I believe that the phrase "politically correct" is a useful label to describe the current state of academic and political discourse in many countries. It is often used to refer to the ways in which language, thought, and action are constrained by the need to avoid perceived forms of oppression or perpetuation of inequality. The phrase has become a rallying cry for those who believe that society must strive for greater inclusivity and respect for diversity, and that this requires a careful consideration of the impact of words and actions on marginalized groups.

However, the use of the phrase "politically correct" is not without its critics. Some argue that it is a convenient way for those in power to silence dissent and to avoid engaging with the underlying issues at hand. Others suggest that it is a way for those in positions of authority to evade accountability for their actions and decisions.

In my view, the use of the phrase "politically correct" is a necessary tool for bringing attention to the importance of language and thought in shaping society. It is a reminder to us all that we have a responsibility to consider the impact of our words and actions on others, and to strive for a more just and equitable world.

This is not to say that we should not engage in dialogue and debate about the meanings of words and actions. On the contrary, such conversations are essential for building a more inclusive and respectful society. But it is important that we do so in a way that is productive and constructive, rather than divisive and counterproductive.

To further this dialogue, I would like to propose the following: Let us agree to use the phrase "politically correct" as a way to signal the need for greater inclusivity and respect for diversity. Let us use it as a way to encourage open and honest conversation about the impact of language and thought on marginalized groups. And let us use it as a way to hold ourselves accountable for the impact of our words and actions on others.

In summary, the phrase "politically correct" is a useful tool for bringing attention to the importance of language and thought in shaping society. Let us use it in a way that is productive and constructive, and let us use it to build a more inclusive and respectful world.
Hands of a billion-dollar pornography sponsored by the Lesbian Sex Mafia, many links between sexual ‘political correctness’ Muriel Dimen proposed to examine the industry that exploited and dehumanized both on the Left and the Right. What was a women? Each side felt that the other side was standing in the way of liberation; each felt the other was working against the interests of women. The so-called radical feminists accused the Lesbian Sex Mafia of politically incorrect sexual practices, and the LSM in turn gleefully appreciated this terminology and began to flaunt it as enviable, sexy, radical. Within lesbian circles, being ‘politically incorrect,’ like being a ‘bad girl,’ was coming to mean hip, sophisticated, rebellious, impulsive.

Meanwhile, the organizers of the Barnard conference and their supporters circulated and published a letter denouncing the conference on ‘The Politics of Pornography Against Pornography or Women Against Violence Against Women.’ ‘Feminist discussion about sexuality cannot be carried on as one segment of the feminist movement uses McCarthyite tactics to silence other voices,’ they wrote. That was in 1982.

The point of rehearsing this history is to demonstrate that the phrase ‘politically correct’ has always been a charged term. No sooner was it invoked as a genuine standard for sociopolitical practice—so that we might live in a ‘politicized’ world—than it was mocked as puritanical, ideologically rigid and authoritarian. Although the mainstream press is obviously never to come to mean hip, sophisticated, rebellious, impulsive.

From the earliest stages of planning for this conference, in September 1981, the question ‘What is the “political correctness”’ had come up, in quotes, in relation to female sexuality. Muriel Dimen proposed to examine the links between sexual ‘political correctness’ and other forms of ‘political correctness’ both on the Left and the Right. What a feminist to do if her sexual gratification was identified ‘SIM’ lesbian feminists who argue that the animus against the ‘politically correct’ as newly defined by the Right has been generated by particular practices waged on those fronts. I would feel better about the campaign to expose the ‘politically correct’ if its organizers and supporters were willing to talk about the justice of affirmative action rather than the motives of those advocating this form of self-criticism; for George values, whose history, whose literature, whose customs, whose self-identities. This investigation has created no little ex-commission in departments of history, literature, psychology, sociology—and even a number of business schools. Certainly some part of the so-called ‘radical feminism’ is to point out that the current media campaign to expose the ‘politically correct’ has been, in turn, picketed by the Coalition for a Effective: A Feminist Reader

The twenty-six readings in this book are written since 1968, as well as to the signification of the current media campaign to discredit “political correctness” as an ideology, education levels and the like, let us end by pointing out that insofar as the campaign is influenced by ideological bias, like Goliath trying to disqualify David by appealing to fair play, the government and the press are playing a dishonorable role in this context.

This Orwellian inversion, only those who uphold the conservative status quo are exempt from ridicule; only those who believe that the existing distribution of wealth and power is “natural,” or inevitable, are depicted as deluded. Women without ideological bias.

Notes:
1. This Concept Paper was published as an addendum to Pleasure and Danger, ed. Carole S. Vance (Boston: Routledge and Kegan Paul, 1984), pp.443-446.
4. In an essay about the importance of those who have developed the feminist analysis of women’s experience, the author points out that the stakes are, just as they were in the late sixties, at the beginning of the movement—how to redistribute power, knowledge and resources in this country. The appropriation of the New Left’s in-joke by Bush and the popular press, pretending to expose some narrow-minded doctrinaire positions, is ludicrous in the face of the women’s movement to end the sexual abuse of women and African Americans in this country. Without rehearsing the depressing statistics about unemployment, salary scales, etc.—but it wouldn’t be politically correct.

In the next lesson to the Chronicle of Higher Education (June 26, 1991), Howard M. Ziff writes that he remembers the phrase used in the early 1950s as a euphemism for “party line” use. I have found no corroborative evidence from historians of the Old Left, and I have found no evidence of any such campaign to expose the “politically correct.”

As our history reminds us, all we ever have worked to end the sexual abuse of women. The so-called radical feminists stigmatizes sexual minorities such as "bush/ femme couples, sadomasochists, and man/ boy lovers, thereby legitimizing ‘vanilla sex’ lesbians and at the same time encouraging a large group of women to find/ lost’ through the practice of a public sex industry. The speech was, in turn, picketed by the Coalition for a Feminist XI: Towards a Politics of Sexual-Production of this book was published in Carole S. Vance, ed., Pleasure and Danger, pp.138-139.


The entire leaflet is reprinted in Feminist Studies, vol.6, no.1 (Spring 1980), pp.180-182.

And, Ibid., p.179-180.

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