then imagine MacKinnon or Gilligan being put upon by a group of paid government consultants and told by a man to "shut the f\*ck up, bitch" while the rest of the crowd laughed at her derisively. Now imagine our feminist heroine, having been publicly silenced and insulted, finally leaving the conference, while the federal officials running the show did nothing to challenge or chastise the man who had hurled the insult.

Of course, none of this happened to Catherine MacKinnon or Carol Gilligan. Just imagine the media firestorm if it did. But this did happen to the famous critic of feminism, Christina Hoff Sommers, a resident scholar at the American Enterprise Institute. Sommers was delivering an invited speech at a conference on "Boy Talk" (a program sponsored by the Center for Substance Abuse and Prevention (CSAP) of the Department of Health and Human Services) when CSAP official Linda Bass summarily interrupted, and

commanded Sommers to end her talk. Minutes later, as Sommers was forced by a hostile crowd to defend her claim that scientific studies ought to be used to help evaluate the effectiveness of government drug-prevention programs, Professor Jay Wade, of Fordham University's Department of Psychology - an expert on "listening skills" - ordered Sommers to "shut the f\*ck up, bitch," to the laughter of the others in attendance. Having been muzzled by Bass and put upon by the crowd in a manner well outside the bounds of civilized discourse (and with not a move made by those running the conference to chastise Professor Wade) Sommers had little choice but to leave - effectively ejected from a government conference, simply for airing her views.

I called Professor Jay Wade for a comment on his insulting remarks to Sommers at the conference. It turns out that Wade had himself gone back to HHS and asked them to tell him, using the tape, exactly what he had said to Sommers at the conference. So Wade's remarks to me reflected the official transcript, which does not include the word "bitch." Wade said he remembers saying "Shut the f\*ck up," to Sommers, but was unsure about whether he said "bitch." "I could have said 'bitch.' I probably thought it," Wade told me. Sommers says that Wade did in fact say "bitch," and careful listening to the tape reveals that the word was uttered, although almost drowned out by the derisive laughter of the crowd.

Under questioning, Wade was apologetic for his remarks, which he acknowledged to be thoroughly unprofessional - although he's made no move to apologize to Sommers herself and spent most of our call taking potshots at her. According to Wade, Sommers roused the anger of the people in the crowd - especially minorities, many of whom, according to Wade, had no advanced degrees - by insisting that scientific research was needed to validate the effectiveness of government programs. That hardly seems a crime.

But Wade also said that what was really bothering Sommers was that she had been left feeling "insulted" and "flustered" by HHS officials, who had refused to let her finish her presentation. So why exactly had Sommers been silenced by HHS officials to begin with?

I called Alvera Stern, acting director of the Division of Prevention Application and Education at HHS, for comments on what had happened to Sommers. Readers

of *National Review Online* will know that I'm a fan of Sommers and her work, so I thought it was particularly important that I have a taped copy of the session, so as to fairly establish the truth of what happened. To her credit, Stern was kind enough to provide me with both a transcript of the session and a copy of the tape. Unfortunately, Stern's explanation for what happened simply doesn't hold up.

Stern told me that Sommers's talk had been cut off because she'd run overtime. But it's obvious from the tape that Sommers was silenced at the moment she began to raise questions about "Girl Power" - the female counterpart of the "Boy Talk" drug-prevention program that was the subject of the conference. And even Jay Wade - hardly a Sommers fan - told me that it was Sommers's attempt to discuss Girl Power that had led to her being silenced. The tape makes it clear that Linda Bass, the HHS official who shut Sommers off, said nothing at all about Sommers's time being up. Bass simply insisted that any discussion of "Girl Power" was out of bounds - although it would seem to be impossible to properly evaluate a proposal to create a "Boy Talk" counterpart to "Girl Power" without considering the effectiveness of the Girl Power program itself.

So what exactly is "Girl Power," and why were HHS officials so determined to prevent anyone from raising questions about it? The Girl Power program was a cornerstone of Clinton HHS secretary Donna Shalala's pro-androgyny feminist agenda, and a favorite of Hillary Clinton's. It's obvious from the transcript that the officials who run "Girl Power" were unwilling to allow any questions about the efficacy of the program to be raised. Sommers's daring to imply that overcoming femininity in girls and masculinity in boys might not be the most effective way to fight teenage drug abuse is the real reason she was put upon and effectively ejected by this crowd of HHS consultants and administrators.

The highly questionable premise of the Girl Power program is that making girls less traditionally feminine will somehow cause them to be less likely to smoke, take drugs, or get pregnant. Of course, most people would expect the opposite effect. Isn't it precisely because girls are nowadays less bound by traditional codes of feminine behavior that we are seeing increases in smoking, drug-taking, and premarital sex among girls? Given the exceedingly debatable assumption upon which it rests, Christina Hoff

Sommers can certainly be forgiven for asking to see some empirical research confirming that the Girl Power program actually succeeds in reducing substance abuse by making girls less traditionally feminine.

But of course it would be naive to think that reducing drug abuse is the real purpose of either the Girl Power or Boy Talk programs. A careful reading of the reams of slick, expensive pamphlets put out by HHS under the heading of Girl Power makes it clear that the problem of drug abuse is just a convenient bureaucratic excuse for housing these programs in the Center for Substance Abuse and Prevention division of HHS. The obvious purpose of Girl Power and Boy Talk is feminist social engineering.

How exactly does encouraging girls to shoot, hunt, or play the drums, instead of sew and dance make them less likely to smoke or get pregnant? The Girl Power pamphlets cite statistics in which female athletes get pregnant at lower rates than non-athletes, but that could easily be a "selection effect," rather than actually caused by going out for the team. This is obviously something that needs to be carefully researched. And doesn't Girl Power's own resort to statistics validate Sommers's point that real empirical studies are needed to show that the Girl Power program actually reduces drug abuse?

The truth is, Health and Human Services' Girl Power and Boy Talk programs are simply government-funded attempts to promote the training for sexual androgyny mandated by feminist Carol Gilligan and her followers. Studies by Gilligan, and such groups as the American Association of University women - studies that describe alleged "crises" of sexual identity among American girls and boys - are the only "evidence" that HHS officials will allow to be invoked in assessments of these programs. Of course, in a series of brilliant studies, psychologist Judith Kleinfeld - as well as Sommers herself, in her extraordinary book, *The War Against Boys* - have already thoroughly debunked Gilligan's notion of a "girl crisis." That is why Sommers was cut off by HHS officials as soon as she was about to raise questions about the shaky empirical foundations of the Girl Power and Boy Talk programs.

Do Girl Power and Boy Talk really reduce teen drug use? It doesn't matter. Is there really a "girl crisis" or a "boy crisis?" It doesn't matter. Ultimately, the Clinton holdovers at HHS aren't interested in these questions,



because the real rationale for their pet programs never really had anything to do with teen substance abuse - or even educational competence - to begin with. All of these rationales are simply bureaucratic window dressing for channeling literally millions of government dollars into a misguided and chimerical attempt to break American girls of their femininity and American boys of their masculinity. Christina Hoff Sommers understood this, and that is why she was silenced, insulted, and ejected from a conference before she could speak the truth. Will the Bush administration acquiesce in this outrage?

December 5, 2001, *National Review Online*. □

## MORE ON SILENCING SOMMERS

*Stanley Kurtz, Hudson Institute*

The reaction to "Silencing Sommers," my last piece for NRO, has been overwhelming. This story of Christina Hoff Sommers, a nationally respected critic of feminist excess, being silenced, grossly insulted, and effectively ejected from a government conference at which she had been invited to speak, has been posted and reposted - with outraged commentary - all over the web. The National Association of Scholars has issued a statement condemning the treatment of Sommers, and many people are asking what can be done to redress this wrong. This incident seems to have crystallized the widespread feeling that both free speech and academic standards have been sacrificed to multiculturalist and feminist orthodoxies, not only in academia, but in all of our ruling institutions.

The uproar over the silencing of Christina Hoff Sommers has been such that Charles G. Curie, the Bush administration's newly appointed administrator of the Substance Abuse and Mental Health Services Administration (SAMHSA) in the Department of Health and Human Services, has sent a letter to *National Review Online* formally responding to the controversy. That letter contains much that deserves praise. Yet Curie's response to the Sommers incident raises warning flags as well.

To his great credit, Charles Curie says that he was appalled to learn what happened to Christina Hoff Sommers, and forthrightly acknowledges that she was both "censored" and "silenced" by government officials. Curie also lets it be known that he has personally apologized to Sommers for the behavior of

his agency. For all of this, Curie deserves praise. It's a rare day indeed when a victim of "political correctness," however egregious, receives a formal public apology and an admission of guilt. Of course, it doesn't hurt that Curie is a brand-new Bush appointee, now forced to deal with the misbehavior of the Clinton-appointed officials who have been running his agency.

But Curie's letter also raises the disturbing prospect that those who have perpetrated this outrage will get away with a mere slap on the wrist, and that the Center for Substance Abuse Prevention (CSAP), (the division of SAMHSA whose shoddy programs Sommers was criticizing - and whose managers silenced her), will continue to waste literally hundreds of millions of taxpayer dollars on silly, unproven - and even counterproductive - ideologically driven programs.

December 11, 2001, *National Review Online*. □

## REPRESSION IN THE SHADOWS

*Kenneth H.W. Hilborn, Professor Emeritus of History  
University of Western Ontario*

Review of Alan C. Kors and Harvey A. Silverglate, *The Shadow University: The Betrayal of Liberty on America's Campuses*. New York and Toronto: The Free Press, 1998.

In 1993 President Clinton nominated Sheldon Hackney, then president of the University of Pennsylvania, as chairman of the National Endowment for the Humanities. During his confirmation hearings, testifying under oath before a Senate committee, Hackney professed to be a champion of free expression. He denounced campus "speech codes" and criticized "political correctness," including excessive solicitude for the "rights of minority groups."

To judge from the evidence assembled by Kors and Silverglate, in their admirable book, Hackney was fortunate that it is difficult to prove perjury against witnesses who describe their own beliefs. An accused can defend himself too easily by insisting that whatever his previous (or subsequent) words or deeds, he testified truthfully about what he thought at the time. As a lawyer active in the American Civil Liberties Union, Silverglate understands the constitutional and other legal remedies that victims of American campus persecutions can pursue -- remedies

that the book explains in some detail, and that Canadians have reason to envy. As a professor of history at Penn, Kors is especially familiar with the flagrant abuses that occurred there under Hackney. The book ranges widely over the American academic scene, citing specific cases (often horrifying) at many institutions, but what happened at Penn exemplifies well the techniques of repression and injustice employed by the left-wing radicals of the "shadow university" -- the term applied by the authors to the bureaucracies in charge of orientation, residences, and "student life."

It is typically these bureaucracies that enforce regulations, often behind a cloak of "confidentiality." Not content to wield power over students, the "shadow university" has sought, with some success, to extend its sway over faculty as well.

Many of the rules and practices have been outrageous -- among them efforts to impose "thought reform" through mandatory indoctrination in radical ideology, as well as denial of due process in determining whether a person accused of prohibited conduct is guilty or innocent.

For a professional burglar or pickpocket, an occasional sojourn in the slammer has no long-term significance; it is merely one of the inconveniences of his chosen occupation. Yet before he can be imprisoned, the law requires the prosecution to prove his guilt beyond a reasonable doubt, and to do so in a public trial under procedures that grant the accused extensive rights.

Those subjected to disciplinary action by universities on serious charges (such as harassment" or "date rape") are likely to suffer much more severely. Academics who have invested years in preparing for a career, or students looking forward to lucrative employment after graduation, may well find their prospects ruined. On many campuses, however, they enjoy few if any of the rights accorded to an alleged thief (such as presumption of innocence, a public trial, representation by a lawyer, and cross-examination of witnesses).

At Penn, Hackney had a long record of seemingly fanatical devotion to "politically correct" causes, especially minority "rights" (actually privileges) and the suppression of "harassment," very broadly defined.

It is true that on certain occasions he did champion free expression. He did so in 1981, when a left-wing

columnist in the *Daily Pennsylvanian* expressed regret that President Reagan's would-be assassin had not been successful. He did so again in 1988, when Louis Farrakhan of the Nation of Islam came to the campus and preached anti-Semitism. Later, asked whether denouncing a white man as a "fucking fascist white male pig" would amount to prohibited harassment under Penn's speech code, he replied that it would not. He also considered it permissible to call a black who habitually associated with whites an "Uncle Tom" or an "Oreo."

Similarly, on an off-campus issue, Hackney upheld the right of an "artist" to receive federal funding -- taxpayers' money -- for a work highly offensive to many Christians. Entitled "Piss Christ," it consisted of a crucifix immersed in urine. Any attempt to "cleanse public discourse of offensive material," Hackney argued, threatened to result in "an Orwellian nightmare."

But white males, Jews, and Christians, as well as blacks who failed to display an adequate sense of their own cultural distinctiveness, were not protected groups. If anything "offended" feminists or racial minorities favoured by the radical Left, the response of Hackney and his subordinate administrators was to sacrifice freedom of expression in the supposed interests of a more sacred cause, that of "diversity."

Universities like to proclaim (as a policy document at the University of Western Ontario did in 1995) that they aim at providing a "welcoming environment" for people of diverse origins. Such rhetoric may be harmless, but only if administrators avoid drawing the conclusion that they have a right (or duty) to suppress, or allow others to suppress, anything "offensive" to any of the groups being "welcomed" -- especially the "historically under-represented." At Penn, Hackney did draw that conclusion, and urged his subordinates to act accordingly. The result was indeed Orwellian.

When some black students stole (they preferred to say "confiscated") the entire press run of the *Daily Pennsylvanian*, in protest against a columnist of whom they disapproved, Hackney saw a "conflict" between "diversity" and free expression. Diversity prevailed; the thieves went unpunished. The university was similarly lenient towards blacks who kidnapped a white student and terrorized him at length for his alleged "racism."

Penn's double standard became obvious after a group of students disturbed a Jewish freshman, late at night, by persistently singing and chanting under his dormitory window. He finally shouted in exasperation: "Shut up, you water buffalo!" The term "water buffalo" was an English version of Hebrew slang for persons engaging in rowdy or thoughtless conduct. The reproach was rather a mild one in the circumstances, but it happened that the noisy students were black. Penn charged the freshman with "racial harassment."

The accusation was so ridiculous that it attracted the attention of the national media. Penn's officialdom appeared to be as nutty as a pecan pie -- the sort of "politically correct" crackpots who could encounter a Pekingese puppy and imagine themselves to be confronting a pack of ravenous wolves. The university's public image suffered major damage, and eventually the forces of repression capitulated. Not only was the "water buffalo" prosecution abandoned, but Penn's trustees intervened to insist that the right of free speech be restored. Their will prevailed, and the campus "speech code" was abolished.

At many other institutions, unfortunately, restrictions on freedom of expression survived. They are difficult to dismantle as long as a university gives priority to "social justice" over its strictly academic mission. Commitment to "social justice" requires definition of the term. To establish such a definition is a political act, requiring the university to take a stand on who is right and who is wrong on controversial public issues. A citizen in a free society has a right, for example, to oppose "affirmative action" (race and sex preferences); but if a university seeks "social justice" and defines it as entailing preferences, students or faculty members who condemn this view may be regarded by administrators as posing an intolerable threat to the institution's official "goals" and "values."

#### SUBMISSIONS TO THE SAFS NEWSLETTER

The editor welcomes short articles, case studies, news items, comments, readings, local chapter news, etc. Longer items are preferred on a 3.5" (MS-DOS) disk in Word Perfect or Word 95, or by e-mail attachment.

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Kors and Silvergate believe that typical senior administrators are motivated by ambition more than ideology; they want to protect their careers by appeasing the groups willing to make trouble -- usually feminists and "anti-racists." But another form of trouble is bad publicity. The experience at Penn supports the authors' argument that "sunlight" is a potent weapon against the denizens of the "shadow university," the enemies of true justice and liberty. Enjoying fewer legal safeguards for freedom of speech, members of the Canadian university community clearly have even greater need for this weapon as an alternative to lawsuits.

As a result of the response to their book, A. C. Kors and H. A. Silvergate performed a second valuable service. They launched the Foundation for Individual Rights in Education ([www.thefire.org](http://www.thefire.org)), which intervenes in individual cases to support victims of repression. FIRE and SAFS are thus advancing the same cause, though in somewhat different political and legal environments. □

#### FIRE AND THE AFTERMATH OF SEPTEMBER 11

*Thor L. Halvorseen, Executive Director  
Foundation for Individual Rights in Education*

Across the nation, in response to the atrocities of September 11, 2001, and to the debates and discussions that have occurred in their wake, many college and university administrators are acting to inhibit the free expression of the citizens of a free society. Some administrations continue selective repression as if nothing had occurred: in the name of preventing "offense," they seek to stifle the views with which they disagree. Other administrations, more careerist in times of crisis than at other moments, and unburdened by moral principle, want to avoid scandalizing broader public opinion. In both cases, they are willing to continue to sacrifice American liberty.

#### Orange Coast College

On September 20, without a hearing, Orange Coast Community College suspended Professor Kenneth W. Hearlson. Hearlson teaches contemporary politics at Orange Coast Community College in Costa Mesa, California. On September 18, in a lecture on contemporary politics, he argued that silence on crimes

against Christians and Jews in the Middle East was consent to terrorism. Several Muslim students complained to Vice President Robert Dees that Hearlson had called them terrorists. Other students in his class, however, confirmed that Hearlson was lecturing on moral consistency, not on the character of any students. The administration has yet to respond to FIRE's urgent letter. FIRE has now secured legal representation for Professor Hearlson. We will see the case through to the end.

### **Central Michigan University**

At Central Michigan University, an administrator told several students to remove various patriotic posters (an American flag, an eagle, and so on) from their dormitory. On October 8, a Residential Advisor told them that their display was "offensive," and that they had until the end of the day to remove the items. As one student said, "American flags or pictures that were pro-American had to be taken down because they were offensive to people." FIRE has contacted President Michael Rao, along with the Board of Trustees and officials in the Office of Residential Life, to insist that this public institution not violate its students' free speech rights. President Michael Rao has written to FIRE, expressing his full commitment to the First Amendment and freedom of expression. FIRE is in discussion with the office of the president about the events on his campus.

### **University of New Mexico**

University of New Mexico Professor Richard Berthold nervously addressed the terrorist attacks in his morning class on Western Civilization, remarking, "Anyone who can bomb the Pentagon has my vote." Embarrassed, he soon apologized for the statement, explaining that it was stupidly intended to be a joke. Although this state university is bound by the U.S. Constitution, its president, William C. Gordon, announced that he would "vigorously pursue" disciplinary action against Berthold. President Gordon later told Berthold that he had violated University of New Mexico policy by his statement. FIRE has contacted President Gordon and the University's Board of Regents, and is awaiting a reply. If Gordon refuses to recognize the Bill of Rights, FIRE will secure appropriate remedy.

### **San Diego State University**

At San Diego State University, an international student, Zewdalem Kebede, overheard several other

students, speaking loudly in Arabic, express delight about the terrorist attacks. Kebede engaged the students and, in Arabic, challenged their positions. Kebede was accused by San Diego State University of abusive behavior toward the four students. A University judicial officer formally admonished Kebede and warned him that "future incidents [will result in] serious disciplinary sanctions." FIRE has written to University president Stephen Weber about Kebede's rights and about Weber's obligations to the Constitution.

### **Duke University**

At Duke University, the administration shut down a website after a Professor Gary Hull posted an article entitled "Terrorism and Its Appeasement" that called for a strong military response to the terrorist attacks. FIRE took Professor's Hull's case to the print and broadcast media. Shamed by widespread publicity, Duke reinstated Hull's web page, but required him to add a disclaimer that the views expressed in the article did not reflect the views of the University. Duke has never before required any other professors to add such disclaimers to their web pages. That institution's double standard is now out in the open.

### **Pennsylvania State University**

At Pennsylvania State University, one professor's web page advocated vigorous military action as a response to the terrorist attacks of September 11. Penn State's Vice Provost for Academic Affairs, Robert Secor, informed the professor that the comments were "insensitive and perhaps even intimidating." In a letter to President Graham Spanier, FIRE noted that such a message, coming from the chief academic officer, chills free speech and academic freedom - especially when, as at Penn State, "intimidating" expression is grounds for dismissal. President Spanier responded with an unequivocal endorsement of free speech and academic freedom at his institution, but he denied that the Vice Provost's use of the term "intimidating" in any manner chilled the professor's free speech. Spanier assured FIRE that the matter would not be the subject of any disciplinary action.

### **The Tip of the Iceberg**

These cases are the tip of the iceberg, because most faculty and students submit meekly to repression of their speech. Even where the following cases have achieved some satisfactory settlement, they reveal a campus attitude that does not value free speech and legal equality. FIRE has taken notice of these

revealing incidents, some already resolved and some that FIRE will follow until their full and final resolution:

### **College of the Holy Cross**

At the College of the Holy Cross, in Massachusetts, the chair of the department of sociology, Professor Royce Singleton, demanded that a secretary remove an American flag that she had hung in the departmental office. The flag was in memory of her friend Todd Beamer, who fought and died on the hijacked United Airlines Flight 93 over Pennsylvania. When she refused, Singleton removed it himself. After unfavorable publicity, the College apologized, but the flag in question was moved to the department of psychology.

### **Florida Gulf Coast University**

At Florida Gulf Coast University, Dean of Library Services Kathleen Hoeth instructed her employees to remove stickers saying "Proud to be an American" from their workspace, claiming that she did not want to offend international students. After public pressure, President William Merwin revoked the policy.

### **University of Massachusetts**

In September, the University of Massachusetts granted a permit for a student rally to protest any use of force in waging the war against terrorism. The protest was held. Another student group reserved the same place to hold a rally in support of America's policy towards terrorism, but two days before the rally, their permit was revoked. Students held the rally anyway, and their pamphlets were publicly vandalized, with impunity.

### **Lehigh University**

Two days after the terrorist attacks, the Vice Provost of Student Affairs at Lehigh University, John Smeaton, ordered the removal of the American flag from the campus bus. After adverse publicity, the flag was replaced. The next day, Vice Provost Smeaton publicly apologized for his action.

### **City University of New York**

On October 23, the trustees of the City University of New York (CUNY) voted to condemn a faculty "teach-in" as seditious. On October 2, in order to provide a forum for discussion on the terrorist attacks, professors at CUNY held a "teach-in" at which several professors criticized America and its foreign policy. CUNY Chancellor Matthew Goldstein issued a public statement condemning the professors who expressed such views. Having approved the hiring and promotion

of the very faculty who spoke, the trustees and administration now would prefer that they not express their actual and well-known views.

### **Johns Hopkins University**

Soon after the terrorist attacks, Johns Hopkins University Professor Charles H. Fairbanks voiced his support, at a public forum, for an aggressive campaign against states that harbor terrorists. He said that he would "bet anyone here a Koran" that his analysis was correct. One member of the audience charged that he sought to "assist people in conducting hate crimes" with his language. Even though Fairbanks apologized for his remark about the Koran, Dean Stephen Szabo demanded a written apology and eliminated his position as director of the Central Asia-Caucasus Institute, claiming that Fairbanks was unfit for the job. After media criticism of this dismissal, Dean Szabo reversed his decision.

### **FIRE reiterates the words that it released in the wake of the terrible events of September 11:**

1. All students and faculty are individuals, free to define themselves by their own lights. The imposition of official group-identity is a denial of the deepest meaning of liberty: individual rights and individual responsibility.
2. All students and faculty have a right to the equal protection of the law. Legal equality is a foundational right.
3. Liberty of opinion, speech, and expression is indispensable to a free and, in the deepest sense, progressive society. Deny it to one, and you deny it effectively to all.

These truths long have been ignored and betrayed on our campuses, to the peril of a free society. FIRE continues its commitment to defend these truths for all times and all seasons.

*Posted on website: [www.thefire.org](http://www.thefire.org), Oct. 24, 2001. □*

**REMEMBER** we welcome letters to the editor, article submissions and suggestions for future newsletters.

*Nancy Innis, Editor*

## HUMANISM BETRAYED

*Paul Marantz  
Psychology Department,  
University of British Columbia*

Review of Graham Good, *Humanism Betrayed: Theory, Ideology and Culutre in the Contemporary University*. Montreal: McGill - Queen's University Press, 2001.

Graham Good, a Professor of English at UBC and a member of SAFS, has written an important, incisive, and timely book. *Humanism Betrayed* is a tightly reasoned and spirited defence of liberal humanism against the illiberal thinking that predominates in significant portions of contemporary academic life.

Good practices what he preaches. Having previously written on the essay as a literary form and on the clear headedness of George Orwell, he has produced seven succinct and powerful essays that provide much insight into the intellectual ills afflicting our "inclusive" and "sensitive" universities.

The opening essay in the book provides a penetrating analysis of the notorious McEwen Report of 1995 which purported to examine allegations of sexism and racism against UBC's Department of Political Science. Good demonstrates that this report's total disregard of normal standards of fairness and due process was no accident; it was the logical consequence of an intellectual approach that treats people as group members rather than individuals, regards truth as an outdated concept, and sees a person's credibility as being dependent upon the status of his or her group.

In the subsequent essays, Good dissects the many flaws, inconsistencies, and logical failings of the various isms that bedevil us. He examines a wide range of current theory including constructionism, postmodernism, poststructuralism, and postcolonialism as well as the ways in which the ideas of influential thinkers, such as Marx, Freud, Nietzsche, Geertz, and Foucault, have been appropriated to fashion instruments of self-righteousness and intolerance.

The McEwen Report stands as a peculiar low point in Canadian academic affairs. Remarkably, the one hundred and eighty page report, despite being written by a lawyer, did not consider it necessary to weigh and

evaluate the responses of faculty members to the sweeping allegations that were being made against them since, in McEwen's view, "racism and sexism are normal parts of the history and traditions of the dominant (white male Anglo/European) social group," a group "who have been educated in the patriarchal and authoritarian traditions of Western society." In Good's succinct words: "The idea of 'systemic' discrimination, unwilling by any individual, leads naturally to the idea of collective guilt."

Fortunately, administrative practices have improved at UBC since President David Strangway's panicked implementation of the McEwen Report's recommendations -- without even giving the Political Science faculty a chance to reply to it -- lest he be thought soft on sexism and racism. Perhaps he subscribed to the McEwen Report's insight that "the first symptom of racism is to deny that it exists." His more principled successor, Martha Piper, apologized to the Department on behalf of the University in November 1998 for the inadequate procedure that was employed and "the flawed report that emerged and the University's subsequent inappropriate action."

If Graham Good's hard-hitting book, which focuses primarily on the intellectual sources of the new sectarianism, rather than its past manifestations at UBC, receives the widespread reading it deserves, perhaps the quality of scholarly discussion in the humanities and social sciences will eventually improve as well. □

### BEQUESTS TO SAFS

Please consider remembering the Society in your will. Even small bequests can help us greatly in carrying on SAFS' work. In most cases, a bequest does not require rewriting your entire will, but can be done simply by adding a codicil. So please do give this some thought.

Thank you.

*Clive Seligman, President*

## STATEMENT ON ACADEMIC FREEDOM

*Martha Piper, President  
University of British Columbia*

I would like to say a few words about the importance of academic freedom. As you are probably aware, the University last week was the focus of national attention because of comments made by a UBC professor at a conference in Ottawa.

Academic freedom simply refers to the protection of professors and their institutions from political interference. It asserts that in the university, unconventional ideas and controversial opinions deserve special protection.

At various times in the 20th century, that kind of protection has proved to be essential. As noted in Saturday's *Globe and Mail*, whenever there has been a national crisis, academic freedom and free speech have been threatened. During the "Red Scare" of the 1950s, which was endorsed by a large segment of the population, pressure was put on universities to fire faculty for membership in Communist organizations. The principle of academic freedom legitimated universities that resisted such pressures.

Having said this, I would emphasize that academic freedom must be accompanied by academic responsibility; that is, the individual must act responsibly, base statements and opinions on fact and evidence, and use acceptable scholarly methods in the pursuit of truth. The question then is: who should determine whether an individual's expressions of opinion meet the test of fact and evidence? Who should decide whether the individual has been academically responsible?

This determination has always been the responsibility of other respected scholars in the field, i.e. peers, who scrutinize and evaluate each other's work. Peer review is the best system we know of to ensure that a scholar's work is evaluated by the dispassionate judgement and knowledge of experts, rather than by the court of public opinion or political policy.

In all this it must be emphasized that the University as an institution holds no "views." I have often been asked what is the "University's" view on a variety of controversial issues -- abortion, for example, or Aboriginal land claims, or provincial tax policy. What needs to be understood is that there is no such thing as

a "University" view on such issues; rather, the University is a community of scholars with a wide range of views and opinions. Accordingly, the view of one scholar cannot and does not represent the view of the University. The institution's role is to provide a forum for the free exchange of ideas, so that through critical analysis and discussion we may move closer to an understanding of our problems, and--we hope--to the discovery of solutions.

*Excerpt from speech delivered on October 9, 2001 at the Liu Centre for the Study of Global Issues at the University of British Columbia. □*

### SAFS ANNOUNCES NEW FEATURE

Thanks to SAFS members Paul McKeever and Richard Harshman, we now have internet discussion forums, where members and non-members may comment on a variety of issues, and debate among themselves.

See the enclosed insert for information about getting started. Let us know what you think about this project.

*Clive Seligman, President*

### CAUT CREATES ACADEMIC FREEDOM FUND

CAUT voted at its November, 2001 meeting to establish a fund to defend academic freedom. Tom Booth, CAUT's president said "Academic freedom is under attack as never before in CAUT's 50 year history. We and our local associations must have the resources to defend this cornerstone of academic life." The initial financial goal of the fund is to raise \$1,000,000 primarily from local faculty associations. For more information, see the front page story in the December, 2001 issue of *CAUT Bulletin*.

*Nancy Innis, Editor*

## SAFS MEMBERSHIP FORM

To join **SAFS** or to renew your **SAFS** membership, please sign and complete this form and return to:

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Visit the SAFS website at [www.safs.niagara.com](http://www.safs.niagara.com)

## NOMINATIONS FOR THE FUREDY ACADEMIC FREEDOM AWARD

Nominations are solicited for this award, which will recognize outstanding contributions to academic freedom.

- Deadline for receiving nominations is March 1, 2002
- Nominees need not be SAFS members
- Current members of the Board are ineligible
- Final decisions will be made by the Board
- Please send your letter of nomination, along with an additional supporting letter, a short vita, and any supporting documents that may be pertinent to:

*Clive Seligman*

1673 Richmond Street, #344  
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The award will be presented at the next AGM, and will be represented by a certificate, a small gift, and a contribution toward the travel expenses of the recipient to the AGM.

*Dues Statement Enclosed*

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