
ADL's 'World of Difference'

Drug mafia targets St. Louis schools with racist behavioral conditioning

by Leif Johnson

If the drug mafia were to write the curriculum for your schools, what would you expect it to say?

Do you imagine they would advocate use of drugs, perhaps as "recreational," or propose legalizing drugs "to take away the profit and crime"? Or, might they write a nicey-nicey teacher's guide to ingratiate themselves with the school district?

In the St. Louis, Missouri area, Dope, Inc.'s Anti-Defamation League (ADL) has infiltrated not only the school systems with student and teacher workshops, but also the Boy Scouts, court employees, corporations, churches, museums, men's clubs, black organizations, hospitals, and the homeless. The ADL agenda is contained in a 400-page curriculum called "World of Difference; Teacher/Student Study Guide," which is co-sponsored by KMOV-TV, the *St. Louis Post-Dispatch*, the Urban League, the Danforth Foundation, and Civic Progress.

Does the dope lobby's World of Difference manual ever mention drugs? Not at all. Is it "nicey-nicey"? Hardly. It demonstrates to teachers how to perform the cruelest psychological tricks on children, including pre-schoolers. It actively teaches the dogma of racial distinctions by having children compare the color of their skin with their classmates'. It instills violence and paganism, and puts the practice of witchcraft first on its list as one of the world's important religions.

Above all, it teaches "pluralism." Children are not to grow up to be citizens in a great republic founded upon "truths we hold to be self-evident" and "inalienable rights." Rather, they are taught that each one of them is "different" depending on where their ancestors may have come from, and that because they are "different," they be separated into diverse "interest groups" in a pluralist society. This is the World of Difference.

Establishing racial stereotypes

Let us look at p. 31 of the ADL's manual. The lesson, called "What's in a Picture," is directed at pre-schoolers. They are told to fold a piece of paper in half. On one side they are to draw a "young black American boy." Then the children are told to close their eyes and listen to this description: "Young black American boy: He has very short, black,

curly hair, like teeny, tiny bedspring coils tightly wound. His nose is plump and round like an over-ripe Bing cherry. His eyes are so deep, dark brown that they resemble small bits of coal. The whites of his eyes are as white as freshly fallen snow. His skin is the color of bark from a maple tree."

After this description, the children are told to draw the boy again and compare the result to their first picture. It is certainly demeaning to compare a child's hair to bed springs, his nose to an over-ripe cherry, his eyes to coal, and his skin to the bark of a tree; but there is a deeper level to this. Pre-school children at best will draw a stick figure of the human form, and frequently leave out a part of the head (an ear or two, a nose), and may forget even an arm or the torso, and so on. Children of this age make very little distinction of size, weight, color, or even gender of their playmates, because they accept other children as children, not objects. The purpose of this "lesson," therefore, is to implant, using non-human imagery, a vicious stereotype of another human based on a physical difference. The dope lobby manual freely admits that this is what it is doing. At the head of the "lesson" is written: "Purpose: To develop awareness and appreciation of differences; introduce the concept of stereotyping."

In short, teachers in the St. Louis public schools are being trained by the Anti-Defamation League to teach racism.

The purpose of having children draw the young black American boy again after the teacher gives a stereotyped description, is to test whether the stereotype took hold in the child's mind. Of course, children have already been bombarded with just this sort of stereotyping from television, so that this activity in school serves as a powerful reinforcement.

The "lesson" ends with a paragraph called "Closure," which reads: "Discuss stereotyping. We may not want to talk or play with a group of people because of our mental pictures of them. Do you think other people may have stereotypical feelings about you or someone else you know? How can people be hurt or affected by stereotyping?"

The next lesson (p. 33), titled "Color of People," is a followup reinforcement whose purpose is "to develop and enhance an appreciation of color, stimulate critical thinking skills; and promote motor development." The "Areas of

Study” include: “Math, Science/Health, Social/Emotional Development.” Under “Learning Objectives,” the “students will: state a simple definition of ‘melanin’; classify similar colors; locate environmental objects that match (resemble) skin color; memorize and sing a song.

“Examine skin. Instruct the children to take a good look at their own skin. If you have hand-held magnifying glasses, pass them around so that the children can focus on the skin. Encourage the students to compare and contrast the skin color.” Get it, kids? Skin color, skin color, skin color. When all the children are through checking each other’s skin, they “do other sorting or graphic activities involving hair or eye color.”

Reviving ‘Jim Crow’

From the earlier lessons on racial categorization of people, fourth graders are given a lesson on “Negroes along the River,” in which the child is told about the “Negro roustabout, of the ‘befo de wah’ era, shuffling on and off boats. . . . Most of the Negroes along the river had their full share of grief, grueling hard work, and little happiness. Despite this, they found time to express their joys and sorrows in melody and dance strumming the banjo, shuffling feet as they ‘jumped Jim Crow.’ ”

With condescending empathy for the wretched plight of slave stevedores, the ADL author has skillfully managed to introduce the standard stereotypes of black Americans, the “shuffling,” the dialect (“befo de wah”), and the general notion that they were such simple souls that, despite their condition, they could express their simple emotions of joy and sorrow by “jumping Jim Crow.”

Jim Crow never “jumped Jim Crow.” He was a crippled slave named Jim whose owner was Crow. He was hired by a minstrel show because of the ludicrous and tortured motions he would make when he attempted to dance. Blacks no more “jumped Jim Crow” than Englishmen jumped John Bull. Jim Crow was the name of the apartheid system imposed by the Southern Jurisdiction Scottish Rite Freemasons in the South beginning in the late 1880s.

The ADL’s distortion is quite understandable, given the fact that the ADL itself is a branch of the Scottish Rite freemasonic order called the B’nai B’rith, founded to defend slavery and the Confederacy in 1843.

Here is one of the songs presented to children by the World of Difference, a song these “jumping” roustabouts reputedly sang:

Oh, I thought I heard the Kate Adams when she blowed,
She blowed jes’ lak she ain’t goin’ to blow no mo’.
The reason that I lak the Kate Adams so,
She carries a chambermain an’ a watch below.

Such trash is presented as the real “black” music of the time; whereas there is nary a word about the beautiful and

moving Negro spirituals, which are perhaps most profound and lasting of all American music. What is introduced here is what is now called “Black English.” On p. 217 of the dope lobby’s manual, entitled “Flossie and the Fox,” the fourth grader gets a big dose of this synthetic nonsense written by a former teacher in the Kirkwood, Missouri public schools.

“FL-O-O-OSSIE!”

“Here I am, Big Mama.”

“Take these to Miz Viola over the McCutchin Place. Seem like they been troubled by a fox. Miz Viola’s chickens

“Though the work was hard, the life of a roustabout (slave) suited the Negro to a T. He could travel and see the world, he got three meals a day and a place to sleep and there was practically no responsibility to bother him.”

– *World of Difference*, p. 263

be so scared, they can’t even now lay a stone.”

“Why come Mr. J.W. can’t catch the fox with his dogs?”

“Ever-time they corner that ol’ slickster, he gets away. I tell you, that fox is one sly critter.”

“How do a fox look? I disremember ever seeing one.”

“Chile, a fox be just a fox. . . .”

There’s more, but you get the idea that even “afta de wah” dem peoples still do be talkin’ funny lak dat. But is that way Dr. Martin Luther King spoke, or Rev. James Bevel, or Marian Anderson, or Dr. W.E.B. Du Bois? Since when do we glorify ignorant speech, and then cruelly foist it upon an oppressed group so that they may never learn literate English? In fact, “Black English” was cooked up at Harvard, Yale, Princeton, the University of Chicago, and Oxford, England.

A powerful poison

Teaching children racism in the classroom is much more effective from a brainwasher’s standpoint than allowing the child to pick up ordinary street racism. Children expect to learn from teachers, and therefore tend to be more attentive to what teachers say than they are to classmates, siblings, and often parents. Even one dose of the ADL’s “anti-racism” racism can have a powerful effect; repeated dosages can cause the child to become obsessed over a difference of skin color.

Forcing children to fixate on their own and others’ physi-

cal appearance is to have them deny that the essence of a human being consists in the person's mind and character. Concentrating on superficial "differences" makes children begin to see others not as fellow humans, but as objects among other objects, and they lose that love they might otherwise have toward the other person. That "other person" is now a category, and the child's mind is increasingly clouded by the disease of pluralism.

Humiliating the children

Simple teaching of racism is only the first level of the World of Difference indoctrination. The next level is "rein-

"Pagans. Drawing on pre-Christian European traditions as well as Native ways, neo-pagans preach a simple ethnic [sic] code: if it harms no one, do what you will. Pagans are especially interested in honoring feminine qualities to balance the hierarchical and patriarchal aspects of our society. This religion is sometimes called Wicca or Witchcraft. . . . Wicca festivals include solstices, equinoxes, and other natural times."

— *World of Difference,*
"Religious Diversity in St. Louis," p. xi

forcement." Humiliation and shame are introduced to produce self-hatred which can then be directed outward as hatred of others.

On p. 17, a lesson for pre-schoolers says: "Although there are more than 4,000,000,000 people on earth, no two are exactly the same. This book [*People*, by Peter Spier] emphasizes and explores those differences: bodily shapes, nose sizes, hair, eye color and shape."

One child, designated "Person of the Week," is made to sit facing the class and answer a list of 39 questions put by the teacher. These include: "Full name; address; age; phone number; birthday; weight; people in the family; jobs of family members; your job when you grow up; favorite group or band; favorite animal; favorite place in the world; any awards, trophies; the best thing about me is. . . ."

Then come the questions used to humiliate:

"Things That Scare You. . . ."

"Something That No One Else Knows About Me Is. . . ."

The "Person of the Week" who is sitting facing the class, is now forced to recall in public his or her fears, and reveal them to the class. Then the child must divulge what he or she has been unwilling or afraid to tell anyone (including parents). These psychological profiles will become part of the permanent school record of the child, passed on to the federal Department of Education, and then the federal Department of Labor upon graduation from high school.

Every reader can remember the ordinary humiliations he or she suffered in school. Imagine what shame can be inflicted if this is sanctioned by the teacher. The "Person of the Week" may be a very thin or very heavy child; some children's parents have menial jobs, or, in the case of a family on welfare, none at all; and the "scared of" and "secret" answers might be the subject of weeks of taunting and scapegoating.

By grade two, the student answers the "What Would Hurt" questionnaire, with a "yes," "no," or "don't know." The questions, which are to be discussed by the entire class, include:

"At school no one wants to play with you because your family doesn't have much money."

"You are in a wheelchair and some of the kids won't let you join their game."

"Some of the kids with blue eyes have a club, and they won't let you join because your eyes are brown."

Also in the second grade children are asked to fill out a family history questionnaire that includes these questions:

"My name is special because: (please explain where your name came from and if it has any special meaning)."

"My mother's family came from . . . ; my grandparents on my mother's side came from . . . ; my father's family came from . . . ; my grandparents on my father's side come from. . . ."

Some children do not know their fathers, and it is more and more common that children are being raised by relatives, or by foster or adoptive parents who have no blood relation to the child. The questionnaire forces the child to publicly announce this fact, and to brood about it.

Add now another layer of manipulation of the child: group dynamics, or peer group pressure. For pre-schoolers, the teacher announces that all children wearing blue or having green eyes cannot play that day. Sixth graders are put into groups of four to six, and are asked to "role play" the humiliations of discrimination. Or, two sixth-grade classes (one designated white, one black) sit in a large circle. The dope lobby's manual says: "Your class sits in one half, the host class in the other. No one is talking. The atmosphere is tense."

A parallel operation is to crowd one class into a very small area and have another class come in and try to find space within that same area. This "rats in an overcrowded cage" technique is meant to show how the American Indians allegedly "felt" when the Europeans came to America.