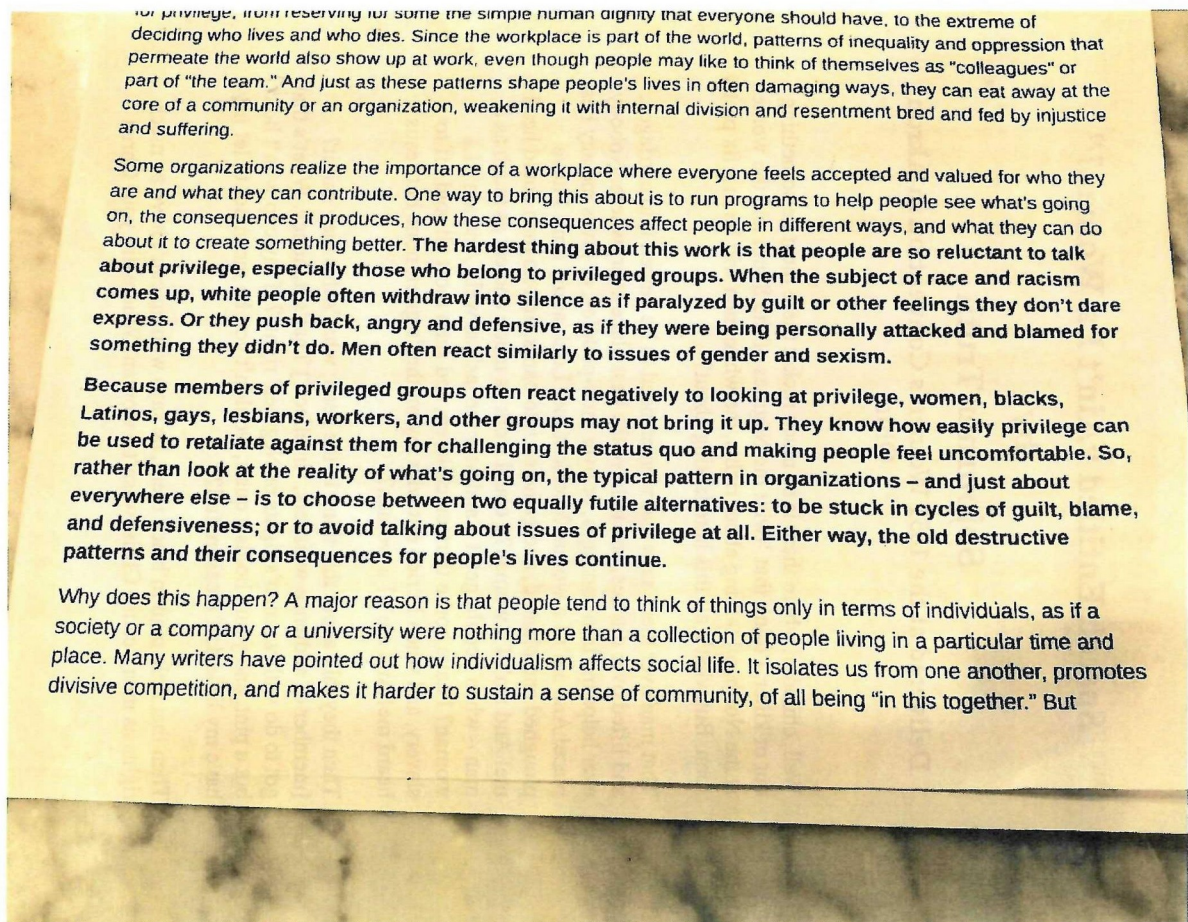


“Woke” Political Indoctrination and Critical Race Theory ARE BEING TAUGHT IN WATAUGA COUNTY SCHOOLS !

EXAMPLE 1 – Blatant “Woke” Indoctrination and Propaganda

The following “Assignment” was passed out in a Watauga High School Social Studies class in September 2021. Please read the “Assignment” and our commentary below about the Assignment:



This “Social Studies Assignment” is a clear and obvious example of odious and/or potentially illegal teaching of “woke” political indoctrination, identity politics, and/or the parts and language of Critical Race Theory. Notice the focus on and teaching of propaganda and opinion as fact, frequently using words such as “oppression”, “privilege”, “privileged groups”, “race”, “racism”, “white people ...

paralyzed by guilt”, “cycles of guilt, blame, and defensiveness”, and “Men often react similarly to issues of gender and sexism.” Also notice the explicit criticism of “individuals” and “Individualism”.

We believe that the teaching of blatantly racist and sexist propaganda like this constitutes a clear violation, by a government supported institution (the Watauga County Schools) of the Equal Protection Clause of the 14th Amendment of the US Constitution and the Civil Rights Act of 1964, (see 42 U.S.C. § 2000d (“No person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance.”))

We believe this material also creates an illegal “hostile environment” for the young men in this Watauga HS class, who are obviously blameless for any of the disparaged activities, but are being publicly shamed in front of their peers and being blamed for acts of racism, oppression, and other admittedly wrongful acts committed by others many, many years before they were born.

Example 2- Mis-Teaching a Valid Historical Document

The following document was handed out as an Assignment in an advanced English class at Watauga HS in September 2021.

Speech Entitled "Ain't I a Woman?"

by

Sojourner Truth

**Delivered at the 1851 Women's Convention in Akron,
Ohio**

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the Negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man – when I could get it – and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? [member of audience whispers, "intellect"] That's it, honey. What's that got to do with women's rights or Negroes' rights? If my cup won't hold but a pint, and yours holds a quart, wouldn't you be mean not to let me have my little half measure full?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ

Sojourner Truth "Ain't I Woman?", Speech Delivered at Ohio Women's Rights Convention, May 1851

come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it. The men better letthem.

Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say.

This document appears to be the historically authentic text of a speech given by a black woman and former slave, Sojourner Truth, in 1851, 170 years ago. Any modern person, including a modern high school student, can appreciate that Sojourner Truth experienced the grievous wrongs and oppression of slavery and sexism in those long-ago times, and that she was right to protest in this way.

If this document were taught using a fair and balanced perspective, and used in conjunction with other materials to show that many of the wrongs Sojourner Truth experienced have now been corrected in the US, this speech could potentially be a proper part of a high school history course. For example, including coverage of the Civil War and its causes and outcome, or a discussion of the 19th Amendment which gave women the right to vote, could put in context the correction of those past wrongs in a fair, legal, and acceptable manner.

But during her classroom teachings, this Watauga HS teacher actually uses this document as a "woke" propaganda tool, to attempt to shame and denigrate the blameless young men in her classes. She assigns the students to circle every occurrence of the word "man" in the lesson materials, as way to point out the wrongful acts committed by some men of the past, and then lectures those blameless young men that they should be "ashamed" of the actions of their ancestors.

We believe these actions are illegal under the Civil Rights Act of 1964 and other "anti-discrimination" statutes because they create a hostile environment for those blameless young men students based on false and baseless accusations of their alleged complicity in their racism and sexism.

Example 3- A New Librarian Focusing on Personal Identity, Racism, and Genocide

Watauga High School has a new librarian, Dana Ramseur, who comes from a small native tribe of North Carolina Indians. The Watauga Democrat recently ran a story on her, excerpts of which are copied below

We have no problem with Ramsuer's hiring, or a story being written about her. But we ARE concerned that she (apparently like other Watauga teachers) may be improperly subordinating her duties and responsibilities to ALL the students of Watauga High School and their basic needs, and may be improperly focusing on pushing her personal ideas and agenda relating to her personal background and identity, and allegations of majority racism, genocides, etc. We have highlighted below certain passages from the Watauga Democrat that concern us.

We would like to see a list of the library materials Ms. Ramseur has actually ordered, and also materials from the sessions she has taught to Watauga High School students. If what she has done is order a few books with more factual Indian history, that may be fine. But we are concerned about evaluating whether she is properly fulfilling her broad duty to aid the more general basic learning of ALL the students, and/or whether she is improperly pushing and/or propagandizing her own personal Political / Identity / Genocide / Guilt agenda on innocent Watauga High School students who have committed no bad acts at all.

Librarian at WHS looks to share, educate students on her culture

Excerpted from the Watauga Democrat, see link to full article below:

By Nathan Bishop Dec 10, 2021

BOONE — Watauga High School has a new addition to its staff in Dana Ramseur, the new librarian.



But Ramseur is far more than just a librarian. She is a spokesperson, an educator, a cultural event planner and a mother. Yet, even all of those titles don't fully encompass her. The identity Ramseur cherishes the most is her American Indian roots.

"Before anything, before I'm a female, before I'm a human, I'm American Indian," Ramseur said. "And I know it. There's nobody that can tell me otherwise."

Ramseur grew up in the more urban part of Mecklenburg County where she said there were fewer American Indians, but she made many visits to the Lumbee Cultural Center in Pembroke. She attended University of North Carolina at Pembroke.

.....

"I feel a constant pull to go back to my cultural home. There's this need, like I got to get home," Ramseur said. "There's this urgency for me. I need to get there just to get a little bit of drink of the family and the culture."

This swaying back and forth between cultures caused Ramseur to feel split between her life in Charlotte and her cultural heritage in Pembroke.

"I was constantly having to define what I was. In Charlotte, it was hard for me to define myself. And then in Pembroke they would say things like, 'You try to talk

better than us. You talk like a white girl,'” Ramseur said. “The boys would call me an apple indian. I was red on the outside and white on the inside. I became super quiet, which then they’d say, ‘Oh, she’s stuck up.’”

.....

Ramseur has given presentations to juniors at Watauga High School in a brief — but compelling — overview of the history and culture of the Lumbee tribe and their fight for federal recognition. Ramseur has conducted these presentations for years — exposing elementary, middle and high school students to an Indigenous culture and history that they may have never heard of before.

“I think it’s important because a lot of people don’t realize we exist,” Ramseur said. “We are the minority of the minority. It’s just really important for us to have a voice, and each of our voices are completely different because the tribes differ.”

Although the Cherokee may be the one of the more well-known tribes, they are only one of eight distinct Native American tribes located in North Carolina.

“I think that a problem for Indigenous people is non-natives will put Native Americans together. There’s so many Native American tribes that are completely different,” Ramseur said. “They have different cultural identities, different cultural celebrations, food, etc.”

The Lumbee people were recognized as a distinct tribe in 1885 by the state of North Carolina. While the federal government recognizes the Lumbee as a tribe, it denies the Lumbee people the benefits that should come with recognition, Ramseur said.

“Funding is how it affects us. There would be more opportunities to do drug prevention, teenage pregnancy prevention, gang violence prevention,” Ramseur said. “I know that we would be better off if we were fully federally recognized. And that’s just been a battle. We’ve been promised and promised and we just still have not gotten it yet.”

Empty promises are an all-too-familiar concept to Native Americans in the U.S.

Recent progress in recognizing and respecting indigenous culture through the changing of offensive brand designs and team names have spurred an increase in awareness of Native American people, but the fight to come to terms with a long

history of displacement and discrimination against Indigenous people is far from over, Ramseur said.

One of the biggest struggles, she said that Native Americans face in the United States today is the colossal number of missing and murdered Indigenous women.

“I think one thing a lot of Native American tribes have in common is knowing someone, either in our family or someone in the community, that has been murdered. And it’s just the facts,” Ramseur said. “The bluer her eyes are, the quicker we go to try to find her. The quicker it’s on the news. There’s countless ethnic girls that are also going missing. It’s just not front page news.”

It isn’t just coverage of Indigenous women in the present that is being overshadowed. Ramseur said the history of Indigenous people in America only takes up a small portion of history textbooks.

“I think the school system can only teach us so much,” said Ramseur. “There’s just such a short time, and we’ve got to push ourselves beyond that and learn more about slavery, the Holocaust, and other genocides. I feel like within the state you should know how many tribes there are. There’s a lot of people that have no idea. They just think North Carolina, the Cherokee.”

A link to the full article from the Watauga Democrat is below

<https://www.wataugademocrat.com/search/?l=25&sort=relevance&f=html&t=article%2Cvideo%2Cyoutube%2Ccollection&app=editorial&nsa=eedition&q=indian+librarian>

Drafted by Mark Murphy PhD, J.D.

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