

‘Equity’ Is Not ‘Equality,’ Comrade



The Marxist Gospel goes to the Factories: Lenin evangelizing the workers at the Obukhovskiy shoe factory in Petrograd in 1917, drawing by Pyotr Vasilievich Vasiliev (1899-1975). Bolshevik Revolution, Russia, 20th century. (Photo by DeAgostini/Getty Images)

A reader who works for a federal agency (he asked me not to disclose which one) writes about his recent experience in a leadership training program.

Twenty percent of the training, 1 day's worth, is devoted to woke diversity. I have attached the sanitized version of the power point that was presented to us. Going back, I realized this document did not have all the woke aspects that were presented to us.

I have spent decades in liberal bastions of academia (student, grad student and professor on the tenure track) and federal government. Diversity has been preached as a good unto itself. But diversity trainings have changed over time. They have become much more woke.

1. *Equity instead of equality.* Equality is no longer the goal. Rather equity and ensuring equal outcomes. The examples were that pay, bonuses, raises, etc were provided the same across racial groups. The trainer did not mention equality or equal opportunity at all. It was all about equity and equal outcomes.

2. *Allyship.* It is no longer acceptable for people to exhibit tolerance. We must be allies who accept and embrace however people identify themselves. One of the largest topics was allyship

particularly for LGBTQ. I must accept and embrace sinful behavior or else. I can't just tolerate and work with people fairly, I must embrace all aspects of them and their behavior.

3. The training had the beginnings of a struggle session. The facilitator stressed repeatedly and at length that we need to make ourselves uncomfortable by self introspection and that we should change our beliefs.

4. The facilitator repeatedly associated the term "Fair and balanced" with bigoted and biased people whose actions are clearly discriminatory.

This is in the Trump administration. I can't even begin to imagine how bad things will become when this training is given in the Biden administration. But this is the carryover from the Obama administration. One of the major initiatives from the Obama administration was "Cultural Transformation" and increases in the Civil Rights HR staff. Those same people who were hired then are still in here now. Trump just does not seem competent enough to root out this evil. Please understand clearly what this federal agency manager is saying: it is not enough to be fair and tolerant; *you must affirm*, or you are seen as a bigot.

People also really need to educate themselves on the difference between "equity" and "equality". You see the word "equity" used a lot by these diversocrats, and it's very easy to think that it's just a synonym for equality. Not so. [Prof. Jeff Polet has a good piece up at the Law & Liberty site explaining how "equity" really means the end of equality.](#) Excerpts:

Official [policy](#) recommendations no longer argue for racial equality but for equity. The transition has been so seamless and so uncommented upon that its occurrence may strike the observer as inconsequential. Many, to the degree they reflect on the change in usage, might regard the words as synonymous. But for those of us who cling to the rapidly diminishing view that words are carriers of meaning and that semantic distinctions matter, especially if we have any hope of being precise, the substitution of "equity" for "equality" has serious consequences.

In law and theory, "equity" refers to fairness and *impartiality* and was instituted under the common law by "equity courts," whose job it was to provide legal remedies to specific cases where legal remedies were not extant or sufficient; as in, [for example](#), a trademark infringement where simply awarding monetary damages wouldn't be sufficient remedy but had to be accompanied by a cease-and-desist order. It didn't operate according to strict legal rules or codes and it allowed flexibility in the application of principles of justice. It could not operate if it presumed guilt or innocence in advance by virtue of [membership](#) in a specific class. To go back to the trademark example, one can't assume that just because the defendant is Asian that a trademark violation occurred. Furthermore, "equity" in its most common usage refers to "ownership," a concept that seems to have little relationship to its academic usage.

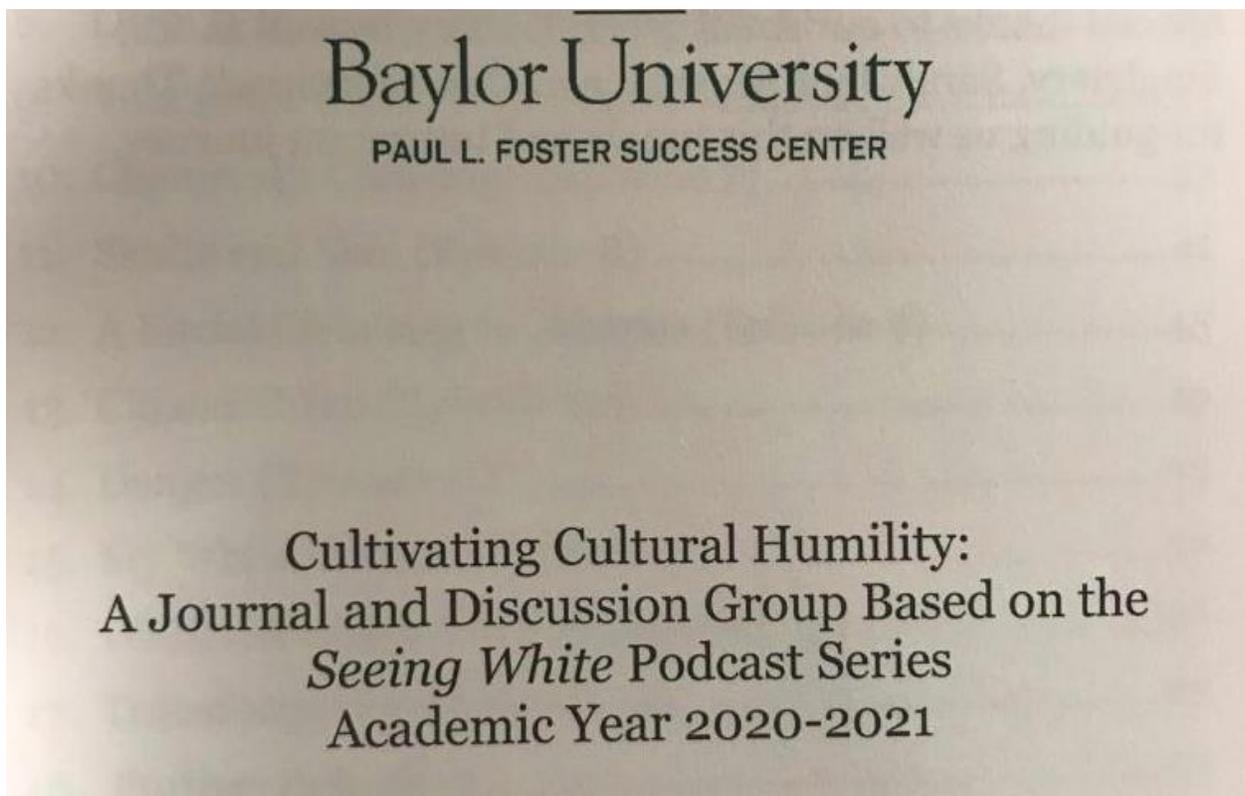
But as Polet explains, that's not what "equity" means in the mouths of the woke. It means tearing down any and all structural barriers that these ideologues believe stand in the way of equal outcomes. It means no end of destruction for the sake of creating utopia. [As the New Discourses site points out](#), "Where equality means that citizen A and citizen B are treated equally, equity means "adjusting shares in order to make citizens A and B equal." Therefore, "'equity' requires giving some identity groups privileges in order to redress the perceived imbalance."

This is the thinking behind [the "Nice White Parents" podcast serial from The New York Times that I wrote at length about over the weekend.](#) It's about race and inequality in the New York

City public schools. The reporter, Chana Joffe-Walt, says in one episode: “I think the only way you equalize schools is by recognizing this fact and trying wherever possible to suppress the power of white parents.”

So, there you have it: the only explanation for disparate educational outcomes between races in the public schools is white racism. The only solution is to redistribute power away from white parents. This is precisely why New Discourses calls the “equity” crusade a form of “social communism.”

If you aren’t familiar with the specialized vocabulary the Diversity & Inclusion activists and bureaucrats use, you will not see coming the kinds of radical changes they want to make. Below are some images from a training manual used by the diversity office at Baylor University, to train teachers and staff on “cultural humility,” one of the goals of the university’s [New Student Experience program](#), which is how Baylor transitions freshmen into the university’s life. Notice how Baylor does not push for “racial equality,” but for “racial equity”:



Glossary

Accountability - In the context of racial equity work, accountability refers to the ways in which individuals and communities hold themselves to their goals and actions, and acknowledge the values and groups to which they are responsible.

Anti-racism - Defined as the work of actively opposing racism by advocating for changes in political, economic, and social life. Anti-racism tends to be an individualized approach, and set up in opposition to individual racist behaviors and impacts.

Anti-racist - An anti-racist is someone who is supporting an antiracist policy through their actions or expressing antiracist ideas. This includes the expression or ideas that racial groups are equals and do not need developing, and supporting policies that reduce racial inequity.

Anti-racist idea - An antiracist idea is any idea that suggests the racial groups are equals in all of their apparent difference and that there is nothing wrong with any racial group. Antiracists argue that that racist policies are the cause of racial injustices.

Oppression - The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. Rita Hardiman and Bailey Jackson state that oppression exists when the following 4 conditions are found:

1. the oppressor group has the power to define reality for themselves and others,
2. the target groups take in and internalize the negative messages about them and end up cooperating with the oppressors (thinking and acting like them),

3. genocide, harassment, and discrimination are systematic and institutionalized, so that individuals are not necessary to keep it going, and,
4. members of both the oppressor and target groups are socialized to play their roles as normal and correct.

Oppression = Power + Prejudice

Power - Is unequally distributed globally and in U.S. society; some individuals or groups wield greater power than others, thereby allowing them greater access and control over resources. Wealth, whiteness, citizenship, patriarchy, heterosexism, and education are a few key social mechanisms through which power operates. Although power is often conceptualized as power over other individuals or groups, other variations are power with (used in the context of building collective strength) and power within (which references an individual's internal strength).

Privilege - Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g. white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we're taught not to see it, but nevertheless it puts them at an advantage over those who do not have it.

Prejudice - A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individuals with individual characteristics.

Racism - Is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the

shaping the cultural beliefs and values that support those racist policies and practices.

Individual racism - Refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be deliberate, or the individual may act to perpetuate or support racism without knowing that is what he or she is doing.

Institutional racism - Refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of color.

Structural/Systemic racism

A system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity. It identifies dimensions of our history and culture that have allowed privileges associated with "whiteness" and disadvantages associated with "color" to endure and adapt over time. Structural racism is not something that a few people or institutions choose to practice. Instead it has been a feature of the social, economic and political systems in which we all exist.

Whiteness

The term white, referring to people, was created by Virginia slave owners and colonial rules in the 17th century. It replaced terms like Christian and Englishman to distinguish European colonists from Africans and indigenous peoples. European colonial powers established whiteness as a legal

concept after Bacon's Rebellion in 1676, during which indentured servants of European and African descent had united against the colonial elite. The legal distinction of white separated the servant class on the basis of skin color and continental origin. The creation of 'whiteness' meant giving privileges to some, while denying them to others with the justification of biological and social inferiority.

Whiteness itself refers to the specific dimensions of racism that serve to elevate white people over people of color. This definition counters the dominant representation of racism in mainstream education as isolated in discrete behaviors that some individuals may or may not demonstrate, and goes beyond naming specific privileges (McIntosh, 1988). Whites are theorized as actively shaped, affected, defined, and elevated through their racialization and the individual and collective consciousness' formed within it (Whiteness is thus conceptualized as a constellation of processes and practices rather than as a discrete entity (i.e. skin color alone).

Whiteness is dynamic, relational, and operating at all times and on myriad levels. These processes and practices include basic rights, values, beliefs, perspectives and experiences purported to be commonly shared by all but which are actually only consistently afforded to white people.

White Supremacy

The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and

communities of color as worthless (worth less), immoral, bad, and inhuman and "undeserving."

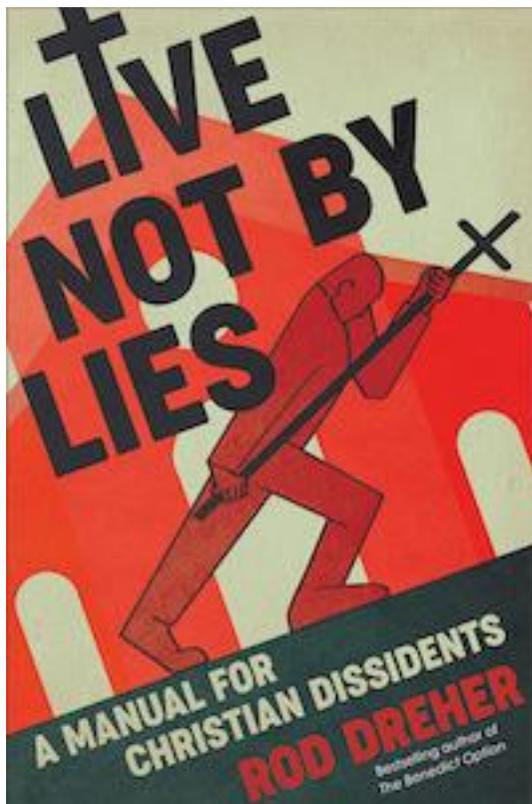
Drawing from critical race theory, the term "white supremacy" also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.

This glossary is derived from Racial Equity Tools. Racial Equity Tools is designed to support individuals and groups working to achieve racial equity. This site offers tools, research, tips, curricula and ideas for people who want to increase their own understanding and to help those working toward justice at every level. Please visit racialequitytools.org for a more complete list of terms relevant to Race Equity work.

“Cultural humility” sounds so innocent, even Christian. But this is the slogan under which Baylor is radicalizing its students to the left. I wonder how many people who send their kids or their alumni donations to Baylor University know that the flagship Texas Baptist university is teaching students that “heterosexism” is evil, that “whiteness” exists and is a source of evil, and “patriarchy” — which Southern Baptist churches, which do not let women serve as clergy, practice — is also evil.

This ideology is everywhere now, and being taught through institutional authorities. Take a look at this passage from [Live Not By Lies](#), on how the ideology that led to the Russian Revolution, spread, and observe the parallels to this. We are in the “gospel in the factories” stage of our own revolution, which is going to lead to soft totalitarianism:

Marxism stood for the future. Marxism stood for progress. The gospel of Marxism lit a fire in the minds of prerevolutionary Russian radicals. Their priests and the prophets were their intellectuals, who were “religious about being secular.” Writes historian Yuri Slezkine: “A conversion to socialism was a conversion to the intelligentsia, to a fusion of millenarian faith and lifelong learning.”



Far-left radicalism was initially spread among the intellectuals primarily through reading groups. Once you adopted the Marxist faith, everything else in life became illuminated. The intellectuals went into the world to preach this pseudo-religion to the workers. These missionaries, says Slezkine, made what religious believers would call prophetic revelations, and by appealing to hatred in their listeners’ hearts, called them to conversion.

Once they had captured Russia's universities, the radicals took their gospel to the factories. Few of the workers were capable of understanding Marxist doctrine, but the missionaries taught it to those capable of translating the essentials into a form that ordinary people could grasp. These proselytizers spoke to the suffering of the people, to their sense of justice, to their often-justified resentment of their exploiters. The great famine of 1891–92 had laid bare the incompetence of the Russian ruling classes. The evangelists of Marxism issued forth prophetic revelations about the land of milk and honey awaiting the masses after the revolution swept away the ruling mandarins.

Most of the revolutionaries came from the privileged classes. Their parents ought to have known that this new political faith their children preached would, if realized, mean the collapse of the social order. Still, they did not reject their children. Writes Slezkine, "The 'students' were almost always abetted at home while still in school and almost never damned when they became revolutionaries."

Perhaps the mothers and fathers didn't want to alienate their sons and daughters. Perhaps they too, after the experience of the terrible famine and the incompetent state's inability to care for the starving, had lost faith in the system.

[*Live Not By Lies*](#) will be published in just over a month. Pre-order it at that link. I have written an extensive study guide that I will make available for free on this blog when the book comes out. We need to be ready for what's coming. The revolution is being proclaimed by universities, federal agencies, corporations, and other institutions. Not even Trump has been able to stop it.

UPDATE: Wow, wokeness really has triumphed at Baylor. University president Linda Livingstone sent out [a lengthy, detailed letter today on all the new initiatives at the university to put it on the cutting edge of diversity](#). Read it — it's not boilerplate. A Baylor alumnus highlighted this paragraph:

I was pleased to recently announce the appointment of Malcolm Foley to serve as special advisor to the president for equity and campus engagement and director of the Black church studies program at Baylor's Truett Seminary. In this joint role, Mr. Foley will facilitate engagement and interaction with and among the many diverse members of our campus community, and he will work collaboratively to develop initiatives designed to foster a welcoming and inclusive campus for all.

What's Malcolm Foley said recently on Twitter? Well...

Time to use Twitter again to say obvious things. Today's obvious take: Black trans lives matter. We must set ourselves against the hatred, violence and injustice that plagues our neighbors.
<https://t.co/HbO6YzOO7D>

— Malcolm Foley (@MalcolmBFoley) [August 4, 2020](#)

I look forward to Malcolm Foley's forthcoming initiative to recruit black trans undergraduates to Baylor.

August 19, 2020

About the author: Rod Dreher is a senior editor at *The American Conservative*. A veteran of three decades of magazine and newspaper journalism, he has also written three *New York Times* bestsellers—*Live Not By Lies*, *The Benedict Option*, and *The Little Way of Ruthie Leming*—as well as *Crunchy Cons* and *How Dante Can Save Your Life*. Dreher lives in Baton Rouge, La.

Letter from Linda Livingston, referenced in above article:

A Welcoming, Uplifting Community

August 19, 2020

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Dear Baylor Students, Faculty and Staff:

In only a few days, we will have the great joy of welcoming back to our campus the thousands of men and women who call Baylor University home as students. This Monday, the first official day of class for the fall semester, is a day for which all of us have been yearning and diligently preparing for months. It will be a day of celebration and togetherness. It will also mark a new chapter in the life of Baylor -- one of innovative adaptation in the midst of hardship and one of renewal in our commitment as the Baylor Family to love one another as Christ has loved us.

The preceding months -- in every corner of our nation and world -- have been filled with an abundance of pain, moral reckoning, and grief. However, the constant presence of Christ in our lives has also allowed us to carry the light of hope and love through this time of darkness and uncertainty. As we move forward, grounded in our Christian mission as an institution, Baylor continues to place great value on fostering a compassionate community and creating an environment of possibility for all our students. Indeed, equal opportunity and biblical justice are a natural outgrowth of Baylor's caring Christian community.

In recent weeks, members of our student and alumni communities have shared stories with me about incidents of racism at Baylor that date back many years. These include accounts from individuals affiliated with several important groups at Baylor -- the Baylor Chapter of the NAACP, the Black Student Coalition, the LatinX Coalition and the Coalition of Asian Students - as well as from members of our Baylor Alumni groups. Recognizing one another as being created in the image of God requires treating each other with love and respect, and these stories have provided sobering examples of members of our Baylor Family being denied that dignity.

Listening and Learning

The faces of the Baylor Family are as diverse as our surrounding world, and that diversity is an enduring strength. Our students come to Baylor from across the globe and from families of all backgrounds. We recognize that we must continuously strive to improve our response to this diversity. I am reminded of a quote from writer and civil rights activist Maya Angelou: "I did then what I knew how to do. Now that I know better, I do better." Simply put, we want Baylor to be increasingly better.

The expressions of concern and requests for action I have heard from communities of color within our Baylor Family coalesce around four themes: inadequate space for programming for students of color on campus; a lack of accountability for individuals or groups at Baylor who commit acts of racial harm; inadequate representation of communities of color in Baylor organizations or groups with decision-making power; and a campus culture that stifles ethnically minoritized expressions in favor of the majority.

After seeing our country's deep divisions over race, justice and inequality once again brought into the spotlight following the killing of George Floyd, I wrote the following words to the Baylor Family in early June: "It's time to both step back in humility to listen and learn, but also speak up about how we treat people of color in our community and our country. . . . As members of the Baylor Family -- a Christian university with a community called to offer the grace and peace of Christ to all of God's people -- we should lean into these current events, build upon our actions to date and elevate the difficult, uncomfortable but important conversations -- with actionable steps -- regarding race, privilege, violence and conciliation in America. Not only will we broaden the conversations at Baylor, but we will look to the wisdom of our racialized minority brothers and sisters who have more experience than us."

Today, we continue to listen to our brothers and sisters, and we are still learning a great deal from them.

Implementing Institutional Measures

During the two months since I made the statement above, Baylor has undertaken a number of actionable steps -- with formative input coming from diverse perspectives -- to address issues of equity and racial justice on our campus. These steps have occurred on a number of fronts, ranging from initiatives involving our students and faculty to advances among alumni communities and in institutional accountability.

Perhaps most prominent were the actions taken by our Board of Regents in late June in passing a [Resolution on Racial Healing and Justice](#) and establishing a Commission on Historic Campus Representations at Baylor University. This advisory committee will provide guidance on presenting Baylor's history as the University pursues opportunities to inclusively explore and engage in significant conversations about this aspect of the institution's past.

I commend our Board for taking this step forward as an extension of the administration's important, ongoing work of racial conciliation. The Commission's efforts will include reviewing

the historical context of the University and its connection with all statues, monuments, buildings and other aspects of the campus in reference to their physical location, placement and naming. By the end of the fall semester, the Commission will provide its observations for consideration by the administration and Board of Regents. [Members of the Commission](#) -- who embody a remarkable variety of voices from across the University, including students, faculty, staff and alumni -- have already moved deeply into their important work.

Our Board of Regents itself represents our progress in enriching diversity on our campus. Forty-four percent of its 34 members are women, including five of our seven new regents, and six regents have diverse ethnic backgrounds -- up from just one four years ago. The presence of such individuals on the governing board of the University, who are empowered to make some of the most important decisions regarding Baylor policy, is both a source of encouragement and an ongoing priority.

I was pleased to recently announce the appointment of Malcolm Foley to serve as special advisor to the president for equity and campus engagement and director of the Black church studies program at Baylor's Truett Seminary. In this joint role, Mr. Foley will facilitate engagement and interaction with and among the many diverse members of our campus community, and he will work collaboratively to develop initiatives designed to foster a welcoming and inclusive campus for all. With Malcolm's addition, three of the 11 individuals constituting the President's Council - my leadership team -- are from ethnic minority backgrounds and four members are women.

I should also note that while the entire University is in the midst of a hiring freeze, we are nevertheless currently engaging in a search to fill two full-time staff positions in our Equity Office, which is responsible for matters concerning equal opportunity, affirmative action, civil rights and discrimination claims. Revised civil rights policies, which are currently in the final stages of approval, ensure the treatment of all students, faculty and staff with respect and dignity, promote equal opportunities and prohibit discriminatory practices, including unlawful discrimination. As a campus community, we require any issue or incident that violates the University's civil rights policy or other policies to be reported through the Report It website at www.baylor.edu/reportit or in conjunction with the Equity Office.

[Building New Lives Together](#)

On July 13, I had the pleasure of participating in a virtual Town Hall hosted by the Baylor Black Alumni Alliance and the Baylor Alumni Latino Group along with a distinguished group of panelists that included U. S. Congressman Colin Allred (BA '05); René Maciel (MS '91), Baylor Regent and Missions Pastor, First Baptist Woodway; and Michael McFarland, Ph.D. (BBA '93, EdD '05), Baylor Regent and Superintendent, Crowley ISD. Mia Moody-Ramirez, Ph.D. (MS '98, MA '01), Baylor professor and chair of the Journalism, Public Relations and New Media Department, served as our moderator.

During the course of our wide-ranging conversation, I announced the establishment of the [Trailblazer Scholars Program](#). This exciting new scholarship program is designed to recognize the importance of fostering diversity and mutual respect at Baylor and is being launched by the University with \$5 million in scholarship support. In the months ahead, we will engage alumni

and donors to support growth in the program, with a goal of providing Trailblazer Scholarships to a cohort of 80 or more students, who will participate in leadership and service opportunities through our Multicultural Affairs Department -- whose location in the Bill Daniel Student Center provides central access to our student body -- and other groups and programs on campus.

The Trailblazer Scholars Program is yet another meaningful and tangible step in supporting and encouraging diversity on our campus. Other efforts underway include plans to expand and redesign our diversity website connected to the Baylor homepage that will tell the story of our caring community, provide direct resources for faculty, staff and students to utilize, and contain a section on accountability and actions taken by the University against reports of discriminatory practices.

The University already requires diversity education for incoming students as well as for new faculty and staff -- in addition to faculty search committees and student leadership -- but beginning this fall semester all current students, faculty and staff will also be required to annually participate in campus-wide diversity education.

[Diversifying Our Campus Culture](#)

As we attract a diverse pool of candidates committed to our mission, we continue to strengthen the diversity of our faculty and staff. Among other measurements, we achieved a minority faculty rate of 16.6% during the 2019-20 academic year and promoted 10 women to full professor -- the most ever in a single year at Baylor.

Ensuring that such faculty members find Baylor to be a welcoming and rewarding community is a priority. We diligently seek to provide the support and culture necessary to retain them as they earn promotion through the ranks, working to build a faculty that reflects our diverse student body. To this end, this fall we will conduct another Campus Climate Survey, using the first survey as a benchmark, to measure the perceptions of our faculty, staff, and students regarding the inclusiveness, friendliness, cooperation, support and opportunities for career advancement and academic success found at Baylor. The results of this survey will guide our priorities and specific action items moving forward.

In addition, I will continue to host the Presidential Baylor Conversation Series -- in a virtual format for the time being -- to bring guest speakers to our campus as we extend our civil discourse discussions from last fall. These important conversations enrich Baylor as a marketplace of ideas and continue to elevate conversations on race, peacemaking and racial conciliation informed by our Christian faith.

Our students, of course, lie at the heart of our institutional life, and our efforts to cultivate a caring Christian community run through a variety of programs in Student Life and our academic enterprise. The unified core curriculum in Baylor's College of Arts & Sciences that was established last year -- and in which the large majority of Baylor students participate -- also embeds issues of diversity into what are designated as "common courses." One of these seven common courses is "American Literary Cultures," a class in which instructors offer students an exploration of American literature in its historical and social contexts with an emphasis on how

authors and prominent figures from a variety of societies, races, genders, ethnicities, and socioeconomic statuses have shaped and continue to shape the literature and culture of the United States. Such intentionality extends through the curricula of our 12 nationally recognized academic divisions.

Also, we have requested that faculty include information in their syllabus statements for students outlining the resources provided by the Office of Equity and Title IX, as well as reporting information and links to the University's Civil Rights Policy and Sexual and Interpersonal Misconduct Policy.

Students Stepping Forward

I am thankful for the leadership role Student Body President Sutton Houser and Student Government have already taken in actively listening to the concerns of students. The group has formed a Diversity Coalition to inform student leaders in how they can better represent the needs of every student. In addition, the Diversity Coalition will be charged with encouraging more students to join the conversation and participate in Student Government, as well as create opportunities for more students to become better connected to our campus and create positive change. Applications to join Student Government as part of the Diversity Coalition will open early this semester.

Additionally, Student Government is in process of developing a "Church to You" initiative to assist students of diverse backgrounds in feeling more at home with their Christian faith while at Baylor. Whether with a certain denomination, in a certain language or with a community that better resembles their cultural background, Student Government plans to reach out to local Waco ministers and invite them to campus, providing a weekly opportunity to meet with a minister and connect with a church leader who might look like them or speak a common language. In tandem with this program, Baylor's Graduate Student Association is purchasing copies of *The Color of Compromise: The Truth about the American Church's Complicity in Racism* and hosting reading groups for graduate students to explore the book's relevance to their lives.

A Place for Everyone

As I stated earlier this summer, we are all a part of God's beautiful mosaic. Racial justice is not ancillary to the University's mission; rather, it is a vital element of the mission as we equip our students for worldwide leadership and service following their time at Baylor.

As a Christian institution of higher education, Baylor University is unwaveringly committed to fostering the diversity and welcoming character of our campus community, and each member of the Baylor Family plays an important role in our daily living out of that commitment. Being intentional about building a caring Christian community in which our members feel safe, respected and supported lies at the core of our mission to transform lives and serve others.

One of the cornerstones of Baylor's educational curriculum and communal life for generations has been the cultivation of compassion for others, both in personal service to and in civil discourse with those who have differing beliefs. Scripture advises us to be "quick to listen, slow

to speak, and slow to become angry" (James 1:19). We are also, as Christians, called to "encourage one another and build each other up" (1 Thessalonians 5:11).

I am grateful for each person who has chosen to call Baylor home and for the thousands of members of the extensive Baylor Family who encircle our campus with uplifting passion and support. Thank you for your love of Baylor University and for the important part you are playing in renewing our Baylor community every day using the unique gifts and voice with which God has endowed you.

Sincerely,

Linda A. Livingstone, Ph.D.
President

Are you looking for more News?