Race-Think: A Stanford Phenomenon?

During my years in our Multicultural Garden of Eden, I have often marveled at the odd strategies that some of the more strident racial factions of the student body employ in their attempts to "heighten consciousness," "build tolerance," "promote diversity," and otherwise convince us to partake of that fruit which promises to open our eyes to a PC version of the knowledge of good and evil. I am mystified because these tactics seem always to contribute more to restricting consciousness, aggravating intolerance, and pigeonholing cultural identities than many a Nazi bookburning. Strangely, the Multiculturalists don’t seem to catch on to the inevitability of oppression through violence, protest, whining, demands, and vitriolic brickbats towards all printed policies not incorporating the language of the 1964 Civil Rights Act in their preambles.

Luckily, my $100,000 fuzzy education — good for nothing else — has equipped me to turn to the annals of social science for an answer to why multicultural demagogues have trouble devising policies that might enhance intergroup understanding, cooperation, and appreciation (if, indeed, that is their aim). I have found a theory that, with the slightest of modifications, might explain this mind bogging phenomenon. With this, I illuminate a path along which all of social science will surely follow.

In 1971, a psychologist named Irving Janis articulated the influential concept of “group-think” to describe the remarkably flawed decision-making process behind such historical disasters as Pearl Harbor, the Bay of Pigs Invasion, and the escalation of the Vietnamese war. It is a very enlightening concept, because it contributes to our solution of a pervasive and familiar mystery: how and why do groups of otherwise rational people get together and act stupidly? Janis’s answer is elegantly simple: cohesive groups that place a priority on concurrence when making decisions fall into socially induced behaviors that squelch rational opposition and reservation, leading to predictably thoughtless decisions.

Group-think goes a long way in explaining such questions as why President Lyndon Johnson and his cronies surmised that they could bring a determined North Vietnam to its knees with scant American losses and why baseball players and team owners refuse to agree to a mutually beneficial compromise. I propose that the group-think phenomenon is behind our multicultural mystery as well. There are eight fundamental behaviors that Janis described as components of group-think. These behaviors tend to enhance close-mindedness, pressures to conform, and delusions of superiority within groups (already the discerning reader will see the applicability of this theory to the multicultural elite). Briefly, the behaviors that Janis described are: 1) believing in the group’s invulnerability 2) believing in the group’s unquestionable morality 3) rationalizing the group’s actions 4) stereotyping the group’s opponents 5) pressuring dissenting members to conform 6) censoring of personal disapproval 7) maintaining an illusion of unanimity 8) posting “mindguards” to ensure that leaders are not exposed to unwanted information and opposition.

I submit that the Multiculturalists, when they divide up by race for their feel-good ethnic hoo-downs, engage in nearly all of these behaviors. Of course, group-think in Janis’s conception refers to very small policy groups that band together through common interests and shared influence. So, in order to devise a theory for our groups of interest, which are larger and self-selected largely by skin color, I propose a modified conception of group-think which I shall call “race-think.”

Race-think is an insidious phenomenon that skews decision-making in ways similar to group-think, but there are a couple of differences between the behaviors that Janis documented and the activities of the multicultural apparatchiks. First, and foremost, Multiculturalists band together not into tight cliques of mutual interests and complementary powers, but rather into social clubs of ostensibly common racial heritage. Second, members do not tend to see themselves as invulnerable, but instead as universally and unbearably persecuted. Other than these two differences, however, I hypothesize that group-think and race-think engender the same irrational behaviors and results.

A brief survey of the eight behaviors of race-think reveals how ingrained the phenomenon is. The first behavior — and by far the most pervasive and deleterious — is a perception, embraced by Multiculturalists who are not white males, of themselves as beset on all sides by hostile intrigues, cabals, and conspiracies. Several examples of race-think paranoia spring immediately to mind. When Cecilia Burciaga’s high-ranking administrative position was terminated last spring, Chicano students decried the “institutional racism” at Stanford that allowed one of the few Chicano administrators here to be perfidiously dismissed. The response, where it should have been a condemnation of the provost’s clumsy personnel-management style, was an accusation that the president and provost were colluding to ignore, neglect, and oppress Chicano members of the community.

This is not so suggest by any means, however, that the Chicano faction has cornered the market on paranoia. All of the ethnic elites were out in force a year ago to forestall any hint of budget cuts to their student-enclaves, once again accusing the president and provost of conspiring, in their worship of the lily-white dollar, against minorities. As with all paranoia, this accusation had its obviously delusional un—
 Bounds
departments. Black students were particularly found of being
imposingly small, and they were the center of much racial sensitivity, espe-
cially because they, although black, refused that, only to insist on
seeing things their way.
The second characteristic of micro-think is believing that the racial
segregation of the groups is unquestionable. Truly, the Stanford Microthink
committee is the fattest in the long-sleeved and extremely sensitive
attire. To the editor of the Daily but weak says it all. Defining a fund-raising
scheme conducted by the athletic department called the "Sixth Man Club"
events required legal scholars of Harvard and Stanford, but it is
completely excluded by the micro-think club. The question is whether
the people who have pur-
chased these seats are "practically all white, all male, and fully,
financially excluded". The numbers were
so small that whenever a group of white males happen to be at the same
place at the same time, you can be certain that the final three of people
would not be black and Hispanic. To be fair, the micro-think club is
made out of what seems to be the last survivors of supreme court
rulings. They are enjoying a dying breed and buying material things,
just to make sure that people with darker hair don't have access to these.
This effect is being challenged and more and more people are the death of minorities if you are white, male, and full-service, for instance, the beauty
is often used to denote your prestige in black and Hispanic community.
This is also used to denote your prestige in this community. Micro-think
is everywhere, even in the most insidious of minorities if you are white,
sexually excluded, and the micro-think club is the last survivors of
costly legal decisions.

The micro-think club is stingy and stingy on people who are
realistic. The opponents of the black male and his creation of
micro-think such as "being, "the black students, "the club", and so on.
The opposition is immediately incapable of understanding the
micro-think club. Their argument is that because minorities have a smaller
share of the population and a smaller voice in political decision-making,
the micro-think club is being reduced. They are hopelessly unable to
understand the cultural and political conditions that exist among
people who are not white.
The last fake behavior that occurs in micro-think is that
realization to "micro-think is the voice of the black students."
This is a biased tool for

Toby
departions, and thus this is the least obvious reason because

Influences on Stanford, Dartmouth will start to include on the
student's transcript not only the classes at the micro-think club and
the median grade of all of its students. Probabilistically, some professors
object to this. Prof. Fred McIntyre of the physics department said this would
"be just one student against another. I don't think that (education)
instrument is something we want to encourage.

But the main reason for this male going to school and the micro-think club,
which is denial of education by the police is to find out not how best to
work as a cop or technician in the ability to learn what society thinks it is
most prominent. The grading system has to be changed, however, for the
compliance to be the same. Without the compliances, the ability to
change their previous grading practices, the new Dartmouth policy, used
by a few other colleges and universities,

For some reason, we just can't get excited about letting the ASSU take
over the duties of the Post Office. Kinda like letting Socks take over for BILL.

Word is that Udamina was represented at the deans meeting last week hoping
to collect a cool $100 per hour. The nobles could! Last Friday's "Cub UJ" party,
party of course! Why, forget grapes and AUBS, pick a bowl of this something worth
money. Our check for next year's party is in the bank.

Actually, we're surprised the ASSU hasn't added mandatory funding for the
UI party to their UI-ultra Silent-Punk-Getaway-Take-Off-The-Pennsauk-Flip-Flops for
your wallet (also known as the Special Fee System). Or at least try to stop
the D.J. trial isn't that interesting.

Update from Susan Diersen: as of last Thursday, Cardinal birds are still
chirping. In fact, Chipmunk political meetings are having an easier time with
the Senate than our lineup is with picking forgeries.

You know you're In for a long night when five minutemen into an Allan Clum-
ber party you find yourself listening to the verse of this modern-day Militia,
Jim Carrey. Don't worry, we weren't only for this fine food.

Last Tuesday's Daily editorial editorially suggested that the ID system be
scrapped entirely in favor of a network of less primitive thumb-print readers.

Incredibly, spying that doing Stanford out of the instant is fun by us, so why
not have fingers to conform to the岁以上, which will help save
in electricity and energy transport devices. Bum us up, Dworkin.

Sam Edwards' "Procrastination Workshop" wouldn't have come in recent
weeks. Sign us up... well, maybe later. We're all pretty busy right now, and, we'll
give you this on the one.

Dining Services Operations Manager Craig Mitchell checks in with the quote of the
week. Mitchell, commenting on a few days late price of Smith and the relative high
date charge, explained "Our costs are very strange." No comment necessary.

Toby continued from page 5
This radiation drives gland infusions.
When some professors give everyone or nearly everyone an A, students who
enroll in a course taught by a professor old-
fashioned enough to give Cs, Fs, and Ps are
set as a competitiveness disadvantage. A "C"
is that course can ruin their averages and
jeopardize the chance of admission into law or medical school even though it does
not mean what readers of the transcript think.

This temple many students, especially those with the highest
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