

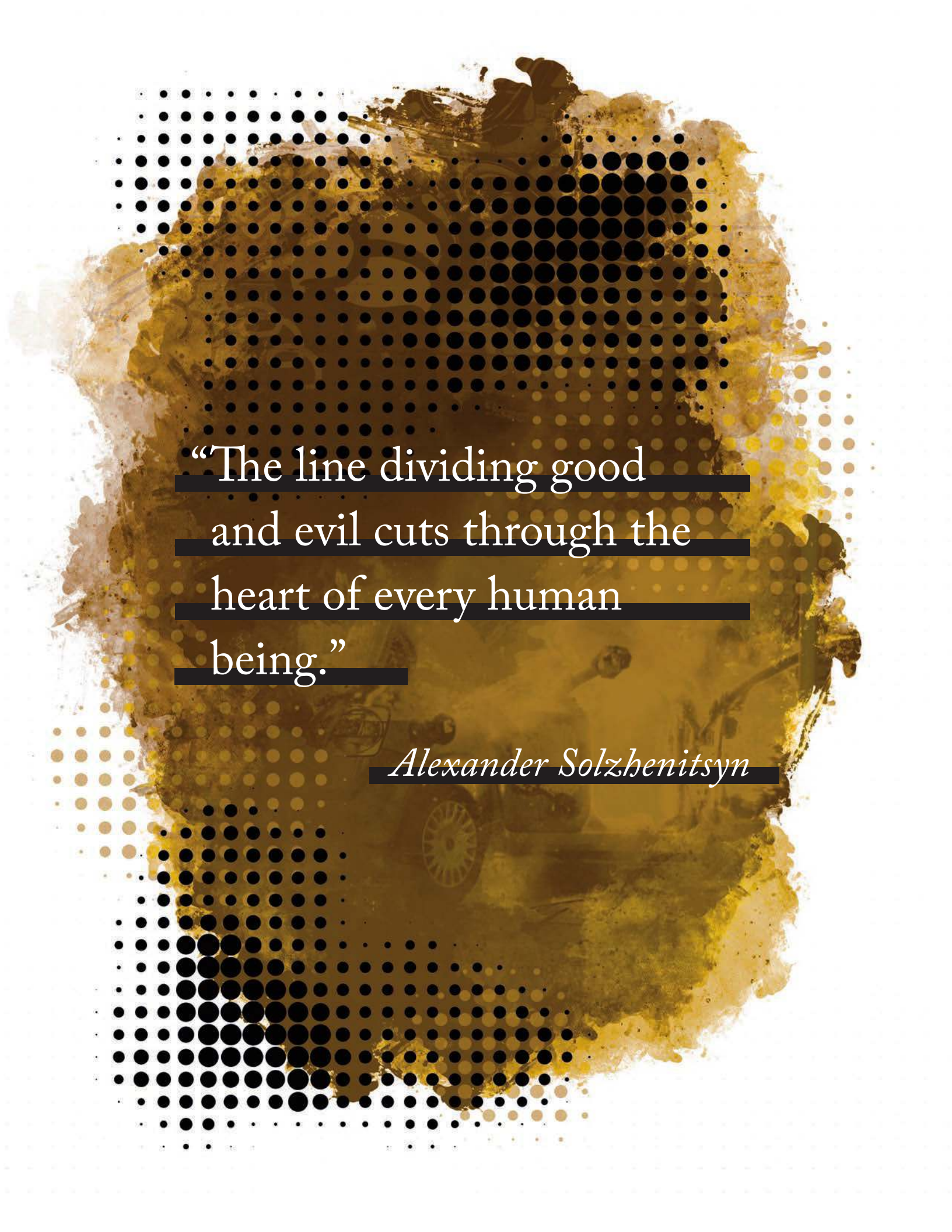
The background of the entire page is a collage of protest-related images. At the top, there's a bright, fiery torch or flare. Below it, there are silhouettes of people holding flags and banners. In the bottom foreground, a woman is prominently featured shouting into a megaphone, with her fist raised. Other people in the background are also seen with raised fists and holding signs. The entire image is overlaid with a pattern of small, dark polka dots.

University of Idaho

Social justice ideology in Idaho higher education

By Dr. Scott Yenor & Anna K. Miller

February 2021



“The line dividing good
and evil cuts through the
heart of every human
being.”

Alexander Solzhenitsyn

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EXECUTIVE SUMMARY

Social justice education poses a threat to education in America and to the American way of life.

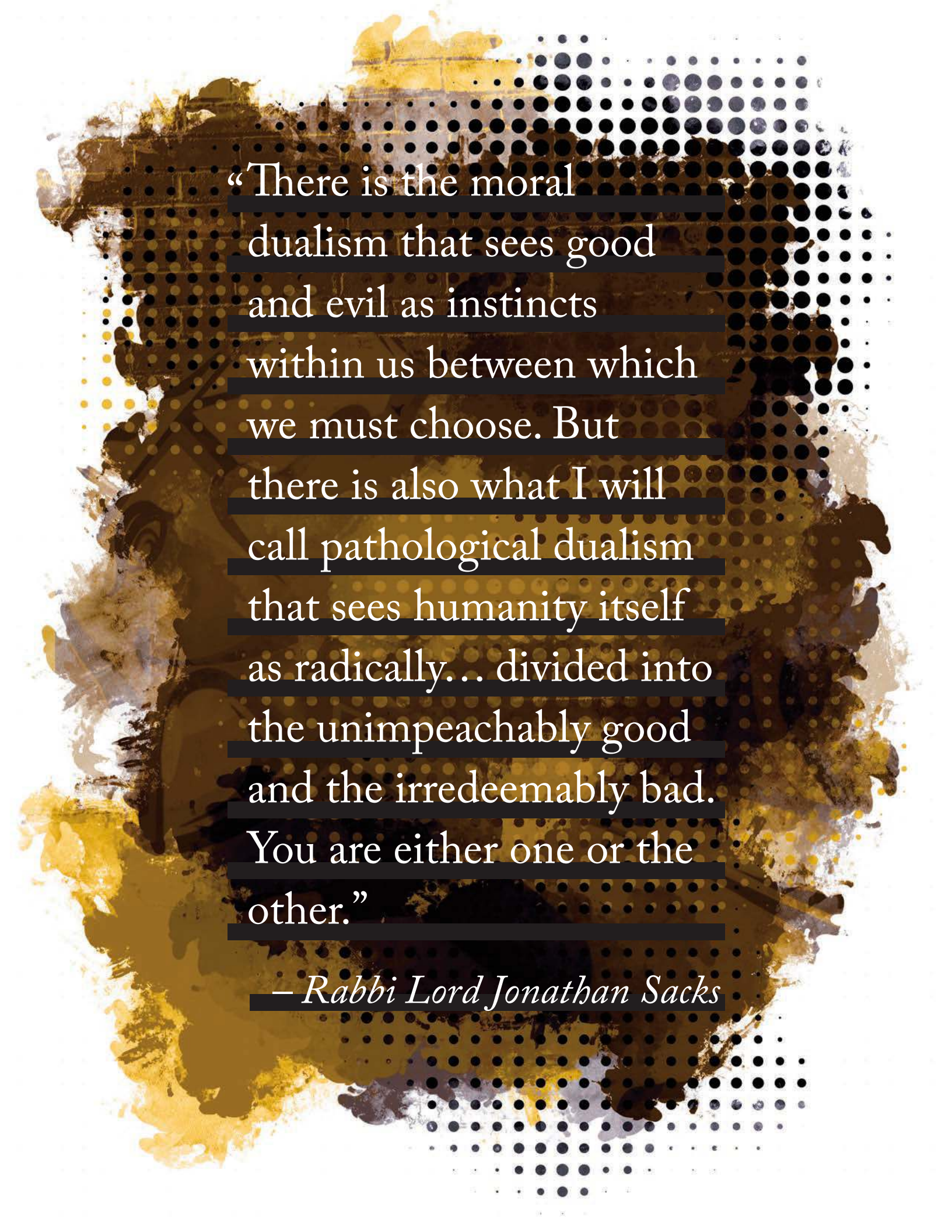
Social justice education divides the world into aggrieved minorities and oppressive majorities. Wherever it is practiced, it compromises the pursuit of truth, the free exchange of ideas, and the aspiration of seeing people assimilate into the great American melting pot. It cultivates anger and resentment among the supposedly aggrieved, while undermining the stability and mutual toleration that contributes to individual happiness and good citizenship.

Universities across the country are slowly building up an apparatus in which social justice ideology is displacing both professional and general education. Some universities like the Ohio State University have over 100 administrators dedicated to social justice. And nearly all universities, including University of Idaho (UI), have adopted social justice ideology and have therefore changed their mission.

Social Justice education at UI is well-established in various organizations. There is a senior, provost-level administrator dedicated to it. For years, the assumptions of social justice ideology have spread into hiring policies, curriculum, and student life. We show this in several ways:

- UI administrators have developed a lengthy and detailed strategic plan for realizing their commitment to pushing social justice activism in hiring, recruitment, and culture-building.
- UI has a chief diversity officer (hired in 2015) and has established several standing committees to extend the reach of social justice ideology into all facets of the university.
- Its major colleges and departments are taking this social justice emphasis into the curriculum and the classroom. The College of Engineering leads the way with a Director of Engineering Diversity.
- Students must take at least five general education courses that are focused on or involve social justice education.
- Social justice ideology plays a significant part in at least 14 departments at UI.
- Campus speakers sponsored by the university are exclusively left-wing and represent social justice ideology.

UI is on the same path as universities like the Ohio State University. Its culture dedicated to social justice is professional and bureaucratized, permeating deeply into academic and student life. It will continue on the path unless the political institutions of Idaho force change. We suggest budgetary and administrative ways of putting UI and our other universities back on the right track.



“There is the moral dualism that sees good and evil as instincts within us between which we must choose. But there is also what I will call pathological dualism that sees humanity itself as radically... divided into the unimpeachably good and the irredeemably bad. You are either one or the other.”

— *Rabbi Lord Jonathan Sacks*

RECOMMENDATIONS FOR REFORM

De-emphasizing and eliminating social justice initiatives at Idaho's universities is necessary for meaningful reform, as well as disrupting their ability to provide stable careers for social justice advocates.

We recommend the Idaho Legislature implement nine reforms:

Create more transparency. The Legislature should approve each university's budget separately. Separate budgets allow the Legislature to reward universities that stick to their core mission with more funding, while penalizing universities that continue to emphasize social justice education

Restrict funding to public universities infused with social justice ideology. Restore funding to universities that pursue their core mission of advancing truth and supporting the common good; have reduced administrative bloat; and have proven these changes to the Legislature.

Adopt additional reporting requirements. According to the Idaho State Board of Education's policies and rules, the core mission for institutions of higher education includes protecting academic freedom in research, teaching and learning for the purpose of the "advancement of truth" and serving the "common good."

We recommend the following model language be added to education appropriation bills every year:

REPORTING REQUIREMENTS. It is the intent of the Legislature that each institution continue with budget reduction considerations and cost containment efforts and, where possible, priority should be placed on reducing administrative overhead and the elimination of expenditures that support social justice ideology and are not integral to each institution's core instructional mission as determined by the State Board policies and rules. The State Board of Education shall provide a written report each year detailing compliance to the Joint Finance-Appropriations Committee and the House and Senate Education committees detailing these budget reductions and cost containment efforts no later than January 15, 2022.

Adopt a resolution that social justice education does not serve the common good so that State Board policies can differentiate universities following their mission from universities which do not.

Assert control over university tuition and fees. Freeze tuition until universities returns to their core educational mission.

Create a Student Choice Initiative allowing students to opt out of student service fees. The law would allow all students to choose which student fees they want to pay and how that money would be allocated.

Direct the university to eliminate courses that are infused with social justice ideology.

Protect free speech on college campuses. According to the Idaho State Board of Education, “Membership in the academic community imposes on administrators, faculty members, other institutional employees, and students an obligation to respect the dignity of others, to acknowledge the right of others to express differing opinions, and to foster and defend intellectual honesty, freedom of inquiry and instruction, and free expression on and off the campus of an institution.”

We recommend passing the following model legislation from the Foundation for Individual Rights in Education:

Campus Free Expression Act: This policy designates outdoor areas of public post-secondary educational institutions as traditional public forums open to free speech.

College Student Free Speech and Association Act: This policy requires post-secondary educational institutions to disclose how their policies protect free speech on campus.

College Free Press Act: This policy protects the independence of campus media at public post-secondary educational institutions.

Student and Administration Equality Act: This policy establishes procedural protections applicable to student conduct disciplinary proceedings at institutions of higher education.

Eliminate social justice indoctrination departments, as defined on page 23 of this report.

SOCIAL JUSTICE IDEOLOGY IN IDAHO HIGHER EDUCATION

America's colleges and universities have become increasingly liberal and radical over the past 50 years.¹ Academics and administrators are no longer merely pushing progressive politics. They aim to transform higher education into institutions dedicated to political activism and ideological indoctrination. This new ideological bent is known as social justice education.²

Social justice education reflects a diagnosis and a remedy.³ It offers a diagnosis of American society as made up of various structures of oppression built by the privileged to keep disadvantaged groups weak, unequal, and scattered. Under this ideology, America, for example, is seen as having a patriarchal, racist, Christian, European, homophobic, cisgendered, and ableist culture.

But universities promise a remedy. They teach students to identify, shame, and destroy oppressors by retraining their minds. They teach "oppressors" to identify with the plight of victims. They promise remedial activism on the behalf of victims and they cultivate a feeling of shame among the supposed oppressors for their "whiteness" or "toxic masculinity."

The result, its proponents seem to think, will be a happy more diverse student body and an environment defined by what they call inclusion. Freed of oppressive structures, all people will be recognized in their basic human dignity regardless of their race, ethnicity, language group, social class, gender identity or expression, sex, sexual orientation,

disability status, etc. Or so the official promise reads.

Our reigning Social Justice ideology thoroughly re-defines words like diversity, inclusion and equity, taking advantage of their sweet sounding civic bent. These old words are given a new meaning. Equity is the centerpiece, and Inclusion and Diversity help to secure it.

Equity: Equity stands for the idea that universities and society generally should aim at something like statistical representation among various subgroups that reflects their position in the larger society (e.g., since blacks make up 13% of the population, they should be 13% of the engineers). Failure to achieve parity is sufficient evidence of systematic discrimination. Responding to such discrimination demands dismantling the old culture and building anew. As the Washington legislature's Equity Task Force defines it, for instance, "Equity demands Disruption and Dismantling."

Inclusion: Underrepresented groups require an "institutional climate" that appreciates and supports their well-being and success. This is the new inclusion. Sometimes that means special tutoring for their supposedly unique needs (e.g. operating the Women's Center). Sometimes it means that things that underrepresented groups find objectionable must be excluded so those groups will feel included (e.g., no thin blue line flags).

Diversity: Diversity is equity-plus. It means more underrepresented groups and fewer members of the “overrepresented” groups. In curriculum, for instance, it means dropping white males from reading lists and adding authors from statistically “underrepresented” groups; in engineering, it means fewer white male students and more females and other “underrepresented groups.” At its outer reaches, diversity means that the aggrieved rule and define the terms of justice in their own interests.

Totalitarian temptations are rooted in social justice education. **The new use of such words as “diversity,” “inclusion,” or “equity” require people to believe that America is on an endless treadmill of oppression and victimhood.** Social justice activists have committed countless acts of violence on and off campus during the past few years — and staged others.⁴ Their claims about “systematic racism” and “white privilege” have gone mainstream in the Black Lives Matter movement. **Cities like Portland, Seattle, and Minneapolis have burned, and campus life has been disrupted all over the country. Social justice advocates demand ideological conformity: Victims can only be seen as members of an oppressed class, not as individuals; non-victims are stigmatized as stains and blamed for the evils victims suffer.**

Social justice education undermines social harmony and freedom under equal laws.⁵ There is no way to get from social justice ideology to a peaceful, unified, and happy nation. It compromises family life. It promises to tarnish and alienate productive, law-abiding citizens. It denies the reality that inequality and privilege are complex social phenomenon that come about in many different ways, not just from oppression. Social justice ideology is false and pernicious.

This report is based on the idea that social justice undermines the advancement of knowledge and the achievement of a common good. It asks: **How far has social justice ideology advanced at the University of Idaho (UI)?**

Addressing this question requires that we understand UI’s social justice plans and how far UI has advanced in executing those plans.

Section I discusses the ambitions of UI administrators, as expressed in reports, recent policy changes, mission statements, and hiring priorities. Higher-level administrators like university presidents, provosts, and deans explain where UI is headed. Policies surrounding hiring, free speech or bias incidents reveal how far things that contradict the social justice ideology are tolerated on campus. Offices dedicated specifically to social justice education are telltale signs of its advances.

Section II discusses how these plans have and are being executed. Department mission statements, program learning outcomes, and required courses tell us how far individual departments pursue the social justice agenda. So do general education requirements, which shape the education experience of students as well. Service Learning requirements, meanwhile, often provide left-wing interest groups with activist training.

SECTION 1



ADMINISTRATION PROMOTES SOCIAL JUSTICE EDUCATION

Universities are complex organizations. A layer of administrators sits at the top. These administrators set the strategic mission and tone for the university. They set priorities, hire personnel, create committees, and adopt policies to carry out that mission.

Administrators are relatively free to make changes in offices under their direct control, such as those dealing with Title IX compliance, administrative committees, admissions, and human resources. They can set long-term plans and direct academic deans to craft new mission statements or emphasize different priorities. They can make policies surrounding recruitment, hiring and free speech. They hire those in charge of student experiences, such as vendors providing services.

Underneath administrators are permanent faculty. Administrators must often collaborate with the existing faculty in order to effect the changes they would like to see, especially those affecting professional standards are, in a broad sense, curriculum. Many worry about “tenured radicals” transforming university education.⁶ Faculty members can slow administrative initiatives surrounding diversity and inclusion if they are committed to professional norms like scientific objectivity (evident in physics) or the provision of service (e.g., nursing). Faculty can also abet those changes if their professional norms, as they see them, compel them to advance social justice ideology (evident in social work).

Students can also leverage change or resist it. Politically radical students can pressure administrators to make changes, as happened in the late 1960s when administrators caved to demands from students and some faculty.⁷ Student activists sympathetic to administrator’s inclinations are also likely to get more of a hearing than students who remain silent.

An honest evaluation of an administration’s commitment to social justice education requires use to look at the areas where administrators have the most freedom in carrying out their vision.

For UI, we investigate administrative plans to define and implement social justice education; the mission statements and strategic plans of colleges and schools; and policies relating to hiring, creating new offices, free speech, and empowering student activists.

Conclusion: UI’s administration has well-developed and detailed plans to become a social justice institution, especially with respect to equity and diversity. The plans to build a social justice culture are mature, though university officials are only now building out the infrastructure to realize those plans.

HOW IT HAPPENED

2000 The university established the position of special assistant to the president for diversity and human rights. This person heads the Office of Diversity and Human Rights as well.

2002 The UI Diversity and Human Rights Steering Committee begins work.

April 2004 The UI president and provost accept a plan from the Diversity and Human Rights Steering Committee that purports to be a “Comprehensive Plan for Action and Accountability.”⁸ The committee adopts eight university goals:

- Provide administrative structure to support Diversity
- Maintain an Institutional Climate that values Diversity
- Achieve equality for underrepresented groups (Equity Concerns)
- Recruit and retain students from underrepresented groups
- Recruit and retain faculty, staff, and administrators from underrepresented groups
- Bring Diversity to the curriculum
- Develop programmatic community outreach to underrepresented groups.
- Promote Diversity in research and scholarship

The plan then reduces these goals to objectives that are to permeate the entire academic enterprise of UI.

For example,

- “Each college and administrative unit is responsible for developing a multi-year implementation plan to address the University goals and objectives for each goal.”
- “Each unit or college plan shall set forth measurable, or otherwise accountable, actions.”
- “Success in undertaking those actions. . . shall be reported annually by unit heads and college deans to the Provost and the President, with copies to the Office of Equity and Diversity.”
- “Performance evaluations for the unit heads and deans will include assessment of their achievements in diversity and inclusion.”

It seems, though, that this plan was shelved for a decade or so, as the university did not significant steps toward achieving these objectives.

2014 The College of Engineering signs “Dean’s Diversity Letter” from the American Society of Engineering Education, claiming to ensure that the institution provides “educational experiences that are inclusive and prevent marginalization of any groups of people because of visible and invisible differences.”

July 2015 UI hires Yolanda Bisbee as its chief diversity officer.

The President’s Council on Diversity and Inclusion

is established. It is made up of five committees, all of which endorse and seek to advance the strategic objectives of the 2004 plan.

- Student Recruitment & Retention
- Faculty, Staff & Administrator Recruitment and Retention
- Curricular and Co-Curricular Development
- Campus Culture & Climate Assessment & Continuous Improvement
- Community and State-Wide Engagement

2018 New life is breathed into the 2004 Diversity Plan as it is reinstated by the Office of Equity & Diversity, and the President's Council on Diversity and Inclusion heads up plans to revise it. The council presents the revised plan to the Provost's Council and President's Council for feedback.⁹

2019 Campus conversations yielded the University of Idaho's Diversity Plan, which adopts all eight goals from 2004 report and the "objectives" for academic units adopted above. The 2019 Report is somewhat more prescriptive than the 2004 Report when it drills down to the objectives level for each academic unit and includes specific objectives, including:

- "Ensure adequate support for ... Feminists at the University of Idaho, and the Women's, Gender & Sexuality Studies program."
- "Increase diversity scholarships for undergraduate and graduate students,

and create diversity fellowships for graduate students"

- "Develop an effective infrastructure to sustain and fund identity-based programs (Africana Studies minor ... Women's, Gender & Sexuality Studies minor) and Diversity & Stratification Certificate Program."
- "Develop and implement a Chicana/x Studies Major"

2019-2020 A university annual report highlights specific multicultural benchmarks or quotas for hiring faculty and staff; it calls for 25% of faculty and 18% of staff to be "multicultural" by 2025.¹⁰

2020 Denise Engebrecht is appointed interim director of engineering diversity (according to the College of Engineering's three-year comprehensive plan).¹¹

2020-2021 The university creates new offices and committees, dedicated to issues related to diversity and inclusion:

- Office of Equity and Diversity
- President's Council on Diversity and Inclusion
- Office of Civil Rights & Investigations (the goal of this 5-person office is to "embed diversity practices systematically")
- Office of Workforce Diversity.

Conclusion: UI's administration has well-developed and detailed plans to become a social justice institution. It emphasizes diversity in recruitment and retention of students and faculty from supposedly aggrieved minorities. The plans to build a culture of diversity are mature, though the university is only now building out the infrastructure to realize those plans. Budgetary constraints make realizing these ambitions somewhat difficult.

DEANS & LEADERSHIP

UI's 2019 Diversity Plan requires all colleges and departments to implement processes, establish benchmarks or baselines, and secure major accomplishments to promote the Social Justice agenda. These responsibilities break down according to the goals of the UI Plan. Here are some of the highlights.

- “Administration must ... develop and implement effective evaluations for all employees to assess effectiveness and achievement of diversity and inclusion goals ... through methods such as annual performance reviews (1.B.4).
- The President’s Council of Diversity and Inclusion and Office of Equity and Diversity tasked with ... establishing achievement benchmarks for all units; creating common templates and guidelines for the development of unit implementation plans. (1.B.10).
- Administration must ... ensure that ... a campus climate survey for students is carried out ... and its results assessed, evaluated, and published; all units [must] respond appropriately to improve climate.
- Create strategic hiring initiatives that target women and underrepresented and diverse groups in all units (5.B.3).
- Recognize and reward college and unit efforts to increase the number and variety of courses that include significant diversity ... content, and provide incentives to departments by increasing full-time employee positions for courses that have a significant diversity ... component (6.B.5)
- Each department must ... submit a diversity plan ... that demonstrates achievement and movement towards diverse recruitment and retention objectives (4.B.17).”

The College of Engineering is the pathbreaker in efforts to achieve these diversity goals at UI, though all colleges and units are required to take action and compile a report. The 2019 Strategic Plan requires that other colleges and divisions follow these and other actions in the pursuit of equity.

The engineering college has developed a “comprehensive plan” that will be “staged over three years with annual goals and metrics to evaluate progress.”

The ongoing “first phase” of this plan includes:

- The appointment of Denise Engebrecht as interim Director of engineering diversity (this appears to be the first diversity hire at the departmental or college level at UI).
- The establishment of an endowment to support diversity and inclusion Initiatives.
- The Women in Engineering Symposium in Boise to increase the number of women in the college.

Future plans include:

- Focused recruitment of women and minorities into the college
- Provision of scholarships and fellowships aimed at women and minorities.
- Undergraduate research opportunities for women and minorities.
- Focused “mentoring network” to develop women and minority students.

The engineering college’s progress report was not available on the UI website. Other UI colleges or departments trail Engineering in reporting their strategic plans. Efforts to get the reports from UI that are called for its strategic plan were unsuccessful, perhaps because none of these reports have been completed or approved.

Conclusion: UI’s well-developed strategic plan is being translated into college strategic plans. Leadership is ready to take steps to implement diversity hiring goals, to offer scholarships based on minority or gender status, and to provide unequal benefits to those who consider themselves aggrieved minorities. Special majors and more “studies” programs to encourage more women and minority hiring are probably the next phase of this evolution.

SOCIAL JUSTICE POLICIES AT UNIVERSITY OF IDAHO

Social Justice policies at UI arise especially to achieve diversity in student recruitment and hiring of faculty and staff. Other policies at UI emphasize inclusion as well, both in creating special administrative divisions for serving supposedly underserved minorities and in providing avenues for punishing those who object to what inclusion demands, as those supposedly aggrieved minorities understand it.

All these goals aim at equity, understood (for the most part) as a numerical representation of supposedly aggrieved minorities and the so-called dominant culture and beyond that to diversity, understood as the rule of the supposedly underserved.

DIVERSITY POLICIES

Hiring. UI proceeds from the assumption that no department or search committee can be trusted to make decisions apart from the dominant culture, so it oversees and double-checks every aspect of the hiring process to make sure that its faculty do not make bigoted decisions.

UI has nearly all aspects of elevated affirmative action policies in place, and it claims that each one is traceable to federal law. Job descriptions are vetted for the possibility of increasing the likelihood that minority and women candidates will be chosen; large job pools are encouraged, which increases “opportunities for the selection of women or people of color”; the Human Resources-Workforce

Diversity division evaluates the candidate lists at each stage of the hiring process to ensure that “selection decisions are made on a fair and equitable basis.” Fairness and equitableness are judged by measuring the relevant applicant pools against the number of minority and women representation in the relevant potential job candidate pool.¹²

Implicit Bias Training. In addition to overseeing all search committees’ activities, Human Resources-Workforce Diversity division requires them to undergo training before they even begin. The subjects included in this training includes a list of “bias” effects, all of which suggest that committee members are beholden to a dominant culture that systematically discriminates against supposedly underrepresented minorities.¹³

A particular example of how the administration of such a bias is the “unconscious bias” training that members of search committees must undertake. Unconscious bias, supposedly pervasive, is defined as the “learned stereotypes that are automatic, unintentional, deeply ingrained, universal, and able to influence behavior.”¹⁴

UI claims that all aspects of its hiring process are dictated by law, but it provides no evidence that implicit bias training is either scientifically sound or required by law.

Inclusion Policies. Inclusion policies concern policies, offices, and special offerings that are designed to make supposedly aggrieved minorities

more at home on the campus. Sometimes this involves doing something special for such supposedly underserved minorities. At other times, it involves compromising the freedom of those that supposedly underserved minorities say are making them feel unwelcome.

Office of Equity and Diversity. The OED promotes “inclusion for cultural and diverse populations” through special offices such as The College Assistance Migrant Program, the LGBTQA Office, the Office of Multicultural Affairs, and the Women’s Center.

Bias Response Team [BRT]. The BRT establishes an anonymous reporting system for supposed bias incidents. It investigates speech that people report, with the aim of helping the person “triggered” by supposedly biased speech. BRT is not empowered to punish those accused of bias.

Harassment Policies. The Foundation for Individual Rights (FIRE) judges UI’s policies to be in its Yellow category.¹⁵ Yellow policies compromise student freedom in that they contain at least one policy, but usually several, that provides ambiguous standards for student conduct. Ambiguous policies too easily encourage administrative abuse or arbitrary application, since the underlying rule is itself ambiguous. UI has several policies in the Yellow category. Its residence halls, for instance, have policies regarding posting and distributing materials, which prevent individuals from posting items on their doors which are “offensive.”¹⁶

UI harassment policies are especially problematic. UI harassment policy (Student Code of Conduct, Article II, A-3.b) makes the alleged victim of harassment the judge of whether “derogatory comments” endanger the “mental or physical health or safety of any person or causes reasonable apprehension of such harm.”¹⁷ Similarly with sexual

harassment (Article II, A-3.e and g), which is defined in two different ways. The first definition sees sexual harassment as “unwelcome conduct of a sexual nature,” including “communication of a sexual nature” that has “the effect of creating an intimidating, hostile or offensive educational environment.” The second definition focuses on “gender-based or sexual orientation harassment,” which is “any act of verbal, non-verbal . . . intimidation, or hostility based on sex, sex-stereotyping, gender, or gender-stereotyping,” even if it is not sexual in nature. In each case, the supposedly aggrieved person determines whether harassment has happened.¹⁸

Title IX. UI has an Office of Civil Rights and Investigations, with five staff members. It conducts lots of trainings. Its 2019 annual report suggests that 1,048 members of the university community received 3-hour trainings.¹⁹ About 95% of students complete its training as well.

The way the OCRI office reports “complaints” is the height of dishonesty. OCRI reports the number of complaints it receives in a big shiny graph, making it appear that UI has a big problem with sexual harassment (67 complaints), sexual misconduct (67 complaints), sex-based discrimination (27 complaints) and stalking (13). Yet the Office of Civil Rights and Investigations never reports how many investigations that it actually conducted in 2019. It also seems to double count complaints that appear in multiple categories.

In fact, OCRI admits, in the fine print, that the majority of complaints do not result in formal investigations. Moreover, compare the objective standards of the federal Clery Act, which requires universities to report on crimes on campus. According to its own crime reporting, UI had two rape allegations on campus in 2017, one in 2018, and two in 2019; Stalking shows a similar pattern: one

incident in 2017, and two each in 2018 and 2019.²⁰ Those are good objective comparisons. Why does OCRI report complaints instead of actual crime statistics? It would be hard to show the need for five OCRI employees and thousands of hours of training if people knew the real numbers. Perhaps the office would find more “complaints” and even crimes to justify its budget.

Free Speech. On free speech issues generally, UI is in the Green category on the whole. FIRE considers UI’s commitment to free speech, as seen in its Statement of Student Rights and its Acceptable Use

of Technology Resources policies, to be clear and unambiguous. Even its Bias Response Team contains some commitment to free speech, in that it does not yet have the capacity to punish students outside of the Student Code of Conduct. This means that there seem to be some limits in place to prevent the culture of inclusion from posing threats to students in policy. (Recall that the new definition of inclusion lets people who file complaints of harassment decide whether they complain about is, in fact harassment.)

Transparency. UI has responded to most requests for information.

Conclusion: UI emphasizes diversity in its policies, creating racial and gender benchmarks for hiring faculty, and puts resources behind the idea that its bigoted faculty need extensive training and oversight to avoid discriminatory actions in hiring. Its policies embrace both the “supportive” side of inclusion (the establishment of special centers for supposedly aggrieved minorities) and some aspects of the punitive side of inclusion (BRT, well-staffed OCRI and ambiguous harassment policies).

CONFUCIUS INSTITUTE

Idaho taxpayer money is funding Chinese espionage in America.

UI is one of over 100 American universities that have been in direct partnership with the Chinese government through Confucius Institutes.²¹ These campus centers propagandize for Beijing and serve as outposts for Communist Party espionage. Hanban, an agency of the Chinese Ministry of Education, provides teachers, textbooks, and operating funds.²² Confucius Institutes teach the Chinese Communist Party's (CCP) warped version of Chinese history, cover up the CCP's abuse of human rights, and present only a positive view of modern-day China.²³

UI signed a contract with Hanban to start a Confucius Institute in 2018. The institute included eight faculty members sent from China to teach on the UI campus. UI contributed at least \$111,000 to pay for two of these employees, while the Chinese Ministry of Education funded the remaining six employees' salaries.²⁴

In December 2020 UI announced it would "replace" the Confucius Institute with "a broader Asian Studies Center." Through this new center, the university said, it "hopes to include many of the same aspects of the Confucius Institute." The university requested an end to its contract with Hanban and a closure of the Confucius Institute by May 31, 2021.²⁵

UI "hope[s] to engage in conversations with Chinese Institutions of higher education about potential partnerships in the future to meet the mutual goals set forth through the University's planned Asian Studies Center."

The teachings of the Asian Studies Center appear to be no different from the teachings of the Confucius Institute. UI is still open to future partnerships and conversations with the Chinese government to influence the Asian Studies Center.

Conclusion: UI has allowed the Chinese government to educate college students on campus for two years. Future partnerships and conversations with the Chinese government could affect what students learn in the Asian Studies Center for many years to come. The Legislature should require UI to be transparent about its relationship with the Chinese government going forward. The Legislature should ban Confucius Institutes on state university campuses.

UNITY

The UI student government, or UNITY, is an umbrella organization for 16 “multicultural” student groups seeking to “create dialogue among diverse clubs and underrepresented populations.” These 16 groups include, the Black Student Union, the Gender and Sexuality Alliance, the Native American Student Association, and the National Society for Black Engineers.

Conclusion: There is no evidence that UI administrators have followed the example of their counterparts at Boise State University and empowered activists in these student groups to exercise power over policy decisions on campus, like selecting vendors.

“He who knows only his
own side of the case knows
little of that.”

—John Stuart Mill

A dark, grainy photograph of a street scene. In the foreground, two people are visible from behind. The person on the left is wearing a light-colored t-shirt and pants, and is holding a small object in their right hand. The person on the right is wearing a dark jacket and pants, and has a backpack on. They are standing on a sidewalk next to a building with large windows. The building has a brick facade and a sign that says "SECTION 2". The overall tone is somber and gritty.

SECTION 2

CURRICULUM & STUDENT EXPERIENCE

Social justice education is the new civics education.

A student's academic life is divided between general education requirements of approximately 40 credits hours, major requirements usually between 30-45 credits hours, and electives. One hundred twenty credits are required for graduation.

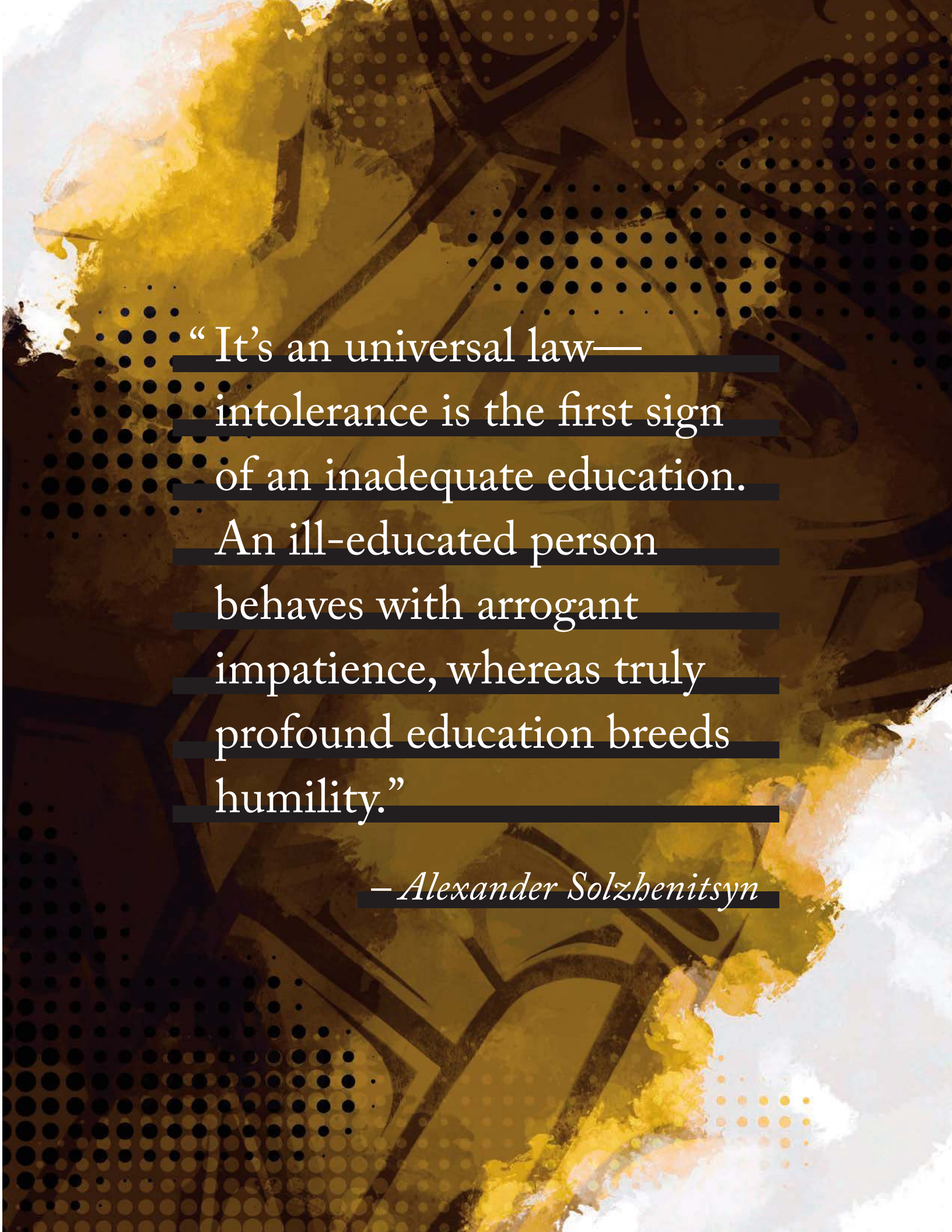
How many credits of social justice education must UI students take? This number is different for different students. Sometimes it depends on the luck of the draw – some teachers emphasize social justice education while others in a different section might not. There is some variation in course selection for students as they fulfill general education requirements. Different majors also yield more or less social justice education. Social work and sociology majors can expect nothing but social justice education in their majors, while nursing majors may only receive it from their general education courses.

No measure of social justice education is perfect.²⁶ We have imagined the student experience as a path through general education and then through a major. How much exposure do UI students have to social justices classes over the course of their undergraduate career?

General education. Our report uses course catalogue descriptions for general education courses as a reflection of course content. Sometimes faculty from a department infused with social justice ideology teach courses without an explicit social justice framework. We label such courses as Social Justice Education Courses. Examples of some course descriptions for Social Justice Education Courses can be found on pages 21 and 22.

Majors. Our report measures the degree to which social justice ideology captures departments. We judge departments based on four factors: department mission statements; program or department learning outcomes; contributions to the general education; and required major courses. Red departments are infused with social justice ideology throughout these four factors. Yellow departments have elements of social justice ideology in two or three factors. Green departments have little or no social justice ideology in their programmatic statements. Examples of these factors and a more detailed description of our measurement can be found on pages 30-33.

Conclusion: Students encounter social justice education throughout the curriculum at UI. Students cannot avoid exposure to social justice education, though they can avoid American history, government, and literature.



“It’s an universal law—
intolerance is the first sign
of an inadequate education.
An ill-educated person
behaves with arrogant
impatience, whereas truly
profound education breeds
humility.”

—*Alexander Solzhenitsyn*

GENERAL EDUCATION MAP

Beginning of freshman year



Written Communication

ENGL 101 and 102¹

“English 101, Introduction to College Writing, serves as a portal to higher education for many first-year students. English 101 naturally has a diverse student population... English 101 promotes a student’s self-awareness as a unique person who has diverse qualities and traits, and invites them to interact with the diverse others who make up the English 101 classroom.”

“English 102, College Writing and Rhetoric, serves as a portal to higher education for all first-year students. Additionally, this course is a foundational class within the General Education curriculum... English 102 promotes a student’s self-awareness as a unique person who has diverse qualities and traits, and invites them to interact with the diverse others who make up the English 102 classroom.”



Oral Communication

COMM 101²

OR

COMM 150 Online Oral Communication

OR

PHIL 102 Reason and Rhetoric



Mathematical Ways of Knowing³

2/11 *options are social justice courses*



Humanistic & Artistic Ways of Knowing (pick 2 classes)

COURSE EXAMPLE:

WGSS 201 Introduction to Women’s, Gender, and Sexuality Studies

Survey of and introduction to the study of women’s lives and the social construction of gender and sexuality across times and cultures. Thematic examination of the diversity of women’s experiences in families, at work, with the law, in health care, in literature, in the media, in language; exploration of differences and similarities, including ethnicity, sexuality, class, and age. Examination of ideals of femininity and masculinity in the US and elsewhere.

Some courses on the humanities and social science lists may also satisfy the American diversity or international requirement.

26/69 are offered by a social justice department courses



Scientific Ways of Knowing



Social & Behavioral Ways of Knowing (pick 2 classes)

COURSE EXAMPLE:

SOC 201 Introduction to Inequalities and Inclusion

An interdisciplinary and historical study of social inequities and inclusion in a cross-cultural global context. The course examines multiple forms of diversity and stratification including, but not limited to, culture, class, race/ethnic, gender/sexuality, religious diversity, and political ideology in an effort to raise students' ability to interact with and understand others in our increasingly multicultural world. Courses may vary in their emphasis on United States' or international experiences. May include service learning.

55/79 courses are offered by a social justice department

International Course

"The international courses seek to develop an understanding of international values, belief systems and social issues that have contributed to current balances of power and cultural relations. Students develop an understanding of the roles that the United States and other countries have played in global relations and the ways cultures have interacted and influenced each other."

For General Education requirements, International courses are double counted which encourages students to choose an International course instead of another non-social justice option.

57/159 are offered by a social justice department

American Diversity Course

"As we live in an increasingly diverse and multicultural world, the purpose of these courses is to prepare students to understand, communicate and collaborate with those from diverse communities within the United States and throughout the world.

The American diversity courses seek to increase awareness of contemporary and historical issues surrounding the social and cultural diversity in the U.S. Students engage in critical thinking and inquiry into the issues, complexities, and implications of diversity, and how social, economic, and/or political forces have shaped American communities. Diversity includes such characteristics as ability, age, ethnicity, gender, race, religion, sexual orientation, and socioeconomic status."

For General Education requirements, American Diversity courses are double counted which encourages students to choose an American Diversity course instead of another non-social justice option.

COURSE EXAMPLE:

ANTH 350 Food, Culture, and Society

Examines the structural and cultural implications of eating and producing food in a global world. Utilizing a social scientific framework, it explores the history of particular foods and examines how food systems are racialized, classed and gendered. Primary focus include the social history of food holidays and taboos, the relationships between food and identity, the impact of agricultural production practices on food systems and food security, and forms of resistance to these impacts.

79/79 options are social justice courses

1. This course was identified as an area where first-year students can engage with multicultural and diversity/inclusion educational experiences by the President's Diversity Council Subcommittee on Multicultural Curriculum and Co-Curriculum Development. See [diversity-and-inclusion-curricular-co-curricular-inventory.pdf \(uidaho.edu\)](#)

2. This course was identified as an area where first-year students can engage with multicultural and diversity/inclusion educational experiences by the President's Diversity Council Subcommittee on Multicultural Curriculum and Co-Curriculum Development. See [diversity-and-inclusion-curricular-co-curricular-inventory.pdf \(uidaho.edu\)](#)

3. MATH 130 and 143 were identified as an area where first-year students can engage with multicultural and diversity/inclusion educational experiences by the President's Diversity Council Subcommittee on Multicultural Curriculum and Co-Curriculum Development. See [diversity-and-inclusion-curricular-co-curricular-inventory.pdf \(uidaho.edu\)](#)

INDOCTRINATION MAJORS

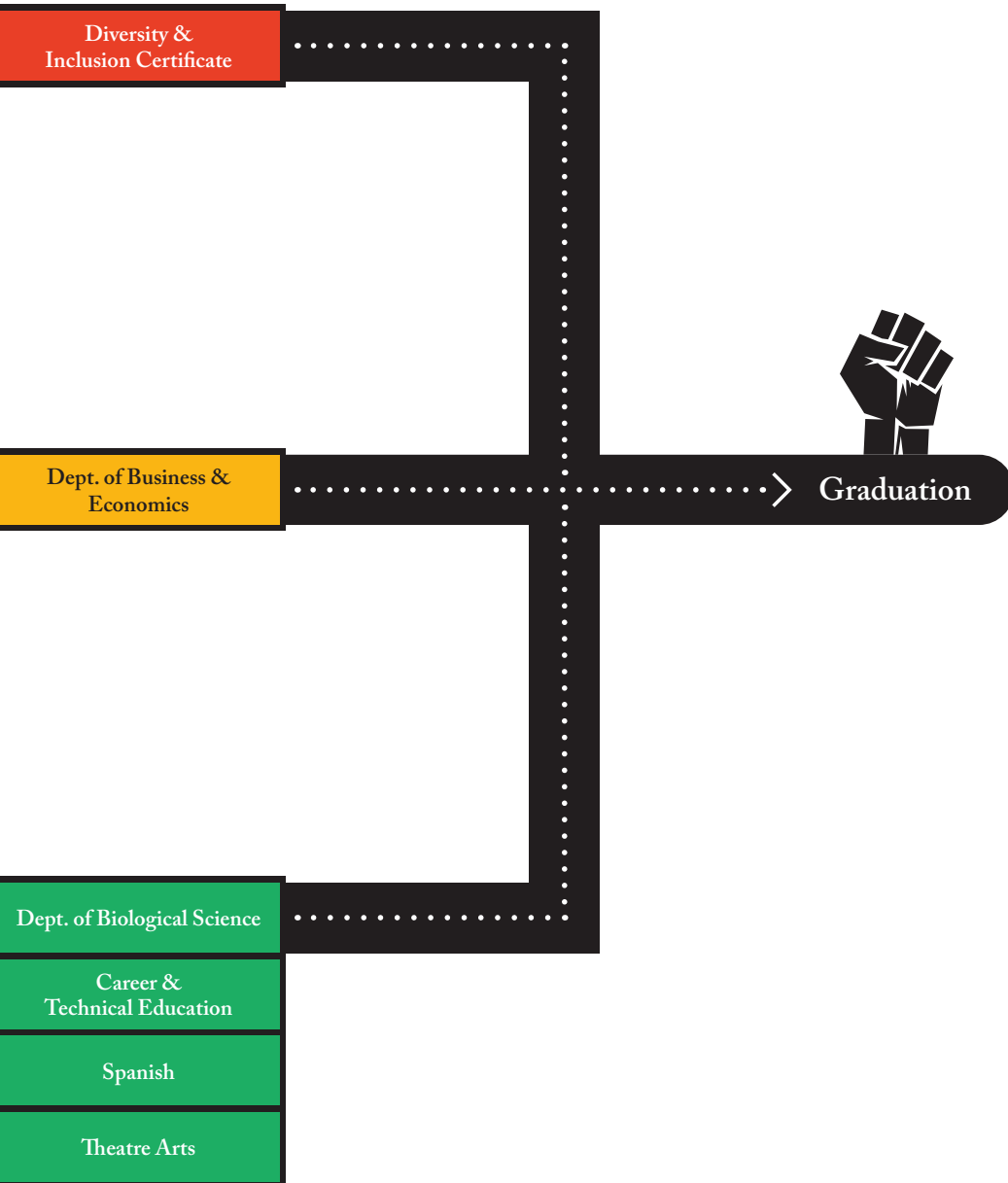
• • > • •	American Studies	Asian Studies	Anthropology	Africana Studies	Journalism & Mass Media
	English [†]	History	Latin American Studies	Sociology	Womens, Gender & Sexuality Studies

SOCIAL JUSTICE IN TRAINING

• • > • •	Psychology	Justice Studies	Elementary Education	Criminology	Communications
	Aging Studies				

PROFESSIONAL DEPARTMENT

• • > • •	College of Agricultural & Life Sciences	Accounting	Aerospace Studies	Animal & Veterinary Science	Dept. of Art & Architecture
	Dept. of Chemistry	Aquaculture	Biology	Dept. of Geography & Geological Sciences	Program in Bioregional Planning & Community Design
	Dept. of Civil & Environmental Engineering	Dept. of Chemical & Materials Engineering	Dept. of Computer Science	International Studies	French
	Music	Philosophy	Political Science	Religious Studies	Secondary Education



SOCIAL JUSTICE EVENTS

UI sponsors many events dedicated to social justice. We were unable to find any corresponding events from a conservative point of view.

Social justice bureaucracies on campus sponsor a large number of social justice events. These events, and the programs they are embedded in, give a sense of the variety of means students are subjected to social justice education.

There are too many social justice events at UI to catalog. We provide a sampling of the variety of events on campus:

Sponsored by the Office of Multicultural Affairs, the Diversity and Inclusion Certificate, and Africana Studies:

- *Black Lives Matter Speaker Series* - Myron Long, Decolonizing School Design, from Theory to Practice

Myron Long, director of The Social Justice School in Washington D.C. discusses decolonizing school design in this 1-hour webinar.²⁷

- *Claudia Allen - Say it Loud, Black Lives Matter (Black Lives Matters Speaker Series)*

From the time Sojourner Truth declared “Ain’t I a Woman” to the day Patrisse Cullors tweeted that “Black Lives Matter,” Africans in America have used a variety of rhetorical devices to advocate for their humanity and the need for anti-racist structural and cultural change. In the presentation Say it Loud, Black Lives Matter: Rhetoric and the Power of Language in the Social Politics of African Americans I will present a brief history of how language was central to the impact and success of African American social and political advancement from the Civil Rights Movement to the Black Lives Matter Movement. More specifically, I will analyze the rhetorical devices of leaders like Dr. Martin Luther King Jr., Angela Davis, James Baldwin, and various leaders and writers from our present BLM era like Patrisse Cullors, Opal Tometi, Alicia Garza, Dr. Michael Eric Dyson, Angela Rye, and Dr. Marc Lamont Hill. In presenting their rhetorical devices and evidencing their efficacy on structural and cultural change, I hope to encourage the students, faculty, and staff of the University of Idaho that any change they seek to implement and maintain is intimately attached to the language they use.²⁸

- Dr. Ted Thornhill: “We Want Black Students, Just Not You”: How White Admissions Counselors Screen Black Prospective Students

Most historically and predominantly white institutions (HPWIs) now desire some number of Black students on their campuses. However, theoretical scholarship suggests that HPWIs’ desire for and willingness to embrace Black students is predicated on their racial palatability. Professor Thornhill will discuss his recent study which found that white admissions counselors are more responsive to deracialized and racially apolitical Black students than they are to those who reveal a commitment to antiracism and racial justice (e.g., the Black Lives Matter movement). He will conclude by considering what his findings mean for not only college admissions and higher education, but the practices of white-administered organizations more broadly.

Part of the Black Lives Matters Speaker Series.²⁹

- ***Dr. Cedric Taylor: We’re in the storm together, be we are each in very different boats: COVID19 and Racial Inequality in America***

Using a sociological perspective, this presentation highlights the historical, cultural economic and political contexts behind the differential impact that COVID-19 has had on communities of color.

Part of the Black Lives Matters Speaker Series.³⁰

Sponsored by the Office of Equity and Diversity Events

- ***An Invitation to Anti-Racist Growth***
Three-part Virtual Workshop Series

This 3-part series is designed for White-identified participants to deepen their understanding of and commitment to racial justice work and anti-racism practice. Together, we will explore how anchoring this work to love increases our ability to develop authentic relationships and sustain engagement over the long term. Participants will gain strategies and tools for engaging in racial justice conversations, disrupting racism and identifying next steps on their personal journeys, regardless of starting point. These conversations are a part of a cultural shift on our campus and in our world. Join us!

Please note, these workshops are interactive and will include small group conversation and dialogue. When registering, keep in mind we are asking you to commit to engaging fully and intentionally in the entire session.

These sessions are designed for people who identify as White and people of all races are welcome. The sessions will provide space that invites White folx to critically and emotionally sit with our whiteness

and racism. People are invited to make choices about attending the sessions based on this information. Sessions will include large group and small group activities and dialogue. Learn more about the role of White affinity spaces here.³¹

- ***F-Word Poetry Slam***

This event is intended to showcase relationships to and perspectives of feminism, gender justice, racial equality, and patriarchy through spoken word.³²

- ***Safe Zone Training***

The Safe Zone program promotes the understanding and inclusion of lesbian, gay, bisexual, transgender, queer, questioning, asexual, and ally people on campuses nationwide. The two-hour presentation provides information on sexual orientation and gender identity and tips and best practices for creating inclusive spaces for all LGBTQA people on our campus. The presentation is offered by the LGBTQA Office in conjunction with the Equity and Diversity Unit.

This session will meet via Zoom. Register for the course through the UI GoSignMeUp system to obtain meeting connection credentials, handout materials, and professional development credit.³³

Sponsored by the College of Education, Health and Human Sciences

- ***Leading Organizations to an Anti-Racist Culture***

Join us for a webinar series on diversity and inclusion in the workplace, live or via recordings, hosted by Gonzaga University. Watch the webinar and then join us a week later for an optional dialogue session to discuss the webinar topics with colleagues from your college.³⁴

Sponsored by the College of Law

- ***Mandatory Program on Monday Feb. 8: Common Read Discussion “How to Be an Anti-Racist” by Ibram X. Kendi***

Join us for a discussion of the College of Law’s Common Read, HOW TO BE AN ANTIRACIST by Ibram X. Kendi.³⁵

Conclusion: UI has planned social justice education events for at least the first six months of 2021, but it has not invited any conservative speakers to campus or offered a single event with a viewpoint opposing social justice.

EXPERIENTIAL OR SERVICE LEARNING

Experiential or service learning was created to divert university resources toward progressive causes. Service-learning sounds like providing students real world experience in jobs: hands on work building a bridge or running a campaign. That is almost never what it means. It almost always means working for a leftist activist group or nonprofit for the purposes of preparing students to be community organizers or activists.

Radicals founded service learning in the 1960's. They aimed to use university resources to support progressive non-profit organizations and to propagandize students or to "raise their consciousness."³⁶ Social justice departments denote their vocational training in activism as experiential learning or service learning.

Service learning uses student labor and tuition money to support progressive organizations and to train students for careers as progressive activists.

First, service-learning activities recruit students into social justice activism. UI's Center for Volunteerism and Social Action has a database of service learning events and encourages students to participate in a form of service learning called "civic engagement." The center encourages students to "take action" by participating in the event "Writing on the Wall," a project designed to encourage students to divide people into groups of "oppressed" and "oppressor," and write down examples of these groups on a blank wall.

The event ends by "tearing down" the wall, signifying tearing down "oppression" in American society.³⁷ Students are told to "take action" by getting involved with Black Lives Matter, an organization whose founders are self-described Marxists, and to "browse resources on the Black Lives Matter website," which include resources for how to participate in progressive activism through detailed instructions on how to organize and form protests.³⁸ The Women's Center also offers service-learning opportunities that focus on "social justice" and "gender equity."

Next, service-learning programs support leftist organization with field workers. Universities almost never establish relationships with conservative activist groups when they create service learning requirements, which means that, in effect, service learning means preparation for left-wing advocacy. Boise State, for instance, has established at least 80 courses offering service learning opportunities, none of which appear to be conservative.

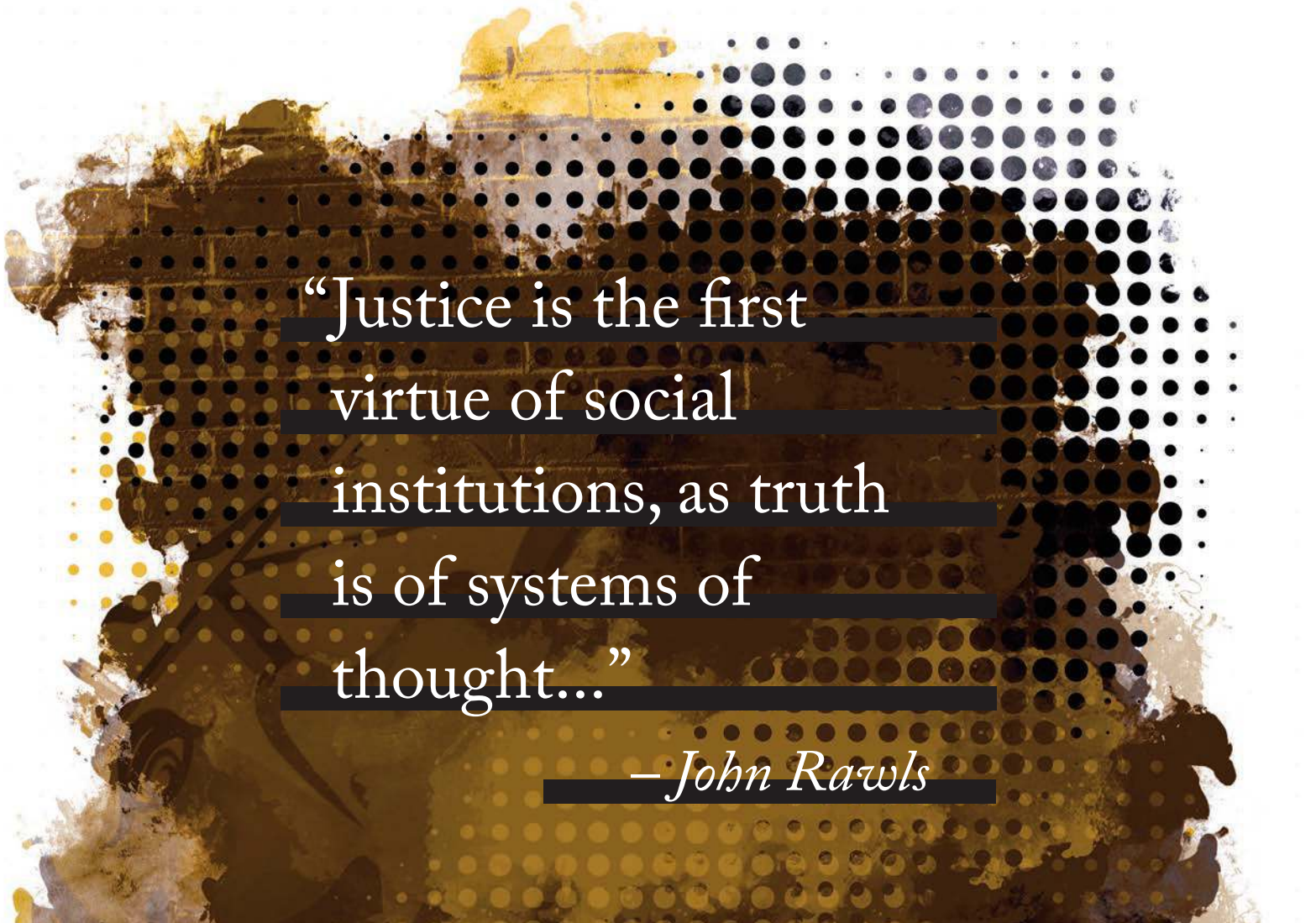
UI has a longer history with service learning. In 1985 service-learning advocates encouraged hundreds of college presidents across the country to pour money and official support into service learning. UI joined the nationwide group Campus Compact. UI refers administrators and professors to Campus Compact as a resource to learn how to grow service-learning programs.³⁹ Although service learning can include organizing students to perform

seemingly innocent acts like dropping off clothes at a local charity, the point is to accustom them to organizing and being organized, and to “raise their consciousness” in a progressive direction.

As the UI’s Center for Excellence in Teaching and Learning, which sponsors service learning, explains, service learning’s foundational ideas are not simply “volunteerism, internships or practicums” but are “root[ed] in pragmatism, progressive education . . . democratic theory, and draws on the ideas of John Dewey, Karl Lewin and David Kolb.”⁴⁰

UI emphasizes service learning as “civic engagement,” which reveals its true nature as avowedly politicized social justice activism.⁴¹ Each year, the university offers more than 70 courses with a service-learning component.⁴² Even the College of Business and Economics, as well as the College of Engineering, offer experiential learning.⁴³

Conclusion: Experiential learning courses drop all pretenses that teachers and students are engaged in the search for knowledge and instead prepare students for a career in progressive and social justice activism. UI is searching for more progressive partners to fulfill its service-learning goals. We expect the university to continue diverting student labor and tuition to acclimating students to organizing and participating in activism for progressive nonprofits.



“Justice is the first
virtue of social
institutions, as truth
is of systems of
thought...”

—John Rawls

SOCIAL JUSTICE DEPARTMENTS & COURSES HIGHLIGHTED

THE COLLEGE OF LETTERS, ARTS AND SCIENCES [CLASS]

CLASS oversee 19 departments, making it the largest college of the university. Social justice ideology is central to how CLASS sees its program. CLASS offers “a majority of the general education required classes to the entire student body.”

The Dean’s 2020 Black Lives Matter message shows the college’s commitment:

“Like so many others, here and around the world, I stand in humble solidarity with historically wronged and **racially marginalized individuals**. As an educator, conscience and **duty bind me to help build a truly just and equitable society**, speaking out against the blights of our day.

Too often, however, **the academic disciplines can become ensconced within the narrow confines of our scholarly fields**. We look inwardly instead of outside, at the world around us, with all its unpleasant and frightening realities. It is easier and safer to do so. Yet we must look outside and step into today’s struggles, refusing to remain quiet or complicit in the face of things that must change.

Too often, as well, **our academic fields have failed to listen to disenfranchised or marginalized voices, trivializing or excluding them from the grand narratives that we like to tell about culture and society**. To do so, however, creates its own complicity. It mutilates the sweep of human experience and perpetuates indifference, incomprehension, and prejudice. For it is only by listening to these voices that we can learn to build a better world.

As dean, I join President Green in affirming that black lives matter. I pledge that our college becomes a more **effective instrument in building a more just and equitable society**. The problems of today may seem too large to make any significant change, but we can collectively begin to address these issues by looking and acting locally. I ask you to consider the everyday actions that you might take to help bring about change.

For me, I see that we must further diversify our curriculum and means of instruction, our faculty and staff, and our student body itself. We must partner with colleagues across the university and community members, looking for ways to serve and promote change. Together we can build a space where students, faculty, and staff know that they are valued and safe — and then bring that commitment outside the university’s doors. We must work diligently towards justice and respect in our world. Above all, people must listen to those who have been silenced for too long. Now is the time. We can wait no longer.”

WOMEN'S, GENDER & SEXUALITY STUDIES

Here is the 2021 mission statement of this program:

“Women’s and Gender Studies is an interdisciplinary academic field devoted to the study of topics concerning women and men, gender and sexuality, feminist theory and research, social history, public health, and women’s and men’s participation in the arts and popular culture. The Women’s and Gender Studies minor offers an interdisciplinary program that allows students to develop critical thinking skills in relation to the scholarly pursuit of knowledge about women, men, the history of feminism, and the social construction of cultural variables, such as gender, sexual identity, age, and race and ethnicity. The Women’s and Gender Studies minor is an asset in the job market for women and men in both the public and private sectors as women increasingly pursue diverse vocations and careers and find it necessary to examine and to validate their positions as the number of women as supervisors, co-workers, and clients continues to grow. As rigid gender roles become more fluid, men also seek to understand the meaning of these changes for their academic work and lives.”

Class descriptions from several departments reveal a commitment to social justice activism.

HISTORY DEPARTMENT

“HIST 212 Sex and Gender through the Ages
3 credits

Comparative analysis of sex and gender in global historical setting. Focus upon changing sexual/gender behavior both inside and outside of marriage; shifts in sexual mentalities and moral values; and the efforts to regulate, repress, or encourage forms of sexual behavior and attitudes.

HIST 464 Gender and Race in the American West
3 credits

This course examines the role of gender and race in the development of the diverse geographical borderlands of the US West over the 18th, 19th, and 20th centuries. In addition to looking at the social history of the region, students will also examine the West as a cultural construction that has been gendered and racialized through the development of popular culture.”

SOCIOLOGY DEPARTMENT

“SOC 201 Introduction to Inequalities and Inclusion
3 credits
Gen Ed: Social Science, American Diversity

An interdisciplinary and historical study of social inequities and inclusion in a cross-cultural global context. The course examines multiple forms of diversity and stratification including, but not limited to, culture, class, race/ethnic, gender/

sexuality, religious diversity, and political ideology in an effort to raise students' ability to interact with and understand others in our increasingly multicultural world. Courses may vary in their emphasis on United States' or international experiences. May include service learning."

"SOC 350 Food, Culture, and Society

3 credits

Gen Ed: Social Science, American Diversity|

Cross-listed with ANTH 350

Examines the structural and cultural implications of eating and producing food in a global world. Utilizing a social scientific framework, it explores the history of particular foods and examines how food systems are racialized, classed, and gendered. Primary focus include the social history of food holidays and taboos, the relationships between food and identity, the impact of agricultural production practices on food systems and food security, and forms of resistance to these impacts. Recommended Preparation: ANTH 220 or a 200-level Sociology course. May include field trips.

SOC 423 Economic (In)Justice in the United States

3 credits

Gen Ed: Social Science, American Diversity

This course investigates how United States' institutions create and maintain conditions of economic inequality and injustice. Various angles of inquiry include the unequal distribution of wealth amongst different social groups, the rising power of financial institutions, the prevalence of housing insecurity, the causes and consequences of consumer indebtedness and bankruptcy, and unequal community development."

CRIMINAL JUSTICE DEPARTMENT

"CRIM 421 Gender and Crime

3 credits

This course uses sociological and criminological theories to explore the relationship between gender and crime. Topics explore adult and juvenile females and their entry into the criminal justice system as victims and offenders. The course examines the challenges faced by females working in criminal justice (policing, courts, and corrections). Gender is also discussed by considering issues faced by the LGBT community in terms of how particular behaviors are criminalized, how LGBT individuals are treated within and by the criminal justice system.

SOC 424 Sociology of Gender

3 credits

Gen Ed: Social Science, American Diversity

Historical and comparative analysis of the various roles, statuses, and life opportunities of men and women; emphasis on how gender roles develop in society and their effect on social structure, social institutions, and interpersonal interaction."

ENGLISH DEPARTMENT

“ENGL 382 Studies in Queer Literature

3 credits

Comparative study of significant LGBTQ+ texts, topics, and writers, with emphasis on understanding the queer experience inherent in landmark works of fiction, poetry, nonfiction, and drama.

Prereq: ENGL 102

ENGL 281 Introduction to Women's Literature

3 credits

Introduction to significant texts by women writers, with an emphasis on major social and political changes. Focus on the intersections of gender, sexuality, race, and/or class.”

ELEMENTARY EDUCATION

“EDCI 302 Teaching Culturally Diverse Learners

3 credits

Gen Ed: American Diversity

Joint-listed with EDCI 544

An examination of cultural and linguistic diversity in classrooms. Explores strategies for creating the culturally inclusive classroom that values diversity and supports student success. Examines the use of instructional planning as a tool for motivation and classroom management. Includes required field experiences.

Prereq: EDCI 301 or FCS 234; and admission to teacher education program

EDCI 301 Lrng, Dvlpmnt, & Assessment”

JOURNALISM AND MASS MEDIA

“JAMM 340 Cultural Diversity and the Media

3 credits

Gen Ed: American Diversity

An examination of media studies scholarship related to aging, class, disabilities, gender, race and sexual orientation.”

RESIDENCE HALLS

Much of student experience takes place outside the classroom, through programming designed by residence hall directors and the broader division of student life. We can see what residence life seeks to accomplish through its mission statements and by the community it cultivates.

MISSION STATEMENTS

The focus of UI Office of Residential Life is to create an “inclusive environment” where students feel “welcomed” and “supported.” The Residence Life staff emphasizes that they “value the importance of diversity, values, backgrounds and beliefs.”⁴⁴

LIVING LEARNING COMMUNITIES

The Office of Residential Life at UI has turned large amounts of housing into venues for social justice advocacy. The most intensive advocacy is implemented through Living Learning Communities. These communities include housing units dedicated to themes like “Gender Inclusive.” The Gender Inclusive Living unit “allows for same gender, opposite-gender or gender nonconforming students to live together, regardless of biological sex. This housing option provides an environment where housing is not restricted by traditional limitations of gender.”⁴⁵ The Living Learning community also has a housing unit dedicated to “Women in Idaho Science & Engineering,” or WISE. WISE is specifically dedicated to exclusively “promoting women in science, technology, engineering, and mathematics fields (STEM).” UI does not have a corresponding housing unit dedicated exclusively to men in STEM fields or in any field where men are underrepresented (for example, in education).

BIAS INCIDENT RESPONSE TEAMS

Bias Incident Response Teams are dedicated to enforcing the social justice orthodoxy on campus and policing the “inclusive” environment that social justice activists want to build. This team is responsible for gathering reports of “bias incidents,” which can include any word or action that offends social justice advocates. Intent does not matter in the definition of “bias.”

UI’s website states: “Regardless of intent, we review the impact the action/statement has on others, and therefore a Bias Incident Report should be submitted in these situations.”⁴⁶ The team investigates both “bias incidents” and “hate crimes.”

A Bias Incident is “any non-criminal act motivated, in whole or in part, by the victim’s actual or perceived race, religion, ethnic background, sexual orientation, gender, gender identity or disability.”

Hate crimes are not the same as bias incidents. A hate crime is defined as “a criminal act or attempted criminal act . . . motivated, in whole or part, by the victim’s actual or perceived race, religion, ethnic background, sexual orientation, gender, gender identity, or disability.” Students and faculty members are used as voluntary informants, encouraged to report anything they find, regardless of whether or not they are sure they have observed a bias incident or a hate crime. They are even encouraged to report incidents occurring off campus so the Bias Response Team can “be aware of what is occurring in the community.”

UI’s Bias Response Team is made up of 18 members. These members include University of Idaho’s Julie Keleher, director of the LGBTQA Office; Yolanda Bisbee, chief diversity officer and executive director of Office of Equity & Diversity; Corey Ray, associate director of housing and residence life; and Lysa Salsbury, director of the Women’s Center; among others.⁴⁷

Moscow Police Department Chief of Police James Fry and Captain Tyson Beret are also part of the Bias Response team. The presence of city police suggests the Bias Response Team is seeking to affect the actions of the community at large, not just those on campus.

The team’s documents have four main objectives:

- “1. Assist the victim/target in receiving the appropriate services (if requested);
2. Develop programming and training opportunities to address intolerance;
3. Detect emerging patterns of hateful or biased activity;
4. Make recommendations to campus leadership for the prevention of and response to future bias incidents or hate crimes.”

When a student or faculty member has been identified by the Bias Incident Response Team as a suspect for a hate crime or bias incident, they are “investigated” by the university and subsequent “action” is taken. Students and administrators work to arrange for “bias” and “hate crime” complaints against ideologically dissenting members of the university. These complaints lead to administrative investigations that are themselves a punishment, regardless of the outcome, and which can lead to expulsion.

Conclusion: The UI Bias Incident Response Team is not yet a full-fledged secret police for social justice educators since UI limits what they can do due to its dedication to free speech. This team is nevertheless the most Orwellian social justice organization on campus. Residence Life is thoroughly permeated with social justice ideology, so that residents cannot avoid it in most of campus life.

CONCLUSION

UI aims to promote diversity, inclusion, and equity in all it does, thereby changing Idaho's culture and the goals of education.

Such a mission does not advance the common good or the cause of knowledge.

Instead, it undermines the common good by compromising the rule of law, the idea of individual rights, and the promise of representative government. It tends to alienate many citizens from their country. It undermines advancements in knowledge by taking certain questions off the table and mis-shaping public policy.

UI is building out a sophisticated apparatus to promote social justice ideology. It has a long and detailed strategic plan for promoting what it calls "Diversity, Inclusion and Equity." A chief diversity officer oversees most inclusion efforts. The President's Council on Diversity and Inclusion is in charge of taking the ideology of diversity to colleges, departments and the student experience.

Such efforts are now moving from higher level administrators to the college level, with the hiring of a director of diversity in the College of Engineering. This is just as the strategic plan envisions. We expect more dean-level or director-level hiring to make its way into other colleges in the next few years. Charges to "diversify the curriculum" will also ramp up, and we expect college-wide committees to perform such services soon. All of this is in accord with the strategic plan.

Similar developments are happening all over the country. UI has a more developed plan than Boise State University and is further along in implementing it. But it seems to be doing so with less energy than BSU. UI hasn't attacked the police, for instance, or empowered student government to make decisions about vendors. It has a more bureaucratic and extensive social justice apparatus, but a less fanatical one.

Conclusion: Stopping this transformative agenda before it makes its way into every college and undermines the bulwarks that stand in its way is a task that members of the Idaho Legislature and the State Board of Education should set for themselves.

ABOUT THE AUTHORS



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Scott Yenor is a Washington Fellow at the Claremont Institute's Center for the American Way of Life, and a member of the National Association of Scholars. He writes extensively on marriage and family life in the contemporary world, including his most recent book *The Recovery of Family Life: Exposing the Limits of Modern Ideologies* (Baylor University Press, 2020). He also writes on higher education, American Reconstruction, David Hume, and other topics for numerous websites including Law Liberty, City Journal, First Things, and The American Mind. He neither endorses nor opposes the policy positions reflected in this report (on pages 3 and 4).



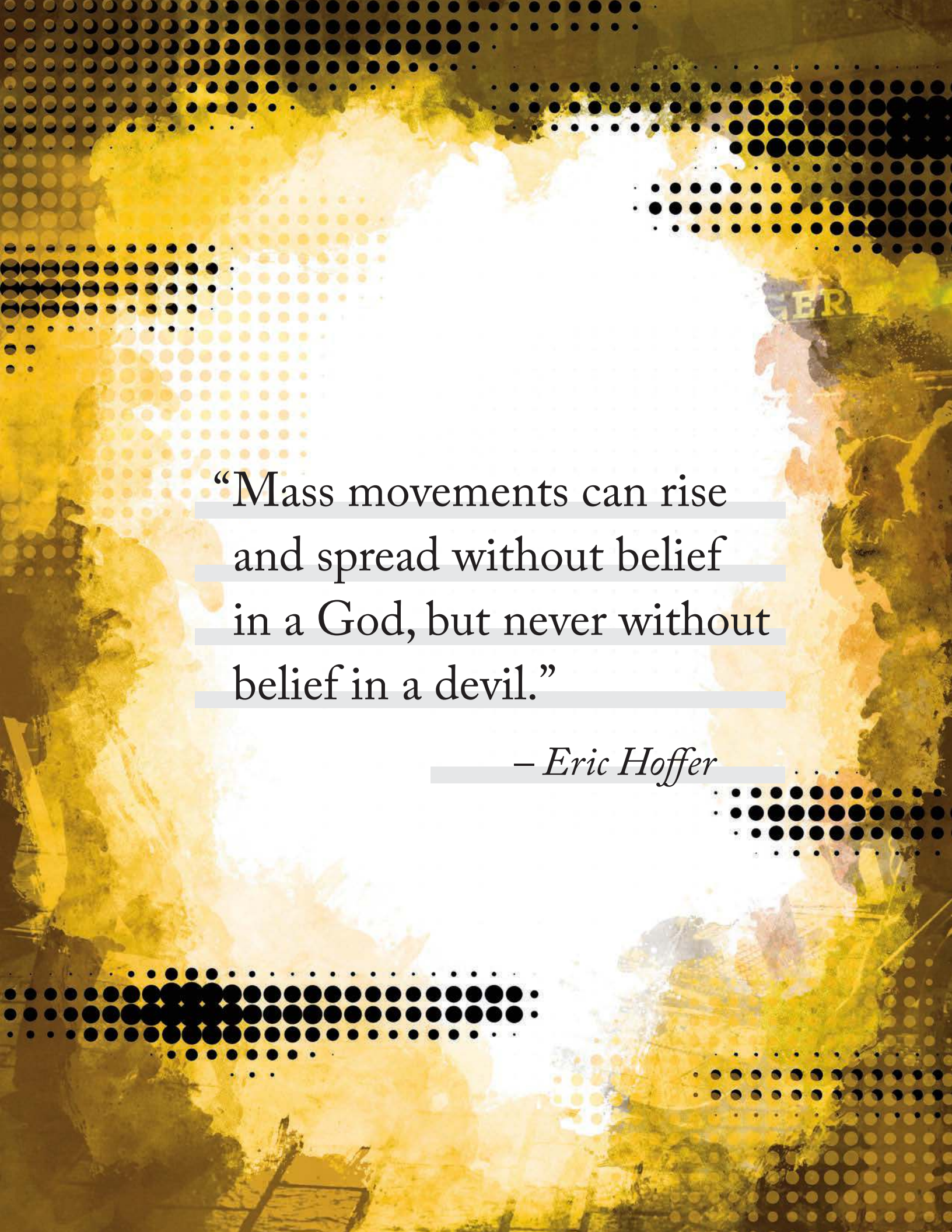
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8. <https://www.uidaho.edu/-/media/UIdaho-Responsive/Files/Diversity/2004-diversity-plan.pdf>
9. See <https://www.uidaho.edu/diversity/diversity-plan>
10. See <https://www.uidaho.edu/-/media/UIdaho-Responsive/Files/provost/StrategicPlan/idaho-impact--annual-report--strategic-plan-update--201920.pdf?la=en&hash=EC7BBBD4C7BB2DDD5A295F95AF32450D88753AFDF> p. 6
11. See <https://www.uidaho.edu/engr/diversity/plan>
12. University of Idaho, "Affirmative Action Program for Minorities and Women," March 1, 2020 – February 28, 2021. Provided pursuant to request to University of Idaho. COMMENT: Avoid legalese. What does "pursuant to request" mean? If anyone can get it with a quick request, there's no need for anything here beyond the date. If you had to use a FOIA, state that: "Provided in response to a request made to the university on the state's open records law."
13. University of Idaho, "Search Committee Training Copy."
14. University of Idaho, "Minimizing Unconscious Bias in Recruiting and Hiring: A Companion to University of Idaho Search Committee Training."
15. See <https://www.thefire.org/schools/university-of-idaho/>
16. See <https://d28htnjz2elwuj.cloudfront.net/wp-content/uploads/2015/07/03152607/posting4.pdf>
17. See <https://d28htnjz2elwuj.cloudfront.net/wp-content/uploads/2015/07/03151353/23002.pdf>

18. <https://d28htnjz2elwuj.cloudfront.net/wp-content/uploads/2015/07/03151353/23002.pdf>
19. All references in this section are to: <https://www.uidaho.edu/-/media/UIIdaho-Responsive/Files/civil-rights/ocri-title-ix-annual-report.pdf?la=en&hash=2B2E5532A19454F58702AEEDDA8C351CECD78AC>
20. <https://www.uidaho.edu/-/media/UIIdaho-Responsive/Files/infrastructure/PSS/annual-security-fire-safety-report.pdf>
21. National Association of Scholars. "How Many Confucius Institutes Are in the United States?" 2021, www.nas.org/blogs/article/how_many_confucius_institutes_are_in_the_united_states.
22. Peterson, Rachele. "China Is Rebranding Its Confucius Institutes by Rachele Peterson." NAS, 2020, www.nas.org/blogs/article/china-is-rebranding-its-confucius-institutes.
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24. Hoffman, Wayne. "Idaho Colleges Naive about Their Relationships with Communist China." Idaho Freedom Foundation, 25 Oct. 2019, idahofreedom.org/idaho-colleges-naive-about-their-relationships-with-communist-china/.
25. See December-18-2020-Letter-re-UICI-English-and-Chinese.pdf (idahofreedom.org)
26. A more complete study would also require a measure of how much experiential learning students must or can take during their time at Boise State. Experiential learning is almost always in the service of a left-wing, social justice cause established through a department committed to it. See Randall, "Social Justice Education in America," pp. 78-80 and 143-148.
27. See <https://www.uidaho.edu/diversity/edu/oma/events?trumbaEmbed=view%3Devent%26eventid%3D150530346>
28. See <https://www.uidaho.edu/diversity/edu/oma/events?trumbaEmbed=view%3Devent%26eventid%3D150530350>
29. See <https://www.uidaho.edu/diversity/edu/lgbtqa/events?trumbaEmbed=view%3Devent%26eventid%3D150530351>
30. See <https://www.uidaho.edu/diversity/edu/lgbtqa/events?trumbaEmbed=view%3Devent%26eventid%3D150530352>.
31. See <https://www.uidaho.edu/diversity/edu/womens-center/events/anti-racism>
32. See <https://www.uidaho.edu/diversity/edu/womens-center/events/f-word>
33. See <https://www.uidaho.edu/governance/edl/calendar?trumbaEmbed=view%3Devent%26eventid%3D145446256>
34. See <https://www.uidaho.edu/ed/resources/esji/calendar?trumbaEmbed=view%3Devent%26eventid%3D150670636>
35. See <https://IDFree.us/KindiTraining>
36. David Randall, Making Citizens: How American Universities Teach Civics (National Association of Scholars, 2017), NAS_makingCitizens_fullReport.pdf.
37. See Writing on the Wall - ASUI Center for Volunteerism and Social Action - University of Idaho (uidaho.edu)
38. See Take Action (uidaho.edu)
39. See SL-Resource-Guide_Useful-Websites-and-Literature.pdf (uidaho.edu)
40. See SL-Resource-Guides_Service-Learning-Basics.pdf (uidaho.edu)
41. See SL-Resource-Guides_Service-Learning-Basics.pdf (uidaho.edu)
42. See Service-Learning Courses (uidaho.edu)
43. See Mission and Goals | College of Business and Economics | University of Idaho (uidaho.edu)
- Upgrades to Spaces - College of Engineering | Give to Idaho (uidaho.edu)
44. See Housing_Brochure.pdf (uidaho.edu)
45. See Specialized Communities (uidaho.edu)
46. See Frequently Asked Questions of the Bias Response Team (uidaho.edu)
47. See Members of the Bias Response Team (uidaho.edu)



“Mass movements can rise
and spread without belief
in a God, but never without
belief in a devil.”

— *Eric Hoffer*



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