

Is K.W. Greene a Danger?

In [his 26-April-2011 report](#) for *The Student Printz* entitled “Professor returns after suspension,” Justin Mitchell reveals that USM political science professor Kate Greene is one of the three (to six, or more) USM faculty [who were suspended](#) with pay some time during the 2010-11 academic year due to [concerns of danger](#). According to Mitchell’s report, Greene began teaching again on 26-April-2011, after a two-week hiatus from the classroom that resulted from an altercation between Greene and one of her political science students.

The Student Printz also reported that Greene was never provided any sort of due process by the Martha Saunders administration and that Greene’s standing with USM remains up in the air.

Assuming Greene’s behavior rises to a level requiring university review, *i.e.*, “due process”, the question is, will the review be in accordance with [USM’s Tribal Morality](#) or the Faculty Handbook and principles of reason, truth, or sound evidence?

Determining the accuracy of statements and accusations in a proper “due process” procedure is not how adherents of Tribal Morality work. They apply a primary principle that USM and its administrators are sacrosanct and beyond criticism. To criticize is to deserve termination of one’s employment and loss of respect within the community.

USM Tribal Morality advances doctrines of administrative corruption above reason, truth, or evidence. Current and former administrators (including, but not limited to, Harold Doty, Alvin Williams, Skip Hughes, Martha Saunders, Gordon Cannon, and Rod Posey) with the willing assistance of faculty like Charles Jordan, Gwendolyn Pate, Mary Anderson, and others are corrupt or simply enforce tribal morality on all of us who might foolishly believe we have the right to free speech.

Why? Likely there is an element of self-protection. “I will protect my job. I will protect my perks. I will protect my future. The Devil take everything else.” Others may simply want to be accepted and celebrated by the community in which they work. They understand that anyone not accepted by the group runs the risk of being punished for their differences.

And, after a while, enforcement of tribal morality becomes normal, reasonable behavior on the part of the corrupted. In *The Rainmaker*, a movie based on a John Grisham novel, an older lawyer is asked by a very young one “Do you even remember when you first sold out?” I suspect that like many people at USM, the older lawyer had sold out so long ago, he not only didn’t remember when he first sold out; he didn’t even understand the implication of the question.

Tribal Morality Simplifies “Due Process”, Dispenses with Two Millennia of Human Progress, and Endangers the Entire University Community

K. W. Greene may be dangerous, or she may not have the temperament to teach controversial ideas to students and doesn't belong in a classroom. We don't know. And, here's precisely the problem with Tribal Morality. There are adverse consequences for the entire USM community when Martha Saunders practices [mobbing of faculty](#) via Tribal Morality. When she leads an assessment of accusations against faculty, the merit and even the truthfulness –of the accusations are purposefully ignored or perverted as Ombudsman Gordon Cannon (now a vice president for research) and Director Skip Hughes practiced on behalf Dr. Saunders. (See, [University of Southern Mississippi – A Tribal Moral Community](#).)

As a consequence, USM faculty and students do not have the benefit of a safe and effective learning environment that would exist if principles of reason, truth, or sound evidence prevailed. [Evidence—testimony in Federal Court—of assaults](#) by former Dean Harold Doty and former Associate Dean Farhang Niroomand on College of Business faculty were, by her sworn admission, witnessed and ignored by President Saunders. Principles of Tribal Morality lead to retaining truly dangerous individuals and dismissing of individuals who are dangerous only because their ideas and speech are inconsistent with Tribal Morality.

“When the sacred kicks in, [President Saunders'] rational capacity gets detoured: “[She] use[s] [her] reasoning not to find the truth but to find ways to defend what [she] hold[s] as sacred.”” (See, *Chronicle of Higher Education* report entitled, [“De-Tribalizing Academe”](#) by Peter Wood.)

The result? An irrational President Saunders. And, the real safety – physical and academic – of students and faculty is destroyed.