

11-2017

CICE Magazine, No. 2

Amanda Diaz
University of Puget Sound

Anna Goebel
University of Puget Sound

David Wright
University of Puget Sound

Valeria Chavez
University of Puget Sound

Yajaira Villanueva
University of Puget Sound

See next page for additional authors

Follow this and additional works at: <http://soundideas.pugetsound.edu/cicemagazine>

Recommended Citation

Diaz, Amanda; Goebel, Anna; Wright, David; Chavez, Valeria; Villanueva, Yajaira; and Nguyen, Vivie, "CICE Magazine, No. 2" (2017).
CICE Magazine. 1.
<http://soundideas.pugetsound.edu/cicemagazine/1>

This Book is brought to you for free and open access by the University Publications at Sound Ideas. It has been accepted for inclusion in CICE Magazine by an authorized administrator of Sound Ideas. For more information, please contact soundideas@pugetsound.edu.

Creator

Amanda Diaz, Anna Goebel, David Wright, Valeria Chavez, Yajaira Villanueva, and Vivie Nguyen

CICE Magazine

CENTER FOR INTERCULTURAL
& CIVIC ENGAGEMENT

NO. 2 • NOV./DEC. 17



DISABILITY JUSTICE

*A narrative by
Dave Wright ('96) | 10 |*

LA HUERTA INTERNATIONAL MARKET

*Bring the taste of home
to college | 18 |*

FREEDOM EDUCATION PROJECT PUGET SOUND

| 22 |

A photograph of a cable-stayed bridge with two tall concrete pylons and numerous white cables. The bridge spans across a body of water, and its reflection is visible in the calm surface. The sky is blue with scattered white clouds. In the foreground, there are some green plants and a concrete structure on the left side.

Community & the Self

EXLN 106

Tues/Thurs. 12:30-1:50pm
Meets in the Social Justice Center

Register for Spring 2018

- 02 Director's Note
- 04 Alternative Fall Breaks
- 06 Students of Color Study Hour
- 08 Freedom Education Project Puget Sound
- 10 Disability Justice: A Narrative
- 14 Tacoma-Licious
- 18 La Huerta International Market
- 20 The Villanueva Rice Recipe
- 22 Ask the Directors
- 26 Resources & Recommendations



Students learned about the Lincoln District revitalization project during the "Gentrification the 253" Alternative Fall Break Program. Photo by Skylar Bihl ('08).

A correction

Thank you for the warm reception we received following last month's inaugural issue of CICE Magazine. We hope you found time to peruse the articles and check out a recommended resource or two. We worked hard to compile the articles found in the last issue. However, want to also acknowledge an editorial mistake that critically reversed the information shared in one article. In the Logger Language Liaisons article, we printed that the virtual campus tour found on our Admission page was not in Mandarin or Spanish, but English only. It should have read that it is in only those three languages. The article author had this information correct in the original draft she sent us. The typo is our mistake. Thanks to the thoughtful work of the Office of Communications and Office of Admissions, the tour can in fact be viewed with Mandarin, Spanish, and English voice-overs. We apologize for this misinformation and hope you will check out the virtual tour if you haven't already seen it.

The Center for Intercultural and Civic Engagement

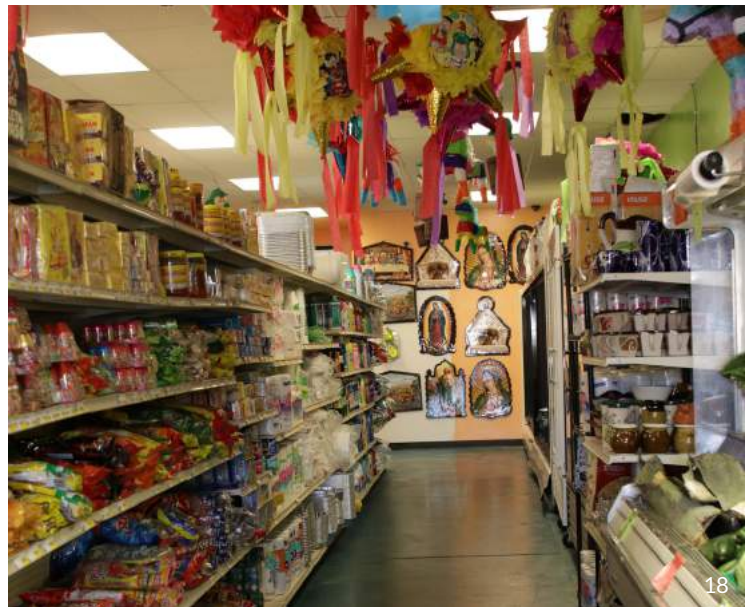
3219 N. 13th St.
 Tacoma, WA 98416
cice@pugetsound.edu
 253.879.2751
pugetsound.edu/student-life/cice/

 facebook.com/pugetsoundCICE/

 theyellowhouse_ups



4



18



22

EQUITY, JUSTICE, COMMUNITY, ACCESSIBILITY, TRANSPARENCY, YOUR VOICE

TOPICS ON TAP!



Town hall style conversations facilitated by the **ASUPS President**. During Common Hour: **Wednesday's at 12pm** (first week of every month) **In the Piano Lounge**

• **OCTOBER 11TH:** "WHAT DOES A SANCTUARY CAMPUS LOOK LIKE?: DACA AND SANCTUARY CAMPUS POLICY"

• **November 8th :** "What's up with sexual assault on campus? New Title IX revisions. New UPS Sexual Misconduct Procedures"

• **DECEMBER 6TH:** "WANTED: ACTIVISM ON CAMPUS! WHERE DID ACTIVISM GO AT UPS?"

PUGET SOUND IS COMMITTED TO BEING ACCESSIBLE TO ALL PEOPLE. IF YOU HAVE QUESTIONS ABOUT EVENT ACCESSIBILITY, PLEASE CONTACT 253.879.3236 OR ACCESSIBILITY@PUGETSOUND.EDU, OR VISIT PUGETSOUND.EDU/ACCESSIBILITY.



Race & Pedagogy National Conference

September 27-29, 2018

University of Puget Sound / Tacoma, Washington

Save the Date

To get involved with the planning process or join the mailing list, contact the Race and Pedagogy Institute at raceandpedagogy@pugetsound.edu (253.879.2435). Also check out www.pugetsound.edu/rpi regularly for the latest information.

ALTERNATIVE FALL BREAKS

Alternative breaks are unique service and social justice immersion programs hosted by the Center for Intercultural and Civic Engagement during the fall and spring breaks. Thematically based, alternative breaks provide participants an opportunity to engage with a particular area of social justice and service on a deeper level than one-time lectures or community service events allow for. Each fall, student staff at the CICE select a theme they would like to learn more about and work to design a break experience to engage that topic. For the past two years ASUPS has contributed to a second fall break opportunity to help students get to know Tacoma more generally. This year the two break options were "Gentrification in the 253" and "Tacoma: Engage your Home." Enjoy these snapshots of both break experiences.



"I'm still thinking about how many different pieces they considered in Salishan and reflecting on the very thoughtful reasoning behind choices and consideration of consequences that Dean from HUG talked about at one of our Local Loggers. Considering both of those together is making me think a lot about how to make environmentally thoughtful choices in social justice work."
-Kate Gladhart-Hayes ('20)



Sophomore Em Cantazaro (above) making a glass pumpkin and first-year Daniel Luo (left) making a bead at Hilltop Artists. Both alternative break groups stopped by to learn more about the work of Hilltop Artists and to try their hands at creating with glass.



Top: Tacoma Housing Authority E.D. Michael Mirra spent the morning contextualizing the New Salishan mixed income development, providing historical and on-going considerations, and lessons learned in the creation of low-income housing done well. Bottom: A storm infiltration pond in New Salishan keeps storm water and street run-off out of the sewage system.



Top right to left: First-year Ryce Matsumoto at Alchemy Skateboarding; Banner in the Lincoln District promoting the revitalization project (students got to learn about the project and think critically about the positive and negative impacts on the broader community); picnic lunch break at Wapato Park; Katie Hart ('18) and Sam Lily ('19) at the Lift Bridge in downtown Tacoma. Bottom: Students with City Councilmember and alumnus Keith Blocker ('12); Em Cantazaro and Bronte Segura (both '20) learning to skate at Alchemy Skateboarding.

"The Destiny Dinner was a very cool experience. To have had the honor of brushing elbows with the activists and leaders, the movers and the shakers of the past and present was so incredible. To know that the values that they stood and stand for, are values that they and I share. To have a space to acknowledge their contributions to the work they did that paved the way for the work that we do is so important and incredible. We stand on the shoulders of our predecessors. And there they were standing before us, being honored in the way they deserve, for the amazing and difficult work that they have done and continue to do."

-Carley Arraujo ('18)

Right: Bill Baarsma ('64, P'93), Harold Moss, and Bil Moss at the annual Tacoma Historical Society's Destiny Dinner: Fighting for Dreams that Matter, Honoring Tacoma's Civil Rights Pioneers.



Students of Color Study Hour

Sundays from 2:00-3:00 pm

In the Center for Writing, Teaching, & Learning

Dear Fellow Students of Color,

I am reaching out to you as a Writing Advisor for the Center for Writing Learning and Teaching (CWLT) and as a student of color, to invite you to participate in a study hour in the CWLT specifically for students of color. As a student of color and as a Writing Advisor of color, I haven't always felt like the CWLT has been inclusive to historically marginalized identities.

During my first-year and sophomore years on campus, I rarely used the CWLT, because I didn't feel comfortable sharing my writing with students I perceived as the "super smart," privileged, White, children of college-educated parents that I thought occupied the CWLT. These were genuine feelings I had about the center. My first language was not English and my parents didn't even finish high school, let alone go to college, which means I did not have advanced vocabulary or the privilege to go to private school to learn how to be a good writer. I never felt comfortable or proud of what I had written; I hated every sentence I produced and every paragraph I organized. Now working in the Center, I have also noticed that there aren't as many students of color as I would like to see utilizing the Center. I don't know if it is for the same reasons that I didn't or for other reasons, but I am compiling those narratives and want to work to continue making the CWLT a more inclusive space for students of color who feel marginalized.

I have been able to organize a consistent date for a new Students of Color Study Hour! Starting this month we will meet every Sunday from 2pm-3pm in the CWLT (Howarth 105). What the Students of Color Study Hour will consist of, is one dedicated hour a week when students of color can intentionally come into the Center and receive writing support from a someone that looks like and can relate to them. Initially, it will be flexible and fluid, meaning that this hour could be used for whatever students might need! It may be a safe space to talk about some of the struggles you're having in class, micro-aggressions that you have experienced from peers/professors, a time for peer-led writing workshops, basic writing workshops (thesis building, how to write an introduction/conclusions, etc), or whatever we need it to be.

I ask that this be a space where people who identify as people of color, biracial, and/or multiracial come together intentionally in the CWLT space. People of color "is an all-inclusive term that incorporates African Americans, Latino/as, Asian and Pacific Islanders, Native Americans (American India/Indigenous/First Nation communities and Middle Eastern." - Salvador Vidal Ortiz, Assistant Professor of Sociology at American University.

I look forward to seeing you there!

Amanda Díaz ('18)
ASUPS President

RISE

REFLECTIVE IMMERSIVE SOPHOMORE EXPERIENCE



SOPHOMORES

Want to find a
Summer Internship?

Want to earn
Academic Credit?



Enroll in RISE!
for Spring '18

FREEDOM EDUCATION PROJECT PUGET SOUND

By Anna Goebel ('18)

Photos courtesy of FEPPS

If you ask me what is the best thing I've done in college, I would have a rather unusual answer in that the best thing I've done has been working in a prison. That opportunity came through Freedom Education Project Puget Sound better known as FEPPS. FEPPS, a signature initiative of the University of Puget Sound, is a program through which incarcerated women, Puget Sound students, faculty, and communities can be transformed through education. FEPPS provides college-level courses to incarcerated women at Washington state's women's prison, the Washington Corrections Center for Women (WCCW), in Gig Harbor, WA just a 20 minute drive from the University of Puget Sound. FEPPS students have an opportunity to receive an accredited Associate's Degree from Tacoma Community College and the program has had 23 graduates so far. Next May, 30 more women will graduate with their AA degree. In addition to college courses, the women in the program also have the opportunity to hear lectures from local community leaders and receive reentry support in pursuing further higher education on the outside. Alumni of the program have gone on to various 2 and 4 year colleges including the University of Washington and Columbia University in New York.

FEPPS formed in 2012 at the request of the WCCW Women's Village, a grassroots, community-based organization in the prison whose mission is to change the existing prison environment to one of positive, transformative engagement. Village members reached out to local professors, including some at Puget Sound, hoping to start an accredited college-in-prison program. At first, college courses were provided by volunteer professors purely for educational purposes, with no accrediting college



FEPPS students in an environmental science course at WCCW.

to provide credit for the courses the students completed. Today, there are over 100 students working towards their AA degree and 20 who are ready to start bachelor's level course work. Over 91 professors and numerous volunteers, many of whom are from the University of Puget Sound, work diligently to provide courses for students enrolled while in the prison each quarter. FEPPS' Executive Director and Associate Professor of Religion, Tanya Erzen, teaches an experiential learning course for UPS students entitled "Prisons, Gender, and Education," in which students learn about issues of mass incarceration. UPS students enrolled in the course volunteer in weekly study halls in the women's prison where students come to work on homework and bounce ideas off of fellow college students.

So, why does a college-in-prison program like FEPPS matter? Currently, the United States, which is 5% of the world's population, incarcerates 25% of the world's prison population. Of those being incarcerated, women, like those in FEPPS, are the fastest growing segment of the prison population. A college education provides an opportunity to follow a new path when releasing from prison, reducing recidivism rates by 45%. Perhaps more importantly, a college education in prison also provides the opportunity for a meaningful path of pursuing one's dreams after prison. Of our students in FEPPS, almost 80% are survivors of domestic violence and 70% do not have a parent that went to college. Programs like FEPPS offer an opportunity for these women



FEPPS 2017 Graduation



Career Advising

Wednesdays at the
Student Diversity Center
 4-5 p.m.

Swing by to say hi, ask questions, or chat about the Weekly Topic!

- Sept. 6 with Rebecca ► **Career Exploration**
 - Sept. 13 with Jake ► **Networking/Writing Effective Emails**
 - Sept. 20 with Elizabeth ► **Informational Interviewing**
 - Sept. 27 with Rebecca ► **Finding Internships for Spring & Summer**
 - Oct. 4 with Alana ► **Connection with Alumni**
 - Oct. 11 with Jake ► **Resumes**
 - Oct. 18 with Elizabeth ► **Cover Letters**
 - Oct. 25 with Rebecca ► **Career Fair Prep**
 - Nov. 1 ► **No SDC Advising due to Career Fair from 4-6 in WSC**
 - Nov. 8 with Elizabeth ► **Spring Student Employment**
 - Nov. 15 with Jake ► **LinkedIn**
 - Nov. 29 with Rebecca ► **Interviews**
 - Dec. 6 with Alana ► **Reflecting on Fall Semester/Goal Setting for Spring**
- CONNECT: PUGETSOUND.EDU/CES**

I will pray
 on behalf of
 sidewalk
 cracks

and keep fingers crossed
 for glass
 scattered gutters

Oh -
 Graffiti ghost town

I
 now
 see
 your
 life.

-Sam Lilly ('19)

that they may never have received. It provides an opportunity for incarcerated women to find purpose and pursue their goals in new and meaningful ways. The vast majority of our students are mothers, who will become the primary caretakers of their children when they release from prison. The impact that a college education has for their families is immeasurable. While education increases economic opportunity for women releasing from prison, it also has the power to provide a transformative experience for incarcerated women through increased self-esteem and self-efficacy. As one FEPPS student put it, "Education champions positive, life-altering growth. I've seen it in myself, and I see it in my peers."



Anna photographing last June's FEPPS graduation ceremony

As a student who has volunteered with FEPPS, I can testify that FEPPS has also fostered positive, life-altering growth in my own life. The FEPPS valedictorian said this in her graduation speech last June, "As we are liberated from our fear, our presence automatically liberates others. The human race is one of emulation. We figure out what is possible in the world by what others show us is possible. Many of us had very narrow ideas of what was possible. But, now, when we refuse to be inadequate, when we refuse to play small for the world. Well, then this [graduation] happens." The women in the FEPPS program have challenged my fears and expanded my mind. They have broadened my ideas of what is possible in everything from biology courses to envisioning a more equitable and just world. They constantly remind me to refuse to play small for the world just as they are refusing to play small for it.

Other Puget Sound students who have been impacted by the women in the FEPPS program, and I have formed an advocacy group called UPS Students for FEPPS and are working to engage the campus community in supporting the program. If you're interested in supporting FEPPS on this campus, please email me, Anna Goebel, at agoebel@pugetsound.edu.

For questions about how you can become involved in volunteering with FEPPS in other ways, please email FEPPS Volunteer Coordinator and Logger alum, Carsen Nies ('17) at carsennies@fepps.org.



Disability Justice: A Narrative

By David Wright ('96)

Director of Spiritual Life & Civic Engagement

Photo by Skylar Bihl ('08)

It was my first week of grad school. As a part of my Masters' program, I was required to do at least two semesters of field work at a site assigned by the school. The majority of my fellow first-years were focused on traditional forms of ministry, working in parishes serving Christian congregations. I was there looking to prepare for some kind of career in higher education, either in preparation for doctoral work or – thinking it was a long-shot at that point – some kind of institutional chaplaincy. Either way, I was comfortable focusing on something intellectual and critical, something I didn't assume I'd find in a parish in rural North Carolina. So I asked for a field placement in some form of non-parish ministry.

The response was that I would be spending the next year as an intern chaplain at The Murdoch Center. Murdoch was a huge, 600-client state facility for adults with both developmental and physical disabilities. My only previous functional awareness of disability of any kind was my grandmother, who had been slowly fading under the specter of Alzheimer's disease for several years. It's also worth noting that, at the time, I had an extremely significant discomfort around anything medical, and the initial description made me worried that there would be little space for intellectual discussion but possibly quite a bit of medical treatment around me. But...that's where I was being sent, so off I went.

My worries were justified. I spent not only 15 hours a week for that academic year but 40 hours a week for the following summer learning how to be a chaplain to people with a

remarkable range of physical disabilities, to people who had no interest in the way I did theology or philosophy. This could have been hell for me, but it turned out to be one of the most important years of my life. Not only did I receive a thorough education and greatly increased understanding of disabilities from a clinical perspective, but I was forced out of my intellectual bubble. I was forced to get over myself and be able to relate in a caring capacity with people whose bodies were remarkably different than my own. By the end of the year, I was developing curriculum (yes, the academic bit crept in) and teaching high school students about working with people with disabilities –not only by lecturing to them, but by bringing them to volunteer with, to connect with, my new friends at Murdoch.

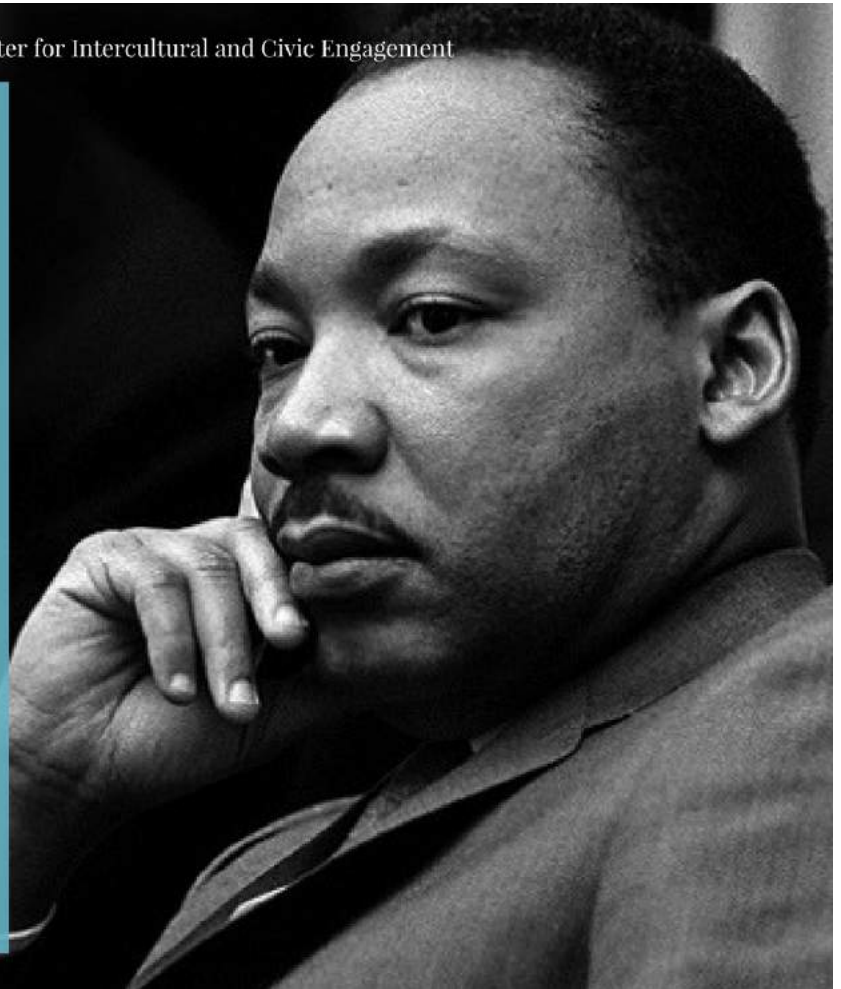
Crucial in that space was the embodiment of liberation and justice in the work that we did. The permanent staff chaplain explained to me how in designing their chapel they had chosen (with clients involved) to remove any images of suffering – including the cross, something basically unheard of in rural North Carolina religious life. The architects had asked the residents who could communicate what images gave them hope...and the rainbow won out, so cutting across the chapel we had a giant neon rainbow. When Charles, a young man with very high cognitive function but very profound physical disability, decided he wanted to be baptized, I was asked to accompany him to his family's church about 90 miles away so that this man who had been placed in a state institution, because his family couldn't support his medical needs, could be baptized in his home church with his family present.

MLK DAY OF SERVICE

1. 15. 2018

Participate in community service
throughout the Tacoma and Pierce
County community in honor of
Dr. Martin Luther King, Jr.
Open to all students, faculty, and staff.

Register at:
bit.ly/UPSMLK18



Wednesdays @ 6

ENGAGING WHITENESS WORKSHOP

November 15
Social Justice Center
(at 13 & Lawrence)

because his family couldn't support his medical needs, could be with him in their church. Another resident, Bobby, attempted to explain to me that "heaven is smoooooooooth." I was confused. He haltingly explained that it would be smooth so that there would be nothing for him to trip over... Bobby had to wear a helmet and padding any time he walked because he was so unsteady. Left to my own devices, in a different context I would have explained in great detail how most traditional concepts of an afterlife are social constructs to comfort those suffering in body or spirit or in places and times of violence and oppression. That day, Bobby taught the smart-ass Puget Sound and Duke student some of the deepest theology possible.

I share these stories not as warm fuzzies, but because these and countless other iterations, taught me what tangible, lived justice looks like. It was a brutal year. The lessons were not easy. I am one to critique institutional approaches to disability justice. However, the Murdoch Center's client-centered commitment and willingness to engage residents in managing and directing their own, often deeply circumscribed lives, immersed me in a concept of disability justice that focused on lived experience and personal agency (at least as much as legal requirements and state or federal statutes allowed). It was not about providing services or filling out forms, but about accompanying humans towards liberation.

I offer this as an entry point to invite much more reflection on how we do or do not engage in justice work related to disability on our campus. I've had the chance to see what is now the office of Student Accessibility and Accommodation grow and broaden its ability to work with a significant portion of our student body. At the same time, as several students have observed, we in CICE made almost no mention of disability during our summer student staff training. Areas of our campus continue to have limited physical accessibility. Large-scale, semi-mandatory events still get planned without considering disabilities related to mental health that make such spaces very difficult for members of our community. There are all kinds of very real reasons why these limitations and more persist on our campus (and it often just gets worse off-campus) but those limitations do not excuse the ease with which we forget to integrate disability justice into ALL our efforts. Meeting necessary individual accommodations is critical...but for any institution, organization, or society to do that and not consider the bigger picture, is an act of erasure.

In response to some of these conversations, the Yellow House pro-staff organized a short workshop for our student leaders to begin exploring disability, identity, and social justice. It's imperfect, but it was a start. What is not acceptable is if it turns into an ending.

So, to our team in CICE, to the clubs and groups associated with the Student Diversity Center, to our colleagues and friends across campus, to anyone who reads this edition of the CICE Magazine, what are we going to do next? Will we think about accessibility for people with a range of disabilities at not just the next event we plan, but at all events we plan? Can we think towards *universal design* rather than constantly falling back on after-the-fact accommodations? When we talk about civil rights movements – historic and present – will we remember to at least acknowledge the remarkable efforts that happened and need to continue and expand to fight for equity and rights for people living within the huge arc of "disabilities?"

It was not about providing services or filling out forms, but about accompanying humans towards liberation.

It is tempting, in this format, to go into some of the history, or to engage how our campus has worked to improve things, or the complicated intersections of federal policy and campus life, or any of a dozen other topics. I could have done all of those things prior to starting that internship in rural North Carolina, but being (in my case, rather forcibly) made aware of disability justice through relationships, was far more personally and professionally transformative.

Not everyone can have that experience, but we can all reflect on the ways we do or do not engage with both disability as a concept and, more importantly, people who self-identify as disabled. Reflect on the way you show up on campus. Consider where you use ableist language, or laugh along with people making jokes that target those living with disabilities, or where your own physical, mental, emotional, or developmental abilities make it easy to forget that we all have friends, colleagues, family, and neighbors with disabilities. Alongside that, you can always educate yourself on the law, on campus policies, on the histories and narratives of the fight for disability justice, and on the current ways leaders in the federal government are weakening protections for youth and college students with disabilities.

A final note: throughout this reflection, I've been writing as though all of us are outside of the circle of those who have disabilities. That's been intentional. Conservative data (from a 2011 national survey of college campuses) indicate that in any given year over 11% of college students identify as having a

disability. Over the course of four years, based on a very unscientific polling of several colleagues at similar colleges, up to 25% of a given class year will need some kind of ADA-based accommodation. As much as at times it might seem that people with disabilities are a small portion of a college community ("Everyone here's so young and healthy," one colleague once told me...), we are here, we exist. Many of our disabilities are invisible, or temporary, or exist at a level that doesn't require (or is deemed not eligible for) formal accommodation. I write as someone in that set of categories (invisible and currently well-managed), and find it jarring when so many resources "about" disability are unthinkingly written from an

ableist point of view that replicates an "us" and "them" division. My final invitation, then, is to see disability justice as something that is truly for us to work on - not something for those without a disability to fix for "them," or as something for those of us with a disability to have to fight for on our own. This is about our ability to work together as a community to make justice for those with all sorts of disabilities; this needs to be a shared, common effort. It may never be our primary focus as a campus, but I hope that you will join with us in the CICE in trying to not forget the realities of disabilities for many in our campus community. Let's constantly work to create just and inclusive contexts for all of us.

What is universal design?

According to The Center for Universal Design in Education at the University of Washington, "universal design [in education] is the process of creating products that are accessible to people with a wide range of abilities, disabilities, and other characteristics. Universally designed products accommodate individual preferences and abilities."¹ Universal design more broadly understood includes not just creating accessible products, but also environments, "that can be used and experienced by people of all ages and abilities, to the greatest extent possible without adaptation."² Universal design often goes unnoticed, because the design takes accessibility into consideration from the beginning.³ For example at Puget Sound, Weyerhaeuser Hall has an elegant walkway leading to its main entrance rather than stairs. Or think about door handles that are levers rather than knobs. Levers are much easier to turn for all of us than knob (think of someone whose arms are full, but who is still able to open doors with their elbow, for example). The goal of universal design is to make spaces inclusive using the least amount of adaptive aids for natural access to spaces and activities of daily living.⁴

The Principles of Universal Design were created by the Center for Universal Design at North Carolina State University and provide a broad view of what universal design is. The Principles were intended to be used by all people across all design disciplines, from graphic design to architecture and landscaping.

Citations:

1. Sheryl Burgstahler, "Universal Design of Instruction(UDI): Definition, Principles, Guidelines, and Examples," *University of Washington Disabilities, Opportunities, Internetworking, and Technology Center*, May 26, 2015, http://www.washington.edu/doi/sites/default/files/atoms/files/UD_Instruction_05_26_15.pdf (Retrieved Oct. 27, 2017).

2-4. Molly Follette Story, "Maximizing Usability: The Principles of Universal Design," *Assistive Technology*, 10: 1, (1998) : 4-12.

Principles of Universal Design

Principle One: Equitable Use

The design is useful and marketable to people with diverse abilities.

Principle Two: Flexibility in Use

The design accommodates a wide range of individual preferences and abilities.

Principle Three: Simple and Intuitive Use

Use of the design is easy to understand, regardless of the user's experience, knowledge, language skills, or current concentration level.

Principle Four: Perceptible Information

The design communicates necessary information effectively to the user, regardless of ambient conditions or the user's sensory abilities.

Principle Five: Tolerance for Error

The design minimizes hazards and the adverse consequences of accidental or unintended actions.

Principle Six: Low Physical Effort

The design can be used efficiently and comfortably and with a minimum of fatigue.

Principle Seven: Size and Space for Approach and Use

Appropriate size and space if provided for approach, reach, manipulation, and use regardless of the user's body size, posture, or mobility.

TACOMA- *Licious*

Tacoma-licious provides a list of handful of restaurants in neighborhoods less frequented by Puget Sound students that are worth learning to navigate Pierce Transit to get to. Take advantage of the Orca Cards available through ASUPS and start enjoying the food at these great Tacoma restaurants.

1. Northwest Lumpia \$

Filipino
1607 Center St
Tacoma, WA 98409
(253) 341-0234



2. Pao's Donuts \$

Bakery (Go early!)
6919 6th Ave
Tacoma, WA 98406
(253) 565-4692



3. Pho King \$

Vietnamese
1020 Martin Luther King Jr Way
Tacoma, WA 9840
(253) 272-6287

4. Ming's Palace \$\$

Cantonese/Dim Sum
8736 S Hosmer St
Tacoma, WA 98444
(253) 548-2419



5. Taqueria Guayamas \$

Mexican
1148 72nd St.
Tacoma, WA 98404
(253) 537-2525

6. Deli Counter @ Hong Kong Supermarket \$

Chinese/Vietnamese Deli & BBQ
3816 Yakima Ave
Tacoma, WA 98418

7. Southern Kitchen \$\$

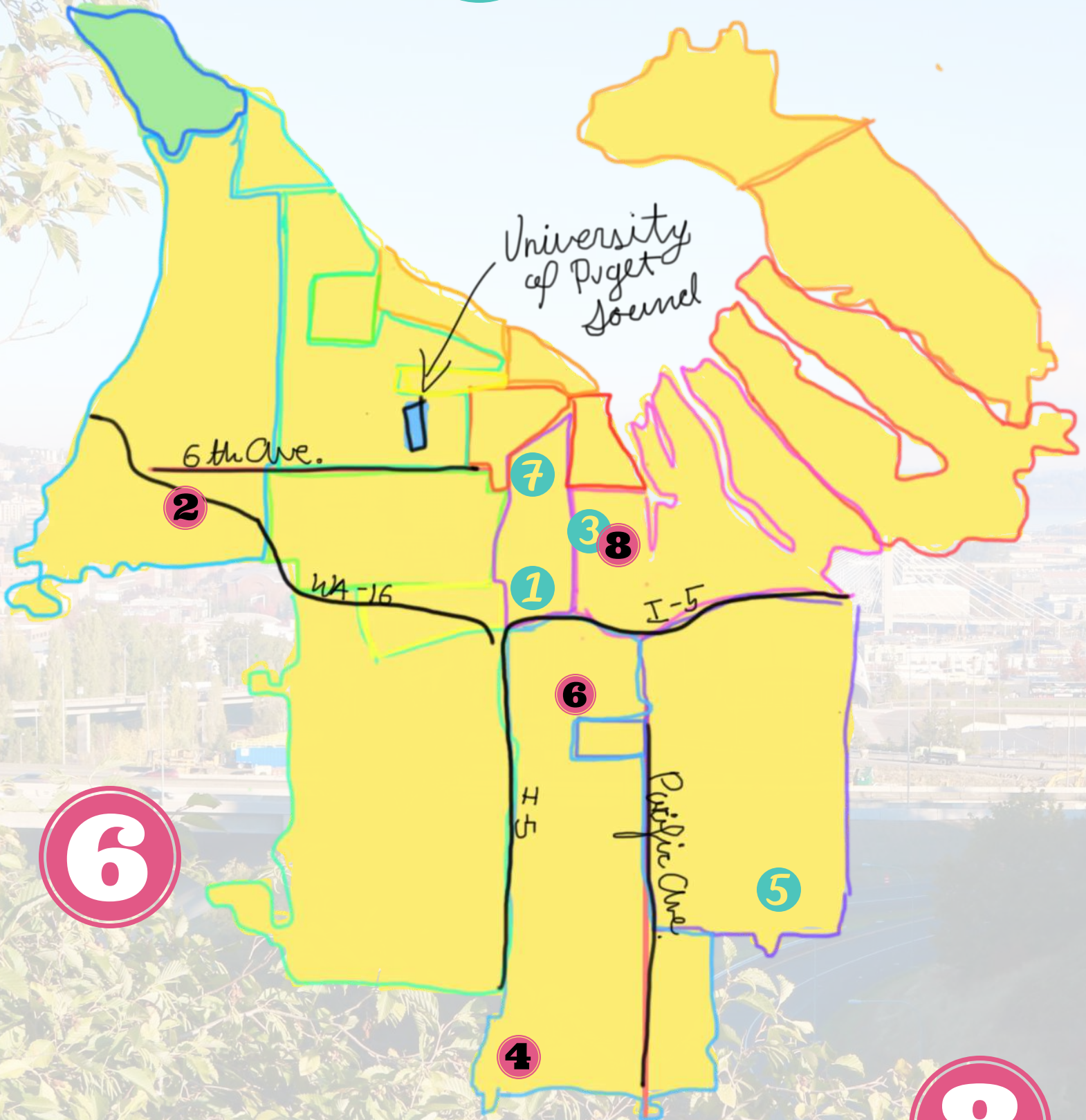
Southern, Soul Food
1716 6th Ave
Tacoma, WA 9805
(253) 627-4282

8. Happy Belly \$\$

Vegetarian
1122 Market St.
Tacoma, WA 98402
(253) 365-6706



7



6

8

A Festival of Lessons & Carols

Featuring the
Adelphians Choir

Sunday, Dec. 3, 2017

7:00 pm

Kilworth Chapel

Including annual
canned food offering

Respect

NON-BINARY PRONOUNS

Gender neutral or non-binary pronouns are pronouns which do not reflect a male/female gender binary.

**Common
non-binary
pronouns:**



They/Them/Their



Xe/Xem/Xyrs
(pronounced
Zee/Zem/Z-eers)



Ze/Hir/Hirs
(pronounced
Ze/Heer/Heers)

**If you don't
know or
remember,
it's okay to
respectfully ask.**

Can you please
remind me
what pronouns
you use?

Yes, I use
They/Them.

Asking and correctly using someone's pronouns is one of the most basic ways to show your respect and recognition of an individual's identity.



La Huerta International Market: Bring the Taste of Home to College

Written by Valeria Chavez ('18)

Photos by Jae Bates ('18)

When you grow up in a Latin household, there is nothing better than coming home from a long day's work to the smell of your mami's delicious cooking. As a Peruvian, these delightful smells include aji de gallina, lomo saltado, ceviche and MUCH more. To all my fellow Peruvians, is your mouth watering already? It's a part of your culture, your upbringing, and it's missed dearly once it's gone. When that homesickness kicks in, what's a college kid in Tacoma to do?... Cook your own cultural dishes that bring you back to your mami's kitchen! Call your mom (I know she's been waiting for that call!) and ask her for that delicious recipe that will cure any bad case of homesickness. But wait... where can you buy that aji amarillo though? That Pan Dulce y Abuelita Hot Chocolate? That anise? Where is that Latin Supermarket when Safeway simply won't cut it?

In South Tacoma, there is an excellent Latin Supermarket that will solve all your problems. La Huerta International Market! It's the perfect place to find fresh products from Mexico, Latin America, Asian, and the USA that will transport you





back home. Find a piece of your beloved country in their market and even enjoy quality Mexican foods in their restaurant. La Huerta has meat and seafood, fruit and veggies, a bakery, a delly taqueria, and even piñatas for those wild nights. And to all those from small Latin countries, fear not! I can find my aji the gallina, aji panca, Inca Kola and almost all my favorite Peruvian ingredients in this diverse international market. From dulce de leche and yerba mate from Argentina to pupusas from El Salvador, they've got it. Even better, La Huerta is family owned and operated with years of experience and has low-prices that will not hurt our college student wallets.

It also brings me joy to be able to speak my native Spanish to the all the friendly workers there. This supermarket is located on 5605-A Pacific Ave (about a 15 to 20 min drive from campus) and is open from 8am to 10pm Monday through Saturday and 8am through 9pm on Sundays. To me, it is very important to have this connection to heritage even hundreds of miles away from home and I know it's hard to for other students of color to keep those roots alive in a new city. So what are you waiting for? Go make your mami proud and whip up some delicious cultural food from home!



The Villanueva Rice Recipe

By Yajaira Villanueva ('21)

Howdy!

My name's Yajaira Villanueva and I am the Education Volunteer Programmer here at the Yellow House. Whenever I'm not searching for dogs to pet or doing homework, I find myself cooking amazing Mexican food my Madre and grandma taught me.

Coming from the Bay Area, I'm used to diversity, from the people and environment, all the way to the food. Because of all the AMAZING food back home, I get easily tired with the food the SUB has to offer. I find myself eating boring sandwiches hoping they magically turn into a torta with milanesa in it, or wishing my chicken strips turn into my mom's enchiladas verdes. Sadly, magic always seems to fail me and I'm stuck with the repetitive, boring food the sub provides. Every once in awhile I like to treat myself to a little taste of home and cook some food.

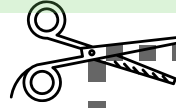
When I was asked if I wanted to write this piece, I had to think of a dish that is simple and easy, but filled with taste. After much thought, I decided on my family's Mexican rice recipe. Have fun, be safe, and get ready for some BOMB RICE!

Prep Work:

1. Rinse your tomato with water and core it. If I'm being honest, I'm not too sure why you core the tomato. According to my mother, the core is where bacteria builds up so it's better to remove it.
2. Next, cut the tomato into 4 pieces and place it in the blender. Add two cloves of garlic and $\frac{1}{4}$ of onion.
3. Blend until there are no chunks; it should be a smooth consistency.
4. Dice the $\frac{1}{4}$ onion and set aside for later.
5. Finally, take the bunch of cilantro, chop it up, and put it to the side as well.

Instructions:

1. Pour the $\frac{1}{4}$ cup of oil into the frying pan and let it heat up over medium heat.
2. Once the oil is ready to go, place the diced onions in the pan and let them caramelize. Make sure you are constantly stirring the onions so that they brown evenly. According to



INGREDIENTS

- 1/2 onion
- 2 cloves garlic
- 1 large tomato (or 2 small tomatoes)
- Knorr Granulated Bouillon (chicken flavored)
- 1 cup rice
- 2 cups water
- 1/4 cup oil

MATERIALS NEEDED

- frying pan (with a lid)
- Stove
- spoon
- spatula or wooden spoon to stir ingredients in the pan
- blender
- foil
- measuring cups

my grandma, doing so gives the oil a better flavor, making the overall taste of the rice better.

3. Once the onions are brown (as the picture on the side shows) add 1 cup of rice to the pan and let the rice toast up. Make sure you do not burn the rice, lightly roast it until it reaches a golden color.
4. Once you're done with this, get your blend of tomatoes, garlic, and onions and add the heavenly mixture to the pan and watch it bubble!!!! This is my favorite step, my inner child comes out and I feel like a bruja watching my potion bubble up.
5. Let it simmer for 45 seconds before you add the chicken flavored bouillon. This is where the recipe gets a little tricky. I recommend starting off by adding just 2 big spoonfuls of the seasoning into the mixture. Depending on how salty you like your food, you may want to add more once you add the water and do a taste-test.



Important note: because the water hasn't been added in yet, the mixture will and should be salty when you put in the seasoning, so don't be alarmed.

6. After you've let the mixture simmer for a good minute, add 2 cups of water.

CRUCIAL INFORMATION: For every 1 cup of rice, use 2 cups of water. DO NOT add or leave out water, doing so will either have your rice come out weird and soupy or too dry and tasteless.

7. Once the mixture has simmered for 45 seconds, pour in the water and wait until it all boils. Once it boils, taste it.

8. Depending on your preference, you may want to add more of the chicken-flavored bouillon seasoning.

9. Once you're satisfied with the flavor, lightly drizzle your chopped cilantro on the top of the rice, put the stove on the lowest heat, cover the pan with foil, and put the lid on it.

10. DO NOT TOUCH IT FOR 15 MINUTES. This includes:

- Stirring it
- Removing the foil and lid to see how it's doing
- Removing the lid to smell it
- Just messing with it because you are bored

I am guilty of doing all of them and trust me, every single time I did, my rice came out "pinto", meaning, the rice didn't cook evenly. Some parts were raw while others were overcooked. Set a timer for 15 minutes, and use that time to be productive; watch Netflix, do homework, or play with a cat.

Once those 15 minutes are up, slowly and carefully remove the lid and foil (steam=heat= the ability to burn yourself so be careful....I learned the hard way).

Gently stir the rice with a spoon. I found it works best if I start on the outside and work my way in. Make sure you do not

over stir the rice. If you over stir, it can turn into a porridge like substance so be cautious. Depending on how liquid the rice still is, cover it back up and let it cook a little more. Usually, my rice needs 5-8 minutes more.

Once your rice is cooked completely, you are officially done! Enjoy!





Ask the Directors

Ask the Directors provides space for students to submit anonymous questions related to the broad work of the Yellow House that they would like the Director of Intercultural Engagement, Vivie Nguyen, and Director of Spiritual Live & Civic Engagement, Dave Wright, respond to. Below are their thoughts in response to two questions.



Q: I've heard people say that people of color can't be racist toward white people, yet I've heard people of color be racist toward white people. Why do you say that this doesn't happen?

To be honest, I got the answer to this question a LOT further in my development than I would have liked! So thanks for asking it now :) This is Vivie speaking. This is a great question, and it can be a confusing concept when we don't distinguish the between racism and prejudice. Racism is a structural system that has been created and used throughout history by the dominant group (in American history and current society, this would be white people) to dictate that certain groups of people (specifically, non-white people) are less smart, less human, less capable, less beautiful, less worthy of basic human and political rights purely based on the color of their skin. An example of how racism set up a structure that did not allow equal access was the fact that the constitution was written exclusively by and for white men. Rights to own their own lives, property, and the right to vote for black and brown folks did not occur until nearly two hundred years after the constitution was written. Racism, therefore, is a system from which white people benefit that grants them access, opportunities, and wealth accrued and accumulated over time and history. By acting racist or in racist ways, white people instill the "better than/more worthy of" hierarchy and mentality that racism was founded upon. Even when white people aren't "actively" racist, they still benefit from the

system of racism by having opportunities or exceptions others do not (e.g. less likely to be reprimanded for committing the same crimes as people of color, more likely to get mortgage approvals, etc).

Now, let's get back to people of color being racist. When we think of the word racist, we think of hate based on race, which is true, *to an extent*. When we think about racism as a system, however, it only benefits white people in a structural way (as detailed above). Therefore, because the system of racism benefits only ONE group/race, only white people can be racist and perpetuate the system of racism. However, everyone can be, and is prejudiced. Prejudice means having a preconceived notion, bias, or opinion about someone or something. People of color can be prejudiced toward, dislike, or even be hateful, towards white people all they want, but the difference is they do not hold the structural power to systematically discriminate against white people from opportunities such as jobs, education, and so forth. In summary, people of color do not have the means and avenues to prevent white people (as a group/race) from being successful or from having the basic human and political rights that were denied to people of color by white people. White people, on the other hand, did and do have the power to discriminate against people of color in these same systems; that's why racism only applies to white people.

Prejudice + Power = Racism.

Dave here, chiming in. Mostly I'm just going to second what Vivie has said, while highlighting a couple of points that I've found particularly important as a white person. One of the most important things I continue to learn in my own development, as someone who has benefited greatly from and been shaped by racist systems and ideologies, is to separate

the systemic critiques from personal attacks. Those personal attacks or critiques may be rooted in bias or prejudice based on my race, but they lack the social and structural power dynamics that Vivie names so well. These power systems are at work in all of our lives, and even when I use my privilege as a white person (and, specifically, a white man) to argue for social change, I am still making use of and benefiting from racism (and sexism). To use the equation Vivie offers, I am allotted a higher degree of social power because of systemic prejudices against people who aren't white men... and thus I participate in a racist system when I am allowed to be angry or express myself in certain ways with minimal fear of retribution while knowing that people of color, women, and others might get in trouble for using such tactics.



Q: Until recently, I was unaware that white fragility was a thing. The concept wasn't quite new to me, but the term was. It certainly makes sense, and I hope to better myself by

better myself by being aware of my actions and if I'm ever showing signs of white fragility, to catch myself and apologize. It can be awkward and difficult trying to interact with someone of color if you're very aware of the fact that you are white and they are not. It isn't usually like that, but if I try very hard not to mess up or be insensitive or something like that, I find that I could really just make it worse. What can I do when faced with such a situation to calm myself and act like a normal human being? Where does that feeling of insecurity come from? How can I actively work to fight against the inequality that is still present today?

Hi! This is Vivie. I'm not white so I can only talk from my perspective and what I appreciate about your questions. It is difficult for me to respond to you when we cannot be in dialogue together, so bear with me if I'm reading your question wrong. I'll give it my best go, which could very much be a guess.

I think that the insecurity you feel, the hesitancy around saying and doing the right thing, is very normal. It means that you care. However, my question to you is, from where is this hesitancy coming? Are you afraid to be called a racist because you might have/did mess up? Maybe you said something that needs to be actively discussed/unpacked and now you're nervous/afraid. If so, then these feelings are tied to white fragility - a need to be perceived as good, rather than to do good. Or maybe you are afraid to try, because you don't want to unknowingly hurt someone with a microaggression.

Often, I find that white people might be more afraid to be called a racist than actively work on becoming anti-racist. Anti-racist work, is exactly what you said, pretty

uncomfortable and requires mindfulness of how we are in a space and how we react within and outside ourselves to others. I often say that if you're doing this work right, it doesn't feel like you're a good person most of the time. This is because there's so much to undo in our world, and there is so much to do to actively work against inequality.

To be honest, the best start for anyone is to talk to people who are different than you and connect with them - as normal human beings. :) Racism is founded on seeing people of color as less than human, and in that process, white people also lost their humanity in their inability to see others as equal and worthy. Personally, when I get close enough to or trust a white friend enough to discuss race, and the racial differences between us, this comes naturally because the trust and relationship has already been built. Self-awareness is key in my trust of others- so it makes me hopeful to see that in you. I am so happy you wrote to us- as again, you're not alone in feeling this way. My words to you are to be brave, to keep moving forward and asking yourselves these questions and being open to the feedback of your friends of color on how you can leverage your whiteness for equity. You may never understand their experiences, I would say, probably never- but what you can do is to believe, inquire, support, and do what you can with your identities to make space and opportunity happen. The insecurity will probably be there for a while, even always; I would be lying if I told you it might go away. However, my ask to you is to think if your desire to live in, contribute to, and be part of a better world is more important than being afraid - and if so, I'm glad to have you on with me :)

Dave again. Lots of great questions here. Vivie nails what I find to be the core of it in my own experience: "I find that white people might be more afraid to be called a racist than actively work on becoming anti-racist." The phenomenon of white fragility has become increasingly visible as broader white culture has realized that no one has "solved" racism — and our collective reaction has been to make it about our own feelings. This gets particularly problematic when our own fragility means that the people of color around us suddenly are put in the role of having to comfort us, support us — yet again centering whiteness as the subject, the focus. I'd encourage you to compliment what Vivie suggests — connect with people who are different than you in authentic and genuine ways — with focusing on increasing your internal awareness of and attention to the feelings, emotions, fears, and reactions you have around white fragility. I'd particularly encourage you to process these feelings with other white people, especially those you see doing their best to do anti-racist work. That gives you some space to process this with a peer or mentor who is in the same type of discomfoting process you are experiencing — trying to be aware of racism and its impacts and live in ways that lead towards justice and equity. This may help you not feel alone in the journey.

Most importantly, remember that it IS a journey. I've been trying to work on acknowledging and transforming my own participation in both personal and systemic racism for much of my life, but in that I've also learned that it is a lifelong decision. That recognition doesn't mean I can let myself slide, but that I am continuing to come to terms with the reality that I will mess up, but that I will have the chance to offer amends or at least to work on myself to do better. In a world (and in a context) where we want to get it right now, to have the answers, to be the best...it can be hard to recognize that all our distinct humanities are distorted by the powers of racism, but I hope you can find energy from that to resist letting that distortion continue to define our individual and collective lives. I deeply believe we need all the white people we can bring into the work of anti-racism to be able to dismantle the white supremacist systems we benefit from, and that means we need to find some way together to accept and, where possible, transform our fragility into honesty, integrity, and action.

Thank you to those who submitted questions. We hope our responses provide some food for thought in your on-going journey and we look forward to continuing to wrestle with these kinds of questions alongside you.



Do you have questions about social justice, prejudice, religion and spirituality, or anything related to the multi-faceted work of the Center for Intercultural and Civic Engagement?

Submit your anonymous questions and the Yellow House Directors will respond in an upcoming issue.

Search "Ask the Directors" on the Puget Sound webpage to submit your question.

Help Yourself. Help a Friend.

If in crisis, here are some options:

Call security

(253) 879-3311
ext. 3311

Call 911

If you're off campus & need an immediate response.

Pierce County Crisis Line

(800) 576-7764

National Suicide Prevention Hotline

(800) 273-8255

Crisis Text Line

text "START"
741-741

Trevor Project

(866) 488-7386

Talk to a RA, RCC, RD,
professor, or staff
member

Trans Lifeline:
translifeline.org

For more information search: suicide prevention at pugetsound.edu

CHWS Triage Hrs. M-F 1-4 p.m. at WSC 216

Center for Intercultural and Civic Engagement | 253.879.2751
Counseling, Health & Wellness Services | 253.879.1555

RECOMMENDATION LIST DESIGNED FOR *you*

Each month we compile some recommendations for articles, videos, websites, podcasts, and/or documentaries that engage aspects of the work we do at the CICE for your own continued learning. We welcome your recommendations as well (cice@pugetsound.edu).



13th

Documentary, by Ava DuVernay

13th explores the “intersection of race, justice, & mass incarceration in the US.” Increase your understanding and challenge your preconceived perspective of the history and systems that led the US to the current mass incarceration of African Americans. Learn about the structures and powers that reinforce this system through this thought provoking documentary.

Find 13th on Netflix



Citizen Tacoma

Podcast, by Jenny Jacobs & Doug Mackey

Want to engage politically in our city of Tacoma, but don't know how? Learn more about the conversations, issues & activities of those engaging in Tacoma. **Citizen Tacoma** seeks to “empower an informed electorate in the City of Destiny.” Listen to interviews with decision makers, political candidates, & activists. Feel inspired for action!

Find Citizen Tacoma on iTunes
citizentacoma.com

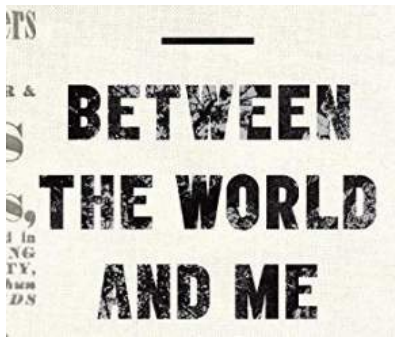


The Urgency of Intersectionality

TedTalk®, By Kimberlé Crenshaw

A clear and concise TedTalk on the intersections of minoritized identities and the constant challenges and obstacles faced by those carrying multiple minoritized identities when navigating this world. Crenshaw calls on us to witness this reality and speak up for the victims erased by these compounding prejudices.

Find on TEDTalk



*Between The World
and Me*

Book, by Ta-Nehisi Coates

A series of letters written to his teenage son about the feelings, symbolism, and the realities with being black in the United States. Coates confronts the notion of race in the United States and how it shapes our history, which at many times is at the cost of black bodies and lives. This is a thoughtful anecdote of his personal explorations.



Code Switch

Podcast, by Thanh Tan

Have you ever felt unsure or stuck in conversations about race and identity? **Code Switch** has got you covered. It's a podcast that will make you both laugh and feel uncomfortable, while helping you navigate through these realms of uncertainty. It is hosted by journalists of color who are fascinated with the intersectionalities of race, ethnicity, & culture, and how these play a role in their communities and lives. It's honest, witty, and emphatic, come mix it up with Code Switch.

Find Code Switch on iTunes, their website, or wherever you get your podcasts from.
npr.org/sections/codeswtich/



Where are you Local?

TedTalk©, By Taiye Selasi

"Don't ask where I'm from, ask where I'm a local," challenges us to create new and meaningful connections by defining ourselves beyond the idea of our home state or location, but on our collective experiences.

So, *where are you local?*

Find on TEDTalk

Wednesdays @ 6 Presents:

FACULTY & STAFF STORIES

FEATURING MONICA DEHART

Get to know Dr. DeHart outside the classroom. What are her hobbies? How did she come to do the work she does? What is her favorite restaurant in Tacoma? And more!

08

NOV

In the Social Justice Center

Wednesdays @ 6 are a Yellow House initiative

The Center for Intercultural and Civic Engagement

Open M-F

8 a.m. -12 p.m. & 1 p.m. -5 p.m.

253. 879.2751

Dave Wright, University Chaplain

dwright@pugetsound.edu

Vivie Nguyen, Dir. for Intercultural Engagement

vnguyen@pugetsound.edu

Skylar Bihl, Asst. Dir. for Civic Engagement

abihl@pugetsound.edu

Social Justice Center (SJC) & Student Diversity Center (SDC)

Open M-F

8 a.m. -10 p.m. with student ID



Counseling Health & Wellness Services

Free Urgent Consulting Walk-In Hrs.

M-F 1 p.m. -3 p.m.

253. 879.1555



RESOURCES MADE FOR YOU

Center for Writing, Learning & Teaching

Schedule a writing or subject tutoring appt.

call 253.879.3404

drop by Howarth 109 or

fill out the form at pugetsound.edu/cwlt

Collins Memorial Library

Regular Fall 2017 Hours

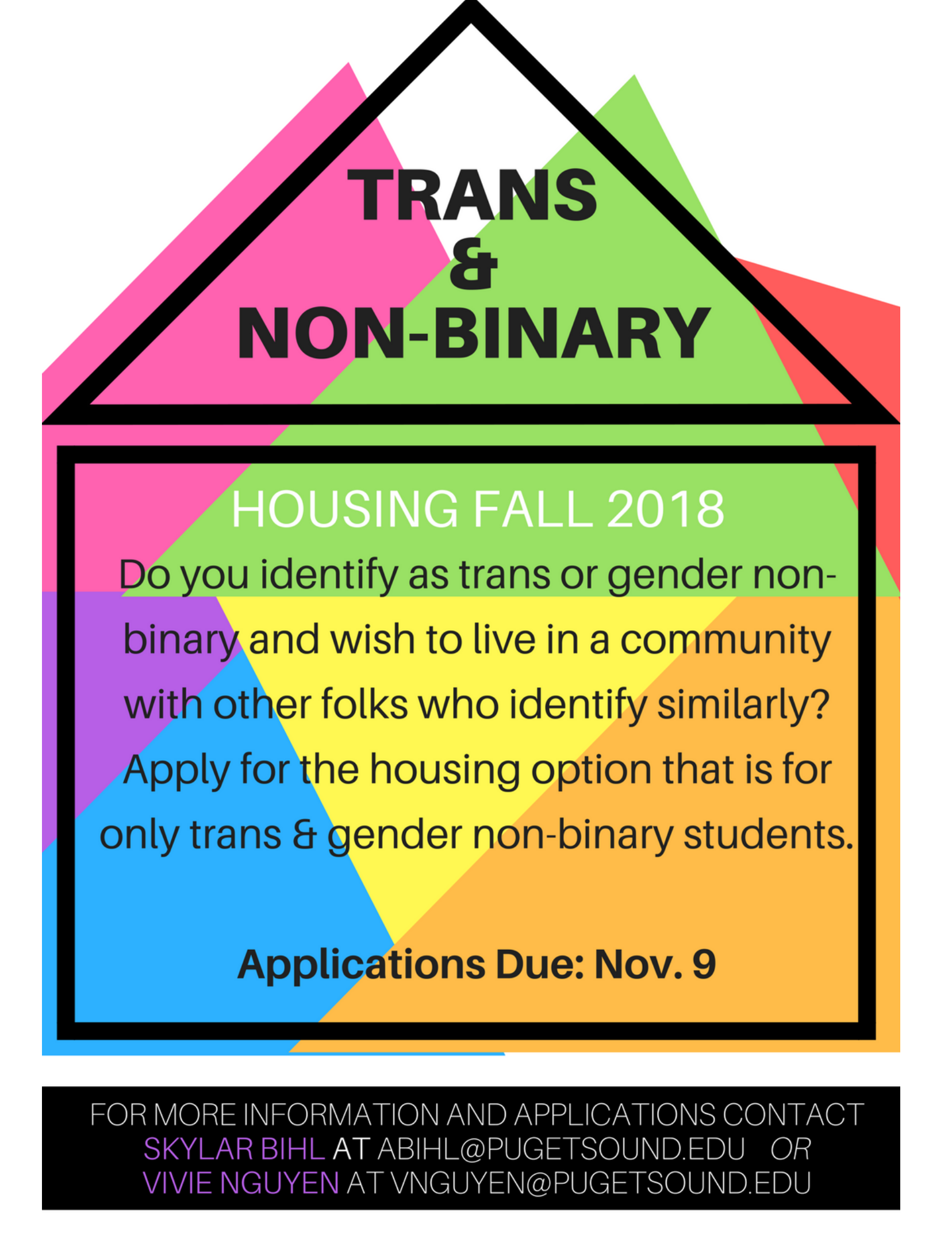
M-TH 7:30 a.m. -2 a.m.

F 7:30 a.m. -9 p.m.

SA 9 a.m. -9 p.m.

SU 9 a.m. -2 a.m.





TRANS & NON-BINARY

HOUSING FALL 2018

Do you identify as trans or gender non-binary and wish to live in a community with other folks who identify similarly? Apply for the housing option that is for only trans & gender non-binary students.

Applications Due: Nov. 9

FOR MORE INFORMATION AND APPLICATIONS CONTACT
[SKYLAR BIHL AT ABIHL@PUGETSOUND.EDU](mailto:ABIHL@PUGETSOUND.EDU) OR
[VIVIE NGUYEN AT VNGUYEN@PUGETSOUND.EDU](mailto:VNGUYEN@PUGETSOUND.EDU)



CICE Magazine