

English First Foundation Issue Brief

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Multiculturalism, Ethnocentrism and Afrocentric Religion

By

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While the 1960's are remembered by some as a rare quest for racial unity and inclusion, the facts are otherwise, at least in the context of education, where division seized the American classroom in the name of student self-esteem.

Student self-esteem was in fact the main justification the Mexican American Legal Defense and Education Fund offered in its brief to the U.S. Supreme Court in defense of bilingual education:

Failure to provide Spanish language instruction damages the student not only educationally, but emotionally as well. Language is the dominant culture carrier for the Mexican American. . . . When a child comes to school and finds a complete rejection of the dominant carrier of his culture, his self-esteem suffers [emphasis added].¹

Self-esteem became the axis upon which every aspect of public education now rotates upon, especially the study of history:

Because history is tied up with a people's identity it is legitimate that minority groups, women, and working people celebrate and seek to derive self-esteem from aspects of their history. The traditional omission of these groups from, or their misrepresentation in, many United States history textbooks and the marginal treatment of societies outside Europe in most world history textbooks further justify such an objective.²

During a 1999 interview, Watsonville, California's Starlight Elementary School principal, Noni Mendoza Reis emphasized "that bilingualism is only part of what drives education at Starlight. 'The broader vision is multicultural education, anti-racism, and a pedagogy of equity,' she said."³ In the multicultural classroom, English became:

The language of an oppressor people whose literature must inevitably reflect their unworthy values, attitudes, and beliefs, [which] does not deserve to be the language for [a] "multicultural and multilingual democracy".⁴

Multicultural education was not limited to the bilingual classroom:

¹ Brief of *Amici Curiae* Mexican American Legal Defense and Education Fund, American G.I. Forum, League of United Latin American Citizens and Association of Mexican American Educators, *Lau v. Nichols*, 414 U.S. 563 (1974) (No. 72-6520) at 13.

² "OAH Statement on Multicultural History Education," *Organization of American Historians*, Spring 1991 at <http://www.oah.org/reports/multicultural.html>.

³ Barbara Miner, "Bilingual Education: New Visions for a New Era," *Rethinking Schools*, Summer, 1999, at http://www.rethinkingschools.org/special_reports/bilingual/newera.shtml.

⁴ Sandra Stotsky, *Losing Our Language* (1999) at 221.

Multicultural education can be traced historically to the Civil Rights Movement. African-American scholars and educators, working in conjunction with the Civil Rights Movement as a whole, provided much of the leadership of multicultural education.

The term “multiethnic education” was used to bridge racial and ethnic groups: “multicultural education” broadened the umbrella to include gender and other forms of diversity. The term “culture” rather than “racism” was adopted mainly so that audiences of white educators would listen.⁵

Black children were to be taught an Afrocentric view of history, and perhaps even given their lessons in “Black English” or “Ebonics,” in a further attempt to build their self-esteem and reduce drop-out rates.

The details of an Afrocentric curriculum were preserved by the *African-American Baseline Essays* prepared by the Curriculum Department of the Portland Public Schools in 1989:

Science: “Science is a culturally driven process leading to information based upon a particular scientist’s point of view.”⁶

Mathematics: “Pythagoras and other outstanding Greek scholars studied mathematics in Africa, a center of learning during that era.”⁷

Social Studies: “Ancient Egypt was an African civilization.”⁸

History: “Possibility is not the same thing as probability. But people who want Cleopatra to be black tend to downplay the importance of *warranted* evidence [and] prefer to substitute acceptable claims, simply because they are approved by their particular audiences.”⁹

⁵ Christine Sleeter and Peter McLaren, “Origins of Multiculturalism,” *Rethinking Schools*, Fall 2000 at http://www.rethinkingschools.org/special_reports/bilingual/Himu151.shtml

⁶ Using the African-American Baseline Essays,” Curriculum Department, Portland Public Schools, Portland, Oregon (1989) at 7.

⁷ *Id.* at 6.

⁸ *Id.* at 8.

⁹ Lefkowitz, *Not Out of Africa* at 51.

Afrocentric scholarship substitutes vehement assertion of highly debatable “facts” for evidence, e.g.: “the Greeks showed no creative powers and were unable to improve upon the knowledge they received from the Egyptians.”¹⁰

This is because Afrocentric scholarship is political, not pedagogical. Martin Bernal, author of the two-volume *Black Athena*, stated that his goal was to “lessen European cultural arrogance.”¹¹

Arthur Schlesinger Jr. asked an essential question:

What good will it do young black Americans to take African names, wear African costumes, and replicate African rituals, to learn by music and mantras, rhythm and rapping, to reject standard English, to hear that because their minds work differently, a first class education is not for them?¹²

Schlesinger was not exaggerating:

Charles Willie of Harvard finds several distinct “intelligences” of which the “communication and calculation” valued by whites constitute only two. Other kinds of “intelligence” are singing and dancing, in both of which blacks excel.¹³

White America as the source of all evil

The year 1968 was marked by the release of the Kerner Commission report by President Johnson’s National Advisory Commission on Civil Disorders, a report which blamed “white racism” for the black riots of 1967: “White racism is essentially

¹⁰ George G.M. James, *Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy* (1954, 1992) at 39. Mary Lefkowitz notes that: “

As his principle source of information about the Egyptian mysteries, James cites a book written in 1909 by the Reverend Charles H. Vail, a thirty-second degree Mason, called *The Ancient Mysteries and Modern Masonry*. ... None of the passages ... that Vail cites describes what the ancients would have regarded as a mystery or initiation cult; rather, Vail seems to have confused the ancient and modern meanings of mystery. Plutarch does not use the term *mysterion* in connection with special arcane learning of the priests. Lefkowitz, *supra*, note 9, at 94. Furthermore: “James appears to have transferred the archetypal [Masonic] Grand Lodge to Egypt [instead of Jerusalem] in order to lend greater credibility to the alleged Egyptian origins of his “Mystery System.” Lefkowitz at 105.

¹¹ Lefkowitz at 51.

¹² Arthur Schlesinger, Jr., *The Disuniting of America* (1992) at 93.

¹³ *Id.* at 63.

responsible for the explosive mixture which has been accumulating in our cities since the end of World War II.¹⁴

This tendency in elite circles during the late 1960s and much of the 1970s to condemn white racism while offering excuses for black racism created the widespread impression that the only racism American society need concern itself with was white racism.

Multicultural education only added fuel to this already raging fire. While the sins and short comings of white America, Western Civilization and even Christianity itself are recounted in exhaustive detail, this same “unpleasant facts must be faced” approach is replaced by politically-correct ethnic cheerleading with regard to the history of other groups.

The result of the multicultural approach to history was that both majority and minority groups of children were taught for twelve years of public schooling that the majority cheated the minority in every possible way.

Such endless indoctrination in the potential and actual grievances of minority Americans without any countervailing effort to suggest that no group of people is entirely without sin meant that minority group members were made to feel they were innocent victims of evil forces well beyond their control.

The result of multicultural education was first on display in 1969 in one of the first Afrocentric public schools, New York City’s Ocean Hill—Brownsville.

“Hey Jew Boy”

For much of 1968, J.H.S. 271, a junior high school in the impoverished central Brooklyn neighborhood of Ocean Hill-Brownsville, served as the command center for one of the great, agonizing racial psychodramas in New York history. It was from here that a "planning council" of activists and parents ran the local schools in an experiment, financed by the Ford Foundation, in "community control." The premise of community control was that ghetto children were failing in school, not because of the terrible problems of inner-city life but because of neglect, even hostility, from the system's overwhelmingly white teachers and administrators.¹⁵

¹⁴ United States. Kerner Commission, *Report of the National Advisory Commission on Civil Disorders* (Washington: U.S. Government Printing Office, 1968). “Excerpts taken from the Kerner Report,” History Matters (website) <http://historymatters.gmu.edu/d/6545/>. Some of their recommendations will seem strikingly familiar in 2008, such as “hard choices must be made, and, if necessary, new taxes enacted” and a recommendation to “remove restrictions recently enacted by the Congress that would compel mothers of young children to work.”

¹⁵ James Traub, “A Lesson in Unintended Consequences,” *New York Times Magazine*, October 6, 2002, at <http://query.nytimes.com/gst/fullpage.html?res=9A02E3DA1339F935A35753C1A9649C8B63>.

Like many vicious political battles, money and patronage were the real prizes to be won:

In *The Great School Wars*, the educational historian Diane Ravitch quotes an expert in school management as testifying at the time that the plan “has built-in political patronage, it has built-in inefficiency and squandering of public funds in procurement of construction, it has built-in destruction of a merit system.” The decentralization law gave local boards throughout the city control over tens of millions of dollars (a figure that has reached more than \$100 million today); and it gave them control over the hiring and firing of principals, assistant principals, innumerable low-level employees and the district's own superintendent. Especially in poor communities, with high rates of unemployment, this was a jackpot of incalculable size.

On May 9, 1968, the now-black controlled school board sought to fire 19 teachers “all but one of them white and Jewish,” provoking both a teacher’s strike that September and incendiary rhetoric for the duration:¹⁶.

The regular teachers were replaced by, depending upon one’s viewpoint, “idealists” or “ideologues.”

Journalist I. F. Stone, toured the school in November 1968 and wrote about his experience in a way a pilgrim to the Holy Land might.

Stone commended “a hallway blackboard” with “‘Black is Beautiful’ written not only in French and Spanish but in Greek, Hebrew, Punjabi, Swahili, Arabic and Esperanto.”¹⁷ A teacher of Afro-American Studies justified his course as an effort to “get the black children to feel they are worthwhile people” and as a means of giving “them a sense of identity and dignity.”¹⁸

So valuable was this effort that Stone said, “It will not hurt us to swallow a few insults from overwrought blacks.”¹⁹ Among these insults would be a 1968 radio broadcast which is still famous to this day:

¹⁶ *Id.*

¹⁷ Karl Weber (editor), *The Best of I.F. Stone* (2006) at 199. Esperanto is a man-made language created as a means of bringing world peace by ending linguistic differences worldwide.

¹⁸ *Id.* at 199.

¹⁹ *Id.* at 202.

Julius Lester, then host of a black radio program in New York, read a poem on the air that stated: “Hey, Jew boy with that yarmulke on your head, Hey Jew boy I wish you were dead.”²⁰

The Transmutation of Religion

Multiculturalism, Afrocentrism and other forms of political correctness did not just seize America’s public schools in the wake of the 1960s. The Saul Alinsky²¹ approach to radicalizing society included the targeting of many “mainstream” Christian denominations as potential political weapons:

The origins of community organizing are generally traced to Alinsky, who built the first community organizing effort in Chicago's Back of the Yards neighborhood in the 1930s.

Alinsky created the early community-based efforts by organizing existing groups into collective action around particular issues. ...

All community organizing begins with the premise that 1) the problems facing distressed communities do not result from a lack of effective solutions, but from a lack of power to implement these solutions; 2) that the only way for communities to build long-term power is by organizing people and money around a common vision; and 3) that a viable organization can only be achieved if a broadly based indigenous leadership—not one or two charismatic leaders--can knit together the diverse interests of their local institutions.²²

These “institutions” were later identified by Alinsky disciple Ed Chambers as: “families, congregations, labor unions and organized collectives of citizens who act in public life for justice and the common good” [emphasis added].²³

These efforts to hijack mainstream religious denominations were largely successful:²⁴

²⁰ Series Examines a Troubled Era in Black-Jewish Relations,” *New Jersey Jewish News*, <http://www.njewishnews.com/njnn.com/020906/SXSeriesExamining.html>

²¹ On October 25, 1968, Alinsky offered “Miss Hillary Rodham of Wellesley College” a job via his Industrial Areas Foundation. In 1985, Barak Obama arrived in Chicago to “work with the Developing Communities Project, an offshoot of the Alinsky network.” [Alinsky died in 1972]. “For Clinton and Obama, a Common Ideological Touchstone,” *The Washington Post*, March 25, 2007 http://www.washingtonpost.com/wp-dyn/content/article/2007/03/24/AR2007032401152_pf.html.

²² Helene Slessarev, “Saul Alinsky Goes to Church,” *Sojourners*, Mar/Apr 2000.

²³ Edward Chambers, *Roots for Radicals* (2006) at 111. Chambers also said “it only takes a well-organized 2 to 3 percent of the body politic to initiate social change.” *Id.* at 15.

[I]n 1971, the United Presbyterian Church (later the Presbyterian Church USA) outraged its member churches when the national mission board contributed \$10,000 to the Angela Davis defense fund. This onetime Black Panther had first gained notoriety when she was dismissed from her teaching job at UCLA because of her Communist Party membership. After being accused of abetting the murder of a judge during a courthouse escape, Davis went underground and ended up on the FBI's Ten Most Wanted list.²⁵

In 1973, the Church World Service of the National Council of Churches declared its mission was no longer helping the hungry but "liberation and justice"²⁶ The 1973 "Chicago Declaration of Evangelical Social Concern" was the product of people like Ron Sider, then best known for his work organizing Evangelicals for McGovern. A sample:

We acknowledge that God requires justice. But we have not proclaimed or demonstrated his justice to an unjust American society. Although the Lord calls us to defend the social and economic rights of the poor and oppressed, we have mostly remained silent. We deplore the historic involvement of the church in America with racism and the conspicuous responsibility of the evangelical community for perpetuating the personal attitudes and institutional structures that have divided the body of Christ along color lines. Further, we have failed to condemn the exploitation of racism at home and abroad by our economic system.

We affirm that God abounds in mercy and that he forgives all who repent and turn from their sins. So we call our fellow evangelical Christians to demonstrate repentance in a Christian discipleship that confronts the social and political injustice of our nation.

We must attack the materialism of our culture and the maldistribution [sic] of the nation's wealth and services. We recognize that as a nation we play a crucial role in the imbalance and injustice of international trade and development. Before God and a billion hungry neighbors, we must rethink our values regarding our present standard of

²⁴ A seldom-discussed influence on many seminaries during the 1960s was the military draft exemption available to divinity school students: "Vocations to the ministry and the rabbinate soared, because divinity students were exempt from the draft." "Conscription in the United States," *Wikipedia* (April 9, 2008).

²⁵ Amy Sullivan, *The Party Faithful: How and Why Democrats are Closing the God Gap* (2008) at 32.

²⁶ *Id.* at 41.

living and promote a more just acquisition and distribution of the world's resources.²⁷

Here were the stirrings of what would become “liberation theology,” in which Karl Marx replaced Jesus Christ as the center of the Christian faith.

An expert on comparative religion, Ron Rhodes, defined “liberation theology” thusly:

Liberation theology begins with the premise that all theology is biased - that is, particular theologies reflect the economic and social classes of those who developed them. Accordingly, the traditional theology predominant in North America and Europe is said to “perpetuate the interests of white, North American/European, capitalist males.” ... Theologians are not to be mere theoreticians, but practitioners who participate in the ongoing struggle to liberate the oppressed.²⁸

This transformation of the essential goal of the Christian religion into an adjunct of Marxist revolution did real damage to too many black churches.

While church is peripheral to the lives of many white Americans, the black church occupied a central place in the lives of many black Americans.

Sunday morning in a black church was (and remains) a time when a oft-beleaguered minority could be the majority for a few relaxing hours and not fret about the opinions of white America:

From slavery days through the twentieth century, blacks had depended for survival on their ability to understand the white world and intuit its ways. But rare was the white man who traveled, in W.E.B. Du Bois's phrase, “behind the veil,” and there heard the words blacks shared among themselves.”²⁹

What is “behind the veil” at a typical black church are well-dressed people being exhorted to live right and trust in God. The man behind the pulpit is expected to be holy, although formal education requirements may vary.

²⁷ Sullivan, *supra*, note 25 at 14; “The Chicago Declaration of Evangelical Social Concern, November 25, 1973, Center for Public Justice Report, <http://www.cpjustice.org/node/928>. Ron Sider admitted “We wanted to garb the progressive social agenda in orthodox biblical (sic.) language.” Sullivan at 16.

²⁸ Ron Rhodes, “Christian Revolution in Latin America: The Changing Face of Liberation Theology,” *Christian Research Journal*, Winter 1991, page 8, available at <http://home.earthlink.net/~ronrhodes/Liberation.html>.

²⁹ Samuel Freedman, *Upon This Rock: The Miracles of a Black Church* (1993) at 79-80.

Some Protestant denominations require all candidates for ordination to be able to read Greek, while others, such as the Assemblies of God, do not require a prospective minister to hold a college degree.³⁰ Bible study is considered so central that black churches often operate formal or informal Bible colleges.

Advocates of the Afrocentric version of Liberation Theology admit theirs is a new way to read the Bible:

In the process of rereading the Bible in the light of black history, black clergy radicals concluded that both Biblical and black histories revealed God's unqualified solidarity with the poor in their fight against injustice. This revelation disclosed *God's salvation* as being identical with *human liberation* [emphasis in original].³¹

The "Afrocentric church" is an entity with little in common theologically with Christianity as preached on Sunday mornings to congregations both black and white.

The Christian Bible plainly states that earthly divisions have no place in the lives of believers: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."³² Black theologian James Cone disagrees:

Black theology cannot accept a view of God which does not represent God as being for oppressed blacks and thus against white oppressors. Living in a world of white oppressors, blacks have no time for a neutral God³³

The Bible repeatedly says: "There is none righteous, no, not one."³⁴ Cone once again disagrees, saying that "[b]lack racism is a myth created by whites to ease their guilt feelings."³⁵

³⁰ "Assemblies of God View of Ordination" (position paper) 1976 at http://www.ag.org/top/Beliefs/Position_Papers/pp_0821_ordination.cfm

³¹ James H. Cone, *For My People: Black Theology and the Black Church* (1984) at 80.

³² Galatians 3:28

³³ James Cone, *A Black Theology of Liberation*, (1970) at 70.

³⁴ E.g. Romans 3:10.

³⁵ James Cone, *Black Theology and Black Power* at 15. In 2008, Cone told an interviewer: "We wanted a gospel that would be supportive for black people" Referring to Rev. Jeremiah Wright, Cone said, "Jeremiah Wright represents the best of prophetic preaching, coming behind that of Martin Luther King Jr. He is a mainstream, very likeable person." "Former Obama Pastor to Speak Sunday in Detroit," *Detroit Free Press*, April 25, 2008, at <http://www.freep.com/apps/pbcs.dll/article?AID=/20080425/NEWS01/804250445/1003/news>.

In 2008, the Afrocentric theology of Reverend Jeremiah Wright, the now-retired pastor of Chicago's Trinity United Church of Christ, became nationally famous because of his role as pastor for presidential candidate Barak Obama over two decades.³⁶

Rev. Wright's church is "Afrocentric" even with regard to its choice of windows:

We wanted our stained-glass windows to tell the story of the centrality of Africans in the role of Christianity from its inception up until the present day. We play some interesting games educationally with the kids to help kids understand -- can you name the seven continents? As a kid, you learn that in school. All right, on what continent did everything in the Bible from Genesis to Malachi take place? And they'll give you an eighth continent: the Middle East. No, no, no, you just named seven continents. So, what continent do these things take place on in your Bible? It's that kind of biblical truth put in stain glass so kids can understand this is not something somebody made up. This is not something from black power "Oooh." [sic]. This is actual biblical, historical fact that you have a central role in the Christian faith that is yours.³⁷

The curious thing about all this Afrocentric theology is that the poor people allegedly being liberated were not nearly as interested in rereading the Bible as were upper income whites and blacks. A 1990 study, *The Black Church in the African American Experience*, noted:

[T]he black denominations with higher educational levels among their clergy - such as the African Methodist Episcopal Church - are the major proponents of liberation theology.

The fact that the Pentecostal ministers of the Church of God in Christ, which has the largest sector of lower-class members among the seven [major black] denominations, have been scarcely influenced by this theological perspective suggests some of the class limitations of this movement."³⁸

³⁷ Interview with Rev. Jeremiah Wright," *Bill Moyer's Journal*, PBS, April 25, 2008, transcript at <http://www.pbs.org/moyers/journal/04252008/transcript1.html>. Contrary to Rev. Wright's belief, Israel is part of Asia, not Africa.

³⁸ Ron Rhodes, *Black Theology, Black Power and the Black Experience*, Reasoning from the Scriptures Ministries <http://home.earthlink.net/~ronrhodes/BlackTheology.html>. It is worth noting that "Wright is a rarity in the overwhelmingly white United Church of Christ: There are few mostly black congregations among the 6,000 in Michigan and nationwide. "Former Obama Pastor to Speak Sunday in Detroit," *supra*, note 35.

“The rage of the privileged class”

Rev. Wright himself is the son of a two-income professional family. His father served as the pastor of Grace Baptist Church for 62 years and earned a master of sacred theology degree from the Lutheran Theological Seminary in Philadelphia in 1949.³⁹ His mother was a math teacher and eventually vice-principal and disciplinarian of the Philadelphia High School for Girls.⁴⁰

Wright himself has both a B.A. and an M.A. from Howard University, an M.A. from the University of Chicago and a doctorate in divinity from United Theological College.⁴¹

Michelle Obama, with her two Ivy League degrees and her six-figure salary attends Rev. Wright’s church, along with her husband, U.S. Senator Barak Obama (Harvard Law 1989).

In February 2008, Michelle Obama (Princeton, 1985, Harvard Law, 1988) pronounced that “Hope is making a comeback and, let me tell you, for the first time in my adult life, I am proud of my country.”⁴²

At that time, little was known by the general public about what Michelle and Barak were listening to every Sunday for two decades, such as a reading of the Bible in which black Americans are “the Mosaic Jews slaving for Pharaoh in Egypt.”⁴³

While the average Christian church service encourages the congregation to reflect upon their own shortcomings compared to God’s standards, an Afrocentric church service encourages the congregation to dwell upon the shortcomings of others.⁴⁴ Sunday morning became a reaffirmation of solipsistic self-satisfaction.

³⁹ “Black Biography: Rev. Jeremiah Wright, Jr.,” *Answers.com*, <http://www.answers.com/topic/jeremiah-wright>.

⁴⁰ “Obama’s Pastor Raised in Privilege, Not Poverty,” *The New Republic Online*, March 24, 2008, http://blogs.tnr.com/tnr/blogs/the_spine/archive/2008/03/24/thoughts-on-wright.aspx.

⁴¹ “Religion Makers: Rev. Jeremiah Wright, Jr.,” *The History Makers*, <http://www.thehistorymakers.com/biography/biography.asp?bioindex=331&category=religionMakers>.

⁴² “At last, Michelle Obama proud of America,” *Boston Herald*, February 19, 2008 at <http://news.bostonherald.com/news/2008/view.bg?articleid=1074519>.

⁴³ Freedman, *supra*, note 29, at 170.

⁴⁴ Compare Luke 18, verses 9-11 (KJV):

(9)And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

(10)Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

But then again, the adults under a certain age hearing one of Rev. Wright's 90 or so minute sermons⁴⁵ have heard much the same thing in grade school multicultural education programs, as well as additional indoctrination in high school and even college.

After sixteen years of education, Michelle Obama's senior thesis at Princeton was devoted to her experience as a black student in "Princeton-Educated Blacks and the Black Community." Far from a broadening experience, Michelle Obama's education was evidently a four-year look in the mirror:

"My experiences at Princeton have made me far more aware of my 'blackness' than ever before," the future Mrs. Obama wrote in her thesis introduction. "I have found that at Princeton, no matter how liberal and open-minded some of my white professors and classmates try to be toward me, I sometimes feel like a visitor on campus; as if I really don't belong. Regardless of the circumstances under which I interact with whites at Princeton, it often seems as if, to them, I will always be black first and a student second."⁴⁶

"When Mr. Obama arrived at Harvard Law School," reported the *New York Times* in 2007, long before most Americans had heard of Rev. Wright, "he fortified himself with recordings of Mr. Wright's sermons."⁴⁷ Michelle Obama's means of coping with Harvard Law after being so unhappy at Princeton have not yet been recorded.

People like Barak and Michelle who "played by the rules" and enjoy success well beyond that of most Americans still bitterly compare their earnings to those of their Harvard classmates. An unnamed holder of a Harvard MBA complained to author Ellis Cose:

[H]e was not at all pleased with the way his career was turning out. At Harvard, he had always assumed that he would end up somewhere near the top of the corporate pyramid, as had most of his white peers. Yet shortly after graduation, he had begun to sense they were passing him by, so he opted for the entrepreneurial route. Now that his business had failed

(11)The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

⁴⁵ While the sermon may be allotted 15 minutes in a Roman Catholic, Anglican, Lutheran or other sacramental denomination, the sermon in a black church is the main point of the service and the preacher is expected to talk for at least one hour. Under these circumstances, the theology and ideology of any pastor would be clear to anyone who listened to four to six weeks of sermons.

⁴⁶ Jeffrey Ressler, "Michelle Obama's thesis was on racial divide," *The Politico*, Feb. 22, 2008, at <http://www.politico.com/news/stories/0208/8642.html>.

⁴⁷ "A Candidate, His Minister and a Search for Faith," *New York Times*, April 30, 2007 at http://www.nytimes.com/2007/04/30/us/politics/30obama.html?pagewanted=2&_r=1.

and he was again mired in the upper layers of middle management, he found it galling that so many of his white classmates had prospered with such seeming ease.⁴⁸

This unnamed Harvard graduate could blame himself for bad decisions or he could blame racism. For an adult steeped in years of Afrocentric, multicultural education, the choice is an easy one.

What these people forget is that there are few “naturals” at anything. A person who is the first in his family to attend college may be unaware of other important requirements of success,⁴⁹ unlike the son or daughter joining a family business or profession, who has spent year being prepared to meet the unpublished requirements of their career choice.⁵⁰ The necessary work of preparation is often invisible to outsiders.⁵¹

Worse for upper class black’s view of race relations, because of his higher status he will meet many more whites, thus increases the odds he will hear something he finds offensive, whether or not offense was intended.⁵²

Thus it is no surprise that highly educated African Americans steeped in multicultural education will hear nothing wrong with an Afrocentric sermon such as the infamous one delivered by Rev. Wright on the Sunday after September 11, 2001:

⁴⁸ Ellis Cose, *Rage of the Privileged Class* (1995) at 73-74.

⁴⁹ Communications skills are increasingly essential for success in America, yet black children are taught that they speak their own language, Ebonics, and that only racists would dare correct them. These children grow up and find out the workplace is not interested in academic linguistic theories but is interested in employees who can make themselves understood to customers and coworkers. This produces more resentment. A black woman once employed in public relations at Dow Chemical complained that a colleague sought to compliment her by saying: “You don’t speak ghettoese [sic].” A Georgetown law student feared that improving her diction would mean “discard[ing] an important part of herself.” Cose, *supra*, note 48, at 64, 66.

⁵⁰ Chris Long, a defensive end and the son of Hall of Fame NFL defensive end Howie Long was the second player drafted in 2008 by the NFL.

⁵¹ There is a well known tale about a man who told professional golfer Gary Player “I’d give anything if I could hit a golf ball like you.” Player is said to have replied: “No, you wouldn’t. You’d give anything to hit a golf ball like me if it was easy. Do you know what you’ve got to do to hit a golf ball like me? You’ve got to get up at five o’clock in the morning, go out on the course, and hit one thousand golf balls. Your hand starts bleeding, and you walk up to the clubhouse, wash the blood off your hand, slap a bandage on it, and go out and hit another one thousand golf balls. That’s what it takes to hit a golf ball like me.” This reminder that all excellence has its price was posted at <http://www.c2northside.com/> on March 18, 2008.

⁵² Some of these offensive remarks are plainly racist. However, other complaints are based upon connections the offender may have never heard of himself: “When I saw the Clinton ad’s central image – innocent sleeping children and a mother a in the middle of the night at risk of mortal danger – it brought to my mind ... D.W. Griffith’s ‘Birth of a Nation,’ the racist movie epic that helped revive the Ku Klux Klan ..”, Orlando Patterson, “The Red Phone in Black and White,” *The New York Times*, March 11, 2008 at A23.

I heard Ambassador Peck on an interview yesterday did anybody else see or hear him? He was on FOX News, this is a white man, and he was upsetting the FOX News commentators to no end, he pointed out, a white man, an ambassador, he pointed out that what Malcolm X said when he was silenced by Elijah Mohammad was in fact true, he said America's chickens, are coming home to roost."

We took this country by terror away from the Sioux, the Apache, Arikara, the Comanche, the Arapaho, the Navajo. Terrorism.

We took Africans away from their country to build our way of ease and kept them enslaved and living in fear. Terrorism.

We bombed Grenada and killed innocent civilians, babies, non-military personnel.

We bombed the black civilian community of Panama with stealth bombers and killed unarmed teenagers and toddlers, pregnant mothers and hard working fathers.

We bombed Qaddafi's home, and killed his child. "Blessed are they who bash your children's head against the rock."

We bombed Iraq. We killed unarmed civilians trying to make a living. We bombed a plant in Sudan to pay back for the attack on our embassy, killed hundreds of hard working people, mothers and fathers who left home to go that day not knowing that they'd never get back home.

We bombed Hiroshima. We bombed Nagasaki, and we nuked far more than the thousands in New York and the Pentagon and we never batted an eye.

Kids playing in the playground. Mothers picking up children after school. Civilians, not soldiers, people just trying to make it day by day.

We have supported state terrorism against the Palestinians and black South Africans, and now we are indignant because the stuff that we have done overseas is now brought right back into our own front yards. America's chickens are coming home to roost.

Violence begets violence. Hatred begets hatred. And terrorism begets terrorism. A white ambassador said that y'all, not a black militant. Not a reverend who preaches about racism. An ambassador whose eyes are wide open and who is trying to get us to wake up and move away from

this dangerous precipice upon which we are now poised. The ambassador said the people we have wounded don't have the military capability we have. But they do have individuals who are willing to die and take thousands with them. And we need to come to grips with that ...

Maybe we need to declare war on AIDS. In five minutes the Congress found \$40 billion to rebuild New York and the families that died in sudden death, do you think we can find the money to make medicine available for people who are dying a slow death?

Maybe we need to declare war on the nation's healthcare system that leaves the nation's poor with no health coverage?

Maybe we need to declare war on the mishandled educational system and provide quality education for everybody, every citizen, based on their ability to learn, not their ability to pay. This is a time for social transformation.⁵³

Of Afrocentrists and Islamacist Terrorists

How does it happen that those who enjoy the best educations America can offer come to hate America the most? Consider that "the 9/11 hijackers ... came largely from middle-class families and had high-level science and engineering backgrounds. Osama bin Laden himself is a civil engineer, and extremely wealthy.⁵⁴)

One theory is that these future terrorists studied abroad "and once overseas, they felt lonely and excluded."⁵⁵ Michelle Obama's senior thesis at Princeton, "Princeton-Educated Blacks and the Black Community," struck this same theme of exclusion: "I sometimes feel like a visitor on campus; as if I really don't belong."⁵⁶

Another theory is that these terrorists feel "culturally aggrieved, given the fall of Islam from global prominence and achievement."⁵⁷ Compare this excerpt from an Afrocentric approach to world history:

⁵³ Anderson Cooper, "The Full Story behind Re. Jeremiah Wright's 9/11 Sermon," CNN.com, March 21, 2008 at <http://ac360.blogs.cnn.com/2008/03/21/the-full-story-behind-rev-jeremiah-wrights-911-sermon/>, "Obama's Pastor: God Damn America, U.S. to Blame for 9/11," *ABC News*, March 13, 2008 at <http://www.abcnews.go.com/Blotter/story?id=4443788&page=1>.

⁵⁴ Mark Penn, *Microtrends* (2007) at 356.

⁵⁵ *Id.* at 357.

⁵⁶ Ressler, *supra*, note 46.

⁵⁷ *Id.*

Before Romulus founded Rome, before Homer sang, when Greece was in its infancy, and the world quite young, 'hoary Meroe' was the chief city of the Negroes along the Nile. Its private and public buildings, its markets and public squares, its colossal walls and stupendous gates, its gorgeous chariots and alert footmen, its inventive genius and ripe scholarship, made it the cradle of civilization, and the mother of all.⁵⁸

A grand past now denied them because of white people or the West becomes a root of bitterness that no achievement can remove. Yet this root of bitterness was regularly watered by the American public school system's devotion to multicultural education as a means of increasing student self-esteem

Multiculturalists Have “Lost the Habit of Persuasion”

The academy is no longer a place of debate, Socratic or otherwise and is instead a herd of independent minds who know they are right and will brook no debate. There may in fact be less debate among the students at Harvard University than among members of the Supreme Soviet. It is no coincidence that two observers with vastly different ideologies were each struck by the disinterest of Russia's leaders in the opinions of anyone else.

Said man of the left, I.F. Stone of Soviet Premier Nikita Khrushchev in 1959:

Mr. Khrushchev is also wiping out good first impressions in another way. He is constantly talking of what a plain spoken and undiplomatic man he is. But when people speak to him plainly, he flies off the handle. ...

Part of this thin-skinned quality is the product of the Soviet system. Mr. Khrushchev has grown up in a society where the rulers have lost the habit of persuasion.⁵⁹

Bush defense official Douglas Feith on Russian President Vladimir Putin in 2008,

Putin ... spent nearly two hours with us, and he talked – with no one else making a peep –for more than one hour and forty minutes. ... Here, across the table from him, is the American Secretary of Defense ... and Putin is not curious enough or self-disciplined enough to ask Rumsfeld a single question.⁶⁰

⁵⁸ George W. Williams, *History of the Negro race in America: from 1619 to 1880*,” at 22, cited by Legrand Clegg II, “A Brief History of Afrocentric Scholarship,” *MAAT News*, (January, 1997) at http://www.melanet.com/clegg_series/scholarship.html.

⁵⁹ I.F. Stone, “The Salesmanship of K.,” *The Haunted Fifties* (1963) at 286.

⁶⁰ Douglas Feith, *War and Decision* (2008) at 126 -127.

Just as fish do not know that water is wet, the multicultural party line of the average college is unnoticed by most students. They never learned to defend their ideas because there is not need to defend things “everyone knows.” Or as William F. Buckley, Jr., put it:

Many liberals accept their opinions, ideas and evaluations as others accept revealed truths, and the facts are presumed to conform to the doctrines, as any dutiful fact will; so why discuss the fact?⁶¹

The Obama’s elite education included years of graduate school. And Barak Obama has done especially well at winning the support of voters with postgraduate degrees. This is why Peggy Noonan famously asked of the Obama family:

Did anyone at their Ivy League universities school them in why one should love America? Do they confuse patriotism with nationalism, or nativism? Are they more inspired by abstractions like “international justice” than by old visions of America?⁶²

American flags may no longer be burned on campus, primarily because American flags are no longer part of the classroom furniture, a trend which has even reached the elementary school level:

As [New York City] Board of Education officials prepared to receive President Bush on October 3, securing Old Glory seemed to be the toughest task on their “To Do” list.

“We were looking for flags in the classroom so the president could join students in reciting the Pledge of Allegiance,” school-board president Ninfa Segarra told the *New York Post*. “We couldn’t find any flags.” Fortunately, a class at Chinatown’s P.S. 130 had the Stars and Stripes for the commander-in-chief’s visit.⁶³

In the wake of 9/11, patriotism became temporarily fashionable again, much to the dismay of some.

⁶¹ William F. Buckley, Jr., “The Debater,” *Up From Liberalism* (Bantam, 1968), cited by Jim Boulet, Jr., “On Conservatives, Liberals and Debates,” *The Corner* (*National Review Online* Blog), October 8, 2004 at <http://corner.nationalreview.com/post/?q=OTAyZGJkYjBINzM5YWZiODdjNjM5N2ViMjZiOGRjZTY=>.

⁶² Peggy Noonan, “Try a Little Tenderness,” *The Wall Street Journal*, February 22, 2008 at <http://www.peggynoonan.com/article.php?article=408>.

⁶³ Deroy Murdock, “Flagless in Gotham,” *National Review Online*, October 17, 2001 at <http://article.nationalreview.com/?q=ZjQ3NWVmZjI4OGI3MGViMDU1MDIyNzc5NDkzODk0NjA=>.

Consider the response of one reporter to a nationwide recital of the Pledge of Allegiance in 2001: “[O]thers are worried that an unchecked wave of patriotism might quash some basic U.S. tradition – such as the right to question and separation of church and state.”⁶⁴

It is in this context that Pastor Wright’s post 9/11 sermon devoted to the sins of America and offering excuses for the terrorists strike all too many elite graduates of multicultural education, like the Obamas, as just a recitation of facts that everyone already knows.

Rev. Jeremiah Wright was correct that day: “chickens [are] coming home to roost.” Fifty years of multicultural anti-American education have produced an elite that believes they are fully entitled to look down their nose at the United States and the people that still cherish our nation.

⁶⁴ “School Patriotism Stirs Debate,” *The Washington Post*, October 17, 2001.