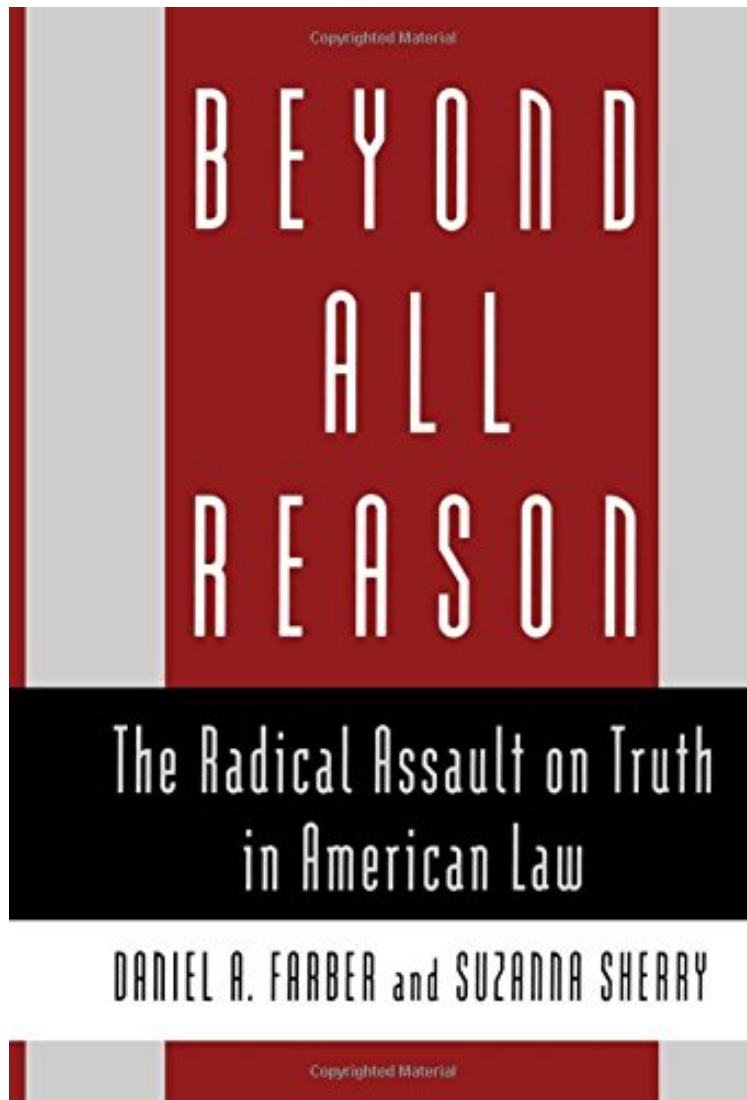


Beyond All Reason: The Radical Assault on Truth in American Law

Daniel A. Farber, Suzanna Sherry
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Daniel A. Farber, Suzanna Sherry : Beyond All Reason: The Radical Assault on Truth in American Law before purchasing it in order to gage whether or not it would be worth my time, and all praised Beyond All Reason: The Radical Assault on Truth in American Law:

2 of 2 people found the following review helpful. Radical Multiculturalism Worthy of Serious Consideration? Hogwash!By Ronald E. ParsonsI like the last two sentences of the authors' Conclusion on pg.143: "In short, we must always be open to dialogue. But even pragmatists . . . must sometimes stand on principle." This seems fair to me.Too

many I fear, believe that negotiation means to meet somewhere in the middle. I don't. However I believe that my side can listen to and consider the other side's arguments to see if anything has changed before saying No. According to radical multiculturalists stand fact and reason on their heads in their efforts to remake the world into their version of a better place. They put idealism forward and then insist that anything that does not accomplish it in society must be overturned no matter that such bending goes against truth and reason. Example: It doesn't matter that Twana Brawley (sp?) was proven to have cooked up her claim of maltreatment by whites. I suppose that her defenders would say that her claimed injustices COULD HAVE happened and therefore she should not be punished for her devious conduct of lying. Instead people should consider her claims to have merit. I find nothing to yield to when confronting radical multiculturalism as set out in this book. I know that my fellow octogenarians usually resist change. I believe this resistance is because we usually find no good reason for it. But in the case of American law taking notice of faddish, modern concepts that go against nature as does most or all of radical multiculturalism, all reasonable adults should heed and benefit from the wisdom of experienced old persons who are not in our dotage. Some say that it is unfair to exclude or downgrade certain favored concepts advanced by minorities (into which I place women for purposes of this opinion). To this claim of unfairness I ask: Is it unfair to hold out against religions that practice dark age barbarism, misogyny, and adherence to the demand that all independence of individuals be surrendered to the demands of some dark age prophet? Must society consent to the feminization of our armed forces even though women lack the physical strength of men? IQ is the measure of one's capacity to deal with complexity; and degree of "success" in life is usually proportional to IQ score. It has been shown that some races possess higher mean, bell-curve IQs than others. Jews and East Asians tend to score above Hispanics and Blacks. For example It has become obvious that Jews and East Asians qualify in much higher numbers for entry into intellectually demanding American universities than do Blacks and Hispanics. Therefore why shouldn't high intellectual merit be placed in positions of responsibility, over applicants who have less? Over the centuries our U.S. society has prospered remarkably by encouraging merit by rewarding it. Additionally, until recently we have been unencumbered by restrictions on what we as individual can say. Such has begun to be undone especially on university campuses. Our society has made it anathema to speak of or otherwise recognize racial differences of most types, except in the game of basketball. I submit that society deserves being faulted for not recognizing AND ACTING ON racial differences. I also submit that Western Civilization is superior and must be protected. The book pertains to American Law. All that I have stated above fits into that category. 8 of 10 people found the following review helpful. Clear, carefully argued and sober. By Benjamin Rossen With a clarity and unpretentious use of language, with thoughtful supply of definitions, and the presentation of a methodical and structured argument Farber and Sherry take on the obscurantism and pretentious polemics of post-modern "scholarship". While their arguments and marshalling of facts are impressive, their style and form is also exemplary of the best in Western enlightened tradition. Very strongly recommended. 4 of 6 people found the following review helpful. Impressive and Important By Aristotle's Beast Amazing there are only two reviews of this book here. I finally read this and liked it a great deal. The central idea is that "radical multiculturalism" is distinguishable from what is known as critical legal studies, and that an inherently racist set of assumptions forms the core of radical multiculturalism. Since the radical multiculturalist rejects appeals to the concept of merit (or just dessert), he or she cannot use that concept in an explanation of the disproportional success of Jews and Asians in the alleged white gentile male conspiracy that is the Western world in the eyes of all the alleged kulturexperts on kampus. Jews are overrepresented on law faculties, in the sciences, in the arts and so on, including hollywood and Broadway. Asians are far more likely than whites to attend college, as are Jews, and so on. (The numbers involved here are well known and uncontroversial for the most part.) Since the radical multiculturalist holds that it is not merit that gets people where they are in the world, they seem to believe that Jews and Asians, like whites, do not deserve the success that they have enjoyed. In order to explain that unearned (unmerited) success, the multicultie critic can appeal either to: A) Jews and Asians are highly successful manipulators of an unethical system (of the white male conspiracy), or B) Jews and Asians are successful due to their own unethical systems (conspiracies) to promote themselves and their own power. Both explanations open to the radical multicultie are prima facie racist, prima facie anti-Semitic, prima-facie slanderous of Asian people. This is the heart of the book, the main charge against radical multicultie. The authors are interested in a larger point of view, however, including the rejection of truth and the rejection of objectivity in radical legal scholarship. Most interesting and weird of the highlights of this work are the authors' reports and commentaries on the new law review fashion of publishing stories. These first person narratives are alleged to teach a great deal more about the law than abstract legal reasoning 'ever could'--so plea the race romantics. Farber and Sherry have a field day with this nonsense. I found the final chapter, anatomy of an ideology, very valuable. It is surely the most succinct statement of the way that American radicalism works that I have ever seen. All by itself, this chapter is worth the cost of the book. The fact that you get the long and extensive analysis of the racism inherent in multicultie makes this book money very well spent on a sizable amount of material that, due to its rational (not merely fashionable) nature, will never lose value. The arguments discussed vis a vis education in law, transfer immediately to other fields, that is, the point of view that Farber and Sherry have taken, and the tactics they use to undermine their opponents' views, are in no way limited to legal studies or legal practice. The entire book is transferable almost verbatim to

disputes in English departments, in Business and so on. Radical multiculturalism is racism, and there should be no surprise in that, since it is the result of the caving in of the intellect to pity and moral tyranny--that is to say, the American doctrine of identity politics developed in the wake of the general university policy of accommodating and making concessions to ignorance, envy, vanity, and even racist sentiments, as long as they were 'authentic' sentiments from "authentically pitiable" classes. It is the result of these concessions, and as doctrine, amounts to special pleading for the allowableness of some forms of vileness, but not others. Ultimately, it is a policy sculpted to not demand non-racist attitudes from race baiters and other 'good racists'--. That kind of racism is good, and we need more of it, thinks the official radicalism on campus today.

Would you want to be operated on by a surgeon trained at a medical school that did not evaluate its students? Would you want to fly in a plane designed by people convinced that the laws of physics are socially constructed? Would you want to be tried by a legal system indifferent to the distinction between fact and fiction? These questions may seem absurd, but these are theories being seriously advanced by radical multiculturalists that force us to ask them. These scholars assert that such concepts as truth and merit are inextricably racist and sexist, that reason and objectivity are merely sophisticated masks for ideological bias, and that reality itself is nothing more than a socially constructed mechanism for preserving the power of the ruling elite. In *Beyond All Reason*, liberal legal scholars Daniel A. Farber and Suzanna Sherry mount the first systematic critique of radical multiculturalism as a form of legal scholarship. Beginning with an incisive overview of the origins and basic tenets of radical multiculturalism, the authors critically examine the work of Derrick Bell, Catherine MacKinnon, Patricia Williams, and Richard Delgado, and explore the alarming implications of their theories. Farber and Sherry push these theories to their logical conclusions and show that radical multiculturalism is destructive of the very goals it wishes to affirm. If, for example, the concept of advancement based on merit is fraudulent, as the multiculturalists claim, the disproportionate success of Jews and Asians in our culture becomes difficult to explain without opening the door to age-old anti-Semitic and racist stereotypes. If historical and scientific truths are entirely relative social constructs, then Holocaust denial becomes merely a matter of perspective, and Creationism has as much "validity" as evolution. The authors go on to show that rather than promoting more dialogue, the radical multiculturalist preferences for legal storytelling and identity politics over reasoned argument produces an insular set of positions that resist open debate. Indeed, radical multiculturalists cannot critically examine each others' ideas without incurring vehement accusations of racism and sexism, much less engage in fruitful discussion with a mainstream that does not share their assumptions. Here again, Farber and Sherry show that the end result of such thinking is not freedom but a kind of totalitarianism where dissent cannot be tolerated and only the naked will to power remains to settle differences. Sharply written and brilliantly argued, this book is itself a model of the kind of clarity, civility, and dispassionate critical thinking which the authors seek to preserve from the attacks of the radical multiculturalists. With far-reaching implications for such issues as government control of hate speech and pornography, affirmative action, legal reform, and the fate of all minorities, *Beyond All Reason* is a provocative contribution to one of the most important controversies of our time.

.com There is a school of legal scholarship that blends some of the most radical theories extant in legal circles today, christened "radical multiculturalism" by Daniel A. Farber and Suzanna Sherry, law professors at the University of Minnesota; in their book, *Beyond All Reason*, they give us plenty of reasons to worry about it. According to Farber and Sherry, both long-standing liberals, radical multiculturalism gives liberalism a bad name. It is a system of thought that admits no objective reality, no truth, no hope of a just or equal society. Its proponents--everyone from critical race theorist Richard Delgado to feminist Catharine MacKinnon--posit that such values are merely tools of the dominant society (white males) used to keep everyone else subservient. In such a world, then, it doesn't matter whether or not O.J. Simpson killed his ex-wife; the objective truth in that case is less important than the fact that a black man was put on trial in a white-dominated society, making him at least as much a victim as Nicole Simpson. Farber and Sherry write with restraint and patience, but there's no doubt that they're seriously alarmed by what they see as the disproportionate power that radical multiculturalists wield in the legal world. Though their numbers are small, proponents of this kind of legal thinking are vocal and aggressive; their influence is being reflected more and more by the choices of law school professors and deans, the slant of curriculums, and eventually in the thinking of the students they teach. To Farber and Sherry, such a turn of events is cause for deep concern, for what hope can there be for real justice--real peace--in a legal system that rejects the existence of truth--or worse, denies that it matters. "Although I disagree with every word of this book, I found it utterly absorbing and uniquely provocative."--Laura Kalman, Professor of History, University of California, Santa Barbara "Professors Farber and Sherry have given us a sober and passionate defense of the liberal Enlightenment faith against its most serious intellectual assault in a generation. More effectively than any scholars I know, they remind us of the moral, legal, and political stakes in the current academic battles between the party of reason and party of emotionalism and subjectivity."--Jeffrey Rosen, Legal Affairs Editor, *The New Republic* "At a time when some on the right as well as the left are trying to turn individual liberties into swear words, these good old causes could use some help. They get it here."--Walter Olson, *The Wall Street Journal* "A

vigorous critique of present-day radical, postmodern multiculturalism in legal academia."--David Wagner, The Washington Times
About the Author Daniel A. Farber is Henry J. Fletcher Professor of Law and Associate Dean for Research, University of Minnesota. Suzanna Sherry is Earl R. Larson Professor of Civil Rights and Civil Liberties Law, University of Minnesota.