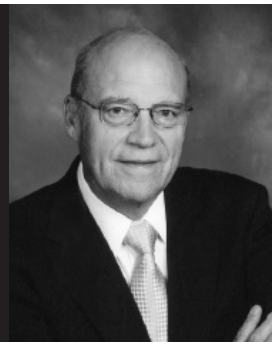




Dr. Fred Schwarz

The Schwarz Report

60 Years Defending Our Christian Faith



Dr. David Noebel

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From Black Panthers to BLM

by Fay Voshell

During the 1968 Olympics, most Americans were shocked to see two of the United States' finest athletes raise their fists in loyalty to the Black Panthers, a radical group advocating violence as a means to change society. The controversy engendered by Smith-Carlos still has not died out.

Fast forward from the 1968 Olympics to a contemporary scene in the nation's capital of Washington, DC. There, diners were harassed by Black Lives Matter protestors, who demanded each person give a clenched fist salute indicating solidarity with BLM.

What happened between 1968 to 2020? How did the United States get from the scene at the Olympics, which was largely repudiated as unpatriotic and excessive, to the scene at the DC restaurant? How did Americans get to the point the equivalent of a Nazi salute is demanded of them by roving gangs?

The nation got here from there because a radical segment of the civil rights movement moved away from the nonviolent protests of Martin Luther King to embrace the violence advocated by organizations such as the Black Panthers. We also got from there to here because of a class of elites that have supported and assisted the ideology embraced by radical groups like the Black Panthers and Black Lives Matter, who share almost identical goals.

Tom Wolfe noted in his brilliant and prescient essay, "Radical Chic: That Party at Lenny's," that Leonard Bernstein was intrigued with the Black Panthers. Bernstein, who sprang to fame as the composer of *West Side Story* and the conductor of the New York Philharmonic, invited the cognoscenti of 1970's New York to a party at his home to support the Black Panthers.

Wolfe's acid pen spared no one; including the fashionistas who wondered just what one should wear to a party comprised of revolutionaries demanding the extinction of their sort of people. Certainly, the usual ostentatious display of wealth would not do. Maybe a chic little black dress? Ah, sighed Wolfe, "the delicious little agonies of Radical Chic."

But more serious issues than revolutionary chic surfaced at Lenny's party. Attending were supporters of ideas that later produced actual, rather than theoretical violence. The guests who celebrated the radicals advocating the overthrow of the structures that supported the literati and aficionados of the arts turned out to be celebrating their own downfall—while toasting the wooden horse they had welcomed into their Troy.

The ideas that grabbed the attention and monies of New York's well-to-do later trickled down and bore the rotten fruit that may have damaged New York beyond repair.

"Lenny's party" has been taken outside into the streets of New York, where the partiers have been freed from any restraint and allowed to riot as they please. It's noteworthy that the street gangs have not invited the elite, who have been fleeing the city, taking their wealth with them.

Meanwhile, encouraged by Mayor de Blasio, the violent celebrators are busily attempting to exchange the current police force for authority figures who will remain amenable to the fundamental transformation of the city according to the tenets of Black Lives Matter, a contemporary iteration of the Black Panthers. Now most New Yorkers also are seeing the results of ideas "Lenny," who was sincerely and deeply troubled about societal injustices, could not or would not see.

But Wolfe foresaw it all fifty years ago. He wrote:

"The emotional momentum was building rapidly when Ray "Masai" Hewitt, the Panthers' Minister of Education and member of the Central Committee, rose to speak. Hewitt was an intense, powerful young man and in no mood to play the diplomacy game. Some of you here, he said, may have some feelings left for the establishment, but we don't.

We want to see it die. We're Maoist revolutionaries, and we have no choice but to fight to the finish. For about 30 minutes Masai Hewitt laid it on the line. He referred now and again to "that M ----- F ----- Nixon" and to how the struggle would not be easy, and that if buildings were burned and other violence ensued, that was only part of the struggle that the power structure had forced the oppressed minorities into.... But more than one Park Avenue matron was thrown into a Radical Chic confusion. The most memorable quote was: 'He's a magnificent man, but suppose some simple-minded schmucks take all that business about burning down buildings seriously?'"

A good question.

The answer?

A good many "simple-minded schmucks" have taken the idea of burning down buildings seriously. But as Wolfe noted, if you are giving fundraising parties for revolutionaries, should you be surprised if they use those funds to achieve the agenda they espouse, including immolating the houses and businesses of the hosts—and maybe even the hosts themselves?

What is the agenda?

Donald Cox, a leader of the Black Panthers and an invitee to the party, did not hesitate to let the resplendent representatives of capitalist greed just what was wanted:

The Black Panther Party... stands for a 10-point program that was handed down in October, 1966, by our Minister of Defense, Huey P. Newton. . . . We want an educational system that expresses the true nature of this decadent society . . . We want all black men exempt from military service. . . . We want all black men who are in jail to be set free. . . . And most important of all. . . we want peace, but there can be no peace as long as a society is racist and one part of society engages in systematic oppression of another. . . . We want a plebiscite by the United Nations to be held in black communities, so that we can control our own destiny.

Included in Cox's address was scorn toward "pigs;" known to others as "police."

"We call them pigs, and rightly so," says Don Cox, "because they have the way of making the victim look like the criminal, and the criminal look like the victim.... We recognize that this country is the most oppressive country in the world, maybe in the history of the world. The pigs have the weapons. . . . They are ready to commit genocide against those who stand up against them, and we recognize this as being very bad."

Fifty years later, gone are the worries about what to wear to the party in the streets. Jeans and masks are the great equalizers, providing anonymity to the partiers who are helping themselves to the goods of greedy capitalist pig oppressors. Gone now, too, is the sentimental nostalgia of radical chic as the reality of the trashing of Fifth Avenue sinks in.

But also gone now are Cox's worries the Black Panther party and its radically chic supporters would never be mainstreamed or part of the "system."

Wolfe noted Richard Feigen, a wealthy art dealer who attended the Bernstein soiree, asked a question: ". . . Are the Black Panthers interested in getting any political leverage within the System?"

Cox initially was ambivalent about the usefulness of the traditional political system, stating, "We have no power within the system, and we will never have any power within the system. The only power we have is the power to destroy, the power to disrupt." But remaining true to his redistributionist ideology, he added that he thought cooperation with the "system" was not possible, and that "the means of production should be taken from the businessman and placed in the community, with the people."

After Cox's speech, Barbara Walters, also a guest, expressed tentative concerns about advocacy of violence:

"Last year we interviewed Mrs. Eldridge Cleaver, Kathleen Cleaver. . . . I asked her, I said, 'I have a child, and you have a child,' and I said, 'Do you see any possibility that our children will be able to grow up and live side by side in peace and harmony?' and she said, 'not with the conditions that prevail in this society today, not without the overthrow of the system.' So I asked her, 'How do you feel, as a mother, about the prospect of your child being in that kind of confrontation, a nation in flames?' and she said, '*Let it burn!*' And I said, 'What about your own child?' and she said, 'May he light the first match!' (*Italics mine.*)

Walters wondered if there was "any chance at all for a peaceful solution to these problems, some way out without violence?"

It's clear the answer to Ms. Walter's question is "No." The children are now grown and lighting matches. So, no, the rioters do not see a peaceful solution.

Further, as to the leveraging the current political system, the revolutionaries now have control of the machinery of the Democrat party, which in turn has control of many of America's cities. The insurgents have clearly announced they wish to put the essentially com-

munist agenda of the Black Panthers, Antifa, and Black Lives Matter into effect—not just within the cities, but throughout the entire nation. They are attempting a coup. They want to replace current authorities with their own people, who will then complete the transformation of the cities into socialist/communist utopias.

In an interview given by him only three weeks before his death, another Leonard; namely, Leonard Cohen, spoke about the deep roots of his music.

Cohen, whose unique musical genius is celebrated, is best known composing the song “Hallelujah.” But he also wrote a piece entitled “First We Take Manhattan.” As usual with his lyrics, there is an ambiguity.

However, Cohen himself was in no doubt as to the interpretation of his lyrics. When asked, he said, “I think it means exactly what it says. It is a terrorist song. I think it’s a response to terrorism. There’s something about terrorism that I’ve always admired.”

Cohen, like Bernstein, saw that many, if not most violent protestors were persuaded by a vision of immediate justice—what he called “a signal from the heavens.” Though Cohen himself was not an advocate of violence, he admired the ideas and cause of the deeply injured who sought justice.

Asked if he were a religious man, Cohen spoke of the landscape of the Bible and the universals that guided him. He noted that guidance was not shared by many in his circles.

Martin Luther King, Jr. was also committed to the universals articulated by the Bible, but rejected violence. He often quoted the prophets Micah and Amos: “He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God. . . . Let justice roll on like a river, righteousness like a never-failing stream!”

The loss of the transcendent universals concerning humanity and the God who created each person once guided, informed, and restrained the nation. Desertion of those principles in favor of the anger and violence of radical identity politics has led to today’s chaos.

But in the admonitions of Micah, Amos, and other prophets are found the principles for genuine reform for America.

If a return to those foundational principles is not realized, America’s cities will continue to burn.

—*American Thinker*, September 1, 2020

The 1619 Project

by Anne-Christine Hoff

Third Reich Minister of Propaganda Joseph Goebbels once said, “If you tell a lie big enough and keep repeating it, people will eventually come to believe it.” The 1619 Project tells many doozies, but the biggest lie that the *New York Times* propagates, in this radical and anti-American document, is that the Revolutionary War was fought because of a desire to maintain slavery, which they thought the British were about to abolish.

The lie makes your head explode in its sheer audacity. Thomas Paine’s *Common Sense* is the pamphlet that circulated for months before the war, generating discussions at taverns and other public venues, and yet there’s nary a word within its pages about slavery. Instead, Paine’s work focused on galvanizing the colonies to break free from England and create an independent republic, a system of self-government, that was not monarchical and that recognized the rights of the individual.

The other document that lays out the reasons for the Revolutionary War is of course the Declaration of Independence. Twenty-seven reasons are given for the need to break from the tyranny of England. Taxation without representation, a hierarchical system that favored British soldiers and gave them unfair rights over the citizens of the colonies, an inability to respond to the needs of its colonial subjects, and other complaints are given as reasons for the need for war. Again, the desire to maintain slavery is not among those complaints listed.

How can such a document that propagates such a big lie be now widely circulated and even promoted by stars like Oprah Winfrey? Who is behind this project that so reduces the history of the United States and leaves the key primary sources out of the equation?

The major voice behind the project is of course its creator, and now project director, *New York Times* reporter Nicole Hannah-Jones. Hannah-Jones created a stir a few months ago when she was asked how the rioting and looting in cities should be interpreted. She responded that property theft is not violence. (That’s news to me.) She also penned an article on June 30, 2020 called “What is owed?” making a case for reparations to be paid to blacks for the legal slavery that was abolished over 150 years ago.

Her most egregious statements about whites came as a student at Notre Dame University in 1995 when she wrote, “The white race is the biggest murderer, rapist, pillager, and thief of the modern world.” In this letter to

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the editor, which is still available to read online (indicating that she is not ashamed of her open hatred of the majority of Americans), she responds to another student's piece on Christopher Columbus by describing Columbus as "no different then [sic] Hitler." She calls whites "barbaric devils" and says that they acted like savages because of "some lacking" that made them "[need] to constantly prove their superiority."

Smart people who also have access to the internet give this woman money to peddle the 1619 Project. Surely, they also have access to Wikipedia to find out that she said these things as a student in 1995 and that she has never disavowed them. Oprah Winfrey and Lionsgate, for example, just announced a collaboration project with Hannah-Jones (and the *New York Times*) to adapt the 1619 Project for television and film.

The Smithsonian Institute, a government-financed group of museums and research institutions, collaborated with Hannah Jones on the 1619 Project. (The Smithsonian also, by the way, collaborated with the National African American History Museum, which also openly peddles anti-white propaganda about the blandness of white food (Italian, French, Austrian, Swedish food are all a monolith, you see) and the monolithic oppressive patriarchal culture of white people).

Hannah-Jones' Ida B. Wells Society for Investigative Reporting (of which she is the cofounder) lists Google News Lab, Knight Foundation, and George Soros' Open Society Foundations as funders of the non-profit which bills itself as a "news trade organization dedicated to increasing and retaining reporters of color" who are investigative journalists.

The National African American History Museum lists Target, Walmart, Bill and Melinda Gates Foundation, Lilly Endowment, The Andrew W. Mellon Foundation, 3M, American Express, Smithsonian Channel, 21st Century Fox, Walt Disney, Nike, Toyota, Time Warner, AARP, Coca-Cola, Lowe's, Verizon, and Wells Fargo as donors of amounts ranging from \$1 million to \$20 million. (The list is worth checking out for yourself because it is so extensive and includes most of the major corporations in the United States today.)

So what happened? Did these funders give the money and not anticipate the anti-white rhetoric espoused by Nicole Hannah-Jones, the 1619 Project, or by the National African American History Museum? Or are they also able to do research like me, meaning they're aware of the rhetoric but choose to ignore it? Maybe it is like the case of Nick Cannon's anti-white rant. He can be fired for saying something anti-Semitic, but when he

says something anti-white, the *New York Times*, National Public Radio, and the other major media outlets will simply ignore it.

I'm of the opinion that these multimillionaires simply don't care. They are our modern-day British oppressors who simply do not care about the problems of their colonial subjects. If the property of "these American lowlifes" gets destroyed, well, let's just ignore it. If they don't feel safe in their own homes, that's not my problem as long as they keep buying Nike shoes. And as for the race peddlers like Nicole Hannah Jones who promote big lies with the intent of tearing down the foundations of the country, these are people who care about a narrow ethnic nationalism only and their hatred of the "other," (who constitute the majority) is patent to anyone willing to open their eyes and see it.

—*American Thinker*, August 31, 2020



What Statutes Remain?

by Paul Kengor

In a cancel culture targeting everyone from Confederate to Union generals, Columbus to Winston Churchill, Francis Scott Key to even Abraham Lincoln and all of Mt. Rushmore, and where the racial statements and attitudes of every historical figure are scrutinized, it's funny who gets a pass.

A 16-foot-tall bronzed Vladimir Lenin stands unscathed in liberal Seattle, and a new monument to the Bolshevik godfather just went up in Germany. Particularly curious, one wonders why Karl Marx goes untouched.

There are monuments to Marx in Europe, one just erected in 2018. In the United States, there's a handsome profile of Marx carved in porcelain at one of the Smithsonian museums and a flowery painting at the Guggenheim. In 2018, for the bicentennial of his birth, one of America's top colleges, Carnegie Mellon University, held a yearlong celebration of Marx, including an accompanying art exhibit dedicated to the man. And who knows how many busts of Marx sit in professors' offices, safe from protesting college students with spray-cans.

Of course, the reality is that Marx gets a pass from the left because he's of the left. Leftists ignore or try to separate him from the ideology bearing his name that

helped produce over 100 million deaths in the 20th century alone. The dread “dead white European male” tag conveniently eludes Karl Marx, nor does he raise the needle on the Left’s bigotry meter. But alas, he should.

Karl Marx was, after all, a bigot. His attitude toward blacks and Jews alone (not to mention women) would stun Stonewall Jackson. Ugly racial-ethnic stereotypes by Marx are littered throughout his writings.

Consider how Marx spoke of his own son-in-law, Paul Lafargue, husband of his daughter Laura. Paul came from Cuba, born in Santiago, and Marx thus viewed him as marred by “Negro” blood and denigrated him as “Negrillo” or “the Gorilla.” Karl never let up his ridicule of poor Paul. In November 1882, still 14 years after Lafargue and Laura married, Marx complained to Engels that “Lafargue has the blemish customarily found in the negro tribe—no sense of shame, by which I mean shame about making a fool of oneself.”

Marx had a friendly audience for such views in Friedrich Engels, his *Communist Manifesto* partner. Engels, a proud Darwinian, averred that Paul possessed “one-eighth or one-twelfth nigger blood.” In 1887, Lafargue had been a political candidate for a council seat in a Paris district that contained a zoo. In an April 1887 letter to Paul’s wife, Engels cruelly opined, “Being in his quality as a nigger, a degree nearer to the rest of the animal kingdom than the rest of us, he is undoubtedly the most appropriate representative of that district.”

It is no wonder that Marx’s son-in-law had such low self-esteem. In fact, one day in November 1911, Paul ended it all. He killed himself in a suicide pact with Marx’s daughter. In fact, two of Marx’s daughters killed themselves in suicide pacts with their husbands.

Karl Marx freely dispensed with nasty epithets aimed not only at blacks but at Jews. Biographer Jonathan Sperber notes that Marx’s correspondence is “filled with contemptuous remarks about Jews.” Even his admiring biographer Francis Wheen, who habitually defends nearly everything about Marx, admits that he “sprayed anti-Semitic insults at his enemies with savage glee.”

Of one contemporary, Marx blasted his “cynical, oily-obtrusive, phony-Baronial Jew-manners.” Particularly loathsome to Marx was anyone he suspected of part Jewish and African roots. Marx referred to his fellow German socialist Ferdinand Lassalle as a “greasy Jew,” “the little kike,” “water-polack Jew,” “Jew Braun,” “Yid,” “Izzy,” “Wily Ephraim,” “Baron Itzig,” and “the Jewish Nigger.” In a July 1862 letter to Engels, Marx confidently observed of Lassalle, “It is now perfectly

clear to me that, as the shape of his head and the growth of his hair indicates, he is descended from the Negroes who joined in Moses’ flight from Egypt.” Lassalle’s “cranial formation,” detected Marx, was the giveaway. Marx did, however, allow for an exception: “unless his mother or grandmother on the father’s side was crossed with a nigger.” Marx chortled, “This union of Jew and German on a Negro base was bound to produce an extraordinary hybrid.” He also hastened to add, “The fellow’s importunity is also niggerlike.”

One of Marx’s worst expressions of anti-Semitism was his painful 1844 essay “On the Jewish Question.”

“What is the worldly cult of the Jew?” asked Marx. His answer: “Haggling. What is his worldly god? Money.” He growled, “Money is the jealous god of Israel before whom no other god may exist. . . . The bill of exchange is the actual god of the Jew. His god is only an illusory bill of exchange.” The Jew, Marx snarled, had become “impossible.” The German chillingly concluded, “The emancipation of the Jews, in the final analysis, is the emancipation of mankind from Judaism.”

In his seminal edited volume on Karl Marx and religion, Saul Padover said that Marx—who was, ironically, an ethnic Jew—had “learned to despise and hate the people from whom he originated. This was an expression of what the Germans call *Selbsthass* (self-hate), a trait which Karl Marx displayed throughout his whole life.” Padover was taken aback by “the extent and virulence of his anti-Semitism.”

Karl Marx summed it up plainly in a letter to his longtime friend Arnold Ruge in 1843: “the Israelite faith is repulsive to me.”

Much more could be said. This is far from a full testimony of Marx’s awful attitudes.

Remember: the Left’s standard for canceling a historical figure is bigotry. And really, it often takes only one offensive statement from an entire lifetime. That being the case, why hasn’t Karl Marx been canceled? Why aren’t angry mobs staging sit-ins outside professors’ doors insisting their busts of Marx be tossed to the ash-heap of history? Why do universities celebrate the man? And where’s Black Lives Matter on this one?

We know the answer. Karl Marx is an icon to the Left. Just like progressives’ calls for tolerance and diversity, their calls for canceling and removing are highly selective—or, more bluntly, highly hypocritical.

—*FrontPageMag.com*, August 25, 2020

The Tides Foundation

by Monica Showalter

Following the conclusion of the Republican National Convention, the far left's "fiery but peaceful" protestors had a pretty disgusting plan: instead of just yelling at the top of their lungs from the outside, or attempting to disrupt the convention from the inside, or burning and looting nearby shops to give the whole thing a bad public relations odor, they decided to physically attack Republicans as they exited the convention. That was the plan.

They certainly attacked random nobodies exiting the front, but when Sen. Rand Paul attempted to get to his hotel two blocks away on foot after waiting 45 minutes at the wrong hotel, the mobs recognized him and got really excited, first swarming him and his wife in a group of 30, and then swelling to 60, and then to a 120-sized turba mob. They made lunging attacks at the senator and his luckily spotted police escort who were trying to protect Paul and his wife and deflect the "protesters."

It was a travesty. Paul described it very well.

Some excerpts: "We cannot go outside now, it's too dangerous."

"The United States is going to become Portland."

"We'll eff you up."

"This is happening in all our cities, thank God for the police."

"I want to live the life of a normal person, where I go to the grocery store and buy groceries, or stop at the Minute-Mart."

Paul's most important statement came here:

"This also is not normal. There's something . . . going on here. This is like, the FBI needs to be involved."

And more specifically, as the Fox News reporter probed:

My feeling is there is interstate criminal traffic being paid for across state lines, but you won't know it unless you arrest them. Otherwise you just think oh these are just some normal hoodlums from a big city. I promise you that at least some of these members and people who attacked us were not from D.C. They flew here on a plane, they've all got fresh new clothes, and they were paid to be here. It is a crime to do that and it needs to be traced. The FBI needs to investigate. But the only way you can do it is you have to arrest people. And usually we say 'oh, well, you didn't get hurt, so we're not going to arrest them.' They were inciting a riot, and they would

have killed us had the police not been there. They all need to be arrested, and I'm not saying forever, but they need to be arrested, questioned, they need to say where you're staying, and the bills need to be subpoenaed by a judge, to say 'who paid for your bill, how did you get here on a plane and staying in a fancy hotel, and yet you're acting like a criminal.' Something's going on here and it's much bigger than people think. But the bottom line is, we can't let the United States become Portland and that's what my fear is. . . .

This is pretty much the most important question that can be asked of any of this lunacy engulfing the country.

Two things stand out.

One, dangerously opaque foundations, such as the Tides Foundation, which takes cash in big amounts from anonymous donors and has been known to contribute to terroristic organizations such as Earth First! and the "Ruckus Society," have stepped up their donations to "social justice" and "criminal justice" and "racial justice" organizations. George Soros's Open Society Foundation, while less opaque, given that the group's money comes from Soros's vast fortune as a currency speculator, is in this category, too. Here is what the *New York Post*, via the Center for Consumer Freedom, noted:

The *New York Post* reports today that the secretive Tides Foundation began organizing attacks on President Bush after receiving millions of dollars from foundations controlled by presidential candidate John Kerry's wife. Tides' role in this "charitable money-laundering" operation is hardly surprising. After all, for over two decades it has been a major financial clearinghouse for radical activist groups. Many major philanthropies like the Ford Foundation and Pew Charitable Trusts fund projects through Tides to disguise themselves as the funding source.

Anti-consumer beneficiaries of Tides' "anonymous" funds include Greenpeace, the Ruckus Society, the Center for Science in the Public Interest, the Natural Resources Defense Council (NRDC), and Earth First!. Earth First! spun-off the FBI-certified "terrorist" Earth Liberation Front in 1992. Tides was instrumental in NRDC's now-infamous (and unfounded) health scare about Alar on apples. NRDC paid the PR firm that was promoting the scare through the Tides Foundation.

Second, the Democrats, who also take money from the donors to these foundations that may be behind these

riots, have been curiously silent in their failure to condemn the violence, even on people they know and work with from the Senate building. Joe Biden made a general condemnation of violence after poll numbers showed that rioter violence was not playing well with the American voters, but he hasn't said a thing about the attack on Sen. Rand Paul. His running mate, Kamala Harris, is even worse, witchily cackling that the violence will never stop.

Paul noted the irony of his own role in attempting to get justice for Breonna Taylor, who was killed in a no-knock raid on apparently the wrong apartment, writing a bill to ban no-knock raids. But he came off as a little naïve there—these mobs aren't interested in reform. They want to tear the whole edifice down, and some huge billionaires are behind them. More than tanks in the streets, there needs to be an investigation into who's funding these mobs and arrests of the foundation executives and moneybag billionaires found to be involved. We still don't know precisely which ones are doing this, and it's critical that we find out, because as Harris says, the attacks won't stop (and we need to know how Harris would know this, too). Some big swoop-downs need to happen, and one hopes the Trump administration is willing to take on the task or is already on it. Paul would be wise to initiate some Senate investigation, too, because someone's getting away with this, and the attacks are growing more brazen, targeting not just shopkeepers, but now police and elected officials.

—*American Thinker*, August 29, 2020

California Schools Go Red

by Clare Lopez

The fall semester has just begun in California. It's pretty much all online, distance learning. This has been enormously helpful—in an awakening kind of way—for parents, also still stuck at home, to observe the increasingly anti-American, antisemitic, and frankly Marxist curricula being force-fed to their children. The flagship courses for that indoctrination go under the label of “ethnic studies.” Governor Gavin Newsom just signed a bill into law on 17 August 2020 that makes an ethnic studies course a requirement for graduation from any Cali-

fornia State University, beginning with the 2021-2022 academic year. Lest anyone think that ethnic studies in California will be just a broad-based neutral overview of American diversity (the *E Pluribus Unum* kind), a look at what is actually contained in such curricula already this year will be instructive.

Let us begin by recalling what former FBI agent W. Cleon Skousen told us about Communist Goals for America back in 1958, the year he published *The Naked Communist*. The content of that book, and especially those 45 Goals found in Chapter 13, were compiled from testimony by former Communists before Senator Joseph McCarthy's Subcommittee and the counterpart House on Un-American Activities Committee in the 1950s. Number 17 of that list of Communist Goals for America stated: “Get control of the schools. Use them as transmission belts for socialism and current Communist propaganda. Soften the curriculum. Get control of teachers' associations. Put the party line in textbooks.”

Now, fast forward to the English 9 Ethnic Studies curriculum for the Santa Barbara Unified School District (SBUSD) at the high school level. The colorful syllabus for the course was sent to students as a Power Point in mid-August 2020. In the first slide, an image of a cheerful “Ms. Powers,” who wears sneakers and a T-shirt with the black power-communist fist salute, waves to the students in front of a backdrop that features the Black Lives Matter logo and a rainbow flag. In the next slide, she tells the students a bit about herself: “My name is Nicole Powers. I am a bi-racial, Asian-American cisgender female who uses she/her/ella pronouns.”

Below the introductory slide are listed the “Units of Study” for the August-December 2020 semester. Week One is devoted to “Community Building.” Weeks 2-5 are about “My Place in the Community.” Weeks 6-9 are dedicated to “Protest.” (The syllabus doesn't specify if that will include extracurricular activities on-site in Chicago, Portland, or other field trip location.) Weeks 10-12 are for “Intersectionality,” and Weeks 13-15 are about “Stereotypes and Internalized Racism.” Yes, this is an English class. But don't be too sure about any actual

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“English language” content.

The Conference on College Composition and Communication, which is part of the National Council of Teachers of English, released a document in July 2020 that demands something called “Black Linguistic Justice.” Its rallying cry, apparently in its preferred style of “English” states: “This Ain’t Another Statement! This is a DEMAND for Black Linguistic Justice! PeriodT!” [sic]. Among its demands are that “teachers stop using academic language and standard English as the accepted communicative norm, which reflects White Mainstream English!” and “...teach Black students about anti-Black linguistic racism and white linguistic supremacy instead!”.

Back in Santa Barbara, it seems they have taken that *cri de coeur* to heart (as it were) with images of several books the English 9 Ethnic Studies class will be reading. One of them is entitled *If I Was [sic] Your Girl*, by Meredith Russo. It’s about a “girl” who used to be a boy at her old school. *Moby Dick*, *The Deerslayer*, and *Wuthering Heights* are not to be seen. But *A Young People’s History of the United States* by the communist Howard Zinn is there. So is *A Queer History of the United States for Young People* by Michael Bronski. The Fall 2020 Semester Course Outline delves into topics like “beneficiaries of privilege” in society, the “role of protest in society,” “Intersectionality,” “Stereotypes,” and “Social Justice.” A student writing guide instructs them to describe ways they are privileged or oppressed; concepts of race, and cultural, and social identity; and, what it means to be an American and whether there is an American culture.

So, where did all this come from?

A good place to look is the online Black Lives Matter Resource Guide as published at the website of a group called “The Peahce Project.” (No, that’s not a typo.) Its list of resource categories includes: “White Privilege,” “Police Brutality,” “Intersectionality,” “Feminism,” “LGBTQ+,” “History of Slavery/Racism,” “Asian Allyship,” “Anti-Racism,” “How Media Affects Our Perspective,” and “White Privilege.” If it sounds familiar, it should. There are articles, books, and videos listed for each category.

And just to be sure that everyone understands under whose domination our schools now operate, there’s this. The Vermont Essex Westford School District Board voted unanimously in early August 2020 that all of its schools will fly a Black Lives Matter (BLM) flag throughout the 2020-2021 school year. The BLM flag will fly alongside LGBTQ flags. No mention of whether an American flag or Vermont State flag will also be flown.

Parents and other community members in Vermont as well as the Santa Barbara Unified School District are none too pleased. A group called “Fair Education Santa Barbara” that was formed in 2019 to counter this sort of Critical Race Theory, divisive identity politics, and implicit-bias training has argued in a series of court declarations that such training is not only divisive, but “discriminatory toward white people, men, and Christians.” The group, with growing support from Santa Barbara families, argues that this curriculum has been promoted under contract with the SBUSD by an organization called Just Communities. Unfortunately, an Ethnic Studies Community Forum that was planned for 4 August 2020, and would have given a platform for families’ concerns to be heard, was postponed indefinitely.

One set of parents summed up their dismay this way: “We were horrified to see a dangerously deceptive, radical political agenda disguised as an English + Ethnic Studies class. The SBUSD is deceitfully and purposefully recruiting our children behind our backs with symbols of communist hate. We are in disbelief that four weeks of this class focuses on “Protest” followed by three weeks of “Intersectionality.” Clearly, they are recruiting our sweet, innocent children for radical rioting like we see it Seattle and Portland and grooming them for lawlessness behind portals made accessible only to the students.”

Now, multiply that many times over for those parents who are likewise concerned but do not (yet) speak out. Until then, others must be their voices.

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Founded in 1953, the Christian Anti-Communism Crusade, under the leadership of Dr. Fred C. Schwarz (1913-2009) has been publishing a monthly newsletter since 1960. *The Schwarz Report* is edited by Dr. David A. Noebel and is offered free of charge to anyone asking for it. The Crusade’s address is PO Box 129, Manitou Springs, CO 80829. Our telephone number is 719-685-9043. All correspondence and tax-deductible gifts (CACC is a 501C3 tax-exempt organization) may be sent to this address. You may also access earlier editions of *The Schwarz Report* and make donations at www.schwarzreport.org. Permission to reproduce materials from this Report is granted provided that the article and author are given along with our name and address. Our daily blog address is www.thunderontheright.wordpress.com.