

From: Randy O. Wayne
To: Office of the President
Bcc: Jennifer Kabbany; Carl Neuge
Subject: FW: Critical Race Theory: Mandatory Training--Lazlo Toth and the final email
Date: Monday, July 25, 2022 6:34:00 AM
Attachments: [Why I Stopped Hiring Ivy League Graduates.pdf](#)

Dear President Pollack,

It is approximately a year since I sent you this unanswered email train 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 illiberalism that results from critical theory based on postmodernism creates "contented students, faculty, and administrators"! I would be happy to hear your evidence that it creates freer people.

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 Man* 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 universities, 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 flourishes 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 will venture to say, a bit more impudent. It is, in short, too little schoolmasterish 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 idea, could pursue their studies uninhibited 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 amiably 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
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 <calsdean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <[cgs14@cornell.edu](mailto:cds14@cornell.edu)>; Chelsea Dvorak Specht <[cgspecht@cornell.edu](mailto: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 Lazlo Letters](#): *The Amazing Real-Life Actual Correspondence of Lazlo Toth, American!* and *Citizen Lazlo! The Continuing Correspondence of Lazlo Toth, American!* both by Don Novello. *The Lazlo Letters* got Don Novello a spot on *Saturday Night Live*. I will take a cue from Lazlo Toth and will change my tack.

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 multiracial democracy in human history." If my views on mandatory Critical Race Theory can ever be 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 <calsdean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <cgs14@cornell.edu>; Chelsea Dvorak Specht <cgspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>
Cc: Randy O. Wayne <row1@cornell.edu>

Subject: FW: Critical Race Theory: Mandatory Training--1619 Project

Dear President Pollack, Provost Kotlikoff, 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 nonracistpro-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 "[here was a man who could learn](#)." 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 th eislands 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.

We 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 jejune 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 if she added the 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 Justice, 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. I will also remind you of the contrasting sentiment that John Perkins (2018) expressed in *One Blood*, "*Forgiveness: It's in our DNA.*" The trouble with Critical Race Theory based on the postmodernism assumption that there is no truth is that not only does the Critical Theorist assume that there is no truth in the statements made by the privileged, but it seems to me that they hold themselves to the same assumed standard of no truth.

Nikole Hannah-Jones also writes, "*By the early 1800s, according to the legal historians Leland B. Ware, Robert J. Cottrol and Raymond T. Diamond, white Americans, whether they engaged in slavery or not,*

'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 Klansman, 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 Hanna-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: Rescuing 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 mispent 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 of being part of an organization to which so many 'leading' persons belonged. I wanted to display my skills in organizing and recruiting members, and I was delighted with the encouragement and praise I received for my efforts. I had succumbed to some of the positive messages which the Klan put forth, such as patriotism, preserving and protecting the American way of life, and resisting communism. I had also been influenced by the talk I had heard from boarders at my mom and dad's house, which reflected the typical southern viewpoint of the time. Blacks were generally distrusted by many whites, and I suspect they were subliminally feared. And although I was especially attracted to the Klan's pro-American, anti-communist message, I definitely reflected the fears and prejudices I had heard throughout my boyhood. Looking back on the experience now, it puzzles me. I had good experiences with nearly all of the*

blacks 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 sorely afflicted with tunnel vision—a jejune 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 <president@cornell.edu>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <calsdean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <cds14@cornell.edu>; Chelsea Dvorak Specht <cdspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>

Cc: Randy O. Wayne <row1@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 [objective, 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 Cornelian 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, by 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, I insist, that Highlander intermittently 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 oppose[s] not only the principles of human brotherhood, but also the very law 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 this nation and to the basic freedom of thought and expression of every 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 harassed 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 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 bulwarking of a democracy, and if these things are necessary steps in the accomplishment of that undertaking, then I am not harassed. And not once have I felt that I need 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 to be 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 will make us free, The truth will make us free, The truth will make us free some day; 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 her descriptions with 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 overrun itself and spill over into accomplishments not contemplated. It worked that way with our islanders. 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 I see it 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 it 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 (1962) also described 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 any; it is on no concern what sort of work he does so long as he is honorable. Of course, a person’s belonging to one of the professions, 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 things at Highlander, where many for the first time, perhaps, find themselves sitting at the table with members of another race, or sharing dormitory rooms, where they live together on the basis of unfeigned, completely accepted social equality. It is more, I think, because they are sharing ideas, they are sharing a true unity of purpose, and I might go on to add, with the Apostle Paul, a unity of faith, hope, and love. And sometimes even there is a unity in sacrifice, too.” I think that such workshops, based on the assumption of equality in the “strong bond of fellowship” between participants with “unfeigned, completely accepted social equality”, has and will be more effective in ending racism than mandatory Critical Race Theory training that promotes equity over equality, based on the postmodernist the self-evident truthless assumption that all knowledge is socially constructed by the privileged to maintain power over their victims.

Septima Clark (1962) described the cancellation of the Highlander Folk School in 1961 by the State of Tennessee on false charges and the US Supreme Court refused to review the case. She also described the rise of the Southern Christian Leadership Conference, which was based on a foundation of truth. The SCLC continued the cause of citizen education and training adults so they could pass voter-registration literacy tests. “The basic tenets of Hebraic-Christian tradition coupled with the Gandhian concept of satyagraha – truth force – is at the heart of [SCLC’s philosophy](#). Christian nonviolence actively resists evil in any form. It never seeks to humiliate 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 prospect of a hot war, demand our seeking this end.”

Septima Clark (1962) 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 good realm 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 falter and faint not, if we continue in good will and outreaching 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

<deanoffaculty@cornell.edu>; Chris Smart <cds14@cornell.edu>; Chelsea Dvorak Specht <cdspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>

Cc: Randy O. Wayne <row1@cornell.edu>

Subject: FW: Critical Race Theory: Mandatory Training--Bob Marley

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 Quit the Klan](#), *"One day, Ann and I went back to the school and we sat down. We began to talk and just reflect. Ann said: 'My daughter came home cryin' every day. She said her teacher was makin' fun of me in front of the other kids.' I said: 'Boy, the same thing happened to my kid. White liberal teacher was makin' fun of Tim Ellis's father, the Klansman. In front of other peoples. He came home cryin'." At this point – (he pauses, swallows hard, stifles 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 I, 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 one's unfreedom results 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 Sherry 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: having come through 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, and before she taught at the Highlander Folk School in Monteagle, Tennessee, she went to [Julius Waties 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 for the cancellation 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 a ni**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 a ni**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 was 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 "Democrats" on the primary ballot. The rooster was eliminated from the ballots in [1996](#). 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 Waring's" [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 to like 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, *"[b]ut at Highlander I found out that black people weren't the only ones discriminated against. I found out that whites were against whites. The low-income whites were considered dirt under the feet of the wealthy whites, just like blacks were. I had to go to Highlander to find out that there was so much prejudice in the minds of whites against whites. I didn't dream—I thought that everything white was right. But I found differently. I found out that they had a lot if prejudice against each other."* J. D. Vance (2016) describes the kind of prejudice he experienced at Yale University in his book *Hillbilly Elegy: A Memoir of a Family and Culture in Crisis*. The [movie](#) directed by Ron Howard and starring Glenn Close and Amy Adams is fantastic. Critical Race Theory does not recognize the truth that Septima Clark learned.

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 races in this country had 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 us know the whole truth. If you think I am on the wrong track (or even the right track), please let me know.

Thanks,
randy

From: Randy O. Wayne <row1@cornell.edu>

Sent: Tuesday, July 6, 2021 2:07 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 <deanoffaculty@cornell.edu>; Chris Smart <[cgs14@cornell.edu](mailto:cds14@cornell.edu)>; Chelsea Dvorak Specht <cdspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>

Cc: Randy O. Wayne <row1@cornell.edu>

Subject: FW: Critical Race Theory: Mandatory Training-Cherokee fable

Dear 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, Daryl 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

Randy Wayne

Providing a Second Opinion on Scientific Issues Since 1982



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

From: Randy O. Wayne

Sent: Friday, July 2, 2021 2:16 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 <deanoffaculty@cornell.edu>; Chris Smart <cgs14@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-Poinsettia

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

I write this email with the hope that there is a chance of establishing common ground between us in which free-flowing discussions can take place regarding mandatory Critical Race Theory training and pro-human alternatives. I am open to any arguments that explain where my assumptions are wrong and where my thinking has gone wrong. Such a conversation should be stimulating and productive. I believe that such a conversation is also consistent with the definition of "[Belonging at Cornell](#) [which] is about fostering respect and appreciation for difference, having a shared purpose and being a part of a community, while simultaneously being valued and appreciated for the uniqueness that each person brings to the community."

In an earlier email, I mentioned John Perkins, who personally experienced unbelievably excessive dehumanizing treatment yet practiced forgiveness and reconciliation. One of the chapters in his most recent book *One Blood* is entitled, "Forgiveness: It's in our DNA." His thinking is based on the assumption of the self-evident truth that all individuals are created in the image of the Creator. Although, as a biologist, I personally think that the annotations of DNA sequences is the most important yet least reliable aspect of genomics, I prefer Perkins' assumption that forgiveness is in the DNA of every individual to the assumption promoted by Critical Race Theory that individuals are best defined by their group identity, and their group identity is best defined in terms of color, power, privilege, and victimization. I believe that John Perkins' foundational assumption is far more helpful in ending racism in America. Detailed accounts of how and why John Perkins chose his assumption over others is described in his first books, *Let Justice Roll Down* and *A Quiet Revolution: The Christian Response to Human Need...A Strategy for Today*, both of which were published in 1976. His personal story is a powerful and inspirational testament to the power of love. John Perkins is also courageous and, in a dissenting opinion written by Judge John Brown, he was described as "[Mordecai at the Gate](#)" in reference to the Book of Esther (Chapters 3 and 4). Reading his earliest books, allows one to put one's self in John Perkins' shoes when he explains step-by-step the raw racism that existed at the time, what he went through as a Black man, how he came to know himself, and how he could put his values to work to change the hearts of others. In his latest book, *One Blood*, one can clearly see how his acquired wisdom provides a powerful and productive way of ending racism today.

It is important for a world-class university to be wisely proactive, rather than reactive, to end racism. However, I believe that being wisely proactive depends on having a dependable and defensible foundation based on truth. Critical Race Theory, which is based on the postmodernist assumption that there is no truth, limits one to be reactive, where the defensible foundation is a more-or-less chance event. It seems to me that Critical Theory activists are more aptly described as re-activists. When seeking a foundation, how can one distinguish between a greater truth and a chance event? Has the ability to recognize a greater truth evolved by natural selection in material human beings whose ultimate purpose is to have the most offspring or is it possible that human beings have a nonmaterial soul? John Perkins (2018) wrote in *One Blood*, "The soul is the ultimate truth teller."

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. [Aleksandr Solzhenitsyn](#) (1973) wrote in *The Gulag Archipelago*, "If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But

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 exuberant 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 granted me 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 youthful 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.** And since that time I have come to understand the falsehood of all the revolutions of history: they destroy only those carriers of evil contemporary with them (and also fail, out of haste, to discriminate the carriers of good as well). And they take to themselves as their heritage the actual evil itself, magnified still more."

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 destiny 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 profound—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 1953 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*, "[His 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 coloreds. 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, Daddy 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 reason in arguments is not surprising. In fact, while the woke 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 Juneteenth (June 19, 1865). While Delaware was part of the Union, it was a slave state. The [slaves 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, 1901](#). 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 already been cancelled—after all, Joel Roberts Poinsett, who "discovered" or better yet appropriated the *Flor de Nochebuena* or Christmas Eve flower in Mexico and sent samples of the plant to the United States, where the plant became known as the "poinsettia," was a slave owner in South.

Interestingly, one of the slaves owned by Poinsett was the father of Septima Poinsett Clark, who Martin Luther King Jr. called the "Mother of the Movement." Septima Poinsett Clark believed that "[knowledge could empower marginalized groups in ways that formal legal equality couldn't.](#)" Consequently, she taught citizenship to adults at the [Highlander Folk School](#) in Monteagle, Tennessee so that her students could pass the literacy test required by the Jim Crow laws set up by the Democratic Party—which was more or less, as the only political party in the Southern States, exerted one-party rule. A workshop at the Highlander Folk School was attended by [Rosa Parks](#) four months before Thursday, December 1, 1955, the date when she refused to give up her bus seat to a white man in Montgomery, Alabama, and was arrested. As Rosa Parks (1992) wrote in her autobiography entitled, *Rosa Parks: My Story*, "The more we gave in and complied, the worse they treated us."

It is interesting to ask where Rosa Parks got her courage that day. In her case, it was not from curiosity, as Daryl Davis described his source of courage. Rosa Parks' source of courage came from being tired of injustice. Parks (1992) wrote, "People always say that I didn't give up my seat because I was tired, but that isn't true. I was not tired physically, or no more tired than I usually was at the end of a working day. I was not old, although some people have an image of me as being old then. I was forty-two. No, the only tired I was, was tired of giving in." Rosa Parks was tried, found guilty, and fined \$10 plus \$4 in court costs. It was \$14 dollars well and wisely spent to fight systemic racism in America. When [Martin Luther King Jr.](#) became president of the [Montgomery Improvement Association](#), which was founded to organize the bus boycott, he said, "if you will protest courageously and yet with dignity and Christian love, when the history books are written in future generations the historians will pause and say, 'There lived a great people—a black people—who injected new meaning and dignity into the veins of civilization.' That is our challenge and our overwhelming responsibility." [As Julian Bond summed it up](#), "Rosa sat down, Martin stood up, and then the white folks saw the light and saved the day." [Charles Neblett](#) of the Freedom Singers wrote the lyrics to [If You Miss Me at the Back of the Bus](#) about it. The lyrics were written to the music of the spiritual, "[O Mary Don't You Weep.](#)"

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](#) of the [Kingdom Identity Ministries](#). In *The Conversion of a Klansman*, Thomas Tarrants (1979) describes his own radicalization based upon false premises: "Once I made this transition from normal, rational thinking to ideological thinking, I became totally impervious to anything or anyone outside the ideology. I was now immunized against the outside world and lived in the impenetrable world of rightist ideology." Substitute the word leftist for rightist and this sentence will also apply to people on the left who base their radicalization upon false premises and a lack of curiosity to question the truth or falseness of those premises. Tarrants went on, "Plato and the Stoics helped me recognize how transitory life is and how futile it is to be ruled by what others think of us. We must seek Truth and reality and live accordingly, regardless of what others may think or say. What Plato and Socrates asserted motivated me to a 'disinterested pursuit of Truth' as my most basic attitude toward life. Up to this point I had read only those books that agreed with and supported rightist ideology. I wouldn't read things that were opposed to or incongruent with my views. Thus, I was continually reinforced in my beliefs and never had to weigh them against Truth and reality. So with a 'disinterested' perspective, I began to read *Legacy of Freedom* by George C. Roache [sic]. Many passages were important to me, but I was most moved by: 'A man willing to judge 'truth' on its merits is the true realist, because he is able to understand that the structure of reality is independent of his own desires. He grasps the fact that the world was created before he arrived and will still be here when he, in his earthly form, has departed.'" Tarrants has been called a modern-day Prodigal Son.

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.**"

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 Comte 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 taught. The course, however, is taught on the assumption that there is an objective and absolute truth, where both faith and reason play a role in trying to discover it. A searchable pdf of the course can be found here: <http://labs.plantbio.cornell.edu/wayne/pdfs/CompleteLightandLifeNotes2021.pdf>

Again, I look forward to your thoughts.

Thanks,
randy

From: Randy O. Wayne

Sent: Tuesday, June 22, 2021 10:08 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 <deanoffaculty@cornell.edu>; Chris Smart <cads14@cornell.edu>; Chelsea Dvorak Specht <[cadspecht@cornell.edu](mailto: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. Imagine that---curious. I realized that I too am fearless because I am so curious—as I am curious to hear your responses to my emails. At a place like Cornell, curiosity should be a common character trait of the majority of the community. Curiosity that results in courage is something we should cultivate more at Cornell.

When asked why he talked to people whose views should not be publicized, Daryl Davis said all conflict is resolved by engaging in dialog. I realized that curiosity requires dialog. If someone is curious, they will not marginalize, ignore, or cancel the other. They will engage in dialog.

Daryl Davis is not afraid to engage with anyone because he knows who he is. There is no chance that someone who does not know him can tell him who he is as an individual. Cornellians also need to know themselves as individuals not as identities.

As I said in the first email, I think 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 O. Wayne

Sent: Sunday, June 20, 2021 1:24 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 <deanoffaculty@cornell.edu>; Chris Smart <cads14@cornell.edu>; Chelsea Dvorak Specht <[cadspecht@cornell.edu](mailto: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/fair-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 Takyrica 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 Ornstein, director Matt Ornstein, with host Erec Smith.

Wednesday, June 23rd

Join us for a Q&A for *The Witness Project* 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 Sear 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.

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 woke 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 woke chemistry curriculum based on Critical Theory would begin with the chemical pollution of the Thames or Love Canal. A woke medicine curriculum based on Critical Theory would begin with thalidomide, and a woke 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>

Sent: Wednesday, June 16, 2021 11:40 AM

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 <deanoffaculty@cornell.edu>; Chris Smart <cads14@cornell.edu>; Chelsea Dvorak Specht <cadspecht@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 Juneteenth approaches, you may want to recommend to others the option of looking at the FAIR website: <https://www.fairforall.org/>. One thing that will be available there soon is a new curriculum for schools to fight racism through the pro-human approach. <https://www.fairforall.org/learning-standards/request/>

I am reading another book by Tom Tarrants that he cowrote with John Perkins. It is called He's My Brother: A Black Activist and a Former Klansman Tell Their Stories. Tarrants wrote about how he learned to be a racist, *"When you are born into a social/cultural system in which everyone around thinks and behaves as you do, you are not likely to question your value system I did not question mine."* I think that mandatory Critical Race Theory training could result in an apparent monolithic social/cultural system that may have unintended consequences leading to mental slavery, compliance as described by Aldous Huxley in Brave New World and George Orwell in 1984, and even more racism. I believe that the what the Wall Street Journal article reported to be true: *"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.'"* Frederick Douglass (1860) said, *"Liberty is meaningless where the right to utter one's thoughts and opinions has ceased to exist."* Douglass (1894) also said, *"In the old slave times, they colored people were expected to work without thinking. They were commanded to do as they were told. They were to be hands—only hands, not heads. Thought was the prerogative of the master. Obedience was the duty of the slave. I, in my ignorance, once told my old master I thought a certain way of doing some work I had in hand was the best way to do it. He promptly demanded, 'Who gave you the right to think?'"*

In order to think, people have to have alternatives to think about. Propaganda, indoctrination, and manipulation cannot exist in the presence of alternatives.

In this email, I would like to continue quoting from Tom Tarrants (1994) about his conversion from being a racist. It is an extensive quote: *"I began to read everything I could get my hands on. Much of it came from my parents, who still came to see me as often as possible, sometimes bring my younger brother and sister with them. Whenever they came for a visit, they brought some books and magazines, although they still did not get much from me in return. Then they succeeded in getting me transferred to another, quieter cellblock where I could enjoy reading more.*

They brought me news magazines like Time and Newsweek and novels like Gone with the Wind. I was also able to order books through the mail, and I took advantage of the opportunity to acquire a number of books that supported my extreme racism—my battle against the international conspiracy. I read The Inequality of the Human Races by Count Arthur de Gobineau, White America by Ernest Cox and even Mein Kampf by Adolf Hitler. I was also a regular reader of The Thunderbolt, The Fiery Cross, and the John Birch Society's American Opinion magazine.

One of the books that had a profound impact on me was Imperium by Ulic Varange. Imperium is a book of neo-fascist philosophy, but it was not the author's ideas that affected me as much as it was the great philosophers he quoted. It made me want to read them for myself, which is exactly what I decided to do. That was the first step on a journey that would change my life.

The first book I read was Hegel's Philosophy of History, which I followed with Oswald Spengler's Decline of the West. I found both books intriguing, although there were some concepts that were hard to grasp. From the beginning I moved on to the works of Plato, Aristotle, Socrates and the Stoics. I was fascinated by the writings of these men—especially by Plato's determination to seek truth no matter what the cost, and Socrates' declaration that the unexamined life is not worth living.

As I read the works of these great thinkers, it came home to me that if I was really interested in truth, I would have to examine viewpoints that did not agree with mine. In order to know that my beliefs were correct, I would have to know what other people were saying. Until this time I had limited my reading to those books and magazines that reinforced the way I already felt. In that sense my life was 'unexamined.' I had closed myself to any other understanding of what was going on in the world. If an unexamined life is not worth living, it must also be true that an unexamined opinion is not worth holding.

So I began to read the works of authors who saw the world differently than I did. I did not think it would change anything. I was confident there would be obvious errors in logic and reasoning that would deflate the arguments of my opponents and leave me more secure than ever in my right-wing radicalism.

But as I read Legacy of Freedom by George C. Roche, I began to see the complexity of history—how many different factors influence world events. In this complicated and diverse world, I had been looking for a simple answer—a scapegoat for all the world's ills. That simple answer had been the international Jewish/Communist conspiracy, and the scapegoat had been the Jews and their 'partners in crime'—the blacks.

I did not immediately see the fallacy of the views of the extreme right wing. Ideological thinking still controlled me. In a sense, right-wing radicalism was my identity. I had all but sacrificed my life in defense of these views, and it was not easy to admit, even for a moment, that they might be wrong. But many facts did not square with 'the truth' I had believed so long.

We had always made a big deal, for example, out of the fact that Karl Marx was a Jew. That was just another indication, we said, that Communism was nothing more than a Jewish plot to take over the world. I had never heard that when Marx was still a young boy, his father had converted to Christianity, and that Marx himself was an atheist who held Jews, and all others who believed in God, in contempt. Communism as a philosophy was vehemently anti-religious, and that included the Jewish religion. How then could it be part of an international Jewish conspiracy?

Gradually the wall of right-wing ideology I had built around myself began to crack.

Then something else happened to me. I do not remember any specific event that caused me to do it, but for some reason I began reading the Bible again. Even though I considered myself a Christian, I had never enjoyed reading the Bible. I had, of course, used some verses out of context to support my racist, anti-Semitic views, but the Bible for the most part seemed ancient and

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 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 Klansmen 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 but 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 ‘law 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’ but 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 went 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 on an equal basis with those with black skin, or brown, or red, or yellow. When you have been mistreated 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 representative of 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 of people; 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 Huemmer and Ira Freshman, who shared that night of terror in Brandon.

In Mississippi at the time, it seemed to me that these 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 than 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 whipping He had endured, His hands and feet pierced through with huge spikes and blood running down His face from a

crown of thorns that had been pushed down onto His head by a bloodthirsty group of Roman soldiers. I saw Christ as He felt so alone and abandoned that he cried out, 'My God! My God! Why have You forsaken Me?' Yet Christ looked at those who had treated Him cruelly and prayed, "Father forgive them, for they know not what they do."

The Holy Spirit would not let that image leave me. He seemed to be whispering to me again and again, "John, you've got to love them."

'But I don't want to love them! Look what they've done to me.'

There was that image of Christ: 'Father, forgive them....' I simply could not get it to leave me alone.

'How can I love them, Lord?'

'Let Me love them through you.'

And that is exactly what happened. The love of God began to take from my soul every bit of anger and hatred. The only way I can describe it is to tell you that I was overwhelmed by the love of God. And as His love and joy coursed through my spirit and soul, I knew there was no way I could keep that love from overflowing to the people around me. White people, black people, any other kind of people, it did not matter. God loved them all and so did I.

Evil is a strong force, and hate one of evil's best weapons. But love is, and always has been, stronger than hate. Good is stronger than evil. Light is more powerful than darkness. In the end, love will prevail.

I might go so far as to say that I experienced a second conversion while I lay in that hospital bed. It was a conversion of love and forgiveness. And I was more determined than ever to move ahead in the quest for justice, reconciliation and love."

Thomas Tarrants and John Perkins are two authentic examples of people who have much to teach us about how to end racism. Pardon my political incorrectness, but they serve as far better pedagogical examples of a "white man" and a "black man" than Derek Chauvin and George Floyd. Moreover, I believe that the reconciliatory thinking and actions of Thomas Tarrants and John Perkins based on the truth accepted on faith that all men are created in God's image is so much more inspirational and effective in ending racism than Critical Race Theory based on the postmodernist view that there is no truth and then using *ad hominin arguments* to separate and segregate people based on the color of their skin in the names of diversity, equity, and inclusion. A house divided against itself will not stand.

As a boy, [Ibram X. Kendi](#) 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 idea 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 Tarrant'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>; Mike Kotlikoff, Office of the Provost <provost@cornell.edu>; CALS Dean's Office <calsdean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <cds14@cornell.edu>; Chelsea Dvorak Specht <cdspecht@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 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: "*Emancipate yourselves from mental slavery—none 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.fairforall.org/loving-day/livestream/> (Feel free to share this link, post on social media, etc. There is no limit to the number of attendees.) FAIR Advisors, including

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 <calsdean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <[cgs14@cornell.edu](mailto:cds14@cornell.edu)>; Chelsea Dvorak Specht <cgspecht@cornell.edu>; Jocelyn Rose <jr286@cornell.edu>

Subject: Critical Race Theory: Mandatory Training-Cid 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 postmodernistic 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 *Quality* (1946), a book that was made into the movie *Pinky*, 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 lowly, 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 <calsdean@cornell.edu>; Dean of Faculty Office <deanoffaculty@cornell.edu>; Chris Smart <cgs14@cornell.edu>; Chelsea Dvorak Specht <cgspecht@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, like 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 can neither 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 an assumption that people are searching for the Truth. The university will lose its credibility if it mandates training in socially constructed myths that are mandated to be Absolute. Consistent with its postmodern roots, the Critical Race Theory training involves redefining words. The redefined words do not provide an honest foundation for an authentic, respectful, and productive dialogue. These redefined words include racist, which the OED defines as "*A person who is prejudiced, antagonistic, or discriminatory towards a person or people on the basis of their membership of a particular racial or ethnic group, typically one that is a minority or marginalized; a person who subscribes to the belief that members of a particular racial or ethnic group possess innate characteristics or qualities, or that some racial or ethnic groups are superior to others. Also (esp. in early use): a person who is prejudiced, antagonistic, or discriminatory towards a person or people of another nationality;*" and fragility, which the OED defines as "*The quality of being fragile or easily broken; hence, liability to be damaged or destroyed, weakness, delicacy.*" With these definitions, I am neither a racist nor fragile. According to Critical Race Theory, I am both.

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 genuine bridge builders 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's method is to change "*the hearts and minds of those who oppose you*"—a method consistent with a university interested in rational 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/>