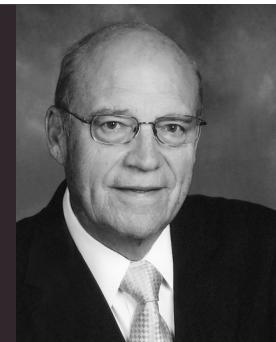




The Schwarz Report

66 Years Defending Our Christian Faith



Dr. Fred Schwarz

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Dr. David Noebel

The Muslim Brotherhood, Part I

by Joseph Puder

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For too many naïve, ultra-liberal European elitists who have clung to the belief that their Muslim minorities would assimilate and integrate into their cultural and social fabric, a colossal surprise awaits. They have ignored the undisguised Muslim Brotherhood (M.B.) motto, which clearly states, “Allah is our objective, the Prophet is our leader, the Koran is our constitution, jihad is our way, dying is our highest hope.”

The European Jewish minorities cherished the opportunity to integrate into the European life in the beginning of the 19th century. They enriched Europe culturally, economically, and scientifically. Despite their contributions, European antisemitism persisted, ultimately leading to the Holocaust, which affected the vibrancy of Jewish life in the continent. The European Jewish motto was “Be a good Jew at home and be a loyal citizen to your country.” In other words, Judaism was a private matter, and in public, you were to be a loyal Englishman, Frenchman, German, etc.

Spanish journalist Sebastian Vilar Roderiques wrote, in an article he published on January 15, 2008, “I walked down the street in Barcelona and suddenly discovered a terrible truth—Europe died in Auschwitz. We killed six million Jews and replaced them with 20 million Muslims. In Auschwitz we burned a culture, thought, creativity, talent. We destroyed the chosen people, truly chosen, because they produced great and wonderful people who changed the world.”

The aim of the Muslim minorities of Europe differs considerably. Rather than assimilating or contributing to Europe’s prosperity and well-being, they seek to impose Islamic law (sharia) on the entire society—first peacefully and then through violence.

The size of the Muslim population in Europe has, in recent years, risen to 46 million, in large measure due to Europe’s liberal elitists’ policies. Muslim women in Europe have a total fertility rate (TFR) of about 2.6 children per woman, compared to 1.6 for non-Muslims. Europe’s overall TFR is 1.5, well below replacement. The European non-Muslim population is in steep decline, whereas significant growth is coming from the Muslim sectors, particularly in Austria, Belgium, Denmark, France, Germany, the Netherlands, Norway, and Sweden. As a result of this growth, it is only a matter of time before Islamic law becomes a reality in the European Union and in the United Kingdom.

The M.B. rejects European values such as pluralism, tolerance, secularism, democratic civil society, and individual rights. Gilles Kepel, the French political scientist and Arabist, has noted that the Islamic mission goes far beyond protecting Muslims in Europe; it promotes the Islamization of European society. Yusuf al-Qaradawi, the spiritual leader of the M.B., addressed in his dissertation the situation of Muslims living in Europe. He noted that the Muslims in the democratic West (unlike most of the Muslim world) can operate freely and therefore must have their own society within the larger society. Essentially, they should *not* adopt European values. In the U.K., under the leadership of Abul Ala Maududi, the goal went beyond the re-Islamization of local Muslims. Maududi’s teachings urge the Muslim community to proselytize and strive to impose “the Islamic social order” on everyone, rather than to be satisfied with simply keeping its own social values.

In a recently published report by Dr. Florence Bergeaud-Blackler and Tommaso Virgili, titled “Unmasking the Muslim Brotherhood,” the authors present a particularly disturbing situation: Europe is funding, sometimes unknowingly from taxpayer coffers, organizations linked to the Muslim Brotherhood, and these organizations are advancing a subversive ideology aimed at changing the continent’s face from within.

Charlie Weimers, a Swedish member of the European Parliament and the initiator of the above report, was interviewed by Israel’s daily, *Israel Hayom*, and said, “Historically, we tended to ignore the Muslim Brotherhood because this movement barely existed on the continent. But the tide has turned. Three tectonic shifts created the change: a surge in the volume of Muslim immigration, the growth of a new generation of European-born Muslims who are aware of Europe’s weaknesses and willing to exploit them, and the Muslim Brotherhood’s deliberate effort to gain a foothold in the West.” Weimers went on to explain that “the Muslim Brotherhood in Europe is like a wolf in sheep’s clothing.”

He added, “Ostensibly, they abandon the path of violence and adopt a pragmatic appearance: willing to work with official systems, and especially to receive funding from them. But we must not fall into the trap: this tactical move is not genuine change. Their ultimate goal has remained as it was: to dismantle Europe’s secular democratic institutions and establish a theocratic regime based on the Koran. Their target is a global caliphate, where all areas of life will be dictated by Islam and sharia law, while pushing non-Muslims into the position of second-class citizens as dhimmi (non-Muslim protected persons living under Islamic rule). The Muslim Brotherhood is a totalitarian force and must be treated as such.”

Yet the predominantly leftist European elites have obfuscated, in the name of diversity, multiculturalism, and political correctness, the overwhelming number of crimes committed in recent years by Muslim migrants. Sweden has become the rape capital of Europe. In Germany, during the Christmas and New Year celebrations, thousands of German girls and women were raped and molested by Muslim migrants from the Middle East. In France, Muslim youths wreak havoc in Paris while the authorities look on. In London, Islamists control the streets, as they do in many other British cities.

Public opinion in Europe has awakened. In the U.K., Nigel Farage, leader of the Reform Party, who is poised to win the prime minister’s seat, has a strong, clear message: “Stop the Islamic invasion.” In the Netherlands, Geert Wilders, leader of the Freedom Party, has long combatted Islamism and now leads the most popular party in the country. In Germany, Alternative for Germany is now the second largest party in the Bundestag. And in France, Marine Le Pen’s National Rally party is strong but being blocked from power by the leftist elites.

The leftist elites are wedded to multiculturalism and do not seem to want to protect their heritage by combatting the Islamist menace. They are being aided by the media and academia. If drastic measures are not taken against the Islamist invasion, Europe is clearly doomed.

—American Thinker, December 17, 2025

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The Muslim Brotherhood, Part II

by Lars Moller

The twentieth century taught the revolutionary Left a bitter lesson: frontal assaults on power fail when the state commands loyalty and firepower. Supposedly, the reason Vladimir Lenin’s Bolsheviks triumphed in 1917 was that the Russian state had already collapsed; elsewhere, such as Hungary and Germany in 1919 and 1923, respectively, insurrection was crushed. From this defeat emerged a subtler doctrine—“entryism”.

Instead of “storming the palace at once”, as it were, revolutionaries were advised to patiently infiltrate every institution shaping public opinion and exercising authority: unions, universities, civil services, media, judiciary, police, and army. As soon as they controlled the “commanding heights of culture and administration”, power would fall into their hands without a single shot. Communist party leader Antonio Gramsci, Italy, refined the theory; student activist Rudi Dutschke, Germany, popularized the slogan “the long march through the institutions”; the Frankfurt School and its epigones executed it with academic rigor.

What few noticed at the time was that another revolutionary movement, far older and more patient, had been studying the same playbook and improving on it. The Muslim Brotherhood, founded in 1928 by Hassan al-Banna, explicitly adopted a strategy of gradualist, institutional penetration in societies where Muslims were still minorities. Yet its most famous theoretician, Sayyid Qutb, may have dreamed of jihadist vanguardism.

Practical manuals—above all Yusuf al-Qaradawi’s 1990s writings on *fiqh al-aqalliyat* (jurisprudence for Muslim minorities) and the 1982 internal memorandum “The Project” (recovered by Swiss authorities in 2001)—outline a textbook entryist strategy for the West: (a) build parallel societies; (b) infiltrate local government, education boards, police, and judiciary; (c) use democratic rights—freedom of religion, anti-discrimination law, hate-speech legislation—as both shield and sword; (d) leverage demography: higher fertility plus continuous immigration equals irreversible electoral weight within two generations; and (e) present every Western concession as mere “recognition of diversity” until the point of no return is reached.

The difference between Trotskyist and Ikhwani entryism is principally in pace and willingness to use violence as an auxiliary rather than a primary tool. The communists needed decades because they had to convert hostile populations; by contrast, the Brotherhood can rely on already-existing co-religionists arriving in large numbers, legally or otherwise.

Western Europe is the laboratory where this strategy is furthest advanced. The numbers are no longer conjectural. In Brussels, already one-third of the population is Muslim; in Malmö, Rotterdam, Birmingham, Marseille, and Molenbeek, the figure approaches or exceeds a quarter and is rising fast. Native European fertility remains catastrophically below replacement (1.3–1.6 in most countries); Muslim fertility, though declining from earlier peaks, still hovers between 2.5 and 3.5, supplemented by continual chain migration and asylum flows. The Pew Research Center's 2017 projections—assuming (a) zero further migration after mid-2016, (b) medium, and (c) high immigration—foresaw Muslims reaching 7.4, 11.2, and 14.0%, respectively, of Europe's population by 2050. Since 2016, several million more have arrived. The medium and high scenarios are now the baseline reality.

The institutional capture is further along than most commentators dare admit. In Britain, the 2021 census ranked Islam as the second-largest religious affiliation; in cities such as Leicester, Blackburn, and Bradford, Muslims already constitute local majorities or near-majorities. Labour Party constituency branches in those cities are now overwhelmingly Muslim; MPs are selected accordingly. Sadiq Khan is merely the most visible symbol.

In Rotterdam, the party Denk, explicitly ethnic-sectarian, holds the balance of power. In France, the *banlieues* of Paris, Lyon, and Marseille have produced a generation of mayors, deputies, and regional councilors whose primary loyalty is not to the Republic but to an imagined ummah. The French interior ministry's own (leaked) 2023 report admitted that in some zones the police no longer exercise sovereignty without negotiating with local imams or "community leaders."

Education has fallen fastest. In England, the "Trojan Horse" scandal of 2014 exposed the targeted efforts by Islamists to take over schools. Today, in Birmingham, Oldham, and Tower Hamlets, state schools with majority-Muslim intakes routinely enforce gender segregation, remove non-halal food, cancel music and drama, and teach that homosexuality is a grave sin—all while remaining on the public payroll. University campuses, once the stronghold of secular leftism, now police "Islamophobia" with a zeal that makes old-style blasphemy law look liberal. The same academics who spent decades deconstructing "Western hegemony" now denounce criticism of sharia as "racist hate speech".

The police, that ultimate guarantor of state monopoly on violence, are being hollowed out from within. In Sweden, "vulnerable areas" (the official euphemism) now number over sixty; police admit that they cannot enter without armored vehicles and negotiators. In Britain, rape-gang scandals revealed not only cowardice but also active collaboration by officers

terrified of being labelled "Islamophobic". The Rotherham report documented 1,400 mostly white working-class girls raped and trafficked over sixteen years while authorities looked away. The pattern has repeated in Telford, Rochdale, Oxford, and Newcastle. The victims were invariably the daughters of the native working class—the very people whose grandparents voted Labour in 1945 to build the welfare state now being dismantled before their eyes.

And here we arrive at the deepest betrayal. Europe's postwar ruling elite—social-democratic in the north, Christian-democratic in the south—presided over the greatest sustained transfer of power and territory without a single authorizing referendum. They opened borders, suppressed debate, criminalized dissent ("hate speech"), and funded the very organizations—mosques, "cultural centers", NGOs—that coordinated the demographic transformation. When indigenous working-class communities finally reacted—through the ballot box (AfD, National Rally, Sweden Democrats) or on the streets—the elite accusations were unanimous: "far-right thugs", "racists", "Islamophobes". The same politicians, who lecture about "inclusion", have quietly moved their own children to private schools and leafy suburbs where the benefits of diversity are still theoretical.

The endgame is no longer speculative. Lebanon was once a majority-Christian country with a cosmopolitan capital proudly called "the Paris of the Middle East". Between 1932 and 1975, the Muslim population grew from 40% to a majority through higher birth rates and immigration. The result was civil war, the reduction of Christians to a harassed minority, and the transformation of Beirut into an Iranian satrapy. Europe is walking the same path, only with better manners and worse self-awareness.

Civil war-like scenarios are already flickering into existence. In France, every major Islamic terrorist attack is now followed by riots in the *banlieues* where local Maghreb youth take to the streets to celebrate the deaths. The 2023 riots after the police shooting of Nahel Merzouk saw 6,000 cars torched and 1,000 buildings damaged in a single week. The army was placed on standby. In Britain, the 2024 riots after the Southport child murders revealed two parallel societies that no longer share even minimal trust. Working-class whites, abandoned by every institution, took to the streets; Muslim "defense leagues" mobilized simultaneously. The police arrested the former with enthusiasm and the latter not at all.

This is the "civilizational endgame" that the seventh-century Arab conquerors always intended as their second act. The first wave reached Tours in 732 and the gates of Constantinople in 718. It was halted by Frankish steel and Greek fire, respectively. The second wave, seven

centuries later, took Constantinople in 1453. Vienna would have fallen in 1683, had it not been for Jan Sobieski. The third wave is independent of janissaries. Adapted to Western decadence, it is sustained by welfare systems, human-rights law, and the suicidal guilt of a post-Christian elite finding its own civilization unworthy of defense.

When Christians have become minorities in the lands evangelized by their ancestors—Belgium by 2040, Sweden by 2050, France by 2060, on present trends—the great cathedrals will stand as museums or be converted (like Hagia Sophia). The working people, who built Europe with their hands, will have been reduced to dhimmi status in all but name, taxed and regulated by mayors, ministers, and judges who owe allegiance to a transnational caliphate that finally succeeded where conquering armies failed.

The tragedy is that none of this was inevitable. It required only the active complicity of an arrogant elite confusing openness with surrender and tolerance with civilizational suicide. Far from ended, history will not absolve them.

—American Thinker, December 16, 2025

America's Marxist Party

by Steve McCann

Since 1912 and the election of Woodrow Wilson, the Democrat Party has been America's left-wing political party. Nonetheless, over the decades it has maintained tenuous ties to the basic tenets of the nation's founding. In the 1930s, beginning with what was a de facto "cult of personality" centered around Franklin Roosevelt, the Democrat party establishment began wallowing in myopic party loyalty. It was that myopic party loyalty extended to Barack Obama together with a psychotic obsession with Donald Trump that has led to the Democrat party evolving into America's Marxist/socialist political party and the greatest internal threat to the nation as founded in its 250-year history.

By 2020, the far-left or Marxists/socialists had cemented their grip on the party. In that election cycle the socialist wing of the Democrat party gained significant ground compared to previous elections. In 2020, per the Heartland Institute, 266 avowed socialist candidates ran under the Democrat banner for state legislative seats (200), US House seats (60), and US Senate seats (6). Virtually all ran in predominantly Democrat strongholds. More than ninety percent won their races. By comparison in 2018, only 86 Democrat candidates running for state and congressional seats were avowed socialists and of that number fewer than forty percent won their races.

By the summer and fall of 2025, even the legacy media was reporting about the Marxist/socialist takeover of the Democrat party and that the party is "...threatening to bring socialism into America's mainstream via the two-party system."

That outcome became inevitable in 2008 when the party went on a blind date with someone they did not know and made no effort to find out about and was responsible for Donald Trump seeking the presidency in 2016.

In 2008, Barack Obama, playing on his skin color, ability to deliver a speech, and a manufactured image geared to appeal to a celebrity-obsessed populace, captured the hearts and minds of the Democrat Party movers and shakers. It mattered little to an establishment marinated in party loyalty who Obama was or what he had said or done in his past. Winning the White House after eight years of Republican occupation was the only objective.

The mainstream media, the vast majority of whom historically promote Democrat candidates, were overwhelmingly predisposed to swallow the faux image portrayed by the Obama team as he met and exceeded their superficial image of an ideal presidential candidate.

The major financial contributors to the party were also susceptible to the new celebrity in their midst, as he had the unique ability to obfuscate socialism and make it sound not only benign but nation-saving. Out of loyalty to the party, they willfully chose to not believe that Obama harbored extreme left-wing beliefs, had historically demonized capitalism, and had incessantly trafficked in racial and class warfare rhetoric.

Additionally, Obama effectively stated during the campaign that he intended to transform the nation into a socialist state via a Marxist takeover of the Democrat party. However, all the revelations about his political philosophy and his past that were exposed during the campaign were waved away by those who in their juvenile celebrity worship or party loyalty refused to listen or ask questions.

To the elected Democrat officeholders, dependent on the largess of the party hierarchy, it mattered little who was the party nominee—they would blindly support anyone chosen but particularly one the legacy media portrayed as "messianic."

Once in office, the real Barack Obama surfaced. The blind date turned out to be a disaster for the party and the country.

Counting on the fascination with his racial identity and unbridled loyalty to the Democratic Party, Obama coerced the Congress, overwhelmingly controlled by the Democrats in 2009-2010, to take the lead and the arrows as they passed numerous bills transferring near unlimited power to the executive branch. Among these were the extremely unpopular ObamaCare and the Dodd-Frank Financial Reform Act.

As all spending must be approved by Congress, a convenient scapegoat, Obama tacitly agreed with every spending request by his administration or any member of the party no matter how outrageous and detrimental to the long-term future of the country. In exchange, members of Congress raised no objections when extra-constitutional executive orders were issued and far-left ideologues appointed to further radicalize the federal bureaucracy. Additionally, many dubious and potentially illegal actions by the administration (such as the Fast and Furious debacle) were ignored and swept under the rug.

In the meantime, Barack Obama remained above the fray, ignoring Congress and its leaders as they myopically and slavishly did his bidding. His rare meetings with them were condescending and reminiscent of a summons before the throne of a monarch.

Unable to muster any self-respect, the Democrat members of Congress, in their juvenile obsession with party loyalty, continued to bow before the throne, even after a devastating defeat in the 2010 mid-term election (the Democrats lost a record 63 House seats). In that campaign, the titular leader of the Party, Barack Obama, did next to nothing to help those running for re-election.

As part of his agenda to transform the Democrat party, Obama, in the 2010, 2012, and 2014 election cycles essentially ignored the financial and campaign needs of a vast number of “moderate” Democrats resulting in the retirement or defeat of many in the primaries or general elections, thus, opening the door for far-left candidates to run under the Democrat banner.

Barack Obama no longer needed a Democrat Congress as he had a compliant and racially intimidated Republican party as his so-called opposition. Further, the Democrats had already granted and allowed him to usurp sufficient power to unilaterally proceed on transforming America but more importantly the party during his second term regardless of who controlled Congress.

With Obama’s re-election in 2012, the die was cast. By the end of his second term, the Democrat party was

on the road to being in the grip of the far left. It was going to take time but it was only a matter of when.

The unexpected election of Donald Trump in 2016 not only cemented that inevitability but moved the timetable up dramatically as Trump Derangement Syndrome overwhelmingly seized the Democrat party establishment transforming them into a babbling, incoherent rabble with revenge as their only reason for existence.

Rather than focus on why they lost in 2016 and the stealthy but persistent encroachment of Marxist true believers within both the elected and establishment ranks of the party, the old guard hierarchy became fixated on defeating and humiliating Donald Trump by any means possible including unleashing hitherto unthinkable voting fraud and manipulation to guarantee Trump’s defeat in 2020 and entering into de facto alliances and power sharing with virtually any element of the far left.

Those alliances opened the gates for groups such as The Democratic Socialist of America, the Progressive Democrats of America, and Our Revolution to not only field candidates under the Democrat party banner (which they successfully did in 2020) but occupy seats at the table.

These newest members of the Democrat hierarchy have youth and determination on their side as well as the backing of a majority of the younger generations. As the old guard establishment rapidly fades away, they will consolidate their control of the party and never relinquish their domination. The Democrat Party is America’s Marxist/socialist political party in perpetuity and greatest internal threat in its 250-year history.

That reality is not lost on the American people, as a July 2025 poll revealed that just 28% of Americans have a favorable opinion of the Democrat party. Unfortunately, that doesn’t seem to be the prevailing view of the party establishment Republicans in Congress as they refuse to acknowledge the threat the current Democrat party represents and to aggressively confront the Marxist agenda and tactics of their “colleagues” across the aisle.

—American Thinker, December 17, 2025

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Making America High Again

by Allyria Finley

What happened to making America healthy again? President Trump is expected soon to order that marijuana be reclassified as a Schedule III drug, the class that includes anabolic steroids and hydrocodone. That wouldn't legalize marijuana, but it would ease tax restrictions on growers and sellers in states with permissive laws.

And it would send a signal, despite mounds of evidence: Go ahead, inhale. It's all good. That's what the marijuana lobby wants Americans to believe—and many do. Younger generations are increasingly adopting the so-called California sober lifestyle, abstaining from hard drugs and alcohol while using marijuana (and psychedelics).

As marijuana has become more widely available and accepted, more young people are using it—and they are becoming sicker and dumber as a result. Since 2010 the share of Americans who have used marijuana in the past 30 days has doubled, to 29%, among those 19 to 30, and tripled to 25%, among 35-year-olds, according to this year's Monitoring the Future survey of drug use. Among 35-year-olds, roughly 1 in 8 uses marijuana very day. Only 1 in 20 drink alcohol daily.

The MAHA movement is right that ultra-processed foods are a problem, but pot may be worse than fried Oreos washed down with a pint of Guinness. A study presented at the American College of Cardiology this spring found that cannabis users younger than 50 were six times as likely to suffer a heart attack, and four times as likely to experience strokes, as nonusers. Cannabis increases pressure on blood vessels and can cause dysregulation of cardiac muscles, not to mention bring on the munchies.

Trump administration health officials are sounding alarms that Covid mRNA vaccines can cause myocarditis in young men, but how about a PSA about marijuana's harms? Maybe a poop emoji with the caption "this is your brain on marijuana," lest anyone forget why marijuana users are referred to as potheads.

THC, marijuana's psychoactive ingredient, soaks into the brain and binds to receptors that are involved in executive function, decision-making, coordination, memory, and emotion. Teenage brains are especially vulnerable to the drug's ill effects and have shown changes on medical imaging that are linked to impaired decision-making and psychosis.

A study this year found the same of schizophrenic cases associated with cannabis use disorder nearly tripled after Canada liberalized its marijuana laws. Other studies have found marijuana increases aggressive behavior, suicidal ideation and depression—

especially troubling since some use the drug to allay mental troubles.

A startling study from Canada this year found that patients who had been hospitalized with cannabis-use disorder were nearly three times as likely to die within the following five years after controlling for demographic factors and health conditions, and nearly 10 times as likely to kill themselves.

Trump health officials and many in the MAHA crowd are taking aim at SSRI antidepressants, which can cause suicidal thoughts in teens. But at least three drugs have undergone randomized controlled trials and been approved by the Food and Drug Administration. Marijuana hasn't.

Rescheduling marijuana based on anecdotal evidence of its medicinal benefits would be inconsistent with the FDA's drive to raise the bar for approving vaccines and therapies. It would be mind-bending for the administration to make it easier and more profitable for marijuana businesses to sell a dangerous drug without proving any benefits.

Here's another MAHA contradiction: Trump officials have raised false alarms that using Tylenol during pregnancy increases the risk of children later developing autism and attention deficit hyperactivity disorder. The most robust studies have found no link. Evidence is much stronger that marijuana increases childhood neurodevelopment disorders.

Pregnant women who use pot are at higher risk of miscarriages and premature births, and their children are more likely to show behavioral problems, including ADHD. A 2021 study from the Icahn School of Medicine at Mount Sinai found that children who were exposed to pot in the womb exhibited increased anxiety, aggressions, and hyperactivity.

Studies have also found that marijuana degrades the quality of sperm and reduces fertility. Not to mention that young men who spend their days playing video games while getting high in their parents' basements aren't especially attractive partners.

Vice President JD Vance has blamed declining fertility and marriage rates on "cat ladies"—women who choose the single life. Maybe they don't want to be a caretaker of a man-child who uses pot to check out of work and the world.

Employers in industries like construction, manufacturing, and trucking say they can't find workers who can pass a drug test, with marijuana use being the top reason. Has Mr. Trump spoken to them, or parents whose kids have killed themselves as a result of cannabis-induced psychosis? Puff by puff, marijuana is sapping American economic and cultural vitality. It's the antithesis of MAGA.

—The Wall Street Journal, December 15, 2025

Meet Roger Scruton

by Lars Moller

A philosopher and cultural warrior, Roger Scruton (1944–2020) dedicated his life to defending the principles of liberty, beauty, and tradition against the high tide of revolutionary ideology. In a modern world seduced by utilitarian and utopian doctrines, he stood firm, rooted in the conservative tradition of Edmund Burke and emphasizing the importance of continuity, moral order, and the transcendent value of culture.

Scruton's lifelong commitment to liberty went beyond "armchair heroism"—it was a lived reality. Throughout his career, his ideological enemies (e.g., Marxist academics and journalists) exposed him to malicious harassment. Despite hostility from various quarters, he never wavered, though. An exemplary courage was evident in his support for political dissidents whom he personally visited behind the Iron Curtain. Abiding by the very values that he preached, he lent his voice to those struggling for freedom at the cost of career, privileges, and personal safety.

Highlighting the implications for our self-perception as humans and loyalty to a particular community (belonging), Scruton insisted that "beauty matters"—less as a "luxury" than as a "necessity for human flourishing". He took issue with cultural nihilism, e.g., soulless modernist architecture, believing that the spaces that we inhabit and the art that we cherish shape our souls and societies. For him, beauty, apart from aesthetics, was about meaning, memory, and identity.

A cornerstone of Scruton's philosophy was his reverence for "vernacular architecture"—the traditional, locally rooted building styles that arise naturally from a community's history and environment. He saw these forms, not as antiquated relics but as living expressions of a people's collective memory and cultural continuity. To him, the "vernacular home" was a sanctuary, embodying a tangible connection to the past, the land, and the shared narratives that define a community.

Scruton believed that the neglect of architectural traditions led to widespread alienation. Modernist architecture, with its universalizing, abstract forms, severed people from their sense of place and belonging. This rupture, he warned, produced a state of "cultural homelessness" where people lived in spaces that felt impersonal and disconnected from who they really were. His "love of home" (oikophilia) referred to something other than random shelter; it concerned the emotional and spiritual refuge emerging from an inhabited space that resonates with history, culture, and natural beauty.

For Scruton, love of home was intertwined with love of country and community. It was the foundation of rootedness and stability, a counterbalance to the restless-faithless cosmopolitanism and uprootedness of modern life. This love carried moral weight—it fostered responsibility, stewardship, and a commitment to preserving the environments, traditions, and relationships that nurture human life.

Scruton's personal courage was matched by a gentle humor and warmth, making him a beloved figure among students and colleagues. His philosophy combined rigorous intellectual discipline with a deep empathy for the human condition. He understood that liberty is fragile and must be protected, depending partly on laws and institutions, partly on a shared cultural heritage nurturing the spirit.

Scruton's ideas influenced public debates about architecture profoundly. An outspoken critic of the "totalitarian mindset" permeating modernist architecture (and "social engineering" in general), he argued that cold, functionalist designs ignored human needs for comfort, tradition, and aesthetic harmony. He challenged architects and planners to rethink the relationship between design, community, and culture—urging a return to styles and methods that respect historical continuity and local character.

This stance put Scruton at the center of heated discussions about urban planning and housing policy. He advocated for new developments rooted in place, using traditional materials and designs that fostered a "sense of belonging rather than alienation". His work inspired movements aiming to revive classical and vernacular architecture as antidotes to the dystopian monotony and detachment of modernism.

Politically, Scruton's architectural philosophy intertwined with his conservative outlook on society. He saw the denigration of traditional architecture as part of a broader cultural erosion that threatened social cohesion and political stability. For him, architecture was a visible symbol—a mirror—of the values that a society holds dear: order, beauty, and continuity. When those were sacrificed, so too was the foundation for a flourishing, free society.

Scruton's thoughts contributed to debates about nationalism, localism, and identity, especially in an era marked by "globalization" and rapid social change. Neither parochial nor exclusionary, he insisted that love of home and place was a "necessary", though not "sufficient", condition for genuine community and political liberty. He warned against ideological schemes claiming to "liberate" people from their cultural and historical roots in the name of progress or utopia.

Besides confronting “progressives”, Scruton helped reframe cultural discussions within conservatism itself. He bridged the gap between intellectual conservatism and everyday life by showing how abstract ideas about tradition and beauty manifest in the built environment and emotional attachments of ordinary people. His voice was crucial in reminding political conservatives that culture and aesthetics are not trivial but foundational to a healthy society.

Building on the conservative tradition of Edmund Burke, Scruton reminded us that true progress is unattainable through a totalitarian break with the past. Instead, it must be fostered by a careful preservation and cultivation of the wisdom embedded in tradition. Scruton’s life’s work was a testament to the enduring power of beauty, the necessity of liberty, and our heavy responsibility to defend both against nihilist forces eager to denigrate—and destroy—them.

Scruton’s strong views placed him in the eye of controversy, especially when his conservative principles confronted prevailing trends in architecture, politics, and culture.

One notable controversy involved Scruton’s appointment in 2018 as the unpaid chairman of the UK government’s “Building Better, Building Beautiful Commission”, a body established to promote design standards in housing and urban development. Scruton’s task was to champion beauty and tradition in a political landscape dominated by cost-cutting, high-density modernist housing schemes. However, shortly after his appointment, manipulated excerpts from an interview with joint deputy editor George Eaton, *New Statesman*, painted him as “politically incorrect”, implying racist attitudes towards Jews, Muslims, and Chinese.

Scruton’s consequent dismissal sparked a fierce debate about free speech, cultural values, and the role of beauty in public policy. Supporters argued that his emphasis on traditional aesthetics was sorely needed in an era of bland, impersonal urban development and that his dismissal was a political foul-up driven by ideological intolerance. Critics, meanwhile, accused him of reactionary views out of step with modern, diverse societies.

Assignments apart, Scruton repeatedly clashed with proponents of modernist architecture and progressive urban planners who saw his focus on tradition as backward-looking and exclusionary. In debates about public housing, he insisted that providing cheap, functional buildings was never enough; designs must foster community and respect cultural identity. This stance was seen by some as “elitist” or “nostalgic”. Yet, it resonated with those feeling alienated by the impersonal scale and style of modernist experiments.

In academic circles, Scruton’s critiques of Marxism and postmodernism further fueled tensions. His defense of Western heritage and skepticism towards radical social change made him a lightning rod in ideological confrontations. Most of his critics, however, acknowledged the weight of his scholarship and his devotion to the values of liberty and cultural preservation.

Scruton’s consistent advocacy for beauty and tradition also influenced wider political-cultural discussions on nationalism and identity. His insistence that love of home and country was compatible with liberal democracy challenged both multiculturalist activists and cosmopolitan conservatives, encouraging a reassessment of how societies balance “diversity” with “social cohesion”.

Furthermore, Scruton’s outspoken defense of beauty, tradition, and conservative values inevitably placed him at the center of ideological controversies—some highly publicized and polarizing. His ideas challenged powerful currents in architecture, politics, and culture, sparking debates that extended far beyond academia (interfering with public policy and “media discourse”).

At the heart of Scruton’s life and work was a passionate devotion to liberty and civilization—principles that he considered absolutely indispensable and foundational to the flourishing of human life. For him, somebody speaking from personal experience, liberty was anything but a political abstraction; it was a living, fragile reality that depended on the cultural, moral, and spiritual fabric of society. Civilization, in turn, was the cultivated environment—both material and immaterial—that nurtured this freedom.

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