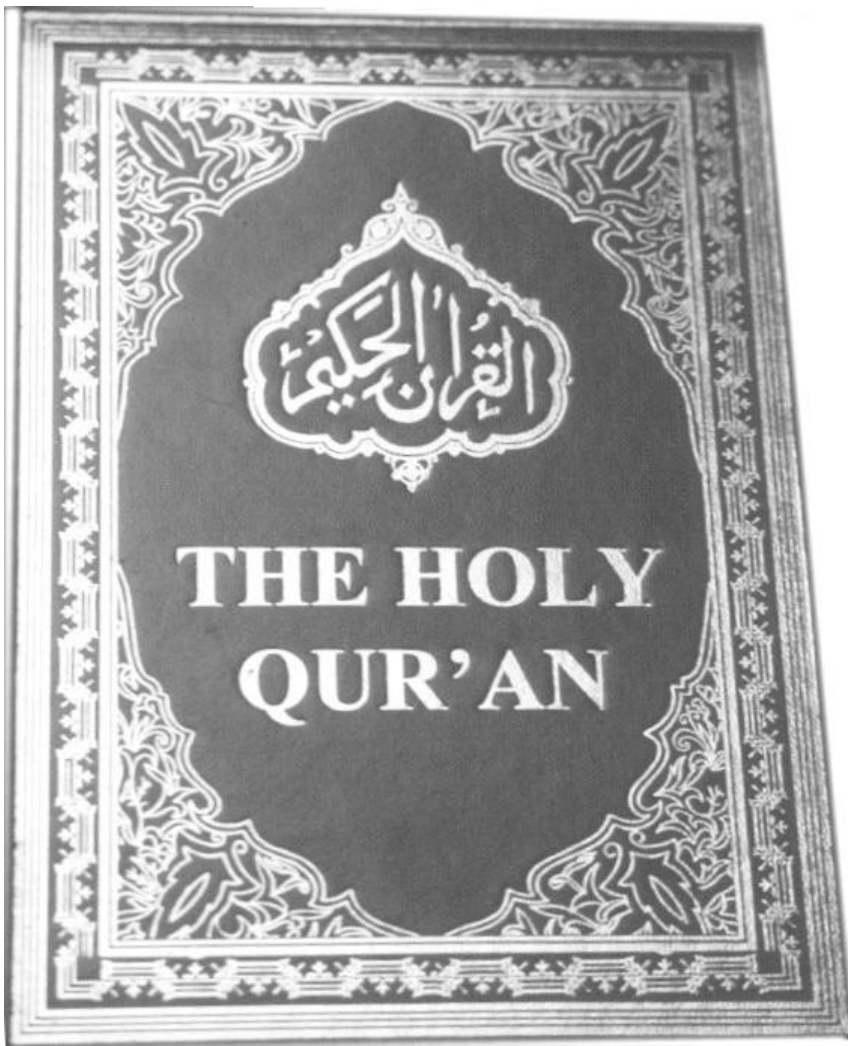


APPROACHING THE CONTROVERSY



How UNC chose *Approaching the Qur'an*, and the lessons liberals *and* conservatives can learn from the Summer Reading Program

Inside: The last word on the Summer Reading Program, looking back at 9/11, "In God We Trust," the United Nations, and more.

MISSION STATEMENT

Carolina Review is a journal of conservative thought and opinion published at the University of North Carolina at Chapel Hill, founded by a group of graduate and undergraduate students in 1993. *Carolina Review* has been the most visible and consistent voice of conservatism on campus, providing students with an alternative to the left-wing orthodoxy promoted by other student publications, professors and student groups. During its nine-year existence, the *Review* has enabled UNC students to hear both sides of issues, while combining reporting with opinion, humor, and feature articles.

Carolina Review is staffed solely by UNC students who write and publish on a monthly basis. Our purpose is to show students that a political philosophy of conservatism, free thought, and individual liberty is an intelligent way of looking at the world—contrary to what they may hear in the classrooms and on campus. In general, writers and contributors to the *Review* share a belief in the following:

- We believe the University should be a forum for rational and informed debate—instead of the current climate in which ideological dogma, political correctness, fashion, and mentality interfere with academic pursuit.
- We believe any attempt to establish utopia is bound to meet with failure and, more often than not, disaster.
- We believe free enterprise and economic growth, especially at the local level, provide the basis for a sound society.
- We believe the University is an important battleground in the “war of ideas” and the outcomes of political battles of the future are, to a great degree, being determined on campuses today.
- We believe a code of honor, integrity and rationality are the fundamental characteristics of individual success. There is no excuse for lack of individual initiative.
- We emphatically oppose totalitarianism and its apologists.

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Undergraduate and graduate students at the University of North Carolina at Chapel Hill produce *Carolina Review* for the students, faculty, and alumni of the University, as well as interested conservatives everywhere. The opinions expressed are those of individual writers, and not necessarily those of the staff or of the University. If you would like to submit an article, mail a hardcopy to the address below or send it via email. *Carolina Review* is a recognized student group at the University of North Carolina, and a 501(c)(3), nonprofit, nonpartisan organization. This issue was paid for, at least in part, by student activity fees. All tax deductible donations to *Carolina Review* should be made payable to the Carolina Fund. Please note “Carolina Review” in the memo line of your check. Subscriptions are available for \$25 a year or \$45 for two years. All inquiries, letters, and donations should be mailed to P.O. Box 9182, Chapel Hill, NC 27515-9182. Call (919) 914-5121 or email cr@unc.edu for more information. The staff of *Carolina Review* appreciates your readership and financial support.



***Carolina Review* is printed on 100 percent non-recyclable, non-biodegradable newsprint manufactured from virgin rainforest trees.**

Thank you for picking up the year's first issue of Carolina Review, UNC-Chapel Hill's conservative student publication. There are several student magazines on campus, and I know your time is always short. At Carolina Review we work hard to ensure that time is well spent. We are a rare group of students on campus: proud, vocal conservatives. I hope you enjoy our company.

If the liberals on campus know how to do anything, it is "agitate, agitate, agitate." Conservatives are not a distinct minority on campus, but the left tries its hardest to make us *feel* like a minority. Only instead of lavishing the splendor of victim status, we are commanded to *feel* guilty. Certainly we are not enlightened if we hold to classically liberal beliefs, support a free market, and (gasp!) vote Republican.

Do not let the charade fool you. There are thousands of conservatives on campus. Most are not politically active. Most do not speak out in class. That does not mean you should keep silent. Some of my most memorable moments at UNC have come from being the sole voice of reason in a class—always with a smile on my face. I encourage you to do the same in your classes.

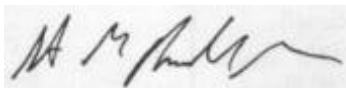
That said, always keep an eye open for the abuse which liberals regularly inflict on this great university. Last year, *Carolina Review* reported that the faculty of several departments were eighty to ninety percent registered Democrats! While North Carolina is blessed with a large number of conservative Democrats, the numbers still show a great potential for intellectual bias.

The teach-ins following the 9-11 attacks revealed the extremes to which leftist professors are willing to go in condemning the United States: far past reason allows, and advanced training should allow. The walkout of David Horowitz's speech showed students' comfort in *ignoring* opposing opinions, instead of confronting them. A boycott by black law school professors of Justice Clarence Thomas' speech further demonstrated the liberal tendency to remove oneself from honest intellectual pursuit to a small extremist lockbox. As new issues develop in the coming year, remember to actively pursue intellectual honesty. With reason as your weapon, you will win every argument.

There are some important changes at the magazine since last semester, such as the new layout. Also, Carolina Review Online, our website, has a new look and now features regular blog content. Be sure to check www.unc.edu/cr daily for the latest news and thoughts from the staff, links to articles across the internet, and more. There might be a few bumps along the road as *Carolina Review* evolves, but please bear with us.

If you want to join the staff of the Review, if you want to actively participate in the intellectual discussion on campus, please do not hesitate to contact me. Most staffers have little or no formal journalism training. We share a passion for thought and a desire to balance the discourse on campus. Have a great year.

Sincerely Yours,



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Dole for Senate Campaign Enters Second Gear

Republican Senate candidate Elizabeth Dole reached out to college students in speech at Duke.

by Daneen Furr
Staff Writer

On Thursday, August 29, clad in a leather jacket and sunglasses, Senate-hopeful Elizabeth Dole roared down the aisle of Duke's Page Auditorium on the back of a Harley Davidson motorcycle to the cheers of about 200 students representing different schools from around the state. The rally, set at Mrs. Dole's alma mater, was to promote the kick-off of a new website, www.studentsfordole.com, which will function to direct the involvement of students across North Carolina who share a common interest in participating in the Dole campaign.

After reminiscing about her days at Duke, where she graduated with distinction in 1958 as well as served on its Board of Trustees from 1974 to 1985, Mrs. Dole proceeded to discuss her Senate campaign activities of the past year. Since last fall, she has been working a grassroots campaign across the state, with the goal of visiting all 100 counties within North Carolina, a task she completed in mid-August. One of her primary focuses so far has been reaching women of North Carolina, encouraging their increased involvement in civic affairs and maintaining that all "women should have the opportunity to choose what they think is most fulfilling for them."

Following this, Mrs. Dole discussed the importance of the military to the state of North Carolina. Emphasizing that 60% of the men serving in Afghanistan are based out of military bases located in North Carolina and strongly stating her support for an increased standard of living within the

Armed Forces she proclaimed "no more food stamps, no more substandard housing."

Calling for "financial accountability," Mrs. Dole displayed her stance on economic issues, supporting tax incentives and considering them important for small businesses, especially in a state that is as reliant on their success as North Carolina. She also

asserted that tax and spending restraint will aid in the country's current stride toward economic recovery, an objective she feels may be achieved through the passing of the line-item veto amendment for the President, which will significantly hamper congressional pork barrel spending. Mrs. Dole stated that, if elected, she will campaign to have this important piece of legislation ratified by the states, ensuring its constitutionality. However,

her quest for economic growth does not culminate there, for she strongly supports expanded trade and a comprehensive energy policy.

Addressing a specific issue, Mrs. Dole acknowledged that plants and factories have been closing all across North Carolina and that many workers have consequently lost their job; however, she continued on with a message of hope, announcing that recently the federal government has allocated 63% more funds to North Carolina for job retraining, which will allow many North Carolinians the chance to learn a new skill and to go back to work so that they may have "a paycheck, not an unemployment check."

Showing high regard for education, Mrs. Dole highlighted her commitment to

restoring the state's public schools, desiring that all young North Carolinians have a good education and a good job. She also promoted an increased respect for teachers and a return of discipline to the classroom. Mrs. Dole feels that "education is a national priority with local control," pointing out that even within the state of North Carolina, the numerous individual school systems have their own specific needs unique to that area which may be best dealt with by the local communities.

Throughout her speech, Mrs. Dole continually emphasized her desire to inspire young people to take part in their civic duty, reminding her audience how blessed they are to live in the state of North Carolina and in the United States. Saying that "turning out the vote is absolutely key," she encouraged students stay active in politics. Her request was heard, and Dole recently won the Republican primary by a wide margin.

Elizabeth Dole stands strong in her beliefs, and is committed to the state of North Carolina. As there has never been a woman Senator from North Carolina before, her success may not only better the state, but impact history as well.

CR

Daneen Furr is a freshman economics major from Wilmington, NC.



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Please limit comments to 400 words. We reserve the right to edit any submission before publication.

Approaching the Summer Reading Controversy

Hypocrisy and academic dishonesty dominated the debate over *Approaching the Qur'an*. What can we learn?

by Michael Burdei
Associate Editor

It has been a busy summer for UNC. Thanks to the normally innocuous Summer Reading Program, the University of North Carolina attracted as much media attention as UC-Berkeley normally receives. Anyone who pays attention to the madness there will understand this is not a favorable comparison.

Michael Sells's *Approaching the Qur'an: The Early Revelations* is at the center of a national academic controversy over requiring incoming students to read parts of Islam's sacred text, particularly in the aftermath of the horrific events of September 11, 2001.

Numerous questions arose: was UNC attempting to indoctrinate students in the ways and means of the *Qur'an*? Was the program constitutionally permissible? Would the entire *Qur'an* have offered a more honest look at the major tenets of Islam? *Required* means *required*, does it not? Add to this mix of questions a variety of conflicting priorities, ranging from the agenda of the legal beagles at the Family Policy Network, to the goals set by the committee that recommended the book, to the theatrics of the media and the state legislature, and we have a recipe for tragicomedy. Where did it all begin?

In the mid-1990s, a faculty committee recommended several ways to enrich the intellectual climate at UNC, including the formation of first-year seminars and a summer reading program. Associate Professor of English Robert Kirkpatrick was a member of the original committee, and in a recent interview he recalled pointing to a successful program at the University of Pennsylvania as a model for UNC.

Upenn required all incoming freshmen to read Tom Stoppard's *Arcadia*, described by Prof. Kirkpatrick as "an intellectually challenging play dealing with, among other things, romantic poetry, chaos theory, Newtonian physics, theories of gardening, the French Revolution, statistics, modern scholarship, and the mystery of time." At

the beginning of the semester students found that classes across the disciplines discussed implications of the play. "The reading program had provided an intellectual climate of cohesive purposefulness that used to be found only in small liberal arts colleges," Prof. Kirkpatrick said.

Unfortunately, the first three years of UNC's Summer Reading Program re-

"I think we are much better judges of what can be taught than a Legislative committee."

Prof. Robert Kirkpatrick

quired books that did not live up to expectations, including last year's *The Spirit Catches You and You Fall Down* and the previous year's *Confederates in the Attic*. The goal of *Spirit*'s selection was "to prepare students for some of their first-year courses and to stimulate conversation inside and outside the classroom about social issues facing all of us today as we enter the new millennium." The latter did not do any better in "[provoking] readers to consider the centrality of the Civil War for Southern culture and identity, the importance of race in shaping our worldviews, and the enduring significance of regional differences."

Both books preached social division instead of nourishing intellectual discourse. Many freshman refused to attend discussion sessions and the books failed to provide *intellectual* challenges, however culturally diversifying their particular worthy aims may have been.

This year things appeared to be

different. Starting last January, the Summer Reading Program Committee, comprised of faculty, undergraduate and graduate students, and orientation staff, began its deliberations. Prof. Kirkpatrick, who served as chairman of the committee, explained the process which led to the selection of Sells's work: "The committee was given access to a website of books used by different universities. Committee members made interesting suggestions, but no consensus could be reached. I proposed that we reexamine our mandate regarding the intellectual climate, not by asking what others had done in the past elsewhere, but what UNC needed here and now." The committee agreed that 9/11 provided the most immediate intellectual and emotional stimulus, and they decided, said Prof. Kirkpatrick, "to choose a book relevant to our ignorance."

The committee established two important criteria for selection of a book. "The book shouldn't be too long," said Kirkpatrick, "and it should be a work that faculty, staff and administrators could present effectively." Committee members researched a variety of books, ranging from biographies and histories of Islam to works of reportage and journalism such as Thomas Friedman's *From Beirut to Jerusalem*. All were eventually rejected as either too long, too simplistic, or too complex for anyone but specialists to digest, judge, and teach in a two-hour period.

When someone suggested the committee look at the *Qur'an* itself, Prof. Kirkpatrick remembered an exchange ten years ago he had had with his son, who at the time was taking Arabic at UNC, about its utter incomprehensibility. "You do not understand [the *Qur'an*]," his son had replied, "because you cannot grasp its poetic structure." With that in mind, Kirkpatrick looked at *Approaching the Qur'an* and called Professor Carl Ernst to ask his opinion of the work. Prof. Ernst had used it successfully in two first-year seminars and recommended it enthusiastically. "After much serious, sometimes heated discussion, we sent the title to Associate Vice Chancellor Cindy Wolf Johnson, who is also director of the Summer Reading Program."

The committee made its decision in mid-April. The reaction from conservative interest groups was swift. Did the committee expect a reaction? "Yes indeed," said Prof. Kirkpatrick. "Some committee members worried about what they foresaw as deep-seated objections from portions of the public, but no one of course predicted a combination of religious hostility and legal

opportunism.”

Perhaps the more appropriate term would be “short-sightedness.” The Family Policy Network filed a lawsuit in federal court against the university on July 22. When the court ruled in favor of UNC, the FPN unsuccessfully appealed to the Fourth Circuit of Appeals. Joe Glover, president of the FPN, wrote in a *USA Today* op-ed, “One has to wonder why university officials are afraid to give their students a complete picture of the world of Islam. What do they have to fear?”

Professor Kirkpatrick elaborated on why the entire *Qur'an* was not chosen: “It would have required 180 Islamic specialists, and a whole semester to teach, even to get a superficial overview. I don’t think the people who brought the lawsuit have any idea how hard teaching is, how hard ideas are to grasp, how hard it is to read a book with the *Qur'an*’s historical complexity—in addition to its poetic structure. Sells’s book was quite literally an answer to a prayer, an excellent introduction to a vast subject.”

Concerning its relevance to our ignorance, Kirkpatrick explained “it did not aim to be an easy summary but rather to kindle curiosity and will as to provide genuine insight into poetic experience regarding a subject about which most Americans, myself included, know absolutely zilch.” He continued, “it is easy to quote snippets from any long work in order to prove some point, to misquote for your own purposes—this is what the Taliban and the anti-Islamic hate groups do. It is hard to achieve a broad and deep mastery of books like the Bible, the *Qur'an*, the *Vedas*. Our aim was much more modest, and I think we are much better judges of what can be taught than a legislative committee with its admirable but idealist aim of having us teach ‘all religions that exist.’ We’d have to begin in kindergarten. I get tired just thinking about it.”

Terry Moffitt, one of the plaintiffs in FPN’s suit against UNC, was less optimistic. In an interview he remarked, “*Approaching the Qur'an* provides few, if any, true insights into the nature of Islam. What is more it is a totally irrelevant book when studying the happenings of September 11. I encourage students to read what Muhammad wrote. If they do they will find out for themselves that Islam is not a religion of peace.”

His objection was largely theological: “Just like there are people who pervert the teachings of the Bible to justify such things as abortion clinic bombings and ra-

(SUMMER READING Continued on page 7)

Interview with Terry Moffitt

Mr. Moffitt, one of the plaintiff’s in the lawsuit against UNC, speaks out.

by Michael Burdei
Associate Editor

MB: What do you believe was the problem with this year’s selection for the Summer Reading Program?

TM: I think that a Summer Reading Program is a great idea. The only problem with the UNC program was this particular assignment. We saw two problems with UNC assigning *Approaching the Qur'an*. UNC violated a major legal precedent established by the U.S. Supreme Court decision known as *Lee vs. Weisman*. In that decision, the High Court barred publicly funded schools from forcing students to submit to religious teaching or practices. Therefore, UNC should not have been able to require all freshmen to study the doctrines of any particular religion, including Islam.

UNC likewise breached legal boundaries by failing to maintain “neutrality” toward religion with the Summer Reading Program, as required by another Supreme Court decision known as *Rosenberger vs. University of Virginia*. By forcing students to read a single text about Islam that leaves out any mention of other passages of the *Qur'an*, including those that militant Muslims use as justification for killing non-Muslims, UNC established a particular mind-set for its students about the nature of Islam. There is no question that this constituted the very same religious indoctrination that is forbidden by the Supreme Court.

Neither of those constitutional issues came into discussion in the case since UNC convinced the court that the reading was not really required and attendance at the discussion sessions was not

mandatory.

MB: A follow-up to the previous question: should religion of any sort be studied in a university setting? If so, what should the guidelines be?

TM: Religion should be studied as a part of a student’s educational experience but it should only be taught as an elective. As long as it is taught as an elective then the sacred text from any of the world’s religions can be used as the sole textbook if the professor so chooses.

MB: What was the goal of filing the lawsuit?

TM: The goal of the lawsuit was to force UNC to either make the reading of *Approaching the Qur'an*

strictly voluntary or to at least offer an alternative reading assignment for those who objected to being required to read 35 suras from the *Qur'an*. Essentially the University’s argument in court that the assignment was voluntary and that there would be no repercussions for students who either chose not to read the book or attend the discussion sessions conceded to what we had requested prior to the lawsuit. We appealed to the 4th Circuit Court in Richmond simply because the University made no effort to inform the students that the course was not required. As a matter of fact the UNC web page still states that the assignment was a requirement as we are conducting this interview. We felt, and still feel, that that is deceptive on the part of the University.

MB: This was taken from a July 9th release

“Isn’t it ironic that liberal educators can’t seem to differentiate between mandatory reading of the Bible and required readings from the sacred texts of other, more politically correct religions.”

by the Agape Press: You said, “I think the University of North Carolina would allow any religion to be studied except Christianity. Why not make Islamic students read from the Bible?” But then, would you have a problem with a selection called “Approaching the New Testament”, taking into consideration that practically every Western Civ. Course within the UNC curriculum has a variety of readings, rightly so of course, based around Judeo-Christian ethics?

TM: I would be opposed to any sacred text assigned by UNC as a mandatory reading assignment. My comment regarding Islamic students being forced to read the Bible was made to illustrate the double standard that most universities have for Christianity versus other religions. Isn't it ironic that liberal educators can't seem to differentiate between mandatory reading of the Bible and required readings from the sacred texts of other, more politically correct religions. Isn't it also funny that the same people who demand court decisions removing non-elective Bible reading and prayer from public education are now outraged when those same court decisions have been used to reject indoctrinating students with the educators' politically-correct beliefs? As for the Western Civ class, there is a big difference in reading brief selections from a sacred text in a historical context and reading a work made up almost entirely of passages from a single sacred text in the context of introducing that religion to the student body.

MB: Socrates once said that the whole point was to ask the right questions. Is there a fear that asking the wrong questions would lead incoming students to easily develop false conclusions? If that is the case, couldn't such a complaint easily be registered without aiming at the entire program? One could easily draw the wrong conclusion about a reading on the Old or New Testament. Are you aiming your arrows at the wrong bird?

TM: The right question makes no difference if the wrong information is provided as an answer. *Approaching the Qur'an* provides few, if any, true insights into the nature of Islam. What is more it is a totally irrelevant book when studying the happenings of September 11. I encourage students to read what Muhammad wrote. If they do they will find out for themselves that Islam is not a religion of peace. That doesn't mean that all Muslims are not peaceful. Just like there are

(MOFFITT Continued on page 14)

(SUMMER READING Continued from page 6)
cism so to do Muslims utilize the Koran to justify their actions. The big difference between Christians and Muslims is not history but theology. Muslims are taught by the Koran and Allah's messenger to 'fight and slay the Pagans wherever you find them'."

That Mr. Moffitt is entitled to his opinion needs no defense. What is also obvious is that any religious text, whether the Old or New Testament, or the *Qur'an*, will have certain passages that are less easy to deal with than Mr. Moffitt imagines. He does not, for example, cite Psalm 137, which records the joy one would experience in bashing the heads of children in the streets of Babylon, modern-day Iraq.

Professor Sells, in his public lecture at UNC on September 5, made a point that his book did not address *jihad* but cited several important works that discuss the issue thoroughly. Attempting to gain a strong understanding of the basic core of Islam is a good initial start, he said, but books on *jihad* are just as fundamental for understanding the Islamic world.

Given the conflict between the administration, the legislature, and the public, the events of the last several months are not all that surprising. During the interview, Mr. Moffitt pointed out the irony of "liberal educators [who] can't seem to differentiate between mandatory reading of the Bible and required readings from the sacred texts of other, more politically correct religions." The ACLU, in all its usual glory, said nothing official regarding the controversy, but some of its members at Duke did admonish UNC not to "require religion." You can bet your football ticket that had it been a text titled, "Approaching the New Testament," the liberal outcry would have overwhelmed the noise of construction of campus.

The ACLU's hypocrisy was only one example of the histrionic reaction to the religious-political controversy. Fox News host Bill O'Reilly offered much of the same, but from the right. In interviewing Prof. Kirkpatrick, he proudly boasted, "If I were going to UNC in 1941, and you, professor, said, Read *Mein Kampf*, I would have said, Hey, professor, with all due respect, shove it. I ain't reading it."

Kirkpatrick countered, "Well, is

that because you think you would have been converted?" To which the Harvard graduate replied, "No. It's because its tripe." Tripe.

"How do you know if you haven't read it?" said Prof. Kirkpatrick. O'Reilly's defense: "I know because I would have read a summary about it and be conversant enough to argue and debate with you, as I am now." One wonders if O'Reilly would be happy if everyone only read summaries of

his books. As Prof. Kirkpatrick said, "for a poetic text of any sort there is simply no such thing as a 'summary.' That's what makes it poetic, it's untranslatable. Imagine reading a Cliff's Notes of *Hamlet* and believing that you had plucked out the heart of its mystery!"

Approaching the controversy, the academic value of the text

is undeniable. *Approaching the Qur'an* is a linguistic analysis of the structure of the *Qur'an*. By its very nature, the work is apolitical (and certainly much more deserving of the program than the past years' activist books). That said, the Summer Reading Program could improve.

Bringing the Summer Reading Program up to par with UPenn's is a good place to start. Toughen up the guidelines for each year's selection with challenging questions that force students to think about the great perennial questions, such as "What is justice?" These are applicable to all of us, not simply a small, victimized group. And the heartbreaker for those incoming freshmen: make it required. Come up with inventive ways to encourage freshman to attend the discussion groups. Have professors who teach introductory freshman English analyze the students' works.

The full potential of the Summer Reading Program will never be realized if the administration stops halfway, asking the usual lukewarm questions and not "really" requiring students to read the selection. Our priority is to learn. This year was a step in the right direction.

CR

Michael Burdei is a senior political science major from Holmdel, NJ. He edits a blog at <http://randomsociety.blogspot.com>.

Given the conflict between the administration, the legislature, and the public, the events of the last several months are not all that surprising.

The Threat of World Government

The United Nations revealed.

by Kris Wampler
Staff Writer

In an era defined by terrorism, American leaders risk tyranny by continuing to support the United Nations. Students who value the core principles of our Founding Fathers, who love the Declaration of Independence and Constitution, who treasure American sovereignty and liberty, who despise tyranny in all its forms; these are the students who must understand the facts about the United Nations. A careful examination of the one-world scheme will reveal that the UN is nothing more than a left-wing front, antithetical to our way of life and the freedoms we love.

The proposals brought up for consideration at the United Nations, if voted into law, would affect every living person on the planet. In 1995, the UN-funded Commission on Global Governance stated, "We strongly endorse community initiatives...to encourage the disarming of civilians." God help the day when the country that won its freedom by the musket sacrifices its arms to an unelected bunch of bureaucrats. To illustrate the anti-gun (read "anti-freedom") agenda of the, consider that at its headquarters in New York City stands a monument depicting a gun with the end of its barrel tied into a knot. In 1997, the UN recommended that all member states establish laws and regulations to guarantee "effective control over the legal possession of small arms [revolvers, self-loading pistols, rifles, and carbines]." Where will the UN draw the line? It has no Second Amendment.

The UN attacks human life as well. "In order to stabilize world population," says one UN publication written by famed oceanographer Jacques Cousteau, "it is necessary to eliminate 350,000 people a day." Eliminate? Supporters of the United Nations

would never offer to sacrifice *themselves* for the betterment of the rest of mankind, for they are the elite and must be preserved; the innocent unborn and the elderly would likely perish. The UN not only wants to have government control over child-bearing, but has helped advance China's "one child" policy of forced abortions, sterilization, and infanticide. The link between the United Nations and abortion is an undeniable reality. So, if the UN is so essential to humanity's struggle for civil rights, why does it sponsor abortion, the ultimate human rights violation?

The United Nations fails to protect the world's peoples from oppression and tyranny. Cuba, Zimbabwe, Syria, Libya, Namibia, Angola, Sudan, Vietnam, and Cambodia – not exactly bastions of freedom and human rights – all sit on the UN General Assembly. If the UN is so determined to save the world from oppression, perhaps it could begin by evicting these murderous dictatorships from the premises. And for those who consider the UN an invaluable partner in the "war on terrorism," consider that Syria, Libya, Iran, Cuba, Iraq, and Sudan are all on the United States' list of states that sponsor terrorism *and* are members of the UN in good standing.

There are many more socialistic programs actively being promoted by the world body. These include the ICC, or International Criminal Court, which promises no *habeas corpus* protection or innocence until proven guilty (among other assaults on our Bill of Rights); a global tax for an unelected government; and the replacement of parents in the education and raising of their own children by government bureaucrats. Every day local school boards bemoan fed-

eral oversight of education, and yet America passively submits to the *potential* for similar oversight by the UN, but over much more than learning.

When this great nation was founded, we resolutely decided to throw off the shackles of oppression placed on us by the British Empire. We rejected taxation without representation, the violations of our justice system, and the continued presence of a military and police force foreign to our own, among other grievances. Now, we are forced to relive history as we slip away from liberty and into tyranny. The future is in our hands. We must again declare our independence and fight to save ourselves and our posterity.

CR

Kris Wampler is a freshman political science major from Charlotte, NC.

*God help the day
when the country
that won its
freedom by the
musket sacrifices
its arms to an
un-elected bunch
of bureaucrats.*

Facing Charges in Honor Court?

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<http://www.unc.edu/idc>

Book Review: *Goodbye, Good Men* by Michael S. Rose

New book sheds light on the liberal attacks on seminaries and the priesthood.

by Matthew Rubush
Staff Writer

As the fallout from the Qur'an controversy continues, UNC students and administrators have demanded "academic freedom." Unfortunately, the debate over the summer reading program tended to break out into irrelevant polemics about "censorship" and "free speech." Moreover, neither side really wished to get to the point of the matter and deal with Islam matter-of-factly in its paradoxical form as an exotic middle-eastern religion that some also associate with neo-fascism and global terror.

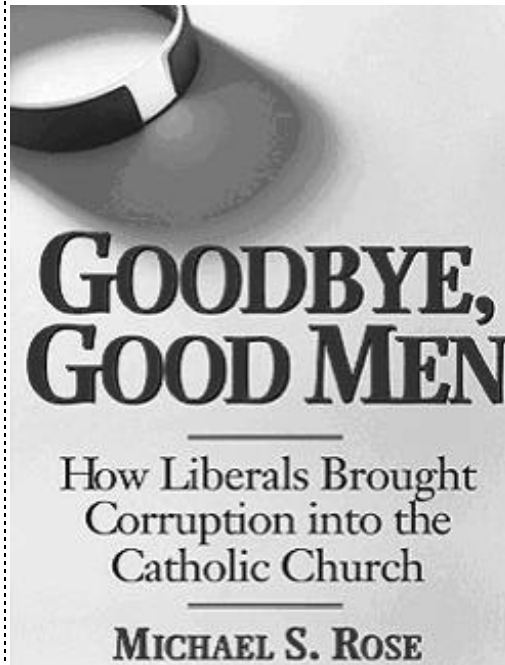
Given the folly of the debate, many gross misunderstandings of academic freedom have emerged. Many at UNC have simply taken the whole concept for granted and claim oppression where none exists. *Goodbye, Good Men* by Michael S. Rose (*Ugly as Sin*) may serve as a wake-up call to such people.

While dealing with the shortage of priests in the United States, as well as the recent unveiling of tragic scandals, Rose puts forth a startling depiction of Catholic seminaries where academic and religious freedom are stifled. He points to the cause of many of the problems in the American Catholic Church: dissident academic fascism from the Left.

In a startling thesis, Rose presents his reasons why the Church does not have enough faithful priests along with numerous embarrassing scandals among the clergy. The dioceses (territories administered by bishops) which need priests often rely on seminary programs at universities, but unknowingly send their promising men into hotbeds of dissident liberalism, where educators and "theologizers" stamp out all traditional beliefs.

"Many faculty members are averse to teaching what the Church teaches, and some find it onerous even to hide their dis-

dain for Catholicism. The seminarian who arrives on campus expecting to find faculty and staff that love the Catholic faith and teach what the Church teaches can be sadly disappointed," Rose states in a chapter on the seminaries' anti-Catholic teachings. In seeking answers to the problems



of liberal bias in seminaries and the strict ideological divisions within the Church, Rose interviewed hundreds of former seminarians and priests in the United States to obtain two years of solid research with some reasonable constraints. He presents in his book many horror stories from those interviews, statistics of dwindling seminaries, and much qualified commentary on the state of the American church or, as its critics call it, Amchurch, which refers to America's blatant dissent from Rome.

While assessing the state of semi-

naries and priestly formation, Rose breaks them down by various matters of Catholic interest, including their spirituality and the general seminary life. He points also to a "Gay subculture" and seminaries where traditional Catholics are thrown out for speaking out against it and other violations. He writes:

"If there is anything deviant or immoral going on at the seminary and he [the traditional seminarian] brings it to the attention of his superiors, he is likely risking expulsion. Many members of the seminary faculties do not appreciate those who go to superiors with complaints, especially about sexual foibles."

With regard to the aforementioned "academic freedom," Rose tends to fall short. On the one hand, he depicts much suppression of traditional Catholic views in seminaries, but he provides as alternatives only Catholic "orthodoxy" and obedience to the Magisterium, the collection of all bishops headed by the Pope John Paul II, who dispense rulings on faith and morals. From Rose's conclusions, the reader is not sure how much free thought seminarians should be allowed in a place where the cardinal subjects are philosophy and theology.

In dealing with the reality and the current level of academic freedom, Rose hits the nail on the head. The problem over the past forty years has been ungodly liberal puppet seminaries that falsely call themselves "Catholic." However, he points toward signs of hope, including a complete renewal of the Catholic Church in America, as he reports of many dioceses that ordain hundreds of priests per year by adhering to the discipline of tradition. He notes that the solution to the problem is not more liberalism, which got the Church in its current mess, but on the contrary the clergy and the faithful need fidelity to the lasting 2000-year teachings of the Church.

CR

Matt Rubush is sophomore economics major from Cary, NC. He also edits a web log at <http://matrubush.blogspot.com>.

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Another Attack on America

Pledge lawsuit challenges religion's role in the United States

by Deb McCown
Staff Writer

It made headlines in late June when the 9th U.S. Circuit Court of Appeals ruled that saying the Pledge of Allegiance - which mentions God - at the beginning of the school day is unconstitutional. The pledge conflicts, two out of the three judges said, with the establishment clause of the First Amendment.

While a few atheists cheered, the ruling outraged most Americans, including President Bush and leaders of both political parties, who quickly denounced the ruling.

Michael Newdow, an atheist in Sacramento, California, brought the case because he did not want his daughter's elementary school to start its days with the pledge. For the moment, Mr. Newdow has made a big step toward removing the pledge. But what he and, perhaps, the court judges do not realize is that by attacking the Pledge of Allegiance, they are attacking the foundation of our country.

It is clear that no number of lawsuits will eliminate religion from the United States. It is also easy to notice that a lot of small towns have more churches than anything else. In many of North Carolina's rural counties, churches are the best - and often the only - landmarks.

Throughout American history, religion has been an important part of everyday life. From the Pilgrims who set out for the New World to freely practice their faith, to the pioneers who went west with little more than faith in God, religion has been a staple. Then and today, many churches serve as centers of community and stability in an uncertain world.

From the blessing said before a meal to the pages of old family records kept in Bibles, the influence of God in America is still very present. Even the patriotic songs we all know - God Bless America and America the Beautiful, among others, were first written as hymns.

And many mentions of God have become a matter of tradition, hearkening back to a time when religion had a more direct influence. In the tradition of Thomas Jefferson in the Declaration of Independence and Abraham Lincoln in his many addresses, modern government officials in-

voke the Almighty in ceremonial functions.

U.S. currency still displays the phrase, "In God We Trust," and trial witnesses are still sworn to tell the truth with their hand on a Bible and "so help me God." Judges and public officials similarly take oaths of office. And Presidents still end their speeches with, "God bless you, and God bless the United States of America."

The Pledge of Allegiance was written in 1892, and the "under God" portion that Newdow found offensive was added in 1954, at the height of the Cold War, as an

No lawsuit can take away the religion or morals that parents and communities instill in their children.

affirmation of the difference in American and Soviet values. It was the second addition to the pledge, after Congress added "of the United States of America" in 1923.

And though the mention of God in the Pledge follows in our country's tradition, there is nothing preventing another change or addition. If the current wording is deemed unconstitutional, there is no reason why the Pledge of Allegiance cannot be said without "under God." This would be a much easier way to eliminate any Constitutional problem than trying to get rid of the whole pledge, and perhaps a higher court will consider such a compromise. But this issue is not a debate among Constitutional scholars - and odds are the ruling will be overturned anyway.

The agenda of those who bring such suits goes far beyond changing the wording of a commonly recited pledge - it is really an attack on America. Newdow and company seek to undermine the patriotism

of the youngest Americans, and to oppose the sense of the moral authority - religious or otherwise - that is central to American society.

Americans have long believed that there is a difference between wrong and right, that there are moral standards that set good deeds apart from bad ones. Over time, those standards and society's perception of them have changed. But the idea of moral good and honest living continues, and this is the thing that those attacking the Pledge target.

Liberals like to promote the idea that there is not - and should not be - any higher authority than an individual's whim to choose. The ends of their arguments would shake the nation: no God should require worship, no nation should require loyalty, and no moral code should require a sense of right and wrong.

No lawsuit can take away the religion or morals that parents and communities instill in their children. But such a suit can have a big impact on how they feel about the country in which they live. It is at school that most children learn the Pledge of Allegiance and to appreciate what it is to live in America.

And it is this patriotism that gives people a reason to be concerned when another part of the country is hit with a disaster, to fight our nation's wars, and to participate in government. It means greater stability, a sense of belonging, pride in our shared culture, and a common way for people to voice their appreciation for what they have.

Taking away that sense of patriotism would mean that kids grow up less caring, with less understanding of the problems that face our nation, and in a worse position to deal with state, national, and global problems.

After all, if you are not secure in your own place and identity, it severely diminishes your ability to do good for others. A weak and confused United States would mean bad news not only for Americans, but also for other nations that rely on this country for help.

The same people who so strongly favor a book on Islam - one of the world's largest religions - for a summer reading assignment - are the ones who are happiest about the Pledge ruling, and those who would cause the largest uproar if the assigned book were on Christianity.

This double standard reveals how liberals use the Constitution when it suits their needs, then quickly forget it when it is at odds with their goals. The only way to

explain such a phenomenon is to compare it with a warning from conventional wisdom: even the Devil can use scripture for his purposes.

Patriotism is a positive thing that reinforces both cultural identity and an honest lifestyle. References to God in historic documents and traditional ceremony do not create a state religion; they simply acknowledge our nation's past and the role that it plays in the present day. Nothing positive will come from attacking the Pledge of Allegiance.

CR

Deb McCown is a sophomore journalism and mass communication major from Harrisburg, PA.

Moral Disarmament

The National Education Association leaves no doubt about its agenda with recent 9/11 education guide.

by Mona Charen

Most Americans can provide a list of threats facing the United States. They might begin with nuclear terrorism, pause to mention smallpox and anthrax, and end with car bombs. Most Americans -- I'll go out on a limb here -- are probably utterly unconfused about the identity and nature of our enemies.

But liberals are out to change all that. They want, above all, to prevent Americans from feeling any sense of righteous fury. How dare we, when we were responsible for slavery, imperialism, racism and an inadequate minimum wage? The liberals have cultural hegemony on their side, but neither logic nor facts.

The National Education Association has weighed in with suggestions to guide teachers on the first anniversary of the terror attacks. "Do not suggest," the NEA advises, "that any group is responsible. Do not repeat the speculations of others, including newscasters. Blaming ... is especially difficult in terrorist situations because someone is at fault." Well, yes, someone is always at fault. And unless those "someones" are right-wing radio hosts, liberals just hate to see them blamed for anything.

In New York (the NEA would like this), a teacher was suspended merely for telling her class that all of the individuals who attacked this country on Sept. 11 were Arabs. Liberals have done their best, in the months since the attacks to make it unseemly to notice this, as if with the smallest rumor, the mob mentality that characterizes the average American would make him charge off, pitchfork and torch aloft, to murder and terrorize innocent Arab Americans.

National Public Radio has done its best to convey a state of siege for Muslims in America. Almost daily reports stressed the fear, courage and sense of alienation of American Muslims. But while there were some ugly episodes, including the death of a Sikh who was mistaken for an Arab, the notion that we've lived through some sort of reign of terror against Muslims is pure fiction. The figures on "harassment" circulated by Arab groups turned out to be exaggerated.

The NEA also tells teachers to say: "We have no reason to believe that the

attacks were part of an organized plan of any other country. The terrorists acted independently, without the sanction of any nation."

This is false. Did Afghanistan not fully participate in the terrorists' attacks? The whole world acknowledges this reality -- with the exception of the NEA. As for the terrorists acting "independently," this, too, is pure drivel. We are only beginning to learn of the ties governments all over the globe maintain with terrorists. In the case of Saudi Arabia, discovering its smarmy under-the-table deals with bin Laden is one of the things that has soured a previously cordial relationship. And Iraq and Iran have been on the State Department's list of terror-sponsoring nations for at least two decades.

But just in case teachers do all of the above and their little charges nevertheless say something "intolerant" about terrorists, the teachers are encouraged to "discuss historical instances of American intolerance."

Some students will yawn, since they've heard little else in public schools for a couple of decades now. But others will swallow it whole and emerge from their miseducation as "men without chests," as C. S. Lewis prophesied. They are learning so little about what America has done right in its history, so little about what made generations of our ancestors lay down their lives for this nation; this experiment in ordered liberty. Can most students tutored by the NEA think of a reason Abraham Lincoln would call this "the last best hope of Earth" when we held slaves and mistreated the Indians? We call the passengers on Flight 93 heroes, but do the kids understand why the White House or the Capitol is worth a battle with cutthroats? Do they realize that tolerance is not the only virtue?

The liberal hold on our education system amounts to a kind of moral disarmament of the nation. Before there can be an army, navy and air force capable of protecting us, there must be a citizenry that believes we are worth defending.

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Trading Freedom for Safety After September 11

The American Spirit is strong one year later, but we must remain vigilant in the face of multiple dangers.

by Deb McCown
Staff Writer

In the weeks following the September 11 attacks, people wept. Every one of us saw fellow students in our suites, dorms, or classes with tears in their eyes, making frantic phone calls home to see if their loved ones were all right, unable to get through.

Traffic to New York City stopped and the city was cut off from the world. All we saw was a cloud of dust on the television screen. From fifty angles, we saw and heard the second plane hit, the towers topple, and the sirens wail.

We heard the news anchors estimate the death toll, and announce that the first firemen on the scene had been crushed to death. We gathered around television sets in the pit and in friends' rooms, skipping the classes that were not cancelled. September 11, 2001 was a day of shock for people across America.

And the shock still reverberates. It seems to be much less than a year past. But the survivors and remains have been removed, the rubble gone and the crater cleaned. Ground Zero is now a point of pilgrimage. And still, the city never sleeps.

The terrorists sought to strike fear into the hearts of all Americans by hitting a symbolic target. What better thing to hit than the twin towers, full of people and rising above the skyline as a monument to industrial progress and the success of American business. But the response the terrorists got was not what they expected. Once Americans got over the initial shock of the attack, they began to realize that though such an act can kill so many and destroy so much, it does not destroy the things that make America what it is.

The terrorists sought to undermine our economic system and way of life by making us afraid—little did they know. And the stubborn people that we are, it only made us more determined to get up, hit back, and move on.

In fact, the most noticeable thing after the attacks was the good. It was the

people comforting one another when they heard the news. It was the businessmen and women who started spending more time with their families. It was the climate of camaraderie that came to New York City—long known as a bastion of rudeness.

It was the water given out for free and the barbecue spits turning 24 hours a day to feed everyone near Ground Zero. And it was the resurgence of patriotism, which still persists, inspired by a greater appreciation for what we have.

Americans' response was so over-



whelmingly positive that the terrorists' plan, despite having achieved its material goal of destroying the World Trade Center, backfired immensely. They thought they would create fear, uncertainty, and depression. Instead they brought out all the love, appreciation and wrath of our nation.

They must not have realized that America is not a hierarchy— that unlike many nations in the Middle East and elsewhere in the world, there is no king or sultan. That killing our corporate leaders does not kill our economic strength any more than killing our president would destroy our military. The principles of our government live on, not only in people's minds, but also in 50 state governments, several thousand county governments, and countless local authorities like school boards and town councils. Our economic system is alive in

every hardware store and barber shop, much more than in the paper-trading of the stock exchange.

There is also no central economic authority that is necessary for the economy to function. Though the World Trade Center looked like a huge part of global capitalism, the towers were only two of the many skyscrapers in American cities.

The real backbone of our economy is the businesses, large and small, that exist in cities and towns across the country and the farms, which grow enough food to feed much of the world.

The fabric of our nation is not something that can be destroyed by an infected letter or a downed plane. The people who commit these acts try to strike at the heart of America—and symbolically, they did. But they could not stop the heartbeat unless they came to every town and blew up every school, restaurant, and baseball field. People who crash jets into buildings do not have the resources to come marching into America's towns and destroy them.

The attack terrified us on TV screens as our amazing skyscrapers and airplanes—the pinnacles of engineering in our century—toppled into a smoking pile. But beyond the images and the immediate loss of life and property, it has not stopped the country from running. People continue doing what they have always done: living their lives.

A few weeks after the attacks, things continued where they left off, and people went on with their lives in New York and around the country. Our nation's ability to move forward so quickly shows just how small the attack really was. And though we can now realize this, the attack leaves a lingering fear of biological and chemical warfare. One specific fear is the threat of a disease in the United States—such as smallpox or plague—that kills a huge percentage of the population, leaving the rest ill, deformed, and defenseless. The fear is that it would take only a few crazed individuals to wipe out an entire population.

But given today's system of travel around the world, any contagious disease released in one country would undoubtedly spread across the globe. The terrorists know this. In order to carry out such an attack, they would have to be willing to sacrifice their own people, their own country, and indeed their own power.

Though recent events have been played up by the television media as a tum-

ing point in history, the reality is that life will go on. Will there be more terrorist attacks? Probably. Could terrorists potentially cause future destruction and death with the use of American technology? Probably. Should our nation do everything in its power to prevent that? Absolutely. But do the terrorists have the power to destroy America? Absolutely not.

America is far too big a place for them to do that from across the ocean, operating with a budget many times less than that of a bad Hollywood film. It is time for our country to address the problem of terrorism, but we must also see it as the problem it is – a threat against people and property, but not one capable of destroying the things that make our country what it is.

A much more immediate threat is that of lost freedom resulting from the perceived climate of fear and the television-enforced belief that fighting terrorism means signing up wholeheartedly for everything that a politician suggests might make it easier to catch terrorists – or scapegoats.

Bills passed in Congress since the attack, granting police such powers as increased freedom to tap phones and search personal property – raise serious questions about civil liberties. Which is more important, the legislators asked as they debated the bill, freedom or safety? And where is the balance? The legislators, themselves targets of attack with anthrax, certainly felt the pressure of fear.

Though some measures may be necessary to prevent future acts of terrorism, we as society need to measure how far we go in restricting individual freedom in the name of collective safety.

The power that comes with freedom does not disappear; it changes hands. Every law that is made to increase the safety of the people at the expense of their freedom is a law that increases the power of government. And every concession of freedom that the people make is one step closer to a government that may become too powerful.

This change of power is always gradual. Freedom never becomes totalitarianism overnight. It moves by a series of steps, so small that people do not realize the change as it is happening, just as the proverbial frog does not realize that the temperature of the water is increasing by one degree every fifteen minutes until he is cooked alive.

The United States has passed many laws that restrict freedom in the name of safety. New laws seek to increase police ability to tap email, phones, and search the

homes of people suspected of terrorism.

This opens a Pandora's Box of potential problems. Not only is such legislation left wide open to abuse, but it also can lead to more severe laws restricting freedom in the name of safety from something people perceive as a threat.

The slope toward totalitarianism is not steep at first, but it is slippery. Our country must be careful not to go too far in this fight against terrorism. We the people must be vigilant in order to protect our own freedom from laws that serve our fears rather than our hopes and way of living.

We as Americans must not let fear

take hold of us – no matter how many anthrax letters or hijacked planes appear on the evening news. Otherwise, as things progress, and we work ourselves into hysteria, freedoms that we have always had will disappear one by one, and soon the fear of terrorism will be the least of our problems.

CR

Deb McCown is a sophomore journalism and mass communication major from Harrisburg, PA.

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(MOFFITT Continued from page 7)

people who pervert the teachings of the Bible to justify such things as abortion clinic bombings and racism so to do Muslims utilize the *Qur'an* to justify their actions. The big difference between Christians and Muslims is not history but theology. Muslims are taught by the *Qur'an* and Allah's messenger to "fight and slay the Pagans wherever you find them" (surah 9:5). Christians are taught to live at peace, and even to love their enemies, by the Word of God. Jesus fulfilled Old Testament laws and brought a new covenant with His own sacrifice on the cross, thereby placing the punishment for sin upon Himself. Muhammad advocates the shedding of innocent blood for the cause of Allah. Compare what Muhammad said and what Jesus said and decide for yourself which is the peaceful religion.

MB: What reason would the committee have to introduce this book?

TM: You would have to ask the committee that one. They vacillated from reason to reason throughout the debate.

MB: Is there a problem in issuing parts of the *Qur'an* or would the entire *Qur'an* have been a better choice?

TM: The *Qur'an* is not so much the problem but rather the mandatory nature of the assignment. Any religious text may be assigned in a publicly funded educational institution but the courts have said that it must be an elective taught as history, literature or comparative religion. In addition, the instructor is not allowed to proselytize.

MB: What was the main objection to the Summer Reading Program and what consequences did you believe you come up a year or two from now?

TM: We were concerned with the precedent that UNC was setting for requiring the reading of a religion's sacred text by all incoming students. An elective would have been fine, but the required reading was a violation of established legal standards and would have thrown open the doors to indoctrination in a number of religions found to be politically correct by UNC and other colleges. Its ironic that the same liberal educators who have lambasted Bible reading in the public schools seemed to scream the loudest when the same legal requirements were applied to a religion that they wanted to teach.

MB: Do you believe incoming students are capable of analyzing and understanding any particular scripture or book interpreting scripture?

TM: The question was never whether incoming college students had the ability to analyze or understand controversial religious material. The question was should students be required to read sacred texts at publicly funded universities. We have no problem with students studying, discussing and analyzing the writings of the various world religions, the opportunity simply needs to be an elective rather than a requirement. As a footnote, I do think that to truly educate students any university has an obligation to present the good, the bad and the ugly of any subject as part of an honest examination of the pertinent materials. In this case, once students are offered the various views of a religion then students should be allowed to make up their own minds about the religion rather than being force-fed only what the university supports about complex religious belief systems.

MB: Would studying the text based solely on its poetic qualities reveal any fundamental truths about the text?

TM: There is nothing wrong with studying the texts included as literature as long as it is done as an elective. The problem, again, is that the university stated that the course was designed to provide insights into Islam and to introduce students to a new religion. The book fails on both counts. If the course had been designed to study the literature of the early writings of the *Qur'an*, then the book would be a logical choice. However, it was not the right choice for the university's originally stated reading objectives. Its also interesting that the university chose a work by author that had, in an earlier work, *The Bridge Betrayed: Religion and Genocide in Bosnia* (1998, Univ of CA Press), demonized and negatively stereotyped Christians and the Christian Orthodox Church in the Balkans. Apparently such a position did not bother the university since it seems to have little regard for tolerance and bias when it comes to Christians, Christianity and the Jewish faith. In short, Sells' previous writings lent themselves well to the university's apparent ongoing bias against traditional Judeo-Christian beliefs and believers.

CR



Alan Keyes, former GOP presidential candidate

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The Fight to Resurrect Busing

UNC recently hosted a discussion on desegregation efforts, especially the fate of forced busing in public schools. Juan Williams, National Public Radio correspondent, was the keynote speaker and commended the conference attendees for their efforts to preserve the use of busing to achieve “integration” in public schools.

Racial disparities will always exist, but to argue that we should employ racist and unconstitutional busing to “level the playing field” does not hold up to the Fourteenth Amendment. No less a constitutional authority than Justice Clarence Thomas, who is black, said that the state has no right to advance integration, but instead is mandated to protect equal rights. So long as “segregation” is not state-sponsored – and it’s not – there should be no constitutional question. Busing proponents assert that forcibly integrating whites and blacks helps black students learn better. Is that not patronizing? In the words of a Charlotte NAACP board member and business executive, “My daughter does not need to sit beside a white person to learn.”

Barry Nakell Back in the News; Security Camera Use Increases Overnight

Former UNC professor of criminal law Barry Nakell is making headlines again. Mr. Nakell, fired from his position at UNC after stealing lunchmeat from A Southern Season, is currently representing Rebekah Revels, the ex-Miss North Carolina attempting to reclaim her title in court. Nakell argues that Ms. Revels did not violate a morals clause in her contract after nude pictures were revealed—and therefore she deserves to be Miss North Carolina.

In his second encounter with the law, back in the Fall of 1999, Nakell stole a book and ran over the store owner with a Lexus in his getaway attempt. If Ms. Revels is trying to steal her crown back, then she certainly picked qualified counsel. Unlike her attorney, however, she actually has a chance of getting away with the prize.

Jumbotron Politics

Despite being entirely privately funded, Chancellor Moeser this summer decided to postpone construction of a Jumbotron scoreboard in Kenan Stadium for fear that it would *look bad*. Yes, the Legislature’s incessant spending has finally caught up with the state, but why must we yield to the fear of a PC scandal? If only the Administration would spend less time facing a mirror...

THE LAST WORD

Religious liberty might be supposed to mean that everybody is free to discuss religion. In practice it means that hardly anybody is allowed to mention it.

Gilbert Keith Chesterton