

# The Interim Plus + + ++ + +

## Curriculum Learning Resource

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The *Interim Plus* is a curriculum learning resource specifically designed to assist teachers in integrating life issues, from a moral perspective, into their lesson planning. The periodical is published bi-monthly by *The Interim Publishing Company*, 157 Catherine St. North, Hamilton ON L8L 4S4 416-204-1687 [interimplus@theinterim.com](mailto:interimplus@theinterim.com)  
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Many observers refer to 2020 as *annus terribilis*, a horrible or disastrous year, alternately hectic, shocking, tragic and extremely controversial. Events unsettled people and governments all around the world. The ramifications of the Covid-19 pandemic are still rippling through societies. Its negative consequences will likely be with us for years to come. There is little doubt that dramatic changes have occurred in economics and politics, but also in the social, cultural and religious fields. Elections and changes of government took place in different parts of the world including our neighbour to the south.

Results of elections are open to discussion. However, one factor that influenced the outcome of the American election were the ongoing protests that tore across the U.S through the summer months, especially those led by Black Lives Matter and other groups like Antifa.

As a new semester begins, this learning resource will explore themes that could be included as part of Black History Month. We hope that the material presented in this resource will help teachers and students to better understand and appreciate the experience of black people in North America in particular. The topic was previously dealt with in February of 2017. We refer you to that particular edition for the extensive written, digital and video resources useful for studying the various aspects of black history and cultural contributions from the home base of Africa and in North America and the Caribbean islands. The Canadian context was given a fair amount of coverage previously.



## Part A Introduction to Black History Month

The Catechism of the Catholic Church states that *the equality of men rests essentially on their dignity as persons and the rights that flow from it: Every form of social or cultural discrimination in fundamental personal rights on the grounds of sex, race, color, social conditions, language, or religion must be curbed and eradicated as incompatible with God's design.* This core belief in the dignity of human beings created in the image of God is shared by people of all faiths and similar sentiments are expressed in secular declarations and bills of rights. It must inspire the proper education of people so they can welcome and treat their fellow human beings as spiritual brothers and sisters who have contributed to the well-being of the human race and are ready to contribute and

develop further if provided with equal opportunities. To make this goal more feasible one must learn the history of a people, the rights and wrongs experienced and the positive contribution that a people or community has made to the development of civilization. That is what Carter G. Woodson contended when he launched the first Negro History Week, that eventually would evolve into Black History Month. Woodson strongly believed that the teaching of black history was essential to ensure the physical and intellectual survival of the race within broader society:

*If a race has no history, it has no worthwhile tradition, it becomes a negligible factor in the thought of the world, and it stands in danger of being exterminated. The American Indian left no continuous record. He did not appreciate the value of tradition; and where is he today? The Hebrew keenly appreciated the value of tradition,*



Carter G. Woodson

<https://www.biography.com/tag/black-history>

*as is attested by the Bible itself. In spite of worldwide persecution, therefore, he is a great factor in our civilization.*<sup>[12]</sup>

Black history month, which takes place in February, is an opportunity to reflect and celebrate the many successes of African Americans and African Canadians in the various fields of human endeavor – whether, science, technology, music, art, literature, religion, economics. As well, it offers a chance to delve into the history of slavery and segregation and the long struggle to overcome the negative impact of those experiences.

After passing the thirteenth amendment, the abolition of slavery in the United States took place in 1865. In 1926, “national Negro week” was founded and celebrated, which later became Black History Month in 1960 after the civil rights movement took place. Negro History week was proposed by two men, one of whom, Jesse E. Moorland, founded the Association for the Study of Negro Life and History (ASNLH), and the second was a historian, Carter G. Woodson. To repeat, the objective of Negro History week was to preserve and protect African culture and tradition within a multicultural society. There was a diversity of opinion regarding the institution of Black History month.



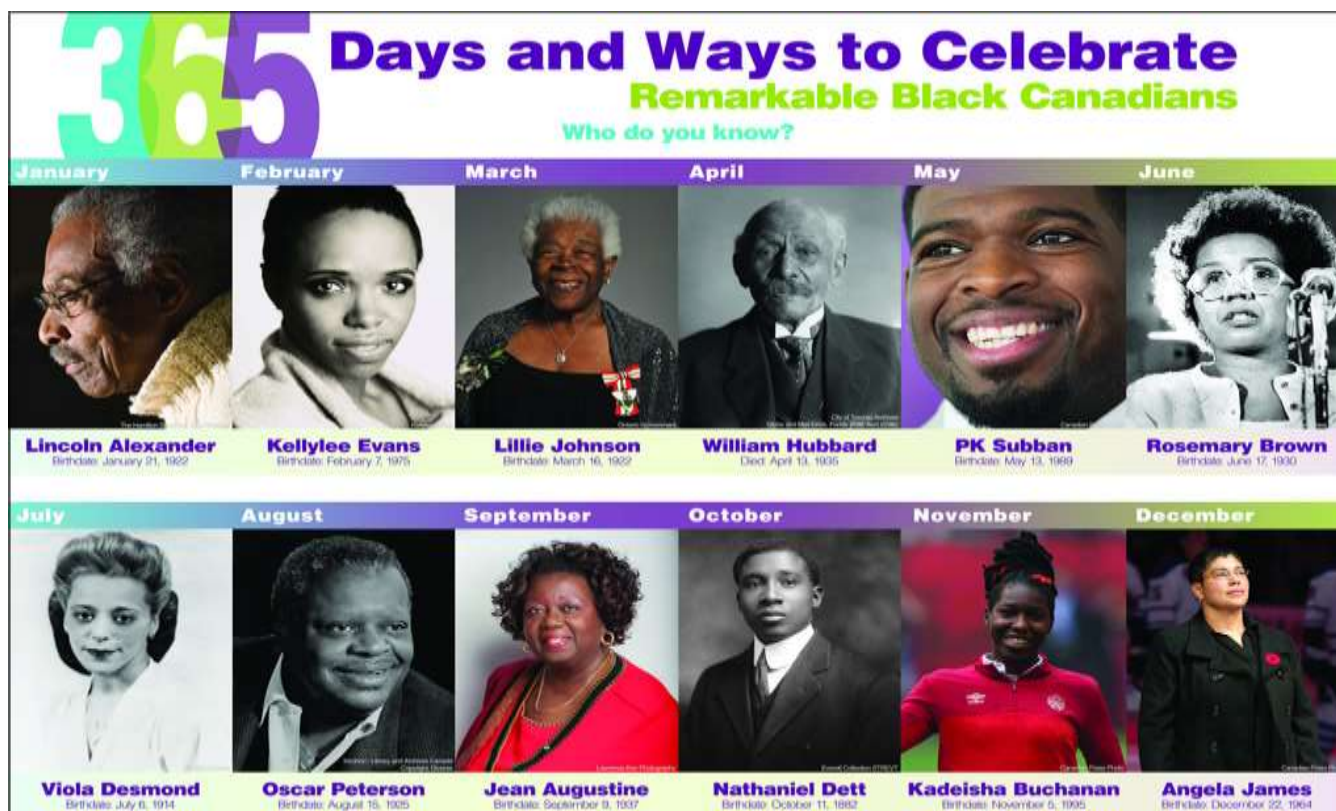
Jesse E. Moorland

When first established, it resulted in some controversy.<sup>[22]</sup> Those who believed that Black History Month was limited to educational institutions questioned whether it was appropriate to confine the celebration of Black history to one month, as opposed to integration of black history into the mainstream education the rest of the year. Another concern was that contrary to the original inspiration for Black History Month, which was a desire to redress the manner in which American schools failed to represent Black historical figures as anything other than slaves or colonial subjects, Black History Month could reduce complex historical figures to overly simplified objects of “hero worship.” Other critics refer to the celebration as a form of racism.<sup>[23]</sup> Actor and director Morgan Freeman and actress Stacey Dash have criticized the concept of declaring only one month as Black History Month.<sup>[24][25]</sup> Freeman noted, “I don’t want a Black history month. Black history is American history.”<sup>[26]</sup>

<https://www.google.ca/url?sa=i&url=https%3A%2F%2Fpeoplepill.com%2Fpeople%2Fjesse-e-moorland%2F&psig=AOvVaw0fpqqNqDFRRZUGCfu4dWFv&ust=1593813497332000&source=images&cd=vf&ved=0CAIQjRxqFwoTCJj99pPIr-oCFQAAAAAdAAAAABAD>

Minority cultures can enrich the larger society and should be preserved and allowed to flourish so they do not perish. Canada did not officially proclaim February as Black History Month until 1995. Black History Month

today is also celebrated by the United Kingdom as well as the Netherlands. Both of those nations owe this to their past as colonial powers. Black History Month may have been driven by the black community, but it was supported by a significant number of whites. Black History Month today is celebrated by more and more Canadians, whether within workplaces or school communities and it thus helps to commemorate the leaders of the Civil Rights movement in the United States and the black activists that fought for the freedoms and rights of African Canadians today. Some argue that school systems could do more by incorporating black history into their educational material and curricula year-round. Black History, although it pertains to the lives of African Canadians, is simply a part of Canadian history. An excellent resource that can be used in the classroom to incorporate black history into Canadian history and confederation is the government of Canada's site (<https://www.canada.ca/en/canadian-heritage/campaigns/black-history-month/about.html>). In a nutshell, black history month provides an opportunity for the discussion of past racial injustices while also providing an opportunity to recognize and celebrate the countless accomplishments of African Canadians in the many fields of endeavour, from music to athletics, from government service to invention, from literature to entrepreneurship.



### Questions for class discussion

1. Who came up with the idea of Black History celebration?
2. What were its purposes?
3. How has it grown and why?
4. Where is this type of celebration observed? What countries in addition to USA and Canada? Why?
5. Was it important to the black students? white students? or equally to both, for different reasons?
6. Does your school mark Black History Month? How? Should it do more? What would you suggest to help in this regard?
7. How has educating yourself on Black History impacted your understanding of African American OR African Canadian culture and the adversities of black people?
8. Has the civil rights movement made significant enough strides to provide black Canadians with the rights and opportunities required to succeed and flourish in Canadian society?
9. What more can be done to create a more empathetic and culturally accepting society for all races?



10. Is celebrating a special month for black history divisive or unifying in a society?
11. List some of the most prominent achievements of black Americans and Canadians in various fields of human endeavor. (literature, inventions, art, music, athletics, government, philosophy, etc.)
12. How has the Canadian and American experiences for black people differed?

[https://en.wikipedia.org/wiki/Black\\_History\\_Month#:~:text=\(1875%E2%80%931950\)-.Negro%20History%20Week%20\(1926\),be%20%22Negro%20History%20Week%22](https://en.wikipedia.org/wiki/Black_History_Month#:~:text=(1875%E2%80%931950)-.Negro%20History%20Week%20(1926),be%20%22Negro%20History%20Week%22)  
<https://www.canada.ca/en/canadian-heritage/campaigns/black-history-month/about.html>

Here is a link to a teacher-focused site, looking at black history and presence of blacks over time in different parts of Canada. Mention can be made about the usefulness of these sources. To do that you have to visit the individual sub sites.

<https://www.etfo.ca/SupportingMembers/Resources/pages/365.aspx>

## Part B Black History and Black Lives Matter

It would be difficult to look at Black History Month and not mention the meteoric rise of a new organization called Black Lives Matter (BLM). In 2020, the organization gained much public attention by its widespread protest activities and by its political claims on societies in many parts of the world, not just in the United States.

What is Black Lives Matter? When did this organization come into being? What does it stand for? How does it pursue its goals? What are the sources of its support? What has the organization achieved? How has it contributed to the advancement of black Americans? Are they a dangerous organization in any way? These are some basic questions to be answered.

### **Black Lives Matter's Fundamental Beliefs and Objectives**

The Black Lives Matter movement emerged after the death of Trayvon Martin in February of 2012 and the subsequent acquittal of his alleged murderer, George Zimmerman. The shooting exposed deep racial divisions in the United States judging from the protests associated with the event. On their web site they say:

*#BlackLivesMatter was founded in 2013 in response to the acquittal of Trayvon Martin's murderer. Black Lives Matter Global Network Foundation, Inc. is a global organization in the US, UK, and Canada, whose mission is to eradicate white supremacy and build local power to intervene in violence inflicted on Black communities by the state and vigilantes. By combating and countering acts of violence, creating space for Black imagination and innovation, and centering Black joy, we are winning immediate improvements in our lives.*

The co-founders of the movement are three women ( Patrice Cullors, Alicia Garza, and Opal Tometi) who reacted to that public event and objected to what they perceived as another example of gross racial injustice because of the manner in which Trayvon Martin had been shot and of the non-guilty verdict delivered by the jury. The incident had also drawn the personal interest of then American President, Barack Obama, who had expressed his dismay at the shooting, saying that "if I had a son, he'd look like Trayvon." (<https://www.britannica.com/event/shooting-of-Trayvon-Martin>)



**Patrice Cullors**



**Alicia Garza**



**Opal Tometi**

In 2014, the movement attained even more prominence after the death of Michael Brown in Ferguson, Missouri. That event exploded into public outrage. To some people who knew him, Michael Brown was a typical black 18-year-old American teenager with much to like about him, having just graduated from high school and looking forward going to a community college. However, court documents portrayed him as a suspect in a convenience store robbery who assaulted the white police officer, Darrel Wilson, who killed him. Soon a new cry of protest was coined (<https://www.bbc.com/news/world-us-canada-30207808>) “Hands Up, Don’t Shoot”. This was supposedly the situation describing the reaction of Michael Brown to the police officer, but the reality proved to be quite different. (<https://www.facinghistory.org/resource-library/facing-ferguson-news-literacy-digital-age/hands-dont-shoot-built-lie>).

After the death of George Floyd in Minneapolis in May, 2020 (caught on videotape by passing citizens) the BLM movement made a significant public splash, as many major cities (e.g., Seattle, Portland, Chicago, Baltimore, St. Louis and Washington) experienced various degrees of social unrest punctuated by looting, arson, shootings, and general lawlessness in protest against the alleged murder of George Floyd, a black man by killed by a white police officer named Derek Chauvin. (<https://blacklivesmatter.com/herstory/>)



With the help of a compliant media which gave extensive coverage to the protests in the 4-month period of May-August 2020, BLM called for changes in the American justice system including the “de-funding” of the police, as part of its plans to end police brutality against “people of colour”. The central objective of the movement according to its leadership is to dismantle negative views and discriminatory practices against “blackness” and black people. They want to pursue this through the promotion of a “positive” societal mindset towards people of colour and by combatting what they perceive as “state-sanctioned

violence”. (<https://www.nytimes.com/2020/05/30/opinion/sunday/riots-george-floyd.html>)

There appears to be some incongruity between BLM’s many assertions. Critics of BLM accuse it of making contradictory claims: on the one hand it wants to create a strong “family culture”, while at the same time pledging to “disrupt” the nuclear family (the traditional concept of family consisting of two biological parents and their children) and to destroy the “patriarchy” (a system of society or government in which the father or eldest male is head of the family). They are also a “queer-affirming network” (that is accepting of LGBTQ+ individuals) that intends to dismantle “heteronormative” thinking (the traditional form of thought that promotes a normal view of human beings, based on the science of biology and biblical teaching, that there are only two sexes, male and female, and only two genders, male and female). According to BLM they are seeking the promotion of justice, liberation, freedom and peace in their demonstrations. They are adamant about educating white and heterosexual people in accordance with their LGBTQ+ agenda and their version of democratic structures. Among other goals BLM focuses on uplifting the role and identity of black transgendered women and the freeing of black women who they claim are held captive or suppressed by “misogynistic attitudes” in male-dominated sectors.

(<https://blacklivesmatter.com/about/>)

The BLM organization has a corporate structure, and as a corporation, receives its funding through public donations and from large corporations such as Apple, Microsoft and NIKE. Some of those funds are in turn given over to the organization’s charitable wing, ACTBLUE. According to Wikipedia, ACTBLUE is “a non-profit technology organization established in June 2004 that enables left-leaning non-profits, Democrats, and progressive groups to raise money on the Internet by providing them with online fundraising software”. It sounds innocuous, but it is affiliated with the Democrat Party and its stated purpose is to serve as a political action committee. It has raised billions of dollars on line.

<https://www.google.com/search?q=actblue&oq=ACTBLUE&aqs=chrome.0.0l4j0i395l4.2583j1j7&sourceid=chrome&ie=UTF-8>)

In the eyes of its critics the Black Lives Matter organization functions more like a political faction pursuing a radical and socialistic agenda to transform America. The founders of Black Lives Matter have admitted to being “trained Marxists”, an assertion that many Americans find disturbing. (<https://blacklivesmatter.com/>) Patrisse Cullors affirmed that she and her co-founder are “trained Marxists” who are well-versed in “ideological theories.” She stated in a 2015 interview that *“Myself and Alicia in particular are trained organizers. We are trained Marxists... We don’t necessarily want to be the vanguard of this movement. I think we’ve tried to put out a political frame that’s about centering who we think are the most vulnerable amongst the black community, to really fight for all of our lives.”* (<https://justthenews.com/politics-policy/video-resurfaces-which-black-lives-matter-founder-says-groups-creators-are-trained>) This fight may use different tactics at different times, in keeping with a general strategy for deconstructing the established order. Thus, in May of 2020, seeing the situation as fluid and passions at the boiling point as a result of the Floyd George incident, Black Lives Matter began calling for the destruction of southern confederate monuments and statues (e.g. Robert E. Lee, Jefferson Davis, Albert Pike) along with monuments of some religious figures (like St. Junipero Serra, St. Louis King of France and the Virgin Mary, mother of Jesus) and historical figures like Christopher Columbus. The goal of this historic dismantlement was to deface any figures whose reputations were built through the exploitation of indigenous and black people, specifically slaves. The rationale for the defacement of confederate statues is that “it is so agonisingly difficult to tolerate the persistence of memorials that venerate past masters of pain. Theirs is a suffocating weight”. Statues are created to commemorate and honour those who have come before us although, it raises the question of “should the destruction of statues be tolerated as a form of ‘social justice’ demonstrations?” Observers point out that destroying historical monuments will not resolve historical injustices, but the glorification of exploitative historical figures should not be tolerated either. (<https://www.bbc.com/culture/article/20200612-black-lives-matter-protests-why-are-statues-so-powerful> )

The Black Lives Matter movement has shifted towards an objective of “cancel culture” in which they wish to abolish racist historical foundations and to eliminate individuals who have committed acts of racism from society as a whole. Many observers take exception to this approach and say that such wanton destruction is not only ineffective in regard to solving the issue of racism, but, it also prevents the use of history as a tool for societal improvement. How can one learn from past evils if there is no physical evidence of it?

The Black Lives Matter movement wields an immense power due to its strong social presence and savvy use of social media. Due to the power of the organization and its promotion of cancel culture, large corporations fear being labelled “racist” for not supporting the movement and the Black Lives Matter corporation. Many large companies, such as Nike, use Black Lives Matter as a marketing tactic in order to show its solidarity with leftist



supporters. No large corporation is willing to risk its commercial reputation, therefore, Black Lives Matter receives funding in large sums from these large corporations. Pro sports leagues in North America have all gone in with Black Lives Matter. This was quite evident in 2020 as professional sports leagues all over the world, not just in North America, restarted their seasons with BLM t-shirts, bending a knee or with BLM slogans on playing fields, ice rinks and basketball courts, while team sweaters were likewise emblazoned with appropriate BLM messaging.

Even today, in 2021, BLM knows how to use the news of the day and take advantage of the popularity and previous contribution of great black figures



like Martin Luther King Jr., who likely would have recoiled at the more extreme tactics employed by **BLM**. The following appears on their website regarding the celebration of the renowned civil rights leader assassinated in 1968:

*MLK's Dream. Our Fight. January 18, 2021*

*Today, as we honor the life and legacy of Dr. Martin Luther King Jr. (who was born on January 15th, 1929), we are still carrying so much of our own pain and grief....We're fighting for our lives and liberation. We're mourning the Black lives lost to systemic racism, police brutality, and COVID-19. And we're recovering from a white supremacist failed coup at our nation's Capitol just 12 days ago — all while still trying to reckon with the racist roots of the country we are fighting so hard to improve....But just as MLK did, we continue to persevere. We continue to center Black lives. And we continue to speak out and take action against injustice everywhere. Dr. Martin Luther King Jr. believed in the possibility of an America that celebrates, acknowledges, and allows for thriving Black lives. Today — and every day — we keep fighting to see his and our dream realized....Although this MLK Day looks very different from years past, it is important that we take a moment to rest and reflect on all that our ancestors have contributed to the movement. With each passing day, we take more and more steps toward realizing the America that MLK so diligently believed in. ....Keep checking in on each other, and keep on fighting. (<https://blacklivesmatter.com/mlks-dream-our-fight/>)*

What is not mentioned in any way is the non-violent approach of Rev. Martin Luther King Jr. who in his famous speech *I Have Dream* called for peaceful means of gaining respect and full civil rights. He was as anti-racist as anyone could be and yet he asked that all people seek justice and freedom in a proper way:

*In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.....*

*We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.....*

*I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.*



There is so much packed in that great speech that it is worthwhile for young people to listen to it half a century later and appreciate the man and his times. One may ask, where is that spirit manifested today?

(<https://www.npr.org/2010/01/18/122701268/i-have-a-dream-speech-in-its-entirety>)

As one might expect, not everyone was enamored with this onslaught of publicity for the BLM cause. Many might agree with the general anti-racist sentiment, but took offense to the ubiquitous messaging, using sports to push a political cause. In fact, the tactic was closely studied and it may have had negative repercussions for some of the North American sports leagues, with fans declining to attend or even bothering to watch the sports on television. Many became fed up with the constant messaging. They found the whole approach as very offputting as it appeared to them to be soft totalitarianism with the premise of “support the movement or be excommunicated from polite society.” To many of these critics it was nothing more than a shakedown.



Virtually all would agree with the fact that black lives matter and that they are inherently valuable, and, that prejudicial discrimination must be addressed. But, some critics believe that Black Lives Matter, as an organization, may well pose a serious danger to society because of their admitted penchant for Marxism and their alleged use of fear tactics like threatening the destruction of an individual's reputation if he/she refuses to adhere to the ideology promoted by the organization.

On the Black Lives Matter website, they ask for the help of

supporters to “fight disinformation”. As they put it, “we need to see what you see. *Black Lives Matter is a central target of disinformation and you are a key line of defense. Report suspicious sites, stories, ads, social accounts, and posts about BLM.*” In simpler terms, this statement is encouraging their supporters to silence any sources that may oppose the organization or question the authenticity of the Black Lives Matter corporation. Many Christians and conservatives find it unacceptable to support a socialist and secular corporation. As Christians they feel called to defend individuals who experience discrimination. But Black Lives Matter makes it difficult to do that when according to them BLM promotes a philosophy that disregards racial injustice and focuses on the creation of a Marxist and socialist society. Nowhere does the Black Lives Matter website mention combatting abortion or “fatherlessness” that disproportionately affects the black community in comparison to all other racial injustices. Their critics say that Black Lives Matter should combat issues that truly impact the black community, rather than focusing their energy on the erasing of history and a headlong drive to creating a socialist utopia. However, there is little doubt that Black Lives Matter has had an enormous impact on societies around the world. So much so, that the Norwegian politician, Petter Eide, has nominated BLM for the Nobel Peace prize. He explained: Black Lives Matter has become a very important worldwide movement to fight racial injustice... They have had a tremendous achievement in raising global awareness and consciousness about racial injustice.

The reality is that observers and commentators do not agree about the need for BLM, nor about its real or perceived danger to American society. Read the articles found in these three newspapers to get a fuller sense of how perceptions differ so widely. A special perspective is given at Freedom's Journal Institute and that will receive separate attention following this section.

- <https://www.elle.com/uk/life-and-culture/culture/a32822672/black-lives-matter-protests-achievements-statues-police-reform/>
- <https://www.washingtonpost.com/politics/2020/06/04/us-officials-are-talking-about-urban-warfare-heres-what-urban-warfare-really-involves/>
- <https://www.washingtonpost.com/politics/2020/06/11/heres-how-teach-black-lives-matter/>
- <https://www.washingtontimes.com/news/2020/jun/29/editorial-black-lives-matter-is-rooted-in-a-soullle/>
- <https://www.telegraph.co.uk/news/2020/06/12/make-no-mistake-blm-radical-neo-marxist-political-movement/>
- <https://blacklivesmatter.com/what-we-believe/>
- [https://www.washingtontimes.com/new\\_s/2020/jun/29/editorial-black-lives-matter-is-rooted-in-a-soullle/](https://www.washingtontimes.com/new_s/2020/jun/29/editorial-black-lives-matter-is-rooted-in-a-soullle/)
- <https://www.bbc.com/culture/article/20200612-black-lives-matter-protests-why-are-statues-so-powerful>
- <https://www.washingtontimes.com/news/2020/jul/15/black-lives-matter-protesters-turn-rage-churches-r/>
- <https://www.bbc.com/culture/article/20200612-black-lives-matter-protests-why-are-statues-so-powerful>
- <https://www.heritage.org/civil-society/commentary/nations-values-under-attack-we-must-do-stop-the-lefts-socialist-agenda>
- <https://www.dailymail.co.uk/news/article-9203889/Black-Lives-Matter-movement-nominated-Nobel-Peace-Prize.html>



## Questions for discussion

1. Compare and contrast the picture of BLM in the Washington Post vs. the Washington Times' editorial?
2. Which paper do you believe has the more balanced view about the BLM organization? Why?
3. What did The Telegraph newspaper in Britain conclude about Black Lives Matter?
4. How is BLM operating and faring internationally?
5. Are there conditions in Canada society that might make BLM gain a real foothold in Canada?
6. What motivated Justin Trudeau to bend a knee at the Ottawa protest in early June, 2020? How did you react? Why?
7. How have sports figures become embroiled in the BLM controversies? What is happening in the case of taking a knee for the national anthem in the United States?
8. Who are the leaders of the organization?
9. Where do they draw their money from?
10. Why are they asking for the destruction/removal of certain statues in the United States? What about the destruction or vandalizing of statues in Canada? What is the point of this destruction of a nation's history?
11. Why would large corporations be afraid of this organization and how does that influence their gifts of money to BLM?
12. What is the real philosophy of BLM? Is it Marxist in its views and intentions?
13. Are they a danger to society? If so, why, and if not, why not?
14. Who objects to Black Lives Matter in the USA? In Canada?
15. Why were the protests led by BLM and Antifa in U.S. cities all through the summer of 2020 allowed to take place despite the pandemic lockdown?
16. What are some effective social measures that can be implemented to combat racism and police brutality?
17. Is Black Lives Matter taking an effective and reasonable approach necessary to combat issues affecting the black community?
18. Assess the media's reporting on BLM's role in protests, even those accompanied by much violence? What might account for this approach?

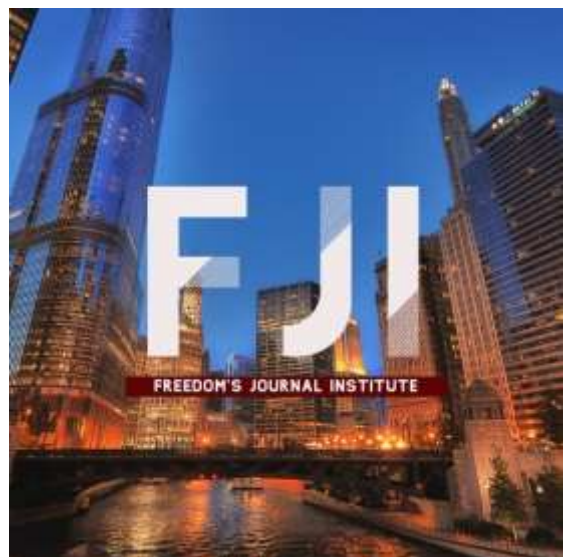
## Part C Freedom's Journal Institute

A very different point of view is held by Freedom's Journal Institute (FJI) regarding race relations and problems that may exist in the United States. It is a recent addition to the list of organizations seeking to address the social, economic, religious and cultural challenges that black Americans face today. They come to the problem from a distinct and more traditional perspective, quite hostile to *BLM's* suspected Marxist approach.

FJI comes to the table with a Christian framework. Here are some of their seminal statements:

*The role of the Church is to demonstrate a Christian worldview to our world, society and culture at large. However, under increasing ideological conflict and competing worldviews, such as Marxism, many Christians find themselves on one side or the other of what has become socially and politically polarizing. The partisan debate regarding issues such social justice, critical race theory, and gender equality have caused a deep divide.*

*Hence, we must clearly define what is a biblical worldview; and, how it shapes both our view of reality and our sociopolitical engagement. The battle is between a biblical worldview and a secular worldview. It is between the world*



*seen through the lenses of our Christian faith or vain human ideologies. But, ultimately the choice between Christ as the only source of Truth; or, alternatively, conformity to competing political and social belief systems. As the Church, we must advocate a biblical worldview that is articulated and demonstrated in our worship, teaching and practice, which is the full proclamation of the Gospel of Jesus Christ.*

Freedom's Journal Institute proclaims itself to be an organization devoted to the research, education, and the advancement of public policy that promotes **responsible government, individual liberty and fidelity, strong family values, and economic empowerment** encapsulated in this acronym R.I.S.E. The online spokesperson for FJI is Dr. Eric Wallace. (<https://freedomjournalinstitute.snappages.site/>)

The Mission statement of FJI: To advance the Kingdom of God through sociopolitical education and engagement rooted in a biblical worldview.

The Vision statement of FJI: We envision a day when all bible believing Christians, regardless of ethnicity, stand for what we believe, and to actively engage in the political process that represents us based on a biblical worldview.

The Goal of FJI: We aim to create a “paradigm shift” in the way people, in general, and the African American populace in particular, view matters of faith, race and public policy. FJI pledges to vigorously challenge “liberal” ideology with those conservative principles, such as the R.I.S.E principles, essential to promoting and sustaining stable and prosperous family and society.

(<https://freedomjournalinstitute.snappages.site/mission-and-vision>)



*Dr Eric Wallace*

The organization presents a conservative, faith-based alternative program to addressing social issues, including those related to race. It took its name to honour the first newspaper owned and operated by free blacks in the United States. It was called Freedom’s Journal, first published in 1827 in New York City.

(<https://www.wisconsinhistory.org/Records/Article/CS4415>) Some of the heroes for FJI are stalwarts like Frederick Douglass and Booker T. Washington, 19<sup>th</sup> century black leaders who worked hard to lift up their fellow black citizens and overcome discriminatory effects of Jim Crow laws that took hold after the Civil War. Like those forebears, FJI believes in integration, progress and opportunity offered by the American experiment.

They believe in constitutionality, responsible government, moral law,

and human dignity based on the fact that all human beings are children of God, who, although sinners, have been saved from sin by the sacrifice of Jesus Christ. FJI relies on a program of education to bring about change in people’s hearts and minds. They stress not conflict and street activism, but rather individual liberty, fidelity to God and family, stable family structures with corresponding strong family values. They want people to be empowered economically so they can be free, self-reliant, independent of government, thus contributors to their society rather than social and economic “leeches”.

Their leaders and supporters (including conservative thinkers like Dr. Eric Wallace, Ken Blackwell, Bob Woodson, Thomas Sowell and Larry Elders) are not trained in Marxism, but are people who have studied Marxism and found it to be a failed political philosophy. FJI emphasizes the need for and respect for private property, rejection of government handouts that only encourage dependency and waste, and suppresses individual drive and ambition. They also believe that the private sector groups are usually better equipped to offer solutions to social needs and problems, whether counseling, housing, clothing, food, education and health.



Their online resources are quite extensive, including videos, research papers, interviews, daily articles and cartoons on the news of the day. Of special note is a series of videos called *Kingdoms in Conflict* in which they take issue with and question the political philosophy and some of the actions of Black Lives Matter. They have a recent 28 minute interview with Dr. Walter Milton and Dr. Joel Friedman, co-authors of a 1248 page history book entitled *Black History 365*. The authors discuss the contents of the book and the approach (<https://community.freedomjournalinstitute.org/home>) that they have taken, stressing the African foundation of Black American history and pursuing a point of view

that embraces both the Afro-centric and Euro-centric approaches in retelling the story of Black Americans.

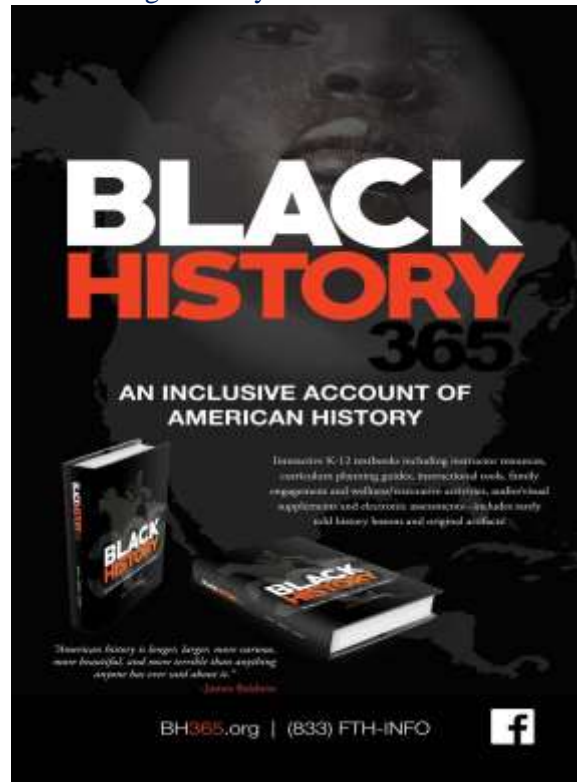
Another insightful interview is with Dr. Carol Swain discussing **Critical Race Theory** which she characterizes as a kind of intellectual and cultural “virus”. She explains that it is a way of thinking derived from cultural Marxism whose goal is to destroy what exists in order to rebuild society with a new structure and new rules. The theory breaks everything down into “opposites” like oppressor-oppressed, black-white, women-men, employee-employer. It is an effort to deconstruct society and its whole traditional way of thinking and behaving and set up a new utopia. Basically it involves a rejection of Western civilization and its Judaeo-Christian underpinnings and its replacement by a socially engineered world inspired by Marxist principles. Dr. Swain would deny Black Lives Matter any moral legitimacy. She said that in an earlier day George Floyd and Breonna Taylor’s behaviour would have been considered bad and unfortunate, not shining examples at all. She goes further in talking about systemic racism. From her own personal experience she states that it may have existed prior to 1954, before the *Brown vs Board of Education* desegregation decision by the American Supreme Court, but not in today’s America.

([https://www.youtube.com/watch?v=-74Qbr\\_GyuQ](https://www.youtube.com/watch?v=-74Qbr_GyuQ) )

Another article attacking **Critical Race Theory** (CRT) was penned by Ken Blackwell and appeared on the website of

*The American Spectator* on November 1, 2020. ( <https://spectator.org/critical-race-theory-racist/> and also at <https://www.frc.org/get.cfm?i=PV20K03>) Blackwell opines that CRT is itself racist and seeks to divide

Americans and move the country leftward.



*..Defined by [Britannica](#), CRT is “the view that legal institutions are inherently racist, and race itself, instead of being biological, is a social construct used by white people to further their interests at the expense of people of color.”*

*...As an African American, I assure the reader my skin color is not a social construct, nor is that of my Caucasian friends and colleagues.*

*...CRT is not curriculum, but a movement of the radical Left to use false charges of institutional racism to con Americans into thinking our history was, and remains, foundationally racist — a tactic within a strategy to move the country toward the tyrannical, self-serving Left*

*...It encourages people to despise traditional values that nurture safety, opportunity, and prosperity. By turning our backs on historical truth, we allow leftists to work their destruction into our fabric deep enough to change the color of the thread — from red, white, and blue to dark, shadowy, and dismal.*



*..With its underlying assumption that all white people are racists, CRT is itself racist.  
 ...Two factors have led to pervasive intra-community or “black on black” crime. First is the lack of educational and employment opportunities for young African Americans. Secondly, liberal policies and the Left’s hedonistic pop culture have destroyed the nuclear black family, with [67 percent](#) headed by single moms, who themselves struggle with lack of quality education and job offerings.  
 ...Nearly [90 percent](#) of African American homicide victims are killed by other African Americans. Yet liberal city officials encourage criminality by ignoring lawlessness and often refusing to prosecute offenders. And if you bring up black on black crime and its destructive power, you’re a racist regardless of your race.  
 ....Actions work. The Trump administration created the First Step Act that reformed mandatory sentencing and led to roughly [2,700 African Americans](#) being released from prison. It also provides acknowledgment to the black community that people in office are willing to address their concerns.  
 ....Critical race theory, banned from federal agencies by President Trump, is yet another weapon in the radical Left’s toolbox to legitimize their heartless power grab. They use African Americans and gullible but well-meaning young minds to push destructive lies about our nation, our people, and our future.  
 ....Decades of liberal rule in minority communities have turned them into killing fields. We must turn them back to fields of dreams. We can start by eliminating CRT.*



*Ken Blackwell*



*Walter Williams*



*Thomas Sowell*



*Bob Woodson*

Another idea that has taken hold in the debate about racism in some quarters is that of “white privilege”. According to this concept to be white is to have an innate “superiority” that completely undermines black successes and creates false assumptions regarding the socioeconomic standings of black families. The left media uses slogan or charge of “white privilege” to paint all people of colour with the same brush and convinces black people that they are in fact disadvantaged and oppressed regardless of their individual situations and successes.



Critics of this approach believe that this is false and counterproductive. Making assumptions about the lives of others in order to prove one’s own “progressivism” is likely damaging as it may create false narratives that others may adapt. It is a form of prejudice: a preconceived opinion that is not based on reason or actual experience. Although some studies have shown data that indicates that some black individuals do lag behind whites in many socioeconomic indicators, the vast majority of blacks do not live in poverty, do not have consistent confrontations with the police and are, in fact, just as educated as whites.

Prejudices created by “woke” white people may in fact be damaging to young children of colour. Blacks are not oppressed people with limited opportunity, the world is their oyster. There is no denying that police brutality exists, but it is not as familiar an issue as the media attempts to make it. On this issue Black Lives Matter would tend to welcome the progressive whites’ support, while Freedom’s Journal Institute would reject such a reading about the real conditions and prospects for blacks in America.

There is yet another aspect that shows the contrasting philosophies of FJI and BLM, and that is their views on the family. One organization, Black Lives Matter, would want to further destroy the black nuclear family while the other, Freedoms Journal Institute laments the statistics like the one in the image below and wants to reverse the trend. Larry Elder asked the question *Which poses a bigger threat to black communities: Racism? Or the absence of fathers?* In a brief article, (*The ways in which absent fathers and single-parent homes affect the*



*black community*) former President Barack Obama is quoted: "We all know the statistics. That children who grow up without a father are five times more likely to live in poverty and commit crime; nine times more likely to drop out of school and 20 times more likely to end up in prison." Elder stated that in comparison between white-racism and the absence of black fathers, the factor which poses the greater risk of corruption in the black community is the absence of black fathers. Between the years of 1890 and 1940, a black child was more likely to be raised by married parents than white children, although in 2015, 70 percent of black births were outside of wedlock while only 25 percent of white births were outside of wedlock.

Births outside of wedlock are a growing issue regardless of race or ethnicity but it disproportionately affects the black community with all the negative consequences that follow from it. Due to increased access to welfare, specifically more and more black women have the ability to "marry the government". Basic economic statistics strongly suggests that "If you subsidize bad behavior, you get more bad behavior." Children flourish in nuclear families (family in which there are two biological parents and their children); broken homes result in increased criminal activity, mental health issues and other serious social challenges. The picture is not flattering but something must be done to halt the erosion of family life.

From the point of view of FJI the leaders of Black Lives Matter are not looking for forgiveness or reconciliation, they're looking for political power. They would agree that the majority of the movement's supporters are compassionate and peaceful, but they claim that the leaders of the movement embrace a "radical theology of inclusion inspired by a revolutionary Jesus", which is not in accordance with a Biblical basis. The Black Lives Matter profoundly rejects the Church's teachings on marriage, sexuality and the family unit, though the Church remains firm in its beliefs and refuses to wed their doctrines to the ideologies of the radical left. FJI sees the moment as a transforming opportunity to place the black community on the right track. As Christians, they feel called to fight injustice alongside the oppressed but following principles that respect religious beliefs, embrace economic freedom and lead to the building of strong families, the basic cell of society, not the Marxist collective. <https://www.catholiceducation.org/en/controversy/marriage/black-fathers-matter.html>



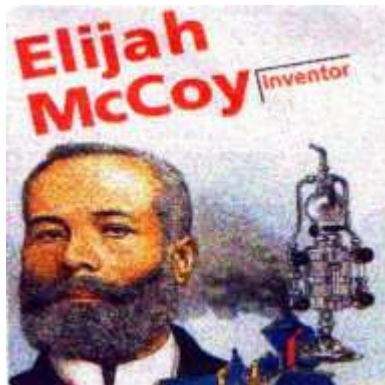
***Strong Stable Nuclear Families***

## Questions for discussion

1. Compare and contrast the R.I.S.E program of Freedom's Journal Institute with the recipe of Black Lives Matter for black people's social and economic improvement in America.
2. Which approach makes more sense? Why?
3. Which approach currently has the support of mainstream media, big corporations and celebrities? Why?
4. How does the philosophy and program of FJI differ from the agenda of the Democrat Party and the concept of the Great Reset?
5. Why are other black conservative voices being shut down or severely restricted after the Trump era? (People like Larry Elders and his documentary film *Uncle Tom*, and Candace Owens)
6. What are the strengths of Critical Race Theory as a tool for social change?
7. What are the dangers inherent in that approach according to Dr. Carol Swain?
8. Study and list the basic achievements of Ken Blackwell, Walter Williams, Thomas Sowell and Bob Woodson in their respective fields.
9. Where does the Church stand with respect to all these different approaches to solving racial and social strife and bringing about real improvement through peaceful means?
10. Is the pandemic experience an opportunity for reconciliation between all races by fighting a common enemy or is the pandemic exposing even deeper problems because of the way it has impacted different segments of American society?
11. Which groups have been hit the hardest in terms of economic loss and deaths? Why?
12. Do you believe that we must preserve and strengthen the nuclear family?
13. In what ways does a stable family unit contribute to the success of an individual?
14. How can a society decrease the number of fatherless homes and promote a culture of life and appreciation of family life within that society? (consider tax policies, marriage policies, welfare policies, health policies, reform of family laws, education choice, insurance policies, religious freedoms, charitable tax policies, internet controls, what is taught in colleges and universities).
15. Has race/ethnicity played a role in determining accessibility to the socioeconomic resources required to succeed in society?
16. Historically there may have been a time when this was indeed the case, but is this still the situation today?
17. Are there differences in the American versus Canadian contexts? What might account for the similarities and differences?
18. Do you believe that because of your race/ethnicity, you have inherent privilege or inherent disadvantage? How so?
19. Have you personally experienced any forms of prejudice? How did you overcome the effects of prejudice?
20. Is it possible to alleviate internal prejudices that are predetermined as a result of familial beliefs or inadequate education about racism? If so, how could this be done effectively?



**Jackie Robinson**



**Elijah McCoy**



**Louis Armstrong**



## Part D Statues and Monuments: CRT in Action?

To delve a bit deeper into **Critical Race Theory** and how it may be implemented, read this short excerpt from a BBC article that provides a context and meaning for the importance of statues and monuments from a cultural and historical point of view.

*To answer that question, perhaps it's worth considering why statues exist in the first place and how we are hardwired to connect with them. The earliest-known material likeness of a human being, a small statuette of a female body discovered in a cave in Germany's Swabian Forest in 2008, may offer clues about the essence of our impulse to create such things. A mere 6cm (2.4in) in height and carved from woolly mammoth tusk 40,000 years ago, the so-called Venus of the Hohle Fels crudely exaggerates the features of a woman's body and is thought to have served as a fertility totem.*



<https://www.bbc.com/culture/article/20200612-black-lives-matter-protests-why-are-statues-so-powerful>

*But it is not what the figurine, which demanded hundreds of hours of patient scraping to carve, depicts that is ultimately so revealing, but what it neglects to portray. The prehistoric craftsman who slowly sculpted this hunk of ivory into shape made the extraordinary aesthetic decision to leave the object without a head. Where the neck should be, a small eye-hook loop, through which a string or strip of leather could be threaded, has been painstakingly sculpted. Dangling from a necklace, the statue's head is that of its wearer, who imaginatively completes the figurine by merging with it. From their earliest inception, in other words, statues were as much conceptual as they were material – less about the individuals they depict than about how we see ourselves. Just how engrained that instinct is – to perceive an aspect of oneself in the image of another – is impossible to measure. Such an impulse may explain why it is so agonisingly difficult to tolerate the persistence of memorials that venerate past masters of pain. Theirs is a suffocating weight. The outrage that many feel about having to share the streets with such hulking ghosts of oppression is deep and crushingly real. To address the thorny issue of how best to handle monuments whose aura an appreciable proportion of society finds toxic, countries have begun to adopt a variety of different strategies.*



The statue of merchant slave owner Robert Milligan was covered by Black Lives Matter activists in London; it was later removed by the Canal and River Trust (Credit: Getty Images)

*In London, the capital's mayor, Sadiq Khan, has announced the convening of a special commission to debate the dismantling (and erection) of the city's statues. In the US on Wednesday, the Speaker of the House of Representatives, Nancy Pelosi, hoping to pre-empt a violent plundering of Capitol Hill, called for the swift removal of 11 statues that commemorate Confederate leaders.*

*"The statues in the Capitol should embody our highest ideals as Americans, expressing who we are and who we aspire to be as a nation," said the California Democrat in a statement, explaining her decision. "Monuments to men who advocated cruelty and barbarism to achieve such a plainly racist end are a grotesque affront to these ideals. Their statues pay homage to hate, not heritage. They must be removed."*

*Is amputation the best cure for this disease? The problem, of course, in submerging mementos of a painful past in the nearest body of water is things, especially painful things, have a tendency to re-emerge from the murky deep. The British street artist Banksy, whose own work routinely dredges the shallows of society's intolerance and forces us to confront uncomfortable shapes of hypocrisy and inequality, proposed this week an ingenious solution to the quandary that society finds itself in. "What should we do with the empty plinth in the middle of Bristol?", Banksy asked in a post on his Instagram account. "Here's an idea that caters for both those who miss the Colston statue and those who don't. We drag him out the water, put him back on the plinth, tie cable round his neck and commission some life size bronze statues of protestors in the act of pulling him down. Everyone happy. A famous day commemorated."*

*As Banksy's accompanying drawing (which wittily imagines a precariously repositioned Colston, faltering forever on the verge of collapse) suggests, what's tricky is finding the right balance when 'catering' to the diverging perspectives of everyone in society who must bear the weight of a statue. In Germany, where decisions long ago had to be taken about how the Nazi era would be fossilised in the material memory of the nation's streets and squares, it was resolved that erasing the past was not an option. Rather than polluting the municipal air with monuments to the perpetrators of pain, however, efforts have been made to preserve instead memorials that honour the fortitude of Hitler's victims. Perhaps we should think of statues the way we think of trees. When one is found to be disfigured by disease we should resolve to plant a fresh copse, one that cleanses the atmosphere and doesn't choke our breath. (<https://www.bbc.com/culture/article/20200612-black-lives-matter-protests-why-are-statues-so-powerful>)*

### Questions for discussion

1. Does Canada have any statues that some Canadians find offensive?
2. Where does it all end if a statue or monument that has stood for decades is suddenly considered verboten by new people on the scene?
3. Should statues of Sir John A. MacDonal, Louis Riel, Pierre Trudeau, Samuel de Champlain, St. Jean de Brebeuf, Sir Wilfrid Laurier, Queen Victoria, or Egerton Ryerson and sundry other historical personages be taken down because some people object?
4. Who should decide? How should decisions be made?
5. Is the removal of statues and monuments a positive way to revise the historical record or does it serve to simply deny what happened?
6. How do we avoid destruction of what some perceive as offensive and yet respect the need for a truthful retelling of what happened?
7. Is this simply political correctness run amok? Defend your opinion it with three arguments to support it.
8. Should streets, parks, schools, highways, airports be renamed as well? What are the arguments for and against doing that?



Statue of Sir John A. Macdonald, first Prime Minister of Canada was toppled in Montreal as part of BLM protests in the city on August 29, 2020. The action was done by activists unhappy with the alleged racist treatment of indigenous Canadians by Macdonald's policies toward them.

*Getty Images, bbc.com*



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<https://www.veterans.gc.ca/eng/remembrance/people-and-stories/black-canadians>  
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<https://www.catholicregister.org/item/31718-racism-it-exists-everywhere-you-go>  
<https://www.catholicregister.org/opinion/columnists/item/31786-luke-stocking-the-mystical-body-needs-anti-racist-action>  
<https://www.abc.net.au/religion/how-should-christians-respond-to-black-lives-matter/11173976>  
<https://www.deseret.com/indepth/2020/6/10/21285322/black-lives-matter-greear-southern-baptist-christian-leaders-police-law-enforcement-race>  
<http://www.anti-racism.ca/>  
 There are good documentaries that tell the story of black people, their struggles and achievements in America.  
**Ten “Must Watch “ Black History Documentaries produced or shown on PBS.**  
<http://www.pbs.org/black-culture/explore/10-black-history-documentaries-to-watch/>



**Canadian Soldiers in First World War**  
 Courtesy [veterans.gc.ca](http://www.veterans.gc.ca)