

The Gothic Guardian

at Duke University



Social Conservatism

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The Dark Side of Intellectualism

by Vikram Srinivasan

There is something about youth that is uniquely susceptible to hubris.

The phenomenon may help to explain why so many young people have an uncanny affinity both for utopian ideology and for the elitist snobbery, sometimes masquerading as self-anointed intellectualism, which accompanies it. Students today seem increasingly elitist in their political views, as they dismiss the reactions and arguments of those who they deem less educated than they are.

Not only is this supreme self-confidence hysterically unwarranted, it hinders a great deal of actual learning. It dovetails with an obnoxious belief in the specialness of Now, captured succinctly in then-Sen. Barack Obama's campaign line that "We are the ones we've been waiting for," and seems to all too often preclude introspection among the college-age demographic. With a health care debate and economic crisis reinvigorating American populism, it's worth considering why students are so in the wrong when it comes to their high opinion of themselves.

When we choose to go to college to further pursue our education, the implicit assumption, one would hope, is that we recognize that we have more to learn. For budding scientists and engineers, perhaps this consists of technical knowledge. But for students of the humanities, the path forward can be less clear. Before this ambiguity, there may be a tendency for some students of the liberal arts to view their education as a rubber stamp—a necessary process that must be undergone to enter the professional world, rather than something of intrinsic value.

Alternately, I would argue that for most students of the humanities, the

real purpose of an undergraduate education is to develop our thinking skills and situate ourselves within an intellectual history. To do so, we must necessarily look back on previous thinkers who have explored and reflected on age-old questions and themes relating to the human condition, most of which continue to be the subject of dispute and contestation. This lack of settlement, one would think, should inspire both humility and curiosity.

Yet the do-gooder attitude of these self-appointed "intellectuals," characterized by a righteous indignation at the moral or intellectual inferiority of other persons or some aspect of society, seems too frequently driven by emotional and egoistic, rather than rational, impulses. This is not to say that the ideological liberalism with which the mentality often conspicuously dovetails lacks an intellectual tradition—far from it. Indeed, students of all political stripes benefit from immersion in arguments from thinkers on the left, as well as from on the right.

But for the lay student, leftist policy positions, with their utopian self-confidence in the ability of a select few ivory tower academics to lead society towards greater wisdom, are pure hubris. The assumption underlying this attitude, too often, is that because of our Duke education, we are automatically and uniquely qualified to hold these positions without reflection and introspection. Our status as "de facto" intellectual is reason enough.

The more one reflects on this idea of "student intellectuals," the more laughable it becomes. If anything, our education should lead us to ponder the extent of our own ignorance.

The idea that we are already "intellectuals" by virtue of where we stand insulates students from the type of deep self-reflection and self-criticism that

true education requires. Learning demands the humility to question oneself and one's most basic assumptions about the world—and accepting that those assumptions exist.

Part of this approach involves the recognition that we are not ahistorical beings, existing independent of a history of ideas. Indeed, we live very much within such an intellectual history and are deeply influenced by arguments originating with intellectual ancestors both dead and alive, whether we recognize it or not. Our education should help us recognize our place within this

For the lay student, leftist policy positions, with their utopian self-confidence in the ability of a select few ivory tower academics to lead society towards greater wisdom, are pure hubris.

history and lead us to reflect on the influences we have inherited and selected.

Instead, the attitude of the amateur egoist privileges the young intellectual as if his beliefs are the purely the product of a spontaneous creativity, rather than the absorption of external influences. This generates a sense of certainty unbecoming of a recent teenager. When students—barely twenty years old—think themselves above imperfection and fully prepared to judge the actions and ideas of those much older than them, fully devoid of any context, we may have a problem.

To be sure, this is not yet a rampant phenomenon and a good many students at Duke are genuine and reflective in their temperament. But for all of us, little humility would go a long way.

“People First, Then Money”

Dissecting the International House

by **Justin Robinette**

The International House and Multicultural Center merger has done more than spark debate. In some students and student groups the issue has unleashed deep-seated anger at an administration seen as unresponsive or un-engaging of student concerns.

This concern arose primarily as a result of what was viewed by the student body this past November as administrative indifference, and decision-making made behind closed doors regarding minority students' campus resources.

The virtual termination of the Multicultural Center (MCC) by merging it with the International House (I-House) should be a topic for student concern, and as the campus's Republican Party president, I was approached numerous times with suggestions on how I can best support the administration and speak out about such a necessary budget cut.

After all, we would be Republicans In Name Only (a designation feared by many conservatives these days) if we were not foremost smart-money conservatives with our finances, and unafraid to cut programs that do not work. But when it comes to minority student resources on campus, such as the Multicultural Center, the notion of cutting funding is particularly delicate.

It appears to me that the administration would be remiss if it cut a resource such as the Multicultural Center. It must be said that this merger appears to be a termination of the MCC, merely disguised as a merger, and merged with a highly technical and in reality unrelated organization



in the International House. The MCC seems the most logical, when comparing these two groups alone, to cut. Therefore, it is not unrealistic to assume that a merger with the I-House would leave us not with an I-House/MCC, but with an I-House.

It is not my belief that dire financial circumstances have led the administration to think of ways to cut back in this economic downturn. Dr. Airall spoke against this as the notion behind it in her forum held on the subject November 16th.

The Duke Endowment as a protective net for the university is certainly dwindling. DUMAC's website cites that the endowment has reduced to \$4 billion at the

December 2008 mark, going in to fiscal year 2009. This, from around \$6 billion earlier in the year, wherein “endowment and investment declines and a projected slowing of other revenue streams, Duke officials are working to close an estimated \$125 million budget shortfall over three years.”

But 4 million in our endowment coffers is nothing to scoff at—in fact, if it can be easily liquidated, this should adequately shield my graduating class from any severe downturn if it were to occur, and the same for many more graduating classes down the line.

The endowment may not be doing what it is intended to do—namely,

...y, Then Things”

...use, Multicultural Center Merger



grow exponentially—but it is still there in good form and promising status in case of future emergency. Building moratoriums established this past year are small assurances that our endowment is entrusted to individuals seeking to maximize its return.

But what will the firing of two high-profile MCC employees, of whom I only hear positive things from cultural student group leaders and minority students on campus alike, bring? What does the “merger” as a whole seek to accomplish, if not budget cutting? It does not appear to my young and simplistic accountant’s mind that this merger is an advantageous money-saving technique in the least.

The only other answer to the “why” question, then, must be related to the “Global Cultures Initiative” alluded to by Dr. Airall which appears, at least in my mind, to be a curious idea. The vision for this new “Global Cultures Center,” an umbrella for the newly merged IH and MCC, is designed, *The Chronicle* reported in November, to “fit more cohesively into the University’s vision of an international education, bringing together domestic students from multicultural backgrounds and international students.”

But, I do not believe this to be very cutting-edge. The implication that international students and domestic minorities have the

same needs, grievances or mission seems not just a little silly. While I believe organizations that teach differentiation by minority group are unwarranted, especially in a nation which can admirably boast of an elected black President, our first declaration in favor of such cultural unity should not be that all non-whites are culturally related to all foreign transfer students, both answerable to a single “Global Center.”

At any other time, I would argue that differentiating minorities by group perpetuates the racial profiling and stereotyping they seek, at the same time, to abate, but merging the interests of minorities with internationals is a wrong way of going about such unity as a first step.

For now, it does not appear to me to be a totally ridiculous move to have cultural groups and multicultural centers on campus, and where we can cut back, I propose that we do. But, I am content in my non-involvement with multicultural centers and yet, with respect enough for their existence, I understand when a needless termination is taking place.

The administration asked for this response when they tried to force out the MCC under students’ noses, and should have expected nothing other than pushback at a place like Duke.

Financial expert Suze Orman, alongside serving her tenure as a longtime idol of my mother, sometimes says some very true things. At the close of every show, she reminds viewers: “People first, then money, then things.” As conservatives, we should use our heads and realize which cuts are worth making, and which fights are not worth fighting.

Unpacking Conservatism

Getting Back To Our Roots

by Trent Serwetz

Everyone knows what a political conservative sounds like; as soon as a person starts going off about tax cuts or defensive spending, it becomes an ostensible fact that they are conservative. But where did conservatism come from, and why do certain views resonate with us as conservative, while others don't?

Edmund Burke, one of the philosophical founders of modern conservatism, sympathized with the colonists during the American Revolution because he felt that the English taxation was an arbitrary and oppressive use of government power¹.

Adam Smith, the other grandfather of modern conservatism, expressed a similar view when he argued that a free market provides a fair allocation of society's resources. Additional government intervention, he proposed, would sub-optimally redistribute an otherwise effective system².

Neither man was against change or progress, but they felt that it had to be organic and thus not forced by the state. Together, they formed much of the ideological basis for conservative thought in the last two centuries, but not without being skewed over time.

While Burke and Smith's most core ideas have remained more or less intact, each generation naturally attaches its own cultural baggage to "contemporary" conservatism. Two hundred years ago, it was "conservative" to embrace the status quo and deny women the right to vote as equal citizens. Today, obviously conservatives and liberals alike embrace women's suffrage as an intuitive fact; that is to say,

conservative and liberal ideologies both posit women's suffrage as a natural fact of life³.

The term conservatism gains nationally specific social baggage, as well. In the UK today, the conservative party is forwarding a green agenda, while environmental politics are allegedly a liberal domain in the US. For better or for worse, conservatism means something different to everyone.

Politically, that's a really crucial recognition, because any social agenda included in a conservative platform is guaranteed to exclude potential conservatives. Every time we latch a "conservative" social issue onto our larger political platform, we limit our future possibilities by alienating people who fit the political profile for a conservative but reject our contemporary social agenda. The specific content of the social baggage is irrelevant, the harm is purely in maintaining the link between conservatism and any particular social issue.

As a new generation with a new generation's problems, we need to interpret conservatism for ourselves. We face a huge national debt, increasingly powerful technologies, and an unprecedentedly transparent global network. The world we face is different from any previous one, so the most important social issues to our generation, whatever issues they are, should be unique and original as well. Maintaining the social baggage of conservatism's historical past is antithetical to our political goals.

Politics have a meaningful history, and we should benefit from the conceptual lessons that we've learned in the past. But we need to free

ourselves from the actual, empirical linkages that conservative ideology has acquired over the last few centuries in the US. Conservative politics is still filled with the baggage of the 20th century, like a link with the religious right whose origins no one questions. For example, in today's vernacular, being conservative is naturally and ostensibly linked with things like being pro-life and pro-"family values."

The conservatism of Burke and Smith is philosophically uncommitted

Every time we latch a "conservative" social issue onto our larger political platform, we limit our future possibilities by alienating people who fit the political profile for a conservative but reject our contemporary social agenda.

to either side of the abortion debate, so why should we take on another generation's social baggage? More importantly, why should we politically exclude people who identify with Burkean conservatism, but who reject a specific "conservative" social agenda?

That's not to say that Burke's ideas cannot be extrapolated to provide an opinion on contemporary issues; Burke was heavily influenced by theology, and would probably be "pro-life" if he lived today. But Burke's ideas, because they are primarily

political and not social, can be appealing to both pro-life and pro-choice thinkers. The conservatism of Burke and Smith has percolated through time because it is without a social agenda of its own. When we add time-specific baggage to the notion of “conservatism,” we prevent our ideas from being compatible with the ideas of people, even conservatives, who disagree with a specific social goal.

The world is changing fast. Every day more and more businesses fail because they were unable or unwilling to adapt to today’s completely new environment⁴. As the newest voting adults, our generation can only stagnate if we continue to polarize ourselves by squabbling over the social issues of 1980s America.

Conservatives and liberals alike can only benefit from getting back to our philosophical roots, and critically thinking about political ideology. Who determines what’s “in” and “out” with respect to liberalism and conservatism, and are we helping our hurting ourselves by drawing lines in the sand within our own parties?

We should take conservatism for what it was worth to men like Burke and Smith who lived before the word “conservative” was conceptually attached to an ideology. Only then can we move forward with the most capable political platform to handle the most modern issues.

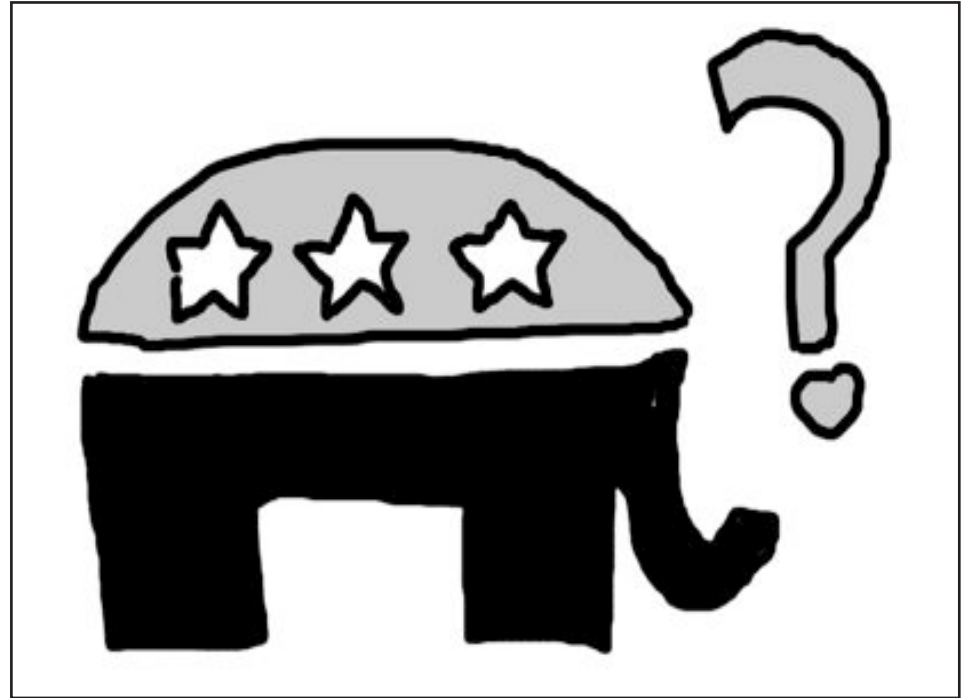
¹Paul Langford, ‘Burke, Edmund (1729/30–1797); Oxford Dictionary of National Biography, Oxford University Press, Sept 2004; online edn, Jan 2008, accessed 18 Oct 2008.

²Smith, Adam. *The Wealth of Nations*, Bk. 1, Ch. 5, 6. 1776.

³Althusser, Louis. “Ideology and Ideological State Apparatuses.” Accessed via Encyclopædia Britannica Online. 24 December 2009 . <http://www.britannica.com/EBchecked/topic/1072202/Ideology-and-Ideological-State-Apparatuses>.

⁴Martin, Emily. *Flexible Bodies: Tracking Immunity in American Culture – from the days of Polio to the age of Aids*. Boston: Beacon Press. 1994.

Distancing Conservatism from Social Conservatism



by Justin Robinette

We have heard a lot recently about a return to core conservatism being, necessarily, a return to social conservatism. Many within the party have reacted to the failed 2008 Republican Party and have adopted the view that the failure of the McCain-Palin ticket was a combination both of the continuation of George W. Bush’s “compassionate conservatism,” and the moderation taken to social issues by Senator McCain, and by extension his family and his campaign staff, publicly.

The general view of the Republican Party as the party of white, religious and wealthy men has been joined recently by what appears to be conclusive evidence of the importance of social conservatism to minorities (including blacks and Hispanics in California who voted on California Proposition 8). Thus, Republicans are told that it is in their best interest,

moving forward, to buy into social conservatism in order to retain votes, and secure new ones.

But, as proper conservatives, we should not buy this. Issues that, in the end, come down to the cultural are difficult to solve or moderate, and even to articulate. For example, a conservative conscience should tell us that in the abortion debate, when questions of life are at issue, life supersedes liberty. For many of us this is the case, and yet other Republicans are proponents of the basic protections of Roe, admirers of Reagan’s nominee Justice O’Connor and supporters of Emily’s List congresswomen.

Consistent with conservative logic, we should approach the death penalty with the same manner of caution: that caution over life should supersede any political action to be taken. Isn’t this the most morally upright, conservative and conscientious objection to capital punishment?

Social Conservatism (cont'd)

Cautiousness should be taken where even one innocent may risk execution, in recognition of the irrevocability of death which conservatives often use as a feature of the abortion debate. But the death penalty for many is an irreplaceable feature of an American system of justice, and leaders from Ronald Reagan to Mitt Romney have supported the continuation of its measures.

Social conservatives should stand down—you have been standing up for too long.

Moreover, this year GOProud, a newly formed gay Republican group replacing the Log Cabin Republicans, has chosen to co-sponsor CPAC, the Conservative Political Action Conference, to some notable controversy. And The Advocate is on record as referring to the McCain family as “notoriously pro-gay.” We should learn from this that it is impractical to seek to exact a position statement on any one of these cultural issues, and declare it a part of the Republican Party platform.

This will prove to be to the continued failure of the Republican Party, and in my mind, is what has been behind much of the failure of the Democratic Party historically: that when you strip away the social liberalism, there is nothing left to Democrats. When you strip away the social conservatives from the Republicans, you have yet an

understanding of the individual and his right, and control, of what he creates, a logic to governance, an understanding of debt, spending, and public service and merit-based pay and opportunity. It is Republicans that fundamentally value independence from government, responsibility for success and failure, limited taxation, and by extension the fundamental nature of liberty itself.

Finally, Rachel Maddow, of all people to cite as an authority, speaks to the issue of Democrat party hesitancy, promise-breaking and yet still self-acclaimed libertarian righteousness—“when it can be said that the Republican Party is being equally as vigilant as the Democratic Party on equal rights, namely here gay rights, and not be laughed out of the room, there is indeed a Democrat problem.”

What you have in the Democrat Party’s policies of social conservatism is bigotry, and also guilt and irresolution. The “soft bigotry of low expectations” that President George W. Bush spoke of before the NAACP in reference to affirmative action is one example of the first.

The Democratic Party’s guilt, and not just white guilt, completes the party’s platform on racial progressivism, since never before historically has it positioned itself on the correct side of the race issue when it could have made a difference (neither was it the party of Lincoln’s emancipation, nor the party of Eisenhower’s integration). Ann Coulter, of all people to cite as an authority, brought this to issue in *How to Talk to a Liberal*.

Many will argue that “party realignment,” as if that term itself is a squelcher of any logic behind the party’s positions on race, can be said to account for this. But, doesn’t this make the point itself? By and large: people are not buying social conservatism, nor should

they. It divides, it makes familiar and activates as something useful a government’s willingness and ability to determine a nation’s culture or cultural values.

Social conservatism is not the same as religion or moral governance. Social conservatism crosses the line, treats as policy what should govern and be governed in conscience. Meghan McCain is often lauded for being Ann Coulter’s younger, more moderate opposite in what I refer to as the “political entertainment” industry. Yet I cannot imagine either of these women running the country.

Social conservatives should stand down—you have been standing up for too long. Do not hitch your stars to Sarah Palin or Mike Huckabee; if you must hitch your star to a homegrown, small-town “country” politician, choose Alabama’s fifth district Republican Representative Parker Griffith.

In Quotes

“Social conservatism and neoconservatism have revived authoritarian conservatism, and not for the better of conservatism or American democracy. True conservatism is cautious and prudent. Authoritarianism is rash and radical. American democracy has benefited from true conservatism, but authoritarianism offers potentially serious trouble for any democracy.”

— John W. Dean (*Conservatives Without Conscience*)

If It Walks Like A Duck...

by Dan Simpson

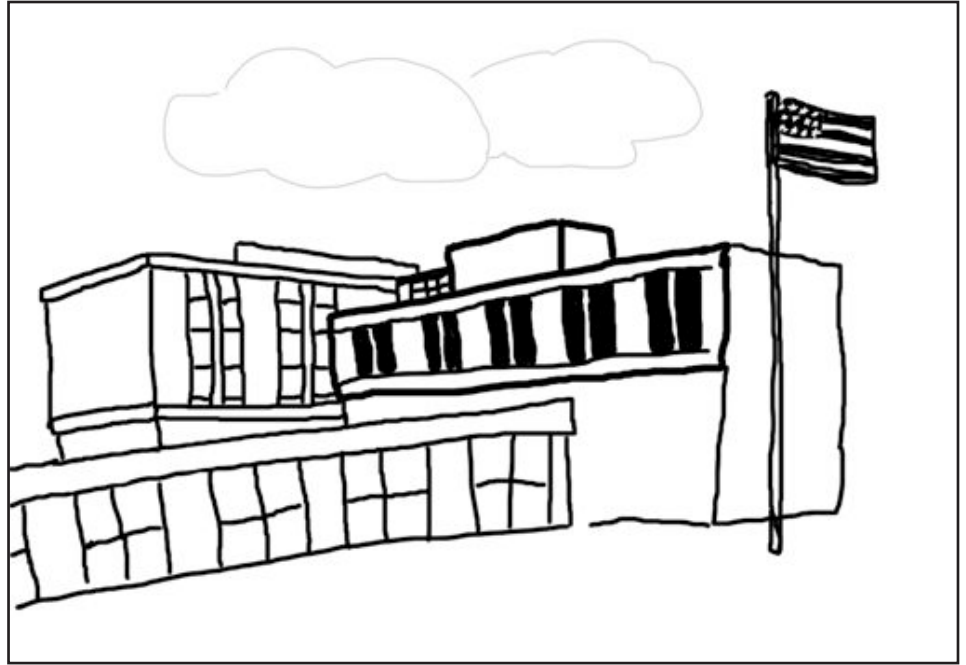
On the afternoon of November 5th, mere hours after the Fort Hood shootings, major media outlets were already scrambling to downplay Major Nidal Malik Hasan's Muslim faith. ABC's Martha Raddatz declared: "As for the suspect, Nidal Hasan...I wish his name was Smith." Newsweek's Evan Thomas said: "I cringe that he 's a Muslim, I think he's probably just a nut case." The media immediately embraced the "politically correct" view that Hasan was not an Islamic terrorist, but rather a pitiable man who snapped under the stresses of the U. S. Army.

This politically correct skew on the shootings is not only ignorant, but downright dangerous as well. Hasan was a terrorist influenced by his religion, plain and simple, and the media should not try to conceal this fact. Here was a man who, in 2007, gave a presentation in the hospital where he worked on "The Koranic World View As It Relates to Muslims in the Military."

It contained an elaboration of the punishments visited upon nonbelievers, such as consignment to hell, decapitation, and having hot oil poured down your throat. This "really freaked a lot of doctors out," reported NPR¹. Furthermore, Hasan shouted "Allahu Akbar" (God is great) before he went on his rampage, a clear sign that his actions were religiously motivated.

But perhaps the most damning piece of evidence that came to light after the shooting was that Hasan had attempted to contact Al-Qaeda, and had ties with a radical imam. Even after all this information was discovered, though, MSNBC's Chris Matthews said: "I don't know if we'll ever know if religion was a factor at Fort Hood."

So, instead of accepting the obvious, the morally relativist U.S. media tries to paint Hasan as a victim of circumstance. New York Times columnist Bob Herbert and other like-minded members of the



media believe that Hasan may have been a victim of Post Traumatic Stress Disorder (PTSD).

This seems a convenient excuse: the catch is that Hasan never served a tour a duty. Granted, as a psychologist, he had to work to help other soldiers deal with stress – but this stress never drove other psychologists on the base to kill people². Hasan never even expressed stress in his line of work, choosing instead to proselytize some of his patients.

Unfortunately, this is not the first time fervent political correctness has reared its ugly head in the military. It is becoming increasingly obvious, according to a report by ABC news, the US government knew that Hasan was trying to contact Al-Qaeda³. The question is, why was nothing done? It appears that Hasan got a pass because no one wanted to question a soldier who happened to be Muslim, at the risk of being branded an Islamophobe.

Don't mistake, as so many politically correct journalists do, a disdain for Hasan as a disdain for Islam or Muslims in the military. I respect and admire the 2,500 Muslims currently serving in our military and I agree that they should be treated no different than any other

soldiers that puts their lives on the line for our freedoms.

We should not accuse Muslims of crimes just because of their religion but, at the same time, we also can't let it color our judgment against accusing them of crimes. If justice were truly blind, and not subjected to the way of political correctness, the tragedy at Fort Hood might very well have been avoided.

Was terrorism one of Hasan's motives when he killed these innocent people? We may never know for sure, but the preponderance of evidence coming to light suggests that he was. And sometimes, despite what the media may like you to believe, if it walks like a duck and talks like a duck, it really is a duck.

The author of this piece would like to express his sincerest condolences to all those who lost loved ones during the Ft. Hood attacks.

[1] Krauthammer, Charles. "Explaining Away Mass Murder". Real Clear Politics. Nov 13 2009.

[2] Saunders, Debra. "The Shrink and the Terrorist". Real Clear Politics. Nov 10 2009.

[3] ABC News. Nov 13 2009.

Health Care Reform

Seeing Past the Propaganda

by **Lingfeng Li**

Not content to merely spend money it doesn't have, our government wants you to join in the spending too.

The health care reform bill, recently passed in both the House and Senate, will require all Americans to buy insurance, even if they would rather spend their money on other ventures. The bill is especially pertinent to young adults, who have the highest uninsured rates of any age group.

Based on Census Bureau data covering 2006-2007, there are roughly 19 million young adults (aged 18-34) without insurance number, about 41 percent of the total 47 million Americans without insurance. When the new legislation is enforced, all these young adults, who are most likely to be healthy of all age groups, will be required to purchase health insurance or face government fines.

It is not difficult to figure out why young adults would be forced to obtain insurance. With regulations being placed on insurance companies to end discrimination based on prior medical conditions and to lower premiums for the elderly, increased expenditures and lost revenue must be made up somehow.

Young adults tend to incur fewer costs for insurance providers, and can be used to effectively subsidize care for older Americans, who are more likely to need expensive medical care.

While there is nothing wrong with the young helping to support the elderly, it would be a blatant violation of freedoms to force Americans to buy any product to ensure that this happens. Liberty is an integral part of American values and should guarantee Americans the maximum amount of individual freedom possible without

condoning active trespasses of others' rights. For the government to stipulate how Americans must spend their disposable income is an overstep of its power and reeks of socialism.

The government has no authority to dictate how its citizens should spend their income, just as it has no authority to force its citizens to be charitable.

Each individual should be credited with a moral conscience and allowed to judge whether or not they can afford to contribute to others' well-being.

The issue here is not that universal health care will add meaningfully to some lives, it is that the same program will significantly restrict others. While every American should aim to contribute charitably to society, there is no constitutional mandate or legal requirement that states they must do so. Each individual should be credited with a moral conscience and allowed to judge whether or not they can afford to contribute to others' well-being.

For the government to assume it understand each household's finances (it can't even balance its own checkbook!) and needs best is ideologically problematic, shows too little respect for freedom and liberty, and can affect many Americans negatively.

Restrictions on income can especially affect young adults, who

may believe it more advantageous to allocate their funds to small businesses, investments, or savings. But on principle, even if they were to choose to buy a new TV or car with money otherwise devoted to health insurance, it should be their prerogative to spend their money in whatever way they so choose.

Common sense aside, there is also nothing in the constitution that gives Congress the power to require all Americans to buy insurance. However, there is a great deal of precedent set against these new regulations, including *United States v. Lopez*, which questioned the Gun-Free Zone Act of 1990 and whether the government could regulate gun possession near schools on the basis of interstate commerce. The United States Supreme Court eventually concluded that the Act was unconstitutional, effectively blocking Congressional attempts to use interstate commerce as an excuse to unreasonably expand its power.

That Congress would go so far as to disrespect the Constitution should raise alarm among American voters. As noble a cause as universal health care is, its implementation insults some of the basic principles on which this country was founded. The choice to obtain health insurance, or not, should remain a private one, a system that best allows for individual responsibility and liberty.

Young Americans have serious cause to be concerned about health care reform legislation, which is too careless with their rights. This is not the first time the government has sought to spend the wealth of future generations (see: \$12 trillion national debt), and health care reform will set a dangerous precedent for continuing this trend in the future.

UNC-Duke Unite for State Republican Ticket

Per tradition in the North Carolina Federation of College Republicans, John Eick, the candidate for Chairman of the state-wide College Republicans announces his candidacy at the school of his running mate, Justin Robinette. The official election by delegation of next year's NCFCR will take place at the North Carolina Federation of College Republicans' Spring Convention, held this year at UNC-Wilmington.

Name: John Eick

Candidacy: Chairman

Class: Junior

Major: Political Science, Public Policy, History

On-Campus activity: Chairman of the UNC College Republicans, brought speakers like syndicated columnist and author Jonah Goldberg, and will host columnist and contributor Stephen Moore to campus

On his campaign: I believe that the main obligation of the NCFCR Chairman is to serve as a resource for the individual chapters to turn to for assistance, ideas, or suggestions. Each member of my ticket has made a pledge not only to me, but to the NCFCR that they will readily be available for consultation and are willing to assist their fellow College Republicans. A major part of this also involves my team and me supporting the CR chapters when they have speakers or events. Over the past three years since I became a College Republican, I have attended events at several chapters and, as Chairman, I pledge to visit each chapter at least once, and hopefully more, during the course of the year.

Goals if elected: create a new web site for the organization, increase accessibility and visibility of internship opportunities, resurrect the NCFCR's newsletter *The New Southerner* to keep all members and alumni abreast of the Federation's happenings, reelect Senator Richard Burr in 2010.



Photo courtesy of Justin Robinette

Justin Robinette (L) and John Eick (R) are representing Duke and UNC, respectively, on the NCFCR ticket.

Name: Justin Robinette

Candidacy: Co-Chairman

Class: Junior

Major: Political Science, History

On-Campus activity: Chairman of Duke College Republicans, brought speakers like RNC National Committee member Ada Fisher to campus, worked on Elizabeth Dole's 2008 campaign

What he says: The fact that our ticket and supporters have already worked together so frequently, and well, in the past, proves that we can only better serve North Carolina chapters as the NCFCR Chair and Co-Chair. We have unsurpassed experience, unprecedented working relationships already established with college

chapters across North Carolina, and I believe that our distance ensures, when you get past the obvious differences between Duke and UNC when it comes to basketball, our rivalry and therefore our familiarity with one another in order to bring together a successful NCFCR 2010. We would best represent North Carolina, and we look forward to working with all state chapters.

On his future: I imagine that both myself and John have such an interest in politics—we enjoy listening and serving and implementing fresh ideas students have about how to make their campus's resources and rights better.

The Gothic
Guardian
at Duke University

a new generation on the right.

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The Collegiate Network