

How Socialism Is Attacking  
Our Way of Life



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# HOW SOCIALISM IS ATTACKING OUR WAY OF LIFE

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The American way of life is being targeted by subversive movements meant to divide and conquer.

How do you make a free people want socialist totalitarianism?

## From the Editor

How do you make a free people want socialist totalitarianism? And if they don't want it, how do you institute it so gradually that people accept socialist control without putting up a fight?

These questions are at the heart of communist subversion tactics, designed to infiltrate, undermine, and decay targeted societies, with the long-term goal of creating communist systems.

Socialism, as Vladimir Lenin described it, is part of the so-called "progress" toward a communist state. In the chapter "Can We Go Forward If We Fear to Advance Toward Socialism?" from his 1917 book "The Impending Catastrophe and How to Combat It," Lenin described socialism as a stage of "state-capitalist monopoly" needed to establish communism.

After defecting to the West, former Soviet propagandist Yuri Bezmenov wrote in "Love Letter to America" that the essence of subversion is to "make idiots out of normal people, and DIVIDE them, before turning the people into a homogenized mass of useful and united idiots."

In his book, Bezmenov laid out the strategies for subversion, noting the focus was on "terrorizing people into inaction and submission" while communist actors gradually whittle away at the ideas, structures, and lifestyles of the society.

Communist subversion, as the Soviet defector described it, has three primary targets: the subversion of life, which includes family, health, labor, and the environment; the subversion of ideas,



Jasper Fakkert  
Editor-in-Chief

which include religion, education, media, and culture; and the subversion of structures, which include law, order, social relations, security, and politics.

In this first series on communism's influence in America, we will focus on the first target of this strategy: the subversion of life. We detail how communist and socialist actors have sought to destroy the family, turn men and women against each other, undermine businesses through control of the unions, seize land and the "means of production" under the guise of environmentalism, and incite hatred between ethnic groups to drive society apart.

Many socialist and radical groups are still acting out strategies that have roots in Soviet subversion—knowingly or not. Current and former communist nations, such as China and Russia, are still engaged in subversion to undermine the United States.

By understanding the inner workings of these strategies, we hope readers will be better able to recognize the harm that has been intentionally done to our culture and values, and, by recognizing it, to stand firm against it.

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Dozens of socialists march in May Day protests in New York on May 1, 2018.



The family is the foundation of a society, and it is a target for destruction under communism.

# The War Against the Family

J.R. NYQUIST

You may have heard that the ongoing war against the traditional family is a "communist plot." Don't laugh. The family has been a primary target of socialist revolutionaries for

well over 160 years.

In fact, the ongoing breakdown of the family coincides with the continued advance of socialism. The left has worked steadily to normalize divorce, abortion, and sexual perversion. To understand the left's role in the breakdown of the family, however, it is first necessary to understand what the left is.

Setting aside the variable meanings of words like "socialism," "communism," and "Marxism," a common set of ideas are found in all three. These ideas may be summarized in five parts, as follows: (1) that man's "salvation" may be achieved through political activism or a revolution, (2) which establishes "peace" by making all countries into one country (internationalism), (3) which is hostile to private ownership of the means of production (anti-capitalism), (4) which "emancipates" women from motherhood (feminism), (5) and which brings universal "prosperity" through universal cooperation and harmony.

What we have, in the ideas of "socialism," "communism," and "Marxism," is the appearance of a new faith. It is a faith in which the Marxist-Leninists (i.e., communists) see themselves as the leading edge or "vanguard." Such was the conceit of the Soviet state, and it remains the conceit of the Chinese Communist Party today. It is impossible to properly understand this new faith without understanding the clandestine work of the communist countries and their special services. According to intensive investigations carried out by congressional committees in the 1950s, the Soviet Union was the coordinating center for a global "communist conspiracy" that involved the infiltration and subversion of many nations, including the United States.

This subversion was not halted in the 1950s; according to many sources—such as Pete Earley's "Comrade I"—it continues today, despite the fall of the Soviet Union.

In discussing the war against the family, we must first show that communism, as the vanguard of the leftist faith, is much more than a "conspiracy" or a "web of subversion." If we look carefully, we can see that civilization has been gradually passing from a belief in spiritual salvation to a belief in political salvation (through political activism). This passage from spiritual faith to political faith began during the Industrial Revolution. As might be expected, scientific and technological achievements led many people to materialism (the belief that nothing exists except matter). In 1859, Charles Darwin proposed a materialist theory of man's origin "by means of natural selection." With the acceptance of Darwin's theory of evolution, humanity suffered a setback: If man is an evolutionary accident, then what possible meaning could life hold? How does man retain his dignity?

This is where Marxism comes into the picture. How does an aspiring acolyte of the new faith lay the foundations for heaven on earth? After

If a power is able to discredit motherhood and delegitimize masculine authority, how can that power be opposed?

all, man must now look to himself for salvation. From the "Prison Notebooks" of Italian communist Antonio Gramsci, we learn that the potential for "socialist consciousness" will ultimately depend on the denial of common sense and human nature. Gramsci is not alone in this proposition. In "The Communist Manifesto," Karl Marx and Friedrich Engels said that "communism abolishes eternal truths, it abolishes all religion and all morality, instead of constituting them on a new basis; it, therefore, acts in contradiction to all past historical experience."

According to Marxism, sexual morality is a weapon of the exploiting classes. Thus, sexual immorality is a weapon of class struggle. To break the back of capitalism, Marxism approves the doctrine of free love. It is no wonder, then, that the communist bloc (with the help of leftist allies in the West) promoted the breakdown of sexual norms in the 1960s. By dismissing sexual morality as the tool of an oppressive, male-dominated, racist society, the communists were striking a blow against traditional culture, social order, and religion.

Communist agents of influence have undermined the idea that men should be breadwinners and women should be homemakers. The validity of distinctive male and female roles has been denounced as "harmful to women." According to the founder of modern feminism, Betty Friedan, the housewife lives in "a comfortable concentration camp." Friedan explained, "The women who 'adjust' as housewives, who grow up wanting to be 'just a housewife,' are in as much danger as the millions who walked to their own death in the concentration camps."

Where did Friedan get this outlandish idea? She was secretly a communist who had done extensive propaganda work for the Party, as David Horowitz explained in his 1999 Salon article "Betty Friedan's Secret Communist Past."

In the early days of Marxism, Engels wrote a book titled "The Origin of the Family, Private Property and the State." In this book, he advocated the abolition of the family and promoted collective child-rearing. Books of this kind, in the 19th century, made no impression on the public. It was only in the 20th century, after disparaging the role of the housewife, that the communists decisively undermined the family. This opened the door to no-fault divorce—a law that was first tried in the Soviet Union. It turned marriage into an unenforceable contract. Motherhood was decisively undermined. Then came the legalization of abortion. A regime of infanticide was established, compromising millions of women.

There followed, in the wake of this, a series of astonishing developments: (1) a pornography epidemic, (2) the legalization of gay marriage, and (3) sex education for younger and younger children. What could be more demoralizing? Who would dare to resist, given the rising hedonistic imperative?

According to Marx in Vol. 3 of "Marx-Engels-Gesamtausgabe," destroying the family would lead to the destruction of Christianity. "The secret of the Holy Family is the earthly family," noted Marx. "To make the former disappear, the latter

must be destroyed, in theory and in practice."

The German sociologist Gabriele Kuby observed that "all sexual revolutionaries in the twentieth century have their spiritual roots in Marxism," according to his "The Global Sexual Revolution: Destruction of Freedom in the Name of Freedom."

The revolutionary notion, as Kuby explains, holds that "vice as a form of social control is virtually invincible." In other words, when the individual gives up sexual self-restraint, he engenders a rising totalitarian power. To understand how this power works, Kuby lists those who stand to benefit from the family's decline: (1) anyone wishing to make humanity into rootless fodder for the sake of global ambition, (2) anyone who wants the West to sink into a "demographic winter," and (3) anyone who wants to eliminate Christianity.

The more we examine the war against the family, the more we discover the hidden hand of the communist vanguard. If a power is able to discredit motherhood and delegitimize masculine authority, how can that power be opposed?

The denial of sex differences, the legalization of same-sex marriage, gender reassignment for children, the disparagement of motherhood, the demonization of masculinity—are ideas favored by the new religion of the left. All the philosophers, statesmen, and saints of past centuries—pagan and Christian—would have condemned these ideas as lunacy. But here we are, in the 21st century, watching the lunacy unfold.

The final battle in the culture war is not far off. We do not know what the outcome will be. It is safe to say that life will eventually return to normal. It is a question of how much death and suffering will take place in the meantime.

J.R. Nyquist has been a columnist for WorldNetDaily, SierraTimes, and Financial Sense Online. He is the author of "Origins of the Fourth World War" and "The Fool and His Enemy" and co-author of "The New Tactics of Global War."

A man with wife and child in Youngstown, Ohio, in 1950. Communist agents of influence have undermined the idea that men should be breadwinners and women should be homemakers.



DORREN SPOONER/NESTOR FEATURING/GETTY IMAGES



# Communism’s Internationalism

RONALD J. RYCHLAK

History can explain a lot about international politics. The United States was founded by colonists striving for independence. Wanting freedom from England and prepared to go it on their own, they reluctantly agreed to unite for purposes of defense and trade.

The system they created established the federal government as one of limited authority. Most powers remained with the people and the local (or state) governments.

These early Americans created an economic system based on free trade and fair agreement between competent adults. Innovation, hard work, and the development of new ideas were encouraged and rewarded. Inventors, artists, authors, and merchants who provided a desired service or product usually found people who were happy to compensate them, sometimes richly.

Communism, on the other hand, was founded on class struggle. Proletarian wage-earners saw their opposition not in geographic divisions but in class distinctions. The bourgeoisie, it was said, was oppressing the working class by keeping wages as low as possible. Workers of the world were called upon to unite in a common struggle against the capitalists, wherever they were found.

While capitalism rewards individuals who come up with new ideas, the communist/collective model holds that the central authority already has the best ideas and they just need to be implemented. In fact, communism needs all members of society (or at least the overwhelming majority of them) to go along with central planning. It doesn't work well if there are holdouts.

That helps explain communism's inevitable tendency toward totalitarianism. The natural capitalist inclination, on the other hand, is away from command and control, toward liberty.

A capitalist is only minimally affected by communist practices that take place in nations other than his or her own. Communism elsewhere may limit trade opportunities, but it doesn't fundamentally affect the economic system of the capitalist nation. A communist society, in contrast, is affected significantly by free markets that exist outside of its system. Those markets reflect the true value of goods and services, add to the potential of black markets inside communist-ruled countries, and tempt people to look outside of and beyond the controlled communist system.

Thus, communists have a natural desire to spread their doctrine beyond their borders and to shut down free markets.

The Bolshevik Party embraced internationalism as soon as it seized power in the Russian Revolution. The Soviet Union was presented as a "homeland of communism" from which revolution would be spread around the globe. Accordingly, Soviet authorities fostered international ties with communist and left-wing parties and governments, but they did more than that. They established new or infiltrated existing international organizations for the purpose of spreading their philosophy.

During its heyday, the KGB set up numerous agencies that pretended to be independent, international entities. In reality, of course, they were fronts for spreading communist propaganda. Some of these false fronts included the World Peace Council (with branches in 112 countries), the World Federation of Trade Unions (with branches in 90 countries), the Women's International Democratic Federation (with branches in 129 countries), the International Union of Students (with branches in 152 countries), and the World Federation of Democratic Youth (with branches in 210 countries).

One of the most important such groups, the World Council of Churches (WCC), was infiltrated and controlled by Russian intelligence as early as 1961. The Mitrokhin Archive, a voluminous collection of foreign intelligence documents smuggled out of the Soviet Union in 1992, provides the identities and Soviet intelligence code names of many Russian Orthodox priests dispatched to the WCC for the purpose of influencing politics and policies. In 1972, Soviet intelligence even managed to have their agent, Metropolitan Nikodim (code name "Adamant"), elected as WCC president.

In 1985, the WCC elected its first general secretary who was an open and avowed Marxist: Emilio Castro. He had been exiled from Uruguay because of his political extremism, but he directed the WCC for seven years. During that time, Castro promoted KGB-authorized liberation theology, which encouraged followers to support Marxist dictators such as Hugo Chavez, Evo Morales, Manuel Zelaya, and Daniel Ortega as they transformed their countries into KGB-style police dictatorships. A 1989 KGB document boasted, "Now, the agenda of the WCC is also our agenda."

Even after the Soviet Union collapsed, most of the international institutions built by the Kremlin survived and continued carrying out the same



A panel discussion at the World Council of Churches Consultation on Racism at Notting Hill Ecumenical Centre in London on May 21, 1969. (L-R) Michael Ramsey, the archbishop of Canterbury, Merlyn Rees, Mark Bonham Carter, and Father Trevor Huddleston.



People wait for Pope Francis during his one-day visit at the invitation of the World Council of Churches in Geneva on June 21, 2018.

anti-U.S. messages that they always had. The World Peace Council, for instance, moved to Athens from Helsinki, but it was still headed by a KGB-selected chairman, Romesh Chandra, who, in the 1970s, required all WPC national branches to initiate demonstrations against the Vietnam War. According to its charter, the WPC has now "broadened into a worldwide mass movement" tasked with supporting "those people and liberation movements" fighting "against imperialism."

The World Federation of Trade Unions (WFTU), the second-largest of KGB-crafted international institutions, also survived the collapse of the Soviet Union. It's still headquartered in Prague and still uses anti-American rhetoric from the Cold War. It calls itself "the militant voice of 95 million workers in 130 countries." This past November, responding to President Donald Trump's concern about the caravan of migrants approaching the southern U.S. border, the WFTU posted on its website a "press release for the authorization [sic] of the USA government to shoot a caravan of immigrants at the borders."

The release said, "These xenophobic and reactionary decisions of the USA bourgeois government cultivate the racism and hatred, hiding the true reasons of the migration: in other words, they do not say anything about the looting of the North American monopolies and the multinational corporations for the expropriation of the resources of Latin America ..."

You get the point.

Another KGB-cultivated group, the Women's International Democratic Federation (WIDF), was founded in Paris in 1945, but was soon banned by French authorities and made to relocate to East Berlin, where it was supported by the communist regime. It adopted a new charter in 1995, demanding that the women of the world fight the globalization of the "so-called market economies," which are "a root cause of the increasing feminization of poverty everywhere."

Last year, the organization's vice president, Skevi Koukouma, addressed an "anti-imperialist mobilization" outside of the U.S. Embassy, saluting on behalf of the WIDF "everyone all over the world demonstrating against the new attacks carried out by the U.S. and its allies against Syria."

Even after the Soviet Union collapsed, most of the international institutions built by the Kremlin survived.

While these groups hide their true ties to Moscow, they continually advance ideas and programs that support the Kremlin's causes. They are all excellent outlets for continuing communist disinformation. Perhaps modern communism's biggest payoff, however, is from the World Council of Churches.

In 2009, Metropolitan Kiril (code name "Mikhaylov"), who had been an influential representative to the WCC and a member of its Central Committee, was elected patriarch of the Russian Orthodox Church. In addition to his roles with the WCC, records seem to establish that he had also been an active KGB officer. Little that he has done since his ascension as patriarch causes one to question that conclusion.

Kiril and other leaders of the Russian Orthodox Church openly supported Vladimir Putin during his presidential election campaign in 2012. Protesting that support is what led to the infamous arrest of members of the band Pussy Riot. For his part, Kiril described Putin's election as "a miracle of God." Presumably referring to the band, and he criticized those who were demonstrating for democratic reform, saying they were emitting "ear-piercing shrieks."

Today, Putin casts himself as the savior of Christian values in Russia. He's not, of course, unless those values include the assassination of political opponents (like Boris Nemtsov), the murder of critics (such as defector Alexander Litvinenko and journalist Anna Politkovskaya), and labeling the collapse of a murderous tyranny as the worst geopolitical disaster of the 20th century.

Putin, however, has been successful in convincing many people of this sham, due to his cult of personality in Russia, Metropolitan Kiril, the WCC, and mainly the Kremlin/communist experts who long ago figured out how to misuse international organizations for political purposes.

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Bela Aba, congressional candidate for the Women's Liberation Day parade in New York City on June 19, 1970, holds a sign during a Women's Liberation Day parade in New York City. She is carrying a motherhood sign reading 'Free the female body from pain and inequality. Put motherhood in a test-tube.'

# How Communism Undermined Family and Parenting

CID LAZAROU

It's no accident that communists vehemently oppose family and parenting.

The importance of these social institutions can't be overstated, serving as an essential foundation for the nurturing and protection of children that foments a stable, healthy society. Such values are a direct threat to communist hegemony.

As a parent, I can attest to the unconditional love one feels for one's children. It's something most parents can relate to. It creates unsurpassed altruism and loyalty within the family unit—a powerful bond that further threatens the collective obedience demanded by totalitarian ideologies such as communism.

It's for this reason that communists oppose the family, seeking to not only destroy it, but to also usurp the role that parents play in raising children. By doing this, they can then build their new society from the old, as a new order is created out of their chaos.

## 'The Communist Manifesto'

Communist hostility to family and parenting is well-documented historically, albeit dismissed and downplayed by apologists. Merely reading "The Communist Manifesto" will put these denials to rest, wherein Chapter Two states: "Abolition of the family! Even the most radical flare up at this infamous proposal of the Communists."

The "Manifesto" goes on to claim that the family is based on capital and private gain, stating that "the bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital." Communists believed that this would be a liberating process, in which children would be "freed" from their parents.

The writers of the "Manifesto," Karl Marx and Friedrich Engels, dismiss any objections to their views with, "Do you charge us with wanting to stop the exploitation of children by their parents? To this crime, we plead guilty."

Some say it was Engels who truly wanted to abolish the family, but since a great deal of communist ideology is dedicated to the cultural transformation of society (the family being a primary focus), it would be delusional to think Marx was a passive bystander. It is indeed true that Engels elaborated further with his seminal treatise "The Origin of the Family, Private Property & the State," but Marx himself was just as passionate about cultural destruction. In fact, Marxism is a far more a cultural than an economic ideology.

Marx and Engels believed that family is the bedrock of "bourgeois," "capitalist" society. They argued that "family exists only among the bourgeoisie" and that there is a "practical absence of the family among the proletarians, and in public prostitution." To correct this, they believed the family should be replaced by communal living, where individuals weren't bound by family life. No longer would relationships be monoga-

mous, dismissing protests by saying that the bourgeoisie "take the greatest pleasure in seducing each other's wives." Like the modern left, moral arguments are deflected right back at opponents, as though two wrongs make a right.

## Second-Wave Feminism

The family is further undermined in the "Manifesto" with the claim that "the bourgeois sees his wife [as] a mere instrument of production." The bleak and oppressive outlook on family life that was set out in the "Manifesto," coupled with Engels's treatise, would later become the blueprint for modern feminism. Some will argue that feminism initially had noble intentions, although, by the second wave of the 1960s, that was well and truly sidelined by Marxist thought.

Revolutionary Maoists who took power in China were also inspired by radical opposition to the family. Maoism was fundamentally an extension of Marxist-Leninism adapted for Chinese nationalism, yet retained core aspects of communist thought that extended to cultural life. It became common for Marxist revolutionaries in the 20th century to lie about their true ideological beliefs until they were in power, just as we saw in Cuba, Cambodia, and elsewhere.

By the Great Leap Forward, around the same time as second-wave feminism was taking off, this façade was abandoned for a collectivist-style government that centralized everything in Chinese society. As part of this policy, private farming was abolished and replaced with agricultural collectivization. Parents were then forced to work painfully long hours while state caretakers oversaw their children. Tens of millions starved as Chairman Mao refused to acknowledge the horrendous suffering this caused.

## Normalizing Childcare

Childcare is now normalized because women have been systematically indoctrinated to think that being a stay-at-home mother is a wasted life. Many studies demonstrate that children suffer when they aren't taken care of by parents in their early years and that anything more than around eight hours a week for preschool children can be harmful.

As you can imagine, counter studies attempt to refute this, just like anything else that contradicts far-left ideology. Some parents are fortunate enough to have grandparents to step in, but many spend a fortune on childcare that takes a large percentage of their earnings to pay for. Alternatively, this is funded by taxpayers, adding to the bloated expenditure of big government. Where did this mentality come from, as parents miss out on the precious early years of their children's growing up? The answer is obvious for those who research communism.

The more socialist the government, the more it encroaches on family life, from Stalin's Young Pioneers of the Soviet Union that turned youth

Many call this cradle-to-grave system a 'nanny state,' although this is a mere euphemism for an Orwellian-style government that abhors any checks and balances to the state.

organizations into instruments of indoctrination, to the Kibbutzim of Israel—where collectives share everything from clothing to housing, as family life is replaced with communal living. Many call this cradle-to-grave system a "nanny state," although this is a mere euphemism for an Orwellian-style government that abhors any checks and balances to the state.

A more recent example of this mission creep into family life is the Scottish National Party's attempt to introduce the named person scheme in 2016. What this amounts to is another Orwellian-style government that abhors any checks and balances to the state. In this instance, it permits state monitoring of family life, as well as transference of the rights of parents to a state official, who could be anyone from a teacher to a social worker. A named person would be allocated for each family, with the ability to overrule the judgment of parents, keep private records on family life, and visit the home without parental consent. While the SNP claims the scheme isn't compulsory, each child would have an allocated named person by law, making any objections irrelevant.

Thankfully, the scheme was deemed illegal by the UK Supreme Court, but that hasn't stopped the SNP from trying to introduce it through the backdoor. The SNP is part of a grim legacy of communism wrapped up in faux-nationalism, just like Maoists in China. Wherever communists go, you'll find that family life is undermined and attacked, be it culturally or legally.

But without the foundation of good parenting in a traditional family environment, society will invariably become too weak to survive.

Cid Lazarou is a blogger, writer, and freelance journalist from the UK.



Gennady Zyuganov, leader of the Russian Federation Communist Party, ties red scarves around children's necks, symbolizing their initiation into the Young Pioneer Youth communist group, at Moscow's Red Square on May 16, 2010.



ASTRID RIECKEN/GETTY IMAGES

Environmentalists protest in Washington on April 29, 2017. While there are a few legitimate environmental organizations out there, the bulk are more interested in destroying Western “capitalism” than in preserving our natural world.

# Green Is the New Red

TREVOR LOUDON

In the 1970s, a friend of mine, “Mike,” was an avid striped bass fisherman on the New Hampshire coast. He was drawn into a local environmental group, the Clamshell Alliance, after being told that warm water from local nuclear power plants would harm the striped bass fishery.

Mike was trained to sneak into the local power plant to spray-paint environmental slogans on the walls. There were whisperings that some more-seasoned activists might be preparing to commit more serious acts of sabotage.

At a Clamshell meeting one night, Mike raised an awkward question about the environmental value of a proposed tactic. He was pulled aside by a group leader to be set straight. “Don’t you understand?” said the leader. “Understand what?” said Mike.

“We don’t give a [expletive] about the environment. We’re here to bring down American capitalism,” the leader replied.

In 1976, a letter appeared in the New Zealand Trotskyist newspaper Socialist Action, submitted by conservative labor leader Patrick Neary, in opposition to nuclear weapons and supporting “nuclear fusion power.” Socialist Action editor Keith Locke replied: “Capitalism cannot be trusted with nuclear power ... socialism ... would step up nuclear power research in order to make it safe.”

Locke made little comment about the disastrous Chernobyl meltdown a decade later that blanketed much of the former Soviet Union and Eastern Europe in nuclear radiation.

Locke, who was raised by Stalinist parents, would also support Pol Pot’s conquest of Cambodia in 1978, and the brutal Soviet invasion of Afghanistan the following year. This didn’t prevent him from serving several terms in the New Zealand Parliament for the Green Party. Locke’s Green Party parliamentary colleagues included Sue Bradford, formerly of the pro-China Workers Communist League, and Russel Norman, who started in politics in Australia with the pro-Cuba Socialist Workers Party and now heads Greenpeace New Zealand.

Several other New Zealand Green Party leaders, including former co-leader Metiria Turei, have ties to Cuban Ambassador to New Zealand Maria del Carmen Herrera Casero.

Across the Tasman Sea, in Australia, the situation is similar.

On Easter 1994, New Zealand Green Party co-leader Jeanette Fitzsimons spoke at an International Green Left Conference in Sydney on women in politics.

Her co-panelists were Dulce Maria Pereira (Workers Party of Brazil), Luciana Castellina (a member of the European Parliament and directorate member of the Italian Party of Communist Refoundation), and Christabel Chamarette, (Australian Greens senator from Western Australia).

Australian Greens Sen. Lee Rhiannon was raised in a Stalinist family and joined the pro-Soviet Socialist Party of Australia (SPA) at its founding conference, which followed its split from the Communist Party of Australia (CPA). She served on the SPA central committee’s youth subcommittee and developed close relations with Soviet, Czechoslovak, and East German communist youth groups. In 1977, Rhiannon led a SPA delegation to Moscow at the invitation of Soviet leader Leonid Brezhnev’s headline regime.

At an October 2000 seminar commemorating the CPA’s founding, Rhiannon reportedly “argued that a broad-based left movement is being built already” and that the “Greens is closest to the best of the CPA’s politics and methods.” In May 2010, she addressed the Australian Left Renewal Conference, “lamenting her job in keeping the Greens on a left-wing trajectory.

“The challenge to keep the Greens Left is huge and I’m convinced social movements are the key to that. This is the way to keep the pressure on left parliamentarians so that they work to advance the social objectives of our movement, not just their

party’s political interests,” she stated, according to Australian magazine The Monthly.

The CPA collapsed in 1994 in order to set up the Sydney-based SEARCH Foundation, which, in turn, has close ties to the Australian Greens.

The Green movement has, at times, been accused of acting as an agent of “economic warfare” for foreign powers.

In June 2018, Republican leaders of the U.S. House Natural Resources Committee launched a probe into what they described as potential “undue influence” by the government of China over a leading U.S.-based environmental group.

Their target, the 1.3-million-member Natural Resources Defense Council (NRDC), has sued the Trump administration repeatedly over its efforts to roll back harmful environmental regulations and has worked in China for many years to “promote clean energy and a retreat from reliance on fossil fuels.”

Rep. Rob Bishop (R-Utah), the committee chairman, and Rep. Bruce Westerman (R-Ark.), chairman of its oversight and investigations subcommittee, requested that the NRDC turn over documentation of any payments it has received from Chinese officials. They also asked for documentation of NRDC’s registration as a “foreign agent,” or an “explanation of why the environmental group should not be registered as required by law for those who lobby on behalf of a foreign government.”

In their letter, the congressmen wrote: “The Committee is concerned about the NRDC’s role in aiding China’s perception management efforts with respect to pollution control and its international standing on environmental issues in ways that may be detrimental to the United States. ... The NRDC’s relationship with China has many of the criteria identified by U.S. intelligence agencies and law enforcement as putting an entity at risk of being influenced or coerced by foreign interests.”

NRDC president Rhea Suh had visited China in 2016 and stated: “What I saw on my trip ... was a reminder that China is doing a lot to address its problems at home and to help fight climate change—starting with the wind turbines I saw from my train window as I traveled from Shanghai to Beijing. “China still accounts for 27 percent of the global carbon footprint. Add to the that U.S. share—another 15.5 percent—and the two countries together produce about 43 percent of all global carbon pollution. “That’s why fixing this problem starts with our countries, the United States and China. And it’s one more reason I’m so proud of the work NRDC has done in China since first starting our clean energy efforts there 20 years ago.”

Such was President Barack Obama’s assistant secretary for policy management and budget in the Department of the Interior. She is also a 2007 graduate of the Oakland, California-based Rockwood Leadership Institute, a school for radical “community organizers” that is closely affiliated with the pro-China communist group Freedom Road Socialist Organization (FRSO).

Rockwood has graduated hundreds of environmental activists, including the leadership of most major U.S. “green” organizations. Among them are Collin O’Mara, president and chief executive officer of the National Wildlife Federation; Peggy Clark, managing director of Aspen Global Health and Development at The Aspen Institute; and Michael Brune, executive director of the Sierra Club.

Almost all U.S. environmental leaders can be connected to Marxist groups of one stripe or another.

If pro-China environmental groups can weaken the U.S. economy with over-regulation and the elimination of cheap fossil fuels, China will soon have an economic (and military) advantage over its No. 1 competitor: the United States.

Vladimir Putin’s Russia is playing a similar game in using “environmental” groups to shut down “fracking” in Europe and the United States. Fracking is a drilling technology that has unleashed huge amounts of underground oil and natural gas that conventional drilling couldn’t reach. Russia

Almost all U.S. environmental leaders can be connected to Marxist groups of one stripe or another.



MONICA SCHIPPER/GETTY IMAGES FOR BLOOMBERG PHILANTHROPIES

President of NRDC Rhea Suh during the New York premiere of “Paris to Pittsburgh” in New York on Dec. 3, 2018

wants to stop fracking to keep Eastern Europe dependent on Russian energy and to weaken the U.S. economy and its military preparedness.

According to Jacob Grandstaff of the Capital Research Center, “Russia has successfully stopped fracking efforts in Eastern Europe through phony environmentalist and media campaigns, and is now attempting to disrupt the surge in American natural gas production that is quickly bringing the U.S. into energy independence, and creating threatening unwanted competition for the Russian energy in Europe.”

Intelligence services have discovered that Russia is heavily invested in anti-fracking campaigns in Europe and North America. According to the National Review, “In 2015 alone, the intelligence community found that RT, Russia’s state-run media outlet, produced over 60 anti-fracking stories.”

In July 2017, Republican Reps. Lamar Smith and Randy Weber, both of Texas, wrote a letter to U.S. Treasury Secretary Steve Mnuchin demanding that he investigate the company Klein Ltd., which was reportedly funneling millions of dollars to the Sea Change Foundation—a 501(c)(3) organization—which passes money along to anti-fracking campaigns organized by the Sierra Club and similar groups.

“This scheme may violate federal law and certainly distorts the U.S. energy market,” Smith said, according to the Capital Research Center.

The U.S. environmental movement is going into overdrive right now pushing the Green New Deal (GND) made famous by socialist freshman Rep. Alexandria Ocasio-Cortez (D-N.Y.). The left wants to set up a congressional select committee to “counter climate change.”

So far, backed by 45 Democratic Representatives, GND goals include halving the U.S. military budget and the complete elimination of fossil fuels by 2030.

The proposed congressional select committee would “have authority to develop a detailed national, industrial, economic mobilization plan” to make the U.S. economy “greenhouse gas emissions neutral.”

“The Select Committee’s detailed national plan would also have the goal ‘to promote economic and environmental justice and equality.’ The draft specifically mentions spending \$1 trillion over 10 years, in addition to extensive taxes and regulations to steer the economy and society as the 15 committee members see fit,” Robert P. Murphy, a senior fellow at the Mises Institute, wrote.

“Steering the economy” by committee and “economic and environmental justice and equality” are socialism by another name. It’s also a recipe for a complete economic meltdown. Wouldn’t Russia and China relish that prospect?

The GND is being heavily promoted by all of the country’s major “green” groups, with the Democratic Socialists of America (DSA) and the pro-China Communist Party USA (CPUSA) motto “People and nature before profits.”

The concept itself came out of the Sunrise Movement, which, in turn, arose out of the Student Power Network, and similar fronts for DSA and the pro-China FRSO.

While there are a few legitimate environmental organizations out there, the bulk are more interested in destroying Western “capitalism” than in preserving our natural world.

The Green movement is really a “red” movement. Our environment can best be preserved and enhanced by better protection of property rights in a free-market economy. Private individuals—not socialist governments—are the best stewards of the environment. China and the old Soviet bloc proved that point once and for all.

Trevor Loudon is an author, filmmaker, and public speaker from New Zealand. For more than 30 years, he has researched radical left, Marxist, and terrorist movements and their covert influence on mainstream politics.

# Unions Veer Sharply to the Left



PUBLIC DOMAIN

Joseph J. Ettor speaks to striking barbers from a platform at an Industrial Workers of the World (IWW) demonstration in Union Square, New York, in May 1913.

JAMES SIMPSON

Among the deadly sins is envy. It is a malevolent undercurrent, a dark side of human nature that despises success. And throughout history, envious people have sought to undermine and subvert the best in us.

Any effort to progress in society is sabotaged by this group of people. The late Dr. Jack Wheeler called it the Evil Eye. He quoted sociologist Helmut Schoeck, who describes it in “Envy: A Theory of Social Behaviour” as:

“A self-pitying inclination to contemplate another’s superiority or advantages, combined with a vague belief in his being the cause of one’s own deprivation. ... Whereas the socialist believes himself robbed by the employer, just as the politician in a developing country believes himself robbed by the industrial countries, so primitive man believes himself robbed by his neighbor, the latter having succeeded by black magic in spiriting away to his own fields, part of the former’s harvest.”

How transparent that communist idealists claim to promote a world of selfless purity while promising their prospective converts a bounty of spoils to be confiscated from the “selfish” rich. Is it any wonder that all their “workers’ paradises” without exception devolve into ruthless, parasitic kleptocracies unable or unwilling to even feed their own?

Yet that’s what America’s radical left wants for us. Their entire edifice has been built on the primitive emotion of envy. We are seeing this agenda being acted out writ large before us on a daily basis now.

Much of America’s union leadership personifies that malevolent, destructive passion, seasoned with a healthy dose of greed, and they are using unions, often against the will of the rank-and-file, to obtain “justice.” They have become a poisonous spear, thrust deep into the heart of America’s spirit, and today threaten our very way of life. How did we get here?

Union History

Since their infancy, unions in the United States have been relentlessly targeted by communist activists. Virtually every radical leftist movement identifies with unions as organizations of the proletariat, and sees them as the vehicle to bring about their utopian vision.

The American labor movement was heavily influenced by socialist ideas, but union leader Samuel Gompers and his American Federation of Labor (AFL), founded in 1886, gradually drifted away, seeking accommodation with business. He believed in organizing skilled tradesmen. Restricting entry through trade unions would both maintain wages within those trades and provide greater bargaining power with employers, in order to obtain the trade unionists’ “fair day’s wages for a fair day’s work.”

Industrial unions sought to organize all workers, skilled and unskilled, in all industries, and had much more radical intentions. Communists, anarchists, syndicalists, anarcho-syndicalists, and other union radicals found their home in Eugene Debs’s Industrial Workers of the World (IWW, or “Wobblies”) organization, birthed in 1905.

The Wobblies used to be ridiculed in history books, but they’re still around, plying their trade, much of which has little to do with employee rights. For example, they have a Gender Equity Committee, a Friends of Palestine Workers Group, and a General Defense and International Solidarity Community.

The IWW openly declares its class warfare ideology: “The capitalist class of bosses, financiers, landlords, and their cops wage relentless and violent class war upon the working class.”

The preamble to the IWW constitution starts with the following statement: “The working class and the employing class have nothing in com-

mon. There can be no peace so long as hunger and want are found among millions of the working people and the few, who make up the employing class, have all the good things of life.”

This overt statement of class envy reveals IWW’s primary motivation. Envy is the device used by all communists. It is also a lie. The U.S. middle class is better off than any other in the world. And while we might sympathize with America’s ghetto poor, the poorest U.S. citizen has more material wealth than most other people in the world, especially the communist world. The poorest people in the United States are better off than Russia’s top 10 percent.

Industrial unions believe in an eventual showdown with capitalism. They are willing to accept accommodation in the short run, but ultimately no reconciliation is possible. The radicals promise that once they obtain enough power, capitalism will be utterly destroyed.

The IWW uses, in its logo and flags, the red and black of the anarcho-syndicalists—i.e., revolutionary industrial unions, of which IWW is one. The same color scheme is seen in today’s Antifa flags. They are the same thing, anarchy and communism.

The left makes frequent use of symbolism. Former President Barack Obama described himself as “a union guy.” The night of his 2008 victory speech, he, his wife, and children all dressed in the symbolic red and black of anarcho-syndicalists. He was likely signaling his particular form of unionism to his fellow radicals. Michelle, meanwhile, doubled the message by wearing a ghastly dress featuring the ubiquitous red-on-black hourglass pattern of the black widow spider.

Purge of Union Communists

Communist activism in unions was undermined for a time. The Congress of Industrial Organizations (CIO), an industrial union that had many communists in influential positions, began purging those members first under the leadership of Phillip Murray, then under Walter Reuther in the 1940s.

They were aided in this effort by the Taft-Hartley Act of 1947, passed by Congress during one of two brief periods of Republican control. Its best-known provision was a requirement that union leaders sign non-communist affidavits, which were later declared unconstitutional.

As a radical industrial union, the CIO had been bitter enemies with the AFL, but over time the AFL began to accept industrial unions while CIO’s leadership became markedly less radical. The two organizations merged in 1955. The communists meanwhile, went underground, but never really disappeared.

Today, they are back with a vengeance, and this explains the frequent sightings of communists, socialists, and other radicals marching arm-in-arm in street protests with union members proudly displaying their union banners. Forget about “workers’ rights.”

This started in 1995, when the AFL-CIO elected the “New Voice” leadership team of John Sweeney, then head of the Service Employees International Union (SEIU), Richard Trumka, president of United Mine Workers, and Linda Chavez-Thompson of the American Federation of State, County, and Municipal Employees (AFSCME).

All three are radical leftists with communist ties. Sweeney is a proud member of Democratic Socialists of America (DSA), the largest socialist organization in the United States. Both Sweeney and Trumka received the Eugene V. Debs Award in 1994, along with writer and activist Barbara Ehrenreich, covert Communist Party member Howard Zinn, and a host of other radical leftists. Trumka told Bloomberg News that “being called a socialist is a step up for me.”

These three lifted the decades-old ban on communists assuming union leadership positions, and welcomed Communist Party members with open arms. Accord-

Under leftist leaders, unions have become a poisonous spear, thrust deep into the heart of America’s spirit, and today threaten our very way of life.



“IWW Songs: To Fan the Flames of Discontent.”

ing to news source WND, in 1996, CPUSA National Chairman Gus Hall stated, “The radical shift in both leadership and policy is a very positive, even historic change.”

And so it has been—radical, anyway. Trumka, who is currently president of AFL-CIO, personifies the huggish attitude of today’s unions. As head of the United Mine Workers, Trumka called a strike in 1993, telling strikers to “kick the [expletive] out of every last one” of the UMW members who didn’t go along. After non-union employee Eddie Cole was murdered by a striking UMW member, Trumka said, “I’m saying if you strike a match and you put your finger in it, you’re likely to get burned.” Trumka and the UMW quickly settled a four year, \$27 million wrongful death lawsuit with Cole’s wife when prosecutors threatened to release evidence from the trial of the suspected killer.

In that same strike, UMW thugs, according to the National Legal and Policy Center, “vandalized homes, fired gunshots at a mine office, and cut off the power supply to another mine, temporarily trapping 93 miners underground.” At a “Future of Unions” meeting in Detroit in April 2011, Trumka exclaimed, “Forget about the law; this is about more than that.”

The radical change in leadership at AFL-CIO signaled a change in direction for unions overall. The Democrat Party has always relied on unions for support, but most unions sought protections for American workers.

No more. As an example, today’s unions are by-and-large in favor of mass immigration and amnesty for illegal aliens, regardless of the cost to American workers. A practical reason may be to increase dwindling membership, but the greatest reason is political. Unions have gotten behind much of the Democratic Party’s agenda, regardless of the cost to its workers. And despite their extremism, today’s unions are influential in spheres you wouldn’t expect. For example, the AFL-CIO has a seat on the board of the New York Federal Reserve Bank.

Obama Era and Occupy

Both Trumka and then-SEIU President Andy Stern were regular visitors to the Obama White House. Trumka bragged that he spoke with the White House every day, while Stern gained distinction early on as the White House’s most frequent visitor.

Stern spent virtually all of his time using his union influence for partisan politics. He even learned partisan street tactics at the radical left training school Midwest Academy. Following

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A union member holds a sign at a march and strike in Los Angeles on Nov. 20, 2007.

DAVID MONEW/GETTY IMAGES





An Industrial Workers of the World mass meeting in Sydney, Australia, on Sept. 11, 1916.

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his election as president of the SEIU in 1996, he announced that he wanted “every leader at every level of this union—from the international President to the rank-and-file member—to devote five working days this year to political action.”

With little doubt about his politics, Stern famously told PBS’s Bill Moyers: “We’re trying to use the power of persuasion. And if that doesn’t work we’re going to use the persuasion of power.” He went on to quote Marx’s famous slogan “Workers of the world unite,” and added, “It’s not just a slogan anymore.”

Stern helped write the infamous 2007 “Demographics Is Destiny” memo to billionaire Democrat financier George Soros and other leftwing fat cats that described how mass immigration was changing the face of America and could obtain undefeatable majorities for Democrats. Stern was joined by Anna Burger, dubbed the “Queen of Labor,” and leftist insider John Podesta.

Stern resigned from his SEIU position in 2010 under a cloud of corruption, but went on to create a coalition of unions named Change to Win. He had earlier withdrawn SEIU from AFL-CIO membership because he wanted the AFL-CIO to continue to spend money on Democratic politics, while AFL-CIO leadership wanted to use it to build membership. Change to Win was the long-term consequence of his efforts to direct unions to more political activity.

SEIU is probably the most radical of all unions and has a reputation for violence. The most notorious example was the 2009 St. Louis, Missouri, town hall event when two SEIU thugs jumped and severely beat videographer Kenneth Gladney, a diminutive black tea party member. Despite video evidence and the thugs describing in court-room testimony how and why they beat Gladney, they were let off.

In another case, hundreds of SEIU protesters swarmed the home of Greg Baer, deputy general counsel for corporate law at Bank of America, blowing bullhorns. No one was home except his 14-year-old son, who locked himself in his closet until his father returned.

Eliseo Medina, who was an honorary chair of Democratic Socialists of America, held several leadership positions at SEIU until recently and may be the most prominent amnesty advocate in the United States. At a 2009 Campaign for America’s Future conference, he outlined the strategy for the Democratic left to “create a governing coalition for the long term, not just for an election cycle” by granting amnesty to illegal aliens.

Approximately 70 percent of Hispanics vote Democrat. At the current levels of between 22 million and 30 million illegal aliens in the United States, amnesty would give Democrats from 15 million to 21 million new voters. Game over. This is the real reason Democrats refuse to budge on the wall. They want more illegal aliens here. Unions have fallen in because that “win” would guarantee them unfettered power for the foreseeable future as well.

The American Federation of State, Municipal, and County Employees (AFSCME) has approximately 1.6 million members and is a member of the AFL-CIO. Until 2012, the AFSCME president was Gerald McEntee, a radical leftist who took control in 1981 following the death of former AFSCME President Jerry Wurf. When John Sweeney assumed leadership of the AFL-CIO, McEntee became AFL-CIO political committee chairman.

McEntee hired Paul Booth, co-founder of the aforementioned Midwest Academy. Booth had trained radicals to infiltrate unions. Now he could head the AFL-CIO’s “Union Summer” training camp, where he could teach the entire AFL-CIO membership to be radicals. Booth died in 2018 of cancer. Among other things, McEntee’s AFSCME partnered with America Votes, a Soros-funded operation that targets political races in key states and jurisdictions.

The public face of unions always parrots the latest leftist complaint. Professionally made

pro-union signs are a familiar sight at left-wing protest rallies all over the country. From what appears on TV, you would think that the union rank and file are agitating for revolution. These days they are, but union demonstrations are conducted by paid professional agitators. This is their job.

Occupy Wall Street was not a spontaneous uprising but planned anarchy. Kalle Lasn, publisher of Adbusters magazine and inspiration for Occupy, is an anarchist. Lead OWS organizer Lisa Fithian is an anarchist, and even spoke freely about it in an Al-Jazeera-produced propaganda history of OWS. Signs of anarcho-syndicalism also are quite evident in the Occupy Wall Street movement.

United Steel Workers boss Leo Gerard joined Fithian in the 1999 Seattle riots protesting the World Trade Organization talks. He delivered 1,400 union thugs to help out. As an adviser to Obama, he freely expressed his Occupy sympathies to MSNBC’s Ed Schultz: “You’re... right Wall Street occupiers speak for us. They do in Pittsburgh, they do in Chicago, they do in Oakland, they do in San Francisco, they do all across the country. And I think what we need is, we need more militancy.”

In another article written by left-wing activist Carl Davidson, Gerard was quoted as saying: “We don’t have a deficit crisis; we have a jobs crisis. And we better face up to the fact that we have to hit the streets, kick some [expletive], and mobilize to do something about it. We know we can’t do it alone. The labor movement can’t work in isolation from the environmental movement, in isolation from the women’s movement, the civil rights movement, and so on.” While he was talking about jobs, Gerard was inadvertently acknowledging that unions are a piece of the whole radical left movement.

Until the election of President Donald Trump, the Occupy movement was one of the left’s ugliest and most blatant expression of the virulent envy motif. Unions supported, funded, and participated in Occupy protests nationwide and have assisted in its more violent expressions—but, like a syphilitic blister, it is merely the visible symptom of a toxic disease raging through the left’s political body, evident now more than ever.

As Trump brings unprecedented prosperity to all Americans, but especially minorities who are enjoying the lowest unemployment rates in history, and as his economic policies have engendered a rebirth of American industry, the radical left is literally clamoring for his head.

#### Role of the National Education Association

The Communist School for Social Research was established in Frankfurt Germany in 1923 under direction of the Soviet KGB. Known as the Frankfurt School, its goal was to “organize the intellectuals” to undermine the foundations of Western culture, and make it “so corrupt it stinks.” Following Karl Marx’s prescription to “criticize everything existing,” these scholars invented something called critical theory. In his seminal article “Frankfurt School: Conspiracy to Corrupt,” Timothy Matthews outlined critical theory’s societal goals:

1. The creation of racism offenses
2. Continual change to create confusion
3. The teaching of sex and homosexuality to children
4. The undermining of schools’ and teachers’ authority
5. Huge immigration to destroy identity
6. The promotion of excessive drinking
7. Emptying of churches
8. An unreliable legal system with bias against victims of crime
9. Dependency on the state or state benefits
10. Control and dumbing down of media
11. Encouraging the breakdown of the family

### Unions have gotten behind much of the Democrat Party’s agenda, regardless of the cost to its workers.



Andy Stern, former president of the Service Employees International Union (SEIU), in Sundance, Utah, on Aug. 13, 2005.

In 1933, mostly Jewish Frankfurt School professors had to flee Nazi Germany. John Dewey, the pro-Soviet, so-called “Father of Public Education,” helped reestablish the Frankfurt School at Columbia University Teachers College. As an NEA council member, Dewey introduced the NEA to Frankfurt School leaders and critical theory concepts. The devastating consequences are now ascendant in our public schools, institutions, and culture.

The NEA has conducted periodic surveys of its members since 1971 titled “Status of the American Public School Teacher.” The results may be shocking. In every survey since 1971, the overwhelming majority of teachers identified themselves as conservative. In the latest survey, published in 2005, 55 percent of all teachers described their political philosophies as conservative or tending to be conservative. Only 45 percent classified their political philosophies as tending to be liberal or liberal. It does not seem to affect what they teach or how they teach it, however—that is dictated by the education bureaucracy.

Despite the conservative bent, according to the Center for Union Facts, “between 1990 and 2010, 93 percent of donations made by National Education Association political action committees and individual officers went to Democrats.” Between 1989 and 2012, the equally radical American Federation of Teachers spent more than 99 percent of their political donations on Democrats. Republicans got 0.7 percent. According to The Center for Responsive Politics in 2018, 98.7 percent of NEA political donations went to Democrats and liberal causes. Only 1.3 percent went to Republicans and conservatives. The AFT spent \$20 million (99.97 percent) on Democrats, and a grand total of \$6,500 (0.032 percent) on Republicans.

These figures underscore why Democrats and their union allies fight so hard to require union dues for all employees, whether or not they want to be in a union, and why they battled former Wisconsin Gov. Scott Walker tooth and nail when he introduced public employee union reform in that state.

But despite loyalty to the Democratic Party, some unionists can’t overlook what Trump has done for the American worker. Last March, USW leader Leo Gerard said of Trump’s efforts on steel, according to Real Clear Politics: “It’s going to make it very hard for our members to ignore what he just did and what makes me sad is we’ve been trying to get Democrats to this for more than 30 years.... All we’re asking for is a level playing field and with the president has done is send a signal that he’s going to help us get a level playing field.”

James Simpson is an economist, former White House budget analyst, businessman, and investigative journalist. His latest book is “The Red-Green Axis: Refugees, Immigration and the Agenda to Erase America.”



President Barack Obama is introduced by the president of the American Federation of Labor and Congress of Industrial Organizations (AFL-CIO) Richard Trumka to the AFL-CIO Executive Council Meeting in Washington on Aug. 4, 2010.



Protesters hold a banner reading “Black Lives Matter” during a demonstration in Berlin on July 10, 2016.

TREVOR LOUDON

Communists long ago realized that it’s difficult to achieve the social disintegration needed to ready a country for communist revolution by promoting class division alone.

Class is amorphous; it can change within a generation. In a free society, an ambitious individual can rise from beggar to billionaire in a lifetime. Class is an unreliable wedge issue for revolutionaries, especially in Western free-market societies.

Ethnic, religious, and especially racial differences are more stable. The divisions are deeper; the differences, more obvious; and their histories, more imbued with bitterness and hatred. Few people care that their grandparents were poor, but many might care that they were slaves or dispossessed of their ancestral lands by a rival racial or ethnic group. Such resentments can last for generations.

Therefore, modern Marxist-Leninists have consistently, even scientifically, exploited ethnic and racial divisions to achieve revolutionary ends.

#### The ‘National Question’

Father of the Soviet state Vladimir Lenin stated in “The Socialist Revolution and the Right of Nations to Self-Determination”:

“The aim of socialism is not only to end the division of mankind into tiny states and the isolation of nations in any form, it is not only to bring the nations closer together but to integrate them.... In the same way as mankind can arrive at the abolition of classes only through a transition period of the dictatorship of the oppressed class, it can arrive at the inevitable integration of nations only through a transition period of the complete emancipation of all oppressed nations, i.e. their freedom to secede.”

In other words, before revolutionaries can integrate all nations into a global socialist super-state, existing nations must be broken down and fractured along class and racial lines.

Lenin’s successor, Joseph Stalin, developed these ideas further in his famous essay “Marxism and the National Question.” In essence, Stalin believed revolutionaries should destroy targeted nations by encouraging ethnic or racial minorities to work toward a separate state, to secede or break away from their existing country. In modern times, this has been extended to campaigns for bilingualism, separate justice systems, reparations for slavery, land confiscations, and so on.

International communism’s first ruling body, the Comintern, stated, “There can be no Bolshevization without a correct policy on the national question.”

Communist revolutionaries promoted National Question-type policies all over the world. In Ireland, the Communist Party played on the Protestant-Catholic religious divide. In Scotland, communists formed the Scottish National Party to help break up the United Kingdom. In Australia, communist agitators worked among the Aboriginal population to divide the country. They did the same in my home country of New Zealand with the Maori “land rights” movement. In France and Spain, communists backed the Basque separatist movement. In Canada, communists agitated for a separate French-speaking state in Quebec. Beginning in the 1930s, communists backed third-world racial and ethnic nationalist rebellions against their British, French, Spanish, Dutch, and Portuguese colonial masters—with socialists or communists taking over in almost every case.

#### Exploiting Genuine Grievances

It is important to note that communists are most

successful when there are genuine grievances to be exploited. It is very hard to worsen racial conflict in a free country where everyone is treated equally before the law. Liberty and rule of law is the best inoculation against revolution.

In the United States, the Communist Party began work on the Southern black population in the late 1920s. Some communist operatives were sent South to set up revolutionary cells in black communities.

The initial demand was land. Following Stalin to the letter, the communists agitated to create a black-run, separate nation in the Southern states.

Leading Southern black communist Harry Haywood wrote in “For a Revolutionary Position on the Negro Question” in 1958:

“The Negro question can only be solved by giving the land to the Negro soil tiller, whose labor has paid for it a thousand times over. The Negro question can only be solved on the basis of full development of the Negro nation in the Deep South under socialism.

“The territory of the Deep South belongs to the Negro people. They have earned it, as no other people have earned a homeland.”

After World War II, American communists realized Stalin’s ideas might work in Central Asia but were hopelessly unrealistic in the United States. So the plan was changed to agitating for full civil rights for Southern blacks.

The communists set up the American Negro Labor Congress, League of Struggle for Negro Rights, International Labor Defense, National Negro Congress, the Civil Rights Congress, Negro Labor Victory Committee, Southern Negro Youth Congress, and other organizations to bring more blacks into the movement.

The civil rights movement was necessary and just. But it was riddled with communists from top to bottom. The goal was first to liberate the blacks from Jim Crow, then to utilize their growing political power to push for socialist change—increasingly through the Democratic Party—then to push on to socialism.

A 2003 Communist Party USA (CPUSA) report, “The National Question,” states:

“The national question is a big part of the CPUSA’s program. A crucial part of our fight from here to socialism is a solution to the national question.

“In national elections, African Americans vote more overwhelmingly against the extreme right than any other group, mainly using the Democratic Party vehicle. In the 2000 Presidential race Black voters represented 10% of those who voted.... Because they vote almost unanimously as a block in most elections, African Americans have a level of influence beyond their actual numbers.”

The report went on to state:

“In our country the national question is a complex of issues. There will be different streams in different national struggles. Different national groups will have their own specific demands and tactics. It is not enough to make general calls for unity. The big challenge is to find ways to build unity while taking into account the correct demands of all racially oppressed groups.”

In 2013-2014, several activists affiliated with the Maoist-leaning Freedom Road Socialist Organization (FRSO) created Black Lives Matter (BLM) after the 2012 killing of black teenager Trayvon Martin in Florida by a neighborhood watch volunteer.

The website The Feminist Wire reported the founders as saying: “Black Lives Matter is an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise. It is an affirmation

### Ethnic, religious, and especially racial resentments can last for generations. Therefore, modern Marxist-Leninists have consistently exploited such divisions to achieve revolutionary ends.

of Black folks’ contributions to this society, our humanity, and our resilience in the face of deadly oppression.”

When black teenager Michael Brown was killed in self-defense by a policeman in August 2014 in Ferguson, Missouri, the town erupted into several weeks of rioting, looting, and arson—which also spread to several other cities.

In spring 2015, the New York-New Jersey District of FRSO sponsored a forum titled “Ferguson: The Movement So Far and Lessons for Coming Struggles.” The first speaker was “our comrade,” Montague Simmons, chair of the FRSO-controlled Organization for Black Struggle in St. Louis, Missouri.

Simmons revealed that OBS and its BLM and FRSO comrades helped recruit about 10,000 out-of-state radicals to participate in the protesting.

#### Targeting Minority Groups

The CPUSA and other communist groups, notably FRSO, have applied some variant of the National Question strategy to almost every racial minority in the country.

Both pro-Soviet and Maoist communists worked to promote the idea that much of the southwestern United States, which they call “Aztlán,” really belongs to Mexico and should be returned to that nation. Marxist groups such as La Raza Unida Party and the Maoist-leaning Movimiento Estudiantil Chicano de Aztlán (MEChA) have promoted that concept for decades.

On April 9, 1975, California-based Marxist academic Jorge Acevedo addressed a letter in Spanish to several well-known U.S. Hispanic activists, including Lorenzo Torrez, the Arizona-based head of the CPUSA’s Chicano Equality Commission; Los Angeles communist and Chicano leader Bert Corona; Dolores Huerta and Cesar Chavez of the United Farm Workers union; New Mexico land-rights activist Reies Lopez Tijerina; Colorado Chicano leader “Corky” Gonzales; and José Ángel Gutiérrez of the Texas La Raza Unida Party.

The letter referred to the Soviet Consulate in San Francisco, Chicano participation in the Patrice Lumumba University in Moscow, a training center for third-world Marxist leaders on Chicano self-determination, and the “socialist system.” The letter explained a proposal received from the Soviet Consul in San Francisco.

The Soviets wanted the addressees to find students of both sexes to enroll in the Patrice Lumumba University in Moscow for the academic year beginning in September 1975. The Soviets explained that their socialist system sought “to support the Chicano self-determination movement.”

The proposal probably went nowhere, because even by then, most mainstream communists had given up on giving the Southwest back to Mexico and were instead looking to harness Latino voting power behind their allies in the Democratic Party.

According to the March 6, 2004, issue of the CPUSA’s People’s Weekly World, “Communist Party leaders and activists met here to discuss plans to bring out the broadest possible Mexican American and Latino vote to defeat the ultra right in the November elections and to strengthen the CPUSA’s work among this section of the population.”

It added that Torrez, chair of the Party’s Mexican American Equality Commission, had “reviewed the Commission’s work in the recent period” and proposed organizing “a left-center Latino coalition” to create “progressive senti-

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Police officers face off with protesters in Charlotte, N.C., on Sept. 21, 2016. Several activists affiliated with the Maoist-leaning Freedom Road Socialist Organization created Black Lives Matter after the 2012 killing of black teenager Trayvon Martin.

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ments of U.S. Latinos.”

It also stated that Rosalio Munoz, CPUSA organizer in Southern California, noted: “The presidential race will be decided in key ‘battleground states.’ A number of these, such as Arizona, New Mexico, and Colorado, are states where Mexican Americans are concentrated.”

FRSO also sees America’s fast-growing Latino population as having great revolutionary potential. Its website states: “For five hundred years, Latin@ [sic] peoples across political borders have struggled for independence, peace, justice, democracy, and for Mother Earth.

“Revolutionary change in the U.S. and beyond will require a strong Latin@ left, organizing for racial, language, national, and cultural justice within the U.S. ... Latin@s will comprise one third of the U.S. population within a generation; winning the next generation to socialism is an imperative.”

**Deepening Divisions**

During World War II, the CPUSA expelled ethnic Japanese members and supported President Franklin D. Roosevelt’s policy of interning Japanese-Americans in guarded camps for the duration of the war.

In the 1970s, America’s Maoists deliberately reopened those wounds by campaigning for “reparations” and official apologies to the internees and their families.

The League of Revolutionary Struggle (LRS) and other Maoists worked through the National Coalition for Redress/Reparations, Nikkei for Civil Rights and Redress, Japanese American Citizens League (JACL), and the National Council for Japanese American Redress.

According to the Nikkei for Civil Rights and Redress website: “We held countless forums to educate and activate the community to participate in the Redress Movement. In 1987, we organized a lobbying delegation of over 120 Nikkei to Washington D.C.

“Since the historic signing of the CLA in 1988, NCCR has vigorously fought to ensure that redress becomes a reality for all those who were deprived of liberty during World War II. In 1989, when appropriations for the CLA became stalled, we rallied the community to push for appropriations. In October 1990, redress became a reality, as Japanese Americans began to receive redress in the form of a presidential apology and \$20,000 monetary compensation.”

The broader purpose was to radicalize young Japanese-Americans and draw many of them into the socialist movement—and to deepen divisions in American society.

The LRS (which later merged with FRSO) also worked to radicalize Chinese-Americans. In the 1970s, LRS’s predecessor organization I Wor Kuen established the Chinese Progressive Association, with branches in San Francisco, Boston, and New York. These organizations used ethnic pride, racial grievance, and Chinese nationalism to draw thousands of young Chinese-Americans into the revolutionary pro-Beijing orbit. The once solidly pro-Taiwan San Francisco Chinese community is now solidly in the Beijing camp.

Bay Area Asian-American community organizations sponsored a forum in Chinatown to “make the link between U.S. imperialism and racism against Asians in the U.S.” on July 8, 2001, according to a report on the communist website Fight Back News.

Gordon Mar, a former LRS supporter and Chinese Progressive Association president, was quoted by the website as saying, “Mainstream Asian American organizations oppose racism

but won’t make the link to U.S. and corporate policy abroad.”

According to Fight Back News: “While these mainstream organizations object to the increased racism of the American public and media towards China and Chinese Americans, they also try to distance themselves from China by encouraging Asian Americans to become more patriotic and to express their loyalty to the U.S.

“We’re here because the U.S. was in our homelands. The message our community needs to hear is that as long as U.S. imperialism rules in Asia, Asians living in the U.S. will be denied true equality and continue to face national and racial oppression. Rather than distancing ourselves from Asia, we need to find ways to unite our struggles.”

Communists also work closely with Native American organizations.

Created in 1971, the American Indian Movement (AIM) was soon captured by extreme elements with communist connections, including the Means brothers, the Bellecourt brothers, Dennis Banks, and others. The group gained international attention in 1973 by seizing an Indian Bureau building at Wounded Knee, South Dakota, which led to the killing of two FBI agents and the seizure of the abandoned penitentiary at Alcatraz in San Francisco Bay.

In 1974, AIM leader Clyde Bellecourt addressed meetings in several cities with CPUSA leader Angela Davis and her National Alliance Against Racist and Political Repression.

In 2016, several thousand Native Americans and their supporters converged on the Standing Rock Indian Reservation in North Dakota to oppose the proposed Dakota Access pipeline, which would carry crude oil from the Bakken oil field to refineries in the South. The protests lasted several months and included several instances of violence and sabotage.

One of the main activists at the site, Judith LeBlanc of the Native Organizers Alliance, led training programs for the assembled activists. LeBlanc serves on the National Committee of the CPUSA. By shutting down the pipeline, the communists could both weaken the U.S. economy and increase racial division in a diabolic “win-win” situation.

Divide and conquer is the name of the game. All over the world, communists are using racial,

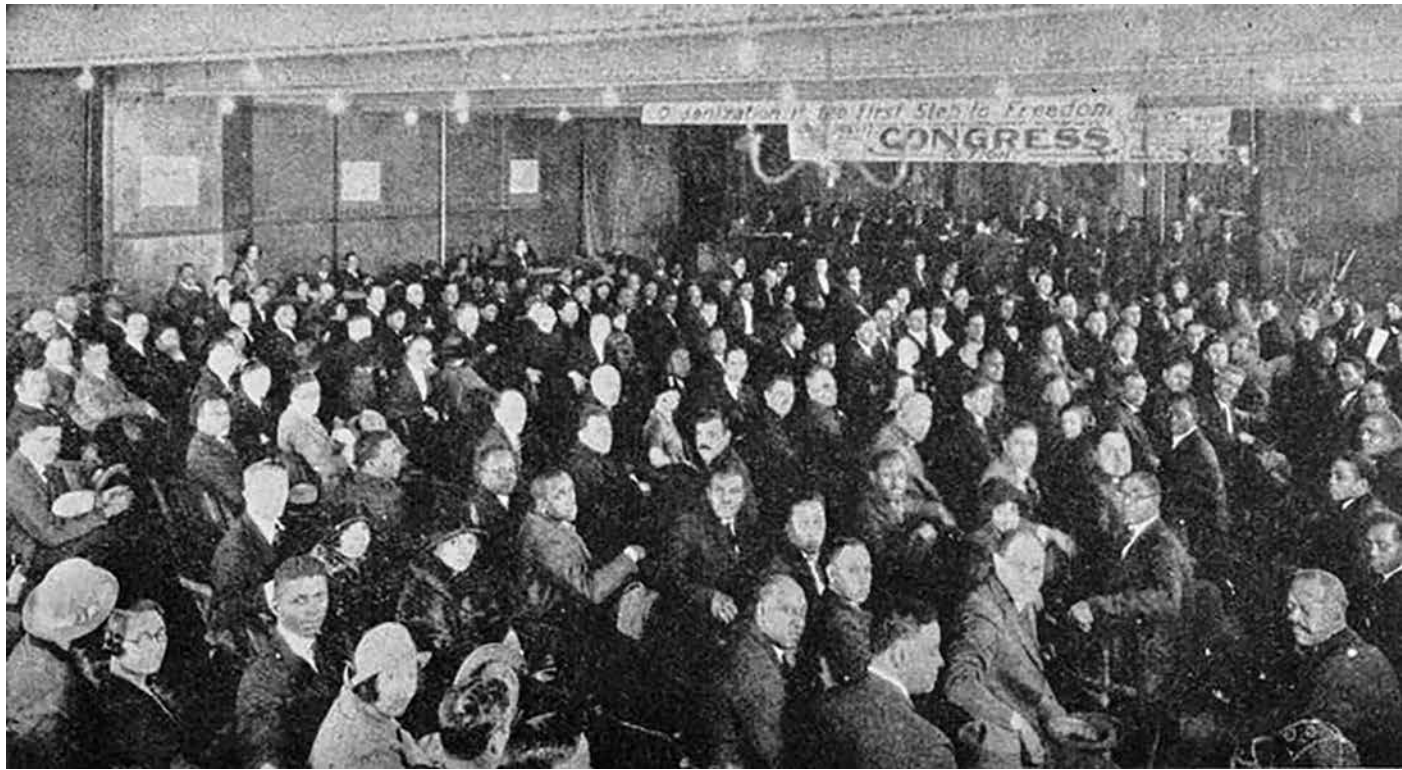
**Virtually every major race riot, race-based protest, land-rights or reparations movement, or affirmative action program in the last 100 years has been communist inspired, instigated, or abetted in some way.**

ethnic, and religious differences to weaken targeted nations. Virtually every major race riot, race-based protest, land-rights or reparations movement, or affirmative action program in the last 100 years has been communist inspired, instigated, or abetted in some way. Often the surface cause was just, and some good things were achieved. But the long-term goal was always socialism.

Racial harmony is possible, but only in free societies where all are treated equally by the government.

The communists don’t want freedom, equality, or harmony. “National Question” politics seeks to liberate nobody. Ultimately, it is designed to first divide, then enslave us all.

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A meeting of the American Negro Labor Congress in the 1920s. The Communist Party USA set up the congress and similar organizations to bring more blacks into the movement.

CID LAZAROU

Since the 1960s, Western societies have experienced a sexual transformation on a scale that few but a small selection of radicals foresaw.

Starting primarily in the United States, and spreading throughout the Western world, this became known as the sexual revolution or “sexual liberation”—though, in truth, there is nothing liberating about it. Sexual constraints that safeguarded society from high-risk behavior were jettisoned into the cultural ether and suffocated in an atmosphere of pure hedonism.

Traditions emerge from a delicate process of trial and error, in which our ancestors learned only too well what happened when they weren’t cautious. Over time, traditions become cultural ideas that transfer from one generation to the next, but it’s all too easy to forget why traditions were established. There are times when they seem stifling, even repressive, but it’s only once they’re abandoned that we see why they existed in the first place.

Alas, this is where we find ourselves today, in a society that has forgotten the reasons why sexual constraints were established over time. There are many claims about sexuality in history—such as that the nuclear family is a modern invention, or that ancient cultures were sexually liberal.

In truth, these are mischaracterizations and outright lies fostered by those that despise stoic morality. We certainly see a variation in attitudes to sexuality in different times and place, but a pattern persists, wherein strong family values that reign in sexual urges make civilizations stable and successful.

We must ask ourselves how we got here. What changed since the 1960s, and did this occur suddenly within a single decade, with hedonism subsequently spreading like a plague? The answers can be found in a wider agenda to radically transform society, to such a degree that only a strongman government could prevent chaos from ensuing. Sexual subversion became part of the wider subversive machine called cultural Marxism, and though this is much discussed in a more general sense, the focus of this piece is the sexual side of this ideology.

**Western Marxism**

As part of the realization that economics alone would never lead to an uprising against the capitalist class, post-World War I Marxists began to re-evaluate their ideology in the aftermath of the Bolshevik revolution in 1917, where only pre-industrialized Russia experienced a proletarian uprising. These Marxists put the onus on culture over economics.

A myth persists that they diverged so much from the theories of Marx and Engels that they aren’t part of the same ideology, and certainly aren’t influential on far-left thought. Such claims are undoubtedly perpetuated by those that don’t want a closer examination into the development of what Marxism has become today.

Make no mistake, not only was Marxism always heavily based on cultural transformation—a fact one can easily verify by reading Chapter Two of “The Communist Manifesto”—but these post-World War I intellectuals were incredibly influential on Western academic thought. What they did was expand on the cultural aspect of Marxism by inventing a methodology called critical theory.

Many have heard of the infamous Insti-

tute of Social Research in Goethe University, Frankfurt, founded in 1923 and nicknamed the Frankfurt School. This school parted ways with growing Marxist-Leninist orthodoxy in the 1920s, via another current of thought called Western Marxism, from which critical theory originates. Additionally, literary theory is another major part of Western Marxism, and both theories work by deconstructing Western societies through a Marxist interpretation of class.

Two political dissidents gave rise to Western Marxism: Antonio Gramsci and Georg Lukacs; but it was Lukacs who was the more influential on the sexual critique of Western society. In 1918, he became the deputy commissar for education and culture during the short-lived Hungarian Soviet Republic. Around the same time, he began to re-evaluate Marx’s theories, and his position in Hungarian society became his testing ground. His goal was to eradicate Christianity from Hungarian society by undermining sexual morality, and introduced radical and compulsory sex education to schoolchildren. This included graphic literature being handed to pupils that instructed them in promiscuity.

**Sex Education**

Today it’s not hard to find such “education” in Western society. Despite protests, lessons continue to become ever more graphic and prevalent. In the United Kingdom, compulsory sex education will be introduced by 2020 to both primary and secondary school children. This will involve gay relationships, “sexting,” and LGBT discrimination, under the banner of mental health and bullying, a more recent tactic used to silence dissent—after all, how could you possibly oppose this if it stops bullying and anxiety?

It should now be obvious that this push is no accident, and is a substantial part of the sexual subversion of society that started in the early 20th century.

Not only were founders of the Frankfurt School the ones who intellectualized the sexual revolution that inspired sex education, but they also led it. One such man was Herbert Marcuse. Shocking accounts can be found of the way children were sexualized in the decades that followed the 1960s.

An article on Spiegel Online, called “The Sexual Revolution and Children—How the Left Took Things Too Far,” explains how German communists encouraged sexual experimentation on an appalling scale in the 1960s and 1970s. Likewise, groups like PIE in the UK, and NAMBLA in the U.S., tried to turn pedophilia into another form of sexual liberation.

One might be tempted to think this could never happen today, but the 2013 Estrela report tried to introduce sex education through EU parliament, based on a World Health Organization report called “Standards for Sexuality Education in Europe.”

For 0- to 4-year-olds, these reports recommend giving “information about enjoyment and pleasure when touching one’s body, early childhood masturbation,” and to “Give the right to explore gender identities.” For 4- to 6-year-olds, the reports recommended giving “information about same-sex relationships,” and to “Help children develop respect for different norms regarding sexuality.”

Another notorious individual who laid the groundwork for the sexual revolution was Alfred Kinsey. Known for his scale that plots sexuality on a fluid spectrum, including any

**His goal was to eradicate Christianity from Hungarian society by undermining sexual morality.**



Hungarian Marxist writer Georg Lukacs.

and all forms of sexual paraphilias, Kinsey was so absorbed in his own theories that he included the notes of Rex King in his 1948 book, “Sexual Behavior in the Human Male.” King kept extensive records of his sexual abuse of children while traveling the United States as a government land examiner, and was given the name “Mr. Green” by Kinsey, to protect his identity.

Despite refuted pseudo-scientific research that bears no resemblance to hard science, his influence on modern sexuality is pervasive—hence the reason that the fluid concept of human sexuality is widely pushed today.

So, how we can stop this endless sexual decline when we’ve abandoned the traditions that once protected us? It’s certainly no accident that its architects attacked the morality of society first. Thus, unless we reapply the armor of traditional morality, our society will continue to fall into moral degeneracy.

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(Below) Pupils arrive at a primary school on the first day of the new school year in La Rochelle, France, on Sept. 4, 2017.



The culture of sexual freedom discourages marriage.

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