Should social science education be **partisan**?



At your last meeting Jennifer Mason said:

"We **don't advocate** for any particular '**bent**' or **agenda** on any topic."

Yet the Oregon Department of Education's new Social Science Standards **do**.

They reflect the "social justice" politics of Oregon Democrats.
Social Studies Alive! for 5th grade and **History Alive!** for 8th grade share that "**bent**" and "**agenda**."
They avoid source material inconsistent with Democrat beliefs.

This biases students before they can engage in critical thinking —
what cognitive psychologists call **selection bias**.*

Example: students are asked to weigh the benefits vs costs of colonialism.
Yet few benefits are sourced — while the costs are relentlessly reinforced. **Why?**
Because they're using a "critical" framework favored by Democrats, not an objective one.

The ODE standards, like the textbooks, are framed with an interpretive lens called "critical theory."
The new goal is to "help students become informed and empowered agents of change ...
[to] equip students with content knowledge and skills to address systemic injustices, advocate for a more equitable world, and uphold the aspirational ideals of our democratic society."

This *assumes* our society is **systemically** unjust, our world lacks equity, and democratic ideals are being undermined. Those are *beliefs*, not facts.

This is the vision of Oregon Democrats in Salem led by Governor Tina Kotek —
who is also the superintendent of public education. The question is,
Should it be the vision for social science education in the Medford School District?
Medford, after all, is evenly split between those who vote for Democrats and everyone else.

The larger question is this:

Should social science education be partisan?
Should the goal really be changed to accomodate supporters of one party's political activism?
And if so, is it any surprise that middle-schoolers — many of whom won't graduate with basic proficiency in reading and math — walk out of class to support the latest Democrat cause?

If by some miracle, a Republican beats Tina Kotek in November,
should we substitute Republican beliefs?
A set of Conservative Standards?

This board has the power to keep partisan politics out of our classrooms.
These two textbooks are designed to feed it.
I would be honored to help the board find *balanced* alternatives.

* **Selection bias** occurs when the sample or data used in a study, analysis, or decision-making process is not representative of the true underlying phenomenon you're trying to understand.

NO to Partisan History **YES** to American History



Social Studies Alive! for 5th grade and **History Alive!** for 8th grade share a particular "**bent**" that promotes an "**agenda**." They avoid source material inconsistent with Democrat beliefs.

This should not surprise us: the overwhelming majority of professors teaching history in our universities are reliable Democrats.[1] Their influence on the training of teachers and the education establishment in general skews which information is included in textbooks and how that information is framed.

We see this in how the colonization of the Americas and British involvement in the African Slave Trade is presented. Both portray "white people" as unique oppressors and "people of color" as the victims of their systems of power. [This is the influence of critical theory and intersectionality.]

Prior to the arrival of Europeans, the Americas are painted in an idyllic light, disrupted by "white" oppressors who introduce violence, enslavement, disease, and genocide.

No mention is made of the fact it was one of the most violent places on earth *prior* to colonization, with intertribal conflict and genocide being normative. Also, tribes regularly enslaved other tribes. Here in the Northwest, enemy tribes were enslaved to provide labor for the salmon harvests. Slavery was not introduced by "white" people, as these textbooks lead students to believe.

The African Slave trade is treated similarly, repeating the **false** claim by Malcolm X that Africans were "kidnapped by white people" and brought to America.[3]

FACT: The cruel and inhumane capture, enslaving, and selling of "people as property" was an endemic part of West African societies from time immemorial up until the British abolished the practice by military force. West African rulers controlled the procurement and sale of slaves, dictating the terms and reaping large rewards. English merchants traded for them because there was an emerging market for cheap labor in their colonies. West African slaves were abundantly available *for sale* — indeed, 20% of the slaves purchased were sold by family members for their own profit.

Students can't think critically about contemporary debates over "reparations" without accurate knowledge. These textbooks forgo objectivity to promote one side. Students need to learn about British complicity in the slave trade — which Thomas Jefferson rightly condemned in his original draft of the Declaration of Independence. Yet they shouldn't have its *true* African origins obscured.

These partisan textbooks will rightly anger parents if they are introduced as proposed.
We urge the board to say **NO** to partisan history and work with us to find balanced alternatives.

[1] 97% according to Econ Journal Watch. Other surveys reach similar conclusions (see https://grok.com/share/c2hhcmQtMw_7bc88999-6589-47b5-93dd-35fa99b8f8d6). Social scientist Jonathan Haidt founded Heterodox Academy to correct this gross imbalance: https://heterodoxacademy.org

[2] See **War Before Civilization** by Lawrence H. Keeley. Also *The Ecologogical Indian* by Shepard Kreech III, **Empire of the Summer Moon** by S.C. Gwynne [a Pulitzer Prize finalist] and **A History of the Indians of the United States** by Angie Debo, **Colonialism**: **Amoral Reckoning** by Nigel Biggar and **Not Stolen**: **The Truth About European Colonialism in the New World** by Jeff Fynn-Paul among others.

[3] See **American Slavery** and **Black Studies** from the Oregon Education Project for extensive references and support: http://oregoned.info/slavery.pdf; http://oregoned.info/black.pdf.

How to Avoid Curriculum **Groupthink**



What caused the Bay of Pigs debacle, Challenger explosion, Salem Witch Trials, and Bud Light Dylan Mulvaney fiasco that led to a 27-billion–dollar loss? **Groupthink**.

Groupthink is defined as "a phenomenon that occurs when a group of well-intentioned people makes irrational or non-optimal decisions spurred by the **urge to conform** or the belief that dissent is impossible."*

Medford teachers' proposal to adopt **Social Studies Alive!** and **History Alive!** may exemplify this.

Jennifer Mason said there was no disagreement among the teachers who chose these books — a possible sign of groupthink.

The selection of texts with a clear partisan bias reflects the absence of viewpoint diversity in the curriculum team. Albeit well-meaning, the teachers comprising the team likely all share the same political lens.

George Orwell understood that presenting a controlled version of history is how you influence people's perception of the world and ultimately their behavior. In **1984**, Winston Smith writes:

"If all others accepted the lie which the Party imposed — if all records told the same tale — then the lie passed into history and became truth. 'Who controls the past,' ran the Party slogan, 'controls the future: who controls the present controls the past.'"

Omitting certain facts while exaggerating others to force history into the mold of critical theories is **propaganda**, not pedagogy.

If no alternative views are presented, kids think these books represent "reality" when it is actually a distorted view crafted to inculcate them into an oppressor-oppressed framework in which white students are saddled with traumatizing guilt for acts not their own.

This approach fans the flames of polarization engulfing our society while fostering a disempowering victim mentality among marginalized people.

Students need to learn resilience, responsibility, love, and gratitude — not fragility, envy, hatred, and resentment.

That means adopting textbooks that present facts from primary sources without filtering them through a political agenda.

There is a simple way to circumvent groupthink: adopt the Tenth Man Rule by assigning one member of a team to build a robust case for an opposing viewpoint.

This prevents groups from sliding into blinding confirmation bias.

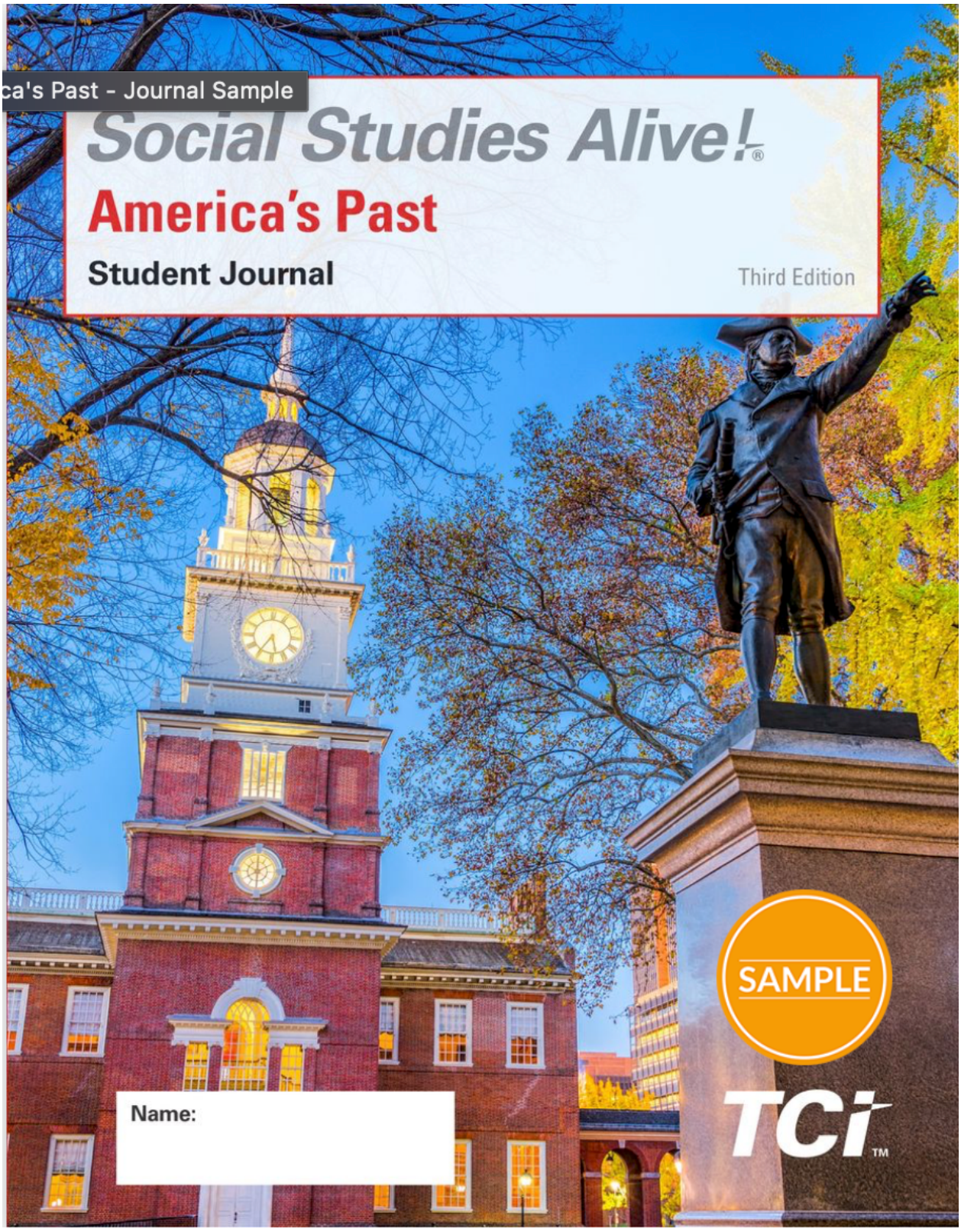
The curriculum team would benefit from incorporating a tenth person to provide eye-opening **dis**confirmation.

Medford students deserve to hear **all** the facts.
They need American history — not partisan history.

* Psychology Today

EXAMPLES

I could provide much more if I had time and am willing to go through the texts page by page.
Note that the 8th grade textbook has the same basic framing and selection bias, just expanded for older students.



5. Native Americans of the Great Plains

East of the Plateau lay the Great Plains cultural region. This region extended from the Rocky Mountains to the Mississippi River Valley. From north to south, it stretched from present-day Canada to present-day Texas. Among the many tribes who lived in the region were the Cheyennes (shy-ANS), Pawnees, Comanches (koh-MAN-chees), and Dakotas (da-KOH-tahs), and some remain there today.

The Great Plains region has bitter cold winters and hot summers. In the 1400s, it was mostly treeless grassland. Many animals lived there, including pronghorn antelope, deer, and bears. To Native Americans, the most important creature on the plains was the bison.

The Western Dakotas considered the bison sacred because it was so valuable to them. They used parts of this animal to make many things they needed to survive. Bison were an important source of food. The Dakotas also made their homes, called tepees, from bison hides. To build a tepee, women sewed the hides together and then constructed a cone out of long poles and covered the cone with the hides. On the outside of the tepee, men painted scenes from daily life.

In addition, the Dakotas used bison hides to make warm blankets to wear in winter. They decorated the flesh side of the hides and placed the fur side next to their skin. The Dakotas also recorded important events by painting winter counts on hides.

Warriors even made shields from bison hides. Men painted their shields with scenes from their dreams. They believed these images came from heaven and protected them from harm. They also decorated their shields with fur and feathers.

In the 1500s, the Dakotas began to use horses to move their camps and to hunt bison. From the bison, the Dakotas got food, shelter, and clothing.



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This is the only hint students get that native Americans engaged in warfare. While European violence is presented throughout, the even greater violence of pre-colonialism is ignored [selection bias].

See War Before Civilization by Lawrence H. Keeley.

7. Native Americans of the Southeast

The Southeast cultural region reached south from the Ohio Valley to the Gulf of Mexico. It ran east from present-day Texas to the Atlantic Ocean. This territory included river valleys, mountains, coastal plains, and swamps. In both dry and wet areas, the weather was usually hot. Many tribes, such as the Creeks and the Choctaws, lived in the Southeast cultural region. In the 1700s, the Seminoles (SEH-meh-nols) came to live in the Everglades swamplands of southern Florida.

These swamps are very hot and steamy. Shallow streams crisscross the land and tall, razor-sharp saw grass rises from the waters. Giant ferns, cypress, and palmetto trees grow in the humid jungle. Deer roam the forests, and fish, alligators, and snakes lurk in the swampy waters.



Razor-sharp saw grass grew in the Everglades swamplands of the Southeast. The Seminoles adapted to the challenges presented by swampy environment.

Several Native American groups, mostly Creeks, lived in what are now Georgia and Alabama. In the 1700s, members of these tribes moved south into Florida, which was under Spanish rule. Over time, people from other tribes arrived and this group became the Seminoles. In the 1800s, people who escaped slavery in the United States also joined this tribe.

The Seminoles had a culture suited to swamplands. They built their homes, called chickees, on wooden platforms three feet above the ground. Wooden posts supported a slanted roof made of palm tree leaves. To allow breezes to blow through, the chickee had no walls, which was a good design for the hot climate.

The swampy terrain of the Southeast cultural region forced Seminoles to adapt to their environment. The Seminoles built homes called chickees to avoid water damage.



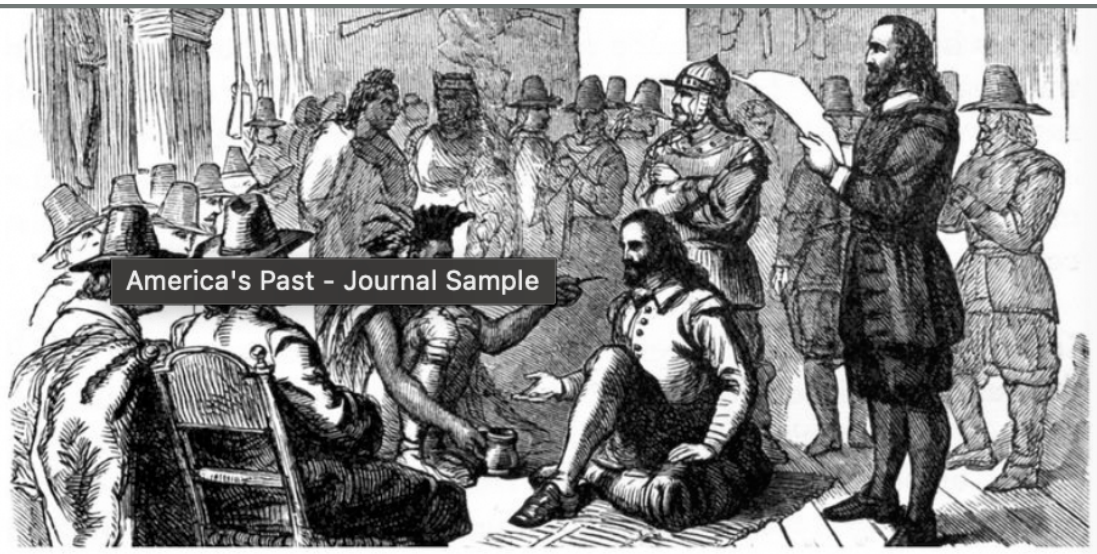
The swampy environment sometimes forced Seminoles to wear clothing that was unusual for a warm climate. For example, to protect their legs from sharp saw grass and mosquitoes, Seminoles wore leggings made out of deer hides.

To move along the shallow streams, the Seminoles built flat-bottomed dugout canoes from tree logs. They hollowed them out with stone and bone scrapers.

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This is the first mention of slavery in the book. The fact that the Seminoles inslaved other tribes is ignored. Only the slavery that "white" people engaged in is relevant in this text-book [selection bias]. Many native Americans owned slaves — sometimes re-enslaving "fugitives" from "maroon" communities.

Two relevant facts: Scholars estimate 10% of the people on the so-called "Trail of Tears" were African slaves held by American Indians. The last African slaves to be freed in the USA were those of the Cherokee tribes in Oklahoma, in the mid 1880s.



The Wampanoags and the Pilgrims met to arrange a peace treaty. In this agreement, they promised not to fight each other.

The Pilgrims' corn ripened during the summer. In the fall, they held a feast to celebrate the harvest—the food they had collected from the plants they had grown. The celebration included military-style drills and target practice. Hearing gunfire and believing the settlers were under attack, Massasoit arrived with 90 armed men to help them. The Pilgrims were uneasy at first. They were not expecting Massasoit and his men. But the Wampanoags joined the feast. During the three days that the Wampanoags stayed at the settlement, there was peace between the two groups.

Today, people in the United States mark this harvest celebration on Thanksgiving Day. For many Native Americans, however, Thanksgiving is not a day of celebration, but a day of mourning. The peace between the Wampanoags and the English settlers would not last very long. By the end of the century, many Native Americans had lost their lands and their lives to the English settlers.

In 1621, John Carver died, and Plymouth needed a new governor. William Bradford was elected to this post. He would be the governor of Plymouth for more than 30 years.

In the next few years, ships brought more and more settlers to the colony. In time, other groups would join the Pilgrims in the area we now call New England.

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Many more European Settlers were brutally slaughtered by native Americans — about two-to-one by the best scholarly estimates. For settlers, Indian warfare was shockingly violent and indiscriminate, which is why they were called “savages.” Bodies were mutilated, parts often eaten or used in tribal victory parties.

The vast majority of land was either purchased or ceded in legally-binding treaties negotiated with the leaders of respective tribes, who often insisted on including education for their children in the European tradition. The idea that land was “stolen” is largely a myth — though injustices occured, which were often addressed in civil courts. See **Not Stolen** by Jeff Fynn-Paul and **Colonialism** by Nigel Biggar.

America's Past - Journal Sample

1. The New England, Middle, and Southern Colonial Regions

People came to each of the colonial regions for different reasons. Each region had its own geography. Each region offered settlers special choices and ways of life.

The New England region included the colonies of Massachusetts Bay, New Hampshire, Rhode Island, and Connecticut. It had rocky soil, dense forests, and natural harbors that gave easy access to the sea. New England's **economy** was built on small farms, lumbering, fishing, shipbuilding, and trade. A region's economy is how the people use their resources to sustain themselves.

Most New England colonists were originally Puritans. They wanted to change the practices of the Church of England, or the Anglican Church. Religion was an important part of their lives.

The 13 colonies are often grouped into three regions.

The Middle Colonies included New York, Pennsylvania, New Jersey, and Delaware. This region had rich soil. Farmers raised livestock and grew crops. They sold pork, beef, wheat, and barley (a type of grain) to other colonies.

The Middle Colonies had a diverse population. The region's strong economy attracted people from other European countries besides Great Britain, such as Germany and Ireland. These people held many different religious beliefs.

The Southern Colonies included Maryland, Virginia, North Carolina, South Carolina, and Georgia. This region's geography favored cash crops. Rich men came to this region from Great Britain. They grew cash crops such as tobacco and rice on their **plantations**.

Plantations needed many workers. At first, landowners used Native Americans and **indentured servants** to plant and harvest plantation crops. Indentured servants also worked in other places in the colonies. Soon, southern landowners began to replace these workers with Africans they enslaved.

Colonial Regions



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Southern landowners did not "enslave" Africans, they **purchased** them — legally, as "property", from Slave Traders connected to the African Slave Trade which had been around since time immemorial. [See **American Slavery** from the Oregon Education Project.]

What does it mean to "enslave"?

"To enslave is to force a person into involuntary servitude, depriving them of freedom and subjecting them to the control of another. It envolves reducing individuals to property." [Grok]

It was West Africans who did this. There is no evidence any British or American landownder ever "enslaved" anyone. They **purchased** slaves *legally* — people who were already in that condition, rendered as property, prior to being loaded on ships for the Americas.

At first, only the rich men who had started the colony took part in government. They passed laws that they thought were best for the colony. One law made slavery illegal, but many colonists were unhappy with this. Slavery was already widespread in neighboring South Carolina. There, plantations owners were getting rich from the work of enslaved people.

In 1752, the colonists gave Great Britain's King George II control of Georgia. The king allowed White male voters to elect an assembly, but he could overturn any law the assembly passed. New laws made slavery legal, and it soon became widespread. Trade in enslaved people flourished in the nearby port city of Charleston, South Carolina.



The colony of Georgia was named after King George II. He took over control of Georgia in 1752, allowing White men to elect an assembly.

Many Africans were enslaved in Georgia. Wealthy White men became enslavers and started plantations. Other colonists worked as overseers or engaged in the trade of enslaved persons. Some estimate that Georgia's population grew to 50,000 by 1776. About half of the population was enslaved.

Africans who were enslaved did demanding work in the fields. They cleared land and drained swamps for farming. In addition to rice, enslaved Africans grew tobacco and cotton. Enslavers often inflicted brutal and violent punishments to control the people they enslaved. Conditions were harsh, resulting in many injuries and deaths.

Georgia had other industries besides farming. In the north, settlers cut down forests and sold the lumber for homes, also leaving cleared areas that could then be used as farmland. Other colonists earned a living by trading fur and other goods with Native Americans.

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Southern landowners did not "enslave" Africans, they **purchased** them .
[See **American Slavery** from the Oregon Education Project.]

Introduction

Many of the British colonies used the labor of enslaved West African people. Southern Colonies with large farms depended on enslaved people to grow crops. What was life like for people before they were enslaved in the colonies? How did they get to the Americas?

People in West Africa had many different ways of life. Some worked as farmers in villages, while others worked as traders and lived in cities. Family was important to many West African cultures. They also spoke many languages, practiced different religions, and told tales and fables to one another.

Starting in the late 1400s, Portuguese traders traveled to West Africa. They brought guns and other goods with them. Leaders in West Africa wanted these things. In exchange for these goods, the leaders enslaved and sold people. It was common to enslave people during this time in history in many parts of the world. If land was conquered, the people that lived there were sometimes enslaved, too.

Portugal was able to grow in power by targeting West Africa for slavery. The Portuguese sent the people they enslaved to Brazil and other colonies to grow crops. By enslaving people, Portugal was able to use their skills and labor to strengthen its control of its colonies. The Portuguese racialized slavery by targeting Africans. Many Europeans justified their actions by claiming that West Africans were meant to be enslaved and serve them.

It was not long before other European countries began likewise enslaving Africans. The British enslaved African people and sent them to their colonies in North America. Newly enslaved Africans were forced to march across Africa to the western coast. They were put on ships and endured harsh conditions as they crossed the Atlantic Ocean. Those who survived were sold and auctioned off to plantation owners in North America. They were forced to work in miserable conditions.

In this lesson, you will read about the difficulties that West African people faced because of the slave trade. You will think about what people who were enslaved went through during each part of their journey.

Vocabulary

- auction
- enslaver
- Middle Passage
- overseer
- triangular trade

Eyre Crowe painted and documented an auction he attended in Richmond, Virginia. He opposed slavery and wanted to draw attention to the enslaved people's expressions and humanity.



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This is a poor [at best] account of the Portuguse initiation with the existing African Slave Trade.* They originally *planned* to enslave Africans the way they did with the peoples of the Canary Islands and elsewhere. But they were met with fierce resistance from coastal tribes. They soon discovered there were ample slaves already available to purchase, and negotiated with the African "big men" who controlled their sale.

The Portuguese did not enslave Africans, nor did they racialize the trade. This is based on a false and biased reading of the primary sources by discredited "scholar" Ibram Kendi.

"Other European countries" likewise **did not** enslave African peoples; they purchased them.

*See African and Africans in the Making of the Atlantic World, 1400-1800 and A Cultural History of the Atlantic World, 1250-1820 by John Thornton — arguably the leading scholar in this area. See also: The Fortunes of Africa: A 5000-Year History of Wealth, Greed, and Endeavor Martin Meredith; Slave Traders By Invitation: West Africa's Slave Coast in the Precolonial Era by Finn Fuglestad; and Inhuman Bondage: The Rise and Fall of Slavery in the New World David Brion Davis.

1. Life in West Africa in the 1500s

West Africa is near the equator and south of the Sahara, a large desert in northern Africa. To its west and south is the Atlantic Ocean. Most of West Africa is covered by grassland or rainforest.

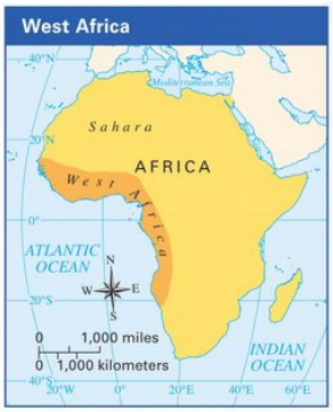


This scene shows daily life in a small West African village. The people in this village might have many different roles.

In the 1500s, the people of West Africa were alike in many ways. Most people farmed crops that helped them feed the people in both small towns and large cities. Other people were miners, craftsmen, or traders. Traders led caravans of camels across the Sahara to trade gold and ivory for salt and cloth.

Throughout West Africa, society was based on the family. Relatives lived in the same village, and they often owned land together and shared their crops. They had many different religions, customs, and traditions. Some people who lived in small communities honored the spirits of their ancestors. Some villagers would dance and sing to ask the spirits for their protection. Other people were Muslims who learned their religion from traders from the Middle East. Another one of their common traditions was storytelling. Fables, legends, and myths helped people learn about their culture and history. These stories also often had a lesson to teach people how to act.

This map shows the region of West Africa.



But West Africans were different in many other ways. Some lived in small villages. Others lived in cities, such as Timbuktu. Some villages and cities were part of empires. The people of West Africa spoke many languages, and people from different villages often could not understand one another.

While most West Africans lived in freedom, some were enslaved. Slavery was common in many parts of the world during this time. However, the number of enslaved African people grew quickly when the trade in enslaved people between West Africa and the American continents began.

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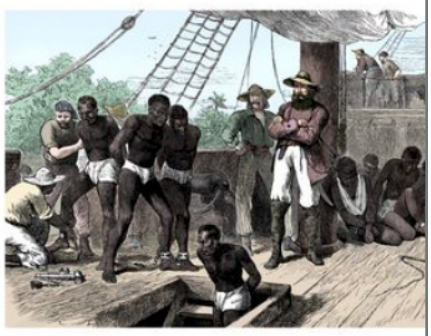
This is false — or at least highly misleading, intended to obscure African agency in the trade (a problem found throughout the narrative.) During this period most of the people in West Africa were "slaves" of some kind. The primary exports were gold, salt, and slaves. [Who worked in the gold and salt mines? Slaves.] *

Scholars estimate that 25 million West African slaves were exported in all — mostly to the Arab world (about 14 million). The Atlantic Slave Trade shifted the focus but not the amount in any long term way. Again, this is a deliberate effort to make a case for European blame for the trade, to solicit sympathy for reparations.

*See **The Slave Trade in Africa**: An Ongoing Holocaust by Simon Webb.

2. Europe and the Enslavement and Trade of People

Slavery existed for centuries in many places, including Europe, Asia, and Africa. In West Africa, people were enslaved as servants or workers. Some of them had been captured during wars or had been found guilty of crimes. People from West Africa were also traded across the Sahara desert. Each year, several thousand Africans were traded to countries in the Middle East for salt and other goods.



European traders marched enslaved African people onto ships for transport.

Although people enslaved in West Africa were not free, many of them remained part of the larger family in a village. They may have had fewer rights than other villagers, but they could own land to farm. They could even become skilled workers and earn money. They and their descendants could become free.

Traders from European countries changed this way of life in West Africa. In the 1400s, Portugal began trading goods in exchange for enslaved people. The Portuguese wanted people to work on their plantations without pay. Enslaving people for their labor was a cheap way to get the work done and allowed a small country like Portugal to control its colonies and the people it colonized.

Blatantly false — an effort to remove agency from Africans and blame Europeans. The Atlantic Slave Trade was a continuation of life in a slave-based culture. The Portuguese did not "enslave".

Soon, other European traders also went to West Africa to participate in the trade of enslaved people. Many viewed West Africans as inferior because of their race. They believed that Black Africans were not fully human and were meant to be enslaved. Because of these false ideas, Europeans racialized slavery.

This is a blatant example of "presentism" — reading the present or later developments into the historic context. "Race" is a 19th century concept. The people of West Africa were isolated from the "civilized" world and were regarded as "backwards" — even by other groups in Africa. They were, **in fact**, primitive in their cultural development, which led some to think that was a permenant condition. See OEP **American Slavery** and **Weird People** to learn more.

European traders brought goods to West Africa. They offered cloth, rum, and salt in exchange for enslaved people. African leaders became wealthy by trading enslaved people for goods like these.

Additionally, guns were brought to Africa for the first time by European traders. Europeans offered to trade guns for people. A village that had guns was more threatening to its neighbors. As the village became a bigger threat, its neighboring villages were often forced to enslave and sell people to Europeans in exchange for weapons to protect themselves. Soon, groups all over West Africa were capturing and enslaving people to trade for European guns.

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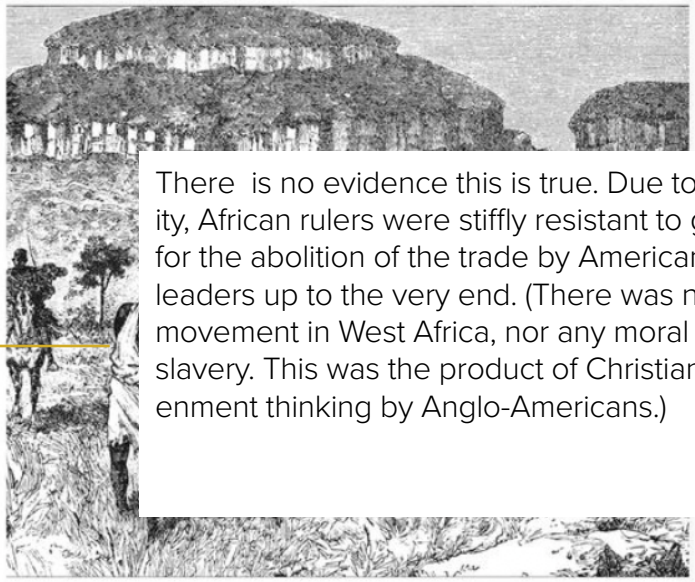
Another blatant attempt to blame Europeans and remove African agency.
This is profound bias driven by "the critical lens" which sees white people as oppressors and "people of color" as the oppressed.

NOTE THAT THE EUROPEANS NEVER RECEIVE SUCH A SYMPATHETIC TREATMENT.
The narratives are ALWAYS biased against them. Their motives always bad or self-serving.

America's Past - Journal Sample

3. West Africans and the Enslavement and Trade of People

The people of West Africa had many different opinions about enslaving and selling people to Europeans. Some believed that it was bad and did not take part in it, while others enjoyed the riches that it brought them. The people of West Africa had to make choices about engaging in the trade of people, which impacted different parts of West Africa and its people.



Traders captured West Africans and enslaved them. West Africans were then marched away from their villages to the coast.

There is no evidence this is true. Due to its profitability, African rulers were stiffly resistant to growing calls for the abolition of the trade by American and British leaders up to the very end. (There was no abolitionist movement in West Africa, nor any moral opposition to slavery. This was the product of Christian and Enlightenment thinking by Anglo-Americans.)

A few West Africans refused to take part in this trade, but it was hard to resist the Europeans. One West African king said he would not permit enslaved people to be moved through his country. European traders tried to bribe him, but the king still refused. Then the Europeans, eager to enslave more people, convinced a rival group of West Africans to go to war against him. Many of the king's people were then captured and enslaved.

Other West Africans tried to find people to enslave outside their own nations. Sometimes a king waged war against his neighbors. He sold the people he captured to the traders. More often, however, a group from one West African village would raid another village. Armed with guns, raiders would capture men, women, and children. Sometimes, they would kidnap the children while the adults were not around.

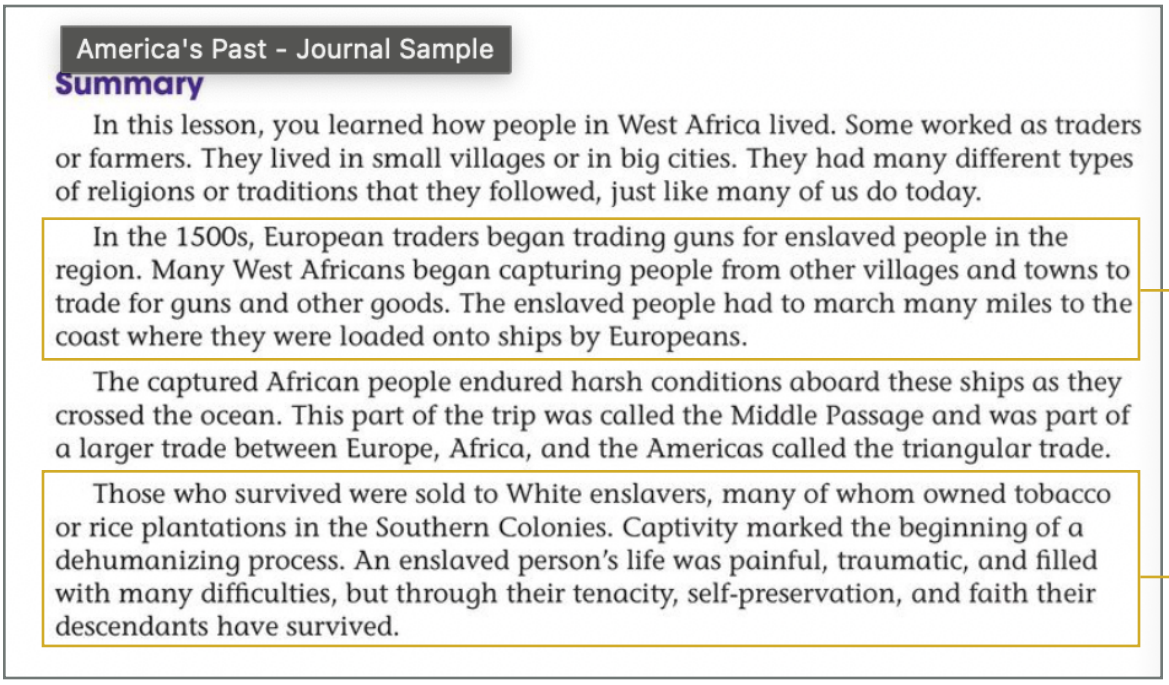
It was the "white" man's fault for giving them guns, of course.

Some West African groups did not raid other villages. Instead, they traded people who were already enslaved, such as prisoners they had captured during previous wars. These groups often did not want to enslave and trade people, but they had little choice. Their neighbors who traded enslaved people were becoming richer and more powerful and might soon try to capture, enslave, and sell them. Europeans created conflict between groups in Africa to ensure that they had a steady supply of enslaved people with which to grow their colonies.

The Europeans were on ships safely away from the African people. They had no "power" to force anyone to do anything. Africans had all the power — which the text consistently seeks to explain away.

This is blatant propaganda designed to blame Europeans for what happened with no actual evidence.

*See African and Africans in the Making of the Atlantic World, 1400-1800 and A Cultural History of the Atlantic World, 1250-1820 by John Thornton — arguably the leading scholar in this area. See also: The Fortunes of Africa: A 5000-Year History of Wealth, Greed, and Endeavor Martin Meredith; Slave Traders By Invitation: West Africa's Slave Coast in the Precolonial Era by Finn Fuglestad; and Inhuman Bondage: The Rise and Fall of Slavery in the New World David Brion Davis.


America's Past - Journal Sample

Summary

In this lesson, you learned how people in West Africa lived. Some worked as traders or farmers. They lived in small villages or in big cities. They had many different types of religions or traditions that they followed, just like many of us do today.

In the 1500s, European traders began trading guns for enslaved people in the region. Many West Africans began capturing people from other villages and towns to trade for guns and other goods. The enslaved people had to march many miles to the coast where they were loaded onto ships by Europeans.

The captured African people endured harsh conditions aboard these ships as they crossed the ocean. This part of the trip was called the Middle Passage and was part of a larger trade between Europe, Africa, and the Americas called the triangular trade.

Those who survived were sold to White enslavers, many of whom owned tobacco or rice plantations in the Southern Colonies. Captivity marked the beginning of a dehumanizing process. An enslaved person's life was painful, traumatic, and filled with many difficulties, but through their tenacity, self-preservation, and faith their descendants have survived.

FALSE. They did not "begin" capturing people. Slavery was normative in West Africa, including the export of slaves — especially to the Arab world up north.

"Enslavers" are always "white. No mention of the fact that Free Blacks and Native Americans also kept and sold slaves.

See **Black Slave Owners** by Larry Koger

The "dehumanizing process" began IN AFRICA,
something the biased textbook writers want to obscure throughout. African agency must be "de-selected" so that arguments for reparations can succeed.

NOTE

I could give many more examples like this if I had more time.
These books are a perfect example of propaganda:
the spread of information to influence public opinion or behavior by promoting a specific narrative or set of ideas.

In my professional opinion, should the board choose to include these textbooks, you will be open to the charge of indoctrinating Medford students with propaganda. I don't make that charge lightly. Yet it would be *demonstrably* true.

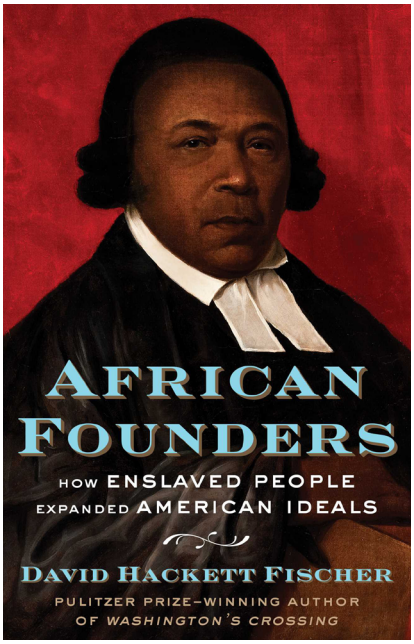
Please act carefully.

Cheers

Rob Schlapfer

History & Biography

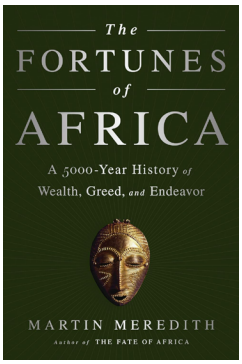
Learn how great Black Leaders led the way forward to acheive freedom, prosperity, and racial equality for West African slaves.



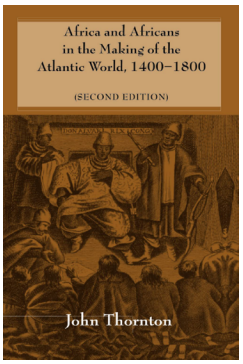
African Founders: How Enslaved People Expanded American Ideals
David Hackett Fischer

"Fischer shows how a gifted historian, at the peak of his powers, reframes the current debate over the role of slavery and race in American history. He does so by becoming a fully informed witness rather than a politically informed judge. Here the larger truth of our origins as a biracial society is not lost, but found, in the details."

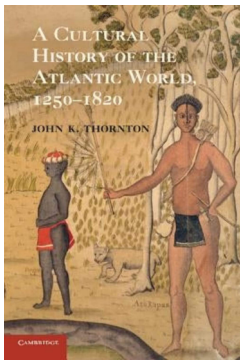
Joseph J. Ellis
Pulitzer Prize-winning author of The Cause



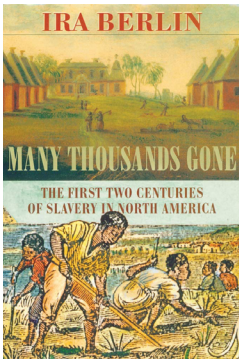
The Fortunes of Africa: A 5000-Year History of Wealth, Greed, and Endeavor Martin Meredith



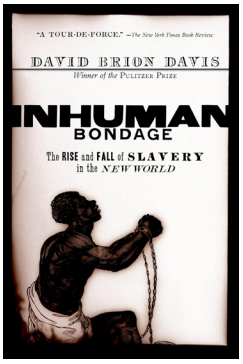
African and Africans in the Making of the Atlantic World, 1400-1800
John Thornton



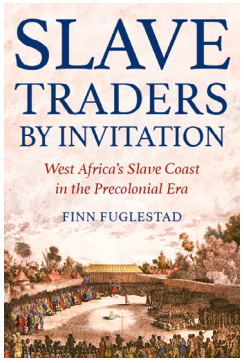
A Cultural History of the Atlantic World, 1250-1820
John Thornton



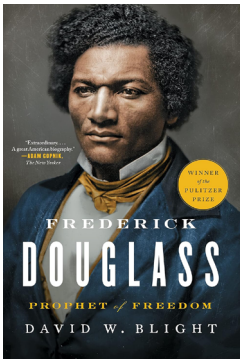
Many Thousands Gone: The First Two Centuries of Slavery in North America Ira Berlin



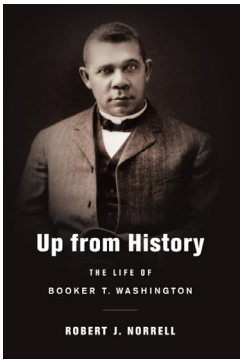
Inhuman Bondage: The Rise and Fall of Slavery in the New World David Brion Davis



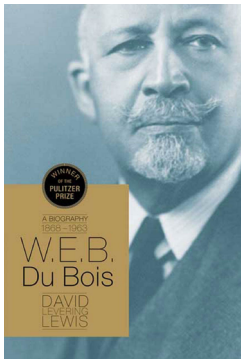
Slave Traders By Invitation: West Africa's Slave Coast ...
Finn Fuglestad



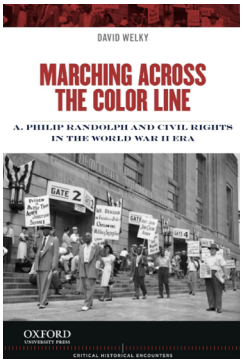
Frederick Douglas: Prophet of Freedom
David W. Blight



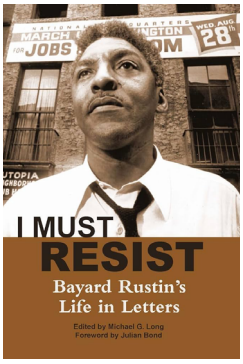
Up from History: The Life of Booker T. Washington
Robert J. Norrell



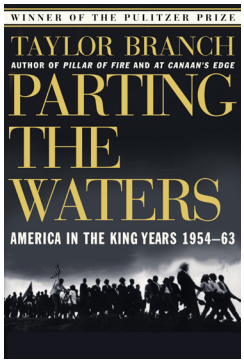
W.E.B. Du Bois: A Biography 1868-1963
David Levering Lewis



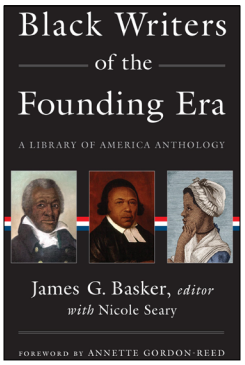
Marching Across the Color Line: A. Philip Randolph ...
David Welky



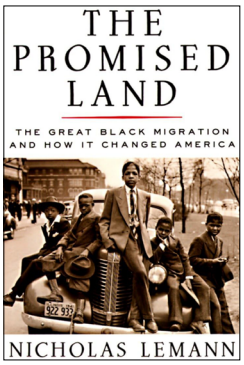
I Must Resist: Bayard Rustin's Life & Letters
Michael G. Long, Editor



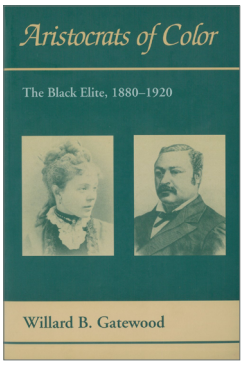
Parting the Waters: America in the King Years, 1954-63
Taylor Branch



Black Writers of the Founding Era
James G. Basker, editor with Nicole Seary



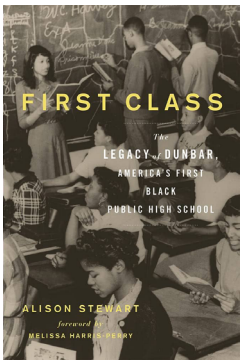
The Promised Land: The Great Migration and How It Changed America
Nicholas Lemann



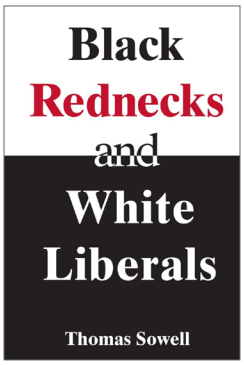
Aristocrats of Color: The Black Elite, 1880-1920
Willard B. Gatewood



Harlem: The Making of a Ghetto — Negro New York, 1890-1930
Gilbert Osofsky



First Class: The Legacy of Dunbar, America's First Black Public High School Alison Stewart



Black Rednecks and White Liberals
Thomas Sowell