

Gentlemen;

Please find enclosed my response to the acceptance of the Dartmouth DEIB Plan. I feel badly that I was so distracted that I did not get this out faster but I do not think it makes any difference. My experience is that this was going to be accepted no matter what we do. On the other hand, I think that action must be taken. I also attached several questions that should be asked to a DEI representative if he/she shows up. I hope that some one does come forward to answer questions and we do not get stonewalled. In my experience, I have been stone walled many times. I suggest that not showing up constitutes a default so we get to keep the tennis balls and go home.

Please let me know when you distribute the Letter and Questions.

Regards to all, **Letter to the Surviving Members of the Dartmouth Class of 1961**
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To appreciate the significance of the DEIB Strategic Plan for Dartmouth, ("Plan") approval, the scope of a review must include the history of its animating neo-Marxist ideology. The Plan establishes administrative offices that will exist after three years and by its terms are permanent. The scope of its power includes all aspects of the school. Thus, our review summarizing a contrary viewpoint needs appropriate attention.

The same ideology that imposed substantially similar DEIB plans in other academic institutions is at work at Dartmouth. The DEI doctrine includes education from first grade to graduate school. Appropriate attention must be paid to their experience. In fact, DEI has been extensively covered by the media and is the subject of numerous articles. DEI'S attraction arises from acknowledgment of the injustices of the past and the American charitable impulse. Americans are not racists and desire to help their fellow citizens attain the American Dream.

The Plan institutionalizes DEIB, part of Wokism, into Dartmouth's governance and will, unless countered, use the respected Dartmouth brand to replace the goal of a color-blind meritocracy where all are at liberty to take advantage of equal opportunity to succeed with "equity." Equity uses regulation to ensure equal outcomes based on group identity. Instead of founding political principles upon the individual, DEI is based on groups. Institutionalizing DEI bureaucracies within influential bodies, like Dartmouth, is part of the strategy of Wokism. DEI presumes that the cause of lagging in "underrepresented groups" is racism because the number of members of the underrepresented group in any measurable part of the economy does not reflect their numbers in the whole population. In fact, no society ever has had proportional representation throughout that society of all functions.

The following serves as a thumbnail survey of history.

That the Plan would be accepted by the Dartmouth community was predictable. Wokism, which includes the DEIB protocol, is a neo-Marxist ideology that was born and nurtured in academia, starting at the University of Frankfurt Germany, and imported through Columbia University to the United States. Marxism is based on the principle that capitalism is evil and must be destroyed. A capitalist society, Marx preached, is split by an irreconcilable conflict between workers and capitalists. After a successful revolution lead by workers, a socialist society would be formed, the economy would change, and the culture of society would then reform. It did not work out that way. The communism of the Soviet Union included the

horrors brilliantly described in "Darkness at Noon", by Arthur Koestler, which was assigned reading at Dartmouth. Noble goals do not justify evil methods.

Experience showed, however, that workers were beneficiaries of capitalism and would not unite to destroy capitalism. In 1923, Antonio Gramsci, an Italian communist, argued that the strategy should reverse the order of revolution. Culture should be changed first and then the economy could be changed. Andrew Breitbart expressed the same idea when he stated that politics are downstream from culture. Intellectuals at the Institute for Social Change at the University of Frankfurt in Germany (the Institute) agreed. They refined Gramsci's idea. Instead of workers, as the vanguard of the revolution, racial and sexual minorities would be the vanguard.

Recognizing that the power of language controls thought, they changed the definitions of words. For instance, a "minority" was no longer a function of numbers. Any group that could be regarded as a victim and "oppressed", like women, are a minority. The leaders of the movement would be intellectuals and masses of workers were regarded as so ignorant that the leaders would make all decisions on their behalf.

Max Horkheimer, Director of the Institute, constructed a critical theory of society that replaced the use of rationalism and the scientific method, that is, the study of facts and the honest study of history with a system of analysis that focuses on individual, negative factors in society that excludes all contrary, conflicting factors that gives balance to history. Horkheimer elevated Freudian ideas to attack the bases of societal authority, including Christianity, tradition, and the position of fathers as head of the family. Sexual rules needed to be removed.

Herbert Marcuse, a German intellectual and founder of the "New Left," Identified sexual repression as the source of society's problems and pointed to the LGBT community as the vanguard for social change. If you wondered where the recent emphasis on where sexual minorities access bathrooms, you must reference Marcuse. Marcuse advocated free speech for only the Woke, believing that the UnWoke were not deserving of free speech. He called for oxymoronic, "repressive tolerance." The cancellation of speakers and views on campus has a historical basis.

Woke ideology was given an American tactical program by Saul Alinsky, a Chicago communist, in his "*Rules for Radicals*." Some of the people that were influenced by Alinsky went on to positions of power.

After the fall of the Soviet Union, most Americans thought that the Left was finished and let down their guard. Wokism is sold disguised as a charitable enterprise.

Civil rights activists rejected the teachings of Dr. Martin Luther King enshrined by his justly famous "I Have a Dream" speech. Kimberly Crenshaw introduced Critical Race Theory and the idea of intersectionality, insisting that all American institutions are racist, even mathematics, and are intended to preserve "white domination." The principles of the

Enlightenment are rejected by CRT and constitute “systemic racism,” another Orwellian term. The process of rational inquiry is rejected and replaced by storytelling. Ibram Kendi demands not tolerance and color blindness but “anti-racism.” He calls white silence, violence.

Neo-Marxism is a static way of looking at past and present reality because it ignores contrary facts. That defines Wokism as an ideology and not a philosophy. Whatever view a student takes of history, over time, change happens. For instance, the history of slavery in America is not accurate unless joined with the history of free Blacks prior to and after the Civil War in New England, the abolitionists, during the Civil War, in Reconstruction, during Jim Crow, and the progress made since 1960. Detail matters.

In spite of easy access to a huge bank of data that shows Black progress in numerous areas of the economy, arts and academia, the balance sheet broadcast by DEI engenders a sense of victimhood in Black youth, as if they can succeed only when they are given advantage by third party actors. That is an insult to Black youth and ignores the selfish, narcissistic desire of activists to earn virtue points.

Published in 2022, “*The Psychology of Totalitarianism*,” by Mattias Desmet describes the psychological process by which a totalitarian government may be imposed by a minority determined to impose its ideology. Desmet points out that some dictatorships are imposed by armed force and maintained by armed force. They are toppled when the population revolts. Totalitarian governments are different. They are imposed by a motivated segment of society from below through a psychological process of *mass formation*. Desmet cites as examples Nazis Germany, the Soviet Union, and the Pandemic.

For a large-scale mass formation to form that will lead to a totalitarian government, Desmet identifies four conditions that need to be present. (Pages 94-96)

- 1.) Generalized loneliness, social isolation, and lack of social bonds, the chief characteristic identified by Hannah Arendt, “*The Origins of Totalitarianism*.”
- 2.) Lack of meaning in life, with both personal relationships and with employment.
- 3.) The wide-spread presence of free-floating anxiety that is not focused on an image in contrast to anxiety that is image-bound.
- 4.) Free-floating frustration and aggression.

Mass formation occurs when a leader identifies an object upon which aggression may be focused, frustration dissipated, and aggression focused. For Hitler, it was Jews. For Stalin, the aristocracy. Recently, it was anti-Vaxxers. That the leader’s story is absurd does not matter. “*The masses believe in the story not because it’s accurate but because it creates a new social bond.*” (Page 97, italics in the original.) For instance, BLM’s claim that police have a policy of shooting unarmed Black men has no factual basis and FBI data establishes that claim to be false.

History tells us that a totalitarian government may be imposed by a radical minority and that a majority falls under its rule even though it does not agree with the ideology. History also tells us, through Hannah Arendt and others, that non-violent, spirited, reasoned opposition, is necessary and effective against totalitarianism. (Pages 139-144)

Since Colonial times, America has been blessed with a thick layer of civil society, e.g., churches, volunteer organizations and charitable organizations that operates between the people and government and that give stability and strong social cohesion to society. A cohesive society cannot be easily destroyed.

To object to DEIB in academia is to be out of step and takes courage, time, and energy. Wokism has succeeded in academia. In his 1978 Harvard Commencement Speech Alexander Solzhenitsky stated that, "A decline in courage may be the most striking feature which an outsider observer notices in the West." He acknowledged that even though there were individuals of courage, Western governments and the intellectual elite lacked "civil courage." He observed that in ancient times, declining courage was a sign of the end of that society.

The Dartmouth Plan inserts into Dartmouth's governance administrative units that will control all the important functions of the college, including admissions, hiring of faculty, promotions, training of faculty and campus culture. The essence of the Plan is to control the identity of all people and will inevitably result in a racial spoils system, assigning a limited good based upon racial identity. Once the Plan is executed it will inevitably staff the school with only supporters. A comparison to the system of Soviet political commissars is a fair comparison.

The only reference to the function of the university to pursue knowledge and truth is included in the cover letter as a mere opinion. *"Successfully implementing DEI remains critically important because it has been proven to increase academic excellence, creativity and innovation in research, learning and working environments."* A footnote reference is made to a HR book, but no factual basis is given for the claim. The four foundational elements make clear that the DEIB program intends to swallow the entire functioning of the college. A detailed statement showing the factual basis for the claim must be respectfully requested.

The key definitions fail to provide guidance or guardrails to the power of the DEI bureaucracy.

The definition of "Equity" is not a definition at all. It describes a goal and confirms that it will implement the ideology of Wokism. The aim of "equity" is to treat all person "fairly." There is no word more general and more abused than "fairly." How many politicians have called their proposed tax idea "fair" without presenting the actual tax rates matched with income levels.

"Equity is successfully creating structures and systems that disrupt existing and potential barriers to individual success" describes a process and really means that equity will not be achieved unless common standards (barriers) that seek uniform achievement such as the SAT examination, is "disrupted", i.e., cancelled.

The second sentence is also not a definition. It describes a goal that can never be attained. *"Our progress toward equity, diversity, inclusion, and belonging addresses, the historical legacies of exclusion, promotes social justice and equips every member of our community to thrive."* The statement seeks to define a term by reference to itself.

The U.S. enacted laws forbidding systems that excluded Black Americans because of their race starting in 1964. Addressing *"historical legacies of exclusion"* is the idea behind reparations now proposed in San Francisco.

Indeed, Dartmouth has abandoned the requirement for SAT examinations along with many other colleges and graduate schools. The lack of common standards in the past permitted schools to exclude Jews. Facts of the Supreme Court Harvard Case evidence how Asians are excluded on supposed negative personality traits, the essence of racism because it attributes a negative trait to an entire race. *"Social justice"* is a subjective term that has no objective definition.

"Diversity" provides a partial listing of *"aspects of identity"* that does not include political viewpoint but does include two aspects based on sex, i.e., gender identity and sexual orientation. Significantly, the definition focuses on identity, not intelligence, diligence, achievements nor scholarship. A university functions well when it includes diverse viewpoints and talents not because it has met an ideological goal of different identities. The definition does not include any element that relates to meritocracy unless one considers *"ability"* as a nod to talent and intelligence.

The recent history of DEI has shown that its implementation divides people on identity grounds, excludes many while privileging the favored on grounds of the wrongs done to their ancestors, stifles the free expression of ideas, and excludes people from participating because they refuse to *kow-tow* to DEI ideology.

I suggest that supporters of the Plan should be asked to provide the factual basis that DEI is the real cause of what it states is the justification for its acceptance, an increase in academic excellence, creativity, and innovation in research, learning and working. We must demand that all DEI actions be transparent and conveyed to the whole community in a timely manner.

We can effectuate a better America through the teachings of Dr. Martin Luther King.

Robert Snider,
Class of 1961

Questions for the DEI Personnel

- 1.) Does DEI agree with the principle that no individual is inherently racist, whether consciously or unconsciously, based upon that individual's race, color or any other inherited, identifying feature?
- 2.) Does DEI agree with the principle that no race is inherently superior to any other race?
- 3.) Does DEI agree that everyone should be assessed based on that individual's character and not by the color of their skin?
- 4.) Does DEI agree with the statement that hard work and a strong work ethic are not racist features or the result of white racism but a feature of a meritocracy?
- 5.) Does DEI recognize as a valid moral principle that no living person or group is morally responsible for crimes or wrongs committed at a time before the living person was born?
- 6.) Does DEI recognize as a valid moral principle that no living person is entitled to be compensated for crimes committed to their ancestors?
- 7.) No person should be required to feel guilty on account of wrongs committed by people in the past who were of the same religion, nationality or race?