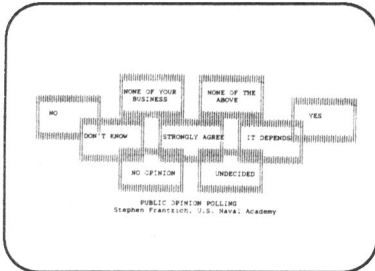


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The PUBLIC OPINION POLLING title screen will appear.

Press **[←]** to begin

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Section 3 is similar to section 2 but with limited resources.

To stop the simulation at any time

Press **[Ctrl] [Pause]**

To restart after stopping

Type **RUN**

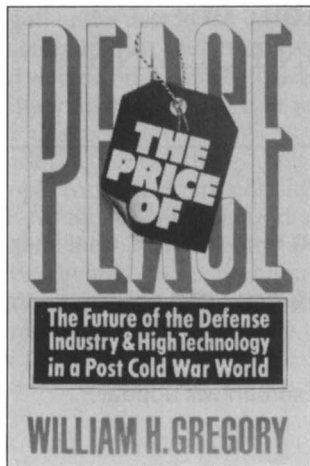
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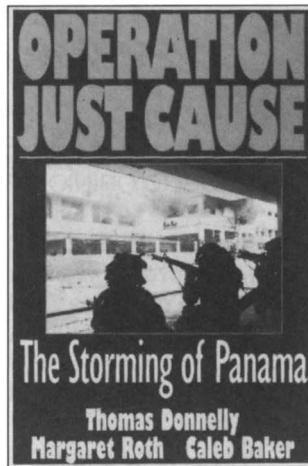
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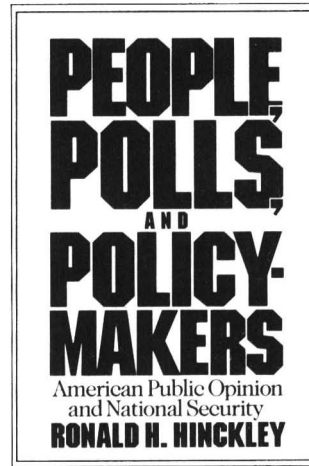
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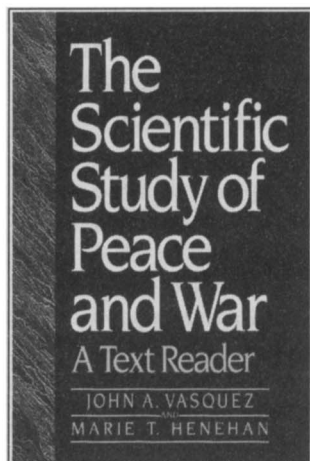
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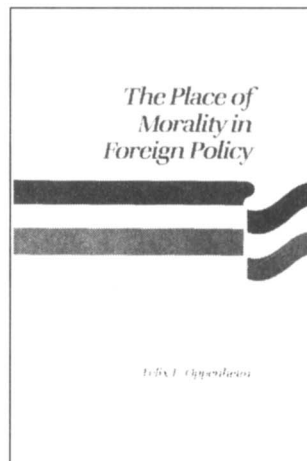
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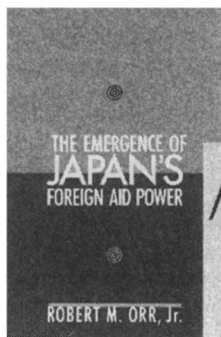
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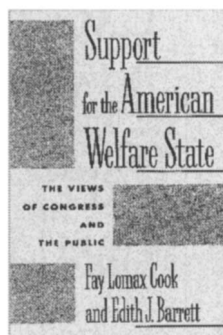
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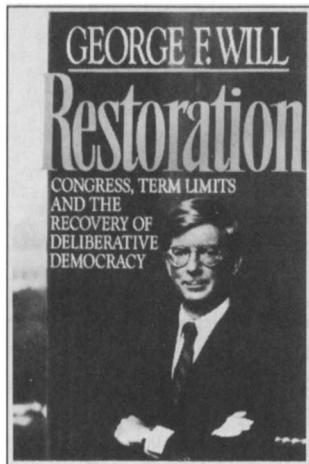
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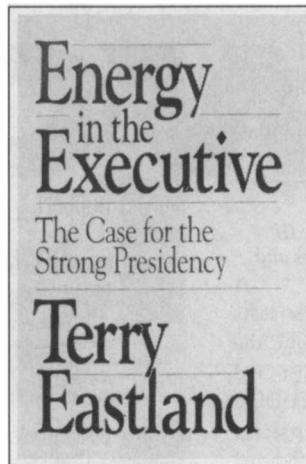
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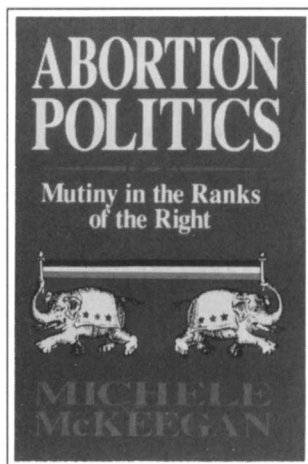
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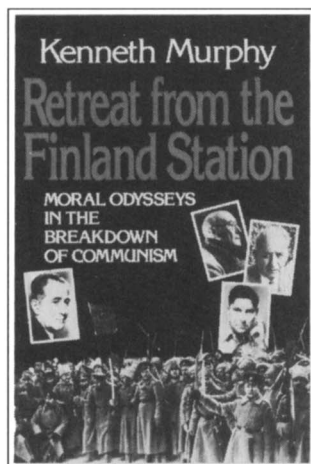
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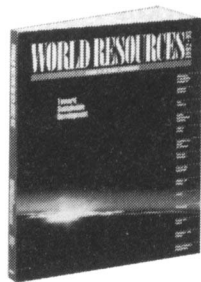


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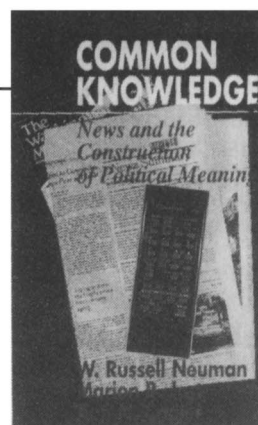
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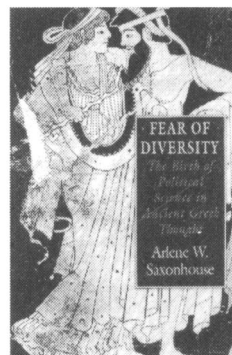
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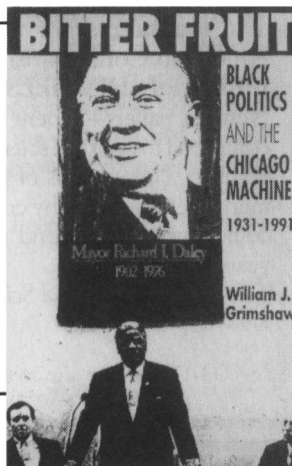
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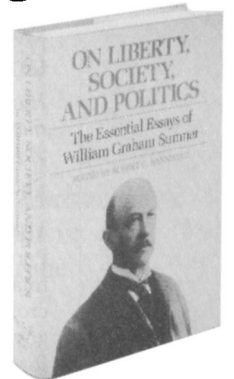
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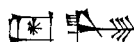
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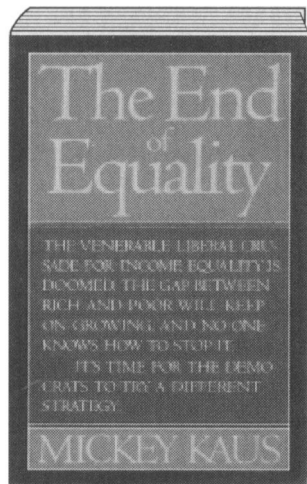
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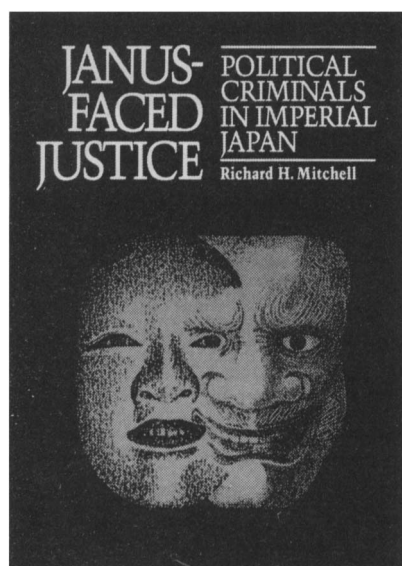
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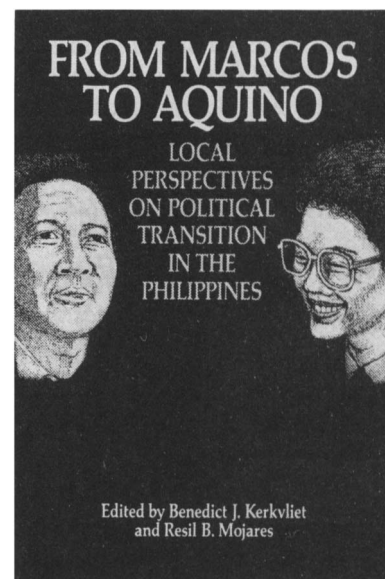
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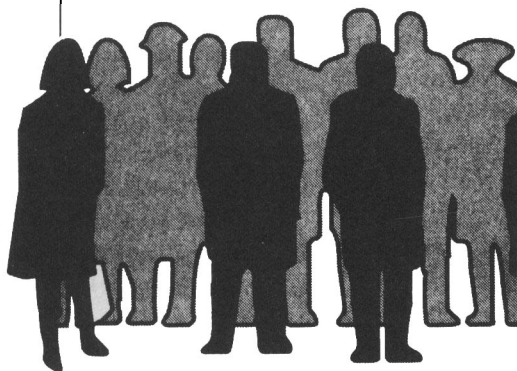
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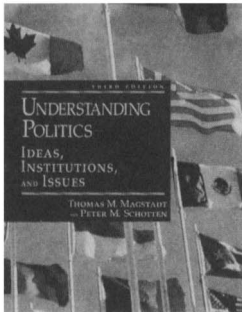
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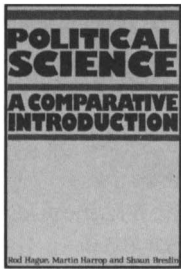
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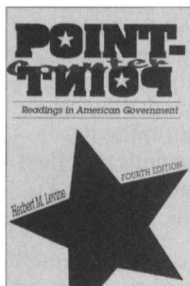
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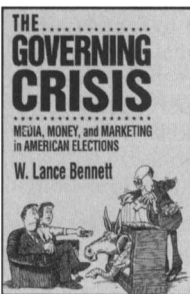
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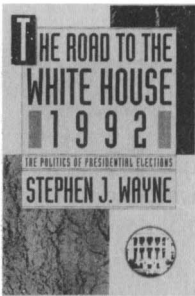
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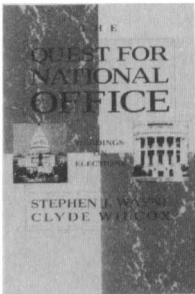
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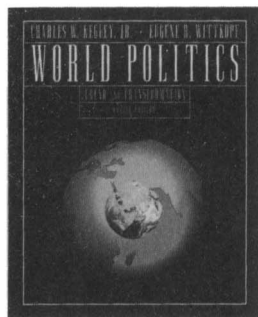


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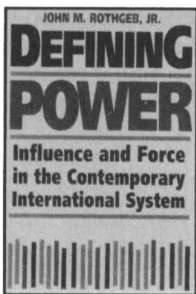
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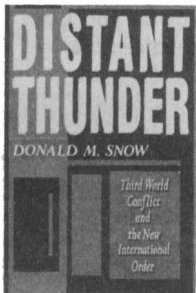
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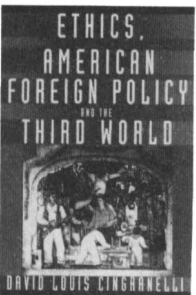
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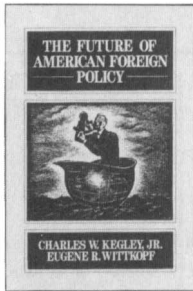
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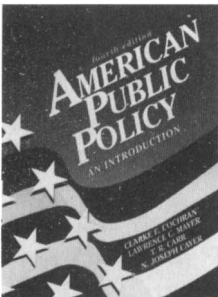
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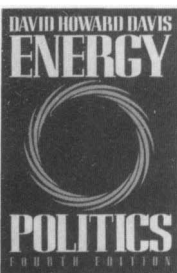
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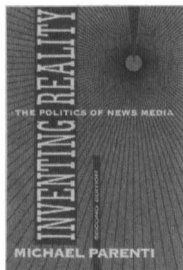
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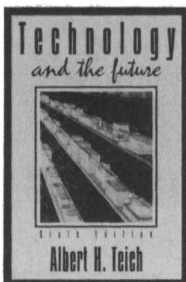
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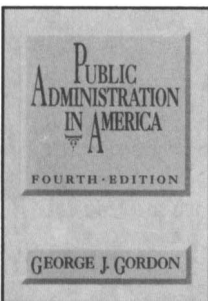
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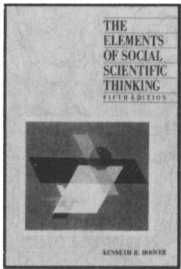
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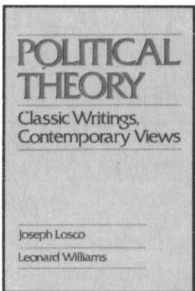
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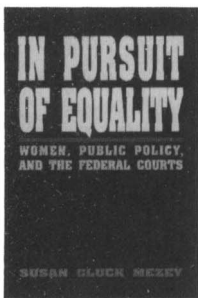
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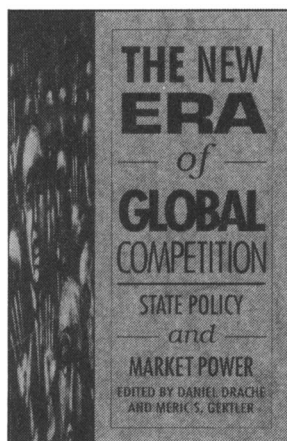
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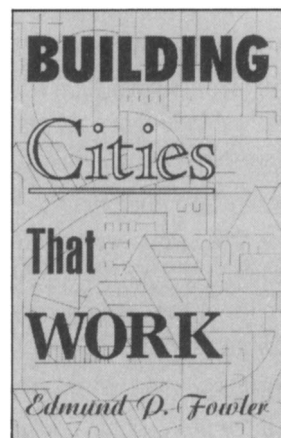
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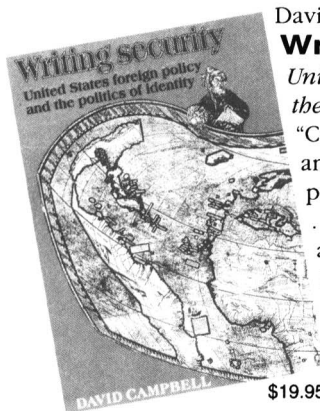
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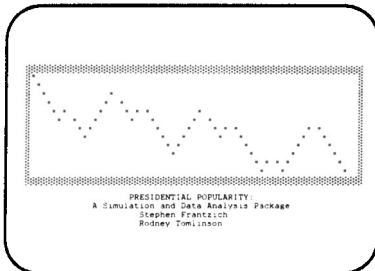
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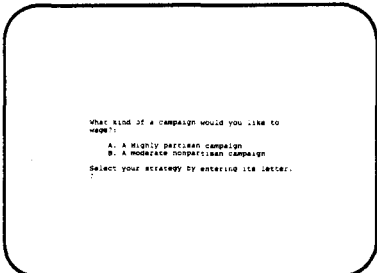
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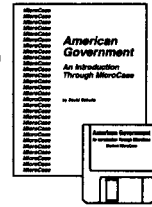
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# IS THE CURRICULUM BIASED?

## A STATEMENT OF THE NATIONAL ASSOCIATION OF SCHOLARS

*American higher education is facing widespread demands to eliminate the allegedly “Eurocentric” and “patriarchal” bias of the curriculum. While the details vary from campus to campus, these demands tend to focus on four objectives:*

- ◆ that the “canon” be revised to include more works by blacks, other ethnic minorities, and women
- ◆ that the “issues of race, gender, and class” be introduced into a greater variety of courses
- ◆ that more courses in women’s studies and minority studies be developed
- ◆ that courses in women’s studies and/or minority studies be required of all undergraduates

*Various justifications are commonly proffered for making these changes. It is alleged that:*

- ◆ works by minorities, women, and Third World authors have been excluded from the curriculum
- ◆ minority and female students feel alienated and their educational progress is retarded by being asked to study works primarily by white males
- ◆ in order to overcome their own prejudices, white males must become acquainted with the cultures and problems of minorities and with the perspectives and problems of women
- ◆ the traditional curriculum represents the hegemony of Western culture, covertly supports a status quo inherently oppressive of women and minorities, and is unfairly imposed on students from different cultures
- ◆ the traditional desiderata of truth, objectivity, and critical intelligence can be met only by adding the perspectives of women and minorities and by facing up to the new questions they raise
- ◆ an increasingly diverse society and interdependent world require that our citizens gain greater understanding of different cultures

*The National Association of Scholars disputes the first five of these arguments and believes that the last entails something other than the changes being proposed.*

First, any work, whether formerly neglected or widely known, should be added, retained, or removed from the curriculum on the basis of its conformance to generally applicable intellectual and aesthetic standards. A sound curriculum cannot be built by replacing those standards with the principle of proportional representation of authors, classified ethnically, biologically, or geographically.

Second, the idea that students will be discouraged by not encountering more works by members of their own race, sex, or ethnic group, even were it substantiated, would not justify adding inferior works. Such paternalism conveys a message opposite to the one desired.

Third, other cultures, minority subcultures, and social problems have long been studied in the liberal arts curriculum in such established disciplines as history, literature, comparative religion, economics, political science, anthropology, and sociology. But more important, mere acquaintance with differences does not guarantee tolerance, an ideal Western in origin and fostered by knowledge of what is common to us all.

Fourth, the idea that the traditional curriculum “excludes” the contributions of all but males of European descent is patently false. From their beginnings, Western art and science have drawn upon the achievements of non-Western societies and since have been absorbed and further enriched by peoples around the globe. That the liberal arts oppress minorities and women is yet more ludicrous. Even if the curriculum were confined to thought strictly European in origin, it would still present a rich variety of conflicting ideas, including the very concepts of equality and freedom from oppression invoked by those who would reorient the curriculum.

Fifth, while diversity of background is valuable to the discussion of issues to which those differences are germane, objectivity is in general not enhanced but subverted by the idea that people of different sexes, races, or ethnic backgrounds necessarily see things differently. The assertion that

cognition is determined by group membership is itself an example of stereotypic thinking which undermines the possibility of a true community of discourse.

Sixth, the study of the traditions and achievements of other nations and of ethnic subcultures is important and should be encouraged. But this must proceed in a manner that is intellectually honest and does not serve as a pretext for inserting polemics into the curriculum. Furthermore, “multicultural education” should not take place at the expense of studies that transcend cultural differences: the truths of mathematics, the sciences, history, and so on, are not different for people of different races, sexes, or cultures, and for that reason alone their study is liberating. Nor should we further attenuate the study of the traditions of the West. Not only is knowledge of those traditions essential for any evaluation of our own institutions, it is increasingly relevant to our understanding of other nations, which, in striking testament to the universality of the values they embody, are rapidly adapting Western practices to their own situations.

The National Association of Scholars is in favor of ethnic studies, the study of non-Western cultures, and the study of the special problems of women and minorities in our society, but it opposes subordinating entire humanities and social science curricula to such studies and it views with alarm their growing politicization. Efforts purportedly made to introduce “other points of view” and “pluralism” often seem in fact designed to restrict attention to a narrow set of issues, tendentiously defined. An examination of many women’s studies and minority studies courses and programs discloses little study of other cultures and much excoriation of our society for its alleged oppression of women, blacks, and others. The banner of “cultural diversity” is apparently being raised by some whose paramount interest actually lies in attacking the West and its institutions.

*We urge our colleagues to demand clear explanations and cogent arguments in support of the proposals being so rapidly brought before them, and to reject any that cannot be justified. The curriculum is and should be open to change, but we must rebut the false charges being made against existing disciplines. We must also reject the allegations of “racism” and “sexism” that are frequently leveled against honest critics of the new proposals, and which only have the effect of stifling much-needed debate.*

For copies of this or other NAS statements, or for additional information about the National Association of Scholars and its activities, including its fellows program, research center, speakers bureau, search service, newsletter, state and regional affiliates, conferences, local events, and the quarterly *Academic Questions*, write to the National Association of Scholars, 575 Ewing Street, Princeton, NJ 08540, or call 609-683-7878.



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