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CICE Magazine

Center for Intercultural
& Civic Engagement

NO. 5 • SEPT/OCT. 18



Race & Pedagogy National Conference Youth Summit

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helping plan the Youth Summit
and learn how you can get
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Wrapping your Head Around Cultural Appropriation

Examining cultural appropriation
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RACE & PEDAGOGY NATIONAL CONFERENCE



Radically Re-Imagining the Project of Justice: Narratives of Rupture, Resilience, and Liberation

SEPT. 27–29, 2018 | TACOMA, WASHINGTON

University of Puget Sound will host its fourth quadrennial Race & Pedagogy National Conference in 2018. Every four years, the conference hosts more than 2,000 local, regional, national, and international participants representing numerous and diverse constituencies to engage issues of race and to discuss the impact of race on education. Each conference builds on the success of the last and contributes new perspectives to the conversation. Join us!

#RPNC2018 | PUGETSOUND.EDU/RPI



Race & Pedagogy
I N S T I T U T E
University of Puget Sound • Tacoma, Washington

In collaboration with Homecoming and Family Weekend



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Students gathered on Todd Field for a prize-ball drop by Griz at this year's Log Jam.
Photo by Skylar Marston-Bihl ('08)



Center for
Intercultural
and Civic
Engagement

BOOK
DRIVE!

Welcome Back!

We look forward to another year of engagement and challenge and hope this issue of CICE Magazine provides you with some food for thought and ways to push yourself to continue growing. There are many ways to get involved on and off campus, some of which can be found in these pages. However, this year there is a very special and important way for you to engage yourself in on-going learning and growth: the 2018 Race & Pedagogy National Conference. While we have highlighted the Youth Summit in this issue, the conference itself promises a phenomenal slate of keynote speakers, spotlight sessions, and concurrent sessions. This once-every-four-years opportunity is not to be missed and is free for the campus community. But the work of inclusion doesn't stop there. We look forward to seeing you at the Race & Pedagogy National Conference and engaging with you beyond the conference.

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Photo by Gift Habeshaw on Unsplash

18



IES

Immersive Experiences with CICE



CICE helped design two Immersive Experiences for the new Orientation Program this year. Students were introduced to Tacoma, Seattle, and Olympia, engaging often untold and overlooked histories of the area including Japanese American incarceration during WWII, the Tacoma Method, and redlining. They connected with local non-profits, were introduced to a variety of resources, and heard from community members about their experiences in the Pacific Northwest. Students were invited to reflect on their Immersive Experiences in a variety of ways. Two written reflections and a collage reflection are included here.



A Taste of My Ancestor's History

By Mandy Chun, ('19)

My eyes, my skin, my heights
Have known comfort and privilege
I sleep every night in my bed next to certainty
I brush my hair every morning with consistency
I swipe my student ID and enter my home on the
Grounds built on the backs of my ancestors
Exiled: expulsion from one's land by authoritative decree
This home savored my people for their contributions
And spit them out when they asked to be called human
And now there is a sour taste in their mouth,
My mouth, full of questions asks
Can we return? Can we be fully human here?
My soul, full of fire hot resentment, pounds on the
Prison walls, mourning the death of our history
My mind, tired and strained, swims in a
Punch bowl of half processed thoughts
Trying to find the sweetness
And swallow the truth



Untitled

By Donovan Wilson ('22)

It's crazy where this life can take you
Coming from all over to start something new
Little do they know this country won't accept them
They leave something bad to start this new mayhem

The color of their skin or the language they speak
It seems to not matter here because they're portrayed as a freak
Nothing changes for these individuals Because America will still make
them the criminal

As young adults on this crazy planet
We need to stop taking our privileges for granted
We need to understand some people don't have it so easy
Thinking about what they have to go through just makes me queasy

God put us on this planet to make a change
To help this people feel not so strange So it's time to stop making them
put our hands up & it's time that we stand up



Alternative Fall Break

"The City of Destiny," but For Whom? Tracing Histories of Exclusion

By Sam Lilly ('19), Social Justice Coordinator

Alternative Breaks have proven, time and time again, to be some of the most meaningful experiences I have had at Puget Sound. Freshman year, a friend of mine from Salt Lake City told me about the Alternative Breaks he attended through the University of Utah and how crucial they had been to shaping his perspective and understanding of the "real world". Intrigued by his experience, I sought out the Alternative Break Program at Puget Sound.

Three years later and I have attended three, week-long, Alternative Spring Break Programs, and one Alternative Fall Break program. I can testify that the "Breaks" the Yellow House organizes have made far better use of my time off than I could have ever planned for myself. As Fall Semester progresses, I am pleased to inform the campus that this year's Alternative Fall Break is concerned with Tacoma's history of inclusion and exclusion. I'm sure that when you were applying to Puget Sound, one of the strategies the Office of Admissions employed was advertising that Tacoma is "The City of Destiny." This Break is meant to engage this further.

Sure, Tacoma, "The City of Destiny" but for whom?

We will trace the heavy histories of exclusion in the 253, while also enjoying the unique experiences (food, activities, etc.) that Tacoma offers October 13th - October 16th. Join us for an information session to learn more about this year's Alternative Fall Break at the upcoming Wednesday @ 6 program on September 12 in the Social Justice Center (3224 N. 13th St.). Or to learn how you can register here, email cice@pugetsound.edu. Cost is \$50. Scholarships are available.

Fall Chapel

Celtic & Contemplative Second Mondays

The Center for Intercultural & Civic Engagement is happy to offer a new, monthly, reflective time for Christian-rooted meditation and reflection. Steeped in inclusive Christian traditions, these 30-minute services rely on liturgy and music from Celtic Christian traditions -- steeped in original blessing, affirmation of the 'interrelatedness' of all things, and the positive value of working together for justice and healing in the world. Join us on 9/10, 10/8, and 11/12 to observe out of interest or participate, in whatever way meets your spiritual needs.

Spiritual Life | Center for Intercultural and Civic Engagement



chapel
[celtic + contemplative]

second mondays:
september 10
october 8
november 12

12:15–12:45pm
kilworth chapel

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

Behind the Archives Door: Exploring Moments of Historical Activism

By Adriana Flores ('13), Archivist and Special Collections Librarian

When I was a student at Puget Sound, I had no clue what an archive was. I knew that I wanted to become a librarian and when I was placed as an Archives Assistant my sophomore year, I had no idea what I was getting into. In my position I worked with rare books, historic university records, artifacts, and many other amazing objects. However, I noticed that I didn't see university-related materials from more recent years. I began to worry that my time at Puget Sound would not be captured, and when I returned as an alumna I wouldn't see documents that reflected my experience at Puget Sound. Now that I'm the Archivist & Special Collections Librarian, my goal is to reach current students to actively collect materials that illustrate what life is like right now at Puget Sound.

This semester, our Behind the Archives Door lecture series will be exploring two different moments of historical activism. Our event on September 20th, "Exploring Artifacts from the 1989 Tiananmen Square Protests," will highlight student protest poster fragments, along with other historical documents, from the protests that took place nearly thirty years ago. Professor Clark of Whitworth University will explore the materials and discuss the importance of studying this period of time.

Our second Behind the Archives Door event, "Dennis Flannigan's 'Letters from Mississippi,'" will take place on October 18th. Flannigan

was a Puget Sound student who left campus early and traveled to Mississippi to become a civil rights worker for the 1964 Freedom Summer campaign. During his time there, he wrote a series of letters to his friends at Puget Sound and they were published in *The Trail* as a series. His letters are frank and often contain disturbing accounts of things he encountered while in Mississippi. Flannigan will join us to explore these articles and discuss his history of civic engagement.

Both of these events illustrate the importance of preserving the material culture surrounding student life. The documents, photographs, and posters you create give life to campus and future generations can learn from the work you're doing now. If you're interested in what you could learn from the past, or contributing materials to the archives for future students to learn from, please consider attending these events or stopping by to say hello!

If you're interested in contacting the archives:
Email us at archives@pugetsound.edu
Visit us on the second floor of Collins Memorial Library
Find us on Instagram at [@psarchives](https://www.instagram.com/psarchives)
Follow us on Tumblr at [pugetsoundarchives.tumblr.com](https://www.tumblr.com/pugetsoundarchives)

Exploring Artifacts from the 1989 Tiananmen Square Protests

Interested in Chinese history, social activism, and exploring artifacts from the past? Join us as we investigate our Claire and Don Egge Collection on China with Professor Anthony Clark of Whitworth University. Professor Clark specializes in Chinese history and directs Whitworth's Asian studies program and the "Whitworth in China" study abroad program. He'll be highlighting one of our most unique archival collections and remarking on the importance of studying the 1989 Tiananmen Square protests.

Sept. 20, 2018
3:00 - 4:00 pm
Collins Memorial Library, Archives Seminar Room, Second Floor

Dennis Flannigan's "Letters from Mississippi"

Dennis Flannigan, former Washington State legislator and pioneering Tacoma community leader, will be visiting the Archives & Special Collections to discuss his time at Puget Sound and his experience as a civil rights worker in the 1964 Freedom Summer campaign in Mississippi. In the fall of 1964, Flannigan wrote a series of letters to his friends at Puget Sound and they were published in *The Trail* as a series titled "Letters from Mississippi." Join us to peruse documents from Puget Sound's past and hear Flannigan reflect on his past civic engagement.

Oct. 18, 2018
5:00-6:00 pm
Collins Memorial Library, Archives Seminar Room, Second Floor



A group of students at the opening Havdalah on the evening of Move-in Day. Welcome to campus!

Student Diversity Club Spotlight: Jewish Student Union

By Allison Shapiro ('19), JSU President & Interfaith Coordinator

What does it mean to be Jewish?

"Sometimes I tell people that it's certain way of being in the world, it's like a state of mind....the collective religious, cultural, artistic, economic, and material heritage is involved in the making of the Jewish People."

(Morey Lipset, class of '19).

"Judaism to me is hope. I grew up in a very reform family with my dad not even being Jewish but...Judaism was always there with answers and hope that everything will get better."

(Ashley Brauning, class of '21)

"For me, being Jewish is about my staying connected to my culture and my family's lineage and past traditions. I lost a large portion of my family to the Holocaust, so its very meaningful for me to learn my family's traditions and continue their legacy"

(Allison Shapiro, class of '19)

What is Jewish life like on campus?

"Jewish Life on campus is small, but not silent; we are a group that loves to sing, celebrates the holidays with lots of joy, and is there for the good and bad. After only a year on campus I have been blessed with the opportunity of seeing the growth on campus from primarily religious to overwhelmingly a community." (Ashley Brauning, '21)

The Puget Sound Jewish student body is one of the larger identity based communities on campus, supported by the Center for Intercultural and Civic Engagement, the Jewish Student Union, and the Multi-Identity-Based Union (MIBU). In the past, opportunities for Jewish students on campus were limited to religious involvement, such as weekly shabbat services, celebration of the High Holy Days, and Hillel meetings. For someone like me who identifies as culturally Jewish, I did not feel as though I had a place to explore my Jewish identity and connect with less religious Jewish students. Many students felt this way, which led to the



creation of the Jewish Student Union (JSU) to provide support and opportunity to students, giving them the chance to explore their identity. JSU is also a collaborative member of the Multi-Identity Based Union (MIBU) which allows Jewish students to feel supported by students in other cultural and identity-based clubs and communities. Both of these spaces provide incredible opportunities for exploration, community, and growth. Some of these opportunities have included a campus-wide Passover Seder, bringing speakers such as The Interfaith Amigos (An Imam, Pastor, and Rabbi) and performer Ariel Luckey, a Jewish poet and activist who performed "Amnesia Remixed: Immigration, Assimilation and White Privilege." Last semester, the Jewish Student Union successfully hosted a Purim party in the Student Diversity Center as well as a student-activist driven "Freedom Seder" which is a revised Seder focused around social justice issues and how they relate to the story of Passover.



Next steps for improving the quality of life for Jewish students on campus includes hiring a Jewish Life Coordinator and pushing the university to provide classes in the Religion department that are centered around Judaism. "My biggest goal for the future is to build more of these spaces for students [who] are really uncomfortable with the religious stuff." (Morey Lipsett. '19). In addition, Morey Lipsett and I are in the process of creating a workshop that explains and defines anti-semitism and provides direction for how the community can fight against it. With the rise of antisemitic incidents in the world, the Jewish community on campus has become stronger and more connected than ever before, but there is still much more work to be done.



Within the past year, the creation of the JSU has given Jewish students the opportunity to join and be part of the Jewish community in whatever way they see fit. Whether a student identifies with Judaism through religion, culture, conversation, marital ties, or anything else - Jews of all positionalities are welcome and encouraged to be involved.

Images top to bottom: campus Sukkah, campus Chanukah celebration (photos by Anna Petersen), and senior, and Interfaith Coordinator, Brea Kaye, leading the campus Havdalah at the end of Move-in Day (photo by Ashley Brauning ('21.))



Photos by Skylar Marston-Bihl ('08)



Local Logger

By Kate Gladhart-Hayes ('20), Civic Engagement Pathway Coordinator

What does it mean to attend school in Tacoma, Washington? Admissions talks a lot about our location in the broader Pacific Northwest and the easy access we have to the mountains, Sound, and sea. But we are also located in a vibrant and active city – one worth getting to know and learning from. Being on a small, liberal arts campus often means living within a campus bubble, and for those students without cars, little experience with public transportation, and a full student schedule, it can feel challenging to know how to get plugged into the City of Destiny, especially for those of us who didn't grow up here.

Local Logger is a partnership between the CICE and ASUPS, offering two monthly events to help students get to know Tacoma beyond the immediate Puget Sound area. Through civic and community engagement and relationship-building activities, we make engaging Tacoma interesting, easy, and fun. Speaking of the importance of Local Logger, ASUPS President Collin Nobel ('19) says: "It's so important to know how to engage with the community you're a part of and embed yourself in the place that you live." Puget Sound is no exception to the liberal arts sphere – the Puget Sound Bubble exists because we continue to construct it from year to year; we invite you to come learn about your Tacoma home and burst the bubble.

Local Logger offers a wide variety of engagement opportunities and venues. Past community engagement events have included the annual daffodil parade, a play about the Chinese expulsion from Tacoma, the Black History Month Celebration at Tacoma Urban Performing Arts Center (TUPAC), a roller derby bout, a Spaceworks exhibit titled, "Native Artists for Standing Rock," and an excursion to Alchemy Skating. These events encourage students to engage Tacoma beyond the immediate Proctor/6th Ave area and connect with different aspects of the community and city. Some, like the play about the Tacoma Method, expose participants to both local history

and the vibrant, local arts community.

Past civic engagement and volunteering events include weeding and planting parties at Hilltop Urban Gardens (HUG), beach clean-up at Point Defiance, and painting with preschoolers. Part of living here means engaging with our community and making a commitment to support the place we currently call home. Through the beach clean-up, students learned about and cared for their natural spaces. During planting and weeding parties at HUG, students not only learn about food and environmental justice, but also experience the ways communities can work together for self-empowerment and sustainability. Tacoma has a lot to teach us.

Many of these events also engage with the anti-racist work being done in Tacoma. The Pacific Northwest has a long history of racism and exclusion, which persists through a desire to believe that we have grown, changed, and moved on, that erases the experiences of people of color in our community. By engaging with community organizations working to address these issues—whether through art or by empowering communities of color—we can look past the mask of inclusion to the actual work being done to move us toward becoming a more equitable community.



Through our partnership with ASUPS, we are able to provide a resource for students that neither office could offer alone. President Nobel describes Local Logger as an “approachable avenue for students to learn what civic engagement might look like, learn more about the community they’re part of, and how to be better participants in it.” He values the program because “cultivating, growing, and developing strong students who can become strong people is critical to the work of ASUPS. We are committed to providing opportunities for community engagement, for reflection, and for giving back to the place that you live.” There are so many ways to engage with your community and Local Logger will introduce you to some great options.

Want to get involved? Our first Local Logger event of the year will be participating in the Repack Project at the Emergency Food Network on September 22nd from 9:00 to 11:30 am. Email pathways@pugetsound.edu for more information or to RSVP! For first-year students, Meet Tacoma Night is October 7th and will feature panels of community members during your floor meetings. Learn about different organizations and hear from community members about their favorite local coffee shops, parks, and activities and why they love Tacoma. Other Local Logger events will be advertised as they are scheduled via Facebook, posters, and the CICE newsletter. Email pathways@pugetsound.edu for more info. All events are free or have scholarships available.

Tacoma Daffodil Parade

The Daffodil Parade, or the Daffodil Festival Grand Floral Parade, is an annual celebration of the history, community, traditions, and growth of Pierce County. The parade rotates between the communities of Tacoma, Puyallup, Sumner, and Orting. The parade consists of music, floats, bands, marching, and mounted units.
source: <http://thedaffodilfestival.org/events/daffodil-parade/>

T.U.P.A.C.

T.U.P.A.C also known as Tacoma Urban Performing Arts Center offers different dance lessons which include classical ballet and multicultural dance for children and teens ages 6-18. Their mission states, “Provide our most deserving racially and socioeconomically diverse youth with world class opportunities to achieve Artistic Excellence in the performing arts.”
T.U.P.A.C Located 734 Pacific Ave, Tacoma WA 98402
Phone: (253) 327-1873

The Hilltop Urban Garden (HUG)

Hilltop Urban Garden, HUG, is a locally based, community organization that focuses on developing community urban agriculture, justice, and food equity in Tacoma, WA. While focusing on giving equal access to fresh, healthy vegetables and fruits, HUG also seeks to develop a systems of food sovereignty, economic, social, and racial justice. The garden offers community service opportunities internships, food sovereignty projects, and adult, youth, and LGBTQ specific programs in the Tacoma Hilltop Neighborhood.
HUG located on 2201 S Tacoma Way
source: www.hilltopurbangardens.com/urban-farm-network/

The Tacoma Method

A term coined by George Dudley Lawson in the *Overland Monthly*, “The Tacoma Method” refers to the historic expulsion of the Chinese community of Tacoma, WA on November 3, 1885. A violent mob of over 100 white citizens and community leaders collaborated to force Chinese residents out of their homes, businesses, and established lives in a moment coated in racism, violence, and fueled by nationwide Anti Chinese sentiments. This event and the actions of forced removal of Chinese residents and immigrants from city entities became nationally known as “The Tacoma Method”.
source: <https://www.tacomamethod.com/#home-section>

Spaceworks

Spaceworks is a community oriented organization focused on providing spaces for artists, business owners, teachers, and all other community members to create, innovate, connect with one another, and foster community development through creativity. Through cultivating space in which people can interact, develop new opportunities, and create diverse, equitable, and accessible spaces for all within community transformation. Since launching in 2010, Spaceworks has worked with over 400 artists and creative individuals and organizations in at least 50 sites around Tacoma to create and revitalize community spaces.
source: <https://www.spaceworkstacoma.com/about/>

Do Loggers Vote?

By Matthew Bell ('20), Voter Engagement Specialist

I will never forget the first time I voted. My ballot arrived in the mail on October 15, 2015 and I had it filled out and turned in at the nearest ballot box within half an hour. It was for school board seats, city council, mayor, and a couple of state and municipal ballot initiatives. This was my first opportunity to have a direct impact on who got elected and made consequential decisions for the teachers I care about and the schools I once attended. I have voted in every election since—including an uncontested primary election! I vote to bring about positive change and impact our political systems. I am passionate about ensuring that young people vote in every single election, because our voices matter in creating the world we want to live in and electoral outcomes will impact us for years to come. In every election in recent history, voters under the age of 30 have had the lowest voter turnout rate among age demographics, yet we are seeing a surge in youth and young adult activism across the nation (Women's March, March for our Lives, Black Lives Matter, etc.). It is crucial that young people vote in every single election, whether it be national, state, or local, because at each level of government decisions are made that will impact us for decades. When young people do not turnout to the polls, elected officials continue to legislate in ways that do not adequately take into account the interests of our generation. Activism and protests are an important part of engaging, but if we do not also vote, we hand over our representation to those who do.

Looking at data provided by the Puget Sound Office of Institutional Research through the National Study of Learning, Voting, and Engagement (NSLVE), about 60.2% of all Puget Sound students voted in the 2016 general election; only 19.1% voted in the 2014 midterms. In that same 2014 midterm election, 62.8% of Loggers were registered to vote. This data includes students who voted in either Washington state or their home state's election. It is hard to overstate the importance of the upcoming midterm elections being held on November 6th. No matter how you vote, your vote places representatives into positions of power and influence. The composition of the Senate will play a pivotal role in the confirmation of future judicial nominees. Many are speculating on how the direction of the Supreme Court will change, altering decisions on issues such as reproductive rights, affirmative action, LGBTQ equality, and voting rights. It is crucial that you make your voice heard in November to ensure that those who are elected to serve you represent your interests.

If you feel as if your vote doesn't matter, consider the 2017 special election in the 94th District for the Virginia House of Delegates.

That election was an exact tie and the winner was decided on the flip of a coin, as per Virginia law. The outcome of that race determined which party would have a majority in the House of Delegates. If one more person voted, they would have impacted the partisan makeup of their state legislature. Although this electoral outcome is exceptionally rare, it speaks to the significance of each and every vote, even when it may not appear to be important.

In recent years, numerous laws and judicial decisions have vastly diminished the Voting Rights Act (VRA): a civil-rights era law that sought to combat voter suppression efforts that were keeping people of color and low-income voters from the polls. Many states have changed their laws in an attempt to undermine the protections afforded within the VRA, arguing that such regulations are no longer necessary. This is why I am excited to have Atiba Ellis, professor of law at Marquette University, come on campus Thursday, September 20th. Professor Ellis studies voting rights and the institutional factors at play that exclude people from engaging in the political process.

Currently, he is researching how ideology impacts the scope of the right to vote. In his lecture titled, "Integrity, Equality, and the Fragility of the Right to Vote," Professor Ellis will offer perspectives on a competition of values within the Constitution and describe how those tensions play out in the modern-day voter suppression debates. His lecture and Q&A session will be held on Thursday, September 20th at 5:00 pm in the Rotunda. This event is in observation of Constitution Day as a collaboration between Dr. Seth Weinberger, Student Financial Services, and the Center for Intercultural & Civic Engagement, to provide an opportunity for students to learn about the state of voting rights within the United States. Voter registration forms will be available for students to either register to vote or update their current registration.

As the Voter Engagement Specialist at CICE, I am happy to visit campus organizations to conduct a voter registration drive. Whether you call Washington home or not and if you prefer to vote in through the registration process. To request a voter registration drive for your organization, please email me at msbell@pugetsound.edu at least a week in advance and I will seek to accommodate your schedule. If you are interested in being part of CICE's voter registration efforts, please feel free to email me as well. We need your support in this important work. Every single election matters. Every single vote matters. Democracy only works when we all participate.



Identity, Equality, and the Fragility of the Right to Vote

A Constitution Day Lecture by
Professor Atiba Ellis
Marquette University School of Law

Thursday, Sept. 20
5:00-6:00 pm, Rotunda

At the heart of the modern battles over the American right to vote is a tension between two constitutional values. On one side is the original Constitution and the autonomy it grants the states over the franchise. On the other are the Reconstruction Amendments and the modern demands for equality. With few textual caveats, the Constitution of 1789 gave states near-autonomy to shape the right to vote. Many states did so in a way that reflected an antebellum vision of citizenship rooted in popular (in its time) eighteenth-century notions of status, wealth, and identity—a definition that excluded many. This value of autonomy, and the social ordering underlying it, continues to influence the modern contours of voting rights despite the social transformations the United States has undergone. Yet these movements toward social transformation put the value of autonomy in tension with the value of equality, so that within a generation of the framing of the Constitution, the identity of the American citizen became a contested concept. This contest led to the post-Civil War amendment of the Constitution to include doctrines geared towards citizenry equality and the practice of federal intervention to insure enforcement of those doctrines. Thus, from a modern perspective, equality of citizens has become as important (and some may argue more important) a value as state autonomy. Yet this proposition remains a contested concept measured against the value of state autonomy. Thus, state autonomy (and its use to hold to the arguable residual of an antebellum social order) and post-Reconstruction equality (and its use to form a new social order) continue to be at odds. Professor Ellis will offer perspectives on this competition of values within the right-to-vote context and describe how these tensions play out in the modern-day voter suppression debates.

Sponsored by Dr. Seth Weinberger and the Department of Politics & Government, the Office of Student Financial Services, and the Center for Intercultural & Civic Engagement. This event is made possible by the Jack Miller Center through a grant from the M.J. Murdock Charitable Trust.

Save the Date!

To Vote or Not to Vote?

**A Panel Discussion with
Pierce County Auditor,
Julie Anderson,
Title IX Director Tiffany Davis,
and others**

**Thursday, October 18
Details will be forthcoming**



Race & Pedagogy
INSTITUTE
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SEPTEMBER 27 - 29

2018 NATIONAL
CONFERENCE

**RADICALLY
RE-IMAGINING
THE PROJECT OF JUSTICE:
Narratives of Rupture, Resilience, and Liberation**

IN COLLABORATION WITH HOMECOMING AND FAMILY WEEKEND

pugetsound.edu/rpi | #RPNC2018

Race & Pedagogy Youth Summit

Written and Compiled by Kaity Calhoun ('19)

President of the Student Association for the Race & Pedagogy Institute

The Race and Pedagogy National Conference, founded and organized by the Race and Pedagogy Institute (RPI), takes place on the University of Puget Sound Campus every four years. This fall, on what will be its 4th quadrennial, the conference will take place on September 27th-29th and organizers expect over 2,000 to attend.

The conference invites local community members as well as activists, scholars, teachers, and others from the around the country and even beyond to participate in 3 days of speakers, spotlight-sessions, and performances which engage with topics of race and pedagogy. This

year the conference's theme is *Radically Reimagining the Project of Justice: Narratives of Rupture, Resilience, and Liberation*. In addition to expected full participation of the student body as "the conference becomes the classroom" for this weekend, this year the conference is taking place in collaboration with Homecoming and Family Weekend and therefore many alumni and families plan to attend as well. The Race and Pedagogy Institute, closely tied to the African American Studies department, The Race and Pedagogy Institute closely tied to the African American Studies department, defines itself as "...a collaboration of the University of Puget Sound and the South Sound community—or, as our Native American partners say, the Salish Sea community—that integrates academic assets of the campus into

reciprocal partnerships with local community knowledge and experience to educate students and teachers at all levels to think critically about race, to cultivate terms and practices for societal transformation, and to act to eliminate racism." In addition to collaboration with the Salish Sea Community, RPI collaborates with the University of Puget Sound student body through the Student Association for the Race and Pedagogy Institute (SARPI).

SARPI was formed last year, and has been integral to planning this conference's Youth Summit, which will take place on the Friday of the conference from 10:30 am -1:30 pm. The Youth Summit brings together high school and middle school students from the Tacoma area to engage with topics covered in the Race and Pedagogy National Conference.

In preparation for the 2018 RPI National Conference, we asked Maya Fletes-Martínez, Kaity Calhoun, Soli Loya-Lara, and Mara Henderson, four members of the SARPI leadership team, some questions about their organization and their work on the upcoming Youth Summit. If you would like to volunteer during the Youth Summit or would like to get involved with SARPI, please email Kaity at kcalhoun@pugetsound.edu.

Kaity Calhoun ('19)
President of SARPI

What compelled you to get involved with RPI?

K: I got involved with RPI starting fall semester of 2017 because my



Psychology Professor, Carolyn Weis, asked if I would help table at LogJam with her and another student to promote RPI and the 2018 RPNC. I didn't know what RPI was at first, but the more I learned, the more I realized the vast amount of work and positive influence that RPI has had on campus and continues to push for through the conferences they help put together. With all of this great work happening primarily behind the scenes within the AfAm offices (where I already spend so much of

my time). I felt like I couldn't not get involved.

What are you most excited for in the Youth Summit?

K: I am so excited to see High Schoolers get the opportunity to engage with the RPNC along with UPS college students. I feel like the work around the Youth Summit is all about engaging youth in the conversations surrounding race and pedagogy since they are the ones who are some of the most affected. I am also excited to see how the Youth Summit turns out, since this is the first time that the Summit has been Youth-Led and Youth-Planned. In the past, it has mostly been the leadership team and RPI folks, so having SARPI students and high schoolers help with the planning means that the Youth Summit has been transformed to an almost entirely youth-led event.

What part of the Youth Summit theme, Histories of Power, Expressions of Resistance, and New Actions for Justice, do you resonate with most? Why?

K: I resonate with "Expressions of Resistance," because it encompasses all types of expressions. Whether that's through speech, art, poetry, song, dance, and so much more. As someone who struggled a lot with trying to find the best way to use my voice for positive change, this part of the Youth Summit theme helps to capture the power that all individuals have through different forms of expressions, and that one can use those forms to resist and promote change.

I hope that the attendees of the Youth Summit find that there is no minimum age for a change-maker or a social justice warrior.
~Maya Fletes-Martínez



Maya Fletes-Martínez, ('19)
Vice President of SARPI

What compelled you to get involved with RPI?

M: When I first heard about RPI, I felt I was late to find out about an organization that has been doing incredible work right here on our campus for years. I think on off-conference years RPI gets so little recognition for their ongoing work, given that an integral part of the conference is to serve as a place for people to talk about and plan the steps necessary to make positive change.

What drew you to taking leadership in SARPI?

M: Since SARPI started out as only a couple students, I think we all very much understood that we could contribute in various ways and that it was up to us to take on the challenge to make our vision a reality.

What part of the Youth Summit theme, Histories of Power, Expressions of Resistance, and New Actions for Justice, do you resonate with most? Why?

M: I feel very strongly about the "Histories of Power" part of the title because it reflects both sides of the coin, so to speak. Historically there has been a specific group of people in power, who have shaped the systems and societies we live in to exploit others and benefit themselves. But just as long as this oppression has existed, resistance to it has, too, and there is a beautiful power in that. Those stories, as an intentional part of our miseducation, have not always been told, but when we honor those histories we can

revel in a long legacy of fighting for justice that can remind us of the need to fight against the injustices we still see in our lives.

What do you hope the Youth Summit Accomplishes?

M: I hope that the attendees of the Youth Summit find that there is no minimum age for a change-maker or a social justice warrior. I also believe that every person knows themselves and their strengths best, so for those that do not like to stand at the forefront, I hope that they recognize that they have valuable traits and skills that they can contribute to whatever cause they are passionate about.



Mara Henderson '20
Discourse Coordinator of SARPI

What compelled you to get involved with RPI?

M: I heard about RPI from Dr. Michael Benitez, the Director of Diversity and Inclusion. He explained that RPI is what inspired his move across the country to work at UPS. He was the one that planted the seed for me.

What part of the Youth Summit theme, Histories of Power, Expressions of Resistance, and New Actions for Justice, do you resonate with most? Why?

M: "Expressions of Resistance." I think the way resistance is often thought of is in form of protests, but there are so many ways resistance can be expressed, whether through art, clothing/design, dance, song, etc. And I'm looking forward to exploring that with the youth.

What do you hope the Youth Summit Accomplishes?

M: I hope the Youth Summit empowers students to implement what they learn into their lives. I hope they will feel like they have the power to take actions toward justice in their own schools and own communities.

Soli Loya-Lara ('20)
Secretary of SARPI

What compelled you to get involved with SARPI?

S: I had heard about the opportunity to work with other students who shared my interest in talking about topics that the Race and Pedagogy Institute conference revolves around and I knew I had to check it out. I had not really heard much more about it before, but once I went to the first meeting I knew it was something I wanted to be a part of during my time at UPS.

What drew you toward taking on leadership in SARPI?

S: I feel very passionate about creating spaces for students to feel comfortable being themselves and exploring their and others' identities. I was excited to have the opportunity to help foster a sense of community on a campus that can often feel so exclusive.

What part of the Youth Summit theme, Histories of Power, Expressions of Resistance, and New Actions for Justice, do you resonate with most? Why?

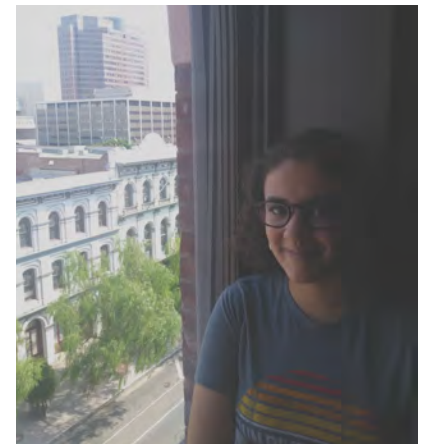
S: While all of the themes are very interesting and important, "Histories of Power" resonates with me the most because I believe it is integral that we learn how power has, and continues to, affect us. If we do not have the knowledge of what has come before us, we will not know how to move forward productively.

What are you most excited for in the Youth Summit?

S: I am very excited to have so many young students on campus that can bring their own ideas and energies to the Youth Summit. I think it is really important that we encourage young students to explore their relationships to themselves, others, and their greater community and I know that we will learn as much from them as they will from us.

What do you hope the Youth Summit Accomplishes?

S: I hope the Youth Summit gives everyone participating an opportunity to learn from each other about activism and identity and allows us to remember that no one has all the answers, meaning that we all must work together to make change.



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Wrapping your Head Around Cultural Appropriation Headdresses & Hairstyles

A Reflection by Tim Lu ('20), Student Diversity Center Coordinator

A big topic to really wrap your head around is cultural appropriation. I myself have a hard time really grasping the whole concept. To explain the meaning of cultural appropriation we must first understand that it extends from a power dynamic as many issues come from. The main issue of cultural appropriation is the lack of respect and sensitivity for where and with whom the cultures' clothing and practices come from. Professors and authors of *Introduction to Cultural Appropriation: A Framework for Analysis*, Bruce H. Ziff and Pratima V. Rao define cultural appropriation as a "taking from a culture that is not one's own, intellectual property, cultural expressions and artifacts, history and ways of knowledge." There rarely is any acknowledgement of what the misused cultural symbols, styles, and ways of presenting, mean and the importance within the original culture. Instead, the dominant U.S. (White and Westernized) population removes or takes cultural concepts originating from non-dominant groups (e.g. people of color, religious minorities) and/or creates stereotypes based on these cultural items and practices for either entertainment or superficial means (e.g. clothes, costumes, cuisine, yoga) which often becomes belittling and erases the individuals whose identities and lives are tied to these cultural practices.

Many people associate the term "cultural appropriation" with negative effects and racial tensions. In my 20 years of life so far, I have personally seen several types of cultural appropriation spanning cultural symbols, language, clothes, costumes, cuisine, and much more. Today, I'll focus on the appropriation of headdresses and hairstyles. Recently we have seen the topic of cultural appropriation pop up in the media, because Gucci decided to use Sikh turbans in their new fashion line. For Sikh men, the turban is worn as a sign of religious practice, faith/devotion, self respect, and other reasons all of

which are connected to the practice of their faith and cultural connection. Due to the deep meaning embodied in the turban, having Gucci use the head attire for fashion with white models was a large, and offensive shock to Sikh communities around the globe.¹ Appropriating turbans demeans the worth of their faith by saying anyone can just take it and use it, even though the faith itself has been practiced since the 15th century. What's more is that Sikh men in Westernized countries are targeted and assaulted for wearing these very same turbans, whereas this is unlikely to happen to White models on the runway. Similarly, headdresses have been worn in recent years by music festival-going millennials. For some American Indian tribes and nations, the headdress has rich spiritual, political, and ceremonial cultural origins and this is all lost and devalued when they are worn as nothing more than an accessory.

In my opinion, one of the largest cultural appropriation examples in the United States are Black braids. Some examples of appropriated Black hairstyles are cornrows (misnamed and appropriated as "boxer braids" - double, inside-out french braids, aka double dutch braids), dreads, twists, and various other braids that arise from Black and/or ancient African culture and tend to have more than one or two braids worn. First, I want to mention that I am not an expert on the topic itself, but would like to shed some light on it, from my own understanding. It is important to understand the culture of these forms of hairstyles. People of African descent whether they identify as Black, African, African-American, etc., more or less have cultural roots or exposure to hair braiding. Throughout the continent of Africa both men and women can be seen with braided hair for generations before U.S. White culture began appropriating the style. In some places in Africa, braiding styles have been noted as potentially a

marker of royalty and rank in society, or even considered a way to determine and differentiate between people within their groups.² During chattel slavery in the United States, Africans were stripped of their braids and left bald.³ Many experts believe this was done to denote that no matter who the slaves were before being forcibly brought to the U.S., everyone was to be placed at the same level of the new social pyramid and the only hierarchy they should know was that of the White population controlling them. One could have been a governor or a leader of a tribe, but since everyone was bald, there was no way to maintain the easy recognition of previous status. However, as time progressed braids, as some could say, have made a comeback in present day United States.

From my understanding and my lived experiences, these specific forms of braiding are part of Black culture. Braiding was a way to reclaim culture and help cope with the oppression that people of African descent have faced by the White majority in the United States. Some of the forms of the oppression that people faced were that being told verbally, in media, work-spaces, and publicly denouncing that their hair was “untidy” and “uncleanly”. This was ingrained into many Black lives that it became a necessity for many families in American to find a way maintain their hair. Braids became one of the developed styles and a distinct form for the general Black narrative, where in any given family there is some form of connection to braids. Braids were a way to be proactive with hair and it lead to many hair salons/shop run by Black people for Black hair. Even with the culture being reclaimed, the dominant White society still found new ways to use Black braids to oppress Black people. An easy example to look at is applying for jobs. A Black woman can have braids going into an interview, but may be sent away for being too “unprofessional” or because it has the possibility to “disrupt/distract” or cause “problems” in the workplace. Or even go through the interview process but never get a call back. I have seen a few accounts myself with people I grew up with, that always had to remove their braids and straighten out their hair in order to feel that they would be taken seriously or face rejection because of the way their hair was. This includes a few internships I attended, and a few of my former classmates in high school who wanted to work in food-franchises. This policing of hairstyles happened (and still does) pretty often and so people work daily to conform to Eurocentric standards to have straight silky hair, which for some calls for expensive methods

like wigs, perms, ironing, using harmful chemicals, and other methods to make their hair look and to be deemed White enough and “acceptable”.⁶ Again I know many people from my experiences from school and work who disliked their black curly wavy hair as well as braids. They themselves say it is ugly and not pretty at all, instead preferring straight hair and is why they take the time and money to get it straighten professionally. I myself have noticed that people in the workforce like county offices, companies, and many teachers take the time and money to do the same to achieve straight “beautiful” or “professional” hair; many of whom also do not feel comfortable with wearing their natural hair or braids in the workforce as it brings feelings of being judged or talked down upon. So many people either chose to or had to (e.g. the aforementioned processes are costly) keep up with their natural hair, thereby braiding was an last resort but not enough for society. Many people in the U.S. still see it as “unprofessional”, again, it creates/continues another method of keeping Black people from White societal structures like things as simple as employment. Leaving it as black braiding is just another problem for White people, it is too distracting, too “ghetto,” too ethnic, and all this natural hair needed to be “toned down”.⁷

How does this connect to cultural appropriation? Let's start by looking at the path of cornrows from Black culture to the mainstream. The first use of cornrows and braids used by non-Black celebrities, was with Bo Derek, a White actress who wore the hairstyle for the movie 10 released in 1979 . The “unique” style helped Derek gain popularity and fame and cornrows were, for a time, called “Bo Braids.” It continued to grow in fame and became marked as stylish and trendy as we still see today. It led to many shops and (White) people to make money off of and monopolize the hairstyle. Keeping in mind that there has been no mention of or recognition given to the Black community, instead cornrows were considered something new that was developed by Whites in the United States. This process of White communities capitalizing off something historic/with origins in other cultures who were oppressed for these very hairstyles, fabrics, and/or practices is called “columbusing” (e.g. a feigned sense of discovering something that has already been present/owned by non-White communities- nod to Christopher Columbus). The belief that cornrows rose from White culture is problematic, because it totally ignores that fact that this hairstyle has been apart of the Black



Image to the left: Bo Derek with cornrows in the 1979 film "10." Photo by Archive Photos/Getty Images - © 2012 Getty Images. Retrieved from <https://www.imdb.com/title/tt0078721/mediaviewer/rm194694656> on Aug. 31, 2018.

community for generations, but was deemed inappropriate, nasty, and appalling, because of its connection to Blackness, until a White woman made it mainstream and cool. This erasure and discrimination against Black hairstyles is supported by policies (on top of the workplace practices mentioned earlier) such as the major push to continuously try to eradicate Black braiding shops with legislation, regulations, and licenses throughout the 1990s-present day.⁸ More present-day examples of these Black cultural braids being appropriated are the Kardashians, Miley Cyrus, and Katy Perry who have utilized Black-originated braids as an everyday hairstyle conveying that it is okay to wear cornrows and without any understanding of the history and significance they had within the Black community. In recent years, “Bo Braids” have become called “boxer braids” and proponents of the style claim that it is a style that all boxers (athletes) wear so it’s okay for everyone to wear, no matter what race they are. This removal of the history of cornrows, and its roots in African and African American culture and the need to braid (in this type of style) in a White world causes harm. One is that Black people continue to be discriminated against for wearing braids in any style while people who are non-Black are able to wear these same styles and are never the ones to be harassed or lose their place of work/study. Two, it deprives the rich history from where it belongs, so that appropriating can continue to feed into the narrative that Whites or White culture dictate and “discover” what is acceptable. Instead of giving the Black community the recognition they deserve and be honored for their own strength, independence, and difference from the White dominated culture. In summary, cultural appropriation by non-Blacks of Black hair demeans the worth of Black braids for the entire Black community and culture overall.

Here are some helpful questions to ask yourself about cultural appropriation that may help you reflect on and discern what is and is not cultural appropriation. I’d also like to invite you to the October 17, Speak. Out. Loud. program during the CICE’s Wednesdays @ 6 series. We will be further engaging the topic of cultural appropriation that evening and look forward to continuing to demystify this challenging topic with.

- Why are you "borrowing" this? Is it out of a genuine interest? Is it something you feel called to do? Or, does it simply look appealing and you're following the trends?
- What is the source? For material items such as artwork, was it made by someone from that culture? What does this item mean to them?
- How respectful is this to the culture of origin? What would someone from that group feel about it?

Wednesdays @ 6 is sponsored by the Center for Intercultural & Civic Engagement and occurs the first three Wednesdays of each month at 6:00 pm in the Social Justice Center located at 3224 N. 13th St.

Citations

1. Al Jazeera. (2018, February 23). Gucci accused of culturally appropriating Sikh turban. Retrieved from <https://www.aljazeera.com/news/2018/02/gucci-accused-culturally-appropriating-sikh-turban-180223200944130.html>
2. Byrd, A. D., & Tharps, L. (2014). Hair story untangling the roots of black hair in America. New York: St. Martins Griffin.
3. Ibid.
4. Ibid.
5. Ibid.
6. ElleMagazine. "Watch This Documentary on Braids and Appropriation in America | ELLE." YouTube. YouTube, 27 Dec. 2017. Web. 02 Aug. 2018.
7. Ibid.
8. Johnson, Kimberley S. "POLITICAL HAIR." Du Bois Review 8.2 (2011): 417-40. ProQuest. Web. 3 Aug. 2018

Black-originated braids Appropriate if worn by non-Blacks

Mainstream, Cross-cultural Braid Styles Appropriate for All



Photos from Unsplash by photographers: Marius Christensen (top left), Matthew Henry (top right), Gift Habeshaw (bottom left), and Clem Onojeghwo (bottom right).

Photos from Unsplash by photographers: Pete Bellis (top left), Taylor Harding (top right), Amos Bar-Zeev (bottom right). Bottom left by Skylar Marston-Bihl ('08).



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*Data from the Office of the Superintendent of
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- Sept. 13: An Intro to Gender & Queer Studies
- Sept. 20: What's Next for us on Campus?

Trimble Forum
5:00-6:00 pm



CICE Magazine

