Dear President Pollack,

It is approximately a year since I sent you this unanswered email about mandatory Critical Race Theory training. I am sending you this email again because I believe that mandatory critical theory training in general has the effect of inhibiting free expression, free speech, free thought, and free thinking at the university. The removal of the Lincoln bust is a symbol to Cornellians what will happen to them if they express a thought that is contrary to the postmodern ideology that you have been promoting. The postmodern ideology that you are promoting at Cornell is inhibiting free expression, free speech, free thought, and free thinking. That is, I believe that the postmodern ideology that you are promoting is illiberal.

In Narrative of the Life of Frederick Douglass, an American Slave, the book I was reading when I noticed the Lincoln bust was gone, Douglass (1845) tells us what is necessary to make a contented slave. “When in Mr. Gardner’s employment, I was kept in such a perpetual whirl of excitement, I could think of nothing, scarcely, but my life; and in thinking of my life, I almost forgot my liberty. I have observed this in my experience of slavery, — that whenever my condition was improved, instead of its increasing my contentment, it only increased my desire to be free, and set me to thinking of plans to gain my freedom. I have found that, to make a contented slave, it is necessary to make a thoughtless one. It is necessary to darken his moral and mental vision, and, as far as possible, to annihilate the power of reason. He must be able to detect no inconsistencies in slavery; he must be made to feel that slavery is right; and he can be brought to that only when he ceases to be a man.” If you ask me, the illiberality that results from critical theory based on postmodernism creates “contented students, faculty, and administrators.” I would be happy to meet with you to discuss your new method based on postmodern critical theory. Perhaps you can convince me of its value and the value of removing Lincoln’s bust.

Is this illiberality the “New Cornell Tradition”? Or is the illiberality an unintended consequence of good intentions? If so, I think it is time to make a turn around. The idea of a turn around was nicely express by George Harrison when he wrote the last verse to the song Hurdy Gurdy Mon by Donovan:

When the truth gets buried deep, 
Beneath a thousand years of sleep, 
Time demands a turn around, 
And once again the truth is found.

Carl Becker (1940) described the pre-postmodern Cornellian Tradition as the freedom from any ideology. He wrote in The Cornell Tradition: Freedom and Responsibility: “The word which best symbolizes this tradition is freedom. There is freedom in all universites, of course - a great deal in some, much less in others; but it is less the amount than the distinctive quality and flavor of the freedom that characterizes at Cornell that is worth noting. The quality and flavor of this freedom is easier to appreciate than to define. Academic is not the word that properly denotes it. It includes academic freedom, of course, but it is something more, and at the same time something less, than that - something less formal, something less self-regarding, something more worldly, something, I venture to say, a bit more impudent. It is, in short, too little schoolmastersh to be defined by a formula or identified with a professional code. And I think the reason is that Cornell was not founded by schoolmasters or designed strictly according to existing educational models. The founders, being both in their different ways rebels against convention, wished to establish not merely another university but a somewhat novel kind of university. Mr. Cornell desired to found an institution in which any person could study any subject. Mr. White wished to found a center of learning where mature scholars and men of the world, emancipated from the clerical tradition and inspired by the scientific ideal, could pursue their studies unhindered by the cluttered routine or the petty preoccupations of the conventional cloistered academic life. In Mr. White’s view the character and quality of the university depend upon the men selected for its faculty: devoted to aim of learning and teaching, they could be depended upon to devise their own ways and means of achieving that aim. The emphasis was, therefore, always on men rather than on methods; and during Mr. White’s administration and that of his immediate successors there was assembled at Cornell, from the academic non-academic world, a group of extraordinary men – erudite or not as the case might be, but at all events as highly individualized, as colorful, as disconcertingly original and ambitiously eccentric group of men as was ever got together for the launching of a new educational venture. It is in the main to the first president and this early group of otherwise-thinking men that Cornell is indebted its tradition of freedom.

I would be happy to meet with you to discuss your new method based on postmodern critical theory. Perhaps you can convince me of its value and the value of removing Lincoln’s bust. Perhaps I can convince you of the value to the pre-postmodernist Cornell Tradition described by Becker. Perhaps we will see value in both views. As C. S. Lewis (1952) wrote in Mere Christianity, “We all want progress. But progress means getting nearer to the place where you want to be. And if you have taken a wrong turning, then to go forward does not get you any nearer. If you are on the wrong road, progress means doing an about-turn and walking back to the right road; in that case the man who turns back soonest is the most progressive man.”

Thanks,

randy

From: Randy O. Wayne <row1@cornell.edu>
Sent: Thursday, July 15, 2021 6:03 AM
To: Office of the President <president@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <cdeanoffice@cals.cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <csmart@cornell.edu>; Chelsea Dvorak Specht <cdspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>
Cc: Randy Wayne <row1@cornell.edu>
Subject: FW: Critical Race Theory: Mandatory Training--Lazlo Toth and the final email

Dear President Pollack, Provost Kotlikoff, Dean Houlton, Dean De Rosa, Director Smart, and Drs. Specht and Rose,

Lazlo Toth had far better success in engaging the people to which he sent letters than I have with you. Those of you who are around my age may remember the books: The Laslo Letters; The Amazing Real-Life Actual Correspondence of Lazlo Toth, American! and The Continuing Correspondence of Lazlo Toth, American! Both by Don Novello. The Laslo Letters got Don Novello a spot on Saturday Night Live. I will take a cue from Lazlo Toth and will change my task.

I will end this series of unanswered emails on mandatory Critical Race Theory training, and just ask you to send me an autographed picture of yourselves. Just kidding—about the picture that is, I will still end this series of unanswered emails. Now I will go back full time to my work on the Schrödinger equation, Laguerre polynomials, entanglement, and modeling the angular momentum of an atom, based on my model of the photon. If you are interested in this topic, let me know and I will keep you posted on that.

In an article entitled, What Happened To You? The radicalization of the American elite against liberalism, Andrew Sullivan (July 9, 2021), an advisor to the Foundation Against Intolerance & Racism, describes very well what has happened to “the largest, freest, most successful multi-racial democracy in human history.” If my views on mandatory Critical Race Theory can ever be of useful in returning Cornell from a illiberal Progressive University to a Liberal University, please let me know how I can help.

Have a wonderful summer.
Thanks,

randy

From: Randy O. Wayne <row1@cornell.edu>
Sent: Wednesday, July 14, 2021 8:36 AM
To: Office of the President <president@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <cdeanoffice@cals.cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <csmart@cornell.edu>; Chelsea Dvorak Specht <cdspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>
Cc: Randy O. Wayne <row1@cornell.edu>
Dear President Pollack, Provost Kottkamp, Dean Houlton, Dean De Rosa, Director Smart, and Drs. Specht and Rose,

While racist literature teaches that only whites or only blacks are capable of solving or causing problems or of building or tearing down a country, the Highlander Folk School teaches an alternative nonracist/pro-human view as a place where Black people and white people worked together to make our country better and to eliminate the Jim Crow voting laws that had been established by the Democratic Party with a Big D in the South. Eleanor Roosevelt was instrumental in getting the Democratic party to become democratic, with a small d. She had an enormous influence on John F. Kennedy to turn the party around on the issue of civil rights. I admire the courage of Eleanor Roosevelt and John F. Kennedy, and his book, Profiles in Courage, is one of my favorites. I still remember visiting Eleanor Roosevelt’s Val-Kill home in Hyde Park, NY where she had tea with candidate Kennedy and felt that “there was a man who could lead.” Kennedy’s courage was infectious. The dedication of the first edition of my first book, Plant Cell Biology: From Astronomy to Zoology (2009) reads, Dedicated to President John F. Kennedy for inspiring my generation to be courageous in the pursuit of science, and the royalties from this book go to the Profiles in Courage Award given by the Kennedy Library. John Lewis, whose name appears in the sign on the right, was awarded the Profiles in Courage Lifetime Achievement Award in 2001.

The Black and white people of the Highlander Folk School worked together in the Citizen Education Program to help make America live up to the promises made in the Declaration of Independence. The South Carolina Sea island edition of the Highlander Folk School Handbook for the Citizen Education Program included the following initial lesson:

“OUR AMERICA

This is a map of the United States of America. It is the home of a great American nation. We are a part of that great nation. We are all Americans. Our home is on the islands in the Atlantic Ocean in Charleston County on the southeast coast of South Carolina. We love this great land. It has given us our living for many years. It holds opportunities for our children and grand children.

Day by day we silently pour the concrete of love into the furious ocean of hate. Some day that concrete will build a foundation that will support a bridge to span the channel and open lines of communication to all peoples.

Our hearts are filled with the spirit of brotherhood and our hands move forward defying all acts of violence.

The Supreme Court building and its justices are the symbol of law. The White House is the symbol of the free representative government. We accept the results of election and abide by the ruling of the courts.

In America know that an educated child is more important to the future than any man’s political future.

The voice of the school child can be heard asking ‘What about me?’

The American way is law and justice.

Yes, we love this great land—America.”

I would say that it is accurate in the main, the ideal is based on the truth expounded in the Declaration of Independence and the Constitution, and that the ideal has never been perfectly met, but through the constitutional system, which allows amendments, we have become a more perfect union—and a perfect union could never be attained.

Critical Race Theory replaces this colorblind sentiment with Nikole Hannah-Jones monochromatic statement that introduces the 1619 Project, whose goal is to “finally tell our story truthfully” and “reframe American history.”

Nikole Hannah-Jones (2019) begins with the following words, “Our founding ideals of liberty and equality were false when they were written. Black American fought to make them true. Without this struggle, America would have no democracy at all.” Nikole Hannah-Jones’ article in not accurate in the main when it comes to reframing American History, and it frankly reminds me of the depth of knowledge I had when I wrote a paper in American History class in 11th grade. That paper looked at American history through a teenager’s jejunie and immature tunnel vision view of Richard Nixon as applied to all of American history. I would be happy to discuss line-by-line my view of the 1619 Project and hear yours. Here are some examples of untruths that I find in the 1619 Project:

1. “Conveniently left out of our founding mythology is the fact that one of the primary reasons the colonists decided to declare their independence from Britain was because they wanted to protect the institution of slavery.”
2. “In London, there were growing calls to abolish the slave trade.”
3. “In other words, we may never have revolted against Britain if the founders had not understood that slavery empowered them to do so; nor if they had not believed that independence was required in order to ensure that slavery would continue. It is not incidental that 10 of this nation’s first 12 presidents were enslavers, and some might argue that this nation was founded not as a democracy but as a slavocracy.”
4. “...when it came time to draft the Constitution, the framers carefully constructed a document that preserved and protected slavery without ever using the word. In the texts in which they were making the case for freedom to the world, they did not want to explicitly enshrine their hypocrisy, so they sought to hide it.”
5. “Anti-black racism runs in the very DNA of this country.”

The first sentence is incorrect, unless primary has a meaning of which I am unaware. (I am reminded of Humpty Dumpty’s quote in Lewis Carroll’s (1872) Through the Looking Glass: “When I use a word, it means just what I choose it to mean neither more nor less.”) The second sentence would be correct with the added clause, “although the calls, from abolitionists such as William Wilberforce, landed on deaf ears for decades.” The third sentence is a perfect example of the tunnel vision required to not be able to look at possible motives and weigh the evidence for multiple interpretations. The fourth sentence does not take into consideration that the founders created the Constitution in a way that it could be amended when the time was right to form a more perfect Union, writing, “We the People of the United States, in Order to form a more perfect Union, establish justic, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.” The fifth sentence I will refute both on lack of genomic evidence and in defense of Cornellian Michael Schwerner and Andrew Goodman, Kransmen converted by Daryl Davis, realized that the doctrine of black inferiority is, in reality, hurtful to both Black and white people. I am not denying the horrible things that I find in the 1619 Project:

1. “ had a considerable psychological as well as economic investment in the doctrine of black inferiority.” This is quite a generalization and overstatement as Tom Tarrants, the former Klan leader, and the Klansmen converted by Daryl Davis, realized that the doctrine of black inferiority is, in reality, hurtful to both Black and white people. I am not denying the horrible things documented by Nikole Hannah-Jones that happened to Black people. However the 1619 Project presents History: Lost Stolen, or Strayed in the same racist way that the racist history books presented history, although the heroes and invisible people are switched. The book Red, White, and Black: American History From Revisionists and Race Hustlers, edited by Robert Woodson (2021) provides examples of people, black and white, who rose above what Condoleezza Rice described as America’s birth defect. As a matter of fact, along with the founders, those who built a life as a free person after being a slave, and the Black and white people who overturned the Jim Crow laws should also be known as America’s Greatest Generations.

Imagine for a moment, a great University whose founding ideal could be written like so: “I would found an institution where any person can find instruction in any study.” If any person could not find instruction in any study, would the founding ideal be false? Moreover, is an ideal ever fulfilled in practice? I think even Plato would say no. Moreover, the New York Times could print a hit piece on Cornell based on tunnel vision.

I remember seeing the awe-inspiring Senator Robert Byrd in the Senate at a time when the chamber was filled with Senators during debates. This was before the introduction of CSPAN with its unintended consequences of emptying the chambers of Congress. Senator Robert Byrd had such race-based monochromatic tunnel vision when he was young. Robert Byrd (2005) wrote about his misspent youth in Robert C. Byrd: Child of the Appalachian Coalfields, “It had been a foolish mistake to ever associate myself with the Klan. I became caught up with the idea that a black person was inferior and was projecting this inferiority on to other blacks. I was convinced that the Klan was right to form a more perfect Union, writing, “We the People of the United States, in Order to form a more perfect Union, establish justic, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.”

With this struggle, America would have no democracy at all.”

Eleanor Roosevelt was instrumental in getting the Democratic party to become democratic, with a small d. She had an enormous influence on John F. Kennedy to turn the party around on the issue of civil rights. I admire the courage of Eleanor Roosevelt and John F. Kennedy, and his book, Profiles in Courage, is one of my favorites. I still remember visiting Eleanor Roosevelt’s Val-Kill home in Hyde Park, NY where she had tea with candidate Kennedy and felt that “there was a man who could lead.” Kennedy’s courage was infectious. The dedication of the first edition of my first book, Plant Cell Biology: From Astronomy to Zoology (2009) reads, Dedicated to President John F. Kennedy for inspiring my generation to be courageous in the pursuit of science, and the royalties from this book go to the Profiles in Courage Award given by the Kennedy Library. John Lewis, whose name appears in the sign on the right, was awarded the Profiles in Courage Lifetime Achievement Award in 2001.

The fifth sentence I will refute both on lack of genomic evidence and in defense of Cornellian Michael Schwerner and Andrew Goodman, Kransmen converted by Daryl Davis, realized that the doctrine of black inferiority is, in reality, hurtful to both Black and white people. I am not denying the horrible things that I find in the 1619 Project:
blocks I had known as a young man. I had been to their homes to sell produce and found most of the black families I knew to be kindly, law-abiding, and God-fearing. Yet, I felt this distrust and suspicion of blacks, in general, which was common to the times and place. As far as Catholics, Jews and foreign-born people were concerned, I felt no bias against them. Yet, I embraced an organization which promulgated messages of antipathy toward these groups without ever stopping to examine the full meaning and impact of the ugly prejudice behind the positive, proAmerican veneer. The Klan chapter which I organized and led did not, at any time, engage in or preach violence, nor did we conduct any parades or marches or other public demonstrations. Our only venture outside the 'Klavern' meeting place was when, on one occasion, a few of the members and I took a wreath of flowers—in the shape of a cross—to the home where one of our deceased members was lying in state before the burial. He had killed, and been killed by, another man in a pistol duel. My only explanation for the entire episode is that I was so very afflicted with tunnel vision—a jaunty and immature outlook—seeing only what I wanted to see because I thought the Klan could provide an outlet for my talents and ambitions. It has emerged throughout my life to haunt and embarrass me and has taught me in a very graphic way what one major mistake can do to one's life, career, and reputation. Paradoxically, it was that same extraordinarily foolish mistake which led me into politics in the first place.

In an article entitled, The Culture War Has Come for Higher Ed: Now is the time for academic leaders to fight that appeared in the July 12, 2021 issue of The Chronicle of Higher Education, Brendan Cantwell wrote, "Browse the pages of The Chronicle, and a plain truth emerges: higher education is in the middle of a culture war. Boards are defying faculty leaders on tenure decisions, politicians are attempting to ban entire areas of research, and support for colleges has been riven along partisan lines. None of this plays to higher ed's traditional strengths.” I ask, what are our traditional strengths—teaching students and producing scholarly research based on the assumption that there is an objective truth and that our teaching and research is based on it so we can explain to members of society through reasonable inferences why we teach what we do and why society should change in a given way; or are our traditional strengths to be Critical Theory activists to change society while denying that our changes are based on the assumption of truth? As a liberal who believes in the importance of a liberty-loving liberal education that frees the mind in the search for truth, I believe that there should be no better places than universities to argue persuasively for societal change based on a foundation of truth and critical reasoning; yet we undermine ourselves by asserting that Critical Theory is foundational.

Again, please feel free to tell me where you think I may have gone wrong in my thinking.

Thanks,

Randy

From: Randy O. Wayne <row1@cornell.edu>
Sent: Monday, July 12, 2021 12:10 PM
To: Office of the President <pres@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <cald@cornell.edu>; Dean of Faculty Office <deanoff@cornell.edu>; Chris Smart <csmart@cornell.edu>; Chelsea Dvorak Specht <cdspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>
Subject: FW: Critical Race Theory: Mandatory Training--Michael Schwerner, Andrew Goodman and James Chaney and Leaf Blight

Dear President Pollack, Provost Kotlikoff, Dean Houlton, Dean De Rosa, Director Smart, and Drs. Specht and Rose,

In a previous email I stated that faith in one's foundational truth claims, the curiosity to question the truth claims, and the reason necessary to defend the truth claims and apply them to today's societal injustices are all necessary. In the past, this statement would have been a fairly good summary description of intellectual and academic rigor. Critical theory, based on the postmodernist assumption that there is no truth, and thus no foundation of truth, undermines the foundation of such academic and intellectual rigor. In addition, the activist component of Critical Theory disallows the freedom to question, and the necessity of reason in making inferences. I think mandatory Critical Race Theory training as a sign of the collapse of academic and intellectual rigor. The proximate cause of the collapse can be seen as a result of the lack of questioning, the lack of engagement with those whose views are divergent, the elevation of incuriosity, and the disregard for the necessity of using objectivist, rational, linear thinking, and cause and effect relationships to make inferences. Again, I ask you as leaders in Academia, where have I gone wrong in my thinking?

As I walked to Olin Library to pick up Septima Clark's book Echo in My Soul, I stopped at Sage Chapel, where there is a stained glass window honoring Cornellian Michael Schwerner, James Chaney, and Andrew Goodman. Each year, I ask the students in my Light and Life class to take a picture of that window, since it relates to many topics we discuss in Light and Life. This time, the first time I have seen the window since January 2021, I couldn't help but notice the Mississippi Flag that flew during the Freedom Summer in 1964, when the voting laws instituted by the Democratic Party in Mississippi were glaringly racist and the flag reflected that racist history. On January 11 of this year, Mississippi decided to change its flag to get rid of the Confederate flag and substitute it with the Magnolia, the state flower. In case there is a woke movement to get rid of the stained glass window and/or remove the Mississippi flag or change it to the Magnolia flag, I would be against it because Michael Schwerner, James Chaney, and Andrew Goodman were heroes fighting against a racist political party for the civil rights of Black people in Mississippi—they were not in Mississippi to fight Leaf Blight in magnolia. In detail and in the big picture, a truthful telling of history matters. Believe me, I am not calling-out the window that honors the lives of three heroes, a microaggression. In fact, I find cancel culture contrary to freedom of thought and to the development of the ability to make a rational argument that can persuade others, and the idea of microaggressions contrary to building the kind of character necessary for fighting for freedom.

It is an honor that Cornell University houses the original Bancroft copy of Abraham Lincoln’s Gettysburg Address in the Rare and Manuscript Collection. I have had the honor of reading and presenting to the Gettysburg Address written in Lincoln’s hand to my class every semester. Lincoln (1863) wrote, “It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion - that we here highly resolve that these dead shall not have died in vain that this nation, under God, shall...
have a new birth of freedom, and that government of the people, for the people, shall not perish from the earth.” I highly resolve that James Chaney, Michael Schwerner, and Andrew Goodman, who share the “identity” of freedom fighter, shall not have died in vain.

In Echo in My Soul, Septima Clark (1962) wrote in detail about a certain government raid on the Highlander Folk School and then looked back: “So I believe that it is agreed by Highlander’s friends and enemies that the determined fight to close the institution was the result of its being an integrated school. In a newspaper article published two weeks after my arrest I said that since Highlander was established three decades ago it had been fighting for the rights of all people, whatever their race, religion, or political persuasion, to meet together and discuss their problems. And it is because of this meeting together, and only because of this, that I insist, that Highlander intentionally has been attacked by forces that oppose not only the principles of human brotherhood, but also the very law of the land as interpreted by our highest courts.” To me, it is a sad irony that mandatory Critical Race Theory is a force “that oppo[s] only the principles of human brotherhood, but also the very low of the land as interpreted by our highest courts.”

Septima Clark continues, “The school in seeking to meet forthrightly the attack upon its very existence has been fighting on behalf of people everywhere who believe in the freedom inherent in our democracy. Freedom has always been lost by a people who allowed their rights gradually to be whittled away. The threat to silence and to keep forever silent the voice of Highlander is a threat to the very existence of every organization in the country and to the basic freedom of thought and expression of everyone American...I feel that before a person goes into work of this kind he must search his soul and decide once and for all that this is the price he may have to pay for the freedom he is trying to establish for all.” I do ask, are Critical Race Theorists paying a price or extracting a price? Please tell me if I am not seeing clearly.

Septima Clark goes on, “So as I go about from one place to another and people are introducing me as a harried and persecuted woman and wondering how I can endure with equanimity the experiences both at Highlander and in past years, perhaps I’m a little naive about it, but I think that my life is just as sweet—or even sweeter—because I am free in mind and I know that all this is encompassed in the great cause for which we are working. We are working, yes, toward the establishing and bolstering of democracy, and if these things are necessary steps in the accomplishment of that undertaking, then I can have hope. And I believe that once I’ve felt that I need not be afraid, even there at Highlander that night of my arrest, nor do I need to be afraid hereafter in carrying forward the work that I feel so important. I am humble in it, too. I have no idea whatsoever that I will ever try to be anything more than one dedicated person working for freedom. For, in the words of our freedom song, ‘The truth shall make us free. The truth will make us free. The truth will make us free. Deep down in my heart I do believe The truth will make us free.’” I ask, what will mandatory Critical Race Theory training based on the postmodernist assumption that there is no truth, make us?

Septima Clark (1962) describes the voluntary learning process involved in teaching citizenship to adults on Johns Island, South Carolina and I ask you to compare her the words and feelings of those involved in mandatory Critical Race Theory training. “That is one of the great things about learning and the learning process; knowledge seems to overflow itself and spill over into accomplishments not contemplated. It worked that way with our islands. And perhaps the single greatest thing it accomplishes is the enabling of a man to raise his head a little higher; knowing how to sign their names, many of those men and women told me after they had learned, made them feel different. Suddenly they had become a part of the community; they were on their way toward first-class citizenship.

It was always our purpose and determination to teach them, these younger ones as well as the grown-up illiterates, that along with learning how to read and write comes always this thing of becoming a responsible citizen in one’s community, and to become a responsible citizen, we drilled it into them, one should know the laws and obey them for one’s own protection as well as the protection of others. That’s the way I saw it then. That’s the way it see now.

In the years I had been working on various projects on Johns and the other sea islands I had been paying my own expenses. But I was living in the community and the state was paying me to teach in the public schools. The teaching I did at night in my efforts to help illiterates, therefore, was not a burden to me. Actually I did so for my own sheer pleasure; to me it was a great joy to see these underprivileged folk fairly blossom forth before my eyes and to know that through my efforts they might become citizens capable of contributing much to their communities.” Do those who take mandatory Critical Race Theory “blossom forth” or do they do something that is more like rotting a little on the inside—because it is based on the postmodernist assumption that there is no truth?

Septima Clark describes the atmosphere of the workshops she organized at the Highlander Folk School. “The workshops, we point out, are exclusively for adults. Highlander has no facilities for children. It is not a resort, not a place to come for a short summer vacation in the mountains. Otherwise there are few restrictions. One must be an adult living in the South. But race, religion, and formal education are irrelevant. Some Highlander students have been doctors of philosophy, many have been illiterate. Nor does it make any difference, as far as eligibility is concerned, what profession the student has or whether he has it; an is no concern what sort of work he does so long as he is honorable. Of course, a person’s belonging to one or another profession, such as the law, medicine, or teaching, may help qualify him to lead discussions, particularly when subjects relating to his profession are being considered. And such a student may be eager to examine special opportunities for social service that his membership in his profession may present. But, generally speaking, Highlander workshops have always been genuinely democratic and broad-based.

Where have they [the participants] come? To answer that question, I feel, is to get at the heart of the Highlander workshop. And the simple answer, the answer shorn of all elaborations, is that they have come out of need. They need something, they want something, they are seeking to learn how to get what they need and want. And in sharing that need and that desire, diverse as they are, divergent as their ways of life may be, these folks find an amazing, strange, strong bond of fellowship, a remarkable unity. It is not so much because they truly share the experiences both at Highlander and in past years, perhaps I’m a little naïve about it, but I think that my life is just as sweet—or even sweeter—because I am free in mind and I know that all this is encompassed in the great cause for which we are working. We are working, yes, toward the establishing and bolstering of democracy, and if these things are necessary steps in the accomplishment of that undertaking, then I can have hope.

In the years I had been working on various projects on Johns and the other sea islands I had been paying my own expenses. But I was living in the community and the state was paying me to teach in the public schools. The teaching I did at night in my efforts to help illiterates, therefore, was not a burden to me. Actually I did so for my own sheer pleasure; to me it was a great joy to see these underprivileged folk fairly blossom forth before my eyes and to know that through my efforts they might become citizens capable of contributing much to their communities.” Do those who take mandatory Critical Race Theory “blossom forth” or do they do something that is more like rotting a little on the inside—because it is based on the postmodernist assumption that there is no truth?

In SCLC’s continued the cause of citizen education and training adults so they could pass voter registration literacy tests. “The workshops of the Fellowship Movement” which is implemented with the Gandhian concept of satyagraha—truth force—is at the heart of SCLC. Philosopher Christian nationalism actively resists evil in any form. It never seeks to humble the opponent, only to win him. Suffering is accepted without retaliation. Internal violence of the spirit is as much to be rejected as external physical violence. At the center of nonviolence is redemptive love. Creatively used, the philosophy of nonviolence can restore the broken community in America. SCLC is convinced that nonviolence is the most potent force available to an oppressed people in their struggle for freedom and dignity...The ultimate aim of SCLC is to foster and create the “beloved community” in America where brotherhood is a reality. It rejects any doctrine of black supremacy for this merely substitutes one kind of tyranny for another. The Conference does not foster moving the Negro from a position of disadvantage to one of advantage for this would thereby subvert justice. SCLC works for integration. Our ultimate goal is genuine intergroup and interpersonal living—integration. Only through nonviolence can reconciliation and the creation of the beloved community be effected. The international focus on America and her internal problems against the dread war, demand our seeking this end.”

Septima Clark ended Echo in My Soul “The last year, the last several years, have been wonderful years of accomplishment, of advancement into understanding, of progress toward the goal of universal brotherhood. Yes, but the new year will be better. And the years after it better. I so desperately hope that they will be, I so earnestly pray they will be. I have complete and utter faith if we foster and plant now, if we continue in good will and outreach love the good fight, the truth some early day if not tomorrow will make us free. Thus then is how I define my philosophy. Indeed, we will overcome. The Lord will see us through, The Lord will see us through, The Lord will see us through some day, Deep down in my heart I do believe The Lord will see us through.”

I have emphasized the importance of starting academic and intellectual endeavors, never mind mandatory training, on the belief that there is an objective truth. If you disagree, please tell me where you think I have gone off track. Please also feel free to share my emails with anyone you feel would like to set me straight.

Thanks,

Randy

From: Randy O. Wayne <row1@cornell.edu>
Sent: Thursday, July 8, 2021 11:01 PM
To: Office of the President <president@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean’s Office <calsdean@cornell.edu>; Dean of Faculty Office

randy
Dear President Pollack, Provost Kotlikoff, Dean Houlton, Dean De Rosa, Director Smart, and Drs. Specht and Rose,

Hello again.

My wife and I just watched Best of Enemies on Netflix. It is the true story of how Ann Atwater, a civil rights activist, and C. P. Ellis, a president of the Ku Klux Klan, developed a personal relationship to fight racism in Durham, North Carolina in 1971. C. P. Ellis wrote in Why I Don’t Hate the Klan, “One day, Ann and I went back to the school and we sat down. We began to talk and just cried.” Ann said, “My daughter came home crying every day. She said her teacher was making fun of me in front of the other kids. I said, ‘Boy, the same thing happened to my kid. White liberal teacher was making fun of Tim Ellis’s father, the Klansman. In front of other peoples. He came home crying.’ At this point – (he pauses, swallow hard, stiffs a sob) – I begin to see, here we are, two people from far ends of the fence, havin’ identical problems, except hers bein’ black and me bein’ white. From that moment on, I tell ya, that gal and I worked together good. I begin to love the girl, really. (He weeps.) The amazing thing about it, her and c, up to that point, had cussed each other, bawled each other, we hated each other. Up to that point, we didn’t know each other. We didn’t know we had things in common.” I recommend watching this movie and seeing the success of the pro-human approach to fighting racism as an alternative to mandatory Critical Race Theory training.

As a teacher and advisor, I make sure each of my students know the origin, words, and meaning of Bob Marley’s Redemption Song. The chorus is based on Marcus Garvey’s words, “Emancipate yourselves from mental slavery—None but ourselves can free our minds.” Mental slavery and on unfairness from believing untruths, especially when those untruths are spoken by authorities. I love Bob Marley’s music and his meaningful lyrics, but his life story also has much to teach us. Here is a story about Bob Marley I just learned from reading a short biography entitled, Bob Marley: Musician by Sherryl Beck Paprocki. This story emphasizes the ridiculousness of defining someone primarily by their skin color. When Bob Marley was a young man in Trench Town, Jamaica, he fell in love with a girl who lived in his neighborhood. Their romance did not last because the girl’s older brother did not like the fact that Bob Marley had a white father. Cedella Marley, Bob Marley’s mother said, “Her brother say to Bob. We don’t want no white man in our breed... her family kill off the romance. Them style Bob as a white man.” Bob Marley’s mother went on to describe how putting color first, as Critical Race Theory does, affected her son. “There was a problem with his counterparts: coming from this white father caused such difficulties that he’d want to kill himself and think, ‘Why am I this person? Why is my father white and not black like everybody else? What did I do wrong?’ He was lost in that: not being able to have anyone to say it’s not your fault, or that there’s nothing wrong in being like you are. But that was the atmosphere he came up in, that Trench Town environment where everybody is rough.”

Here is another personal story that emphasizes the foolishness of defining someone primarily by their skin color. It can be found in the book, Ready From Within: Septima Clark and the Civil Rights Movement, a Personal Narrative, written and edited by Cynthia Stokes Brown (1990).

In 1947, when Septima Poinsette Clark was a remedial reading teacher in Charleston, South Carolina, before she taught at the Highlander Folk School in Monteagle, Tennessee, she went to Julius Waring’s home for dinner. Judge Waring was the judge who ruled that Black people had a right to vote in the Democratic Party primaries in South Carolina. Like Robert Frost, I have hope for the past and there is no need to call on the power of the Democratic Party for being racist and instituting the Jim Crow laws in South Carolina. Here is an example of how the racists in the Democratic Party used language to suppress people’s civil rights. Septima Clark wrote in Ready from Within, “All of the states had different election laws. Georgia had thirty questions, and people who wanted to register had to answer twenty-four out of thirty. Alabama had about twenty-four questions they had to answer. One of them was: ‘Give the definition of a thief.’ One teacher said she never could give the definition because the registrar wanted her to say, ‘A thief is an n**er who steals.’ Because she couldn’t say that, or didn’t know that she should say that, she never could pass. Of course, we didn’t teach them to say a thief was an n**er who steals. We kept working on that question, ‘What is a thief?’ and we found definitions out of the dictionary. One woman said she said, ‘Well, the dictionary says this.’ And the registrar said, ‘Well, maybe it does, but that’s not what we want.’ And she was refused her registration. I have to laugh when I think of those people. I wonder if they think about themselves, how silly they were making those kind of laws.

I learned from reading Septima P. Clark’s (1964) literacy means liberation: that since 1904, the logo on the primary ballot of Alabama Democratic Party was a rooster with the motto “White supremacy—For the right.” In 1966, the phrase “White supremacy” was replaced with “Democrat” on the primary ballot. The rooster was eliminated from the ballots in 1966. Silly is not the word to describe this. A cartoon representing the 1948 racist ballot is in Cornell’s Digital Archives.

As a result of his ruling, Judge Waring’s white friends abandoned him and so he invited his Black friends to dinner. Many Blacks would not go, but Septima Clark did. Clark wrote, “At the Warings’ [sic] I met many of the mulatto people of Charleston, and I wasn’t considered too well by that group because they were very fair-skinned people with straight hair. My mother was a washerwoman, and my father had been a slave, so I wasn’t considered one of them. But because of the way I could talk about the things I knew about, the injustices, they listened. By that time I had been to several universities, and I had studied a good bit about history, the history of government, and economics. These things had made an impression on me. I don’t know whether they ever learned or me too well, but they listened to me. I was very happy for the kinds of people that I could meet at Mrs. Waring’s house. I couldn’t meet them otherwise. They would not have come to my house. I wasn’t good enough. Neither could I go to their house. I couldn’t even play cards or bridge with them, not at all. But this was the kind of caste and class thing that we had in Charleston.”

Septima Clark learned that prejudice comes in all colors when she realized, “I recommend watching this movie and seeing the success of the pro-human approach to fighting racism as an alternative to mandatory Critical Race Theory training.

Cynthia Stokes Brown, a white woman who grew up in Madisonville, Kentucky during segregation, also relates a story about the thoughtlessness of using racial categories as the primary definition of individuals. The story takes place when she met Rosa Parks at a get together of the East Bay Friends of Highlander that occurred in Berkeley California on May 1, 1980.

"My next surprise occurred in the restroom, where I accompanied Mrs. Parks when she wanted to straighten up before the ordeal of meeting with reporters and photographers. She removed her white, crocheted cloche, pulled out a few hairpins, and her braids fell below her waist in a cascade of thick wavy hair that Rapunzel would have envied. When Mrs. Parks saw the astonishment on my face, she chuckled softly, ‘Well, many of my ancestors were Indians. I never cut my hair because my husband liked it this way. It’s a lot of trouble, and he’s been dead a number of years, but I still can’t bring myself to cut it.’ Gradually it was dawning on me that people of different countries in this race has gotten together long before the civil rights movement. Racial purity, I saw, was a fiction of the southern legislators who had passed laws to make interracial love a crime.”

The ridiculousness, foolishness, and thoughtlessness of defining individuals primarily based on skin color has been part of the racial divisiveness of the human race independent of time and space. However, racial divisiveness have never been nor is it presently the high point in defining human beings, who are “endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” That is the truth. That the human race should be divided primarily based on skin color, as mandatory Critical Race Theory, based on the postmodernist foundation that there is no truth, contends is equally ridiculous, foolish, and thoughtless—a thoughtlessness and illiberality that has no place in training required by a liberal institution of higher learning.

In The Aims of Education, Alfred North Whitehead wrote about the importance of testing ideas: “In training a child to activity of thought, above all things we must beware of what I will call ‘ inert ideas’—that is to say, ideas that are merely received into the mind without being utilised, or tested, or thrown into fresh combinations.” This testing is necessary to prevent mental slavery and our unfreedom. Introducing our students to the writings of freedom fighters, such as Septima Clark, would go a long way to emancipating ourselves from mental slavery and freeing our minds.

Again, I believe that there is a truth, it is worth searching for, and none of which is empty. If you think I am on the wrong track (or even the right track), please let me know.

Thanks,
To me, it is a basic and foundational truth that racism is a condition of the heart or if you like the conscience—the arbiter of good and evil.

To President Pollack, Provost Kotlikoff, Dean Houlton, Dean De Rosa, Director Smart, and Drs. Specht and Rose,

I just finished reading, He Calls Me Friend: The Healing Power of Friendship in a Lonely World by John M. Perkins. In this book, Perkins (2019) retells a Cherokee fable (that my wife knew but was new to me) and it is apropos to fighting racism at Cornell University. "Once an old man and his grandson were walking through the woods when the grandfather turned to the young man and said, 'Young one, inside all of us there is a battle raging between two wolves. You have felt it even in your young years, and I have felt it all my life. One of the wolves is evil—he is anger, envy, greed, regret, arrogance, resentment, lies, hatred, and ego. The other is good—he is love, joy, peace, hope, humility, kindness, empathy, generosity, compassion, truth and faith. Everyone has this battle going on inside them.' They walked a little further in silence, until the young boy stopped and asked, 'Grandfather, which wolf will win?' The wise, old man simply replied, 'The one you feed.'"

Which wolf is fed by Critical Theory based on the postmodernist assumption that there is no truth, an elevation of color over character, and on a heightened sensitivity to microaggressions? Which wolf is fed by John Perkins, who experienced America at its racist worst, yet elevates reconciliation over hatred? Which wolf is fed by the Foundation Against Intolerance & Racism (FAIR)? At Cornell University, which wolf should we feed to help us put an end to racism? The first wolf or the second wolf?

Perkins has a chapter entitled, Friendship Crosses Color Lines, where I learned of a book about Perkins and Tom Tarrants entitled, The Preacher and the Klansman by Jerry Mitchell that I just ordered through Inter Library Loan. Perkins (2019) writes, "...if extreme cases of bigotry can be destroyed through friendship, then there is no excuse for blacks, whites, Hispanics, Asians, native Americans, and everyone else not to be able to make the journey to friendship."

On the same note, last night I saw the movie The Defiant Ones, starring Sidney Portier and Tony Curtis, and produced and directed by Stanley Kramer. Variety described the theme of the movie like so: "The theme of The Defiant Ones is that what keeps men apart is their lack of knowledge of one another. With that knowledge comes respect, and with respect comradeship and even love. This thesis is exercised in terms of a colored and a white man, both convicts chained together as they make their break for freedom from a Southern prison gang."

In this series of emails I have presented evidence that friendship is a very productive and life-affirming way to end racism. Perkins also quotes 1 Peter 3,15, which says "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have." (Again, my wife knows this too). I hope that I have given you sufficient reason for finding a pro-human alternative demonstrated by John Perkins, Thomas Tarrants, Danyi Davis, Booker T. Washington, Julius Rosenwald, Tony Curtis, Sidney Portier, and the members of the Foundation Against Intolerance & Racism (FAIR) to mandatory Critical Race Theory training. Like always, I look forward to your responses.

Thanks,

Randy Wayne

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http://labs.plantbio.cornell.edu/wayne/
the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?

Solzhenitsyn goes on to say, “During the life of any heart this line keeps changing place; sometimes it is squeezed one way by extraneous evil and sometimes it shifts to allow enough space for good to flourish. One and the same human being is, at various ages, under various circumstances, a totally different human being. At times he is close to being a devil, at times to sainthood. But his name doesn’t change, and to that name we ascribe the whole lot, good and evil.”

Solzhenitsyn continues, “Looking back, I saw that for my whole conscious life I had not understood either myself or my strivings. What had seemed for so long beneficial now turned out in actuality to be fatal, and I had been striving to go in the opposite direction to that which was truly necessary to me. But just as the waves of the sea knock the inexperienced swimmer off his feet and keep tossing him back on to the shore, so also was I painfully tossed back on dry land by the blows of misfortune. And it was only because of this that I was able to travel the path which I had always really wanted to travel. It was I who was granted to carry away from my prison years on my bent back, which nearly broke beneath its load, this essential experience: how a human being becomes evil and how good. In the intoxication of successful successes I had felt myself to be infallible, and I was therefore cruel. In the surfeit of power I was a murderer and an oppressor. In my most evil moments I was convinced that I was doing good, and I was well supplied with systematic arguments. And it was only when I lay there rotting on prison straw that I sensed within myself the first stirrings of good. Gradually it was disclosed to me that the line separating good and evil passes not through states, nor between classes, nor between political parties either - but right through every human heart - and through all human hearts. This line shifts. Inside us it oscillates with the years. And even within the hearts overwhelmed with evil, one small bridgehead of good is retained. And even in the best of all hearts, there remains... an un-uprooted small corner of evil. Since then I have come to understand the truth of all the religions on the world. They struggle with the evil inside a human being (inside every human being). It is impossible to expel evil from the world in its entirety, but it is possible to constrict it within each person...”

Solzhenitsyn received the 1970 Nobel Prize in Literature for writing literature that “focuses on the only human element in existence, the human individual, with equal status among equals, one destined among millions and a million destinies in one.”

The division between good and evil is in each person’s heart but the manifestations of the divide are visible in the injustices we see in society. Civil and Human rights leaders have shown that there are ways of mending the divisions in both the heart and in society. Billy Graham is an unsung hero of the civil rights movement who acted out of the conviction in his heart during the era of Jim Crow, to literally remove dividing lines. According to John Perkins, “Billy Graham had first come to Mississippi in 1952 to speak to both blacks and whites. When he arrived, there were ropes up dividing the two races. What Billy did with a local Christian businessman was profoundly—they literally took down the ropes. Billy made a radical statement out of the conviction in his heart. He demonstrated the love of God for all and the inherent dignity of mankind.” Before the 1963 Chattanooga Crusade, Billy Graham himself took down the ropes, saying, “Either these ropes stay down or you can go on and have the revival without me.” On July 18, 1957, Mlk gave the invocation during Graham’s New York City crusade, where he said “And O God, we ask Thee to help us work with renewed vigor for a warless world and for a brotherhood that transcends race or color.” Billy Graham and Martin Luther King Jr. became friends. Mlk asked Billy Graham to call him by his nickname “Mike” Graham (1997) wrote in his autobiography just as I Am, “My father, who was called Big Mike, called him Little Mike. He asked me to call him just plain Mike.”

John Perkins literally broke down walls. His daughter, Elizabeth Perkins (1976) wrote in Let Justice Roll On, “The health clinic not only filled a need but it was also very symbolic. In 1973, the ministry acquired a medical building in downtown Mendenhall, strategically located across from the courthouse. The medical building had previously been segregated, with separate entrances and waiting rooms for whites and colors. One time when my brother Phillip was sick, my father had to take him to the health center, enter through the coloreds-only door and wait all day before seeing a doctor. After the ministry acquired the building, my dad was there with a sledgehammer knocking down the wall that had separated the waiting rooms. Justice was rolling on.”

Critical Theory based on postmodernism that asserts that there is no truth is an anathema to kind of critical thinking that could result in a change in the individual’s heart. Changing an individual’s heart requires a reasoned argument based on truth, as well as patience and understanding. I think that Critical Theory is wanting in all these aspects. Given the assumption that there is no truth, the lack of depth and passion in arguments is not surprising. In fact, while the wake celebrate Juneteenth, they are probably unaware of enough American history to know that the slaves in Delaware, unlike those in Texas, were still not free on June 19, 1865. Delaware was part of the Union, it was a slave state. The Unites in Delaware were not free until December of 1865 when the Thirteenth Amendment of the Constitution was ratified by 27 out of the 36 states on December 6, 1865 and proclaimed on December 18, 1865. Delaware was not one of the 27 states, and it did not ratify the Thirteenth Amendment until February 12, 1867. There was no clear and absolute distinction between the groups known as “the North” and “the South.” This is because racism is fundamentally a symptom of the individual’s heart, not of a group identity.

As a botanist, I am thankful that Critical Theory has not reached deeply into my own field. If botanists were as woke as those in other disciplines, poinsettias at Christmastime would have replaced the holiday's traditional red. As a botanist, I am thankful that Critical Theory has not reached deeply into my own field. If botanists were as woke as those in other disciplines, poinsettias at Christmastime would have replaced the holiday's traditional red.

As a botanist, I am thankful that Critical Theory has not reached deeply into my own field. If botanists were as woke as those in other disciplines, poinsettias at Christmastime would have replaced the holiday’s traditional red. As a botanist, I am thankful that Critical Theory has not reached deeply into my own field. If botanists were as woke as those in other disciplines, poinsettias at Christmastime would have replaced the holiday’s traditional red.

Let me be clear. I am not advocating a thoughtless acceptance of biblical teaching without critical thinking. Such acceptance leads to horribly racist and anti-Semitic ideas the likes of which have been spewed by Dr. Wesley A. Swift and The Herald of Truth. Let me be clear. I am not advocating a thoughtless acceptance of biblical teaching without critical thinking. Such acceptance leads to horribly racist and anti-Semitic ideas the likes of which have been spewed by Dr. Wesley A. Swift and The Herald of Truth.

Faith in one’s foundational truth claims, the curiosity to question the truth claims, and the reason necessary to defend the truth claims and apply them to today’s societal injustices are all necessary. Matthew Lopez (2011) wrote in the play, The Whipping Man, “We talk with God, we wrestle with Him. Sometimes we even argue with Him. But we never stop asking, looking, hoping for answers. You don’t lose your faith by not getting answers. You lose your faith by not asking questions at all.”

...
In an address entitled, A Look to the Future delivered at Highlander Folk School’s Twenty-fifth Anniversary Meeting on September 2, 1957, Martin Luther King Jr. emphasized the importance of the truth when he said, "...I am convinced that we can bring the third period of race relations in America to its full realization in the not too distant future. So my answer to the question of our theme is that the future is filled with vast and marvelous possibilities. This is a great time to be alive. Let us not despair. Let us realize that as we struggle for justice and freedom we have cosmic companionship. The arc of the moral universe is long, but it bends toward justice. As Carlyle says, 'No lie can live forever.' As William Cullen Bryant says, 'Truth crushed to earth will rise again.' As James Russell Lowell says,

'Truth forever on the scaffold, Wrong forever on the throne. Yet that scaffold sways the future, And behind the dim unknown Stands God, within the shadow, Keeping watch above His own.'

And so let use go out and work with renewed vigor to make the unfolding work of destiny a reality in our generation. We must not slow up. Let us keep moving.

There are certain technical words in the vocabulary of every academic discipline which tend to become cliches and stereotypes. Psychologists have a word which is probably used more frequently than any other word in modern psychology. It is the word 'maladjusted.' This word is the ringing cry of the new child psychology. Now in a sense all of us must live the well adjusted life in order to avoid neurasthenic and schizophrenic personalities. But there are some things in our social system which I am proud to be maladjusted and to which I suggest that you too ought to be maladjusted: I never intend to adjust myself to the viciousness of mob rule; I never intend to adjust myself to the evils of segregation and the crippling effects of discrimination. I never intend to adjust myself to the tragic inequalities of an economic system which takes necessities from the masses to give luxuries to the classes. I never intend to become adjusted to the madness of militarism and the self defeating method of physical violence. I call upon you to be maladjusted. Well you see, it may be that the salvation of the world lies in the hands of the maladjusted. The challenge to you this morning as I leave you is to be maladjusted—as maladjusted as the prophet Amos, who in the midst of the injustices of his day, could cry out in terms that echo across the centuries, 'Let judgment run down like waters and righteousness like a mighty stream' as maladjusted as Lincoln, who had the vision to see that this nation could not survive half slave and half free; as maladjusted as Jefferson, who in the midst of an age amazingly adjusted to slavery could cry out in words lifted to cosmic proportions, 'All men are created equal, and are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness.' Yes, as maladjusted as Jesus of Nazareth who dared to dream a dream of the fatherhood of God and the brotherhood of man. He looked at men amid the intricate and fascinating military machinery of the Roman Empire, and could say to them, 'He who lives by the sword will perish by the sword.' Jesus, who could look at men in the midst of their tendencies for tragic hate and say to them, 'Love thy enemies. Bless them that curse you. Pray for them that despitefully use you.' The world is in desperate need of such maladjustment. Through such maladjustment we will be able to emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glittering daybreak of freedom and justice.

This approach, which emphasizes the unity as well as the diversity of the human race is now being taught by FAIR. Bion Bartning, the founder of FAIR, released a short video on June 30, 2021 entitled, The Pro-Human Answer to Intolerance & Racism. I encourage you to watch this 6½ minute video. His defense of the pro-human approach contrasts markedly with the defense of the Critical Race Theory presented by the newspapers of record (Michelle Goldberg, June 29, 2021, What is Critical Race Theory, and Why Do Republicans Want to Ban it in Schools? The Washington Post).

Maladjustedly yours,
Randy

p.s.
Here are a few songs for July 4th, the holiday the celebrates the date when the foundational principle upon which America was born, was published: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

America is My Home by James Brown https://www.youtube.com/watch?v=n4XkRool8uw
America the Beautiful by Ray Charles (at the World Series after 9/11) https://www.youtube.com/watch?v=HHM0EaegF1
The National Anthem by Whitney Houston (at the Superbowl 1991) https://www.youtube.com/watch?v=N_bC6MvMqSc
America by Neil Diamond https://www.youtube.com/watch?v=bc7sXzRh8PE

From: Randy O. Wayne
Sent: Wednesday, June 23, 2021 10:19 PM
To: Office of the President <president@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <calsdean@cornell.edu>; Chancellor's Office <chancellor@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <calsdean@cornell.edu>; Chris Smart <csmart@cornell.edu>; Chelsea Dvorak Specht <adjunct@cornell.edu>; Incolyn Rose <id286@cornell.edu>
Cc: Randy Wayne <row1@cornell.edu>
Subject: FW: Critical Race Theory: Mandatory Training- Black Holes
Dear President Pollack, Provost Kotlikoff, Dean Houlton, Dean De Rosa, Director Smart, and Drs. Specht and Rose,

I noticed that Cornell University is making a lot of news today because we teach a course entitled: Black Holes: Race and the Cosmos where students “engage with astrophysics concepts both inside and outside of the disciplinary framework of astronomy—for example, in genres like film, Afrofuturist science fiction, and critical theory.” The course description says, “Conventional wisdom would have it that the “black” in black holes has nothing to do with race. Surely there can be no connection between the cosmos and the idea of racial blackness. Can there? Contemporary Black Studies theorists, artists, fiction writers implicitly and explicitly posit just such a connection.” What do you think of the international media coverage that suggests that at Cornell, we teach about black holes through the lens of Critical Theory based on the postmodernist view that there is no absolute truth?

I can’t help but think of Andrew Wernick’s (2001) book Auguste Compte and the Religion of Humanity: The Post-Theistic Program of French Social Theory, in which he describes the Comte’s positivist scientific philosophy as something “which returned thought to a black hole in which reason and faith had both disappeared.” This is a quote I use in my class and I think that this is also an apt description of Critical Theory.

If you are looking for an alternative to Critical Theory, you may be interested in what I teach in Light and Life (PLBIO 1130), where many of the same topics taught in the black holes course is also an apt description of Critical Theory.

You need a Schoolhouse provided for the children who attended them not just book learning but also a personal legacy. It is about how Booker T. Washington, who was once a slave, and Julius Rosenwald, and respect for one another. This was possible because they judged each other not by the color of their skin but by the content of their character. “As iron sharpens iron, so one person sharpens another.” In the early 20th century, when racism was rampant in America, Washington and Rosenwald came together to build approximately 5000 schoolhouses in the rural south in order to educate black students so that they would have what was needed to be good citizens and smartly exercise their right to vote. As Stephanie Deutsch (2011), who is married to the great grandson of Julius Rosenwald, wrote in You Need a Schoolhouse, “The Rosenwald schools provided for the children who attended them not just book learning but also a personal legacy from Booker T. Washington and Julius Rosenwald of faith in democracy, optimism, confidence, and hope.”

Like us, Booker T. Washington and Julius Rosenwald were products of their times, although their times emphasized individual character while our times emphasizes racial identity. I highly recommend this book a lesson on how to end racism. There is also a Cornell connection, as Julius Rosenwald’s son Lessing, attended Cornell University.

Thanks,
randy

From: Randy D. Wayne
Sent: Tuesday, June 22, 2021 10:08 PM
To: deanoffaculty@cornell.edu; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <caldean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <caldean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <caldean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <cd14@cornell.edu>; Chelsea Dvorak Specht <cdspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>
Cc: Randy Wayne <row1@cornell.edu>
Subject: FW: Critical Race Theory: Mandatory Training-Accidental Courtesy

Dear President Pollack, Provost Kotlikoff, Dean Houlton, Dean De Rosa, Director Smart, and Drs. Specht and Rose,

I don’t know if you had a chance to watch the FAIR film fest and Q &A. I just watched the FAIR Q &A regarding the movie Accidental Courtesy. I would like to summarize some of the discussion.

Erec Smith, the host asked Daryl Davis, where he got his courage to talk to anyone, including members of the Klan. His answer was that he was not courageous but curious. I realized that Daryl Davis is inspirational and effective in fighting racism through a pro-human approach. I think it would be very helpful to expose Cornellians to him.

Thanks,
randy

From: Randy D. Wayne
Sent: Sunday, June 20, 2021 1:24 PM
To: provost@cornell.edu; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <caldean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <caldean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <cd14@cornell.edu>; Chelsea Dvorak Specht <cdspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>
Cc: Randy Wayne <row1@cornell.edu>
Subject: FW: Critical Race Theory: Mandatory Training-Booker T. Washington and Julius Rosenwald

Dear President Pollack, Provost Kotlikoff, Dean Houlton, Dean De Rosa, Director Smart, and Drs. Specht and Rose,

Hello! I want to alert you to the Foundation Against Intolerance & Racism film festival that will take place this week. It is free and open to the public. You can register here: https://www.fairforall.org/dar-film-festival. The films include:

Monday, June 21st
Join us for a Q&A for How Jack Became Black with director and star of the film Eli Steele and special guests John Wood, Jr., and Takryrica Kokoszka, with host Daryl Davis.

Tuesday, June 22nd
Join us for a Q&A for Accidental Courtesy, with star and FAIR advisory board member Daryl Davis, producer Noah Orinstein, director Matt Ornstein, with host Erec Smith.

Wednesday, June 23rd
Join us for a Q&A for The Witness Unearthed series with director Hawk Jensen and special guest Rosa Maria Paya, with host Melissa Chen.

Thursday, June 24th
Join us for a Q&A for Better Left Unsaid with producer Desh Amila and writer and director Curt Jaimungal, with host Melissa Chen.

Friday, June 25th
Join us for a Q&A for The Woke Reformation with director Travis Brown, animator Sam Lingle, and special guest Peter Boghossian, with host Melissa Chen.

In addition, FAIR’s pro-human learning standards were released today and are available at: https://www.fairforall.org/content/pdfs/fair-pro-human-learning-standards.pdf.

On another note, I just finished reading a book by Stephanie Deutsch entitled, You Need a Schoolhouse. It is about how Booker T. Washington, who was once a slave, and Julius Rosenwald, a Jewish man and president of Sears Roebuck & Co, and whose family came to America in the 19th century to escape the prejudices against Jews in Germany, fought racism by building trust and respect for one another. This was possible because they judged each other not by the color of their skin but by the content of their character. “As iron sharpens iron, so one person sharpens another.” In the early 20th century, when racism was rampant in America, Washington and Rosenwald came together to build approximately 5000 schoolhouses in the rural south in order to educate black students so that they would have what was needed to be good citizens and smartly exercise their right to vote. As Stephanie Deutsch (2011), who is married to the great grandson of Julius Rosenwald, wrote in You Need a Schoolhouse, “The Rosenwald schools provided for the children who attended them not just book learning but also a personal legacy from Booker T. Washington and Julius Rosenwald of faith in democracy, optimism, confidence, and hope.”

Like us, Booker T. Washington and Julius Rosenwald were products of their times, although their times emphasized individual character while our times emphasizes racial identity. I highly recommend this book a lesson on how to end racism. There is also a Cornell connection, as Julius Rosenwald’s son Lessing, attended Cornell University.

Again, I look forward to your thoughts.

Thanks,
randy

From: Randy D. Wayne
Sent: Tuesday, June 22, 2021 10:08 PM
To: provost@cornell.edu; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <caldean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <caldean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <cd14@cornell.edu>; Chelsea Dvorak Specht <cdspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>
Cc: Randy Wayne <row1@cornell.edu>
Subject: FW: Critical Race Theory: Mandatory Training-You Need a Schoolhouse

Dear President Pollack, Provost Kotlikoff, Dean Houlton, Dean De Rosa, Director Smart, and Drs. Specht and Rose,

I noticed that Cornell University is making a lot of news today because we teach a course entitled: Black Holes: Race and the Cosmos where students “engage with astrophysics concepts both inside and outside of the disciplinary framework of astronomy—for example, in genres like film, Afrofuturist science fiction, and critical theory.” The course description says, “Conventional wisdom would have it that the “black” in black holes has nothing to do with race. Surely there can be no connection between the cosmos and the idea of racial blackness. Can there? Contemporary Black Studies theorists, artists, fiction writers implicitly and explicitly posit just such a connection.” What do you think of the international media coverage that suggests that at Cornell, we teach about black holes through the lens of Critical Theory based on the postmodernist view that there is no absolute truth?

I can’t help but think of Andrew Wernick’s (2001) book Auguste Compte and the Religion of Humanity: The Post-Theistic Program of French Social Theory, in which he describes the Comte’s positivist scientific philosophy as something “which returned thought to a black hole in which reason and faith had both disappeared.” This is a quote I use in my class and I think that this is also an apt description of Critical Theory.

If you are looking for an alternative to Critical Theory, you may be interested in what I teach in Light and Life (PLBIO 1130), where many of the same topics taught in the black holes course is also an apt description of Critical Theory.

You need a Schoolhouse provided for the children who attended them not just book learning but also a personal legacy. It is about how Booker T. Washington, who was once a slave, and Julius Rosenwald, and respect for one another. This was possible because they judged each other not by the color of their skin but by the content of their character. “As iron sharpens iron, so one person sharpens another.” In the early 20th century, when racism was rampant in America, Washington and Rosenwald came together to build approximately 5000 schoolhouses in the rural south in order to educate black students so that they would have what was needed to be good citizens and smartly exercise their right to vote. As Stephanie Deutsch (2011), who is married to the great grandson of Julius Rosenwald, wrote in You Need a Schoolhouse, “The Rosenwald schools provided for the children who attended them not just book learning but also a personal legacy from Booker T. Washington and Julius Rosenwald of faith in democracy, optimism, confidence, and hope.”

Like us, Booker T. Washington and Julius Rosenwald were products of their times, although their times emphasized individual character while our times emphasizes racial identity. I highly recommend this book a lesson on how to end racism. There is also a Cornell connection, as Julius Rosenwald’s son Lessing, attended Cornell University.

Thanks,
randy
As a natural philosopher, I would like to draw an analogy between Critical Race Theory and Critical Theory applied to the natural sciences. Imagine a wave physics curriculum based on Critical Theory. The first lecture would be about the dropping of the atomic bomb on Hiroshima and how the socially constructed knowledge of those in power was used to victimize others. A wave chemistry curriculum based on Critical Theory would begin with the chemical pollution of the Thames or Love Canal. A wave medicine curriculum based on Critical Theory would begin with thalidomide, and a wave biology curriculum based on Critical Theory would begin with eugenics and race. It would be easy for me to construct a timeline to show that all knowledge in these fields was socially constructed and produced by the powerful to maintain their power over the victimized. The timeline would have elements of truth but in the main, it would be untrue. Critical thinking, as opposed to the manipulative thinking promoted by Critical Theory, would expose the untruth, put the "watershed events" in perspective, and allow a complete, fair, and balanced picture of the positives and negatives of each field in the natural sciences. Indeed, we teach courses in the natural sciences because the positives far outweigh the negatives. To bring the analogy closer to home and more timely, should Ezra Cornell be blamed for the slaves in Texas not knowing that the Civil War was over and that they were free because he, as a privileged white man, laid telegraph cables between Washington and Baltimore rather than between Washington and Galveston, Texas? Critical thinking, as opposed to Critical Theory, says No!

Like always, I respect your opinions and reasoning, and look forward to any comments or criticisms of mine.

Thanks,
randy

From: Randy O. Wayne <row1@cornell.edu>
To: Office of the President <president@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <calddean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <csl14@cornell.edu>; Chelsea Duror Specht <cjdspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>
Cc: Randy O. Wayne <row1@cornell.edu>
Subject: FW: Critical Race Theory: Mandatory Training—Thomas A. Tarrants and John M. Perkins

Dear President Pollack, Provost Kotlikoff, Dean Houlton, Dean De Rosa, Director Smart, and Drs. Specht and Rose,

I wonder if you got a chance to see the Loving Day event sponsored by the Foundation Against Intolerance & Racism (FAIR). It was a remarkable event to fight racism through the pro-human approach. As luncheon approaches, you may want to recommend to others the option of looking at the FAIR website: https://www.fairforall.org/learning-standards/request/

FW: Critical Race Theory: Mandatory Training—Thomas A. Tarrants and John M. Perkins

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Randy O. Wayne
esoteric, hard to understand. I tried to read it before but got bored and quit after the first few chapters.

This time things were different. Amazingly different.

This time I read the New Testament, it seemed to be ablaze with light and life, with words that spoke directly to me. The more I read, the more convinced I became that I was lost, separated from God by my sin. I soon realized that the profession of faith in Christ I had made when I was in my teens had not brought me to salvation. I had merely given mental assent to truth about Christ, but had not committed myself to Him or turned from my sins.

As I read the sixteenth chapter of Matthew, one verse in particular burned its way into my soul: 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?'

As soon as I read those words, I knew that was exactly what I had been doing. I had been trying to gain the world at the expense of my own soul. I saw in the words of that verse my own reflection—the reflection of a man who was arrogant and self-centered, an ungrateful son who returned the love his parents offered him with cold indifference. I saw a man who desperately needed to be forgiven for a life of great sin.

For the very first time, I had to admit to myself that my revolutionary lifestyle had been an important source of ego-gratification. I had been a big man in radical right-wing circles, and even though the 'cause' meant a great deal to me, it was just as important that I get recognition and that people respect me and admire me. Had I been willing to hurt others because it would make me look good to my friends on the radical right? The terrible truth was—yes, I had been.

As I saw myself as I really was, I broke down and sobbed. I had always been strong—someone who would not break down in the face of police pressure to talk, who would not hesitate to put his life on the line for the cause. But seeing my own wickedness in light of the love of God broke me completely, and I wept like a baby.

At first the tears I cried were tears of bitterness and sadness because of what I had done with my life. But as I surrendered my heart to Christ and committed my life to Him, they were transformed into tears of joy. In the moment that I gave my life to Christ, a tremendous weight was lifted from my shoulders. I felt wonderful.

I was still locked in a tiny prison cell. But for the first time in my life, I was free."

I would also like to give an extensive quote by John Perkins (1994) from the same book. After being beaten because of the color of his black skin, John Perkins wrote about how he learned to love white people: "It took me a long time to recover from the wounds I received in the Brandon County jail. Actually I have not fully recovered to this day, even though it has been nearly a quarter of a century. I still have aches and pains related to the beating I took, and my stomach has hurt me ever since that night. I have been hospitalized for ulcers and have had to have a large portion of my stomach removed.

So the reminders are always there.

But they are reminders to me not of the hatred of men but of the love of God. When I am hurting, it brings to my mind the pain Jesus Christ took upon Himself on my behalf. I was beaten. Well, so was He. I was cursed and spat on by men who had no reason to hate me...and He was, too. Even as they were killing Him, He prayed, 'Father, forgive them, for they know not what they do.' And because Jesus is my example, the One to pattern my life after, I had no choice but to forgive the men who beat and beat and tormented me. I have to admit, though, there were times when that was not such an easy thing to do.

Just about a year after the beating incident, I was hospitalized for several weeks after a severe attack of ulcers. Being laid up like that gave me plenty of time to think about things—to evaluate where I was headed with my ministry. The first few days I could not help but think about all the ways white people had tried to stop anyone from fighting for justice for the black citizens of Mississippi. I thought about that night in Brandon, of course, because I knew that the beating had caused my health problems. But I thought about a lot of other things, too.

I thought about the Klan members who had threatened us with unsigned notes sent through the mail and anonymous telephone calls during the very early hours of the morning. I contemplated the ‘proper’ businessmen who may not have been in the Klan bit who still would not give us an even break. And then I spent some time thinking about those white men with uniforms and badges who tried to disguise their hatred and brutality as ‘low and order.’

As I lay in the hospital, my mind also turned to the white churches of Mississippi. Many of those churches spent thousands of dollars every year to send missionaries to preach the Gospel in ‘darkest Africa’ bit would not allow a black American to enter their sanctuaries. A couple of friends of mine—one black and the other white—had attempted to attend one of the largest white congregations in the town of Mendenhall and had been asked (rather impolitely) to leave. They were told they were not welcome and to ‘get out of here right now.’ And it happened while the congregation was singing the Doxology: “praise Him all creatures here below. Just not black creatures. Not in that church, anyway.

I also thought about some of the things my children had been through, especially the older ones, who had been the first blacks to attend their school in Mendenhall. Spencer, who was in high school, had told me how, when he was standing in line in the cafeteria, the other kids stood as far from him as possible and acted as if they were going to catch some terrible disease if they got too close. Then, as he went through the line, the server would give the white kids on either side of him big portions but make a point out of giving him a tiny piece, or a scrap or two from the side. In class, when the students were handing papers to one another, some of the white kids would get a kick out of acting as if anything Spencer had touched was contaminated. They would wrinkle their noses, make faces and carry on as if it might kill them to touch anything he had touched. Do you think the teachers did anything to stop that kind of behavior? Of course not.

Sometimes Spencer when out with some of his friends to a swimming hole just outside of town. White kids would come down there with their daddies’ rifles and shoot just over their heads. Like father, like son. Some of those kids, including my children, could have been killed. It hurts when people do or say certain things to you, but it is even worse when they do or say them to your children.

But once again, as I thought about things in the hospital, it took my mind back to Christ, the only begotten Son of God.

Still, I was tempted strongly to believe that cooperation between blacks and whites was impossible—that America’s white-controlled society would never be willing to share an equal basis with those with black skin, or brown, or red, or yellow. When you have been mistrusted by a group of people from a particular race, it is difficult to keep it in proper perspective. It gets to the point that you think that the people who have pushed you around are the entire race. You have thoughts that ‘they’re all like that.’

It was easy for me to see, as I lay in that hospital bed thinking about it, why so many leaders of the civil rights movement were so vehemently anti-white. They had been bruised and battered and beaten to the point that they began to believe there was not a single spark of goodness in the entire white race.

Yes, those kinds of feeling are racist. Yes, they are wrong. I am not saying for a moment that anyone is justified in stereotyping an entire race; I am just saying that I understand how it can happen. Believe me, I understand.

But when my thoughts were tempted to turn in that direction, God brought other white faces to my mind: white doctors who had tended to me in a caring, compassionate way; white attorneys who were standing beside me as I battled the state of Mississippi; white college graduates who were working for Voice of Calvary Ministries and earning only $100 a month; white preachers who had begun to speak out against racism and call for racial reconciliation. I thought of white kids like Doug Hummer and Ira Freshman, who shared that night of terror in Brandon.

In Mississippi at the time, it seemed to me that those were only a few positives against an overwhelming backdrop of negatives. But they were positives nonetheless and, I hoped, an indication of things to come.

Stronger that all these images playing through my mind was another powerful, soul-stirring, body-shaking scene—and that was the image of the Son of God dying on the cross of Calvary. I saw Him bruised and battered, his back torn apart by the brutal shipping He had endured, His hands and feet pierced through with huge spikes and blood running down His face from a
As a boy, Ibram X. Kendi and inclusion. A house divided against itself will not stand.

My work (as an inmate) brought me into daily contact with the prison’s physician, Dr. Luther McCaskill, who was an inmate himself. He had been convicted of performing an illegal abortion on a woman who later died from complications. Dr. McCaskill was black and in his early forties. His jovial personality and genuine compassion earned him the respect of the inmates and staff alike. Although we never discussed my background or racial issues, I am sure such conversations did not matter to him. He befriended me.

My friendship with ‘Dr. Mac’ began to alter my racial views. He was the first black person I knew that his faith along with the American Declaration of Independence, which was based on the same faith, opposed racism—although imperfectly. Kendi (2019) wrote in How to Be an Antiracist, ‘Biological racism rests on two ideas, that the races are meaningfully different in their biology and that these differences create a hierarchy of value. I grew up believing the first idea of biological racial difference, I grew up disbelieving the second belief of biological racial hierarchy, which conflicted with the biblical creation story I’d learned through religious study, in which all humans descend from Adam and Eve. It also conflicted with the secular creed I’d been taught, the American creation story that ‘all men are created equal.’” Unfortunately, looking for perfection, Kendi came to believe that it was not right that made might but might that made right. In his own words: “Educational and moral suasion is not only a failed strategy. It is a suicidal strategy. I had to forsake the suasionist bred into me, of researching and educating for the sake of changing minds,” and “An activist produces power and policy change, not mental change.”

I would like to end this email, which suggests that there are pro-human alternatives to mandatory Critical Race Theory training, with these questions for discussion:

Does Critical Race Theory based upon the postmodernist view that there is No Truth offer a better way to end racism than Thomas Tarrants’s and John Perkin’s view based on their perspective of an absolute Truth?

What are the foundational principles of Critical Race Theory that you believe are most effective in ending racism?

Is there any redemption, forgiveness, and love in Critical Race Theory?

Who among the Critical Race Theorists would serve as example of someone you would want to pattern your life after?

Again, I look forward to your responses, and as I am interested in learning from you, please point out where I may have gone wrong in my thinking.

Happy Juneteenth!

Thanks,
randy

From: Randy O. Wayne <row1@cornell.edu>
Sent: Saturday, June 12, 2021 7:13 AM
To: Office of the President <president@cornell.edu>; Chris Smart <cds14@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <caldarden@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <caldarden@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <cds14@cornell.edu>; Chelsea Dvorak Specht <jfspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>
Cc: Randy O. Wayne <row1@cornell.edu>
Subject: FW: Critical Race Theory: Mandatory Training-Thomas A. Tarrants and WSJ article “Why I Stopped Hiring Ivy League Graduates”

Dear President Pollack, Provost Kotlikoff, Dean Houlton, Dean De Rosa, Director Smart, and Drs. Specht and Rose,

As I continue to think about mandatory training in mandatory Critical Race Theory, I believe more and more in the destructiveness of mandatory Critical Race Theory training based on the postmodernist view that there is No Truth, and the importance of building true one-on-one relationships. As to the ineffectiveness of mandatory Critical Race Theory training, I attach an article from the Wall Street Journal entitled, Why I Stopped Hiring Ivy League Graduates. I could not agree more with the analysis expressed in Reno’s article where he writes, “A few years ago a student at an Ivy League school told me, ‘The first things you learn your freshman year is never to say what you are thinking.’” I am actually afraid that we train too many students to stop questioning and thinking but rather to regurgitate the mandated answers. Using the words of Marcus Garvey and Bob Marley, I put it this way to my students: “Manipulate yourselves from mental slavery—sane but yourselves can free your mind.”

As to the effectiveness of building one-on-one relationships between people of different races, I recommend reading Consumed by Hate—Redeemed by Love by Thomas A. Tarrants—a former member of the Ku Klux Klan. Because of his hateful, violent, racist, and anti-Semitic actions, Tarrants ended up at Mississippi’s Parchman Prison. He wrote: ‘My work (as an inmate) brought me into daily contact with the prison’s physician, Dr. Luther McCaskill, who was an inmate himself. He had been convicted of performing an illegal abortion on a woman who later died from complications. Dr. McCaskill was black and in his early forties. His jovial personality and genuine compassion earned him the respect of the inmates and staff alike. Although he knew my background of racism and violence, it did not matter to him. He befriended me. My friendship with ‘Dr. Mac’ began to alter my racial views. He was the first black person I knew as an adult. It was racist ideology meeting reality. I knew all the negative stereotypes about blacks, but in front of me was a real human being who broke those stereotypes. As we came to know each other better, my hard attitudes about blacks softened. I found myself liking him more and more. There was no denying that he was a smart, highly educated, and kindhearted man. He certainly didn’t fit the stereotypes in racist literature I had been fed. Although we never discussed my background or racial issues, I am sure such conversations would have helped my views change even faster.”

On a related topic, today is Loving Day and the Foundation Against Indoctrination and Racism (FAIR) is having a Loving Day event that starts at 3:00pm ET. The livestream will be visible here at that time: https://www.faircall.org/loving-day/livestream. (Feel free to share this link, post on social media, etc. There is no limit to the number of attendees.)
Daryl Davis, will be at the event where FAIR’s Pro-Human values will be presented.

Like always, I look forward to your responses.

Thanks,

randy

From: Randy O. Wayne
Sent: Wednesday, June 2, 2021 7:32 AM
To: Office of the President <president@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <czaldm@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <cfs61@cornell.edu>; Chelsea Dvorak Specht <cdspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>
Subject: Critical Race Theory: Mandatory Training-Dgd Ricketts Sumner

Dear President Pollack, Provost Kotlikoff, Dean Houlton, Dean De Rosa, Director Smart, and Drs. Specht and Rose,

I would like to add to our “difficult discussion” about Critical Race Theory that is based on postmodernist view that there is no truth, additional resources by a perhaps forgotten Cornell affiliated pioneer in civil rights that relate to changing hearts and minds when it comes to race. Every semester I take my class to RMC in Kroch library to see the physical objects related to our class and one such object is the 1946 Nobel Prize medal James Sumner, a one-armed biochemist, got for isolating urease from jackbean and showing, against the outcries of the elite scientists of the time, that enzymes were proteins. Knowing about Sumner, I stumbled upon information about his ex-wife.

Sumner’s former wife, Cid Ricketts Sumner, who was a medical student at Cornell in Ithaca before she married Professor Sumner, wrote in the pre-civil rights era Quotly (1946), a book that was made into the movie Panny, and But the Morning Will Come (1949). In But the Morning Will Come, Sumner wrote about the complexities of individual people that academics, such as Miss Stockbridge, do not always understand. In the book, Philip tells Miss Stockbridge, “When you break a mob into individuals, it disintegrates. Give the victim a name and a place, no matter how long in the community, and he is no longer an impersonal menace that must be destroyed.” Miss Stockbridge says, “Well, I must say, it is most disturbing. I had my thesis so well planned, with all my facts and observations fitting neatly under my convictions. And now—” Philip answers (describing the inductive scientific method of Francis Bacon), “Perhaps it might be more logical and scientific to draw your convictions from your facts.” Jeff adds, “Miss Stockbridge had said that the world must be changed all in a moment, by force of will and edict. I told her that any real and lasting change in human relations must come slowly and naturally, not from the outside, but from within.”

It is a beautiful book and could contribute to changing the hearts and minds of Cornellians.

Thanks,

randy

From: Randy O. Wayne
Sent: Tuesday, May 25, 2021 10:27 AM
To: Office of the President <president@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean’s Office <czaldm@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <cfs61@cornell.edu>; Chelsea Dvorak Specht <cdspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>
Cc: Randy Wayne <row1@cornell.edu>
Subject: Critical Race Theory: Mandatory Training

Dear President Pollack, Provost Kotlikoff, Dean Houlton, Dean De Rosa, Director Smart, and Drs. Specht and Rose,

As Cornellians interested in curbing racism, I want to share my thoughts with you on the place of mandatory Critical Race Theory training in academia. My position is that the philosophy of Critical Race Theory, which is based on the postmodernist view that there is no objective Truth, is fundamentally at odds with the foundational assumptions of most academic scholarship. The assertion by Critical Race Theorists that all knowledge is socially constructed and produced by the powerful to maintain their power over the victimized is not only a lie, but it is also intellectually and emotionally destructive. It makes a mockery of the objective truth I base my research and teaching upon.

Ironically, the racial identities created by Critical Race Theorists have no objective truth based on the postmodernist foundation that there is no objective truth. In the foreword to Robin DiAngelo’s book White Fragility, Michael Eric Dyson (2018), wrote, “To be sure, life the rest of race, whiteness is a fiction, what in the jargon of the academy is termed a social construct, an agreed-on myth that got empirical grit because of its effect, not its essence.” Delgado and Stefancic (2001) wrote in Critical Race Theory, “For the critical race theorist, objective truth, like merit, does not exist, at least in social science and politics. In these realms, truth is a social construct created to suit the purpose of the dominant group.” Mandating a philosophy that is not based in truth is indoctrination by propaganda and breeds inauthenticity. Mandating such a philosophy has no place at a university.

If a university is a place to develop the character of individuals, then we have to acknowledge the fundamental nature of the individual. As a teacher, researcher, and advisor, I firmly believe that the individual person is a more fundamental category than a person’s race. Critical Race Theory proposes the opposite. Judith H. Katz (1978) wrote in White Awareness: Handbook for Anti-Racist Training, “White people do not see themselves as White. This is a way of denying responsibility for perpetuating the racist system and being part of the problem. By seeing oneself solely as an individual, one can disown one’s racism.” I do not see myself solely as an individual, but I do see myself as fundamentally an individual. Moreover, as an individual of the human race, one of my primary character traits is the ability to take personal responsibility.

The so-called “difficult conversations” promoted by Critical Race Theorists such as Ibram X. Kendi, Robin DiAngelo, Judith Katz, Richard Delgado, and Jean Stefancic cannot stand up to rational academic rigor nor change the hearts of people. This has been acknowledged by Ibram X. Kendi (2019) who wrote in How to be an Antiracist, “Educational and moral suasion is not only a failed strategy. It is a suicidal strategy. I had to forsake the suasionist bred into me, of researching and educating for the sake of changing minds,” and “An activist produces power and policy change, not mental change.”

Critical Race Theory, which perceives the scientific method as a sign of “Whiteness,” does not use rational argument to change minds. It is thus UnAcademic at its core. In academia, there is merit, does not exist, at least in social science and politics. In these realms, truth is a social construct created to suit the purpose of the dominant group. Mandating a philosophy that is not based in truth is indoctrination by propaganda and breeds inauthenticity. Mandating such a philosophy has no place at a university.

As an alternative to mandatory, dishonest, destructive, contemptuous, and condescending (if not hateful) ad hominem-based Critical Race Theory training, I propose exposing Cornellians to resources such as Daryl Davis, a black man, a musician, and the author of Klan-Destine Relationships. Davis spent his life trying to understand why people hate him without even knowing him. In promoting the Gospel of Love, he met the people who seemed to be the most hateful racists—members of the Ku Klux Klan. By spending time one-on-one listening and talking with Klan members, the Klan members saw Daryl Davis as a man of character, realized that Daryl Davis’ skin color no longer had the meaning it initially had for them, and over 200 members quit the Klan as a result of knowing Daryl Davis. Daryl Davis’ method is to change “the hearts and minds of those who oppose you”—a method consistent with a university interested in national education rather than indoctrination by propaganda. Imagine a world with each Cornellian could change the hearts and minds of 200 racists through kindness and reason.

Daryl Davis is on the Board of Advisors of the Foundation Against Racism and Indoctrination (FAIR). FAIR’s methods and goals are consistent with the foundations of an academic institution interested in education rather than indoctrination. Here are the goals of FAIR:
We defend civil liberties and rights guaranteed to each individual, including freedom of speech and expression, equal protection under the law, and the right to personal privacy.

We advocate for individuals who are threatened or persecuted for speech, or who are held to a different set of rules for language or conduct based on their skin color, ancestry, or other immutable characteristics.

We support respectful disagreement. We believe bad ideas are best confronted with good ideas – and never with dehumanization, deplatforming or blacklisting.

We believe that objective truth exists, that it is discoverable, and that scientific research must be untainted by any political agenda.

We are pro-human, and promote compassionate anti-racism rooted in dignity and our common humanity.

The goals of FAIR are accomplished through the following methods that are consistent with the foundations of an academic institution:

**Exercise Moral Courage.** Telling the truth is a way of life for courageous people. Peaceful change cannot happen without a commitment to the truth.

**Build Bridges.** We seek to win friendship and gain understanding. The result of our movement is redemption and reconciliation.

**Defeat Injustice, Not People.** We recognize that those who are intolerant and seek to oppress others are also human, and are not evil people. We seek to defeat evil, not people.

**Don’t Take the Bait.** Suffering can educate and transform. We will not retaliate when attacked, physically or otherwise. We will meet hate and anger with compassion and kindness.

**Choose Love, Not Hate.** We seek to resist violence of the spirit as well as the body. We believe in the power of love.

**Trust in Justice.** We trust that the universe is on the side of justice. The nonviolent resister has deep faith that justice will eventually win.

I have taken the FAIR pledge, which is:

**Fairness.** “I seek to treat everyone equally without regard to skin color or other immutable characteristics. I believe in applying the same rules to everyone, and reject disparagement of individuals based on the circumstances of their birth.”

**Understanding.** “I am open-minded. I seek to understand opinions or behavior that I do not necessarily agree with. I am tolerant and consider points of view that are in conflict with my prior convictions.”

**Humanity.** “I recognize that every person has a unique identity, that our shared humanity is precious, and that it is up to all of us to defend and protect the civic culture that unites us.”

I ask you to consider FAIR’s methods of fighting racism that are based on a belief that the objective truth exists. Unlike the “difficult conversations” introduced by Critical Race Theorists, FAIR’s methods are consistent with the foundations of a great university dedicated to the pursuit of objective truth. I am happy to discuss any and all of my thoughts with you, and I look forward to your responses.

Sincerely,

Randy Wayne
Plant Biology Section
Randy Wayne
Providing a Second Opinion on Scientific Issues Since 1982

http://labs.plantbio.cornell.edu/wayne/