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CICE Magazine

Center for Intercultural
& Civic Engagement

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#FINDTHEYELLOWHOUSE



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All-Gender Restroom & Shower



Located in the Student Diversity Center at 3216 N. 13th St. (blue house)



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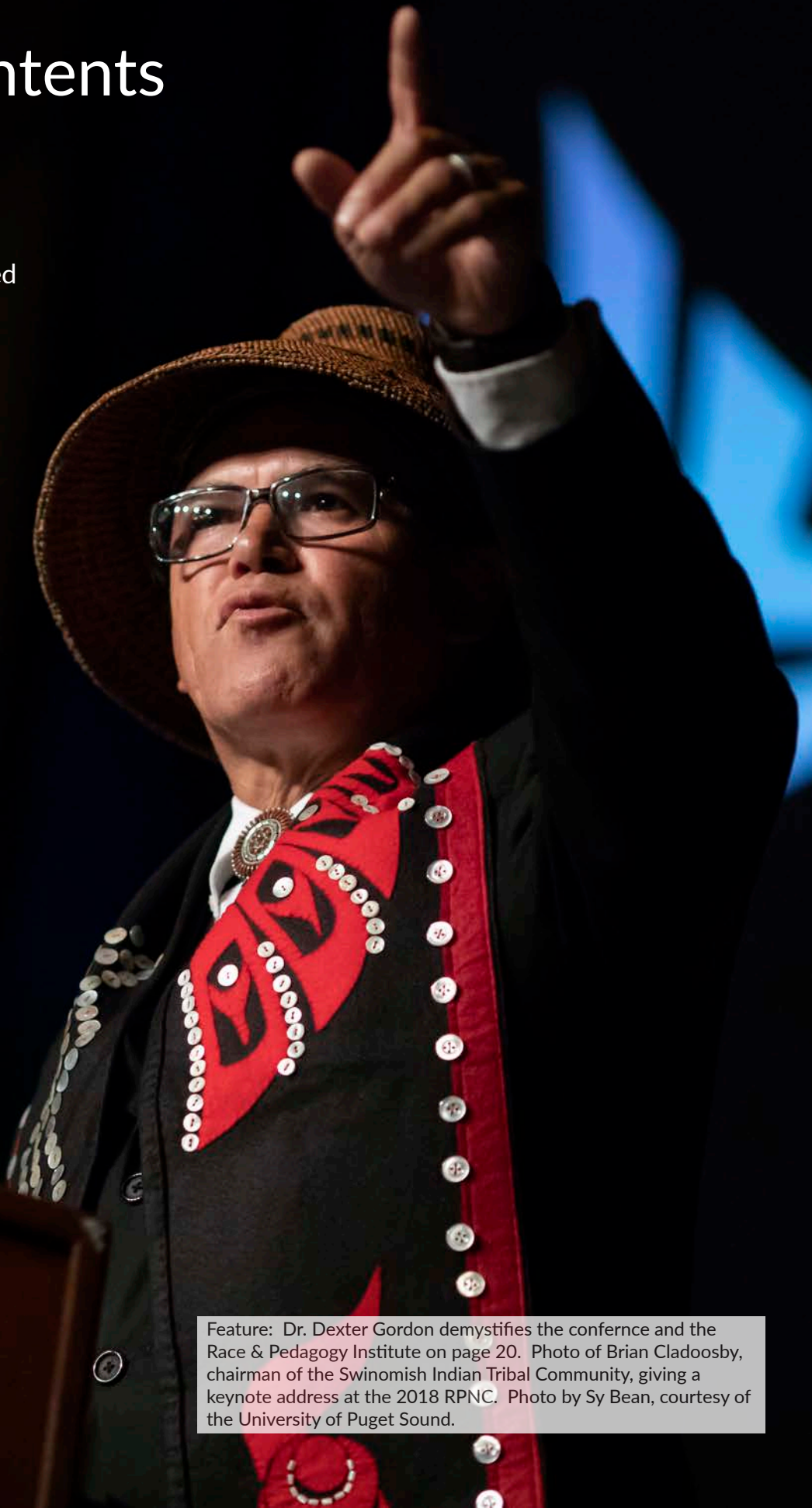
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Cover art is the image of the new Yellow House sticker developed by Charis Hensley. Get your own Yellow House sticker at the upcoming Wednesday @ 6 program, *The Myth of Thanksgiving* on Wednesday, November 28 in the Social Justice Center. Sticker available for the first 20 people.

Feature: Dr. Dexter Gordon demystifies the conference and the Race & Pedagogy Institute on page 20. Photo of Brian Cladoosby, chairman of the Swinomish Indian Tribal Community, giving a keynote address at the 2018 RPNC. Photo by Sy Bean, courtesy of the University of Puget Sound.



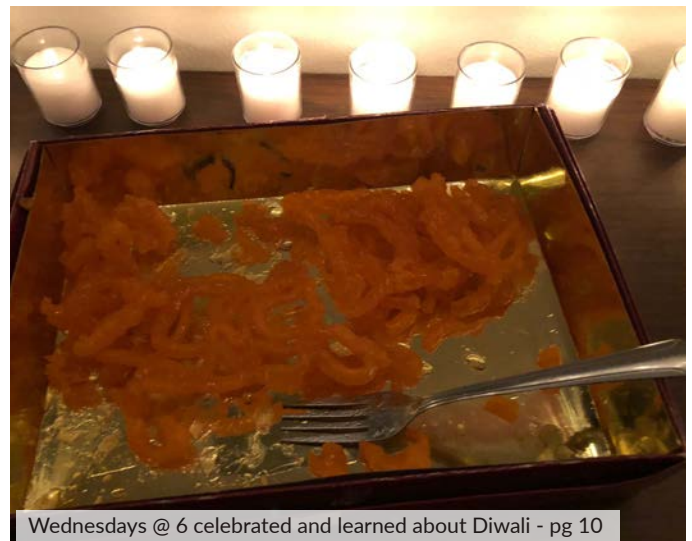


EDITOR'S NOTE

There are many players around campus who are working to raise awareness of and dismantle systems of oppression, support students, and create place for community and connection. While this issue continues to try to highlight the wide range of issues and activities the Yellow House engages with, we also wanted to provide some space to look at the ways in which the National Race & Pedagogy Conference has been doing this work for a long time and what it meant for the conference to be the classroom this year. We heard many students, especially those new to campus, wonder about the conference and not understand why they were being asked to attend. Where did the Race & Pedagogy National Conference come from and why was it hosted on campus? We hope this issue not only sheds some light on that, but also helps contextualize the work of the Race & Pedagogy Institute on the Puget Sound campus, why it started, and what those involved in the Institute are working towards.



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yellowhouse_ups

Photos by (top to bottom): Skylar Marston-Bihl '08, Dave Wright '96, and Mandy Chun '19. Left page photo by Skylar Marston-Bihl '08.

A Message from the Campus Trans Advocacy and Inclusion Committee

As many of you may already have heard, a memo from the Department of Health and Human Services leaked to the press suggested that the Trump Administration is working to legally define sex as an “immutable biological trait identifiable by or before birth” and requiring “the sex listed on a person’s birth certificate, as originally issued, [to] constitute definitive proof of a person’s sex unless rebutted by reliable genetic evidence.” This type of language and defining directly excludes and makes vulnerable persons of intersex identity as well as trans and non-binary communities. The Trans Advocacy and Inclusion Committee (TAIC) at the University of Puget Sound, wishes to take a moment in the midst of the real fear and danger across our country, to also say to our intersex, trans and non-binary Puget Sound community members, that we see, hear, and support you. We affirm all that you are and hope to be.

We know that no reductive definition can erase your identity, existence, and experience—the whole, beautiful person who came from those very means. We brace ourselves in what we believe this “gender memo” could mean in terms of implementing further harmful, exclusive, and invalidating measures to render our intersex, trans, and non-binary community silent and further marginalized. In this moment, and for all the aforementioned reasons, we want you to know that you matter and we recommit ourselves to you—today and each day that you are on this campus. You are an essential part of the Puget Sound community. We hope to continue to fully see you, hear you, and do right by you. We will stand alongside you as your lives are turned, and will work with you, understanding your lives as our singular priority, to tackle the ongoing challenges you face here at Puget Sound.

What is the Trans Advocacy and Inclusion Committee?

We are a group trans, non-binary, androgynous, and cisgender faculty, staff, and students who are taking an active role and share in the responsibility of examining what Puget Sound is doing as a campus community to address transgender inclusion in all aspects of campus

life. We have been charged with researching and providing advice on best practices and strategies for transgender inclusion, supporting education for the campus community about structural and developmental practices that promote trans inclusion, and working to enhance the overall support and advocacy for trans inclusion. Historically we have worked with Human Resources, advocating for full medical support for trans faculty and staff (which is now covered by the University’s health care plan); received unyielding support from Facilities when we advocated for the all-gender shower in the Student Diversity Center, pushed for the standardization and clarity of the all-gender restroom signs across campus, and for the creation of at least one all-gender restroom in public building on campus; worked with Technology Services and the Registrar regarding streamlining name and gender marker changes in the university system; and other items prioritized by community voice and the committee. Some of our current work and resources include:

Some campus resources:

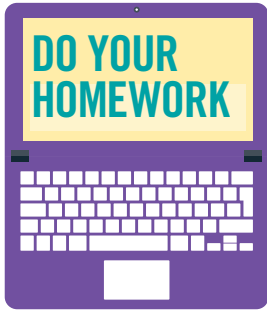
- Trans and non-binary housing option for continuing students (applications live now – apply at goo.gl/dQ-JeM1)
- All-Gender, single-stall shower in the Student Diversity Center (reservations available)
- Online overlay map of all all-gender restrooms on campus (campus map>accessibility>all-gender restrooms)
- Medical support at Counseling, Health, & Wellness Services (e.g. hormone administration, therapist letter for gender confirmation/alignment procedures)

For additional resources, please see the webpage: Resources for Transgender Students at <https://www.pugetsound.edu/student-life/resources-for-transgender-students/>

Citation from Green, E. L., Benner, K., & Pear, R. The New York Times, “‘Transgender’ Could Be Defined Out of Existence Under Trump Administration.” Oct. 21, 2018 <https://www.nytimes.com/2018/10/21/us/politics/transgender-trump-administration-sex-definition.html> Retrieved 31. Oct. 2018.

BEING AN EFFECTIVE TRANS ALLY

BEING AN ALLY IS IMPORTANT it lets everyone around you know that you are supportive and attentive to the needs of others. Being an ally demonstrates that you want to help change the world for marginalized communities even if you are not necessarily part of a particular group.



Use social media, blogs, websites, and books to educate yourself on the issues facing trans communities.



be courteous, patient, and caring with people. Smiling and asking about someone's day can go a long way when someone is used to facing stares or harassment.

MAKE ALLY A VERB

Being an ally is about doing something and making change with and for trans communities.

APOLOGIZE WHEN YOU MAKE A MISTAKE

Everyone makes mistakes and that is okay! If and when someone points out your mistakes, acknowledge the wrong that has been done, apologize, and move on. It isn't always about your intent, but about the impact.

I'M SORRY.

UNDERSTAND YOUR PRIVILEGE

Recognize the ways that being cisgender allows you to access washrooms, health care, or transcripts with ease. Think about the entitlements you take for granted for which others must fight.



LISTEN

Experiences of transphobia can be dismissed, affirm the experiences of trans people. Listen to how you can provide support and be an ally.

DIFFERENT WAYS TO SUPPORT



BESIDE

You may need to stand beside someone to support them. Listen to them and walk with them through an experience.



IN FRONT

You may need to stand in front of someone to help them avoid harm and hurt.



BEHIND

You may need to stand behind someone to support them, recognizing that they are the experts and know what is best for them.

Being an ally isn't just about creating affirming spaces in your work environment; it is also about creating affirming and welcoming social environments. Think holistically about inclusion.

#TRANSINCLUSION

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HEAR STOP
IT! IT!
#NOBYSTANDERS
inspired by @otomawalia

THE 5119
SPACE FOR CHANGE

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Photo by Zoran Kokanovic on Unsplash

The Feeling of Being Uprooted

Intro by Dave Wright '96, Poem by Micah Ackerman Hirsch '20

On Saturday, October 27, a gunman with a long history of anti-Semitic, racist, and anti-immigrant social media posts entered the Tree of Life Synagogue in Pittsburgh, Pennsylvania. In the midst of Saturday morning services, he opened fire on the congregation, killing eleven people and wounding several more. This act of lethal hate was the largest mass-murder of Jews in US history.

Following the murders, I spent a great deal of time in conversation with members of Puget Sound's Jewish community. I learned about several direct connections members of our campus have with Tree of Life specifically and the surrounding neighborhoods of Pittsburgh in general. Jewish students helped lead and design a campus vigil that we held on Monday afternoon, October 29.

Micah Ackerman Hirsch '20 wrote the following poem, *The Feeling of Being Uprooted*, in the hours following the murders. It became a powerful part of the vigil on October 29, and was woven into the text of *The Music of Resistance* on November 11. In the event on November 11, it was read by Brea Kaye '19, in connection with lighting candles and remembering the names of those murdered.

I'm grateful to Micah for his generosity in sharing this poem first with me, then with the campus community in these powerful gatherings for solidarity and support. It is reprinted here with his permission.

The Feeling of Being Uprooted

By Micah Ackerman Hirsch '20

Far out towards sea there are trees that run down to the water.
And out there beneath the sunset they trace the coastline,
and there they fall and do not get up again:
 shaken like the cedars of Lebanon.

Today my heart was like leaves undone in autumn,
and all the little hurts came spilling out like streams reborn in the Negev,
where there's nothing to see until it's all at once, and then nothing again.
And there's nothing in my heart now, and there's nothing left to confess:
My heart is in the east, and I am in the uttermost west.

This is the feeling of being uprooted.
When there were bayonets in Warsaw and by the waters of Babylon
our grandparents planted themselves in a foreign soil and grew like the date trees of
David's psalms, leaving behind for us the peace and shelter of their vines:
 and we stayed safe there.
And now we've been shot for being the stranger, and because we took in guests;
And my heart lies in the east, though I am in the uttermost west.

I do not think that it's the sun that makes the flowers grow —
I believe with perfect faith that without the rain the earth would be grey and still.
 But I am not a flower though; I cannot wait for the skies to open up,
 I cannot hope for some "until."
For it's the all same as it's been in all the rest:
My heart is in the east, and I am in the uttermost west.

Late last night there were no stars to speak of,
and even under the light of the yellowing street-lamps the roads were heavy and dark,
and I said to myself that the hope is not yet dead, for the hope is still marked within us,
And though my roots have seen so many homes, I love this home the best:
though my heart be in the east, and I am in the uttermost west.



Students gathered in the Student Diversity Center for the November *Religion &* program celebrating and learning about Diwali. Photo by Dave Wright '96.

Religion &

By Castor Kent '21 & Lee Nelson '19

The history of students participating in religious life and religious programming at the University of Puget Sound goes back many years--indeed, since the university itself was founded by Methodists in the 1880s. The road to current "Religion &" program however, began mainly in the early 1990s. At that time, the only "interfaith" group on campus was the Religious Organizations Council (ROC), sponsored by the Campus Ministry Center. The ROC attempted to put on programming about religion, though their attempts yielded little success. All religious clubs were "required" to send a representative to ROC, but many groups and clubs had no interest in participating. As a result, ROC became a space shared by the variety of students from different faiths who committed to attending regularly. These students would eventually come together and create connection and community. Chaplain Dave Wright recalls that it wouldn't be uncommon "to have a Mormon, a couple Jewish

students, a couple of Methodists, a Muslim, and a Pagan grabbing dinner and talking." For a couple of years, this group became known as the "Interfaith Council," which eventually shifted to "Interfaith Explorations."

At this point, the group of individuals began functioning more similarly to a club than a gathering. A small core of 5-10 regulars would occasionally host events drawing up to 100 students, staff, and faculty members. As years went by, students graduated and moved on from the University of Puget Sound. By the summer of 2016, the three remaining senior interfaith leaders alongside the Center of Intercultural Civic Engagement began looking toward change and growth in the university's interfaith activity. Beginning in the fall of 2016, interfaith coordinators began putting on "Religion &" events which echoed and honored the ROC's events of the past, while creating more

frequent programming and encouraging smaller, peer-led gatherings. In an effort to streamline the varied programs out of The Center for Intercultural & Civic Engagement, individual weekly programming, such as “Religion &,” and Speak Out Loud became part of a coordinated Wednesdays @ 6 program model. In the fall of 2017, this programming model was launched, and as of now has been active for just over a year.

This year, Interfaith Coordinators Castor Kent and Lee Nelson are in charge of planning and putting on the “Religion &” programming. We aim to create programming that is accessible, informative, and varied, and have enjoyed learning many things about religion and spirituality along the way. Two of the most prominent events we’ve coordinated this year featured guest speaker Rev. Dave Brown on Celtic Christianity and an informative session with guest speaker Jac Fae Lionheart on religion, witchcraft, and Paganism. Along with collaborator and fellow Interfaith Coordinator Keshreeyaji Oswal, we just completed the final “Religion &” event of the semester: a celebration and informative event for Diwali. Diwali is the Hindu festival of lights.

The “Religion &” events are part workshop, part educational, and part exploration-focused. Our primary goal for the events is to create space where students can grow in their understandings of various faith traditions and/or expand their knowledge on their own faith/spiritual practices. “Religion &” events are open to students who are devoted to a specific faith tradition, students who are lost in their faith,

students who do not subscribe to any faith, and students who are just curious about various forms and ideas of “religion.” Students with no prior experience in engaging with topics surrounding religion are encouraged to attend. A key part of these events is the dialogue that takes place between a diverse voices and experiences. Topics in religion should be open to conversation and deserve to be questioned and unpacked. If you feel like you have a voice to bring to the table, or have ears that are interested in listening to these kinds of conversations, your presence is welcomed and wanted!

Religion and religious life at UPS does not exist in a vacuum. We want to hear your voices. If you have ideas about religious programming, aspects of religion or spirituality that you are curious about, or thoughts on what we, as programmers, could improve upon, we would love to hear from you! You can reach us at interfaithteam@pugetsound.edu, or come talk to us when you see us around on campus. A reminder that “Religion &” is hosted predominantly in the Social Justice Center (across the street from the Yellow House) on the first Wednesday of every month. We hope to see lots of faces, new and old, at our next event!

Mandy's Meals:

Restaurant Review of Cho Dang

By Mandy Chun '19

It was a cold and foggy Saturday in Tacoma, and I was shivering in Diversions Cafe, finishing up homework. The only thing on my mind, sitting in the frigid cafe at 5:30 pm: a bowl of something piping hot. During my first-year at UPS, one of my fellow food connoisseurs mentioned that I should try Cho Dang, a traditional tofu and Korean B.B.Q restaurant in Lakewood. Since my first visit in 2015, I have been a loyal customer.

Cho Dang is located in the heart of Lakewood, just south of Tacoma. According to a 2010 census, Lakewood's population is pretty diverse (especially relative to Tacoma's North End), with people of color making up 40.7% of the population. With these growing communities of color come the growing prominence of mom and pop shops featuring delicious food from around the world. I grew up in Hawaii

eating a lot of traditional and local Asian foods, so I was relieved to discover that a city like Lakewood existed so close to campus to satisfy my cravings of food from home. I frequent Lakewood a lot for the occasional bite to eat, bubble tea (boba), or to stop for groceries at Asian markets.

While driving to Cho Dang, I noticed a substantial amount of Korean restaurants, with fluorescent "open" signs drawing passerby attention. I definitely have to explore those places later, but for now, my heart is set on someplace familiar and guaranteed to be a hit: Cho Dang.

Immediately as I walked into the brightly lit restaurant, I noticed that the place was packed with people, young and old, their full attention on the food sizzling in front





초당 순두부 Tofu Restaurant



of them. Mounted on a wall are wooden cabinets as tall as the ceiling with hundreds of compartments, holding a plethora of porcelain rice bowls. I was greeted with the familiar sounds of orders being called into the kitchen and plates of ban chan, or small side dishes, being placed on tables. While glancing through the menu, I skimmed pages filled with a variety of vibrant red tofu soups. I was also drawn to the variety of B.B.Q meats, rice dishes, and stews to sample as well.

Words could not describe the excitement I felt as I waited in anticipation for my food to arrive. When the waitress approached my table with arms full of traditional Korean dishes, I was absolutely thrilled. I started with the ban chan, a variety of small plates, which served as a complimentary appetizer to the main course. These included marinated bean sprouts, kimchi (pickled cabbage), creamy coleslaw, pickled cucumbers, pickled radish, and spicy squid. These dishes serve as an appetizer to the main course. While the dishes are quite small, each bite packs serious heat. I was happy to sip on warm barley tea to quell the spice.

Next was what I had been waiting for the whole day: tofu soup. This is Cho Dang's specialty dish served

in many varieties. I craved some hearty seafood, so I decided on the Seafood Tofu Soup. The spicy broth is packed with shrimp, clams, oysters, and Cho Dang's famous house silken tofu, served in a dolsot, or hot stone bowl, to keep the spicy soup piping hot. It was an especially chilly day, so I went with 3 out of 4 spice level, warming me from within. Adding white rice to the broth made this dish even more comforting and hearty.

The tofu soup is part of a combo meal, which also included B.B.Q. marinated short ribs and a fried Yellow Croaker fish. The tender short ribs are marinated in a garlic, soy sauce blend, and served on a sizzling stone plate with green onions and sliced white onions. The Yellow Croaker was crispy on the outside, and succulent on the inside, making picking through the bones completely worth it.

The waitress then brought out bi bim bap, meaning mixed rice, and a bottle of gochujang, or Korean hot pepper paste. This dish is served as a bowl of white rice, thinly sliced beef, sautéed bean sprouts, cucumber, carrots, shiitake mushrooms, spinach, and a fried egg. She kindly instructed me to squeeze the gochujang over the ingredients and mix well. The mixture of the salty vegetables and the sweet and garlicky pepper paste explode with robust flavor in every bite.



In my humble opinion, a trip to Cho Dang would not be complete without sampling the Budae-jjigae, or Army Stew. This recipe originated after the Korean War, using surplus US foods to make a stew. Cho Dang's particular Budae-jjigae included sausages, spam, tofu, ramen noodles, kimchi, tteokbokki (rice cake), pork belly, and green onion. The assortment of savory meats blends flawlessly with the richness of the broth and the starchiness of the rice cakes and noodles. While not advisable for those on a diet, the impact of the flavor in this dish makes each heavenly bite worth the calories. With a full belly and a full heart, I took my leftovers, thanked the wait staff, and said goodbye to one of my favorite restaurants.

While reflecting on my experiences at Cho Dang, I only have happy memories. But one statement I am far too familiar with sounds something like this: "The food was good, but I am so disappointed with the service. The wait staff barely acknowledged me, and spoke with a tone that made me feel rushed and disrespected. I am never going here again." I hear this among peers, strangers, and yelp aficionados, too often for my liking.

I'd like us to think of it in another light. The atmosphere and culture in traditional Asian restaurants are often different than those of western-influenced restaurants. If one expects "fine dining service" and a warm and enthusiastic greeting, they could be disappointed by the fast-paced, efficient environment, in which it is not uncommon for culturally western customers to feel rushed to order or ignored when they

have a request. Individuals should dine at traditional Asian restaurants for the quality of the food, understanding that this environment is not the result of the lack of customer service and disrespect for customers, but rather a prioritization on getting orders served as efficiently as possible. In this way, I would argue it is out of respect for customers (their time and appetite) that these restaurants operate this way.

But for Cho Dang, here's my takeaway: you can't go wrong with the classic tofu soup, paired with a rice dish like bi bim bap (you can request no meat) or a savory meat dish like the B.B.Q marinated short ribs. The ban chan and the wide assortment of stews (like budae-jjigae) are best when shared, and all of these dishes can be passed around the table. Come with a hungry stomach and an open mind, and you'll definitely want to return.

Mandy Chun is a senior and an International Political Economy and Chinese Language double-major. In her free time she is an aspiring food blogger via Instagram @mrc_eats. Follow her to enjoy more tantalizing images and food appraisals.





Image by Wokandapix on Pixabay

The Myth of Thanksgiving

By Melissa Chargin '19, Communications Coordinator

Do you remember what you were taught in grade school about Thanksgiving? If you polled most students today, you'd probably get a brief summary of events: Pilgrims arrived in Plymouth, Massachusetts, struggled to make it through their first winter, and nearly perished. With the help of the friendly and welcoming Wampanoag people, the Pilgrims learned how to plant corn, fish, and hunt local game. In 1621, Pilgrims invited the Wampanoag to celebrate their first successful harvest in peaceful display of friendship and celebration.

Skeptical? You should be.

By now, it's fairly well recognized that the story of the first Thanksgiving is just that—a story. The account that we learn about in grade school is mostly myth, a romanticized version that (presumably) white historians concocted and perpetuated through history books. In truth, remarkably little is known about the event we refer to as the “first Thanksgiving,” and historians disagree on the details and overall significance of what took place. The event in question, reported to have taken place in 1621, was a 3-day feast celebrating the harvest that members of the Wampanoag tribe attended. The details of the event—including the menu, number of people in attendance, and the significance of the feast—have been debated by historians for decades.

So why has the “myth of Thanksgiving” stuck around for so long? According to James Loewen in *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong*, the answer lies in our history books: “Why are history textbooks so bad? Nationalism is one of the culprits. Textbooks are often muddled by the conflicting desires to promote inquiry and to

indoctrinate blind patriotism.” We perceive the subject of history to be an objective social science, immune to prejudice and bigotry. After all, history is no more than a mere cataloging of events arranged in chronological order, a collection of truths deemed significant by those writing or interpreting them. But it's not that simple. To have history, we must have historians, the metaphorical man-behind-the-curtain, the ones to whom we (in theory) pay no attention to, especially while growing up. We accept what we are told in our history books and lessons as fact without thinking to pull back the curtain, or without help from teachers who encourage us to question the authority and bias of the historians who have decided what does and does not constitute “history”. For example, middle and high school history textbooks seldom mention the epidemics that decimated many tribes—in one case, the arrival of English and French fishermen in 1617 led to an epidemic three years later in 1620, obliterating between 90 and 96 percent of the native inhabitants of coastal New England. Indigenous voices are rarely included or even consulted in the telling of this history.

Maybe Thanksgiving is nothing more than familial obligation, or maybe it's your favorite holiday. Regardless, it can be challenging to make time to remember or learn about the circumstances and history that have brought us here, and reflect on what it means to celebrate or mourn Thanksgiving. On Wednesday, November 28 at 6:00 pm in the Social Justice Center, we will spend time engaging with the myth of Thanksgiving and begin to sort out some of the faucets of this complicated U.S. holiday. We hope you will join us for this time of listening, sharing, and learning and unlearning.

Source: Loewen, James W. (2008) *Lies my teacher told me: everything your American history textbook got wrong*. New York : New Press.

The Conference as Classroom: Incorporating the Race & Pedagogy National Conference into the Curriculum

An Interview with Dr. Alison Tracy Hale
by Melissa Chargin '19, Communications Coordinator

What was your favorite RPI event to attend?

I think that the Black Lives Matter event was spectacular. It never occurred to me that I would be lucky enough to see [Alicia Garza and Patrisse Cullors] in person. So often I feel distant from what's happening in terms of social justice activism on a national level, but I felt like the conference gave me different points of entry into the larger community committed to this vital work. I got so much out of these events, because they involve such a range of voices: activists, community members, school teachers, national leaders. It's easy as an academic to remain cloistered among other academic voices, and the power of RPNC is that it brings a much broader community to the table and to the conversation—the perspectives are much richer and more varied than any other conference I get to attend.

As a white faculty member, how has RPI impacted your own engagement with topics like race/racism/privilege/etc. in the classroom? How did you incorporate RPI in your classroom this year?

I think—I hope—that those are really central questions to my teaching as a whole, and not just during RPNC years. As somebody who considers myself engaged

in this work in my daily teaching, I don't know that my specific classroom role was hugely different. That said, the conference created a moment where almost everyone on campus was doing this work, where all of us were collaborators in the work of creating a better world. So there's a greater sense of urgency, possibility, and immediacy to class discussions around the events, for faculty and for students. I felt like a more active member of the community of people working towards these goals and asking essential questions. I tried to arrange my syllabi so that we were reading texts that would resonate with conference themes: Harriet Jacobs's *Incidents in the Life of a Slave Girl* and Jesmyn Ward's *Salvage the Bones*, Jamelle Bouie on "The Enlightenment's Dark Side."

I required my lower division students to attend multiple sessions, and I strongly encouraged my upper division students to attend the events. I made a point of mentioning the importance of the conference in each class. I also set aside some time in class after the conference for students to process what they had heard. I focused more explicitly with my lower-division students, because I felt like they needed help to make connections between the conference and what we were reading. Whereas the content of my upper-division courses [note: Alison currently teaches Multi-Ethnic US Literature after 1965 and Gothic



Henry Gates Jr. visits a class before the 2014 Race & Pedagogy National Conference. Gates delivered the Pierce Lecture during the conference. Photo by Ross Mulhausen courtesy of the University of Puget Sound.

America] fit so perfectly that I didn't feel like I had to do a lot of that work. My upper-division students had a lot to say about the relationship between what we were reading and the content of the conference. I think the conference provided a very obvious focus and reason to bring some of these questions to the forefront in ways that were completely organic. Sometimes in classes—especially in literature classes—I feel like it can be hard to get to topics of race and social justice if they are not absolutely built into the literature without students feeling like I'm forcing the conversation. That's especially true when I'm asking students to think with me about white privilege and how it shapes the academy and the lives of those of us who live and work here. In the past few years, white students have become much more comfortable talking about race in terms of other people's bodies and experiences, at least in literary terms, but the discussion often shuts down at the point of asking white students (and faculty!) to confront their own participation in white supremacy. It's hard, uncomfortable work, and the nature of white privilege is to protect those who have it, from discomfort. The conference included a lot of very unapologetic and direct confrontations with the reality and legacy of white supremacy—that perspective starts different conversations than those that begin by naming race

only for people of color, or discussing racism in terms of those who experience it, rather than those who perpetrate it. I hope I am doing more to promote a productive discomfort among white students, especially, because of the conference.

Why was it significant that the university made the conference the classroom this year?

I think it shows a level of commitment to the issues and to the different voices that come to campus that isn't present if the conference feels like it's an alternate to business as usual, or as an optional thing to do. This year, it really felt as though RPNC was a project that the entire university was engaged in and supporting. I think that the fact that the conference was fully integrated into the academic life of the campus really changed the tone; it was very clear to me and to others that [the conference] was something the whole campus needed to be participating in, where in the past I think it's been easy for people to say "oh, you know, that's over the weekend," or "I have classes that day so I'm not really engaged." This year it seems like there was much more active engagement from a much larger percentage of the University community. And I think that the students felt that engagement as well—that it really felt like that as part of Puget Sound,

they were automatically part of that conversation and this event.

Do you think that significance was recognized all across the campus and the community?

I think the significance of the conference was more recognizable and more visible than it's been in the past but I think that every time that we have the conference I think it more powerful. Partly because I think the people who put it together just do an incredible job; I think that there's an incredible amount of leadership in terms of the people who put the conference together and bring in the community partners and speakers. But I also think that some of the shift in commitment is generational. Our students are more likely to see social justice as a crucial question in their own lives regardless of how they themselves identify or position themselves. The current political situation has also created a sense of immediacy to questions of inclusion, equity, and justice. Some people may have opted out; it's certainly possible in academia to focus on your topic or your subject very narrowly and claim that social and political issues "aren't relevant," but someone would have had to have worked really hard to avoid being caught up in the questions, the events, and the energy of the conference.

This year's RPI took place at the same time as homecoming weekend. How do you think this affected campus engagement?

Homecoming wasn't super visible to me, but I think having RPNC going on made the campus look and feel profoundly different. I don't know what that would be like for [alumni] coming back, but it seems like the visibility of the conference—and the presence of so many people of color on campus—might be destabilizing in a way that is productive and also a little upsetting for some alums; they come back and suddenly find the campus is no longer the white bubble it perhaps was when they were here. I think having the two events be simultaneous was a brave, important move and sends a message about who we are as a community, what our values are. Alumni give, to some extent, to the university they remember. And because

the conference really transforms the campus, alums are forced to confront those changes. I think it brings two conversations and groups of people together.

Do you think it's possible to measure the "success" (for lack of a better word) or lasting impact of RPI in the classroom? What about on campus as a whole? What would that look like?

I hope we can see the success of the conference in what continues to happen on campus. In terms of "measuring success," I am not a numbers person. For me, working in the English Department and with the other programs, the question is whether those conversations that started or came to the fore during the conference continue to happen—whether the work of the conference continues, and whether it emerges in new places and in new ways. If it's just a weekend event and then everybody goes back to business as usual, that's the opposite of what we want. And that hasn't been my experience. My experience is that RPNC makes connections between people, it opens doors, and those doors stay open. I don't think it's possible to just go back to business as usual. Maybe there's a loss of momentum a little bit as people get caught up in other things, but it seems pretty impossible that the transformative effect of the conference wouldn't linger in really productive ways—especially if we commit as individuals and as a community to capturing that potential and creating concrete ways to keep that energy and these conversations going. The work of RPNC shouldn't be a departure from the work of the university as a whole; the work of RPNC is our work.

Dr. Alison Tracy Hale is Professor of English and co-director of the Honors program. She recently presented a conference paper on Elissa Washuta's memoir, *My Body is a Book of Rules*. Other current projects include an essay on women's needlework schools in the early nation, and a young adult novel based on the Salem witchcraft trials.

Patrisse Cullors and Alicia Garza, two of the co-founders of the Black Lives Matter Movement give their keynote address at the RPNC 2018 . Photo by Sy Bean , courtesy of the University of Puget Sound.



Past, Present, and Future of the Race & Pedagogy Institute

By Abby Gustke '20, Yellow House Communications Team

The 2018 National Race and Pedagogy Conference took place on September 27th - 29th, tackling the theme of "Radically Re-Imagining the Project of Justice: Narratives of Rupture, Resilience, and Liberation." The quadrennial conference is organized by the Race & Pedagogy Institute and African American Studies program in collaboration outside community partners and various institutional partners such as the Associated Students of Puget Sound and SWOPE Endowed Lectures. This year, over 2,000 people flocked to the campus to partake in conference sessions and keynote speaker presentations centered around challenging the topics of race, pedagogy, and everything in between in the context of education. It was an incredibly full weekend: the Black Student Union hosted their annual scholarship fundraiser dinner and the Race and

Pedagogy Youth Summit brought together local high school students and presenters. Keynote speakers included Brian Cladoosby—Chairman of the Swinomish Indian Tribal Community, Valerie B. Jarrett—former senior advisor to President Barack Obama, Jeff Chang—Vice President of Narrative Arts and Culture at Race Forward, and Alicia Garza and Patrisse Cullors—co-founders of the Black Lives Matter movement.

Amidst the sometimes chaotic hubbub of learning, sharing of ideas, performances, speeches, and open display of engagement, the people behind the elaborate social, academic, and human movement of the creation of the conference, stood back and observed the cumulation of planning, spring into action. Central to the planning, execution, and continuation of



Dr. Dexter Gordon welcomes conference attendees to the 2018 Race and Pedagogy National Conference. Photo by Sy Bean, courtesy of the University of Puget Sound.

the conference is the Race & Pedagogy Institute and African American Studies Department, both programs nestled in the upper floors of Howarth Hall. In the whirlwind of the conference and its enormous success, these offices, along with their multitude of exemplary partners, put forth immense effort to engrain not only the physical presence of the conference on to Puget Sound's campus, but also the encompassing educational mission and values embodied within the Race and Pedagogy Institute, into the core of every student, class, teacher, and space on the campus. But what is the Race & Pedagogy Institute and who was behind the incredible conference we all just benefited from? Even though the Race & Pedagogy National Conference (RPNC) has been taking place on the campus every four years since the conference's early beginnings in 2006, many students, and this year possibly for many parents and alumni on campus for Homecoming and Fall Family Weekend, the conference, the Institute, and its history are not well understood. I sat down with Dr. Dexter Gordon, Director of African American Studies and Professor of Communications and African American Studies to discuss all things surrounding the Institute, the national conference, and the integration of the studies of race and pedagogy into the campus curriculum and campus

mindset. To further develop an understanding of the Institute, we first must situate it within an historical context, looking at the initial development of the conversation surrounding race and pedagogy on Puget Sound's campus.

Beginnings

When sitting down with Dr. Gordon, he remarked that the initial development of the conversation around race and pedagogy on campus, along with the effort to integrate said conversation into more tangible campus policy and curriculum began in 2002, and took off in 2003. When first arriving on campus as a faculty member, Dr. Gordon noted that there were numerous incidents occurring within the student body and outside community regarding issues of race. He describes numerous events in the early 2000's, where Black Student Union (BSU) members were witnessing acts of racism, racial discrimination, and appropriation on campus, and were struggling to get institutional support and proof of change through systemic and social processes. So, as both a father to a student in the BSU and a professor, Dr. Gordon asked himself the question that began to stir the development of the race and pedagogy conversation on campus: "what's the role of race in the development and delivery of

your curriculum?” He thought, as an institution dealing with “knowledge, knowledge production, knowledge excavation, knowledge examination”, the university should be addressing the issues head on. Yet, the egregious issues of racism’s manifestations and dialogues continued, with the perpetrators continuing to claim ignorance and blaming the sensitivity of students of color. So, Dr. Gordon asked himself and his colleagues, “do we have a responsibility to provide knowledge” surrounding these issues? The unanimous answer was yes. We do.

Thus in 2002, Dr. Gordon began to hold monthly Brown Bag luncheon discussions under the title of Race and Pedagogy with faculty members, supported by the office of the Dean of Students, the newly developed African American Studies program, and the Center for Writing, Learning, and Teaching. From these faculty luncheons devoted to discussing how the topics of race and pedagogy should be engaged with the classroom curriculum, the group soon involved students, then staff, then administrators, and then community members, building up the voices speaking out about how to direct change.

Around the year 2004, after these meetings had been happening for two years, the continuation of racist incidents and manifestations on campus were disheartening, and the group decided that there needed to be a higher impact movement, beyond holding discussions and educational events on campus following specific incidents. The first national conference was held September 14th-16th, 2006 as a response to a growing need for greater educational involvement and engagement with topics of race. This first conference was preceded by a smaller, regional conference aimed at addressing the achievement gap between primary and secondary education, involving local community partners and school districts. Dr. Gordon remarked that as the work evolved and if the group was going to tackle race in any constructive way, then two things would have to happen: “we needed to get it into the education system early. So we needed to connect what we do in higher ED in college to the earlier K-12 system” as well as addressing the achievement gap early by partnering with the K-12 system so “we can help the teachers in K-12 prepare the kind of students we would like to see” in higher education. This regional conference on the achievement gap was the first event coordinated by the, then, newly created Race and Pedagogy Initiative, and a total of five hundred people attended, filling the seats of Schneebeck Concert Hall. Dr. Gordon reflected on that initial

success and some of the challenges experienced by the university and outside committee:

“Because when we started the planning, we were being asked whether or not we thought we could find fifty people interested in it, they would say, ‘race and what? That word nobody knows... pedagogy.’ So we had to identify the vision, explain the vision, defend the vision, enact the vision and then after its success,



Dr. Dexter Gordon at the 2017 Black Student Union Scholarship Fund-raiser Dinner. This year's dinner was held as a kick-off to the National Conference. Photo by Ross Mulhausen, courtesy of the University of Puget Sound.

we had to defend the enactment.”

Collaboration as a Pedagogical Foundation

While the development of the national conference had begun by starting the conversation on campus with the faculty, students, staff, and administrators about the role of race and pedagogy in the curriculum, there was a second extremely important aspect about the foundation, continuation, and development of the, now, Race & Pedagogy Institute and conference. This was the involvement of the external Tacoma and South Sound community. Dr. Gordon had been meeting with the Black Collective, a group of black community members that meet about issues of interest to the black community in Tacoma. He invited a group of them to campus to discuss the community's role in the upcoming conference in relation to the topics of race, pedagogy, and the university. Dr. Gordon reflected that when initially asked to participate, the community members expressed skepticism on whether they could find a place to belong within an historically white and exclusionary institution. But through continuous efforts by both Dr. Grace Livingston and Dr. Gordon, community members expressed interest in a partnership between the university and the community.

Out of those discussions evolved the Community Partners Forum, which has now been meeting monthly about issues of race, pedagogy, the community, and the university since December, 2005. Community members, including both active and retired teachers, stressed the importance of developing the academic discussion surrounding race and pedagogy with students as young as possible, emphasizing that outreach to the K-12 community was paramount to the Institute's success. Through this collaboration with stakeholders from throughout the South Sound community the Institute has been able to center engagement of the community in the university, as well as the university's engagement with the community.

Situated within the context of the development of the Race and Pedagogy Institute, is the intertwining complexities and benefits of collaboration, making the Institute a product of a multitude of offices, identities, and movements, all dedicated to the integration of race and pedagogy into the educational realm. Dr. Gordon passionately described how the Institute and the national conference are not purely for the advancement of academia, but also a conference “truly

planned in collaboration with our community” around community-centered needs, issues, and topics of concern or passion as they intersect with race, education, and society. Dr. Gordon emphasized the importance of this relationship and the intentional structuring of the relationship, commenting that, “we don't say it is mutual, because sometimes universities are resource rich and some communities are resource poor. But, there is a recursive relationship because the community has resources that the university doesn't have and the partners have been invited into the educational process. So in that way, the institute helps to expand the Puget Sound classroom and enrich the education of Puget Sound Students.

Vision and Goals

With this historical grounding of the development of the Institute and the conferences, one can begin to see more clearly the dedication and efforts being made by the programs of Race and Pedagogy and African American Studies to assist in the diversity efforts at the institution and continue the conversations about race, on and off campus. One of the Institute's main goals is to get individuals to think critically about race; aiming to develop within minds and bodies the educational platform to challenge systemic forms of racism, and ultimately formulate social change to eliminate racism through societal transformation.

“That is the goal. We want to do it through education. For us it is to educate teachers and students at all levels. Race is a social feature, a significant feature of our social lives, and particularly social lives in the Americas. Our argument is that you cannot understand any of the societies in this part of the planet we call the “New World”, the Americas, without understanding race. So education around race is central to any effort of transformation. We believe education has to be at the forefront of any kind of social change.”

The Institute proudly proclaims its vision of “envisioning a society where the systemic causes of racism have been uprooted and in which we are energized to reimagine a world oriented towards the shared experience of liberation” (pugetsound.edu). The parallel structures of the Institute through the collaboration of African American Studies and the Community Partners Forum seek to embody and execute this vision. The African American Studies program tackles the issues of the absence of bodies, community, culture, and history of people of color on



Connie McCloud, Cultural Director of the Puyallup Tribe, offers a welcome to conference attendees at the 2018 RPNC. Photo by Sy Bean, courtesy of the University of Puget Sound.

historically white campuses such as Puget Sound's, by developing a rigorous academic program while also being, in the words of Dr. Gordon, "deeply engaged in real people's real lives." Simultaneously, the Community Partners Forum engages with the outside community, sharing resources and knowledge to ground the academic work in tangible life experiences and social structures. Dr. Gordon also emphasized the importance of these parallel structures between academia and community by saying that "we saw [this] as taking the academic work and grounding it in real world challenges and problems, with the flexibility to engage community in ways that an academic department, per say, would not be able to."

Concrete Action

Through these tandem structures, millions of hours of debate and discussion, and the commitment of many people, the Institute pushes for the academic integration of race and pedagogy into both the university curriculum and real world engagement outside the classroom. The Institute coordinates with community partners to assist them in holding their own conferences, pushes students in African American Studies and other programs to engage in the outside community through research and civic engagement, while also

working within university curriculum development to ensure the inclusion of topics of race and pedagogy. An example of these efforts is the Knowledge, Identity, and Power (KNOW) curriculum overlay requirement. KNOW courses focus on challenging preconceived notions of power and further understanding relationships of culture, inequality, and social division. Dr. Gordon reflected on this success, saying that "we believe that race has to be taken seriously in the curriculum, and by taking race seriously, we move it out of the category of polemics and incendiary arguments to a real issue that we all must study".

Additionally, the quadrennial conferences and the Youth Summit are the direct responses from the Institute towards incorporating rigorous academic rhetoric and study into community engagement and partnership to holistically tackle the systemic reproduction of racism and racial discrimination both on and off campus. The conference incorporates sessions and keynote speakers who speak to widespread issues of race, pedagogy, and cultural dynamics mostly focused on the educational production of knowledge for adults, college students, and other conference attendees.



The Tacoma Refugee Choir performing at the 2018 RPNC. Photo by Sy Bean, courtesy of the University of Puget Sound.

Youth Summit

At the same time, the Youth Summit aims to incorporate an entirely different audience. Starting in 2010, the first Youth Summit took place the weekend before the national conference at Lincoln High School, in Tacoma. The Summit was created to live into the conviction that education efforts needed to reach students at an earlier age. In reflecting on the development of the Youth Summit, Dr. Gordon mentioned that the Institute had been receiving pushback from local high school administrators, saying that high schoolers were too vulnerable a population to be discussing race and the role of race in education. To address the concern, the Institute, in collaboration with local high schools, held an open parent forum to discuss the upcoming event, collect feedback, and develop a strategy for how to involve high school students. The first question for the parents was “what do you think about this issue of having high school students gather to discuss race and pedagogy in education?” The first response, as Dr. Gordon recalled, was from a young African American mother who stood up and declared,

“well, I was wondering what took you so long!” When I asked Dr. Gordon about the main vision of the Youth Summit, he responded that they wanted to get youth involved in producing the program, and seeing leadership coming from the students. He remarked that it has been an amazing success and that the summit has created a space on Puget Sound’s campus, in collaboration with the community, where students feel empowered. He stated that the main goals were to,

“Help young people to find their own courage, to find their own voice; to begin to articulate a defense of, an affirmation of, their own robust education that wouldn’t flee race, but look race straight in the eye so that the education would address what we live every day.”

As we concluded our conversation focused I asked about any major challenges the Institute is facing moving forward. Without hesitation, Dr. Gordon responded by saying that the Institute, in collaboration with the African American Studies program needs to

build capacity and allocate more resources to continue the work they are currently invested in. The co-office space of the Institute and African American Studies makes for, as he put it, “good synergy that is an effective and efficient use of resources”. He firmly stated that:

“We are committed to helping to transform the Puget Sound curriculum so it is a curriculum that has the necessary cultural elements and focuses engagement to address the changing demographics of new students who have been previously excluded, new issues that have been previously overlooked... Those are brand new issues that programs like ours address and help the university to navigate by helping to educate students, not for the past, but what we face on the ground right now.

There is no going back, and in order to continue the work, the Institute and other programs like it, need continued resources and support to ensure that successes such as this year’s national conference not only continue to happen and grow, but also that the work doesn’t end at the concluding keynote of the conference, but truly become part of the DNA of this place. Dr. Gordon and his fellow colleagues, the students, and the Community Partners Forum are all about “troubling the bubble” of Puget Sound, and are

committed to the continual education, evolution, and systemic challenging of racism through educational efforts. The future is full of more work: engaging both the public and the students to come together in a mutual effort of learning and education, allowing space for people to find their voice, and imparting various types of knowledge. Dr. Gordon seemed optimistic for the future, commenting that “because we really believe that we created racism, we can find a way to end it” and that the work of the Civil Rights movement continues-- for the Institute specifically in the arena of education. Asked if he had any final thoughts, Dr. Gordon sat back into his chair, contemplated for a while, and then spoke purposely, saying “ the statement that the Institute wants to make is that we have got to learn to show up for one another and call it intersectionality. We do a good job sometimes of talking about it, but not so good a job of showing up for one another on the ground.”

A more detailed description of the Race and Pedagogy Institute, the African American Studies Program, The National Race and Pedagogy Conference, and other educational initiatives can be found at www.puget-sound.edu, as well as information regarding community involvement and further actions to be taken.



SAVE THE DATES

Annual Martin Luther King Jr. Commemoration

The Three Interfaith Amigos

February 27, 2019
7:00 pm

Murray Boardroom

Thurs., Jan. 24, 2019
7:00 pm
(Doors at 6:30)
In Upper Marshall Hall

Stay tuned to learn who
is this year's special guest!

Reception immediately
to follow

Contemplative Chapel

2nd Mondays
starting in February

12:15-12:45 pm
Kilworth Chapel



Chanukah Party

Sponsored by the Jewish Student Union and
the Center for Intercultural and Civic Engagement

Enjoy an evening of celebration
and community. Open to all, with a
special invite for our Jewish students!

Dec. 4 | 7:00pm
Trimble Forum



Festival of Lessons and Carols

December 2, 2018

7:00 - 8:15 pm

Kilworth Chapel

Free and open to the public

Non-perishable donations also accepted at door for local food bank



Food for Fines

November 12-December 2, 2018



This fall, Collins Memorial Library and the **Emergency Food Network** are co-sponsoring **Food for Fines**. Pay off your library fines with food instead of cash, Nov. 12 – Dec. 2. Donate to a worthy cause AND clean up your library debt at the same time.

Bring in 1 can of food and we will waive \$1.00 of your library fines (**for returned items**). That's right! \$1 per can! **NO LIMIT!**

Welcomed Items:

- Peanut Butter • Canned meats • Canned dinners
- Canned vegetables & fruits • Dry beans & pasta
- Stuffing mix

- Bring cans to the Circulation Desk on the main floor of the library.
- One – 6 ounce can or larger = \$1.00 of fines. (Unlimited waived)
- Canned food accepted for **fines on returned items only**, not for replacement fees of lost items.
- Only **non-perishable**, un-dented, and labeled cans will be accepted.
 - Please, **no jars/glass containers**.
 - Additional donations are welcome. Thank you.
- All canned food will be donated to the **Emergency Food Network** (efoodnet.org/).



Alternative Spring Break 2019

Indigenous Justice & Colonialism

Sat. March 16 - Thurs. March 21

Applications Due Wed. January 23
Registration: \$100 Scholarships Available

Visit the Alternative Breaks page on the
Puget Sound website for more information



Photo by Skylar Marston-Bihl '08