

The Oversensitivity of the Youth and the Dangers of Political Correctness By Jürgen Lipps

A dark, looming spirit of all-inclusiveness is haunting the twenty first century youth, and its dangers are far too often overlooked by social justice warriors and the political left. In the name of equality, mutual respect, and political correctness, the rights of the non-conformist and of the outcast are being restricted and removed in order to promote supposedly just, fair, humanitarian goals. True intellectual honesty is frowned upon, and all attempts of uncovering any sort of truth have been overruled by the fear of hurting anyone's feelings. How did we get into this mess? How have we, as a supposedly advancing, rational society, degraded ourselves to such a state? What can we do to escape it? These are all questions that the left refuses to ask and that the right refuses to look at from a realistic perspective. I am here to offer you a political moderate's answer to the problems that the left seems to have created for itself.

Firstly, although my introduction may have been somewhat misleading in this regard, political correctness, contrary to what many may think, is not a political problem. Political correctness is a purely social problem which peeks its snout into areas of religion, politics, academics, and much more. I'm going to define political correctness as the avoidance or condemnation of methods of expression that are perceived to insult, exclude, generalize or alienate groups of people who are discriminated against or disadvantaged. Obviously, political correctness can apply to political or religious situations or people, but it is not an innately political term.

Three things are necessary for political correctness to even exist. One of those things is a victim mentality, another is a guilt complex, and the third is a new, unique breed of oversensitivity which seems to have recently arisen in specifically American youth. I will refer to this oversensitivity as "anti-partisan hyperreactivity". Obviously a victim complex is needed for the victimized individuals or groups to have their initial outrage, this group is usually a minority and sometimes they start out as a legitimately persecuted group. The guilt complex is necessary for those who belong to a group or race who they felt has persecuted the aforementioned minority in some way, and the new age phenomenon of anti-partisan hyperreactivity is the reaction of the majority group once they discover that they are, of course, moral monsters.

Taking a look at the victim complex, where does this mentality arise from? How does one become a victim, and how does one simply believe that they have become a victim? Is there a substantial difference? Of course there is. Self-victimization is a result of the belief, whether factual or fictitious, that a people group or race that you belong to has been persecuted or discriminated against by a majority group or race who has been given power over you for unjust or unfair reasons. Of course we have historical examples of actual races or people groups being discriminated against for absolutely abhorrent reasons by an overpowering majority group, however, in the United States, these instances are much rarer than the left would have you believe. For this self-victimization to occur, an identity crisis is necessary. A person needs to view their role as part of a larger group as being more important than their role as an individual. A woman needs to

view herself first as a woman, then as an individual. A Hispanic needs to view himself first as being Hispanic, then as being an individual. This is necessary because these people then demand respect for belonging to a group and not for being an individual. Once you value the accomplishments of your race or people group higher than you would ever value your own independent accomplishments, you have lost a vital piece of your identity which strongly defines you as an individual with your own personal rights and achievements.

The guilt complex arises from individuals in the “overpowering majority” realizing the past or present actions of their race or people group and feeling a sense of personal guilt over the actions of the group they identify with. Again, the identity crisis is vital here. Once someone views their part in a whole as being more important than their value and actions as an individual, then they start to identify not as an individual, but as a part of that whole. This would, in their minds, make them responsible for the actions of the group as a whole; whether or not they had any individual part in any of those actions is irrelevant since they have accepted their existence as part of a unit and no longer as an individual. This is so important to the entire philosophy of political correctness because it abolishes personal responsibility, instead placing the responsibility of the whole on the individual. The just or unjust deeds of any individual in the majority group is collectivized and represented in the public perception of that group as a whole. Suddenly, “that individual who is a woman harmed me in this way” becomes “women in general harm me in this way”. Once you start to view yourself not as an individual, but as a part of a whole, then you become accountable for the actions of the whole, past or present, real or imaginary. Once the previously mentioned victim population rises up, the guilty majority realizes their heinous deeds and develops a guilt complex since none of them are smart enough to realize that the actions of their group do not immediately reflect on themselves and that they are not purely parts of a machine, each responsible for the machine’s successes and failures.

The most fascinating of the three necessities of political correctness is anti-partisan hyperreactivity. Partisan, as an adjective essentially means biased or prejudiced, so anti partisan would merely mean unbiased or unprejudiced. Hyperreactivity is a morphing of the prefix “hyper” and the noun “reactivity”. Hyperreactivity simply means the extremely elevated state at which something or someone is reactive. So, anti-partisan hyperreactivity would simply be the quality of someone to be extremely reactive or sensitive for the purpose of being unbiased or unprejudiced. This is closely linked with the guilt complex. An example of anti-partisan hyperreactivity would be the censoring of television or the internet so as to avoid offending or “triggering” anyone. You will notice that in the name of political correctness, people will go to great lengths to avoid offending anyone for fear of being labelled a bigot. As mentioned earlier though, the victim complex can be built upon factual or false grievances, so the label of “bigot” can be assigned to someone for offending a group whose very identity is built upon non-existent, illegitimate or false grievances. This poses a terrible problem for the intellectually honest. They risk the chance of offending a group whose belief in their own false grievances is so unshakably strong that they are immediately labeled as a bigot or

racist or sexist for merely looking at situations realistically. For fear of this, it is very popular for the previously honest to become intellectually dishonest to avoid being judged endlessly by hordes of triggered social justice warriors whose gender identities and political viewpoints you may have not even knew existed.

To combat this rowing movement, only one tool is necessary, and only one tool has any sort of efficacy against the irrational: honesty. Honesty is seen in many different perspectives. The ability to make truthful judgements about yourself or to look at situations realistically is a form of honesty. The abstention from certain intellectually dishonest acts is a form of honesty. To combat the unrealistic representation of grievances which then in turn leads to abuse of political correctness and suppression of personal rights and freedoms, one must pursue honesty and vow to look at factual evidence to support their claims. To fabricate lies and falsehood is such a central principle in the philosophy of political correctness that to accurately and honestly expose these lies would hopefully decelerate the alarming increasing popularity of the political correctness movement and anti-partisan hyperreactivity.

One must not be afraid to be labelled a bigot in any way, for if you are truly honest with your factual claims and you have evidence to support all of your assertions, you will have the benefit of knowing that whatever your intellectually dishonest opponents say about you, you are being true to yourself, true to your movement, true to your rights as an individual, and true to others. The greatest strength and weakness of extreme political correctness and intellectual dishonesty is that it is built upon lies. These lies seem appealing to many, but all they are or ever will be is lies which in the face of truth and factual evidence, can never succeed.

The honest opinions of the youth are being silenced by the lies of the oversensitive. This problem will always exist on some level, and we can only ever hope to defeat it in its entirety, but each of us as individuals must acknowledge our right and obligation to tear down falsities and fabrications and to exalt and esteem the honesty and factuality of the frank, sincere, controversial, and upfront youth, however rare they may be.