



Written by [Selwyn Duke](#) on December 27, 2020

## Study: Leftist “Microaggression” Training Doesn’t Work — BETTER Social Engineering Required

In a “Thank you, Captain Obvious” moment, a university study has found that microaggression training doesn’t work as intended.

For those not up to speed on the trendiest new species of intellectual degradation, a microaggression (silly term) is a usually normal comment that’s often meant to be complimentary, but which is perceived by an indoctrinated listener as reflecting implicit bias toward a “marginalized community,” as writer Michele Barnwell, who really does write very well, [puts it](#).



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An example is, “Everyone can succeed in this society, if they work hard enough” (seriously), according to “social scientists.” Then there’s the macro version of microaggressions. Example:

“I mean, you got the first mainstream African-American who is articulate and bright and clean and a nice-looking guy” — president-suspect Joe Biden [talking about](#) Barack Obama in 2007.

(I do take exception to China Joe’s comment: Obama is *not* articulate.)

As for the study, Campus Reform [reports](#):

University of Kansas professors [Zak Foste](#) and [Jennifer Ng](#) interviewed resident assistants at two universities to determine the efficacy of microaggression training, according to the school.

The researchers [explained](#) that instead of addressing the need for “better understanding the racial, cultural and gender contexts of higher education and society overall,” microaggression training caused RAs to view microaggressions “as simple errors in communication, committed unconsciously because of ignorance, and easily fixed by people not repeating the same sentiments in the future,” according to the university’s summary of the study and the professors’ comments.

Ng explained that RAs understood the concept to only be about “external presentation.” Rather than consider alleged racism or bigotry indicated by microaggressions, RAs simply take precautions to mind their behavior around people who are different from themselves.

“Microaggressions seem to have become a catch-all label for anything that causes offense, and without more thoughtful engagement and ongoing education, the application of this term can cause confusion as well as prevent deeper understanding,” said Ng.

Foste expressed disappointment that microaggression training produced “little in the way of understanding how our language and interpretive frames are steeped in histories of racism and white supremacy.”



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Translation: The social engineering just isn't effective enough, comrade.

For some examples of microaggressions, take a look at the chart below, which in 2015 was on the University of Wisconsin, Steven Point's website (hat tip: [the Blaze](#)). Foste and Ng are, apparently, disappointed that indoctrination subjects only learn via microaggression training not to utter the comments in the middle column and don't absorb the leftist ideology in the right-hand column.



### Examples of Racial Microaggressions

Theme	Microaggression	Message
<i>Alien in own land</i> When Asian Americans and Latino Americans are assumed to be foreign-born	"Where are you from?" "Where were you born?" "You speak good English." A person asking an Asian American to teach them words in their native language.	You are not American You are a foreigner
<i>Ascription of Intelligence</i> Assigning intelligence to a person of color on the basis of their race.	"You are a credit to your race." "You are so articulate." Asking an Asian person to help with a Math or Science problem.	People of color are generally not as intelligent as Whites. It is unusual for someone of your race to be intelligent. All Asians are intelligent and good in Math / Sciences.
<i>Color Blindness</i> Statements that indicate that a White person does not want to acknowledge race	"When I look at you, I don't see color." "America is a melting pot." "There is only one race, the human race."	Denying a person of color's racial / ethnic experiences. Assimilate / acculturate to the dominant culture. Denying the individual as a racial / cultural being.
<i>Criminality – assumption of criminal status</i> A person of color is presumed to be dangerous, criminal, or deviant on the basis of their race.	A White man or woman clutching their purse or checking their wallet as a Black or Latino approaches or passes. A store owner following a customer of color around the store. A White person waits to ride the next elevator when a person of color is on it.	You are a criminal. You are going to steal / You are poor / You do not belong / You are dangerous.
<i>Denial of individual racism</i> A statement made when Whites deny their racial biases	"I'm not a racist. I have several Black friends." "As a woman, I know what you go through as a racial minority."	I am immune to races because I have friends of color. Your racial oppression is no different than my gender oppression. I can't be a racist. I'm like you.
<i>Myth of meritocracy</i> Statements which assert that race does not play a role in life successes	"I believe the most qualified person should get the job." "Everyone can succeed in this society, if they work hard enough."	People of color are given extra unfair benefits because of their race. People of color are lazy and / or incompetent and need to work harder.
<i>Pathologizing cultural values / communication styles</i> The notion that the values and communication styles of the dominant / White culture are ideal	Asking a Black person: "Why do you have to be so loud / animated? Just calm down." To an Asian or Latino person: Why are you so quiet? We want to know what you think. Be more verbal." Speak up more." Dismissing an individual who brings up race / culture in work / school setting.	Assimilate to dominant culture. Leave your cultural baggage outside.

Or, as the University of Kansas [wrote](#) at its website, "RAs and many of the supervisors who trained them conveyed a particular logic that once people realize what a microaggression is, they should self-correct to avoid being perceived by others as racist."



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“The problem of just focusing on one’s external presentation, though,’ Foste said, ‘is that it allows individuals to write microaggressions off as anomalies in communication instead of a reflection of racist ideas with long histories,” the site continued.

Actually, the problem is that moderns, the academic variety in particular, don’t properly consider the difference between objective vs. subjective conceptions of morality (or Truth vs. personal “values”) — mainly because they don’t believe in objective morality.

For the record, “objective” here refers to absolutes existing apart from man, things that anyone can perceive; “subjective” refers to something dependent on a subject for its existence or properties. For example, the principles that murder, theft, and rape are wrong are objective (as those not awash in moral relativism well understand) and can be perceived by anyone.

In contrast, “microaggressions” are often in the nature of hang-ups, uncharitable interpretations of others’ actions, or even are an effort to justify bad behavior. They’re also too often subjective and relative.

And as with all subjective and relative things, it’s folly making them the stuff of rules, speech codes, and laws. Many today will want a behavior or term prohibited based on the notion that it’s “offensive.” Not only can “offense not be given, only taken,” however, but most everyone is offended by something and most everything offends someone. So whose hurt “feelings” will become our arbiter of an ever-morphing standard of faux right and wrong?

The answer is that feelings get pandered to insofar as they belong to the politically favored and/or they advance power-seekers’ agenda. At the end of the day, though, our relativism-reflecting, emotion-governed rules are a bit like prohibiting calling anyone “Bob” because a couple of Roberts don’t like the nickname (I met a couple such Roberts).

A sane society restricts its rules, social codes, and laws to violations of the objective (e.g., “Thou shalt do no murder). Focusing the subjective — things that bother us individually — and expecting others to endlessly bend to our wants is also remarkably self-centered. It’s a bit like a dinner guest demanding that seating arrangements be completely altered in deference to his hang-ups. Such people need to be told to grow not only up, but also a thicker skin.

If you’re focusing on what bothers you down to the micro, perhaps it’s time to consider that you’re small-minded.



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