

SPEECHES DELIVERED AT THE FIRST CONVENTION OF THE
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[Notes compiled by [Robert Grözinger](#)]

[Tomislav Sunic](#) spoke on the origins of political correctness in Europe and the American Role in its perfection. Political Correctness, a euphemism for intellectual censorship, originated in post World War 2 Europe, when for the first time in history victorious powers wrote off a large number of citizens from a defeated country into intellectual oblivion. Social engineering, channeled thorough various forms of intellectual self-policing and self-censorship became mandatory all over Europe. In the aftermath of World War II, the role of the American-based Frankfurt School scholars was decisive in shaping the new European cultural scene. The Frankfurt School, during its days of the American exile, had already developed various social theories as to how to cure Germany of its "authoritarian character." Political prejudice, notably, the sense of authority and the resentment of Jews, were categorized as mental illnesses rooted in the traditional European child rearing. Therefore, the family needed to be removed and with it all its Christian trappings.

With the breakdown of communism, the ideology of anti-fascism became a form of negative legitimacy for the entire West. It implied that if there is no "fascist threat," the West would cease to exist in its present form. Therefore, the simulacra of ever resurgent fascism needed to be reinvented.

When silencing their critics the German authorities do not need to resort to violent means. They usually create the cultural smearing campaign whereby a cultural heretic is portrayed as a funny, pseudo-scientific crank. Day after day Germany has to provide proofs that it can perform its self-educational task better than its former American tutor. It must still be the most servile disciple of the American hegemon, given that the "transformation of the German mind (was) the main home work of the military regime" If one studies the concept of modern political correctness, one must look at the traumatized German people.

Similarly to Communism, historical truth in Western Europe is not being established by an open academic debate, but by the state's legislation. Scientists who deal with genetically induced social behavior and who dispute the role of education and environment concerning the IQ are also being branded as racists. The entire West, and paradoxically America itself, have become victims of collective guilt, which, strangely enough, is induced more by political self-denial and intellectual atonement, and less by the state repression.

During the cold war period, many European conservatives thought that America was the only barrier against the communist threat, yet America, other than using the policy of containment, never envisioned the intellectual roll back of communism.

The American left, particularly after the end of the cold war, became a fundamental pillar of intellectual reference for the European ruling class. This supports our thesis that Communism fell apart in the East – because it had fully succeeded in the West.

After the end of the cold of war, which began with the fall of the Berlin Wall, there were scholars in Europe who assumed that anti-fascist rituals would at least be superseded by some mild forms of the anti-communist rhetoric, or at least some acknowledgment that communism had left rivers of blood all over Europe. Nothing of this has happened. One wonders why does not the Communist legacy trigger a large scale interest such as Fascism?

Contrary to widespread beliefs, state terror, i.e. “totalitarianism” is not only a product of violent ideology espoused by a handful of thugs, as we once observed in the ex-Soviet Union. Civic fear, feigned self-abnegation, and intellectual abdication create an ideal ground for the loss of freedom. Under the influence of American neo-liberalism and the European sponsored multiculturalism, political correctness is fueled by a popular belief that somehow things will straighten out by themselves. But growing social apathy and rising self-censorship only boost the climate of thought control. Essentially, the spirit of liberalism and communism is the absence of all spirit.

Juliusz Jablecki states that in Poland, the role of PC as a device designed to secure political support does not seem to be a part of Polish socio-political reality; however, in a somewhat broader sense PC is a means of obtaining control over the use of language. He who controls the use of metaphors, who controls the use of language, controls also the discourse, and hence much of reality as such. It is easy to see that one of the ways to defeat your opponents in a discussion is simply to take their language away from them (just look what they did to the word “liberal”!).

During the transformation in Poland, the communists surrendered political power in exchange for economic power. That way, the “bad guys” took over strategic sectors such as banking. The old totalitarian regime has been replaced by a statist-bureaucratic-regulatory one.

Such an operation required a huge propaganda backing and the intellectual bodyguards were immediately called for to make sure that the form of the transformation would not be questioned. And so, for example, the thievish style of privatization became known as the “adoption of free market”, and anyone who doubted the “higher necessity” and favorable character of such an approach was to be labeled ignorant, socialist, statist, etc. There are, as yet, no legal penalties for those who contest the course of the transformation, but the doors to the establishment, mainstream TV, radio, newspapers, etc. remain closed.

The Polish brand of political correctness has provided a smoke screen for the Polish un-liberal transformation and the current distinctly un-liberal system. How can the Polish

liberals regain their language, and hence also their place in the political discourse? I personally think that there is only one way to achieve this and it consists in building on the hardcore libertarian rhetoric as outlined by Murray Rothbard. It is no longer possible to achieve anything and focus any of the public attention by hiding behind the noble idea of limited government. If we want to be heard and for once properly understood we have to use the new anarcho-capitalist language, since the old classical-liberal one has been taken away from us and has devalued. If what is now in Poland is openly called capitalism, then there can be no other way for those who love freedom than to advocate natural order anarchy.

[Robert Grözinger](#) concentrated on another aspect of PC. Just like another term for the current form of “free immigration” is “enforced integration”, political correctness can be termed “enforced politeness”. Seen that way, PC is a typical case of a political “solution” to a politically caused problem. For example, until a few years ago, people could say anything they liked in England. But mostly, they didn’t – they were often simply too polite to say directly what they thought. The reason for this may be that the English grew up in a culture that respected private property and therefore automatically the individual as an owner (of ideas).

The crisis surrounding the Mohammed caricatures in Denmark illustrate the problem caused by PC. As an enforced politeness towards a certain culture, PC causes resentment and fear, and therefore provocative behavior, which in turns leads to violence, exactly the opposite of what was intended. The typical reaction to this crisis from state supporters is to increase efforts (financed by enforced payment, i.e. taxes) towards more “understanding” of minority cultures.

In a society respecting private property, this particular issue would not have arisen, or if it had, it would have been dealt with swiftly and efficiently, just like issues of this kind are still dealt with within private companies.

Within a private property society, everyone is either a guest or a host, wherever they are. Therefore, everyone is “forced” to be polite, but only in a way as one is “forced” to respect the laws of gravity. It is a voluntary, spontaneous politeness with codes of behavior that are constantly evolving, not the rigid, supposedly rational, “enforced” politeness of PC.