

## Books and Articles of Academic Interest

Three critiques of the American Council of Learned Societies pamphlet, "Speaking for the Humanities," in effect an attack on Allan Bloom and E. D. Hirsch, are "How Not to Speak for the Humanities," by D. G. Myers, *New Criterion* (May 1989), "A Cultural Critic Answers His Own," by Allan Bloom, *Wall Street Journal* (30 March 1989), and "Crimes Against Humanities," by Tzvetan Todorov, *New Republic* (3 July 1989).

Michael Levin exposes the fatuities of feminist scholarship and its strain of sexual vulgarity in a review of two books on gender in *Constitutional Commentary* (Winter 1988)—a publication of the University of Minnesota Law School. Elizabeth Kristol's review of four books of feminist history, as witty as anything so far written on the subject, among other things explains the feminist uses of prehistorical fantasies, *American Spectator* (July 1989).

Robert R. Detlefsen's scathing account of Harvard's "Aware" Week, "White Like Me," appeared in the *New Republic* (10 April 1989).

In "Back to Basics," *New Republic* (6 March 1989), Diane Ravitch defends standardized testing against the charges of racism and sexism.

"Revolution by Search Committee," by Richard Abowitz, *New Criterion* (April 1989), uses the hiring of the poet, June Jordan, at the University of Wisconsin to argue that ethnic studies programs foster "the crudest forms of social, political, and economic prejudice."

In "Education, Cultural Relativism, and the American Founding," *Intercollegiate Review* (Spring 1989), Charles R. Kesler accuses cultural relativists of illogically imposing very definite value judgments in their discourse.

Shelby Steele's "The Recoloring of Campus Life," *Harper's* (February 1989), is a trenchant analysis of the sources of campus racism, both white and black.

Richard Rorty has it that a leading purpose of education should be "provocation to self-creation," in "Education Without Dogma," *Dissent* (Spring 1989). Neal Kozodoy challenges Rorty on this and other points in "Richard Rorty's Higher Education: Taking Liberties Never Before Taken," *Contentions* (June 1989). The same issue of *Dissent* carries Sean Wilentz's "The New History and its Critics," a defense of the New History against Gertrude Himmelfarb's *The New History and the Old*.

*Continuity: A Journal of History* (Fall 1988), available from the Intercollegiate Studies Institute, contains the symposium "Western Civilization and the College Curriculum," and includes an essay by J. H. Hexter, "Doing Western Civ: An Ethnocentric View." A trenchant essay on the same subject is "Further Notes Toward a Definition of the Canon and the Curriculum," by William Phillips in *Partisan Review* (Spring 1989). This essay is a reflection on yet another hard-hitting discussion by Sidney Hook in the same issue: "Curricular Politics."

"A Symposium on Allan Bloom's *The Closing of the American Mind*" in *Modern Age* (Winter 1988) contains ten surprisingly critical examinations of Bloom's argumentation. Three essays on Bloom are included in the symposium "Universities in Decline" in *Quadrant* (April 1989), which is published in Australia and contains some essays reprinted from American journals. Still more essays on Bloom, both pro and con, appear in the *Journal of General Education* (Nov. 3, 1987).

A new publication is *Social Studies Review*, containing studies of elementary and secondary school textbooks. A complimentary copy can be obtained from the American Textbook Council, 475 Riverside Drive, Room 916, New York, NY 10115.

"The 'Radicalization' of Minnesota's Public School Curriculum: The Case of Central America," by Katherine Kersten, is a pamphlet published by the Minnesota Association of Scholars, an affiliate of the National Association of Scholars. Kersten's research was the basis of "Selling Globaloney in the Schools," by David Brock, in the *American Spectator* (December 1988).

Stephen Morris's "Ho Chi Minh, Pol Pot, and Cornell," *National Interest* (Summer 1989), documents a consistent bias and slanting of evidence by Cornell scholars in favor of Southeast Asian communism during the 1960s and 1970s.

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