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## Sociopolitical Activism in the Office for Religious Life

by Eric L. Frantz  
NEWS STAFF WRITER

Despite the fact that Stanford's Office for Religious Life (ORL) is supposed to meet the spiritual needs of all Stanford students, an investigation into its practices reveals politicized messages from the pulpit and preferential treatment for leftist causes..

The student body at Stanford University is extremely vibrant and diverse in the area of religious belief and practice. The university estimates that approximately 80 percent of Stanford students identify with some form of religion. Roughly 2,000 students attend weekly religious services held by over 40 recognized religious associations on campus, while hundreds more journey off campus to various congregations in the local community. Many students who do not regularly participate in organized religious activities often still perceive themselves as spiritual or searching. The ORL is charged with ministering to the wide-ranging spiritual needs of all students of all faiths, creeds, and backgrounds.

The ORL has a fairly broad mission statement in keeping with its overarching responsibility to encourage and support all students in their spiritual explorations. According to its website, "The Office for Religious Life provides leadership for and nurtures spiritual, religious and ethical life for the Stanford University community and beyond." Three members of the Stanford faculty manage ORL programs, coordinate campus religious activities, and preside over services in Memorial Church. They are Reverend Scotty McLennan, Dean for Religious Life and Unitarian Universalist minister; Rabbi Patricia Karlin-Neumann, Senior Associate Dean for Religious Life and Jewish rabbi; and Reverend Joanne Sanders, Associate Dean for Religious Life and Episcopalian priest.

In their welcome message to students, the three deans underscore their conviction that "maintaining and nurturing your spiritual life during college and graduate school is one of the best ways to keep perspective on your studies and to avoid the isolation that is too often a part of scholarly pursuits." To help counteract the "Stanford Bubble syndrome," the ORL promotes a manifold array of religious gatherings and events on campus. Some examples include the Multifaith Baccalaureate Celebration, Islam Awareness Week,



*The cross at the apex of MemChu stands as a symbol of Stanford's founding principles*

the "What Matters to Me and Why" seminar series, the "Exploring Religious Boundaries and Conflicts" conference, and Grief and Bereavement Workshops designed for students coping with emotional loss. The ORL also assists in organizing activities related to particular faiths, such as the Jewish High Holidays services, All-Campus Christian Praise, daily Islamic

prayers, and the Hindu Festival of Lights. Finally throughout 2003, the ORL has been conducting centennial celebrations commemorating the 100th anniversary of Memorial Church, which was completed in 1903.

More recently, however, the ORL has introduced a number of controversial ideas and programs that are contrary to the spirit of its mission statement

and the best interests of the Stanford community. One of these activities is the "Sport and Spirituality Continuing Studies" class that took place this last Friday on October 24. The primer for the class stated that participants "will explore the transcendent nature of authentic spiritual experience and the conditions under which sport might constitute spiritual practice."

Potentially more divisive is the ORL's new "Sexuality and Spirituality" dinner and discussion series. The October 15 seminar examined "the variance of perspectives in specifically Christian communities concerning scriptural texts and homosexuality." Next year, the March 18 colloquium will ask, "What's Spiritual about Sex and Sexual Identity? How do we reconcile our sexual orientations, desires and practices with the spiritual traditions in which we were brought up? What if those traditions explicitly condemn aspects of our sexualities?" These discussions are coordinated by Rev. Joanne Sanders, who is a faculty staff member for the Lesbian Gay Bisexual Transgender Community Resource Center (LGBT CRC). The "Sexuality and Spirituality" program is listed under "LGBT organizations" on the LGBT CRC website.

On February 26 of this year, the Queer-Straight Social and Political Alliance (QSSPA) held "Stanford

*Please see Religious Life, Page 3*

## Daily Revels in Hypocrisy Regarding KKK YESTERDAY: TODAY:



*Published May 1, 1998 in The Stanford Daily*

"Some references in the context of world history are considered inherently malicious, including organizations such as the Nazis and the Ku Klux Klan. When using these sorts of comparisons, any newspaper should be careful that the evidence supports the use of such a comparison."

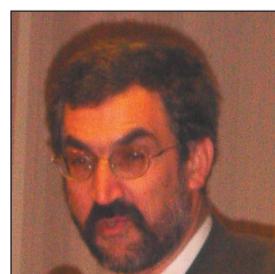
*- October 21, 2003 Editorial  
in The Stanford Daily*

ZIMBARDO DOES MEMCHU  
Professor tells listeners Bush should not combat terrorists



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WAR ON MILITANT ISLAM  
Daniel Pipes Declares War on Islamism



Pages 5-6

# Zimbardo Talks Politics at Memorial Church

by Ryan Wisnesky  
NEWS STAFF WRITER

On Wednesday, October 22, Psychology Professor Phillip Zimbardo spoke to a packed side-pew at Memorial Church. His speech was part of Stanford's popular "What Matters to Me and Why" speaker series sponsored by the Office for Religious Life. The series is designed for students and community members to get a glimpse of the personal views of professors and other campus figures in an intimate setting. Accordingly, Professor Zimbardo spoke on a range of topics from his childhood to his political views to his fascination with psychology.

After a brief introduction Professor Zimbardo began his speech with a few personal remarks, speaking about his marriage in Memorial Church, and how he had been looking forward to speaking to students in such an intimate environment.

Professor Zimbardo offered a few opinions about how he hated power, control, secrecy, and lies, which "taken together are the Bush administration." After remarking that he would try not to get political until the end of his talk, he spoke on politics for almost 15 minutes – one fourth of his allotted time.

"I deplore the what the Bush Administration is doing to destroy America's values," he said, noting that social scientists tend to adopt a different way of thinking about evil than the present administration. Social scientists, according to Professor Zimbardo, are more concerned with understanding the ways in which any person can become evil.

"Take good people... after a time they are doing things they said they never would," he said. Therefore, he said, the United States should focus more on solving the root of the terrorist threat than on directly combating terrorists themselves: "You will never eliminate terrorists if you take this dispositional approach... you must understand the hearts and minds of terrorists to understand what could make

any one of use do the same." He ended the political portion of his speech with an observation concerning the lack of dissent by faculty or staff on most college campuses.

Professor Zimbardo then recounted his childhood. He spent his early life poor and living in a ghetto, and said, "because of the gift of education, I

grade in an introductory psychology course, which prompted him to vow that if he ever taught, he would use that C grade as an example of how he managed to achieve anyway. He said that because his C grade was due in part to poor teaching, he now considers bad teaching in Psych 1 to be a "sin." Professor Zimbardo has taught

ally want to be left alone," he said, but noted that most people would rather not be shy. As a result Professor Zimbardo founded a shyness clinic to address this problem that still helps people become more outgoing to this day.

In order to illustrate how every person can at times be selfish, Professor Zimbardo related a story in which a friend of his had fallen ill and gone to a clinic to recover. As his friend's condition improved, he was in danger of being removed from the clinic to make room for others. When another patient died, allowing his friend to stay, Professor Zimbardo's first reaction was one of joy despite the tragedy.

Professor Zimbardo finished his talk by returning, as promised, to politics. "We are living in '1984,'" he said. "Calling it the War on Terror is as wrong as calling it the War on Poverty or the War on Drugs... we lost [both]."

Zimbardo continued by stating, "[T]he problem with the metaphor is that it has two armies that want to conquer. But terrorism is about psychology... Since we've labeled it a war we had to give it face – since Osama Bin Laden escaped, it became Saddam Hussein. Had we killed Osama Bin Laden, we would not have gone to war in Iraq," he asserted.

In an effort to fully articulate the entirety of his beliefs rather than leaving the audience with an incomplete picture, Professor Zimbardo noted that "in Iraq we have left it to the military to create, which is not their job." He also commented that "after vague non-specific terror alerts frighten people, terrorists say, 'why bother?'"

In closing, Professor Zimbardo stated that "the government has manipulated fear. If we were not afraid, we would not have given them support." He said that the war was about oil and corporations, and closed with the statement, "assume everything you read is a lie until proven otherwise."

The next speaker in the series will be Nancy Howe, Director of the Office of Student Activities, who will be speaking on Wednesday, October 29<sup>th</sup>.



Professor Zimbardo trying to shake hands while wearing vision-distorting goggles at a psychology convention.

am here." Reflecting on his time as a young child in poverty, he said that a poor person's mental state was always one of nothing but a simple presence in the moment, a simple mode of survival.

"When you are poor, you live in the moment... if there were no bars

introductory psychology in one form or another for decades, and his Psych 1 class here at Stanford has in the past been extremely popular; however, he has recently decided to stop teaching Psych 1.

While talking about psychology, Professor Zimbardo used his own personal

**I deplore what the Bush Administration is doing to destroy America's values.**

- Phillip Zimbardo.

between where my father got off the subway, we would get the money [his father's wages]. He said that people in this mental state were more susceptible to addiction, because by living in the moment one is by definition not thinking about the consequences of one's actions. "It's either 'are you going to do this' or not" he said.

After speaking about his childhood, he spoke about his love for psychology. He received his only C

experiences to put a human face on his assertions. As a somewhat sickly child, Professor Zimbardo spent some time in a clinic for ill children. He explained to the audience that he learned how to be charming to the nurses in order to obtain extra items from them. He used this behavior as an example to illustrate how shyness can be overcome.

"Over 40% of Americans think of themselves as shy," he remarked. "There is a very small subset of people that actu-



# Religious Life

*Continued from Page 1*

Freedom to Marry Day" in White Plaza. Representing the ORL, Rabbi Patricia Karlin-Neumann performed four fake weddings/same-sex unions. ORL staff has also routinely carried out commitment ceremonies for gay and lesbian partners in Memorial Church despite the fact that same-sex unions conflict with the beliefs of the majority of adherents to the world's great faiths, not to mention those of many Stanford students.

Social and political ideology has also become increasingly manifest in Sunday morning sermons in Memorial Church. In an interview published in the *Stanford Parents' Newsletter* in Autumn 2001, newly instated Dean of Religious Life Rev. Scotty McLennan declared, "There is a preaching role with not only a pulpit, but a bully pulpit in a great university like Stanford. There is a teaching role. There is a prophetic role as someone

who challenges the status quo in the name of higher ideals." That attitude apparently translates into politicized sermons. In his October 12 sermon a little over two weeks ago, McLennan claimed that the "tax cut championed by President Bush will average less than \$100 a year for the bottom 60% of taxpayers, while the tax cut will average over \$100,000 for the richest 1%. This, while welfare programs for the poor are being cut back."

Such overtly political statements are neither isolated nor infrequent in MemChu addresses. On August 17, decrying the beginning of the California recall election cycle, the Rev. Joanne Sanders observed, "I do not wish to make light of the serious economic and political condition our glorious state faces, but I think more than likely I am not the only person here this morning who finds the whole debacle of the recall unbelievable, if not demoralizing. And on some level, it even feels offensive."

Later, on October 5, Rev. Sanders quipped, "And the rest of us have

## The News in Brief

by Harrison Y. Osaki  
NEWS EVENTS EDITOR

### Flight into the Red Zone

On Wednesday, October 22, the Center for Russian, East European, and Eurasian Studies invited guest author Victor Grossman to speak about his new book, *Crossing the River: A Memoir of the American Left, the Cold War, and Life in East Germany*. It is a personal account of his defection from the U.S. Army in Germany in 1952 into the Communist-run German Democratic Republic. Grossman outlined the reasons why, despite the hardships and shortages he encountered, he prefers life in East Germany, where he still resides.

As a youth in Depression-era America, Grossman formed much of his ideology based on the troubles of the time: strikes, hunger, children selling apples on street corners, and particularly the Spanish Civil War. In high school and at Harvard University, he became involved in the Communist party. Working in New York factories, he advocated labor rights while becoming increasingly concerned for his safety in light of McCarthyism and the Red Scare. In his talk he recounted his harrowing desertion and swim across the Danube River. Born Stephen Wechsler, Grossman quickly changed his name to protect his family.

Grossman gives in the book three main reasons for remaining in the GDR and living in the dynamics of a recovering Communist country that, he believes, has been unfairly simplified in the eyes of the general public. Primarily, the leadership of the government and military of the GDR was comprised mostly of anti-fascists - converted Nazis and exiles - with whom he enjoyed social activism among otherwise apathetic

contemporaries. West Germany, on the other hand, was run largely by ex-Nazi generals.

As a Jew he encountered very little anti-Semitism in the GDR. Secondly, he saw the GDR supporting human rights and liberation movements, especially in Africa. Lastly, he supported the full "free" health care coverage given to the citizens, and he gave accounts of his comprehensive and generous treatment.

Concluding his talk, Grossman reiterated his political philosophy and applied what he saw in the GDR to the world's current problems. Questioning by attendees focused on shortages, which he said were never dangerous or too stressful, and the productivity, or lack thereof, in a Communist state. Though he cast a slightly negative light on the reunification of Germany, he enjoys his life with his wife there. After encountering some problems, he was recently discharged and granted pardon by the U.S. Army for his desertion.

### Distinguished Chemistry Professor receives National Medal of Science number 30 for Stanford

Stanford professor John Brauman has been designated one of eight scientists to receive the National Medal of Science for 2002 for his research regarding the reactivity of ions in and out of solvent. Stanford and the Hoover Institution are now affiliated with thirty such national awards. His previous awards include six from the American Chemistry Society, the National Academy of Sciences Award in Chemical Sciences, and from Stanford, the Dean's Award for Distinguished Teaching.

After attending MIT and UC Berkeley, Brauman earned a postdoctoral fellowship at UCLA from the National Science Foundation and began teaching at Stanford in 1963. He



*What would the Stanfords have thought about the Office for Religious Life?*

has served as the Chemistry Department chair and the cognizant dean for natural sciences. Also a prolific science author, he currently chairs Science magazine's editorial board after having edited physical sciences for fifteen years.

Using technology developed by former Stanford faculty member Baldeschwieler (ion cyclotron resonance mass spectrometry), he studies the effects of varying strengths of acids and bases in a vacuum. Since electron affinities change and ions behave differently when not interacting with a solvent, Brauman has found that many assumptions made in organic chemistry may not hold true in all cases. Fellow National Medal of Science winner and Stanford Professor Richard N. Zare commented on the award, "No person has done more to help us understand the important role solvent molecules play in ion chemistry than John Brauman."

### Alumni forum addresses globalization issues

"Power of Influence; Influence of Power" was held as a President's Roundtable Forum for 1,000 alumni and their guests in attendance for Homecoming weekend. Political scientist David Brady moderated the 90 minute talk that explored many relevant issues. Senior fellow at Stanford's Institute for Economic Policy Research, Judith Goldstein, asserted at the forum that the U.S., as a superpower, has created an interdependency of wealth that leaves us unexpectedly responsible for many nations' welfare. While the U.S. had time to build "safety nets" to accompany freedom, many countries have been thrust into democracy with inopportune effects on social policy.

Professor Joseph Grundfest, also of the SIEPR, claimed that much of global conflict stems from American notions of tolerance and assimilation, which

are not welcomed in many parts of the world.

Assistant law Professor Mariano-Florentino Cuellar highlighted inherent flaws in the UN, including the veto requirement and the conflict between international law and domestic policy. Making anything illegal cannot truly stop governments, and additionally, much of the threat in the world today does not come from nation-states.

Biology professor Stephen Schneider identified global warming as a pressing problem that cannot be addressed politically because it is a scientific matter. He feels the bipartisan approach taken by U.S. media cannot sufficiently address environmental issues, which have multiple facets.

### Overseas studies no longer in Moscow

After this academic year, Stanford's center in Moscow will be closed because student interest to study there is low: 15 students per quarter are participating in the program as opposed to 30 or 40 for Berlin, Florence, Kyoto, Oxford, Paris, and Santiago. Fixed costs associated with a permanent center and staff for so few students are too high, though few want to see the 10 year old program go. The Overseas Studies Program is considering renting rooms and hiring local instructors in the future, possibly as early as Spring 2005.

Sites in Puebla, Mexico and Buenos Aires were closed last year for the same reason, especially because there is demand for new locations. A center in Beijing should open next fall, and plans are underway for New Delhi, which would attract biology and computer science students, and Spain, where 50 to 70 students go on their own each year.

*For more information, visit The Stanford Review's website at [www.stanfordreview.org](http://www.stanfordreview.org)*



# Changing Role of Memorial Church

by Aliyya Haque  
NEWS STAFF WRITER

Stanford's Memorial Church has undergone major changes within the past century, especially due to several damaging earthquakes. However, the most notable change to the building affectionately known as "MemChu" occurred within the past few decades and was not physical; it was the replacement of the Memorial Church's doctrine from a non-denominational Protestant Christian ideology to an all-encompassing multi-faith idea. Although the change mainly took place over the past two decades, diversity among Stanford's religious groups can be traced back to the 1950's.

The Stanford Historical Society presented a lecture Tuesday, October 21<sup>st</sup>, in the Oak West lounge of Tresidder Memorial Union, discussing Memorial Church's changing role. The panel included Professor Robert Gregg, Rabbi Patricia Karlin-Neumann, and Mr. Imran Maskatia. Professor Gregg is the Moore Professor in Religious Studies and former Dean for Religious Life. He also has been named director of the new Islamic studies program established earlier this year. Rabbi Karlin-Neumann is the Senior Associate Dean for Religious Life. Mr. Maskatia is a Stanford alumnus, former President of the Islamic Society of Stanford University (ISSU) and ASSU senator. He is currently a software engineer in the local area.

"Memorial Church stands for the piety of one woman, Jane Stanford," stated Rabbi Karlin-Neumann. Memorial Church, built by Jane Stanford in memory of Leland Stanford, was completed and dedicated in 1903. The Stanfords were not committed to any one religious affiliation and were advised by friends, including Andrew White, president of Cornell University, not to associate Stanford with any Church organization. Mrs. Stanford did however place a stipulation on the university stating that religious services on campus were to be held only in Memorial Church. In 1973, Stanford's Board of Trustees went through legal action to designate Memorial Church for all religious groups, and it remains so today.

"Even now though," remarks Professor Gregg, "Stanford has a problem providing appropriate worship space for all religions. Memorial Church tends to be aggressive in its Christian iconography." On the other hand, Mr. Maskatia commented on the coincidence between the position of Memorial Church and Palm Drive; he stated, "that both [Memorial Church and Palm Drive] happen to be aligned to the North in almost the exact direction in which we [Muslims] pray."

Professor Gregg has played a large role in Memorial Church's change from non-denominational to an all-encompassing multi-faith church. During his years at Stanford, Professor Gregg is said to have sharply increased



Visitors get a first hand look at the magnificent Fisk-Nanney organ located in the back balcony of Memorial Church

the comfort level of religious life for those who are not Christian on campus. "Memorial Church now represents a multi-faith venue, where the voices of other religious traditions can now be heard," said Professor Gregg.

Professor Gregg came to Stanford due to his interest in racial-religious and cultural diversity. "I've learned about so many different groups and people in this place [Stanford]," he says. Professor Gregg has also reconfigured the clergy by hiring staff members from different religions, including Rabbi Karlin-Neumann. "Our staff meetings were very interesting," recalls Professor Gregg, "We all came from different perspectives, and our discussions were so intellectually challenging."

Memorial Church's change from non-denominational to multi-faith church has brought some to question

if the integrity of Jane Stanford's vision remains intact. "What we have to ask is whether the Stanfords would still recognize their mission in Memorial Church today," Professor Gregg remarked. This has become a somewhat controversial point of debate, although the majority of people seem support the opening up of Memorial Church to all religions. Professor Gregg and the Office of Religious Life reason that the Stanfords' original intention of non-denominationalism would be considered in today's world to mean multi-faith and that they would approve of the direction Memorial Church has taken today.

When the question of opening up Memorial Church to all religions initially arose in the 1960's however, the Board of Trustees, who believed that a multi-faith church was against what Jane Stanford would have wanted, met

the idea with resistance. "There was always a concern for Mrs. Stanford's wishes," Professor Gregg says. Eventually the change did occur, in some part due to a strong push from the ASSU on the grounds of increasing the diversity of Stanford.

Memorial Church's change from non-denominational to multi-faith also mirrors the growth of Stanford's Religious Studies program. "Students do a great deal of religious experimentation in college, many of them for the first time," says Rabbi Karlin-Neumann, "And Stanford has a broad range of religions to choose from." Presently, with its recent \$9 million endowment, the Islamic Studies program is ready to join the ranks of Stanford's Religious Studies program. Says Professor Gregg, "Stanford can now say that it is truly religious diverse."



# “Hope not Hate” Admonishes Panel on US-Muslim Relations

*Speakers Criticize Bush Administration, Discuss Muslim World*

by Kanishka Shrivastava  
NEWS STAFF WRITER

“The basis on which our founding fathers established this country has been lost since 9/11. Since that date, the people of America have gone mad. We have all lost our minds.” These strong views and language were mixed with some more moderate appeals for greater international understanding at “Hope not Hate”, a panel discussion on how relations between the US and Muslim world can be improved. The event, held in Jordan Hall on Thursday, October 23, brought together four distinguished intellectuals for a stimulating discussion.

The above quote is from Ms. Banafsheh Akhlaghi, an attorney at Akhlaghi and Associates in Berkeley. Ms. Akhlaghi, who has taught constitutional law at the John F Kennedy school of law, works today almost exclusively as a civil rights advocate for the Muslim Middle Eastern community.

Ms. Akhlaghi, originally from Iran, spoke of how, as an American, she is “horrified” by what she termed the abuse of civil rights taking place in this country in the wake of 9/11. “Muslims in the US today are being held, merely on suspicion, without any charges being framed, for months on end.” She spoke further of the conditions of confinement – “people are shackled, handcuffed, made to sleep on floors, to skip meals, and all the time subjected to a torrent of physical and verbal abuse. And these are not criminals, these are people who have been part of the society for years and contributed to it in various ways.”

Her source for this data was the Inspector General’s report on the year 2002-03. Later, women in the audience spoke of the kind of indignities their family members – husbands, brothers, friends - had to suffer because of their nationality.

First year grad student Faisal Tajdar of the EE department, for example, commented that “[O]ne of my good friends, working in a finance company in New York, was forced to go back to Pakistan...soon after 9/11 the Department of Justice contacted him for questioning, and his company fired him immediately...he later sorted out the misunderstanding with the Department...but by that time he no longer had a job, and was forced to leave.”

Mr. Azmat Abbas, the 2004 International Knight Fellow at Stanford University and a prominent Pakistani journalist, also narrated similar

instances from his homeland. He described 18-hour flights to Islamabad where the passengers were, literally, handcuffed to their seats for the entire duration of the flight. “These people were deported without having committed any crime. They were normal, hard-working members of American society. They even paid taxes regularly – something they would never do back in Pakistan!” he quipped.

All four speakers at the discussion, which included Dr. Donald Emerson, Director of the Southeast Asia Forum and Senior Fellow, Institute for International Studies, and Mr.

Muslim countries have been sidelined in favor of hardline Islamic groups. The diplomat felt that the root of the problem lies in the abysmal socio-economic conditions prevalent in these countries. The religion of Islam is spread over 57 major countries and counts 1.3 billion human beings among its adherents – yet the GDP of the entire Muslim world is less than one-third that of Japan alone. He cited “wrong interpretations of the Quran” as a cause for this. Such interpretations, he felt, had caused most Muslim scholars to concentrate only on theology, and neglect science and technology.

He felt that the United States, as the most powerful country in the world, could play a leading role in helping to develop the Muslim world. Dr. Emerson, who has addressed the U.S. Senate on East Asian issues,

spoke of the positive role the United States has played in countries like Indonesia. All panelists felt that fostering the growth of democracy, and of modern scientific education, were urgent needs. Mr. Ali, in particular, spoke of exploring non-military solutions to the problem of terrorism.

Former Stanford professor John Martin, one of the audience members, agreed. “The people of the world must reach out to each other in positive ways...Americans must believe in the ideals that this country was founded upon. We must look beyond governments and connect with people, who are the same everywhere.”

The panel discussion was sponsored by a number of student organizations, including the Muslim Students Awareness Network (MSAN), Americans for an Informed Democracy (AID), Stanford International Affairs Society (SIAS), International Undergraduate Community, the Stanford Democrats, and a number of other regional student organizations at Stanford. First year law student Nicolas Dumont, campus representative of AID, said, “We feel that such candid discussions are more pertinent today than ever before.” Roughly thirty people attended the event.

Syed Muazzem Ali, former Foreign Secretary of Bangladesh and an experienced diplomat – agreed that the bombings of 9/11 were a deplorable act. They spoke of the great outpouring of goodwill for the United States, including from Muslim countries, immediately after the bombings. Describing the American people as “extremely innocent”, Mr. Abbas spoke of the positive feeling in his country towards the American public.

The panel criticized the Bush Administration for the policies it has followed in the wake of 9/11, and in particular the war on Iraq. The panel attacked recent legislation like the Patriot Act, which Ms. Akhlaghi called “un-American.” The Act, passed in 2001, allows federal agents to detain suspected terrorists for as long as they deem fit without having to frame formal charges, she claimed. Ms. Akhlaghi was also extremely critical of the “Special Registration” requirement, introduced in December 2002, which is mandatory for all citizens of certain Middle Eastern countries. “I don’t want to be part of a history that sits back and lets these things happen,” she announced.

The discussion then turned to the current state of the Muslim world. Mr. Ali noted that moderate views in most



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## TWISB-BISS College Football Rankings

Rnk.	Team	Record
1.	<b>Miami</b>	7-0
2.	<b>Oklahoma</b>	8-0
3.	<b>TCU</b>	8-0
4.	<b>Ohio State</b>	7-1
5.	<b>Georgia</b>	7-1
6.	<b>Florida State</b>	7-1
7.	<b>USC</b>	7-1
8.	<b>LSU</b>	7-1
9.	<b>Washington St.</b>	7-1
10.	<b>Bowling Green</b>	7-1
11.	<b>Nebraska</b>	7-1
12.	<b>Michigan</b>	7-2
13.	<b>Michigan State</b>	7-1
14.	<b>Virginia Tech</b>	6-1
15.	<b>Iowa</b>	6-2
16.	<b>Purdue</b>	6-2
17.	<b>Texas</b>	6-2
18.	<b>Tennessee</b>	5-2
19.	<b>Minnesota</b>	7-2
20.	<b>Boise State</b>	7-1
21.	<b>Oklahoma St.</b>	7-1
22.	<b>N. Illinois</b>	7-1
23.	<b>Miami (Ohio)</b>	7-1
24.	<b>Pittsburgh</b>	5-2
25.	<b>Louisville</b>	7-1

**Honorable Mention:**  
**Mississippi,**  
**Missouri,**  
**UCLA,**  
**Florida,**  
**Wisconsin,**  
**Utah,**  
**Air Force,**  
**Auburn,**  
**Kansas State,**  
**NC State**



## ORL Equal Representation

What is the purpose of having the Office for Religious Life (ORL) at Stanford University? The most straightforward answer is to service the spiritual needs of the Stanford community. However, determining the manner in which these needs are best serviced is another matter all together.

By challenging the traditional ways of approaching their respective fields of study, Stanford professors have changed the lives of millions for the better. However, one must wonder whether similar challenges to religious traditions yield such positive results.. Although the Stanfords chose not to affiliate the university with any specific denomination of Christianity, they designed the university with Memorial Church at the very heart and soul of campus indicating the importance they placed upon Christianity within the University. As the ORL website indicates, "Governor and Mrs. Stanford wrote of the need to 'prohibit sectarian instruction, but to have taught in the University the immortality of the soul, the existence of an all-wise and benevolent Creator, and that obedience to His laws is the highest duty of man.'"

Obviously, Stanford University has strayed far from this edict. The vast majority of Stanford professors assume the equivalence of the Bible with mythological texts. Many scoff at the very ideas of a Creator and truth, let alone the notion of obedience to God's laws.

That's why we have the ORL, right? To provide a means by which Stanford students can connect with God in an academic environment in which holding to traditional religious beliefs is often hard. Yet, the ORL doesn't even mention "God" or any other sort of Divine Being in its list of objectives, preferring such phraseology as "Freedom to explore beliefs and commitments," "Communal worship and fellowship," "Wrestlings with issues of ethics and values," and "Challenges to injustice and bias."

Indeed, rather than support the beliefs of the religious community, the ORL often sets itself at odds with the prevailing views of the majority of religious traditions. Associate Dean for Religious Life Joanne Sanders says, "We unequivocally celebrate and affirm same sex unions as the Office for Religious Life and have conducted ceremonies as such in Memorial Church." How can the ORL, which is supposed to represent Stanford's religious community, have such a one-sided policy, especially when it clashes with the traditional beliefs and practices of Christianity, Judaism, and Islam?

The answer is that the ORL places politics above religion. Rather than basing their policies and actions upon what best represents the religious community at Stanford, the ORL often bases its policies on the ideologies of the liberal left. Not content to merely present spiritual messages during their "multi-faith" sermons, the Deans and Associate Deans of Religious Life often launch into political diatribes against conservative ideologies, attacking everything from the recall to the tax cut to the war in Iraq to the aftermath in Afghanistan. Such overtly political statements have no place in a religious service and serve no purpose other than to alienate and cause rifts among students. In fact, this spewing of leftist politics has caused many Stanford students to stop attending religious services because they cannot stomach the continued attacks on conservative ideology. Is this how the Stanfords intended the university to meet the spiritual needs of the Stanford community?

If the ORL truly wants to represent the religious beliefs of Stanford students, then they need to represent the traditional beliefs upon which the university was founded. The ORL should hire an associate dean who actually represents traditional Christian values. Contrary to popular belief within the Stanford bubble, over 75% of the American population identifies itself as Christian, with 30% of the population identifying itself as Evangelical Christian. Indeed, 22 of the 31 religious groups registered as "Stanford Associated Religions" are Christian, and 19 of these groups are Protestant (none of which are Unitarian Universalist). Moreover, hundreds of students attend Evangelist Christian services every week, often at off-campus locations. If the ORL actually wants to service the spiritual needs of its students, hiring an associate dean whose beliefs are generally in line with the beliefs of this segment of the population would be a significant step toward reaching out to those with more traditional religious values who are currently without representation in the ORL. Moreover, it would be a sign that the ORL is about more than catering to leftist politics and actually cares about the religious needs of students.

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## Letters to the Editor

### Education Needed on Stanford MEChA

I am writing in response to The Stanford Review's October 15th article, "MEChA: Social Justice Group or KKK?" I find the mere comparison of MEChA with a white supremacist group, whose primarily goal is to eliminate the existence of minorities in the United States, completely ludicrous. MEChA is an ethnic student organization working towards increasing access to higher education for Chicanos/Latinos and increasing visibility/understanding of the Chicano/Latino community on college campuses, which have historically excluded minorities.

Your efforts to scapegoat and pick on MEChA are not impressive or surprising. Picking on MEChA is easy in light of the post-Proposition 187 and post-9/11 xenophobic anti-immigrant sentiment in California and the nation. Picking on MEChA is easy in light of the right-wing misinformed press that spread surrounding Cruz Bustamante's affiliation with the organization during the recall election. Picking on MEChA is unfair and comparing them to the KKK is unfounded as they don't have an ethno-centrist agenda nor would they advocate the advancement of Chicano/Latino community at the expense of any other race.

I would suggest that the editors of the Stanford Review read up on their critical race theory and US history. Any contemporary racial theorist would pinpoint the institutional foundations of racism and would dismiss that minority organizations promoting cultural pride and the enfranchisement of the disadvantaged are 'racist.' Racism equals the systematic genocide of American Indians at the founding of the United States; racism equals the historical enslavement of Africans and Jim Crow segregation of African-Americans; racism equals the philosophy of Manifest Destiny, which justified provoking war with Mexico and drafting the Treaty of Guadalupe Hidalgo, trading a mere \$15 million for New Mexico, Colorado, Arizona, California as well as parts of Utah, Oregon and Nevada. Organizations such as MEChA sprang up during the Civil Rights Movement as a response to minorities having suffered this type of racism, a response to active and institutional oppression—not the other way around.

MEChA leadership has re-affirmed that they do not adhere to El Plan de Aztlan, drafted during the radicalized 1960s (once again, check the context). MEChA offers campuses a national network of Chicano/Latino students working towards improving their community. As a Mechista at Stanford, I spent most of my time forming multi-cultural coalitions (in and of itself a rebuttal against any accusations of being separatist, segregationist, or racist) with student organizations such as SLAC, SEAS, and SOCC for workers' rights, affirmative action, and other campaigns encouraging diversity on the Stanford campus. As a Mechista at Stanford, I spent many hours doing community service work such as getting out the vote during elections, raising funds for scholarships benefiting the children of farm-workers, and tutoring/mentoring disadvantaged youth of different racial backgrounds. As a Mechista, I formed relationships with a diverse network of genuinely humane, compassionate, anti-racist activists, which made my Stanford experience enriching and invaluable. As a Stanford Mechista, I take offense to any accusations that this progressive student organization with social justice matters at the heart of its nature is 'racist' or even remotely related to the KKK.

MEChA's motto is "La Union Hace La Fuerza," which means "Unity builds Strength." Stanford MEChA brought the Stanford community El Centro Chicano, Casa Zapata, the Stanford Center for Research on Chicana/o Studies, Comparative Studies in Race and Ethnicity, the recruitment and retention of Chicana/o faculty and students, numerous community-wide cultural events, political education on issues affecting the Chicano/Latino community, and an array of other pro-diversity campaigns. Most recently, Stanford MEChA worked to increase Community Center funding and to gain an Alternative Spring Break trip exposing Stanford students to farm-worker issues. Stanford MEChA has made invaluable contributions to the Stanford community and your editorial threatens to divert the support of its fellow student groups.

I challenge you to educate yourselves on the actual goals and accomplishments of Stanford MEChA. You should be proud this organization exists on your campus. Such harsh, unfounded accusations threaten the diversity Stanford is proud to embody and could have detrimental effects on the Chicano/Latino community and other ethnic student organizations. I recommend you apologize to this student organization for your misleading accusations and offensive comparison.

-Gabriela Rico, CLASS OF 2003



# THE STANFORD REVIEW

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# Jesus Christ is the Lord... of Secular Reason?

by Alec Rawls  
CONTRIBUTING EDITOR

The most fundamental choice we all make is whether to think frontwards or backwards. We can either follow reason and evidence wherever they lead, or we can direct our intellectual resources to the task of making the most effective case for what we presume to be right or in our interests. To think frontwards is to trust in truth. To think backwards is to defend presumption against truth. But divorced from truth, one's presumptions about right cannot possibly be right. The only purposes that can actually be served by thinking backwards are demagogic purposes, trying to turn error to expedient advantage. Unfortunately, thanks to the social nature of human reality, this can be a tempting strategy.

Consider the culture of political correctness. The whole nature of this culture is to intentionally misunderstand as racist or sexist or otherwise offensive anything that can possibly be misunderstood in order to make claims of victimization or demands for redress. That is where the ludicrous and hyper-qualified politically correct speech pattern comes from. It evolved as a defense mechanism for avoiding attack within a culture where the goal is not to understand, but to misunderstand. We often treat the effeminate prissiness of politically correct speech as a joke, but in fact it is the symptom of a serious moral sickness.

"Effeminate prissiness? That's a slander on women!" When you or I conjure "feminine," we don't think of "effeminate prissiness." Those who are looking to misunderstand set aside that inconvenient truth in order to find a way to take offense. That is their goal. Our terrorist enemy does the same thing on a far grander scale, constituting something close to a pure manifestation of manipulative unreason. Virtually the entire Arab world is at this point immersed in a gigantic culture of lies, both about Israel and America. Their truth-lovers are heroes, like freshwater lilies somehow managing to grow in the Dead Sea.

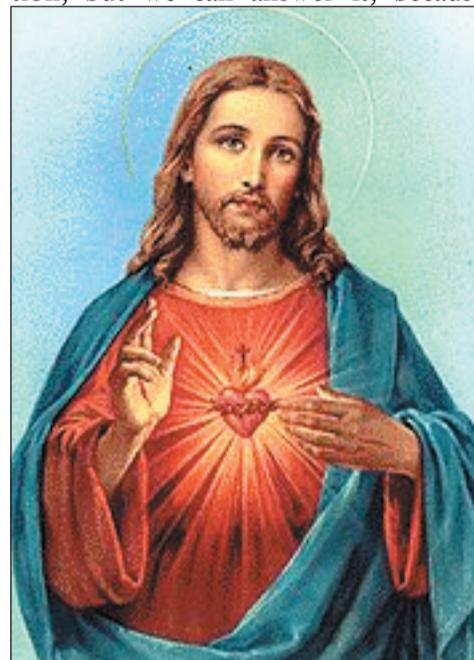
You can trust in truth or you can distrust in truth but you can't do both. This mutually exclusive choice eventually determines the future course of one's soul.

Favoring presumption over truth is a foundational element of the Biblical concept of "original sin." Making the best case for what we think is in our interest is an original inclination of our open ended faculties of intelligence. Manipulative unreason is just one more tool that "knowing" human nature will test for advantage. Ultimately it takes learning to realize that only the truth matters, and all the thoughts one derives while divorced from truth will be inherently incorrect.

Although any person is capable of realizing that only the truth matters, it is nonetheless important to spread the message. The only way to assure that

large numbers of people are to learn early and well to trust in truth and to spurn manipulative unreason is through the guidance of great teachers and movements dedicated to the cause. The greatest teacher of this cause, spawning the greatest movement, was Jesus.

Asked by Pontius Pilate to account for himself, Jesus answered: "I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice" (John, 18:37). What did Jesus mean by "truth"? He did not elaborate on that abstract question, but we can answer it, because



Credo in Unum Deum.

don't assert more than you actually have grounds to, and the meeting of minds becomes possible.

All three of the great western religions—Judaism, Christianity and Islam characterize the embodiment of evil—Satan—as "the deceiver." All forbid the bearing of false witness. Except for the postmodernist left, which denies that there is such a thing as honest reason, all of secular society also proclaims the ideal of honest reason. However, we need to start holding people to it.

A revealing small example of the challenge that backwards thinking



And John Stuart Mill too?

we know what truth is. Truth is two things. It is first of all a method. When you hide from nothing and when all reason and evidence is accounted for, what remains is a kernel of pure wisdom. Which brings us to the second element of truth: that which the method reveals.

If Jesus was the son of God in some way that the rest of us are not, he presumably had grounds to assert more about the content of truth than we mere mortals. The *concept* of truth, however, is fully available to mortal minds, and we do not even need the example of Jesus to know that we too should be witnesses of truth, instead of selective truth-heeders, picking and choosing what bits of reason and evidence seem to support one's presumptions.

Christian believers can decide for themselves whether these interpretations of original sin and of Jesus as our deliverer from original sin are compelling. What is unavoidable is that the message of Jesus—to trust in truth—is a necessary principle of secular right reason which everyone, Christian, Muslim, atheist, agnostic, Hindu, Jew, Aztec to Zoroastrian, must abide, if they are to be moral.

The world is terribly divided between different religions and between secular and religious society. Uniform trust in truth would provide a common ground for bridging these gaps. As a secular saint, John Stuart Mill put it: if two people's claims about what is right are in conflict, then someone's synthesis must be exceeding his analysis. Abide by the requirements of honest reason,

presents can be found in the responses I received to my recent opinion column on adoption. The column described the personal and social benefits of delivering a baby to an empty nest. But if delivering a baby to an empty nest is valuable, that puts weight in the scale against having an abortion. To backwards thinkers of a certain persuasion, anything that makes a woman's choice to have an abortion more difficult is an enemy to be resisted. It goes against their presumption that social good lies in making it easier for women to choose abortion, not harder.

I received a number of emails that fit this backwards thinking pattern, grasping for ways to dismiss what I wrote as either wrong or offensive. But notice the consequence of this backwards thinking. Because the goal of these interlocutors was to dismiss and take offense, not a single one of them ever figured out what the article actually said. This can be easily determined by examining the substance of the issue.

The actual message of the article is pretty straightforward. With many lovingly prepared empty nests available, any pregnant college girl has an amazing opportunity. She has a chance to buy Microsoft at the IPO. All she has to do is lend her body for nine months, a period during which the baby is not crying, not fussing, not demanding, and that gift of life will then grow every day for the rest of her life. That is HER child, HER happiness to have in the world, in a time when many American women (and as many as half of high achieving women) end up not having children, though most want to.

Any concerned person must insure that the reasons this opportunity is being neglected *en masse* are not due to misguided social concerns or pressures. The thrust of the article was to describe the opportunity and to debunk misguided social concerns. None of my respondents, if they understood the article, would be against this purpose. They can't possibly actually want women to be oppressed by a misguided social stigma, but because they were thinking backwards, they never even realized that that is what they were defending. They were so successful in convincing themselves that they shouldn't pay attention to what I was actually saying that they were oblivious to what they were attacking.

A lovely such example is Jennifer Yoon's Letter to the Editor in the last issue of the *Review*. Look what good truth-sense she has. Yet because I gave her some openings to attack, she fell into backwards thinking and ended up grasping at straws to defend the misguided social stigma against filling an empty nest, holding it as a shameful disgrace that my views would even be allowed to see the light of day.

It is not enough to look for what those on the other side get wrong. You also have to look to what they get right. It ought to be obvious that grasping at straws provides no grounds for angrily dismissing proper consideration of a subject. But students today have been trained to think backwards. Even when students have truth-loving instincts, the pervasive culture of politically-correct backwards thinking can direct these instincts to serve anti-truth. One becomes a picker and chooser of truth, which is not fundamentally different from any other variety of manipulative unreason.

To escape from the mind-snatching anti-truth false consciousness, one must love *all* truth and renounce *all* manipulative unreason. One must be consecrated to truth, "born again" in the waters of fresh vision, washed clean of all forms of the moral dishonesty to which we are all innately prone. Recall the words of Jesus: "All who are of the truth hear me." Are there truths that *you* don't hear, because you are too busy thinking backwards, treating as an enemy whatever threatens what *you* presume to be right?

All of us are called upon to see, hear and speak the truth. For Christians, this is the path to the discovery and dissemination of the light of Jesus. For the non-religious, it means adherence to sense and reason as the primary means of discovering what should be valued how to pursue it. Luckily for humanity, these differing starting points all lead to the same finish line. Regardless of which category one belongs to there should no discord. Rather, both should be working together to win over where possible and defeat where necessary all those who favor manipulative unreason over trust in truth.

Contact Alec Rawls at alec@rawls.org or visit www.rawls.org.



# Pipes Declares War on Militant Islam

by Sam Shapero  
NEWS STAFF WRITER

Last Monday, Daniel Pipes, a presidential appointee to the board of the United States Institute of Peace, explained to an audience at Stanford's Tresidder Union that the war on terror was just the latest phase of a war against militant Islam, dating back to 1979. Mr. Pipes, a noted scholar of Middle East studies, slammed the media and the federal government for not publicly recognizing our enemy.

The Oak Room was packed with an estimated 400 students, alumni, and local residents at Mr. Pipes' speech on Monday, October 20. Joe Fairbanks, President of the Stanford College Republicans, introduced Mr. Pipes to the audience.

Mr. Pipes began by talking about the history of militant Islam and anti-American terror. He traced the roots of militant Islam, or "Islamism," to the 1920's, when some Arab academics borrowed secular, totalitarian ideologies such as Communism and Fascism from Europe. In the seventies, secular totalitarian regimes began to be replaced with Islamic totalitarian regimes, the first being the rise of the Ayatollahs in Iran in 1979.

The hostage incident at the American embassy in Iran, said Mr. Pipes, was also the beginning of the Islamist war against the United States.

Subsequent large scale attacks against America – the bombing of the marines in 1983, the first World Trade Center bombing in 1993, and the bombing of American embassies in 1998 – were all symptoms of the growing profile of radical Islam.

Throughout this period, as opposed to acts of war, "each of these episodes was seen as a crime," said Mr. Pipes. The offenders were "seen as perpetrators to be tried under a penal code." Although "1993 was said to be a wake up call ... there was no serious change in policy," and anti-terrorism efforts remained in the province of law enforcement.

On 9/11 "we declared war on terrorism," using not only the civilian

authorities, but the military and intelligence community as well. The war in Afghanistan was our first attempt "to go after the force that caused the crime," and our transportation and immigration laws have undergone significant reforms.

Mr. Pipes, however, feared the chang-

Communism than with other radical religious movements."

He estimated that the international appeal of Islamism was similar to that of the other "isms," estimating that "ten to fifteen percent of Muslims in the world are attracted to militant Islam." With more than a billion

urged the audience that the US should foster "a good neighborly Islam... because this is ultimately not a war of civilizations, it is a clash between Muslims of different persuasions."

"Now is the most radical moment in 1400 years of Islamic history," said Mr. Pipes. "It must be our goal to reduce this threat to one that is not important to us."

Mr. Pipes reserved the coda of his speech for a criticism of Middle Eastern studies. He tracked the change of the field from a government-supported attempt to help Americans deal with the rest of the world, to a field dominated by Islamists and post-colonial theorists ideologically opposed to American foreign policy.

Mr. Pipes had several major criticisms of MESA, the Middle Eastern Studies Association. "First, MESA gets it wrong: they dismissed al Qaeda, [they believed] the coming to power of Arafat would lead to the flowering of Palestinian democracy."

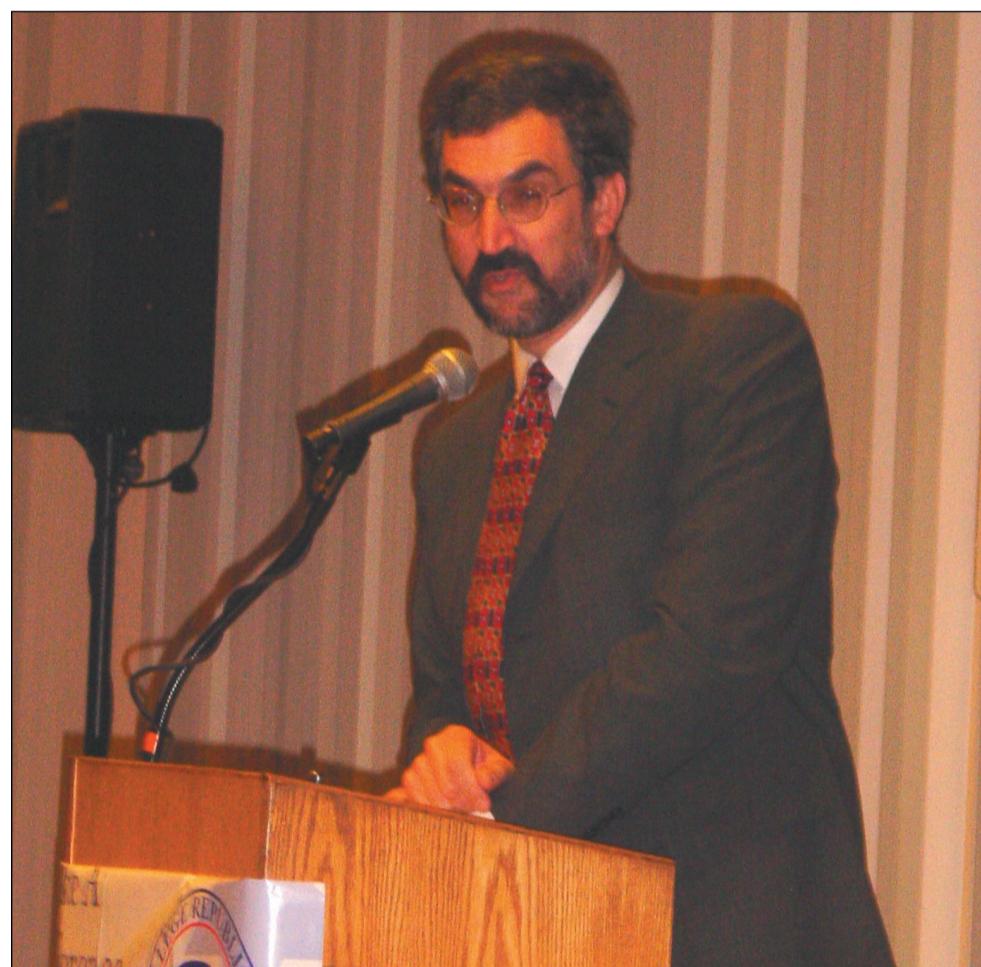
He also criticized MESA for refusing to accept scholarships from the federal government, citing an anti-American atmosphere, so that a Hamas member could fit right in "as an employee of Florida University." He also brought up an incident where conservative students were asked to drop out of a Middle East studies class, calling this intolerance an abuse of instructor powers.

His largest criticism was his allegation that MESA professors were largely apologists for Islamic regimes. "On the harder questions they are silent: repression under Saddam Hussein; chattel slavery in Sudan; Islamic anti-Semitism."

After his speech, the audience asked Mr. Pipes a series of questions, some sympathetic, others highly critical of his ideas. In response, Mr. Pipes touched on the definition of jihad, the Arab-Israeli wars, and Saudi relations.

Mr. Pipes was also asked what would convince him to return to Stanford next year. "Just invite me back."

For more information on Daniel Pipes, visit his website at [www.danielpipes.org](http://www.danielpipes.org).



Dr. Daniel Pipes cited "militant Islam" as the true enemy of the US, not terrorism

es were not enough. He lambasted the Bush administration and the media for being too politically correct to properly identify America's enemy.

"The enemy is not terrorism. It is not Islam. It is militant Islam, an ideological Islam. Everybody knows this [but] for a variety of reasons the media is reluctant to say this." Said Mr. Pipes: calling this conflict "the war on terrorism ... is like calling World War II the war against surprise attacks."

Mr. Pipes compared Islamism to two other ideologies America had to fight in the twentieth century: "[Islamism] is a totalitarian movement, dating back to the 1920's... It has more in common with Fascism and

Muslims worldwide, that's nearly 100 million people. Mr. Pipes said Islamism was growing, emerging as a powerful force in such places as Nigeria, where it was a recent phenomenon. He also pointed to the obvious presence of militant Islamists in Europe and America as an example of the movement's reach.

"Militant Islam is a powerful force globally ... in the west the Islamists are running virtually all the academic discourse." Because of its vast appeal, Mr. Pipes said that radical Islam must be fought militarily and ideologically.

He said, "We must strengthen moderate Islam. They're not strong, not well-organized." But just as in 1945 we looked for "good Germans," Mr. Pipes

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