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9 *Attorneys for Plaintiffs William Clark and Gabrielle Clark*

10 **UNITED STATES DISTRICT COURT**
11 **DISTRICT OF NEVADA**

12 GABRIELLE CLARK,
13 individually and as parent and
14 guardian of WILLIAM CLARK
and WILLIAM CLARK,
15 individually,

16 Plaintiffs

17 v.

18 STATE PUBLIC CHARTER SCHOOL
19 AUTHORITY, DEMOCRACY PREP
20 PUBLIC SCHOOLS, DEMOCRACY PREP
PUBLIC SCHOOLS, INC., DEMOCRACY
21 PREP at the AGASSI CAMPUS,
22 DEMOCRACY PREP NEVADA LLC,
SCHOOL BOARD of Democracy Prep at
the Agassi Campus, NATASHA TRIVERS
23 individually and in her official capacity as
24 Superintendent and CEO, ADAM
JOHNSON, individually and in his official
25 capacity as Executive Director and
Principal, KATHRYN BASS individually
26 and in her capacity as Teacher, JOSEPH
MORGAN, individually and in his official
capacity as Board Chair, KIMBERLY
WALL individually and in her capacity as
assistant superintendent, and John & Jane
Does 1-20

27 Defendants.

Case Number:
2:20-CV-02324-RFB-VCF

PLAINTIFFS' NOTICE OF EXPERT
WITNESS:
EREC SMITH, PHD.

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Plaintiffs Gabrielle Clark and William Clark (“Plaintiffs”), by and through their attorneys of record, Brian R. Hardy, Esq., of the law firm of Marquis Aurbach Coffing and Jonathan O’Brien of the Law Office of Jonathan O’Brien, hereby disclose the following expert

Witness:

- 1. Erec Smith, Phd will render expert opinions on the relevance of Critical Race Theory to the above captioned matter, and specifically to the “Sociology of Change” class at issue. Works relied on and Curriculum Vitae are incorporated into the Expert Report attached hereto.

Dated this 29th day of March, 2021.

MARQUIS AURBACH COFFING

By Jonathan O'Brien

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Expert Report of Erec Smith, Ph.D.

I. Qualifications and Publications

I submit this report as an expert in rhetorical theory and a scholar of rhetoric and race.

- I currently serve as Associate Professor of Rhetoric and Composition at York College of Pennsylvania.
- I received my B.A. in English *cum laude*, from Ursinus College in 1996.
- I received my M.A. in English with a concentration in literature from the University of Illinois in 1998.
- I received my Ph.D. in English with a concentration in language, literacy, and rhetoric from the University of Illinois in 2003.

My recent book, *The Critique of Anti-racism in Rhetoric and Composition*, published by Lexington Books in 2019, discusses the detriments of contemporary anti-racism to rhetoric and writing pedagogy in higher education. Subsequent articles in *Newsweek*, *Quillette*, *Areo*, and *Heterodox Academy* further my critique of anti-racism with a rhetorical analysis of Critical Race Theory and its influence on dialogue, politics, and activism. My full CV including a list of publications is attached hereto.

II. Facts or Data Considered

The opinions expressed herein and outlined in the conclusion of this report are based on my research in the field, knowledge of the subject matter, the sources cited in the endnotes of this report, review of the complaint, declarations of the witnesses in support of and opposed to a preliminary injunction, and my review of the curriculum used for the “Sociology of Change” course, including course lesson plans, course reading material, class slides, and assignments. If additional relevant information becomes available after this report is submitted, I may

supplement my knowledge with those documents (e.g. deposition transcripts, evidentiary disclosures, etc.).

III. Statement of Compensation

I will be compensated at an hourly rate of \$300 for work on my expert report and any expert testimony I provide in this case. My compensation is not dependent on the outcome of this matter.

IV. Prior Expert Testimony

None.

V. Opinions to be Expressed and the Reasons and Bases for Them

This report will focus on the relevance of Critical Race Theory to *Gabrielle Clark and William Clark vs. Democracy Prep Public Schools et al.* I will start with an explanation of critical race theory and its common rhetoric and will follow with Critical Race Theory's influence on education as well as some examples from K-12 schooling. Lastly, relying on the nature of contemporary Critical Race Theory and its manifestations in education, I will explain how Critical Race Theory, as taught normatively in the "Sociology of Change" class, divided and discriminated against students based on race and sex.

a. Critical Race Theory

Critical Theory is an overarching school of thought with several subfields. Influenced by Marxism, Critical Theory embraces Marxism's "concerns with alienation or reification, its complicated relationship with the ideals of the enlightenment, its utopian moment, its emphasis upon the role of ideology, and its commitment to resist the deformation of the individual."¹ Ultimately, Critical Theory purports that all claims of normativity, morality, and merit are the

result of power dynamics that favor hegemony². Thus, such claims should be constantly and heavily scrutinized.

Though this approach has its usefulness—e.g., a concept like “virtue” is a culture-bound and therefore a potentially oppressive notion to those outside the culture in which it is defined—it also deconstructs tried and true epistemologies, most notably science, for their connections to hegemony and its colonial history. That is, if something like the scientific method was championed by people who also committed atrocities like eugenics and race-based oppression, the scientific method, itself, is suspect; somehow, it must be inherently racist. So, we can understand the problem that scholars of Critical Race Theory have with classical liberalism syllogistically: If everything derived from European imperialists is bad, and classical liberalism derives from European imperialists, then Classical liberalism is bad.³

Critical Race Theory (CRT) is considered the most common subfield of Critical Theory. Critical Legal Studies is often cited as a bridge between Critical Theory and Critical Race Theory. In fact, it was a critical legal scholar of color, Derrick Bell, who was credited with popularizing CRT. That being said, most leaders within CRT trace its origins to those outside the direct purview of 20th Century Marxist scholars and attribute it to the work of minority proponents of 20th Century civil rights. According to legal scholars Richard Delgado and Jean Stefancic, CRT arose in response to the diminishing returns and false promises of 1960s racial reforms.⁴ Delgado suggests attributing CRT’s actualization to student-led, professor-involved movements, influenced by the work of Bell, against faculty and administration deemed too conducive to classical liberalism, a foundational ideology believed by CRT scholars to maintain the status quo of white supremacy.⁵ The genealogy of CRT may depend on who one asks, but its present manifestations show its clear anti-liberal intentions.

b. Critical Race Theory Defined

So what is Critical Race Theory? Let us go over its definitions and salient terms. Critical Race Theory is “a collection of activists and scholars engaged in studying and transforming the relationship among race, racism, and power.”⁶ It places race and race relations in a broader framework than was typical during the Civil Rights Movement of the 1960s “that includes economics, history, setting, group, and self-interest, and emotion and the unconscious.”⁷ It “questions the very foundations of classical liberalism, including equality theory, legal reasoning, enlightenment rationalism”⁸ and other attributes commonly associated with the American Founding. According to CRT scholars, racism is not seen as an American aberration, but as the American norm. “As a result, formal equality and legal rules requiring equal treatment of blacks and whites are capable of redressing only the most dramatic forms of injustice, not the more routine forms that target persons of color daily.”⁹

Delgado writes that CRT “slowly but surely altered our understanding of race and civil rights.”¹⁰ This alteration often causes confusion with those still abiding by classical liberal definitions. Thus, it is important to parse out the ideas that constitute Critical Race Theory to better understand its quarrelsome relationship to classical liberalism and how this contentiousness manifests in academic spaces.

Initially, we should acknowledge that the signifier “racism” has gone through some significant changes. Racism goes beyond the errant behavior of individuals screaming the “N-word” in a bout of road rage or a parent adamantly disapproving of a son or daughter’s interracial relationship. The very concept of racism has been resignified. Racism, according to CRT scholars, only manifests as the confluence of discrimination and power. Thus, only racial discrimination from a hegemonic source is considered “racist.” Any other form of racial

antagonism or racially motivated conduct is considered mere discrimination (if considered at all) and often praised as “punching upward” or speaking truth to power. Here the distinction between classical liberalism and the decidedly illiberal Critical Race Theory becomes clearer. The former condemns racial discrimination universally. The latter condemns racial discrimination only when it comes from certain places, i.e., when it proceeds from Eurocentric and often male sources.

As stated earlier, CRT scholars generally believe that racism is not an aberration, but the societal norm, as is explained through terms like “structural racism” and “implicit bias.” Structural racism describes the inherent racism in institutions, from the legal system to education. Implicit bias in the context of CRT is the idea that most white people harbor racist ideas because they were socially constructed within structural racism. Thus, all white people are racist regardless of their intentions or thoughts toward race. So, when many CRT scholars say the word “racism,” they are speaking of structural or implicit racism. Overt acts of racial discrimination, to the extent they occur, are rarely addressed.

What both “structural racism” and “implicit racism” have in common is that they present racism as a system of normal, everyday occurrences that happen because society was structured to make sure they happen. Another commonality between the terms, perhaps most controversial, is that every racial disparity and misfortune that befalls racial minorities is attributed to structural or implicit racism or bias; they are the cause of most or all the ills that beset people of color. This takes agency and culpability away from minorities and places them onto society.¹¹ This belief in the ubiquity of racism is best reflected in one of the main tenets of CRT-based anti-racism: “The question is not ‘did racism take place’ but rather, ‘how did racism manifest in that situation?’”¹²

Critical Race Theory puts forth the idea that race is a social construction molded by white hegemony for the benefit of white people. This brings us to the concept of “interest

convergence,” a belief that hegemony only helps the downtrodden when it is in hegemony’s best interest to do so. White supremacy is considered a purposeful methodology that puts forth whiteness as common-sense normality so fortified that any legal acts made to benefit people of color are considered suspect. Bell, who coined the term, explains it thus.

“[I]nterest convergence” provides: The interest of blacks in achieving racial equality will be accommodated only when it converges with the interests of whites. . . . Racial remedies may instead be the outward manifestations of unspoken and perhaps sub-conscious judicial conclusions that the remedies, if granted, will secure, advance, or at least not harm societal interests deemed important by middle and upper class whites. Racial justice—or its appearance—may, from time to time, be counted among the interests deemed important by the courts and by society’s policymakers.¹³

The concept of interest convergence frames any white-sanctioned policy that purports to benefit people of color not only as suspicious, but as a potentially insidious tool of white supremacy.

Next, CRT scholars claim to shun the idea of essentialism (the idea that members of a group all think and act the same) and embrace an anti-essentialism that does not pigeonhole people into particular sets of characteristics based on race. This reflects the general belief among CRT scholars that race is a social construct and nothing real. Thus, the stereotypes of black people held by whites and other hegemonic parties are groundless and based in the desire to uphold white supremacy.

CRT’s embrace of anti-essentialism correlates with the concept of intersectionality, a term coined by legal scholar Kimberle Crenshaw, which describes the fact that a person does not harbor one essential and one-dimensional identity, but is a cross-section of several identities.¹⁴

We can see here that essentialism cannot work if we take into consideration the multi-dimensional identities held by many. For instance, a person may be a woman, but because she is a *black* woman she does not have the same issues as a white woman and, therefore, will have different needs and goals when it comes to feminist social justice.¹⁵ Demographic intersections

can be seen in the “Sociology of Change” course materials with distinct indications of which demographics are privileged and underprivileged.

Unfortunately, and contrary to Crenshaw’s original intentions,¹⁶ intersectionality has been used by contemporary educators and activists to determine who is and isn’t virtuous. For many anti-racist educators and activists, the more underprivileged intersections one has, the more virtue that person has. Inversely, the more privileged intersections one has, the more ignoble that person is thought to be. To sum up, the more underprivileged intersections one has, the more authority one tends to wield in anti-racist contexts like activist circles, academic conferences, and classrooms. However, the more privileged intersections one has, the more powerless and ignoble one is perceived to be.

Current manifestations of intersectionality also affect power dynamics among the underprivileged, themselves. For example, in a CRT-based context, a black, female, and disabled person would have substantial virtue and authority because she is more marginal to mainstream society than a black, male, able-bodied person. We can see, then, that William Clark’s half-black (though appearing white) identity label would not do much to save him from constant scrutiny.

These are all general aspects of Critical Race Theory. Yet, proponents of CRT are not necessarily monolithic; an important ideological split can be gleaned among CRT scholars. That split within CRT is between “idealists” and “realists.” For the idealists, influenced by the work of French Postmodernists like Michel Foucault and Jacques Derrida, racism is a matter of thinking and rhetoric, which is to say it is a social construction that can be remade into a more favorable discourse through resignification of terms and the reframing of social phenomena.¹⁷ The other faction within CRT is the “realist,” group, which dominated CRT’s beginnings and

includes its founding theorists.¹⁸ Also known as racial materialists, racial realists insist that racism is the result of material structures that decide how resources are allocated

Although both the idealist and realist manifestations of CRT are found in education (e.g., language policing and admission protocols, respectively), the idealist wing has emerged as the executive ideology, to the lament of realists and founding theorists like Richard Delgado.¹⁹

Delgado suggests that the primacy of idealist CRT has happened because the critique of a word or an image is less daunting—and often more lucrative—than critiquing the general makeup of oppressive state apparatuses. Delgado writes, in lamenting the idealist turn in CRT,

Might it be the lure of easy publication, not to mention that of attending an annual conference where one might meet one's friends and relax in spa-like splendor, that accounts for the proliferation of discourse scholarship during the period in question? And, from the dean's perspective, is it not safer to fund scholarship that examines literary tropes than that which has the effrontery to propose that America's proudest *moment--Brown v. Board of Education--* came about because white folks decided to do themselves a favor?

From the perspective of the young scholar seeking tenure, it is certainly safer to attack a word or media image than law school hiring, the Supreme Court, or the Pioneer Fund. A media image cannot fight back or send a letter to one's dean. Similarly, how much safer to criticize immigration authorities for profiling Arab travelers than to confront the possibility that the military designs of the U.S. might be in the service of Big Oil?²⁰

If the idealist turn came about for its abundance of low-hanging fruit and symbolic gestures, we may get a clue as to why those scholars and activists who seem to abide by it are emerging in all facets of education, changing curricula, terms, and symbols in lieu of societal and material change.

However, the ultimate clue regarding the idealist manifestations of CRT—which is a turn *away* from the realist take on CRT—come from the person who is lauded both as a founding figure of CRT and a clear realist within the genre: Derrick Bell. In “Racial Realism,” Bell writes, “Black people will never gain full equality in this country. Even those herculean efforts we hail

as successful will produce no more than temporary ‘peaks of progress,’ short-lived victories that slide into irrelevance as racial patterns adapt in ways that maintain white dominance.”²¹ This sentiment—what Bell calls Racial Realism—is “a mind-set or philosophy” that “requires us to acknowledge the permanence of our subordinate status. That acknowledgement enables us to avoid despair, and frees us to imagine and implement racial strategies that can bring fulfillment and even triumph.”²² Why would accepting subordination bring fulfillment and triumph? Because the new telos is not actual change toward racial equality, but the dignity that comes in speaking truth to power for its own sake. This is the CRT we see manifesting in education.

Critical Race Theory that abides by Bell’s Racial Realism settles for the moral victory of standing up in the face of perceived oppression. For Bell, faith in true racial equality and integration are the ideals; the reality, he claims, is that these things will never happen. What saves Racial Realism from being a subgenre of nihilism is its ability to help people of color tread societal waters while embracing the *performance* of social justice activism, providing a sense of pride in facing an enemy standing up, as opposed to on their collective knees. Bell explains further:

While implementing Racial Realism we must simultaneously acknowledge that our actions are not likely to lead to transcendent change and, despite our best efforts, may be of more help to the system we despise than to the victims of that system we are trying to help. Nevertheless, our realization, and the dedication based on that realization, can lead to policy positions and campaigns that are less likely to worsen conditions for those we are trying to help, and will be more likely to remind those in power that there are imaginative, unabashed risk-takers who refuse to be trampled upon. Yet confrontation with our oppressors is not our sole reason for engaging in Racial Realism. Continued struggle can bring about unexpected benefits and gains that in themselves justify continued endeavor. *The fight in itself has meaning* and should give us hope for the future.²³ (My emphasis.)

So, fighting for its own sake is the only recourse for people of color, according to Bell. Racial Realism is distinctly illiberal in that it postulates, in no uncertain terms, that classical liberal

values like equality and integration are not just impossible, but also dangerous; in at least some instances, efforts to attain them “may be of more help to the system we despise than to the victims of that system we are trying to help.”²⁴ So what could Bell mean when he writes that the fight has meaning and should give us hope for the future?

The answer may be gleaned from a story he relays from his younger days as an activist in the Civil Rights era. When asking an older woman, a seasoned activist, where she got the strength to persist against a behemoth like the Jim Crow South and institutional racism in general, she answered “I am an old woman. I lives to harass white folks.”²⁵ The telos, according to Bell, should be the satisfaction and empowerment derived from making one’s oppressors as uncomfortable as possible. Add to Bell’s theory the belief among many CRT scholars that racism is foundational to the existing order of things,²⁶ and claims that Western Civilization, and white people in general, are irredeemably racist make more sense, as does a willingness to punish people who don’t wholeheartedly embrace this sentiment. Education is the primary context in which this “performance over progress” nature of CRT manifests.

CRT’s promotion of living “to harass white folks” has taken hold among CRT scholars and activists alike. Rinaldo Wallcot, the Director of Women and Gender Studies at the University of Toronto, freely includes on his Twitter profile, “I make white men upset. I love it.”²⁷ James Livingston, a white history professor at Rutgers University posted on his Facebook account, “OK, officially, I now hate white people,” and continues with, “I am white people, for God’s sake, but can we keep them –us–us out of my neighborhood?”²⁸ These and comparable statements by educators responsible for teaching all students were, for the most part, tolerated and applauded because CRT has taken a firm hold of academia. We now see this in primary and secondary education, as well.

All this being said, it is in recent years that CRT has emerged as the relentlessly illiberal ideology described colloquially as “woke”; the original manifestations of CRT can be considered tame compared to its current manifestations. First, the kind of resignification we saw with the term “racism” has spread to other terms, rendering their meanings within a classical liberal framework obsolete. This resignification—what is also known as “concept creep,” the semantic broadening of a term—has effected the most commonplace words when it comes to social justice in general; “diversity,” “equity,” and “inclusion” have been resignified in ways that make them almost unrecognizable to many, especially those who abide by classical liberal values.

The meaning of “diversity” has moved from a heterogeneous presence of people and thought to a presence of heterogeneous bodies sharing a homogenous thought. This is different from the ideal of “E Pluribus Unum,” in which many people can express their individuality of thought, preference, and values while agreeing that the freedom to do so is paramount. Instead, CRT diversity demands a motley crew participating in CRT-based group think.

Equity, as mentioned above, is not about equality of opportunity but the insurance of similar outcomes for all. Thus, equality of opportunity, a classical liberal value, is deemed too impotent to enhance society in equitable ways. Instead, the goal is an equality of outcomes, in which everyone receives the same benefits regardless of how talented, disciplined, or deserving they are. This is why merit, a fundamental value of classical liberalism, is universally shunned among CRT scholars and educators.²⁹

Lastly, inclusion no longer means the invitation of participation by a variety of people as an integrated, collaborative whole. It means that various groups can be present, but they need not interact. Thus, inclusion from a CRT perspective tends to manifest as a kind of “segregation-in-place” where, for example, different groups can have their own designated and *exclusive* spaces

on a single campus.³⁰ Thus, “safe spaces” in education are growing more and more racially homogenous.³¹

Perhaps the ultimate marker of CRT’s contemporary manifestations, within education and beyond, can be seen in “The Core Tenets of Anti-racist Education,” put forth by progressive scholars. The most well-known and prominent of these scholars is Robin Diangelo, the author of the best-selling *White Fragility*, which is considered the de facto handbook of contemporary anti-racism. At a 2014 “Race and Pedagogy”³² conference in Tacoma, Washington, Diangelo and other scholars put forth the following tenets inspired by Critical Race Theory.

- All members of society are socialized to participate in the system of racism, albeit within varied social locations.
- All White people benefit from racism regardless of intentions.
- No one chose to be socialized into racism, so no one is “bad,” but no one is neutral.
- To not act against racism is to support racism.
- Racism must be continually identified, analyzed, and challenged. No one is ever done.
- The question is not “did racism take place” but rather, “how did racism manifest in that situation?”
- The racial status quo is comfortable for most Whites.
- Therefore anything that maintains White comfort is suspect.
- The racially oppressed have a more intimate insight via experiential knowledge of the system of race than their racial oppressors.
- White professors will be seen as having more legitimacy; thus, positionality must be intentionally engaged.

- Resistance is a predictable reaction to anti-racist education and must be explicitly and strategically addressed.³³

These tenets are meant to be used for pedagogical purposes; curricula centered on anti-racism should include these tenets as the foundation of teaching and class participation. Most, if not all, CRT-based education follows these tenets, suggesting a potentially hostile environment for white students.

Given these predicates, CRT's manifestation in the "Sociology of Change" course at DPAC may begin to make sense. Thus, I'd like to assess how CRT is present in that course and why William Clark was morally compelled to avoid it.

c. Critical Race Theory, Education, and Democracy Prep

I will now discuss CRT in the context of the high school course in question, "Sociology of Change." It should be noted, however, that CRT-influenced education is not specific to DPAC. CRT is a foundation for several curricula across the country in primary, secondary, and postsecondary education. For our purposes, I will list K-12 manifestations of CRT pedagogy.

If the allegations in the complaint are accurate, CRT's influence in this course and DPAC in general can be seen before the course started. Initially, according to the allegations in the Complaint, parents were uninformed about the nature of the DPAC curriculum and the "Sociology of Change" course because the DPAC faculty and staff resignified common terms without informing parents or students.³⁴ This is indicative of the resignification of concepts like racism, diversity, etc. discussed above. Thus, words commonly known in the DPAC curriculum, like "civics," take on a meaning indicative of the tenets of anti-racism included above. This kind

of semantic deception is typical among CRT scholars and pedagogues. Thus, we can see how the Clarks were blindsided by the course curriculum and assignments.

This lack of parental concern is not confined to DPAC alone. The Wake County Public School System in North Carolina implemented anti-racist pedagogy in its K-12 schools. Christopher Rufo, a writer for *City Journal* who is known for exposing CRT-based controversies, wrote of the school system's disregard for parental concerns.

Parents, according to the teachers, should be considered an impediment to social justice. When one teacher asked, "How do you deal with parent pushback?" the answer was clear: ignore parental concerns and push the ideology of antiracism directly to students. "You can't let parents deter you from the work," the teachers said. "White parents' children are benefiting from the system" of whiteness and are "not learning at home about diversity (LGBTQ, race, etc.)." Therefore, teachers have an obligation to subvert parental wishes and beliefs. Any "pushback," the teachers explained, is merely because white parents fear "that they are going to lose something" and find it "hard to let go of power [and] privilege."

This isn't an aberration. In fact, the district's official Equity in Action plan encourages teachers to override parents in the pursuit of antiracism. "Equity leaders [should] have the confidence to take risks and make difficult decisions that are rooted in their values," the document reads. "Even in the face of opposition, equity leaders can draw on a heartfelt conviction for what is best for students and families." In other words, the school should displace the family as the ultimate arbiter of political morality.³⁵

The neglect of student concern is part of teacher policy in Wake County, NC. One can infer that DPAC's failure to inform parents of the curriculum changes was not an oversight, but a strategy.

In many instances, even teacher resistance is no match for curricular CRT. In the Buffalo School System, diversity professional Fatima Morrell created a new anti-racist curriculum to be implemented throughout Buffalo's public schools. In his report on this new curriculum and its effects on faculty morale, Rufo writes, "According to one veteran teacher, who requested anonymity, Morrell's training programs have pushed 'radical politics' and, in practice, become a series of 'scoldings, guilt-trips, and demands to demean oneself simply to make another feel

‘empowered.’³⁶ “Teachers must submit to these ‘manipulative mind games’ and express support for Morrell’s left-wing politics, or risk professional retaliation.”³⁷ This degradation, which is clearly the sought-after norm in CRT-based anti-racism, has also been reported in Springfield Missouri. The trainers cynically deem innocuous behavior on par with historical atrocities like slavery, but it doesn’t stop there. More compulsory confessions are demanded.

Even more cynically, diversity trainers such as those at Springfield Public Schools have begun to insist on a standard of “affirmative consent.” This means that teachers must not only accept the tenets of the training—in some cases even condemning themselves as white supremacists or oppressors—but also actively vocalize that acceptance. When one teacher said that he was “afraid to say anything,” Sullivan quickly shut him down, telling the teacher that he must think what an “underrepresented or under-resourced student [might] say of our fear of speaking up.” Remember: under the new ethics, disagreement is verboten; silence is transformed into an admission of guilt. “White silence” is a form of “white supremacy.”³⁸

If teachers feel this way, we should not be surprised that students would, as well.

Clearly, certain people—whites, especially white males—are not give many choices other than “oppressor” as a primary identity. A New York City high school narrows the options down to 8, with most being decidedly negative. At Eastside Community High School, these sentiments have gone beyond the faculty and into students’ families. The school delivered charts on “The 8 White Identities,” created by African American Studies professor Barnor Hesse, who insists that all whites must embody one of the 8 choices seen in the chart below.³⁹

The 8 White Identities

By Barnor Hesse

There is a regime of whiteness, and there are action-oriented white identities. People who identify with whiteness are one of these. It's about time we build an ethnography of whiteness, since white people have been the ones writing about and governing Others.

1. White Supremacist

Clearly marked white society that preserves, names, and values white superiority

2. White Voyeurism

Wouldn't challenge a white supremacist; desires non-whiteness because it's interesting, pleasurable; seeks to control the consumption and appropriation of non-whiteness; fascination with culture (ex: consuming Black culture without the burden of Blackness)

3. White Privilege

May critique supremacy, but a deep investment in questions of fairness/equality under the normalization of whiteness and the white rule; sworn goal of 'diversity'

4. White Benefit

Sympathetic to a set of issues but only privately; won't speak/act in solidarity publicly because benefitting through whiteness in public (some POC are in this category as well)

5. White Confessional

Some exposure of whiteness takes place, but as a way of being accountable to POC after; seek validation from POC

6. White Critical

Take on board critiques of whiteness and invest in exposing/marking the white regime; refuses to be complicit with the regime; whiteness speaking back to whiteness

7. White Traitor

Actively refuses complicity; names what's going on; intention is to subvert white authority and tell the truth at whatever cost; need them to dismantle institutions

8. White Abolitionist

Changing institutions, dismantling whiteness, and not allowing whiteness to reassert itself

One can see that the most positive choices involve abolishing not racism, but “whiteness.” One also can see how William Clark felt upon realizing that he was being asked to label himself in ways that would reflect one of these choices.

So, we see through these examples, and as explained below, that William Clark was being subjected to a national movement based on a discourse of anti-racism that is inherently anti-white. The course materials in DPAC’s “Sociology of Change” do not try to hide this, and why would they? Direct accusations of racism toward white people—especially white males—is a constitutive practice of contemporary anti-racism.

Based on my review, the materials used in the “Sociology of Change” course teach intersectional critical theory as fact.⁴⁰ In doing so, they require students to label themselves (and by implication label others) as categorically part of a privileged oppressor class or an oppressed class—not based on any individual action of the students, but solely on their identity by

perceived race or sex. This material inherently pits students against one another based on their race and sex (among other identities).

For example, class assignments required students to label their personal identities.⁴¹ Then class materials declared that only white males can be racist and sexist (e.g., “reverse racism doesn’t exist;” “people of color CANNOT be racist;” “interpersonal sexism is what men do (sic) women”).⁴² Further, class slides list white males as “dominant” and “everyone else” as “submissive.”⁴³

This labeling is not benign for at least two reasons. First, as is common in critical theory, definitions matter. After the class materials labeled white males as “dominant,” the materials define those in the “dominant” and “privileged” group as either consciously or unconsciously oppressors. Internalized “privilege,” according to the materials, is not what one might normally think of as privilege (wealth, status, preferred treatment, etc.). Instead, it is defined as invidious prejudice. The class slides tell white male students that their “privilege” means they have “acceptance of a belief in the inherent inferiority of the oppressed group as well and (sic) the inherent superiority or normalcy of one’s own privileged group. This creates an unearned sense of entitlement among the members of the privileged group and can be expressed as a denial of the existence of oppression”⁴⁴ The class thus defines white males as inherently privileged oppressors of their fellow classmates whether or not they express any overt belief in the inherent inferiority of other groups and regardless of a person’s particular circumstances.

Second, this labeling is not benign because, from an educational standpoint, the course appears to be designed to teach students to “Change the World.” In doing so, the course materials teach students to “fight back” against those who the course has labeled oppressive (compare slides at DEMPREP 634 defining white males as ideological oppressors, with a few slides later

DEMPREP 640 instructing students to “fight back”—presumably against their ideological and institutional “oppressors.”). Later class materials examine methods for “fighting back” (e.g., Alinsky, “The one thing all oppressed people want to do to their oppressors is to shit on them.” And, “In a fight, almost anything goes, it almost reaches a point where you stop to apologize if a chance blow lands above the belt.”).⁴⁵

This identity rubric is acknowledged by lesson plans as essential to the rest of the course’s instructions on “social change” and “fighting back.” For example, lesson plans for August 24, 2020 state that:

In order to understand Levels of Oppression and how they are intertwined with social movements our scholars must first understand their own identities and how they relate to the institutions of society. By naming their own identities and understanding intersectional aspects of oppressions and inequalities, they will be able to eventually understand the Four I’s of oppression, how that relates to them, and why it is important to learn when thinking about social movements.⁴⁶

August 27 Lesson Plans state that:

Levels of oppression . . . becomes . . . more detailed and personal as you dive deeper and deeper into them. By understanding the differences of the Four I’s and how they are also connected, scholars will be able to see how oppression is more than a personal issue, but an overall societal one as well.⁴⁷

The “Four I’s” mentioned above are thus meant to explain the ways racism permeates society and are critical to the class as a whole. They are Ideological (“At the Core of any oppressive system there is the *idea* that one group is somehow better than another⁴⁸); Institutional (“The idea that one group is ‘better’ than another and has the right to control the other gets embedded in the institutions of the society.”⁴⁹); Interpersonal (“The idea that one group is ‘better’ than another and has the right to control the other, which gets structured into institutions, gives permission and reinforcement for individual members of the dominant group to personally disrespect or mistreat individual in the oppressed group.”⁵⁰); and Internalized

(“Oppressed people internalize the ideology of inferiority; They see it reflected in the institutions; They experience disrespect interpersonally from members of the dominant group; And they eventually come to internalize the negative message about themselves.”⁵¹).

Identity labels are essential to the makeup of the “Sociology of Change” course as well. Taken together, they can create a safe space for some and a hostile environment for others. Someone with many underprivileged intersections is seen as a hero: a brave freedom fighter in a harsh world. Someone with many privileged intersections is seen as a villain: the embodiment of a ubiquitous racism that has to be squelched. What’s more, based on the “Interpersonal” concept (one of the Four “I’s”), racism only happens when prejudice is coupled with power.⁵² Therefore, William Clark would have been the only student in the course capable of racism. Mistreatment toward William based on his skin color would not only be deemed not racist, but, based on other course material, may be lauded as a heroic and obligatory challenged to societal racism.⁵³ The Four “I’s” and identity labeling make up the core foundation of the “Sociology of Change” course.

This core foundation is carried throughout the “Sociology of Change” course materials. For example, classes in October again require students to identify affiliations with race, sex, sexual orientation, and religion (among others) and link these identities to social change movements.⁵⁴ The lesson plans indicate that “Scholars will not (sic) begin to learn about how their sociological identities, along with their own personal/internal identities align with and can connect to certain social movements”⁵⁵

Although William Clark only had to share his oppressive intersections (male, perceived-as white, etc.) a few times, that self-labeling would have effectively tainted his character throughout the school year. In a twisted version of Kimberle Crenshaw’s concept of

intersectionality, too many privileged intersections label one inherently “oppressive” while a predominance of underprivileged intersections labels one “oppressed.” What’s more, through a CRT-based lens, the person with the most underprivileged intersections acquires the most ethos, i.e., that person is considered an authority and a de facto leader. The person with the most privileged intersections is afforded the least amount of virtue and respect, and no matter what they do or say, they can only be an oppressor who embodies the very thing this course is meant to squelch: perceived white supremacy.

In sum, based on my research, experience in the field, and review of the course materials I conclude the following with a reasonable degree of certainty:

1. The “Sociology of Change” Course appears to teach what is known as Critical Race Theory combined with intersectionality as normative fact—not theory.
2. The “Sociology of Change” Course itself labeled students who were white or male as “privileged” and part of an oppressive “dominant” group based solely on their identity, not on their personal actions or experiences.
3. The “Sociology of Change” Course required students who were white and/or male to label themselves as “privileged” and thus “dominant” over other students.
4. These labels were foundational for the course throughout its exploration of “social change.”
5. The “Sociology of Change” Course materials encouraged students to “fight back” against “dominant” oppressors.

6. The “Sociology of Change” Course materials appear to divide students based on race and sex and create an environment that discriminates against students based on their white and/or male (among other) identity labels—not based on any individual action or personal experience of the student.

Erec Smith DATE: March 29, 2021

Prof. Erec Smith, Ph.D.

¹ Stephen Eric Bronner, *Critical Theory: A Very Short Introduction* (New York: Oxford University Press, 2011) 2.

² Hegemony can be defined as the politically and/or economically dominate force in a society.

³ Of course, such a syllogism is called a genetic fallacy and is flawed reasoning, but the concept of reason is a Classical Liberal concept.

⁴ Richard Delgado and Jean Stefancic, “Introduction,” *Critical Race Theory: The Cutting Edge* (Philadelphia: Temple University Press, 2013) 2.

⁵ Richard Delgado, “Liberal McCarthyism and the Origins of Critical Race Theory,” *Critical Race Theory: The Cutting Edge* (Philadelphia: Temple University Press, 2013) 41-43.

⁶ Richard Delgado and Stefancic, *Critical Race Theory: An Introduction*.

⁷ Nasrullah Mambrol, “Critical Race Theory,” *Literary Theory and Criticism*, 20 Aug. 2018, <https://literariness.org/2018/08/20/critical-race-theory/>

⁸ Ibid.

⁹ Delgado, “Liberal McCarthyism,” 40.

¹⁰ Ibid

¹¹ This is why “equality of opportunity,” a Classical Liberal concept, is dismissed in exchange for “equality of outcome”; the former concept is considered inherently racist because it ignores the obstacles put in front of people of color by structurally racist institutions and people who are implicitly racist. Equality of outcome, then, is seen as the only option.

¹² Lucas Necessary, “Transcript of Anti-racist Educational Tenets,” *Hiking in the Light*, Accessed 27 March 2021, <https://hikinginthelight.us/transcript-of-anti-racist-educational-tenets/>.

¹³ Derrick Bell, “Brown v. Board of Education and the Interest Convergence Dilemma,” *Harvard Law Review*, 93.3 (1980), 523.

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- ¹⁴ Kimberly Crenshaw, "Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color," *Stanford Law Review*, 43.6 (1991), 1241-1299.
- ¹⁵ *Ibid.*
- ¹⁶ Katy Steinmetz, "She Coined the Term 'Intersectionality' Over Thirty Years Ago. Here's What it Means to her Today," *Time Magazine*, 20 Feb. 2020, https://time.com/5786710/kimberle-crenshaw-intersectionality/?amp=true&__twitter_impression=true.
- ¹⁷ Richard Delgado, "Crossroads and Blind Alleys: A Critical Examination of Recent Writing About Race," *Texas Law Review*, 82:121 (2003), 123.
- ¹⁸ *Ibid.*, 124.
- ¹⁹ Delgado, "Crossroads and Blind Alleys."
- ²⁰ *Ibid.*, 146.
- ²¹ Derrick Bell, "Racial Realism," *Connecticut Law Review*, 24.2 (1991-1992), 363.
- ²² *Ibid.*, 374.
- ²³ *Ibid.*, 378.
- ²⁴ *Ibid.*
- ²⁵ *Ibid.*
- ²⁶ Mill, "Criticizing Critical Theory," 247.
- ²⁷ Rinaldo Walcott (@blacklikewho), Twitter Profile, March 27, 2019, https://twitter.com/blacklikewho/media?ref_src=twsrc%5Egoogle%7Ctwcamp%5Eserp%7Ctwgr%5Eauthor
- ²⁸ Emma Whitford, "White Professor Accused of Antiwhite Racism," *Inside Higher Ed*, 23 Aug. 2018, <https://www.insidehighered.com/news/2018/08/23/professor-accused-antiwhite-racism-others-say-its-free-speech>.
- ²⁹ 10 Scholars and Administrators, "Is Meritocracy Hurting Higher Education?" *The Chronicle of Higher Education*, 13 Sept. 2019, https://www.chronicle.com/article/is-meritocracy-hurting-higher-education/?cid=wsinglestory_hp_1a.
- ³⁰ The resignification of these terms as a result of postmodern influence are discussed in Helen Pluckrose, James Lindsay, *Cynical Theories: How Activist Scholarship Made Everything about Race, Gender, and Identity—and Why this Harms Everybody* (Durham, NC: Pitchstone Publish, 2020)
- ³¹ Glen Harlan Reynolds, "Campus Leaders Couldn't Care Less About Racial Progress," *USA Today*, 28 Jan. 2020, <https://www.usatoday.com/story/opinion/2020/01/28/racial-segregation-college-campus-ethnic-division-racist-civil-rights-column/4587577002/>.
- ³² Collins Memorial Library, "Between Principles and Practice: Tensions in Anti-Racist Education - 2014 Race & Pedagogy National Conference," Accessed 27 March 2021, video, <https://vimeo.com/116986053>.
- ³³ Lucas Necessary, "Transcript of Anti-racist Educational Tenets"
- ³⁴ *Clark vs. Democracy Prep Public Schools*, U.S. 10 (2020)
- ³⁵ Christopher Rufo, "Subversive Education," *City Journal*, 17 March 2021, <https://www.city-journal.org/critical-race-theory-in-wake-county-nc-schools>.
- ³⁶ Rufo, "Failure Factory," *City Journal*, 23 Feb. 2021, <https://www.city-journal.org/buffalo-public-schools-critical-race-theory-curriculum>
- ³⁷ *Ibid.*
- ³⁸ *Ibid.*
- ³⁹ Selim Algar and Kate Sheehy, "NYC Public Schools Asks Parents to 'Reflect on Their Whiteness,'" *New York Post*, 16 Feb 2021, <https://nypost.com/2021/02/16/nyc-public-school-asks-parents-to-reflect-on-their-whiteness/>.
- ⁴⁰ See e.g. Class Slides, DEMPREP 644, 570, 588, 623 et seq.; Lesson Plans, DEMPREP 644, 649, 670 526 et seq.; Assignments, DEMPREP 508, 569, 1045.
- ⁴¹ Class Assignment, DEMPREP 569, CLASS Slides, 570 et seq.
- ⁴² Class Slides, DEMPREP 588 et seq.
- ⁴³ Class Slides, DEMPREP 623 et seq.
- ⁴⁴ Class Slides, DEMPREP 588 et seq.
- ⁴⁵ Module 3 Readings excerpts from Alinsky, Rules for Radicals 129-130, 141 DEMPREP 116-17, 122.
- ⁴⁶ Lesson Plan, August 24, 2020, DEMPREP 644.
- ⁴⁷ Lesson Plan, August 27, 2020, DEMPREP 649.
- ⁴⁸ Class Slides DEMPREP 595.
- ⁴⁹ Class Slides DEMPREP 596.
- ⁵⁰ Class Slides DEMPREP 600.
- ⁵¹ Class Slides DEMPREP 604.

⁵² Class Slides DEMPREP 602, 603.

⁵³ Class Slides DEMPREP 634, 640.

⁵⁴ Class Slides, DEMPREP 656 et seq. (requiring students to state identities with race, gender, sexuality, religion and politics).

⁵⁵ Lesson Plan, Oct. 15, 2020, DEMPREP 670.

CURRICULUM VITAE

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EDUCATION

Ph.D. English, University of Illinois at Chicago 2003
Concentration in Language, Literacy and Rhetoric

M.A. English, University of Illinois, Chicago 1998
Concentration in Literature

B.A. English, *cum laude* and Honors, Ursinus College 1996

PROFESSIONAL EXPERIENCE

2018-Present: Associate Professor of Rhetoric and Composition
York College of Pennsylvania, York, PA 17403

2013-2017: Asst. Professor of Rhetoric and Composition
York College of Pennsylvania, York, PA 17403

2008-2013: Asst. Professor and Writing Center Director
Ursinus College, Collegeville, PA 19426

2004-2008: Asst. Professor of English and Writing Center Director, Special Assistant
to the Provost on Diversity
Drew University, Madison, NJ 07942

2002-2004: Dean's Appointment (non-tenure track) Professor
Temple University, Philadelphia, PA 19022

2003: Adjunct Professor of English
Arcadia University, Glendale, PA

TEACHING EXPERIENCE

- History of Rhetoric/Rhetorical Theory
- Communication in Professional Cultures
- First-Year Composition
- American Philosophical Thought
- Advanced Composition

- Composition Theory and Pedagogy
- Writing Center Theory/Practice
- Theories in Discourse/Interdisciplinary Studies
- Contemporary Rhetoric
- American/African-American Literature
- First-Year Seminar
- Experiential Learning

PUBLICATIONS

Monographs

Forthcoming: *Anti-Fragility and a Critique of Identity Politics*. Kendall Hunt, 2021.

A Critique of Antiracism in Rhetoric and Composition: The Semblance of Empowerment. Lexington Press, 2019.

Fat Tactics: The Rhetoric and Structure of the Fat Acceptance Movement. Lexington Press, 2019.

Edited Volumes

The Making of Barack Obama: Politics of Persuasion (with Matthew Abraham) Parlor Press. 2013.

Book Chapters

Forthcoming: “Critiquing the ‘Networked Subject’ of Anti-racism: Toward a More Empowered and Inclusive ‘We’ in Rhetoric and Composition.” *Network Theories, Social Justice, and Supersystems in Writing Program Administration*. Ed. Genesee Carter, Aurora Matzke, Bonnie Vidrine-Isbell. WAC Clearinghouse’s *Perspectives on Writing Series*, 2021.

“A Barbarian Within the Gate: Tribulations of a Black Rhet/Comp Scholar at a Small Liberal Arts College.” *Defining, Locating, and Addressing Bullying in the WPA Workplace*. Ed. Christyn Elder and Bethany Davilla. Utah State University Press, 2019.

“Habitat for Inhumanity: How Trolls Set the Stage for @realDonaldTrump” in an edited collection titled *President Donald Trump and his Political Discourse: Ramifications of Rhetoric via Twitter*. Ed. Michele Lockhart. Routledge, 2019.

“The Pragmatic Attitude in Fat Activism: Race and Rhetoric in the Fat Acceptance Movement.” *The Politics of Size: Perspective from the Fat Acceptance Movement Volume One*. Ed. Ragen Chastain. Praeger, 2015.

“The New Cultural Politics of Obama: Race, Politics and Unity in Obama’s ‘A More Perfect Union.’” *The Making of Barack Obama: The Politics of Persuasion*. Ed Matthew Abraham and Erec Smith. Parlor Press, 2013.

Scholarly Essays

“Buddhism’s Pedagogical Contribution to Mindfulness.” *Journal of the Assembly of Expanded Perspectives on Learning*. June 2016.

“Obama’s Feminine Discourse: A Rhetorical Necessity of Black Male Leadership.” *College Composition and Communication*. Feb. 2016.

“Cultural Logics, Impact, and the “State of Scholarship in Composition.” *College Composition and Communication*. Feb. 2015.

“By Tort of Defamation: Anti-Fat Campaigns as Civil Wrongs toward People of Size.” *Issues: Understanding Controversy and Society*. ABC-CLIO, 2014.

“Making Room for Fat Studies in Writing Center Theory and Practice” *Praxis: A Writing Center Journal*. Winter 2013. Web. 15 March 2016.

“The Lotus Sutra as Rhetorical Doctrine: Toward a Spiritual Paradigm Shift in Academia.” *Journal of South Texas English Studies*. 1.1. (2009)

“Writing Under the Bodhi Tree” *Academic Exchange Quarterly* 9 (2005): 16-22.

“A Conversation with Bryan Carter.” *Works and Days* 37/38.19 Volume 19 (2001): 45-50. Print.

Smith, Erec, Jennifer Cohen, Paula Mathieu, Vershawn Young, Bridget Harris-Tsemo. “CultureWise: Narrative as Research, Research as Narrative.” *Works and Days*. 17-18 (2000): 425-452. Print.

Other Publications

“The Importance of Intrapersonal Empowerment in American Race Relations.” *Heterodox Academy Blog*. 26. Feb. 2021. <https://heterodoxacademy.org/blog/the-importance-of-intrapersonal-empowerment/>. Accessed 21 March 2021.

“Toward Practical Empowerment.” *Quillette*. 19 Feb. 2021. <https://quillette.com/author/erec-smith/>. Accessed 27 March 2021.

“Classical Liberalism and the Line Dividing Black America.” *Newsweek*. 18 Feb. 2021. <https://www.newsweek.com/classical-liberalism-line-dividing-black-america-opinion-1569718>. Accessed 27 March 2021.

“A Rhetoric of Common Values.” *Heterodox Academy*. <https://heterodoxacademy.org/blog/a-rhetoric-of-common-values/>. Accessed 28 Nov. 2020.

“Virtue Racism.” *Areo Magazine*. <https://areomagazine.com/2020/11/18/virtue-racism/>. Accessed 18 Nov. 2020.

“The Loss of the Black Individual.” *Areo Magazine*. <https://areomagazine.com/2020/11/12/the-loss-of-the-black-individual/>. Accessed 16 Nov. 2020.

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“Why I still Talk to White People About Race.” *Newsweek*. <https://www.newsweek.com/why-i-still-talk-white-people-about-racism-opinion-1516309>. Accessed 15 Nov. 2020.

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- “Toward a New ‘We’ in York.” *York Daily Record*. 19 July 2017.
<http://www.ydr.com/story/opinion/columnists/2017/07/19/toward-new-we-york-column/492148001/>. Accessed 27 July 2017.
- “Are Internet Trolls Worth Trying to Understand? Yes.” *USA Today*. 11 May 2017.
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- “Is Conflict a Good Thing?” *York Daily Record*. 1 Feb 2017.
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- “Toward Erecting a Bridge of Values.” *York Dispatch*. 30 Nov 2016.
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- “Is Gentrification a Good Thing for York?” *York Daily Record*. 7 Nov 2016.
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<http://www.ydr.com/story/opinion/columnists/2016/06/20/cruelty-scourge-masculinity-column/86153328/>. Accessed 16 June 2017.
- “Is ‘Color Blindness’ a Good Thing?” *York Daily Record*. 29 Mar 2016.
<http://www.ydr.com/story/opinion/readers/2016/03/29/being-color-blind-good-thing-column/82386860/>. Accessed 16 June 2017.
- “Institutional Racism: Consider a Neutrality of Culpability.” *York Daily Record*. 23 Feb. 2016. <http://www.ydr.com/story/opinion/readers/2016/02/23/institutional-racism-consider-neutrality-culpability/80792474/>. Accessed 16 June 2017.
- “Fat Studies: A Brief Explanation.” *Volup2*. Jan. 2016.
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- “Surviving the MLA Interviews: Notes on Honesty and Awareness.” *Lore: An E-Journal for Teachers of Writing*. (2002): n. pag. Web. 16 Jan. 2012.
- “Cruelty and the Scourge of Masculinity.” *York Daily Record*. 19 June 2016.
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<http://www.macmillanlearning.com/catalog/static/bsm/lore-fa02/strategies/sml06.htm>. 27 July 2017.

Book Reviews

Beats, Rhymes, and Classroom Life: Hip-Hop Pedagogy and the Politics of Identity by Marc Lamont Hill.” *Composition Forum 21* (2010): n. pag. Web. 19 May 2010.

CONFERNCES, TALKS, EVENTS

Invited Talks (Scholarly)

(Forthcoming) April 8-11, 2021. “Is Critical Race Theory Anti-Rhetorical?” *UCLA Arrowhead Conference*. Los Angeles, CA.

January 26, 2021. “The Critique of Anti-racism in Rhetoric and Composition.” Dept. of English, Linguistics, and Writing Studies. University of Minnesota-Duluth.

August 7, 2020. Zoom Panel with Professors Erec Smith and Asao Inoue on Smith's book *A Critique of Anti-Racism in Rhetoric and Composition: The Semblance of Empowerment*.

October, 2016. “Troll Logic: The Antecedent to the Consequence of Donald Trump.” Keynote for *The Cyrus H. Holley Professorship in Applied Ethics*. Bloomfield, NJ.

January, 2015. Panel discussion on *The Politics of Size: Perspectives from the Fat Acceptance Movement*. Santa Clara University, Santa Clara, CA.

April 13, 2012. "Alone and When We are in the Company of Allies." *Popular Culture Association/American Culture Association National Conference*.

July 17, 2010. "The Revolution will be (Live) in the Writing Center: Making Community Connections Through the Center." *National Writing Program Administrators Conference*.

Invited Talks (non-academic)

Mar. 18, 2021. "Using PBL To Empower, A Critique of Anti-Racism": *TeachThought Podcast*.

<https://www.radio.com/podcasts/the-teachthought-podcast-27376/the-teachthought-podcast-ep-239-using-pbl-to-empower-a-critique-of-anti-racism-359623115>

March 15, 2021. "The Rhetoric of Woke and Anti-woke Discourse." *The Boyce of Reason Podcast*. <https://www.youtube.com/watch?v=HG7em8ukI9k>.

Feb. 8, 2021. Heterodox Academy Member Spotlight Series: "A Critique of Anti-racism in Rhetoric and Composition. *Youtube*.

https://www.youtube.com/watch?v=fez0cN_FhoM.

Oct. 28, 2020. Heterodox Graduate Affiliate Conversation: The Use of Strategic Language in Society. *Heterodox Academy*.

Oct. 15, 2020. Heterodox NYC's next event: "Combating a 'Primacy of Identity' in Anti-racism Initiatives." *Heterodox Academy*.

Sept. 30, 2020. Heterodox Academy HxK-12Education Community: "Critical Race Theory and Anti-Racism in K-12 Schools: Problems and Solutions, Part 1", a virtual roundtable discussion with James Lindsay. *Heterodox Academy*.

August 5, 2020. "How Antiracism Disempowers." *The Boyce of Reason Podcast*.

<https://www.youtube.com/watch?v=FFXoi-VKhTo>

June 30, 2020. Rhetoric Remix Podcast: Rhetoric in the 20th Century. *World Speech Day Foundation*. <https://www.youtube.com/watch?v=efBunvjEKe0>. Accessed 16 Nov. 2020.

January, 2020. "Empowered Communication." *S.I.N.G.* (Senior Information Networking Group). Martin Library. York, PA.

October. 16, 2019. Workshop on Emotional Intelligence in the Workplace. Better World Books. York, PA.

October 9, 2019. Talk on Empowered Communication. *Center for Holistic Integration*. York, PA.

June 10, 2019. Workshop on Emotional Intelligence and Civil Discourse. *Creative York*. York, PA.

May 15, 2019. Talk on Emotional Intelligence and Communication. *Uptown York Rotary Club*. York, PA.

April 24, 2019. "The Available Means of Persuasion (and Taurascatics)." *York Crafted*. York, PA. (Video). <https://www.youtube.com/watch?v=9tyI1ygJXcs>

Conference Presentations

March 2019. "Performing Wokeness: The Plight of Prefiguration in Rhetoric and Composition." *Conference on College Composition and Communication*. Pittsburgh, PA.

May 2018. "Communicating with Emotional Intelligence." *York YWCA*, York, PA.

March 2018: "Feeling Good But Missing the Point: Counterpoints to Codemeshing Pedagogy," *Conference on College Composition and Communication*. Kansas City, MO.

October, 2017. "'Building Bridges: The Efficacy of Community Radio in Civic Engagement.'" *Conference for Community Writing*.

October, 2017. "Advocacy 101." *York YWCA*, York, PA.

February, 2017. Monday Lecture Series: "Troll Logic: Donald Trump and the Death of Logos." York College of Pennsylvania.

October, 2016. "Advocacy 101." *Seventh Annual Diversity Summit*. Hanover, PA.

April, 2016. "A Cypher's Tale: Scenes from the Margins of Culture and Disciplinarity" *Conference on College Composition and Communication*. Houston, TX.

April, 2015. "The Cultural Logics of Fat Acceptance: A Place for Rhetorical Listening in Fat Studies and Activism." *Popular Culture Association* in New Orleans, LA.

November, 2014. First Monday Lecture Series: "The True Aspect of All Phenomena: How Buddhism Informs Rhetoric Theory and Pedagogy." York College of Pennsylvania.

May, 2014. "'Post-Race' is Not What You Think: Contemporary Suggestions for a Neutrality of Culpability." *Rhetorical Society of America*, San Antonio, TX.

April, 2014. "Doctors Waiting to Happen: Interpellation and Identity in *Doctor Who*." *Popular Culture Association* in Chicago, IL.

September, 2013. Panel Discussion: "Lost and Found Subjectivities." York College of Pennsylvania.

June, 2013. "Post-Race is Not What you Think: Contemporary Suggestions for a Neutrality of Culpability." *Pennsylvania Association of Liaisons and Officers of Multicultural Affairs* in Lancaster.

November 2, 2012. "Diets and Divinity: Toward a Mythology of Fat and Dieting." *Mid-Atlantic Popular and American Culture Association*.

April 14, 2012. "Was That Hate Speech Meant for Me?: Responding to Bigots in the Classroom, on Campus, in Restaurants, on the Sidewalks, and Everywhere, When We are

April 13, 2012. "Fat Wonder Women: Why the White Female 'Represents' the Fat Movement." *Popular Culture Association/American Culture Association National Conference*.

March 31, 2012. "Diversity in the Writing Center." *Mid-Atlantic Writing Center Association*.

January 14, 2012. "I'm Not Just Making This Stuff Up": Selling the Best Practices of Writing Pedagogy and Administration to a Skeptical Institution. *Small Liberal Arts College Association*.

April 16, 2011. "Writing De-Centered: Directing a Writing Center in a School with no General Writing Requirement." *Mid-Atlantic Writing Center Association Conference*.

April 9, 2011. "The True Aspect of All Phenomena: A Buddhist Approach to Writing Pedagogy." *Conference on College Composition and Communication*.

October 1, 2010. "Creating Assignments and Grading Writing: Ushering Our Students into Academic Discourse." *Philadelphia Writing Program Administrators* (Invited Lecture)

June 16, 2010. "Rhetoric in Buddhism, Buddhism in Rhetoric." Ursinus College Summer Fellows lecture series.

March 18, 2010. "Rhetoric in Buddhism, Buddhism in Rhetoric." *Conference on College Composition and Communication*.

March 28, 2009, "Analysis and Synthesis: What to Do When Necessity Trumps Tradition." *Mid-Atlantic Writing Center Association Conference*.

March 13, 2009, "From Wright to Right: Obama's Development of Ethos from the Wright Scandal to Inauguration Day" *Conference on College Composition and Communication*.

January 10, 2009. "Analysis and Synthesis: What to do When Necessity Trumps Tradition." *Small Liberal Arts College Association*. (Invited Talk)

April, 2008, "Typing Type: Identifying the Implied Subject in Academic Discourse." *Mid-Atlantic Writing Center Association*

March, 2008. "Typing Type: Race, Personality and Method in Writing Center Practice." *Race and Writing Center Conference*

March, 2008. "The Relevance of Rhetoric for Composition Instruction." *College Composition and Communication* (Panel chair)

Local Workshops and Events

July 12, 2016. YWCA Racial Justice Committee workshop: Writing for Advocacy.

November 11, 2016. YWCA Racial Justice Film Series: *Gentrifying (K)not Movie*. (Panel Discussion Facilitator)

December 13, 2016. YWCA Racial Justice Committee workshop: Messaging Through the Arts

August 8, 2017. YWCA Racial Justice Committee workshop: Public Speaking and Legislative Visits

October 17, 2017. YWCA Racial Justice Committee workshop: Writing for Advocacy

April 10, 2018: YWCA Racial Justice Committee workshop: Public Speaking off the Cuff

April 18, 2018. YWCA Racial Justice Film Series: *The Great Debate*. (Panel Discussion Facilitator)

May 8, 2018: YWCA Racial Justice Committee workshop: Enhancing Emotional Intelligence

Professional Experience/Committee Work

2017-2019: Editorial Board member for the *Community Literacy Journal*

2016-2018: Chair, York YWCA Racial Justice Committee

2016-Present: Associate Director of the Institute for Civic Arts and Humanities

2015-Present: FDC Funding Committee

2015-Present: Advisor for Sigma Tau Delta

2015-Present: Writing Committee (English and Humanities)

2013-2015: Retention Committee

2013-2015: Retention Sub-committee on Special Admit Students

2014-2015: Middle States Commission on Higher Education,

2013-2015: CCC Editorial Board Member.

2011-2012: Ad Hoc Presidential Committee on Diversity, Ursinus College.

2011: Organizer and Moderator, “Writing-Intensive Pedagogy—Theory Into Practice” for the *Philadelphia Writing Program Administrators*, Ursinus College.

2011-Present: Chair, Faculty Committee on Diversity.

2011-Present: Executive Board Member for *Spells Writing Lab*, a community writing center in Philadelphia. (www.phillyspells.org)

2006-2008: Special Assistant to the Provost on Diversity, Drew University

2006-2007: Local Chair of Special Events committee for the 2007 *College Composition and Communication Conference*

2005-2006: Hiring Committee for Chief Communications Officer, Drew University

2005: Interim Chair of the University Senate