

A quick note from a concerned parent,

This is in response to a Saugus teacher verbally announcing (in all seriousness, or, maybe jesting? Giving the teacher the benefit of the doubt) that a position taken by my son, or by multiple people in the classroom which included my son, was racist. Okay, let us delve in.

During conversation on hot topic issues, which I do not mind in the least, the conversation of immigration came up in the classroom. I wish to address this point of the interaction between my son and the teacher, not to bemoan the teacher -- although this is worthy of it -- but to inspire more fruitful response in the future and better class management.

Firstly, before the "*operation*" (often painful), I wish to administer some *anesthesia*.

I realize, first-and-foremost, that the teacher is only human, and may have some days that are not "on the mark" and other days that have "gone perfectly." Life, in-and-outside-the-classroom, can be demanding, I realize this. Mistakes will be made. There should be understanding regarding this fact. I expect missteps from the people that work for me, as well as knowing I will make missteps in my duties. The challenge is -- of course -- to learn from them.

Likewise, when a seventeen-year-old talks about immigration, it is a subject they most likely know little about, and in-between homework, XBOX, and eating/sleeping, and friendships as well as family events, this 17-year-old may pick up bits and pieces of his older brother and I talking about these *macro* issues. And in their adolescent minds latch onto a portion and "run with it," possibly mischaracterizing the issue. It happens with 17-year-olds you know. (*I do wish to note that I realize my son can be strongly argumentative, taking positions with the barest of knowledge. I acknowledge this and only wish the best for the teachers that encounter this aspect of my son. I tell him often he should become a lawyer.*)

So when his brother and I discuss, say, that Hispanic/Latino groups who themselves stand against illegal immigration and write about the deleterious effects on their pay rate and the lowered standard of living they face by illegal immigration by standing in line and following all the rules in order to get into this great nation to better their lives and their families lives. Likewise, my youngest son may have heard his brother and I talk about past immigrants (an older generation) who tell stories about how they or their parents came to the country not being able to speak a lick of English but teaching themselves quickly to succeed in the country. They speak of not being able to read in their native tongue and so "forced" to acculturate¹ themselves into the American culture, which is summed up on our coins, " E Pluribus Unum. Roughly, "out of many, one."

¹ A definition of "enculturated" and "acculturate" for conversational clarity is coming up.

Now, I am sure my youngest son would agree with the above positions. But I have a feeling he latched onto the part about listening to immigrants themselves talk about this generation of immigrants relaying how, by learning the English language and all the interactions it took to do so, they were acculturated. You know, maybe we should take a break *here* and I will share my interpretation a bit about that word, "enculturate," by me sharing some definitions offered in my seminary classes, taken from a paper or two I wrote. Bear with me a bit... I only include the following for clarities sake.

a. – *Cultural Anthropology* in “missiology” is very important to understand. One author hints at a definition when he says it is “attention to systems of ideas and symbols”,² it helps the missionary to “understand the purposes of and differences in the various cultures of the world”³ in assisting the missionary in understand what the process of cultural differences is about. This process or study of culture is what is called “cultural anthropology.”⁴ A refusal to implement this cross-cultural study can cause a failure in the Gospel being communicated successfully by trying to impose one’s own culture on another culture.⁵

Enculturation “is the process whereby an established culture teaches an individual by repetition its accepted norms and values, so that the individual can become an accepted member of the society and find his or her suitable role. Most importantly, it establishes a context of boundaries and correctness that dictates what is and is not permissible within that society's framework.” This is the best definition I have found yet.⁶

[....]

Acculturation is key for the missionary to approach a different culture “as a child”⁷ in order to learn (become [accultured](#)) become accepted by the culture the missionary has gone to.

[....]

In the West not self-disclosing parts of your inner-self seems unhealthy. But some cultures do not view self-disclosure as all that healthy. The missionary needs to be able to respond to these differences and understand them. Also, self-disclosure is usually precipitated by friendship, not weekly meetings.

² Paul G. Hierbert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Academic, 1985), 21.

³ Ray Arnold, *The Missionary In Culture* (Tacoma, WA: Faith Seminary Publishing House, 1995), 2.

⁴ Idid.

⁵ Ralph D. Winter & Steven C. Hawthorn, eds., *Perspectives on the World Christian Movement: A Reader* (Pasadena, CA: William Carey Library, 1981) 517.

⁶ [Wikipedia](#) (last accessed 7-18-08), cf., enculturation.

⁷ Ray Arnold, *The Missionary In Culture* (Tacoma, WA: Faith Seminary Publishing House, 1995), 6.

self-disclosure n. the act of revealing information about one's self, especially one's PRIVATE SELF, to other people. In psychotherapy, the revelation and expression by the client of personal, innermost feelings, fantasies, experiences, and aspirations is believed by many to be a requisite for therapeutic change and personal growth. In addition, pertinent revelation by the therapist of his or her personal details to the client can—if used with discretion—be a valuable tool to increase rapport and earn the trust of the client.⁸

[....]

“A bicultural approach simply extends the range of potential situations that can serve as behavior settings for the target skills being taught.”⁹ The idea of the “bridge” is the ability of the missionary to somewhat leave his first culture to be able to communicate well in the second culture. It is a “set of relationships between people from two culture[s]... [making in a sense] a new culture.”¹⁰ Mainly it is setting up a community through relationships where the mature missionary can connect on a cultural level.

So, you can see, *for conversation's sake*, that I know a bit more about cultural differences and similarities and how to merge the two into a working society than many parents from Saugus do. This is not to toot my horn, but as we transition to the tougher topics, I wanted you both (or whomever is reading this) to understand a bit of where I come from.

Okay, "they were acculturated," picking back up where we left off. These same people with personal stories from their parents or themselves, talked about how they were forced into our culture. Nowadays, with emphasis on "from many, many" ("E pluribus, pluribus," celebrating every cultural difference and teaching a distorted view of multi-culturalism [I have taken some accelerated courses for a master's in education for a friend, I know that which I speak]) we find Classrooms geared towards the native tongue, ballots and signs and other ways of communicating in the native languages of the peoples homeland that slow this enculturation process down. You have now, for instance, a whole generation that both a) cannot speak in our culture's tongue, or b) do not feel the need to. This is sad. This is a "value" of Europe," and not ours, historically speaking. Ballots, road signs, and more were always in English, and to vote well one had to learn the language which also thrust the new voter into the culture of America.

⁸ Gary R. VandenBos, ed., *APA Dictionary of Psychology* (Washington, DC: American Psychological Association, 2007), cf. self-disclosure, 829.

⁹ Adrian Furnham & Stephen Bochner, *Culture Shock: Psychological Reactions to Unfamiliar Environments* (New York, NY: Methuen & Co., 1986), 240-241.

¹⁰ Ralph D. Winter & Steven C. Hawthorn, eds., *Perspectives on the World Christian Movement: A Reader* (Pasadena, CA: William Carey Library, 1981) 381.

He took that or another topic and in a small soundbite in a classroom environment probably did not express what he believed well. Discussions in our home of the *very provable* impact on the health system from this very large population that raises health costs and options on legal immigrants and their families is discussed from time-to-time...

Now, as I discuss these issues with my boys, I realize that they will take away from these brief encounters aspects that they may either miss-understand, miss-emphasized, or not explain well. Becoming coherent is a life-long process. Even though I may have clearly announced my viewpoint, these are still young minds I am dealing with. Whatever the conversation in the classroom is that stems from the home environment, know that a young person will probably not explain it as well as I would or the teacher might, or the student wished he had.

Which brings me to my main issue. As a teacher, after having such a conversation where kids may have not presented what they thought or have learned from home well (again: XBOX, eating, sleeping homework, friends, teen angst, and the like), they should not hear from their teacher that these positions are racist. Even in jest. **BECAUSE** being that a classroom is full of these "muddled" minds, so-to-speak, some may take this as a cue from their teacher that someone in the classroom IS in fact racist, or, alternatively, holds to racist beliefs. Again, because of our recent political election and how the word is thrown around in common vernacular, let us investigate what this word means. Interesting enough, I just received a review copy of the book, *Deadly Medicine: Creating the Master Race: United States Holocaust Memorial Museum*. This book, among the many others studied, go to great lengths to properly define racism. A word too often thrown around.

Webster's says this: *a. belief or doctrine that inherent differences among the various human races determine cultural or individual achievement, usually involving the idea that one's own race is superior and has the right to rule others.*

So we see that Webster's main definition is based on a belief in the genetic superiority of one ethnicity (falsely called race) over another. A more in-depth definition comes from *Safire's Political Dictionary*, and reads (in-part):

racism Originally, an assumption that an individual's abilities and potential were determined by his biological race, and that some races were inherently superior to others; now, a political-diplomatic accusation of harboring or practicing such theories.

"This word [racism]," wrote Harvard Professor J. Anton De Haas in November 1938, "has come into use the last six months, both in Europe and this country... Since so much has been said about conflicting *isms*, it is only natural that a form *was* chosen which suggested some kind of undesirable character." In fact, *racism* came into use two years earlier, in his 1936

book *The Coming American Fascism*, Lawrence Dennis wrote, "If ... it be assumed that one of our values should be a type of racism which excludes certain races from citizenship, then the plan of execution should provide for the annihilation, deportation, or sterilization of the excluded races."

Racism, a shortening of *racialism*, was at first directed against Jews. In the nineteenth century, anti-Semites who foresaw a secular age in which religion might not be such a popular rallying force against Jews put forward the idea of Jewishness being less a religion than a race. Adolf Hitler, with his "master race" ideology, turned theory into savage practice....

Note also that the above started to get into what Hitler thought. Evolutionary thinking at the time was that mankind evolved in three separate groups, in differing local on our planet. The Caucasoid, the Negroid, and the Mongoloid "races." This teaching (espoused from higher learning to high schools) went a long way in fortifying this thinking:

"The stronger must dominate and not mate with the weaker, which would signify the sacrifice of its own higher nature. Only the born weakling can look upon this principle as cruel, and if he does so it is merely because he is of a feebler nature and narrower mind; for if such a law [natural selection] did not direct the process of evolution then the higher development of organic life would not be conceivable at all.... If Nature does not wish that weaker individuals should mate with the stronger, she wishes even less that a superior race should intermingle with an inferior one; because in such a case all her efforts, throughout hundreds of thousands of years, to establish an evolutionary higher stage of being, may thus be rendered futile."¹¹

I think a better word to use, since very few today are racists -- i.e., believe in the genetic superiority of one race over another -- would be "prejudice."

which Webster's defines as: *an unfavorable opinion or feeling formed beforehand or without knowledge, thought, or reason.*

Now, my son has heard the mainstream meaning and response to our immigration issue from me, from immigrants, and from conservative leaders like Marco Rubio. But these are only in passing. So, while he may even have *seemed prejudiced* in his repeating of what he latched onto (rightly or wrongly), he was merely being a teenager. And so, "prejudiced" does not fit the situation well either. Being teenagers, they should get the grace and understanding that is involved in so being. Maybe even a verbal reinforcement that the student may not be addressing the issue as well as he or she had hoped, thus, leading to good in class management.

¹¹ Adolf Hitler, *Mein Kampf*, translator/annotator, James Murphy [New York: Hurst and Blackett, 1942], pp. 161-162.

[**Side-note:** even if presented with a truly racist event in the classroom -- much like the school and staff not allowing certain t-shirts on campus due to the inflammatory nature that can cause young people to react to it emotionally -- so to is it the teachers responsibility to *diffuse* the situation so that outside the classroom there is *less* of a chance that issues will be dealt with by young, emotionally driven persons versus reasoning adults. In this case I think the opposite happened.]

Being a person of faith, I feel it necessary to share my personal beliefs and history to make clear my position before going further. I was born and raised in a Detroit neighborhood that was almost all black. I was the proverbial "white friend" in other words. All my friends and buddies were black. I have a black grandmother and cousins. So, my background is full of people I love from a differing ethnicity.

My theology informs me of truth as well.

In Numbers, chapter 12, we read about Moses marrying a "Cushite" woman (Cushite's were the early tribal members that founded Ethiopia). So, a Hebrew was marrying an Ethiopian. Miriam, Moses' sister, spoke out against this interracial marriage and she was struck with a form of disease that turned her skin "ashen." God only took that curse away when she repented of her sin and recognized what God had already blessed.

I would also be called a "fundamentalist," *in that* my personal belief is of a young age of the earth. Now, you may not agree with this position, that is more than understandable. But holding on to a position one agrees with or disagrees with does not say anything about whether such a position has inherent to it positive or negative societal aspects. So, for instance, what is not often realized about "young earthers" by others is that we hold to an aspect of mankind that is the **least racial**. In other words, the Bible says in Acts 17:26 states: "*And hath made of one blood all nations of men for to dwell on all the face of the earth.*" We view Genesis and the Hebrew word for "clay" that God used to make man from to mean "red earth" (literally, "red clay" in the Hebrew), which supports the many creations stories from all over the world that mentions the first man and woman being "red" in color. And that much like the genetics in eye-color, the genes turning on and off our cells that produce color/melatonin give us our small differences. Fundamentalists believe that over time culture and familiarity caused people to seek after "like minded" [culture] or "looking" [familiarity] persons. And that as we [mankind] traveled this globe, environment dictated places where one could survive and others not (darker ethnicities by the equator, lighter away from).

So, while I am sure some scoff at the "fundamentalist" ideals I hold to, you can see that from my history and faith I would be the least racial (as well as my kids) in a situation that required a teacher to say "that is enough of the racist comments" in class.

Here comes the tough part as I wish to give an example of a modern day racist to make the point). This is from a recent conversation challenging the use of the word "racist" in dialogue with friends and family in this very political environment. This was in response to a friend saying Karl Rove was racist. And while he [Rove] is not part of the conversation, my response is... **because** if the teacher at the center of this discussion is a Democrat that has very liberal biases and sees her classroom as a place to express these views, then she needs to answer me about the following...

... and let me say something. I have lived a full life, from a drop-out from Bowman Nights at Saugus to a three-time felon, to a father and husband to a degreed "theologian." I have accumulated over 5,000 books in my home library, have written a book, and have passions in regard to comparative religious views and philosophies (current and past). I study history, science, philosophy, economics, current affairs, political science, theology, education, world religions, cults, and the occult, and more.

I hate racism and talk to people a lot about changing their life from this muddled thinking to one that is on a firm foundation. What is below should scare the normal individual who would surely be the harbinger of such warnings if a Republican held to these beliefs (as would I). But if one dismisses the following, this merely speaks to his or her dogmatic views *viewed* through their rose-colored lenses.

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... our current President went to a church for twenty years that sold anti-Semitic/racist sermons in their bookstore by Louise Farrakhan during the entire time he attended. Farrakhan believes in the genetic superiority of the black race over others. They put him [Farrakhan] on the cover of the church's magazine (that is mailed to about 20,000 people's homes) three times and invited him *INTO* church to award him a "lifetime achievement award." A man who teaches that the white man was created 6,600 years ago on the Island of Cyprus, thus bringing all evil into the world (via the white man).

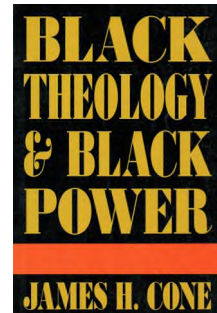


Sidenote: They also put on the cover once Elijah Muhammad, founder of the Nation of Islam... who said:

“...they are a prey in the hands of the white race, the world’s archdeceivers (the real devils in person). You are made to believe that you worship the true God, but you do not! God is unknown to you in that which the white race teaches you (a mystery God). The great archdeceivers (the white race) were taught by their father, Yakub, 6,000 years ago, how to teach that God is a spirit (spook) and not a man. In the grafting of his people (the white race), Mr. Yakub taught his people to contend with us over the reality of God by asking us of the whereabouts of that first One (God) who created the heavens and the earth, and that, Yakub said, we cannot do.” Elijah Muhammad, *Message to the Blackman In America*, p. 9

In that same bookstore books like this were sold for the entirety of Obama's membership (pictured below). This author in another book wrote this:

“White religionists are not capable of perceiving the blackness of God, because their satanic whiteness is a denial of the very essence of divinity. That is why whites are finding and will continue to find the black experience a disturbing reality.” quoted from James Cone’s book, *A Black Theology of Liberation*, page 64.



This is eerily similar to Hitlers own writing:

“The personification of the devil as the symbol of all evil assumes the living shape of the Jew” ~ Adolf Hitler – *Mein Kampf*

This author was regularly pushed by Reverend Wright (who himself was a former Nation of Islam minister) on TV appearances, like [this one](#).

Pictures of Michelle Obama [next page] hanging out with Farrakhan's wife (<http://tinyurl.com/ct8e5qv>), also a racist anti-Semite, anti-white. Not to mention that recently a former top deputy of Farrakhan has said that Barack Obama’s ties to the black nationalist movement in Chicago run DEEP, and that for many years the two men have had “an open line between them” to discuss policy and strategy, either directly or through intermediaries.

▼ Rev. Willie T. Barrow (rear, 2nd, r), chairman emerita, Rainbow / PUSH Coalition, enjoys the Women's Luncheon with (standing, l-r) Michelle Obama, wife of U.S. Senate candidate Barack Obama of Illinois and executive director of community affairs, University of Chicago Hospital; Shoshana Johnson, the nation's first Black female POW and former Iraqi captive; and Mrs. Jamell Meeks, wife of the Rev. James Meeks, vice president, Rainbow / PUSH; and (sitting, l-r) Rev. Dr. Barbara King, Mother Khadijah Farrakhan, wife of Nation of Islam leader Minister Louis Farrakhan; and Judge Arnette Hubbard.



Yet you feel it necessary to forgo the righteous indignation of these facts and say that (out of the blue) Rove is racist? Why is he? Did he attend a racist church for twenty years? If Bush attended a church like that (with roles reversed, inviting in "David Dukes" for awards and the like -- Christian Identity teaches that the Jew was created when Eve sinned in the Garden of Eden... having sexual relations with the serpent [the Devil] and birthing out the "evil" Jews... not too dissimilar to Obama's buddy), heck, I would lock arms with you on getting this guy out of office, assuming the media would even allow him into office in the first place.

Apply to your side what you would expect others to apply to theirs.

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One could similarly ask for an explanation why the Democratic National Convention had Julian Castro as the keynote speaker. He is part of La Raza Unida, a Hispanic version of the KKK. To which his mother founded the chapter in their city. I guess what is good for the goose is not for the gander?

Thank you for your time and patience, SeanG