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**Sent time:** 02/28/2025 01:24:34 PM  
**To:** Diers, Jody </o=ExchangeLabs/ou=Exchange Administrative Group (FYDIBOHF23SPDLT)/cn=Recipients/cn=952a73c5d5654bdcbaac28fb39edcfe-jmdiers>; Downey, Trey </o=ExchangeLabs/ou=Exchange Administrative Group (FYDIBOHF23SPDLT)/cn=Recipients/cn=df11aed7eb4444592e5f9117321dc0d-tedowney>; Zappe, Alex </o=ExchangeLabs/ou=Exchange Administrative Group (FYDIBOHF23SPDLT)/cn=Recipients/cn=70e406405f224281a6482523a3842efdc-2c395192-fd>; Ludlam, David </o=ExchangeLabs/ou=Exchange Administrative Group (FYDIBOHF23SPDLT)/cn=Recipients/cn=935584f214dc4c46b172d4c3208e1962-dludlam>  
**Cc:**  
**BCc:**  
**Subject:** RE: student club request

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Thanks for the note. I don't know this gentleman and the info from Wikipedia suggests we'd strongly disagree with his worldview. That said, I don't know what reasoning you would use in "saying no" to the student club. To me this seems to be an opportunity to live our values when it comes to all of the work we've done around free speech.

My suggestion would be to meet with the student club and learn more about what they're trying to accomplish by inviting this speaker. Might it make sense to talk about format to see if there's a way to have mutual sides of whatever issue they're hoping he would discuss presented in a forum? Depending on the topic, is there an opportunity to work collaboratively to identify someone less polarizing to come to campus? That kind of thing.

If a group of our students are organized as a club and are committed to inviting this person to speak on campus, I don't think telling them no comports with [what we believe](#).

Let me know how I can help. Pulling in Dr. Hendricks to see if she has thoughts from the faculty free speech committee side of the house.

Derek

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**From:** Diers, Jody <jmdiers@coloradomesa.edu>  
**Sent:** Friday, February 28, 2025 8:10 AM  
**To:** Wagner, Derek <dawagner@coloradomesa.edu>; Downey, Trey <ttdowney@coloradomesa.edu>; Zappe, Alex <azappe@coloradomesa.edu>; Ludlam, David <dludlam@coloradomesa.edu>  
**Subject:** student club request

A club on campus wants to host a speaker, Jared Taylor. See an excerpt from Wikipedia below. Can I say no?

### Views

Taylor has been described as a [white nationalist](#),<sup>[25]</sup> [white supremacist](#), and [racist](#) by civil rights groups, news media, academics studying racism in the US, and others.<sup>[6][7][8][26][27][28]</sup> Taylor has "strenuously rejected"<sup>[11]</sup> being called a racist, and maintains that he is instead a "racialist who believes in [race-realism](#)."<sup>[29][30]</sup> He has also disputed the white supremacist label, preferring to describe himself as a "white advocate",<sup>[31]</sup> and contends that his views on nationality and race are "moderate, commonsensical, and fully consistent with the views of most of the great statesmen and presidents of America's past".<sup>[11]</sup>

News coverage of Taylor has associated him with the [alt-right](#).<sup>[32][33]</sup>

### Race

Taylor is a proponent of [scientific racism](#) and voluntary [racial segregation](#).<sup>[8][34][35][36]</sup> Taylor also asserts that there are [racial differences in intelligence](#) among the various ethno-racial groups across the world.<sup>[37][38]</sup> Taylor argues that Blacks are generally less intelligent than Hispanics, while Hispanics are generally less intelligent than whites, and whites are generally less intelligent than East Asians: "I think Asians are objectively superior to Whites by just about any measure that you can come up with in terms of what are the ingredients for a successful society. This doesn't mean that I want America to become Asian. I think every people has a right to be itself, and this becomes clear whether we're talking about [Iran Jaya](#) or [Tibet](#), for that matter".<sup>[39][40][41]</sup>

Taylor describes himself as an advocate for white interests.<sup>[42]</sup> He states that his publication, *American Renaissance*, was founded to provide a voice for such concerns, and argues that its work is analogous to other groups that advocate for ethnic or racial interests.<sup>[43]</sup> *American Renaissance*, however, has been described as a white supremacist publication and a "forum for writers disparaging the abilities of minorities".<sup>[44]</sup> In the journal in 2005, he stated, "Blacks and whites are different. When blacks are left entirely to their own devices, Western civilization – any kind of civilization – disappears."

<sup>[45]</sup> A 2005 feature in the *Pittsburgh Post-Gazette* described Taylor as "a racist in the guise of expert".<sup>[6]</sup>

Taylor presents his [segregationist](#) project as based on [civil liberties](#) and [freedom of association](#), and has described [government-mandated segregation](#) as morally unjust. He believes that all [anti-discrimination laws](#) "from the [Civil Rights Act of 1964](#) onward" are an unacceptable expansion of federal power. Taylor also opposes [anti-miscegenation laws](#) as impinging on the freedom of association of private citizens.<sup>[46]</sup>

Taylor believes that the multi-racial American society is "doomed to failure", and that non-white groups should not constitute a significant part of the American population, especially Hispanics, Africans, Afro-Caribbeans and Middle Easterners, although he also includes Northern Asians, whom he holds in high regard.<sup>[47]</sup> He thus supports immigration

policies that would favor white immigrants over other groups. Taylor has said: "Whites deserve a homeland," and when questioned about the US immigration laws passed in 1965, under the [Hart-Celler Act](#), said that "Whites are making a terrible mistake by setting in motion forces that will reduce them to a minority."<sup>[48]</sup>

Taylor supports the [white genocide conspiracy theory](#),<sup>[49]</sup> and has hosted the [Suidlanders](#) on his AmRen podcast to discuss the topic,<sup>[50]</sup> while encouraging donations to the South African organization.<sup>[51]</sup> He has recommended [Jean Raspail's \*The Camp of the Saints\*](#) to his followers.<sup>[52]</sup>

#### **Attitude towards antisemitism**

Taylor welcomes Jews to his organization and views [American Jews](#) as potential powerful allies. While several speakers of Jewish descent have participated in *American Renaissance* conventions, he has never sought to either welcome or expel anti-Semitic voices. This position has sparked tensions with far-right anti-Semitic organizations claiming that Jews are infiltrating their movements.<sup>[40]</sup> In 2006, a clash erupted at one convention between anti-Semitic conspiracy theorist [David Duke](#) and [Michael H. Hart](#), a Jewish astrophysicist sharing many of Taylor's ideas.<sup>[53]</sup> [The Forward](#) reported that Taylor "has been trying to de-Nazify the movement and draw the white nationalist circle wider to include Jews of European descent. But to many on the far right, taking the Jew-hatred out of white nationalism is like taking the Christ out of Christmas—a sacrilege."<sup>[54]</sup>

The [Southern Poverty Law Center](#) (SPLC) comments that Taylor is unusual among the radical right in "his lack of anti-Semitism."<sup>[55]</sup> Scholar Elizabeth Bryant Morgenstern states that "unlike many other white supremacists, Taylor is not [anti-Semitic](#), and in fact encourages Jews to join his fight. ... however many within the white supremacist/[anti-immigration movement](#) disagree with Taylor ... and he has been under tremendous pressure to break ties with the Jewish community."<sup>[56]</sup>