

**An Intervention in 185 Years of Wesleyan History:
Final Report of the Presidential Equity Task Force
April 30, 2016**

Final Report, pp. 1-10.

Appendix A: A Proposal For Wesleyan University Gender Resource Center, pp. 11-28.

Appendix B: Reports from Previous Committees: 1989, 1991, 1998, pp. 29-70.

Part I

Introduction

The student movements that swept the nation and parts of the world in 2015 left educational institutions reeling. While one tendency has been to cast this reawakening as the persistent power of racism, another sees it as both a reckoning with the inheritance of the civil rights struggles of the twentieth century and a response to structural changes in higher education itself.

In the fall of 2015, a group of concerned Wesleyan students created the #IsThisWhy? campaign to address what they identified as a neglectful University administration and to, in its words, “fight back against the daily effects of white supremacy in academia.” A march of 500 students, staff, and faculty members ended with the release of demands on November 18, 2015 in solidarity with a National Day of Action across U.S. universities.

As educators, many among us are too aware that some students have the social luxury to be contemplative, while others by virtue of their differential positions, and hence preparation, are caught bearing the Sisyphean burden of effecting institutional change. By the time our students reach Wesleyan, they only know—and have only been rewarded for—juggling, balancing, and *oversubscribing*. This volatile environment is a reality for *all students* at Wesleyan. Negotiating historical marginalization exacerbates the problem for *some*.

Part II

Wesleyan’s History, 1831-2016

In 1832, the second year of Wesleyan’s existence, the University faced its first crisis of diversity. That year, Wilbur Fisk, then the President (as well as Chief Admissions Officer) of the University had admitted Charles Bennett Ray, Wesleyan’s first African American student. Fisk had known Ray as a student at the Wesleyan Seminary in Wilbraham, Massachusetts, where he had obtained his secondary education. Ray had dedicated himself to becoming a Methodist minister, and Fisk saw him as a serious student. At the same time, Fisk did not want to alienate Methodists in the Southern states, and had consulted a Southern student’s parent from Georgia, Josiah Flournoy, who himself was a slave owner. Flournoy saw no objection to Ray’s admission.

Yet within weeks of Ray’s admission, objections began. Once he came to take meals with the other students on campus, many of the Southern students, as well as some from the North, objected to his presence. A number threatened to withdraw from Wesleyan unless Ray was thrown out. At that point Ray declared that he no longer wished to remain at Wesleyan, but Fisk asked him to stay, and called on the Board of Trustees to make a final decision. The Board voted against “Mr. Ray’s continuing [as] a member of this institution.” Subsequently, Ray went to New York City and became co-owner and editor of an abolitionist newspaper, *The Colored American*, among other accomplishments.

Wesleyan’s Board of Trustees voted in 1835 to allow African American students admission to the University, but there is no record of any graduating before 1859. The damage had been done, and until the 1960s only very small numbers of Black students graduated from Wesleyan.

That first crisis of diversity has been repeated, in different iterations, throughout the University's 185-year history. Founded as a men's college, Wesleyan first admitted women in 1872, when Jennie Larned, Phebe Almeda Stone, Angie Villette Warren, and Hannah Ada Taylor enrolled as students. The University provided no housing for women until 1889, and the campus became increasingly hostile to their presence. In 1909, the Board of Trustees voted to end coeducation, and a student publication proclaimed, "The Barnacle is at last to be scraped from the keel of the good ship Wesleyan!" Women were admitted again provisionally in 1968 (as exchange or transfer students), and coeducation as such returned in 1970, nearly a century after the University's first gesture toward gender equality.

As our account of these early chapters in Wesleyan's long, incomplete history suggest, the University has repeatedly faced the challenge of dealing with matters of inclusion and discrimination. In our historical narrative, the Fisk takeover of February 21, 1969 is a turning point, marking a sea change in campus affairs. In February 1969, black students at Wesleyan requested that classes be cancelled in recognition of the assassination of Malcolm X four years earlier; the University administration rejected the request. In response, a group of black students, faculty, and staff occupied Fisk Hall, shutting down University business, and broadcasting Malcolm X's speeches from the Language Lab to the audience outside the building. The occupiers issued a statement indicating that "we seek to dramatically expose the University's infidelity to its professed goals and to question the sincerity of its commitment to meaningful change. We blaspheme and decry that education which is consonant with one cultural frame of reference to the exclusion of all others." They also issued a list of demands, including the establishing of distinct housing and a cultural center for black students, the introduction of Black Studies classes to the curriculum, and an increase in the number of black students and faculty. Within a day, the takeover had ended, with the University administration agreeing to consider the demands. The reader of the present report will notice that the administration has taken a long time to consider them.

If we are going to progress beyond the repetition of these cycles in which crises are addressed with what in retrospect have been only temporary and incomplete measures, we need to have a better sense of what our history has been—both the histories that have been told, and those yet to be written that must be reclaimed. We cannot cultivate belonging without understanding how the past continues to configure the present.

In 1969, Wesleyan—along with colleges and universities across the nation—was so deeply segregated and saturated with tensions that it was characterized in the *New York Times* as "Two Nations." The naive expectation that without active institutional interventions students would "automatically assimilate...into this historically white landscape," as the late Edward Beckham put it, was eventually displaced by slightly more direct, proactive methods. To be sure, in the last three decades, Wesleyan has made attempts to recognize and address issues of difference based on race, ethnicity, sex, gender, class, and more. Yet, too often these have been merely ad hoc, with limited success at best. Undeniably, the same problems keep recurring. To begin to understand why, the Task Force examined relevant documents from University Archives and Special Collections dating from 1989, 1991, and 1998. We include these as Appendix B to this report.

In 1989, the University's Committee on Human Rights and Relations examined specific problems of inclusion and discrimination on campus. Many of the problems articulated in the committee's report are the same as those that students, as well as faculty and staff of color, still experience today. As a result of this historical reality, and the fact that numerous subsequent attempts to tackle these issues have not been successful, it is clear that we need to take action that both creates immediate improvement and establishes an infrastructure that will be nimble, responsive, and enduring.

Below, we comment briefly on these earlier reports and their key results. Our comments are far from comprehensive; our timing was limited and additional research will help to corroborate and nuance these findings.

In 1989 a report was produced by the Committee on Human Rights and Relations, which was formed in May 1980 to address sexual abuse on campus and discrimination faced by GLB (gay, lesbian, and bisexual) students. Almost immediately (by the Fall of 1980), this work was combined with issues of race, referencing both minority students and faculty. The report recommended that measures be conducted using established institutional channels (deans, faculty, and the Educational Policy Committee) to address ongoing problems. Specific problems recorded included concerns regarding curriculum, the hiring and promotion of minority faculty and staff, and tensions among students that reflected a hostile campus climate. It was noted that “[m]embers of the Wesleyan community seem poorly prepared for open discussion, reciprocal learning and intellectual growth through exploration of racial issues.”

As the report indicates, in 1989 an institutional framework for addressing these issues existed in the form of the Committee on Human Rights and Relations, which appears to have been the hub for reporting the status of ongoing initiatives. But around 1990 (that is, at the very moment when the committee’s report required action), that group seems to have been dissolved. As a result, the report’s recommendations were made without an ongoing point of accountability.

Our view (outlined in our recommendations, below) is that there is a strong need for a standing committee integrated within the University’s governance structure. As the 1989 report noted, ameliorating the campus situation “requires sustained attention and periodic review on an institution-wide level.” This need for continuous assessment of institutional efforts was a recurring point in later reports; it is also a point of great value to the Wesleyan community moving forward.

In February 1990, Wesleyan President William Chace formed the Presidential Commission on Racial Relations (PCRR); in August 1991, after seventeen months, the Commission presented its full report, which was printed and circulated to the entire campus at the start of the fall 1991 semester under the title “The Quality of Life of Persons of Color at Wesleyan: Recommendations for Its Enhancement.” The report noted, with some ambivalence, that Wesleyan had long been characterized by a tradition of “autonomy and fragmentation”; while these might be laudable traits in some cases, they had also worked “against reform.” The committee identified four areas in which attention was needed: recruitment and retention of faculty of color, curricular reform, and quality of life for staff, faculty, and students. We advise that the recommendations of the 1990 PCRR report be reviewed in relation to the current state of the university.

In 1991 a Multicultural Center Committee (comprised of faculty and staff) produced a report in response to issues similar to those raised in 1989. The committee recommended not a Multicultural Center, but instead a Multicultural Coordinator: a point person who would provide recommendations and guidelines, and who would work with an advisory committee comprising one additional staff member, two members of the faculty, and five students. Our understanding is that this recommendation was not implemented.

The 1998 Report followed on the tail of the Initiative on Racial Legacy and Learning for the AACU (American Association of Colleges and Universities); it placed emphasis on community partnerships

(Wesleyan and Middletown relations). The report points to a persistent and often deleterious divide between the campus and the Middletown community.

From these reports and their recommendations, we surmise that while some progress has been made on past demands to address concerns of inequality, Wesleyan has yet to make sustained and measurable gains in this regard. More specifically, this institution has not committed to responding fully and sufficiently to the documented unequal experiences of the historically marginalized and underrepresented. This is most evident in the recurrence of these same issues among students, faculty, and staff of color, in relation to recruitment, retention, and lived experiences on campus throughout the years. The failure of these institutional efforts to ameliorate the stated problems is revelatory in their assertions of continuities that actually become obstacles to further development.

Much has changed since the 1990s. In many ways, Wesleyan is an entirely different, and better, university. Yet our successes have been limited. Periods of progress have been counterpointed by phases of retrenchment, and changes have been realized unevenly across the various parts of the campus. While some of our institutional habits and practices have been adapted to our times, others remain anchored in pedagogies that impede our collective ability to thrive.

One outcome of this limitation to recognize our institutional tendency to improve in some areas while neglecting others is a campus that is highly skeptical of the work being done by the present Task Force. Cynicism pervades, among new arrivals to campus as well as those who have witnessed and participated in cycles of change over the years. Generally, there is little or no confidence in the administration's commitment to the quality of life of Wesleyan's entire community.

Yet today there is renewed institutional willingness to address and rectify this. Prior to the wave of protests that captured the nation and beyond, Wesleyan's Board of Trustees had worked over a two-year period to develop a set of principles concerning the University's commitment to Equity and Inclusion. On June 1, 2015, President Roth presented this statement to the entire community on his blog. It read:

The Wesleyan University Board of Trustees is committed to a campus culture characterized by diversity, equity, and inclusion. We believe that in order to meet the University's educational mission and provide a thriving educational environment, the University's governance, curriculum, and operations should be regularly reviewed and renewed to ensure that they reflect and address the broad diversity of the Wesleyan community.

The members of the board commit to conversations regarding diversity, equity and inclusion, and to monitoring progress in promoting equity and inclusion in all aspects of University life, including: eliminating the comparative disadvantages in educational experience that may separate student groups on the basis of race, ethnicity, socioeconomic status, and/or other factors; and encourage honest conversations, openness, and metrics regarding diversity, equity, and inclusion and evidence reflecting student success, faculty and staff recruitment and retention, and institutional performance.

The Board's statement provides the directions for this Task Force to address impediments to the realization of the University's educational mission, and it commits the institution's resources to the recruitment and retention of faculty and staff. This statement also directs us to use a combination of

qualitative and quantitative bases for reforms; this will require a transformation in our institutional culture (to cultivate “honest conversations”) and a consideration of our institutional research capacity (to provide “metrics regarding diversity, equity, and inclusion and evidence reflecting students’ success, and faculty and staff recruitment and retention”).

The current Task Force was created by the President in December 2015, and began to work in late January 2016. Our charge was to respond to #IsThisWhy’s specific demand for a Center and also consider ways to address the impoverishment of both the learning and living experience of historically marginalized groups on campus. We have prepared recommendations for a set of institutional changes—physical, procedural, and practical—that will enhance and strengthen Wesleyan’s educational practice and, in so doing, realize the Board of Trustees’ goals.

We submitted an interim report based primarily on archival research in February 2016, and then began our discovery phase and the conduct of field research. We have held dialogues with members of the campus community, including some alumni, both to maintain openness to its many points of view and to provide evidence of action. We began to investigate and evaluate the feasibility and operations of innovative multicultural and intercultural centers at peer institutions, and we considered the practical and operational aspects of establishing one on campus.

Our final recommendations provide a basic plan for the development of this type of collaborative Center. We also emphasize that to address persistent problems of inequality and structural racism that are endemic both in our society at large and at Wesleyan, the Center must be only one part of a university-wide transformative initiative. We outline our vision below.

Part III

Responding to Current Needs

Our recommendations are meant to rally the entire Wesleyan community to recognize and confront our impediments and take concrete steps toward improvement. Our actions must be deliberate rather than merely reactive. Simply put, the University needs to commit fiscally to a new initiative.

More specifically, to make progress beyond our predecessors, especially in previously ignored areas, our institutional will requires a bold and ongoing effort. The rectification of inequalities across campus should be a discrete area of fundraising during regular capital campaigns. In addition, the University should commit to raising funds for the Center and related initiative work, so that the initiative may operate as an *addition* to the University budget, rather than a drain on already allocated financial resources. Wherever possible, the University should avoid pitting this new and necessary initiative against other entities on campus in zero-sum fashion.

Recommendation 1

In direct response to our charge, it is recommended that the University respond positively to the demand for, and establish, a new Center that has a clear, intellectually grounded mission in social justice and a focus on intercultural development and literacy, which integrates students, faculty, and staff in its core operations at the developmental stage to sustainably work towards a deeper commitment to inclusion campus-wide.

Note: We strongly recommend that planning for the new Center rely heavily on the existing thorough proposal for a Gender Resource Center. We include this proposal as Appendix A to this report.

Timeline: The #IsThisWhy students demanded a fully operational Center by Fall 2018. In order to keep to this timeline, we recommend that a new committee comprised of students, staff and faculty from across the divisions who are dedicated to the Center's core mission be established that will work specifically to plan the Center during the academic year 2016-17.

Space: The Center must be ADA compliant (and hopefully LEED certified) and located on central campus, spatially able to accommodate groups on campus that should include a Student of Color (SOC) Resource Center, First Generation Student Resource Center, Queer Resource Center, and Gender Resource Center.

Administrative structure: The Center should be co-directed by a tenured faculty member and a full-time member of University staff with expertise in, or commitment to, social justice. Given their proposed integration, our view is that the two directorships might ideally be jointly housed within the offices of Academic Affairs and Student Affairs.

Organization: We recommend that the Center's governance structure consist of an advisory board of faculty, staff, and student leaders dedicated to its mission.

Vision: The Center should provide a convivial space for the integration of curricular and co-curricular activities, led by students, faculty, and staff. It should provide support and programming that will enhance the quality of life of historically marginalized groups on campus. In addition (and in response to concerns raised as far back as the 1998 Initiative on Racial Legacy and Learning for the AACU), the Center should foster community building both within and beyond the Wesleyan campus.

Student life resources: The Center will be a resource and hub for supporting relevant student organizations in their co-curricular planning and implementation of campus-wide programs. In an effort to create a year-long theme and continuity the office will specifically support Affinity Months and Awareness weeks for the campus community.

Intellectual engagement: The Center should host lectures, discussions, and various kinds of co-curricular programming. Given the Center's commitment to an ongoing and holistic improvement in campus intellectual life, it should also provide faculty fellowships and residencies, similar to existing programs at, for example, the Center for the Humanities and the College of the Environment. Faculty with research and teaching interests connected with the Center's core mission should work with the Center's leadership to coordinate courses and co-curricular planning, and perhaps consider opportunities for scholarly initiatives (collaboration with students on research projects, but also support for reading groups and the like). We hope that Center programming will attract members of the larger Middletown community, in addition to members of the University.

Coordination of resources: The Center should be both a host and a hub for resources; some will be housed or managed elsewhere, and the Center will support, benefit from, and help students navigate curricular and co-curricular programs. Institutions of higher learning are historically and notoriously “siloed,” leaving students, faculty, and staff (especially across institutional divides), unaware of the myriad resources available and the ways they intersect.

Potential Problems: Most importantly, we emphasize that the transformation in the campus culture that Wesleyan needs so badly will not result from this Center alone. Center planners must be mindful that bricks and mortar must not be valued over people: the physical space will not solve the institutional problems; this is all about people, interactions, and relationships. Furthermore, efforts must be made to sustain ongoing student use of the space through dynamic programming and thoughtful planning. Finally, it is crucial that the Center be *both* a space for historically marginalized groups *and* a welcoming space for the entire campus community, a site for the exploration of the inequalities that unevenly shape our relationships. In a word, we must avoid the isolation of this space.

Recommendation 2

In order to recognize and address the broader historical and structural conditions perpetuating cycles of student protests and demands along with continuous patterns of inequity and retention problems among faculty and staff on campus, we recommend the University commit much-needed resources towards redressing these concerns and embark on a long-term, comprehensive, campus-wide initiative with concrete action plans to be fully incorporated in Wesleyan’s current and future strategic visions.

We recommend a campus-wide initiative to rectify longstanding problems of inequality and retention of faculty and staff of color at the University. This initiative will require substantial commitment of University funds, as well as a sustained commitment on the part of the administration, the faculty, the staff, and the students. We envision an initiative comprising of several interrelated parts that are immediate and longer-term in scope.

Given the perceived problem of hiring and retaining faculty and staff of color across the University as a whole, we recommend a university-wide inventory and longitudinal study, including all academic units and all staff. We are mindful of the fact that some of this information exists but is currently unavailable, while other parts of this study will require substantial research by a University body. Aspects of this work include: histories of departments in terms of faculty composition, history of chairs, and perhaps relevant curricular details; histories of faculty committees, including the Chairs of the Faculty and the various ad hoc faculty committees; a current inventory of department and overall staff and faculty demographics across all offices; histories of staff offices; a current inventory of staff demographics as expressed in the annual Equity Compliance Plan; and greater use and communication of the annual Equity Compliance Plan (formerly EEO Plan) to recognize progress and identify areas where more work is needed to advance. The establishment of a historical base line in this way will make concrete measures of progress in coming years possible.

A bold and clearly articulated strategy for demographic diversification of the faculty is necessary and overdue. We recognize that diversification of the faculty has been uneven across disciplinary divisions and that each division faces disciplinary-specific challenges. Wesleyan’s existing collaborations on this front include the joint Liberal Arts Diversity Officer (LADO)/Research I University initiative (consortium of

chief diversity officers at 24 liberal-arts institutions with a mission of diversifying faculty, staff, students, and curriculum). The University also should take a deeper look at further initiatives: for example, the Southern Regional Educational Board (SREB), which aims to create a faculty pipeline from strong southern Research I state universities, and the Consortium for Faculty Diversity (CFD), whose mission is to increase the diversity of students, curriculum, and faculty. In addition, Wesleyan should reevaluate its current academic communities of excellence (Freeman Asian Scholars Program, McNair Program, Mellon Mays University Fellowships, WesMaSS [Wesleyan Mathematics and Science Scholar Program], Posse Veteran Scholar Program, Upward Bound Math/Science Program) in order to work strategically with other liberal arts colleges in a long-range effort to increase the talent pool, particularly in key areas such as mathematics and the natural sciences.

With shifts in the composition of University personnel, the campus climate too will transform. The University should establish a means of periodically assessing the campus culture and climate. Our view is that the University standing committee (see Recommendation 3) may be the body responsible for establishing benchmarks for accountability on this front. We further believe that it is important that assessment and reporting on the campus climate be a means for campus-wide self-awareness, geared toward inspiring further engagement. *Ongoing exercises in evaluating the campus culture should enable and empower the campus to see itself, not merely to provide metrics for administrative use.*

Wesleyan should conduct an external assessment to eventually write and implement a campus-wide strategic plan (following the model established at the University of Michigan) specific to each academic division. Each division should submit a plan for identifying, recruiting, and retaining faculty, students, and staff who will enhance an environment of inclusion and diversity at Wesleyan. In addition, the University should expand programs to support underrepresented groups in mathematics and science. The University might also establish a steering committee to implement curriculum reform where it is needed: for example, encouraging first-year and sophomore seminars related to issues of power, privilege, inequality, and social justice; and supporting pedagogical initiatives in math and science. The University should also enhance its seed funding for critical scholarship and course development.

At a university, engagement means intellectual immersion. As we embark on the structural work of institutional change, the initiative should encourage and support student, faculty, and staff work in areas that merge correlated social and intellectual concerns. This will keep the issues visible and living across campus and in our extended communities. Examples of such work might include (but are not limited to): public history projects on the history of the University, public science projects, historical, anthropological, and artistic works on the relation between the University and Middletown, collaborative course clusters, and senior capstones in related areas. Concomitantly, this approach reinforces institutional awareness that our work and relations in the advancement of knowledge have myriad implications.

As is evident from past and future plans, Wesleyan can better channel its resources to address concerns that reflect our community's interest in social transformation. One example of a program that promises much on this front is the 2016-17 First Year Matters (FYM) curriculum around *The New Jim Crow*, which ties into a series of classes and lectures, and sustained dialogues on mass incarceration.

Recommendation 3

In conjunction with the aforementioned, we recommend a transformation of the task force to work in tandem with members of the larger Wesleyan community to create effective mechanisms to coordinate, centralize, communicate, and support ongoing institutional change efforts. Ultimately, this task force should evolve into a standing institutional committee comprised of students, faculty, and staff.

We recommend the creation of a nine-person ad hoc University steering committee, comprised of three members each from the faculty, staff, and student bodies, to direct and oversee the work of the initiative. The three faculty members should represent the three academic divisions (Arts and Humanities, Social Sciences, and Natural Sciences and Mathematics). Our view is that this committee should originate through faculty governance procedures, with the expectation that staff and student members will be brought onto the committee as voting representatives.

The present task force ought to be dissolved and reconstituted after its deadline of May 1, 2016. Eventually, various distributed and representative committees ought to be established, each constructed specifically to carry out the aforementioned recommendations. The Center will require its own planning committee (as described above, under Recommendation 1) that can see through the next steps to the launch.

Part IV

Wesleyan's Future

In recent years, due to the increasing corporatization of universities across the nation, and the pressures of the economy, campus cultures have become more fragmented as students negotiate learning, professionalization, and community engagement. Wesleyan's mission as a transformative liberal arts education begins with a "holistic review" of potential applicants who are, in many ways, already fragmenting under these pressures. Moreover, the well-being of students is increasingly affected. We need a sustainable and integrative educational approach that is mindful of the uneven impact of these pressures. The overcommitted student does not have time for thinking. In Spanish there is a saying, "*Hay que darle tiempo al tiempo,*" we must give time the time. Learning is a process and contemplation is an integral component. Our institutional pedagogy should recognize and inspire a more present, civic, minded, and active learner. It may also serve to counteract the academic, personal, and social dissonance in students' lives.

Considering this as we forge ahead, it is imperative that we reassess our scholastic values. Indeed, after a period of capitulation to the market, the University must *reaffirm* and *recenter* itself on our source of pride, our intellectual mission. Although it is a sign of our times, opting for digitization and screen culture has only encouraged students (and not only students) to view faculty as "resources," reducible to delivery mechanisms; the result is no longer contemplative learning, but the passive quantifiable consumption of information without attentiveness to pedagogy. This growing trend, doomed to become our Achilles' heel, grossly undermines faculty-student relations and the creativeness and possibilities in the exchange of knowledge. An educational mission is not the provision of consumer-centered services. The consumer model that has allowed the institution to compete is leading us astray from our very educational standards. Students are not partners in transactions, and faculty and staff also require work environments with boundaries, protection, and inspiration. We must work diligently together to

reconcile the disjuncture between our branding and reality as we recommit to an integrative and non-instrumental style of learning, based on the twin strengths of Wesleyan's scholar-teachers and its dynamic staff.

Moreover, it should not be taken for granted that Wesleyan's known history of activism (especially during the 1960s-90s) continues to determine the campus climate or that it gives students the same sense of belonging as their non-activist peers. Although students have demonstrated over the years and waged campaigns such as Diver\$ity Univer\$ity, AFAMIsWhy, Trans/Gender Group, and WesDive\$t more recently, in the last decades, evident commitment to social justice on a global scale has been waning on this campus, just as it has nationally. While recent events indicate a resurgence of some awareness, we must admit and confront the shifting generational tendency towards insularity and the interpersonal, which threatens to diminish cognizance and interest in international matters.

Global strife resonates at all levels, and as such is not unrelated to political struggles at home. And with the pervasiveness and persistent power of structural racism, Wesleyan needs the institutional will and commitment from members of its community to ongoing reflection and engagement. Therefore, effective and sustainable solutions will not arrive from above. Students, staff, and faculty together must create a campus environment of mutual respect. That environment depends on shared and deliberately articulated community principles. In this regard, on the one hand, the Office of Equity and Inclusion needs to better define, articulate, and communicate the institutional commitment to diversity, equity, and inclusion. That office should also provide a clear policy framework. On the other hand, that environment will be shaped most powerfully by our collective community practices.

As we reel in the wake of the 2015, we must ask ourselves what we want our relationship to this historical moment of crisis to be. Our view is that we must seize this time as an opportunity to intentionally shape Wesleyan's future narrative. Reflecting on the Trustees' decision in 1832 alongside the 2015 Trustees' statement, we should consider which aspects of our history continue to serve our progress, and which condemn us to repeat the past.

Respectfully submitted,

Task Force Tri-Chairs:

Antonio Farias, Staff
Shardonay Pagett, Student
Gina Athena Ulysse, Faculty

Task Force Members:

Elisa Cardona, Staff
Matthew Garrett, Faculty
William Johnston, Faculty
Makaela Kingsley, Staff
Caroline Liu, Student
Henry Martellier Jr., Student



A PROPOSAL FOR WESLEYAN UNIVERSITY GENDER RESOURCE CENTER

PREPARED BY MICHELLE J LEE (TITLE IX AND GENDER RESOURCE CENTER INTERN) AND
THE GENDER RESOURCE CENTER ADVISORY BOARD

INTRODUCTION

Fundamentally built into the mission of Wesleyan is a dedication to creating communities of care, creativity, and learning. A Gender Resource Center would be an incredible asset to our students, faculty, and staff as a place to build communities that reflect these values. Similar centers have become a baseline expectation at peer institutions, and we believe that Wesleyan should provide a comparable space, with the idea in mind that with such a space we can cultivate an outstanding student-driven educational community. The following proposal is the result of extensive research on similar centers at peer institutions that have been successful, collaboration among Wesleyan students who have reflected on what we would most want to get out of a GRC, and considerable planning on sustaining the Center and its relevancy to students, faculty, and staff for years to come. Through the creation of this Center, we hope to provide all the members of our community with a place of support and inspiration.

CONTEXT

In the 1980s, the Women's Resource Center was founded at Wesleyan University. At 190 High Street, the Center was a place for newly admitted students, faculty, and community members to meet in solidarity and discuss issues related to gender and social justice. Unfortunately, the Center died out only to be resurrected in the late 90s. The Center, managed by Sarah Benatar '97 and Katie Roberson-Young '99, included a feminist literature library and a meeting space; however, the Center disbanded again in the early 2000s. When contacted for comment, Benatar stated that the Center failed to

meet the social networking needs of students and to provide a useable and inclusive space for organizing.

We have taken this critique under advisement and have worked in conjunction with other students and groups to get feedback on making the Center an informal learning space where students and members of the Wesleyan community share their experiences regarding gender. We are committed to the creation and the preservation of this Center through support from faculty, staff, and the student body, and in order to sustain the Center for future students, we have created an advisory board comprised of current upper and underclass students, faculty, and staff. The board's size continues to grow and expand to include as many diverse perspectives as possible, especially focusing on the recruitment of new and younger members to help sustain the Center. We also recognize that gender does not occur in a vacuum, and we hope to work with other centers, offices, and groups on this campus to address issues of oppression and intersectionality in its many forms.

BACKGROUND

Over the last two years, we have been working towards the creation of this Gender Resource Center. In 2013, we started a petition for support of the Center, allowing students to submit testimonials for why they felt they needed a Gender Resource Center on campus (a list of student testimonials is attached to the end of this proposal). We have continued to ask for feedback from students about the Center's intended purpose and its effect on campus. We have also managed to secure a paid intern position within the Title IX office under the supervision of Debbie Colucci, the Title IX Deputy

Coordinator. Additionally, we have established support within the administration, having met on multiple occasions with Antonio Farias, Vice President of Equity and Inclusion, and having held regular meetings with Debbie Colucci and Dean Rick in the fall and spring of 2014.

By reading through the testimonials and speaking with interested students we have learned that students face multiple self-crisis moments throughout their time on campus. These moments arise from issues involving careers, friendships, personality, and of course, their gender and sexual identities. Students can often find themselves feeling lost and without guidance, and they should not be left without support during these formative years. This need for support is exactly why we feel it would be beneficial if these resources were readily available on campus. This Center will serve as an informal learning space, where students and staff can gather to discuss issues of gender gaps, oppression, and sexism in our society and support each other to achieve gender equity on campus.

While we admire the University's and the student body's effort to create an inclusive campus climate, there exists a need for a Gender Resource Center and the services, supportive space, and community it could provide. Recent gender equity activism on issues related to gender neutral bathrooms and sexual violence has revealed the lack of such spaces in our community. The gender neutral bathroom campaign, for example, has expressed concern over the lack of lounges and physical spaces for discussion, event planning, resources, and community building programs for marginalized students. In light of this event, we recognized that a Gender Resource Center could be an invaluable hub for activism, resource distribution, support, and

academic collaboration between faculty, staff, and students. This Gender Resource Center will strive to be a place where people can talk freely about their frustrations and work collaboratively to create community-based solutions. Various student activities and community events will attract and actively encourage students, especially from marginalized communities, to partake in various student leadership roles at the Center. A transformative and inclusive place like a library, café, study place, and a lounge would be an effective way to bring students and faculty together as a community in an informal and comfortable setting.

OUR PROPOSAL

Our society is shifting its social perception of viewing gender as a binary concept to taking on a position of gender inclusiveness, and we hope to see Wesleyan participate in this transition. Recent events such as “Wesleyan Speak Out Against Sexual and Gender Violence,” “Gender Neutral Bathrooms Now,” and “Take Back the Night” have been organized solely by student activists on campus to empower the University community on issues related to transgender discrimination and sexual assault incidents, including relationship violence and stalking. Considering these successful events, it is surprising that Wesleyan does not have a Gender Resource Center. This lack of physical space on campus—in which community members can gather to discuss gender discriminations, identities, and issues—is detrimental for individuals who wish to challenge the gender binary and to seek resources related gender identity or nontraditional gender expression.

Student-run groups that address issues of gender politics in our society—Adolescent Sexual Health & Awareness (ASHA), Students for Consent & Communication (SFCC), Clinic Escorts, etc.—have been institutionally under-supported as they constantly struggle to find the space and time to meet and organize programs; they meet in Allbritton, Usdan, or Buddhist House at random hours because of the limited space and time available to them. It is important to note that these student groups’ aims reach the needs of various communities on campus, and wide range of student groups, including and beyond the aforementioned organizations, would benefit from the establishment of a Gender Resource Center. In 2010, the Sexual Violence Task Force included a provision that encouraged the creation of a “Gender Resource Center” in their recommendations. In 2014, Nicole Updegrave, the former WSA President, voiced the need for female/gender-nonconforming-dominated spaces in response to a social and residential culture saturated with male-dominated spaces in her Privilege and Policy Forum report. And, in the same year, the WSA passed a proposal for a Gender Resource Center, indicating overwhelming support from the student body. In light of recent events, the need for the Center we are proposing is greater than ever.

THE SPACE

The mission of the Center is simple: to serve as a community where anyone concerned with gender-related issues can access the resources that they need. It will be a place for student- and volunteer-run groups to share space and information in order to further their efforts towards common goals, as well as a place that embodies the University’s desire to address gender-related issues in our society and on campus. We

envision a center that is accessible and centrally located, in which a more inclusive and gender equitable community for students, staff, and faculty will be built.

The Center will be able to provide resources on gender issues to the Wesleyan community, enhance the academic and extracurricular development of students, and support student-run organizations and individual activists through various events. The Center will feature:

1. An extensive library with famous works by female, intersex, and transgender authors, poets, and artists to inspire students, faculty, and staff on campus as well as student theses relating to feminist work on campus and beyond. Additionally, the Center will have campus activist documents such as planning documents, requests to the administration, pamphlets, and other archival material. These resources will inform future activists and students about organizing campus events more efficiently. Members of the Gender Resource Center have already met with Special Collections at Olin Library to discuss books and resources from the old center's library. Special Collections has agreed to work with us to transfer this material to a new home at the Center.
2. A lounge/café as a welcoming place to organize and execute campus-wide events that discuss issues around sexual violence and gender inequalities on campus and in our society. The Center hopes to bring students and faculty together and create a community in informal learning environment.
3. Academic resources for students who feel marginalized and unsupported in academia due to their gender. One of the student testimonials expressed a dire need for a center because “being a female/genderqueer physics major can be

really isolating and it would have been cool to have a place to go to think about/read about/talk about gender norms and sexism in the sciences and in academia and in society” (Susannah ’15). Members of the Student Advisory Board have met with student leaders from groups like Wesleyan Women in STEM and Society for Underrepresented Students in Science, who have articulated the need for and importance of such a space and given us a promise of their support.

4. Information about national and international resources, fellowships, grants available for marginalized (female, intersex, and transgender) students who seek scholarships, summer opportunities, and stipends to relieve their financial burden and succeed during and beyond their time at Wesleyan.
5. Distribution of resources among survivors of sexual assault (from on campus and off campus) including legal advice from local lawyers, Title IX rights information, medical assistance, academic and housing resources, etc. Furthermore, the Center can serve as a place where students, who experience personal crisis, could be connected to other students or members of the communities; in case the student finds the administration inaccessible.
6. Programming organized by the director of the Center and the Advisory Board.
These events will be related to the various goals of the Center and will emphasize the importance of recruiting individuals from incoming classes who are interested in promoting gender equality and rectifying gender stereotypes and non-binary issues on campus.

COMPONENTS OF THE GENDER RESOURCE CENTER

We envision the Center having a full-time director with immense organizing experience in a university setting and nonprofit sectors. The director of the Center will oversee and plan programs related to gender issues on campus, which would be informed by the Advisory Board, and would assist the University in complying with educational mandates regarding sexual violence and gender equity. The second component of the Gender Resource Center is the Advisory Board. The Advisory Board is a group of faculty, staff, and student leaders on campus who represent student groups dedicated to achieving gender equity and providing resources related to gender and sexuality on campus; the represented groups include Wesleyan Student Assembly, SFCC, Rho Epsilon Pi, ASHA, Women in Science (SUSS), Invisible Me. The current members include Lily Kong '16, Jennie He '16, Nina Gurak '16, Tess Altman '17, Isabel Alter '17, Margaux Buehl '17, Nisha Grewal '17, Elizabeth Shackney '17, and Zachary Smith '17. The purpose of the board is to bring together interested parties and build a network within and between communities to work on gender issues on campus. The board members will be responsible for goal development within the Gender Resource Center, in that they will work towards preserving and maintaining our goal of gender equity, whether it be by collaborating with other board members to hold events or start campaigns that further our aims. We understand that the current makeup of the board is upperclassmen heavy and have already begun efforts to recruit new board members in the spring to diversify the board. In the future, we hope that students will serve two semesters on the board and rotate out to ensure that institutional turnover does not affect the sustainability of the Center.

The members and the director of the Center will meet occasionally throughout the semester, and these meetings can be a platform for discussing new issues on campus, cooperating on events with other student groups, etc. The Gender Resource Center/Title IX intern will also report to the board. We are still in the process of expanding the board to be more inclusive and representative of communities on campus.

METHODS AND PRACTICES IN OTHER INSTITUTIONS

Most of Wesleyan's peer institutions, including 8 out of the 11 NESCAC schools, have recognized the need for the importance of a safe space and have established women's or gender resource centers. These centers at prominent, selective liberal arts colleges and universities in New England are extremely popular and well-utilized by their students and faculty to foster intellectual discussion and organizing on issues related to gender at their universities and in greater society. The following is a list of peer institutions with similar centers and short descriptions of each:

Amherst College

Women and Gender Resource Center (est'd Spring 2013)

The Women and Gender Resource Center (WGRC) at Amherst is one of the most recent and successful centers in America. The mission of the Center is to “foster a critical awareness of gender and create an intentional space, accessible to students of all genders, that will serve as a resource and forum for topics and issues related specifically to women and, more broadly, to the experience of gender. The Center promotes learning about and exploring gender through personal experience, academic inquiry, community organizing,

activism and discussion.” The organization has a full-time director, six paid student employees (administration, programming, outreach, and student coordinator), and a volunteer. The source of the funding for sustaining the building comes from the provost’s office and the Center receives about \$10,000 per year. The provost’s office also pays the student employees and the full-time director.

During a brief interview with the student coordinator for programming, Siraj Sindhu, who works at the Amherst WGRC, said that it is important to have a gender center that is welcoming and warm to all students on campus. The Center has three walls that have windows with ample amounts of light, L-shaped couches, pillows, blankets, and cozy armchairs. The interior space and atmosphere contribute to the Center’s popularity among students and faculty, who find themselves very at home at the Center. The WGRC at Amherst is able to provide resources for community members through various methods, including providing information about gender-related issues, guiding students with information regarding activism, self-care, providing support and appropriate response to events of crisis (personal or impersonal) by referring students to the crisis hotline, providing medical and health services to students, and distributing information about Title IX, non-government organizations, and law firms. The Center holds weekly and monthly programs ranging from coffee and bagels sessions to guest lectures, providing resources and faculty assistance for individual students and student groups. The Center is open during the weekdays from 10 AM to 5 PM. It holds performances and slam poetry workshop events every year to make female voices in the arts visible and to support artists whose work focuses on issues of gender, and creates a connection between seniors and first year students who host events related to gender issues and activism. The

Center also organizes programs during PRIDE week and supports the queer* community by distributing t-shirts about gender issues and gender equality on campus as a means of demonstrating solidarity.

Middlebury College

The Women's Resource Center, a.k.a. Chellis House (est'd 1993)

The mission of the Chellis House is to provide a forum for the advancement of women and gender issues at Middlebury College. The Center holds meetings, workshops, and social activities related to women's issues on campus. The Center has a library (The Allison Fraker Library) that contains books related to gender studies, and it provides a place for young activists on campus to study and lounge. The Center has a full time director, a chairperson, and a program coordinator who provide resources and plan events to support women's and gender issues on campus. The building and the programs are financially supported through private funding, school funding, and by a donor (Drue Gensler '57, an alumnae of the Gender, Sexuality, and Feminist Studies program).

The Center offers paid positions, called Chellis Monitors, to students on campus with an interest in feminist causes. Additionally, it holds annual events on campus such as the Feminist of the Year celebration, which awards students, faculty, and staff who have made significant contributions in activism on campus to raise awareness about gender issues. Furthermore, the Center provides resources to faculty; the interim director, Emily Pedowitz, says that the Center "works with the Director of the Women's Resource Center to provide expertise and support to feminist programming put on by the Center." The Director of the Women's Resource Center helps in the GSFS academic programming

by assisting in organizing the Gensler Symposium.” Gensler Symposium brings in speakers to discuss the year’s theme (the theme of the most recent Symposium in 2015 was Punishing Bodies: Feminist Responses to the Carceral State). Additionally, the center hosts dinners twice a semester during which faculty, staff, and students meet and discuss feminism. The director and student employees provide advice and resources for student activism, keep historical records of previous activism, help with marketing and publicity for events, and support student initiatives.

Bowdoin College

Women’s Resource Center (est’d 1970s)

The Women’s Resource Center shares the office with The Resource Center for Sexual and Gender Diversity (RCSGD), Health Education, and the Associate Director of Student Affairs. One of the unique features of this Center is that the building is available for use 24 hours a day during the academic year to students, faculty, and staff with a campus card. The Center has one full time director and six student directors.

Trinity College

The Women & Gender Resource Action Center

In addition to providing educational programming, running a blog, and maintaining organizing space, the Center also has two paid staff positions and a student board that works in conjunction with the SART program.

Other NESCAC schools, such as Williams, Hamilton, Tufts, and Connecticut College, also have established women's or gender resource centers.

Hampshire College

The Center For Feminisms

This Center is located in the Hampshire College Health Center and caters specifically to health and organizing needs. It serves as a social space for students to do homework and have meetings, and it is frequented by students due to its popularity. It also provides tea and resources for coping with stress.

Boston University

The Center for Gender, Sexuality and Activism

With their main mission of ending gender oppression, this Center serves as a hub for campus organizing and a space for speakers and bystander intervention programs. Their anti-oppression approach also coordinates nicely with other student groups, drawing a multitude of different perspectives and organizations.

CONCLUSION

It is crucial that members of our community can find appropriate resources to expand their social consciousness throughout their years of growth on campus. While past versions of gender resource centers have unfortunately disappeared, this Center will be established within the context of strong Title IX implementation and support from the student body and administration. The Center will host events to promote gender equality

in our society, establish strong alumni connections and network opportunities, offer lectures and events that will provide critical perspectives on gender discrimination and challenges, and serve as a space to address these issues at work in our society. Through collaborative efforts with the students, faculty, and staff, the Center can create a community within Wesleyan where everyone who is passionate about gender equity can come together and support each other. Members of our community can gain access to resources by talking to peers, experts, professors, and staff about their concerns, and through these interactions, gain personal and unconditional support to address their experiences.

The Gender Resource Center will bring students together to establish a gender-inclusive informal learning environment and aims to make students feel welcome, included, and supported for years to come on campus. It is undeniable that there is an overwhelming need for a Gender Resource Center, what we envision as a place where pressing, and sometimes difficult, discussions about gender issues are expected and not repressed. Students have often felt uncomfortable and isolated in single-gender dominated spaces on campus, especially physical spaces, whether they are academic or extracurricular. It is imperative for Wesleyan to establish a space with a mission to connect students, faculty, and staff together to become an inclusive, accessible, and progressive community that supports women, trans individuals, and gender nonconforming individuals. In order to achieve this goal, a Gender Resource Center is an integral part in the process of forming such a community.

The Undersigned Students:

Laiya Ackerman '15
Leah Bakely '16
Talia Baurer '15
Kimberly Berry '15
Adriana Brau-Diaz '16
Sophie Breitbart '16
Margaux Buehl '17
Jenny Cascino '17
Kate Cullen '16
Sara Feldman '17
Anna Flurry '17
Jacqueline Freed '15
Sarah Gerton '15
Olivia Glick '16
Nina Gurak '16
Madeleine Junkins '16
Rachel Kaly '17
Lily Kong '16
Manon Lefevre '14
Sarah-Nicole LeFlore '16
Alix Liss '16
Sonia Lombroso '16
Lexie Malico '16
Rebecca Markell '14
Sarah Marmon '14
Kerry Matlack '16
Ian McCarthy '15
Gabriella Montinola '17
Anya Morgan '14
Chloe Murtagh '15
Lily Myers '15
Melody Oliphant '13
Colleen Pedlow '17
Caillin Puente '15
Daniel Ramos '16
Sheri Reichelson '16
Marina Rothberg '16
Elizabeth Shackney '17
Alexandra Stovicek '17
Steven Susana-Castillo '15
Rebecca Tom '16
Nicole Updegrove '14
Emily Weitzman '14

Rebecca Winkler '16
Lisle Winston '14
Elizabeth Wittrock '16
Lynna Zhong '15

Spring 2015 Petition
Amanda Farman 2017
Amira Ottley 2018
Brian Lee 2013
Chloe Murtagh 2015
Dan Kim 2017
Emily Furnival 2018
Erik Islo 2015
Evelyn Kim 2016
Gabe Sunshine, 2017
Irvine Peck's-Agaya 2018
Jessica Katzen 2016
Julia DeVarti 2017
Kahina Toubal, 2016
Kirby Neaton 14
Mary Chalino 2015
Maya Peterson 2018
Mihai Olteanu, 2018
Mikaela Carty 2018
Molly Cohn, 2018
Natalie Ancona 2015
Natalie May, 2018
Remy Georgia-Eunice Hatfield-Gardner 2017
Ryden Nelson 2016
Susannah, 2015

In Conjunction with the Following Student Groups:

Students For Consent and Communication
Adolescent Sexual Health Awareness
Rho Epsilon Pi

Appendix B:

1. 1989 Report of Committee on Human Rights and Relations
2. 1991 Report of Presidential Committee on Racial Relations
3. 1991 Multicultural Center Committee Report
4. 1998 AACU Report

W E S L E Y A N U N I V E R S I T Y

MIDDLETOWN, CONNECTICUT

5/5/89

To: The Members of the Wesleyan Faculty and Student Body

From: The Committee on Human Rights and Relations

Attached you will find a copy of the Committee's report on its 1988-89 project, a study of the situation of racial minority-group students on our campus. This study was recommended by the CHRR and mandated by the SAC in response to what was perceived as a nationwide crisis in race relations.

We present the report to you with a real sense of urgency. Looking back over the last few years, we can detect a real deterioration in the well-being of minority students at Wesleyan. We have also gained insight into the awkwardness and misunderstandings that white students and faculty encounter in their relations with people of other races.

In our report we analyse some of the factors involved in this deterioration and recommend steps to turn the situation around. It is our hope that by focusing on particular problem areas as well as on general matters of mood and atmosphere, we have contributed to making Wesleyan a better place for all of us to live, work and grow.

To: The Wesleyan Faculty and Student Body
From: The Committee on Human Rights and Relations
Re: Report on the Committee's Study of Race Relations
Date: May 1989

I. History and Mandate of the Committee on Human Rights and Relations

In May of 1980 the faculty asked the Student Affairs Committee to create a task force to examine sexual abuse on campus. In the fall of 1980 the SAC established the Committee on Human Rights and Relations and directed it to address not only sexual abuse but also racial abuse and other forms of interpersonal abuse. During the 1980-81 academic year the CHRR undertook the assigned study of sexual abuse and presented its first report and recommendations in May 1981. During the next seven years the CHRR reviewed the subject of racial abuse, the experience of gay, lesbian and bisexual students at Wesleyan, and then sexual abuse again.

II. The 1988-89 Agenda

In the spring of 1988 the CHRR recommended that its agenda for the 1988-89 academic year include a fresh examination of race relations at Wesleyan, on the grounds that the well-being of minority students at institutions of higher learning has increasingly become a matter of national concern. During the last two or three years, instances of racial abuse at colleges and universities have been reported and extensively discussed in the media. As a result, many institutions have had to reassess their progress toward achieving racial harmony and justice, and to adopt new initiatives to reaffirm their commitment. Although Wesleyan has done better than most educational institutions in the areas of race relations and minority advancement, and is often praised for consistently renewing its efforts, the CHRR felt there was a danger of Wesleyan's becoming complacent and forgetting that it must maintain its dedication to providing an environment in which all its students can grow and flourish.

When the Student Affairs Committee endorsed the CHRR's recommendation in April 1988, it noted that the issue of race relations at Wesleyan had not been examined since the 1982-83 academic year. Before beginning its work, the 1988-89 CHRR determined that most of the recommendations made in the 1982 CHRR report had been carried out: talks had been held with various departments described by minority-group students as displaying negative attitudes toward them, and with departments viewed as important service departments that students from racial minorities would have to pass through in order to enter certain fields; the Career Planning Center had very successfully carried out the recommendation to pay particular attention to the needs of minority students for job, career and graduate study information and counselling; the Dean's Office had organized special orientation programs on racial issues for the residential

staff; race-relations workshops had been held with the Student Services and Career Planning staffs; meetings had been organized with the WESU staff and the Board of House Presidents. The recommendation that the faculty study ways of integrating study of racial issues into the curriculum had not, however, been taken seriously, except by individual faculty members.

The work of the Committee this year coincided with quite a number of other campus activities focused on race relations, some of them a direct response to the kinds of tensions the Committee had set out to study. In December SOAR (Students Organized Against Racism) sponsored a well-attended forum on race relations, and in March it held a Racial Awareness Week, including a Free University Day, for which faculty members were encouraged to include pertinent material on racial questions in their teaching. There were also events sponsored by the Tri-Minority Council and by other student organizations, including lectures and workshops. Student publications carried numerous articles and letters on race relations that both expressed and generated a good deal of passion. In the spring President Chace established a task force to formulate an official institutional policy on racial harrassment and abuse.

III. The Process

The CHRR's initial objective was to acquire an understanding of the factors that affect how minority-group students feel about being at Wesleyan and how well they can function academically and socially.

The Committee first reviewed the technique used for the CHRR's previous study on racial abuse. The procedure adopted for that study had been based on three assumptions:

- 1) the success of any attempt to gather such sensitive information would depend in large measure on how it was done;
- 2) the three main racial minorities (Asian/Asian American, black, and Hispanic students) should be approached separately;
- 3) the information-gathering should be coordinated and supervised by a professional facilitator of the same race as the student group, and without close organizational ties to Wesleyan.

Because this approach had resulted in such gratifyingly open and productive discussions in the past, the Committee decided to use it again. The meetings for the three minority groups, held at the beginning of the second semester, employed a structured group process designed to elicit a large number of responses and insure that all students had full opportunity to participate. At the beginning of the session, hired facilitators asked the students to write down, without prior discussion, as many answers

as they could to the question, "What do people do at Wesleyan that is racist?" They were encouraged to interpret the question broadly. Each student was then invited to present his or her responses to the group. The responses were recorded on large sheets of paper posted around the room. After some time during which the facilitators helped the groups to clarify vague or ambiguous statements, the students ranked the responses according to two criteria, stated as questions: 1) which five of the responses suggest issues that are most important to you personally? and 2) which five of the responses represent problems that Wesleyan is in a good position to do something about?

The 311 recorded responses (duplicates within each group were eliminated) covered most aspects of the Wesleyan environment and of student experience, including the admissions process, classroom situations, social gatherings, peer relationships in dormitories, encounters in Middletown, institutional policies, the curriculum, academic structures, student organizations, and student-run events. At a joint meeting in April the three minority groups looked over each other's responses and considered their assignments of priority once more.

Following a suggestion made at the minority meetings, the Committee organized a similar meeting for "majority" students, to elicit their perceptions of race relations at Wesleyan. Of 200 randomly selected students invited to participate, 14 actually attended the March meeting, which yielded 52 additional responses to the same question asked at the other meetings.

The Committee also sent an open-ended questionnaire (see Appendix I) to all faculty members and students, requesting comments on race relations today and information on specific instances of racism or insensitivity. Twenty-two questionnaires were returned.

As a final step in its fact-finding, the Committee members made themselves available at a meeting in late April to which all members of the three minority groups were invited. Ten or twelve students attended, and engaged in a thoughtful give-and-take with the Committee. They showed particular interest in the question of who would be accountable for seeing that the Committee's recommendations were acted upon; they also expressed the hope that the Committee's final report would convey a sense of how difficult they find their academic and social position, surface appearances notwithstanding.

To organize the responses given at the minority-group meetings, the Committee identified six general topics with sub-topics (see Appendix II). While the headings themselves may appear rather abstract and relatively innocuous, the specific responses subsumed under them, and the issues that they raise,

are often strongly stated, provocative, and controversial.

The twenty-two returned questionnaires were also grouped according to topic. Four discussed the hiring and promotion of minority faculty; three offered general comments on strains and tensions among the races; eight reported instances of racism or insensitivity; three reported no observed negative interactions among the races; and four expressed objections to what was perceived as a negative slant to the Committee's request for information.

As the Committee studied the wealth of information yielded by the workshops and the questionnaire, it tried to be alert to both race relations in general and the more specific issue of racial abuse. It was aware that focusing on how the races are getting along with each other might lead it to minimize or even overlook the question of whether, and to what extent, members of minority groups are victimized, or feel they are victimized, because of their race. For although good relations may make victimization less likely, racist practices, both subtle and overt, still need to be identified and dealt with.

IV. Findings

The topics that both minority and majority students raised during the workshops revealed a number of overlapping experiences and concerns. The chief issues and problems were:

A. Academic Issues

1) A perception that the curriculum under-represents, neglects, or excludes the cultural experience of racial minorities.

2) Feelings on the part of minority-group students that other members of the institution do not support them academically. This perception leads to a sense that they are isolated and lack full access to educational resources and the related services.

B. Student Services

3) Minority students' feeling that their greater visibility thrusts them into a variety of uncomfortable situations, e.g., that Public Safety officers treat them differently from other students.

C. Peer Relationships

4) A sense of tension in peer relationships at both the individual and collective level. Minority and majority students are aware of difficulty interpreting each other's social signals,

and minority students feel the others do not have insight into the historical and social complexities that make communication difficult. Opportunities for engaging in constructive dialogue are felt to be lacking.

5) Confusion and anger felt by minority students when other students appropriate the language and rhetoric of historically disadvantaged groups, e.g., when fraternity members bid for sympathy by claiming to be "victims of stereotyping" or "an oppressed minority."

6) A pervasive sense on the part of minority students that they are subjected to insensitivity, inattentiveness, and neglect. While the more blatant and extreme manifestations of racism seem to be on the wane, the prevailing uneasiness is felt to be difficult to combat.

IV. Felt Obligations

7) The sense that the institution places considerable burdens on minority students, expecting them to participate actively in recruitment and educational efforts both in and out of the classroom. The students feel that they are often expected to represent "the" viewpoint or experiences of their racial groups; that they are "on display" at all times, "educating" their fellow students and the faculty.

V. Stereotypes and False Assumptions Based on Race

8) The feeling on the part of both minority students and majority students that the latter are naive or lack knowledge about minority cultures and racial minority groups' past and present realities. Members of the Wesleyan community seem poorly prepared for open discussion, reciprocal learning and intellectual growth through exploration of racial issues. Majority students feel misunderstood when they venture into both formal and informal discussions of minority experience and into the disciplines associated with their study; minority students feel that "their" material is being treated condescendingly and superficially.

9) Suspicion and mistrust on the part of majority students as to how admissions and financial-aid policies are applied to minority students. Minority students feel their integrity is being questioned when such suspicions are expressed.

10) The impression on the part of minority-group students that their behavior is judged on the basis of their racial identity.

VI. Institutional Policies and Practices

11) The perception on the part of the larger community that members of racial minorities receive "preferential treatment" that gives them unfair advantages.

12) The observation that Wesleyan's faculty and professional staffs have few members from minority groups.

The Committee noted that although many of the three minority groups' concerns overlapped, each group seemed to emphasize certain issues more than others. Black students were particularly aware of distinctions made by non-blacks on the basis of skin color; they reported being mistaken often for "townies" or treated as though their presence were a threat to white students. The Hispanic students commented more often on cultural stereotypes, such as the assumption that they were native speakers of Spanish. Asian and Asian-American students seemed unsure as to the sense in which they should be considered a minority, and they resented assumptions about their prowess in mathematics and science and lack of interest in the social sciences and the humanities, except music.

V. Conclusions

Although a real willingness exists at Wesleyan to address the issue of race relations in a thoughtful way--as evidenced by the generous participation of the "majority" students who attended the CHRR workshop, by some of the written responses to the Committee's questionnaire, and by the widespread interest in campus events focused on race relations--minority students at Wesleyan still do not feel at ease and unself-conscious. Since the CHRR study of 1982, there seems to have been a substantial erosion of majority sensitivity about matters of race, accompanied by growing indifference to past and present racial injustice. The absence of overt acts of racism does not make this situation any less worrisome.

Educational efforts must be initiated to combat the desensitization and backlash that our community is experiencing along with the society at large. Such efforts should take place both inside and outside of the classroom. Academic treatment of racial issues should be approached through a number of disciplines, to allow for the broadest possible analysis.

Minority students actually do have an inordinate burden imposed upon them when they are expected to educate the Wesleyan community both formally through organized activities (e.g., admissions programs, open houses, orientation events) and informally through their interactions with other members of the institution. Moreover, as these students are painfully aware, their extra commitments may sometimes--even often--interfere with their academic work, a situation that unfortunately does nothing to dispel negative preconceptions about their academic ability.

Steps must be taken to eliminate minority students' feelings of being isolated within the academic environment. Ways must be found to help them establish relationships with faculty members who can serve as mentors. What the students see as a lack of academic attention to their cultural realities, histories and traditions can be corrected. Certainly it is unforgivable when minority students' academic and career choices are called into question because they do not match preconceptions about their abilities or interests; it is equally unforgivable when certain choices seem to be encouraged precisely because they do match such preconceptions.

Peer relations between minority and non-minority students appear to be deteriorating. Hostility, suspicion and resentment directed at members of racial minorities often seem to coalesce around the concept of affirmative action. As an institution, we need to continue to express explicitly and substantively our commitment to affirmative action; but we must also stress the underlying concepts and principles of affirmative action. It is intolerable that minority students should be accused of getting a "free ride" on financial aid or "unfair advantages" in academic competition. Our institutional message must be unambiguous: affirmative action is not an issue of quotas, nor does it stop with the admissions process. It is crucial that "majority" students come to understand that minority status is connected with specific historical experiences and specific current realities, and that attempts to appropriate that status are perceived by minority students as hostile acts, invalidating their identity.

The lack of minority faculty and staff is really a matter of great concern. Aggressive attempts must be made to hire minority faculty and administrative staff whenever positions become available. Hiring efforts should not be confined to those disciplines in which it is "natural" to have minority-group members (e.g., Asians in Asian Languages, Hispanics in Latin American Studies). In this connection, the Committee applauds Wesleyan's initiatives aimed at encouraging minority students to pursue academic careers (i.e., through the Ford, Mellon and Hughes grants). But for the present the majority faculty must be made aware that it also bears an important responsibility to mentor minority students.

Although progress in race relations has been slow, the Committee believes that real progress is possible at Wesleyan, so long as the institution maintains its commitment to providing an environment that will be hospitable and educationally challenging to all students. While the Committee feels that it should not dictate future CHRR agendas, it is convinced that the issue of race relations requires sustained attention and periodic review. Indeed, the Committee thinks that such attention and review

should not be confined to the CHRR; trustees, faculty and administration need to be drawn into an institution-wide discussion of racial issues as they affect all constituencies in the University.

During this year's discussions of race relations, a subject that came up a number of times was the situation of Jewish students at Wesleyan; it appears that the general desensitization seen at work in inter-group relations is also affecting negatively students not usually classified as a minority group. Perhaps the time has come to examine the larger question of ethnicity in our society.

VI. Recommendations

The CHRR presented the following recommendations to the SAC:

- 1) The presidential task force mandated to formulate the institutional policy on racial harrassment and abuse should consult with current CHRR members and with next year's Committee. The Committee believes the information it has gathered will provide useful background for the task force's deliberations.
- 2) The Dean's Office should propose to the the CHRR a mechanism for assessing the well-being of minority students every four years and reporting its findings to the CHRR.
- 3) The academic and curricular concerns expressed by the minority communities should be placed on the agenda of the Educational Policy Committee. This recommendation receives particular stress because it was not carried out after being made in 1982.
- 4) The President should encourage the faculty to establish mentoring relationships with minority students and to develop ways to promote academic excellence and a sense of intellectual and cultural self-confidence among minority students.
- 5) Student Services staff members should participate in a program designed to increase their sensitivity to racial concerns and insure closer attention to the support and advising of minority students.
- 6) Public Safety personnel should participate periodically in sensitivity-training workshops.
- 7) Student Services staff should explore extra-curricular educational formats and programs aimed at engaging students and student groups in productive dialogue on race relations. The cooperation and interest of the Wesleyan Student Assembly, and of established student groups such as the Board of House Presidents, student publications staffs, and others, should be enlisted.

8) The Dean's Office should reevaluate and expand current efforts to address race relations with the Residence Staff and in the New Student Orientation Program.

9) The Dean's Office should develop an orientation program for minority students planning to take part in foreign-study programs to address in detail racial and cultural attitudes likely to be encountered abroad.

10) The agenda of the CHRR for the 1989-90 academic year should include a review of the situation of Jewish students at Wesleyan.

This report represents a summary of the CHRR's efforts to gather qualitative information and to grapple with an extremely complex and pressing issue. We are grateful for the heartfelt cooperation we have received from minority students, and for the willing contributions of "majority" students and faculty members; all have been generous in sharing their perceptions and thoughts with the Committee. It is our hope that the entire Wesleyan community will consider with openness and good will the issues raised here. We are also hopeful that all its members will take a renewed interest in the exploration of solutions. We believe strongly that the responsibility for addressing the issues rests with all of us, not only with the groups specifically mentioned in our recommendations.

We welcome your comments, criticisms, questions and suggestions.

- Gordon Agress '89
- Philip Baskerville '92
- Carol Grant
- Oliver Holmes
- Janina Montero
- William Stowe
- Melinda Weekes '89
- Krishna Winston

APPENDIX I

February 28, 1989

COMMITTEE ON HUMAN RIGHTS AND RELATIONS
Wesleyan University

TO: Wesleyan Students and Members of the Faculty

FROM: The Committee on Human Rights and Relations

Subject: A REQUEST FOR INFORMATION CONCERNING
RACE RELATIONS AT WESLEYAN UNIVERSITY

The Student Affairs Committee has asked the Committee on Human Rights and Relations to undertake a review of race relations in the Wesleyan community.

As a first step in carrying out this mandate, the Committee on Human Rights and Relations seeks to understand the nature of race relations on campus and the individual experiences and attitudes they may reflect.

To help us develop a better understanding of the current situation at Wesleyan, we ask that you share with us any incidents or situations that you feel are significant. We are interested in your overall perceptions of race relations today and especially in any specific incidents you have witnessed in which racism, insensitivity or overt discrimination seemed to play a part. We would appreciate somewhat detailed descriptions of any incidents of which you have personal knowledge. It will be very useful if you can include such information as the time and setting of the incident and the relationship of the principals (e.g., roommates, instructor-student, strangers). Please feel free to add any other observations that may contribute to a more complete understanding of the incident.

Members of the Committee will treat your communication with strict respect for its confidentiality. If you would like to discuss your observations or concerns with a member of the Committee on Human Rights and Relations, let us know in a separate letter or by telephone, so that the confidentiality of your written report is not compromised. Please return your statement on the attached page no later than March 10, 1989 to:

The Committee on Human Rights and Relations
Box at Wesleyan Station

Thank you for your interest and concern.

Appendix IICategories Used to Organize Workshop ResponsesI. Academic Issues

1. Curriculum
2. Relations with faculty members
3. Lack of minority faculty
4. Academic support

II. Student Services

1. Public Safety
2. Counselling (academic and psychological)
3. Financial aid
4. Residential life

III. Peer Relationships

1. Students (individual)
2. Student groups and organizations

IV. Felt Obligations

1. Classroom
2. Institutional
3. Wesleyan community
4. Larger community

V. Stereotypes and False Assumptions Based on RaceVI. Institutional Policies and Practice

1. Admissions standards and "quotas"
2. Faculty hiring

SPECIALREPORT

The Quality of Life of Persons of Color at Wesleyan: Recommendations for its Enhancement

The Final Report of the Presidential Commission on Racial Relations

September 19, 1991

TO: Members of the Wesleyan Community
FROM: President William M. Chace

I am pleased to convey to the entire Wesleyan community through this special supplement to *Campus Report* the complete text of the report of the Presidential Commission on Racial Relations. I appointed the Commission in February of 1990, following a recommendation from the Tri-Minority Council and discussions with faculty and students; it was charged with reviewing in a comprehensive way the situation of community members of color. The report now before you represents many months of work by the members of the Commission, who enjoyed the assistance and insight of many members of the University community, as well as the expert advice of external consultants. I urge you to read the report carefully, for it represents the best thinking of an extremely able group of faculty, students and administrators joined in the examination of an issue of vital importance to all of us.

The recommendations of the Commission are complex and far-reaching. Accordingly, I have asked the senior officers of the University to study those recommendations and to communicate to me on how best to respond to them. I urge you to do the same. That process will be completed in the near future. I will then report back to the community-at-large on the changes that will be made or proposed in University policy and practice.

I would like personally to thank the members of the Commission—Professors James Donady (Co-chair), Peter Frenzel, Oliver Holmes, Michael Lovell (1990), Stephen Crites (1991); student members Saeyun Lee '93, Lucinda Mendez '92, and Steven Spinner '91 (Co-chair); and administrators Angelique Arrington, and Janina Montero, supported by Curtis Bolden, and Frank Tuitt—for their excellent work. And once again, I urge you to read carefully the report, to discuss it with colleagues and friends, and to share your reactions with me and others in the administration.

Thank you.

August 1, 1991

William Chace
President
South College

Dear Bill,

I have the pleasure to present the final report of the President's Commission on Racial Relations. The pleasure is complex; it is satisfying to have completed our task, but the results we seek are yet to be achieved. The time, energy and insight of the individual members of the Commission contributed to our working success and to my role as co-chairman. As you know, we did utilize the expertise of outside consultants. This has turned out to be very beneficial to the Commission. It was able to hear the objective views of others concerning its deliberation. Thank you for your unquestioning willingness to support these consultations. The efforts of all concerned have produced the report and therein lies my major pleasure.

We have maintained a degree of autonomy for the Commission's activities that may have raised concerns on your part and others. We decided near the onset of our deliberations that institutional structure would be central to our report. Therefore we adopted a posture that would allow you to receive our concerns and associated recommendations as independent of your office. So too, we hope the faculty and student body will appreciate our independence.

The Commission has used a deliberative approach to reach consensus in preparing our report. I can assure you that your appointments of Commission members provided exceptional breadth of experience and varied insight into the appropriate campus venues. In addition to using outside consultants, we were informed by several reports previously produced at Wesleyan as well as ones from other institutions. In part this explains why we did not attempt to meet with all interested parties or hold a public forum before submitting our report. This approach would have delayed our report another semester. We hope you will circulate our report for public scrutiny. We are willing to discuss any aspect of the report with you and look forward to your comments.

Sincerely,
J. James Donady
Professor and Chairman of Biology
PCRR Co-Chairman

August 1, 1991

The traditions developed over the past twenty years at Wesleyan have not been conducive to a sense of community. These traditions are reflected in the structures of the University, both the codified structures seen in the regulations and the modes of operation as well as the tacit structures of informal relationships. The living patterns of the student body might best be characterized by the word "fragmentation," a word also applicable to housing, student and faculty governance, and administrative structure. Relatively large communal units (i.e. dormitories), standard at most

colleges and universities in this country, are limited largely to first-year students at Wesleyan. Those in their last three years tend to live in small units, often in houses containing from five to fifteen students. The patterns of living are further fragmented by the geographical disparity; residential units stretch from the North End to Lawn Avenue and farther south, from the High Rise on the east to In-Town on the west. Accordingly, the undergraduate living experience breaks down into small and discrete groups. The reduction of good dining facilities further limits the number of common gathering places, places which should foster close and convivial relationships. The Davenport Campus Center, designed in 1983 to serve as a center of social activity, is too small and too oddly

organized to be anything more than a way station on a cross-campus journey. The horizontal matrix of Wesleyan is reflected on almost every level of campus life, and though it adequately serves some students, it augments the fragmentation which affects nearly all the students of color.

Isolation and its attendant loneliness is a frequent theme of student life. Much of this is reflected in the climate of race relations on campus. While this climate may manifest itself here in the same proportion and intensity as it does in other places, there appears to be a more sluggish ability of our community to cope with the increasing problems because of the fragmentation and miscommunication apparently built into the University structure. The sporadic

attempts to understand and eliminate problems of race relations have been hindered by the Byzantine channels of communication, the inchoate nature of the faculty, and the weakness of central authority. While recognizing that these apparent obstacles form a large and sometimes attractive part of the Wesleyan tradition, we must stress that some changes toward a stronger administrative-faculty leadership are necessary if resolutions of some or any of the problems are to be found.

The faculty at Wesleyan has traditionally tended to break down into autonomous groups, usually defined by the department or program. Curricular development and educational policy are largely dictated by individual departments working independently of each other. Consequently, the central administration and even faculty committees such as the Educational Policy Committee have a more diluted authority, one which tends to extend horizontally across the University rather than through vertical chains of command. The resultant autonomy and strengths of small groups lend themselves to a spirit of independence valued by the small groups but often detrimental to the larger interests of the University community.

The faculty has not normally looked to the central administration for leadership. Educational initiatives have been generated largely from within. The EPC, a faculty committee, screens new courses and evaluates new programs, but even its power is relatively weak when compared to departmental authority. Again, the horizontal matrix prevails. But the central administration does have control of salary matters and the authorization of new and continuing positions. However, it tends not to intervene in departmental matters.

To the extent that these two entities, the faculty and administration, form the core of the University, this core has little credibility among students of color and others who understand their situation. The climate of expectations is a gloomy one. Faith in the system has broken down. The presidency is seen as a largely reactive office with a limited means of enforcing its policies. At the same time the faculty appears uncommitted to change. A positive climate of expectation can only be effected by a strong and persistent administration working together with a committed faculty in coordinated effort to recognize, understand, and communicate with all groups related to the concerns of people of color. At the same time there must be some streamlining of administrative and faculty procedures so as to eliminate redundancy and to provide the institution with a new sense of purpose. We must work together so that we know what our goals are, and, as importantly, everybody, individuals and groups, knows exactly what the others are doing. All too often in the past few years efforts at solutions to race-related problems have unwittingly overlapped. Committees, some of them standing, others ad hoc, have duplicated the work of other groups. Sometimes reports, though made public, have not been propagated to a wider audience. Student and faculty committees such as the SAC, EPC, IPAC, and CHRR must coordinate their efforts so as to eliminate duplication. And, above all, there must be adequate communication between these groups and the larger constituent parts of the University.

It is perhaps easier for the administration to exercise leadership than the faculty, which is disparate in its interests and highly professionalized. But the faculty must be responsible for more than simply its own professional needs, curricular development, and the instruction of students. It must be aware of the cankering insensitivities of the "majority" communities and must enforce a standard of oneness, understanding, and fairmindedness both inside and outside the classroom. It must become involved with students of color in a way which may grate against its traditional conception of the student-faculty relationship. Only by accepting this responsibility can the faculty provide an academic climate which will change

and enhance the quality of life of students of color at Wesleyan.

This will be no easy task at a university where tradition of autonomy and fragmentation plays against reform and cohesion. But we believe that a stronger central leadership, one which includes both the administration and the faculty, can exercise a stronger moral force to provide the new sense of purpose. It may well be the only way of addressing the plethora of race-relations problems which are certain to characterize the campus in the '90s. The leadership of the University—and by this we mean the co-leadership of administration and faculty—must present a clear statement of the problems, develop forceful policies for change, and exercise the means of enforcement.

A structure must be established through which there is significant dialogue stretching from the highest academic administration, through the department chairs to the faculty members. How this might best be done is no doubt a difficult question. In its broadest outlines, the structure must involve a clearer line of communication and command between the President and the individual faculty member. And it is here, at the level of the individual faculty member, that students of color and the entire community would be positively affected, both in curricular matters and in the quality of their lives. Ideally, this line of communication would proceed from the President through the Vice President for Academic Affairs, the academic deans, and the faculty chairs, all of whom might form an executive committee for the establishment and enforcement of new norms leading toward a climate of equality and living quality for all people of color on the campus, whether students, staff, or faculty. In this way the administrative leadership can move in tandem with that of the faculty to improve interracial understanding and respect.

The following sections deal with three primary areas of concern: the recruitment and retention of faculty of color, curricular reform, and the quality of life for all people of color at Wesleyan. Each section contains our perceptions of the problems in the particular area and our recommendations for their amelioration.

I. RECRUITMENT AND RETENTION OF FACULTY OF COLOR

During the last two years Wesleyan has experienced significant losses in the number of faculty members of color who have chosen to continue their careers elsewhere or who did not receive tenure. Although Wesleyan has a long history of success in the area of affirmative action, these more recent events have raised concerns in the community, especially among students, regarding the institution's commitment to minority faculty. Clearly Wesleyan must reaffirm its commitment and direct its energies toward attaining the ethnic plurality in its faculty that characterizes our nation.

Special efforts and procedures must be enlisted for affirmative action. These efforts and procedures must conform to legal and ethical standards of equitable treatment of all members of society. They will require commitment of energy, change in perspective, and allocation of funds.

In September 1990, the President issued a new statement on the recruitment and retention of faculty of color. This document, the Affirmative Action Plan, reflected consultation with various faculty and student committees and groups, including IPAC and Tri-Minority Council. Since the problems of recruiting and retaining faculty of color are a national issue, it is not surprising that Wesleyan's Affirmative Action Plan addresses concerns similar to those raised by other institutions. (Reports from Brown, Stanford and Yale were reviewed by the Commission.) However, Wesleyan's strong reaffirmation of commitment is just the beginning of the process.

The most important components of the process involve directing the energies of the institution toward the goals of affirmative action. In this effort Wesleyan's organizational structure and community attitudes must be changed. The administration must exert the necessary force to move the Plan forward and the faculty must resolve to implement it in order to reach its goals. Affirmative action cannot end simply with properly conducted search procedures and equity in the treatment of candidates. The process must involve extraordinary efforts on the part of faculty and support from the administration in order to carry out the Plan. The responsibilities of the Administration and Faculty are outlined in the President's plan of procedures and initiatives to implement the goals of affirmative action. The PCRR has identified several areas where administration and faculty responsibilities should be clarified. The remainder of this section identifies those areas and offers recommendations.

RECRUITMENT OF FACULTY OF COLOR

The Affirmative Action Plan correctly places recruitment review in the hands of the Vice President of Academic Affairs. Such review will ensure that the plan is implemented and will allow institutional considerations to be addressed. However, primary professional evaluation of a candidate appropriately remains in the hands of the faculty of the department or program. The current Affirmative Action Plan contains procedures which may make the performance of these roles more difficult or conflicting. This should be avoided.

CONCERN 1

The Affirmative Action Plan does not contain a time line for the evaluation of our efforts in recruiting faculty of color.

RECOMMENDATION

1.1. We should accurately compare ourselves to other institutions and set target goals that can be reached within a reasonable number of years. The recently formed Faculty Monitoring Committee should be asked to work with the Equal Opportunity Officer to prepare this comparison and present its recommendations on target goals to the President and the faculty.

CONCERN 2

The Affirmative Action Plan suggests a series of meetings between the Vice President for Academic Affairs and the department concerning the search procedures. We have concerns about the timing and substance of those meetings. They are an appropriate and excellent opportunity for issues of minority recruitment to be addressed. However, care must be taken to protect a department's authority and the procedures for carrying out the search and establishing a list of finalists.

RECOMMENDATIONS

2.1. In order to allow institutional considerations to be taken into account in the recruitment process, a meeting of the Vice President for Academic Affairs and the department should take place at the earliest possible opportunity (i.e. before the position is advertised).

2.2. The discussions about the job description and advertisement should consider both programmatic and institutional needs. Where national data on available Ph.D. candidates in a field signal a problem in locating faculty of color, a broader job description and increased recruitment activities should produce a more fruitful search. The Vice President for Academic Affairs must assert such institutional consideration at the beginning, not at the end of the process.

2.3. The current procedure of evaluating the affirmative action procedures undertaken by the department should continue. Currently, departmental accountability is accomplished through the submission and approval of Questionnaire A. It is at this time that "the degree to which the search,

rooted in the pursuit of intellectual excellence, paid explicit attention to the University's minority recruitment and retention policies and its targeted affirmative action aims" must be evaluated.

We do not intend to imply in this recommendation that a final review of the recruiting process should be eliminated. The final review should address the campus visits of candidates and the departmental procedures in determining the order of ranking finalists.

NEW INITIATIVES IN RECRUITING

Recognizing the need for extraordinary efforts in recruitment and retention of faculty of color, the Affirmative Action Plan outlines creative new initiatives. These initiatives are echoed in the action of the Board of Trustees and the directives of the Vice President for Academic Affairs and have been recommended by a number of formal and informal faculty and student committees.

CONCERN 3

The newly proposed faculty positions, visiting scholars and postdoctoral fellowships will make significant contributions to the affirmative actions goals. The problem is that such efforts require sources of financial support. The major importance of affirmative action initiatives calls for new attitudes regarding such financial support. The problem is too grave to wait for funds to accumulate or outside sources to be identified.

RECOMMENDATIONS

3.1. Funding of new positions to increase cultural diversity in the faculty and curriculum should be given the highest priority in the future development campaign.

3.2. Where financially possible and not detrimental to development efforts, endowment "loans" should be used to accelerate the proposed new initiatives.

3.3. FTE loans against future retirements ("Bridge Appointments") should be encouraged to allow departments to take advantage of "targets of opportunity" in recruiting faculty of color.

3.4. The distribution of the three new faculty positions mentioned in Affirmative Action Plan should take into account both the pools of available candidates and the existing disproportionate distribution of faculty of color among the three academic divisions. Divisional equity should not be as important a consideration in this matter. The most important goal is to increase the number of faculty of color.

RETENTION OF FACULTY OF COLOR

Concerns about retention of faculty of color exist on two fronts; the welfare of the individual faculty member and the success of the institution in retaining and tenuring faculty of color. We must recognize the special circumstances of the faculty of color and the institution must monitor and be accountable for its retention record. Minority faculty tend to engage in an inordinate number of institutional activities (advising, committee work, programs, etc.) and their services must be recognized and placed in a broad professional context in reappointment and promotion processes.

CONCERN 4

A difficulty with the Affirmative Action Plan is that the issue of "exceptional burden" is addressed after the fact, that is, at a point when the faculty member is being evaluated and "special considerations" are being invoked. We find that the delay in recognition of exceptional service has, in the review process, the potential to create differential evaluation criteria which can be professionally detrimental to faculty of color and demoralizing to all faculty.

RECOMMENDATION

4.1. The Vice President for Academic Affairs, with faculty of academic departments and programs, must be concerned with the allocation of responsibilities and unusual burdens on junior faculty in general, and minority faculty in particular. Institutional guidelines for chairs should be developed to ensure consistent and periodic evaluation of the burdens, so that timely methods can be found to reduce or avoid the impact of those burdens on the pedagogical and scholarly activity of junior faculty. Course relief should be considered for faculty of color as a means of supporting their professional goals and reducing burdens. Attention to these matters must be well defined and applied consistently; exceptional service should always be recognized and evaluated within the broad context of institutional priorities or values.

CONCERN 5

It is important to maintain confidentiality in certain professional transactions, especially when offers and counter-offers may be the issue. Nevertheless, the institution should have in place proper accountability structures that guard against misinformation and assure the broader community that good faith discussions have taken place.

RECOMMENDATION

5.1. The Faculty Monitoring Committee should be informed on retention procedures so that it can assess the efforts of the institution and make recommendations. Furthermore, the Committee's annual and timely reports may offer assurance to the community that good faith discussions have taken place.

RECRUITMENT INTO ACADEMIC CAREERS

The Affirmative Action Plan recognizes the value of increasing the numbers of students of color entering the academic career. Departments and programs should be encouraged to find creative ways to inspire students of color to pursue academic careers. Clearly, the "pipeline" starts at institutions such as Wesleyan. The institutional commitments made on behalf of our young scholars will serve the profession and the nation. Eventually, Wesleyan will be rewarded by increased opportunities for recruitment.

CONCERN 6

The Affirmative Action Plan offers three approaches to improve recruitment to the profession. However, in each approach, additional considerations need to be stated to effectively implement these initiatives.

RECOMMENDATIONS:

6.1 The University should seek additional funds to support students in Division III along the same lines as the Mellon Fellowship, which is dedicated to the Humanities and the Social Sciences. Pipeline problems are most critical in the sciences and mathematics.

6.2. Students should be encouraged to take advantage of academic opportunity as soon as possible, therefore, it is important that the criteria and range of opportunities for summer workshops be defined and published immediately. Wesleyan does not currently have processes in place to implement this section of the plan and further delays may result in missed opportunities for interested students.

6.3. Inviting minority faculty for short visits or programs on campus is an opportunity that could be implemented quickly. Sources of support and request processes need to be defined and advertised so that the community is informed of the opportunities.

6.4 Finally, a greater role in mentoring students of color should be undertaken by the majority faculty. This is a tangible way that the extraordinary burden on faculty of color can be shared with the majority faculty. This responsi-

bility should be undertaken in recognition of its value to the students, fellow faculty members and the profession.

II CURRICULAR REFORM

The racial and ethnic diversity of the Wesleyan community is among its richest resources. If the community and each of its members is to reap the potential benefit of this resource, one of the matters that needs careful attention is the reshaping of Wesleyan's educational program to accommodate its diversity. For teaching and learning are central to the many things we do here. All of us can profit from the diverse social experience and cultural history represented on this campus to the extent that it is reflected in what we teach and learn and in how it is taught and learned. In particular, our concern here is to explore ways in which administration, faculty, and students can coordinate their efforts to reform the Wesleyan curriculum so that it will reflect the social experience and cultural history of such under-represented constituencies as African-Americans, Asian-Americans and Latinos.

Stirrings toward curricular reform are in the air these days, particularly under the promising but still rather ambiguous label of Multiculturalism. One aspect of what is being discussed under this label is the effort to make the curriculum more responsive to the actual composition of the Wesleyan community, and that effort is what we seek to address here. We have two related aims: First, to make the curriculum less alien to minority students, more reflective of their ethnic interests. It is not enough to admit minority students to a program of study that in its content largely ignores the cultural heritages they represent. The second aim is to convert the "problem" of Wesleyan's diversity into an opportunity for all of us, by a curricular reform that values it as the rich resource it is.

Wesleyan's commitment to excellence undergirds any constructive reform. None of us will tolerate any compromising of academic standards or dilution of the academic integrity of courses. But excellence is not sustained simply by refusing to change. A curriculum continues to be excellent by being periodically reshaped to reflect changing realities. As the 21st century approaches, for instance, African-Americans, Asian-Americans, Latinos, and Native Americans will constitute one-third of the nation's population. An education that prepares students for citizenship and careers in a time of dramatic demographic change will provide a carefully cultivated understanding of these communities. Wesleyan is fortunate that its diverse student body, faculty, and administration reflect this larger social reality to the degree that they do. Insofar as continued progress is made in this respect, the social experience of interacting with one another on this campus will contribute more fully to the educational goal of preparing students for participation in a pluralistic society. But this social experience needs to be informed by an educational program that in its content and methods is designed to deepen every student's insight into the ethos and cultural background of his or her fellow students. That is an intellectually challenging initiative, requiring some new dimensions of critical thinking on the part of students and faculty alike.

There are many priorities that must be considered in any thoughtful reform of the curriculum. The reflection of our ethnic diversity ought to be high among these priorities. It is not a band-aid to cover a minor deficiency in an otherwise healthy curriculum. It is not a stick with which to beat down other priorities. Its integral incorporation into the urgent work of curricular reform needs to be long-range, nuanced, and structural. The concerns and recommendations of this section are offered in the hope of

contributing constructively to this process.

CONCERN 7

In order that curricular reform be successfully developed, the administration must provide committed and continuous encouragement and financial support.

RECOMMENDATIONS

7.1 We recommend that the President and Vice President for Academic Affairs regularly voice their commitment to the value of reflecting ethnic diversity within the curriculum at trustee meetings, division chair and faculty meetings, commencement and convocation. Expectations for the faculty, students and administration should be addressed at these public meetings.

7.2 In making ethnic diversification of the curriculum an institutional priority, the Administration should provide material incentives to departments and faculty that serve this aim. For instance, faculty who wish to develop new courses or revise existing courses with this aim in view should be given released time or summer grants for the purpose. The successful mounting of such courses should be given appropriate weight when these faculty are considered for merit increases or for tenure and promotion. Their departments should be compensated with permanent or visiting appointments. Consultants from other departments or from off-campus should be employed to aid in the development of such courses and in the reshaping of departmental curriculum. Library holdings on the history and culture of minorities should be increased.

Such changes will require some organizational and procedural adjustments.

CONCERN 8

Educational reform will require clear channels of communication and recognized centers charged with primary responsibility.

RECOMMENDATIONS

8.1 The President should assign the Vice President for Academic Affairs the responsibility and accountability for addressing these issues of curriculum reform with the faculty and implementing directives to the faculty.

8.2 The Office of Academic Affairs should supervise the establishment of a permanent subcommittee of the EPC charged with the implementation of this curricular initiative and should monitor and support its work. This Subcommittee on Ethnic Diversification of the Curriculum (SEDC) shall be composed of six members, two from the EPC and four members of the faculty who have a special interest in this initiative. The SEDC should be formed during the Fall term, 1991, and appointed by the EPC and the Office of Academic Affairs to staggered three-year terms, for the sake of continuity: four members of each year's committee will carry over to the next year, together with two new appointees.

8.3 The SEDC will coordinate its work with that of a subcommittee of the SAC on race relations in campus life and the Faculty Monitoring Committee on the recruitment and retention of minority faculty. These three subcommittees will constitute an umbrella committee addressing all aspects of racial and ethnic relations at Wesleyan.

8.4 The SEDC will direct the reform of the curriculum in at least two respects, as detailed below: it will stimulate and supervise the development of specific courses, and it will oversee the reshaping of the curriculum of Wesleyan departments and programs generally.

CONCERN 9

Courses must be developed that would centrally address the historical experience of minorities represented at Wesleyan. They must be strategically deployed in the curriculum so as to be accessible to a maximum number of students.

RECOMMENDATIONS

9.1 Specific courses with this orientation, for instance in the arts or literature or social sciences, should be offered each year and incorporated into Wesleyan's program of general education, beginning in 1992-93. Every student at Wesleyan should be expected to take at least one of these courses during his or her Wesleyan career as one of the nine courses that fulfill general education expectations.

9.2 Grant support should be sought to encourage faculty to develop new courses or to revise existing courses for this purpose. Students might also be employed, with appropriate support, to share in the planning of such courses and perhaps to serve as TA's in them.

9.3 The SEDC (see 2.2 above) should be authorized to supervise this part of the general education program, in cooperation with the EPC and the academic deans, recruiting faculty and students to plan these courses, and making sure that attractive options and an appropriate spread of subject matters are available each year.

CONCERN 10

The provision of specific courses centrally concerned with the cultural experience, history, literary and artistic expressions, etc., of minorities, however, is only one side of this curricular reform. Perhaps the larger problem is to shape the entire curriculum so that it will be more sensitive to the concerns of those courses. It will be important to define clearly where in the structure of Wesleyan the problem can be most effectively addressed.

RECOMMENDATIONS

10.1 The locus must be in the departments and programs of the University. For there is no general guideline that could direct the way these aims could be achieved across the entire curriculum. It is a problem that needs to be on the agenda of every department and program, for only the faculty in each specific field can decide how the general objective can most effectively be achieved in the program of that field. For this task the imagination and commitment of faculty in each field needs to be enlisted.

10.2 Here the importance of the recruitment and retention of minority faculty in as many departments as possible is obvious. (See Part I of this report.) Faculty whose situation makes them especially sensitive to these issues can offer leadership in helping departments understand how they might proceed. It is not only that their own teaching might most directly reflect these concerns, their collegial relations in the department or program can help to influence other faculty in shaping its curriculum in the way that would be appropriate to the particular field. Minority faculty have already made important contributions to their departments in this respect.

10.3 In some fields it is fairly obvious what can be done. In other fields the issue is more subtle and elusive. Not every course can reflect minority interests in an uncontrived way, but in the departmental program as a whole some imagination can produce valuable innovations. In departments in which there are not minority faculty or other faculty with experience in this particular effort to guide the department, or where there is the will but not much clarity about the way, the administration might consider employing outside consultants with some experience at other institutions in gently reshaping the program in a specific field.

10.4 Leadership in this particular aspect of curricular reform should be rewarded when candidates are under consideration for retention and promotion. It is not a marginal issue, and should not be so treated by departments.

10.5 The SEDC, with the active support of the Office of Academic Affairs, should charge each department and program with the task of studying and implementing appropriate steps in this effort, beginning in the Spring term, 1992, and should secure any aid needed by any department or program. It should also monitor the progress made by each department and program, requesting progress reports during the Fall term, 1993. It should continue to monitor

progress on an annual basis.

CONCERN 11

Wesleyan must encourage students of all races to take classes which will broaden their cultural awareness and understanding of one another. There should be specific roles for both administration and faculty to facilitate this process. Methods for implementation should be developed which will be accepted and supported by students.

RECOMMENDATIONS

11.1 We recommend that a listing of all courses which specifically address multiculturalism be included in the next student course selection book for registration. In this way, students will be fully aware of all available courses currently being offered and those which will be in the future.

11.2 These courses should have some notation next to them in the course catalog and course selection book which will enable each student to be aware that it will satisfy the general education expectation.

11.3 All student advisors (faculty and resident) should be made aware of these expectations and counsel students accordingly.

III QUALITY OF LIFE

The CHRR report of 1989 clearly stated for the Wesleyan community the proposition that there had been "a substantial erosion of majority sensitivity about matters of race, accompanied by growing indifference to past and present racial injustice." Shortly after the CHRR report, the national media started to note an increase in racial violence across the nation, especially on college campuses. Unfortunately, the CHRR had been prophetic in its evaluation of the national as well as the campus mood on the issue of race relations. Moreover, its conclusions were further confirmed by the Carnegie study, *Campus Life: In Search of Community*, (1990), which also commented on the "deepening polarization along racial and ethnic lines" as colleges and universities have abdicated in the last few years a responsibility to push "aggressively to broaden opportunities for historically bypassed students." Ernest Boyer writes in this report: "Sadly, this sense of urgency has, in recent years, diminished and the nation's colleges and universities have largely failed to promote sustained leadership in the drive for equality of opportunity in the nation. Rather than push vigorously their own affirmative action programs, aggressively recruiting minority students into higher education, they turned to other matters, and a historically important opportunity to advance the course of human justice was ... lost." (p.25) Wesleyan's privileged position of innovation regarding issues of race and educational access made it somewhat complacent in the last few years and, accordingly, there was an absence of community response to the warning signs of the 1989 CHRR report. Wesleyan has lost ground in leadership of race relations and in the quality of life issues for people of color in educational environments; it cannot afford to lose further ground.

The strain that most Wesleyan students encountered during the Spring of 1990 had a negative effect on their academic and intellectual lives and was not conducive to learning and growth. While we do not wish to downplay the effect events of the Spring of '90 had on students, most students of color deal with insidious, more subtle forms of racism and conflict every day, both inside and outside of the classroom. The impact of this reality on these students is rendered all the more negative because many of their white peers and professors are unaware of it. Consequently, students of color are repeatedly forced to explain, justify and describe painful experiences. All of this may cause them to doubt themselves as well as the impact of their experiences.

They tend to encounter "Spring '90" issues each day. These issues are no less detrimental to their academic and intellectual lives than the spring of 1990 was to their majority counterparts: these issues directly infringe on learning and personal growth. If as an institution we are unable to address properly the everyday problems of race relations that persist on our campus, then we will continue to be confronted with explosive, destructive situations. We will continue to act in reactive modes and, more importantly, we will be amiss in our mission as an educational institution to impart knowledge effectively and to help our students accept and embrace differences and change.

Campus life, primarily for students, includes a range of aspects that impact in different, and considerable, ways on their perception of "quality of life." Several of those aspects seemed to the Commission to be especially critical, as noted in the outline below, yet the PCRR recognizes that the areas are far from exhaustive. This, the longest section of this report, will focus on the following topics:

1. The Academic Environment
 - The Classroom Experience
 - Faculty-Student Interaction
2. Student Life
 - Educational Initiatives
 - Residential Life
 - Student Governance
3. Admissions
4. Quality of Life for Staff of Color

THE ACADEMIC ENVIRONMENT: THE CLASSROOM EXPERIENCE

Students of color cannot avoid the need to face and wrestle with issues of race in a disproportionate manner compared to their white counterparts. When students of color address race related issues in a comprehensive, thoughtful and critical fashion, they are able to create a framework that fosters their learning. However, issues of race tend not to be discussed in the classroom. In general, majority students also have few opportunities to deal with these issues in the classroom and, accordingly, the two groups cannot easily engage in a type of dialogue that promotes learning, understanding, mutual respect, or critical analysis devoid of defensiveness. If we fail to foster this dialogue, we will fail to capitalize on the opportunity to transform uncomfortable classroom situations into positive and constructive cognitive experiences. There is general agreement that the curriculum should include courses that foster open discussion in which sensitive subject matter can be addressed in depth. And yet students and faculty seem reluctant to participate in discussions that presuppose conflict or in which the participants may experience discomfort because of emotionally charged subject matter. As a community of educators we tend to ignore the intellectual and academic value of certain forms of discomfort. For students the relationship with faculty is crucial to their perception of the educational process and to their engagement with disciplines and learning processes. Clearly there is a kind of discomfort that is pedagogically effective and supportive of learning. But there is another kind of discomfort that can be a pedagogical obstacle. Discussing race related topics can lead to new understandings and appreciations of the background and history of others, leading to different forms of self-awareness. Conversely, pedagogically destructive discomfort is the result of the absence of thoughtful discussion and of students' lack of experience in the critical exploration of other cultures as well as of their own identity. For instance, we experience frequently the simplistic tendency to see students of color as spokespeople for their race. Moreover, a destructive attitude of low expectations concerning students of color adds to the fallacy that these students can only contribute to the classroom or to

the intellectual learning experience when issues of race are being discussed. Even then, their perspectives are rarely discussed openly because of an inappropriate avoidance of conflict.

CONCERN 12

Some faculty members have expressed concerns regarding their ability to evaluate and address student discomfort in the classroom. How can faculty members help create classroom environments that promote constructive discussions of "uncomfortable" topics?

RECOMMENDATIONS

12.1 The faculty's training and professional activity do not currently include or expect levels of expertise in facilitation, conflict-resolution, or cross cultural sensitivities. Yet the institution should find ways to stimulate faculty interest in gaining such expertise, e.g., faculty should receive information on conferences and other activities that would develop this kind of expertise; faculty should receive grant support to attend meetings or conferences that address such pedagogical methodologies. The Office of the Vice President for Academic Affairs and the deans should be charged with the responsibility to disseminate the information and allocate the financial support through grants and other funding sources. They should also encourage or sponsor on-campus workshops for faculty on these and related issues.

12.2 The Educational Policy Committee must give special attention to subject matter in the curriculum that pertains to multicultural issues so that all students can develop the knowledge and the ability to analyze and critique complex cross-cultural topics. (See Part II of this report.)

CONCERN 13

Students must be helped to recognize that they are expected to engage critically in a range of issues that may be "uncomfortable," that challenge a variety of beliefs and structures of personal and cultural identity.

Jeremy Zwelling's letter which appeared in the Friday, March 29, 1991, issue of the *Argus* touched upon an area of growing concern in higher education. In his article he recounted recent personal teaching experiences which indicate that we are becoming less and less effective at teaching and preparing our students to explore new ideas and perspectives that are unfamiliar or diametrically opposed to their own, to consider theories about culture, race, nationality, or ethnicity that challenge the concept of self and identity. The institution must find ways to encourage students to learn to distinguish between discomfort that hinders their learning processes and discomfort that supports intellectual and personal growth.

RECOMMENDATIONS

13.1 Faculty Advisers should address this issue with new frosh in their group session and try to find opportunities to engage individual advisees in discussions about students' perception of comfort or discomfort in their courses. The regional coordinators should ensure that this topic is addressed in the Faculty Advising program. Department and program chairs should urge Faculty Advisers of majors to take initiatives to engage students in discussions of this issue.

13.2 The new-student orientation programs and the residence life program, under the supervision of the Dean of the College, should also develop initiatives that complement the efforts of the Faculty Advisers. Such initiatives should underscore openness to materials, texts and topics which may be perceived to be divisive, that may challenge beliefs or perceptions but which lead to open dialogue both inside and outside of the classroom. The residence staff should have comprehensive training on cross-cultural issues and should sponsor related programs in the residence halls.

13.3 Student leadership and governance structures, such as the WSA, should be encouraged to include this topic in their agendas. The President and the Dean of the College should support any efforts that contribute to the discussion of

how students at Wesleyan encounter and engage the academic environment vis-a-vis their own cultural heritages.

THE ACADEMIC ENVIRONMENT: FACULTY-STUDENT INTERACTION

The CHRR report of 1989 concluded that students of color feel isolated in the academic environment and stated that "ways must be found to help students of color establish relationships with faculty members who can serve as mentors." The report added: "The president should encourage the faculty to establish mentoring relationships with minority students to develop ways to promote academic excellence and a sense of intellectual and cultural self-confidence among minority students." We concur with this statement and want to emphasize that it is even more acutely valid at the present time than it was two years ago.

CONCERN 14

Faculty mentoring of students has been in recent years erratic. Faculty members must be encouraged to develop mentoring relationships with all students, but especially with students of color.

RECOMMENDATIONS

14.1 The President, through department chairs, should instruct each department to develop a plan for implementing approaches to involve faculty with students in mentoring relationships.

14.2 The institution should seek funding for programs similar to the Mellon Minority Undergraduate Fellowship program which encourages academic and scholarly development of students of color through close faculty associations.

STUDENT LIFE: EDUCATIONAL INITIATIVES

Since the 1970s, the population of people of color has grown at Wesleyan (e.g., Asian/Asian-American students) and there is much more diversity within the three predominant groups (e.g., in the '70s the Latino community was mostly Puerto Rican). The institutional approaches and programs that were viable in the past are no longer applicable and must be reconceptualized. These issues must be a part of the institutional planning process, beyond the immediate purview of student services where it has traditionally resided. The design of institutional approaches must be attentive to the complexities of greater diversity within "minority" groups and include consideration of national, social and economic issues and trends.

The CHRR reports have consistently included recommendations for educational initiatives intended to increase the level of awareness and sensitivity in the community at large, to improve the quality of race relations. Educational efforts have been recommended especially for certain student groups through orientation programs, residence staff training, and so forth. Educational initiatives have taken place and have been well received by the different audiences. Nonetheless, they do not seem to correspond to or to be contained within an educational structure or comprehensive plan. What are the objectives of the educational initiatives? Can the results be measured? What is the broad goal of the collective set of the educational programs? How do institutional initiatives relate to those sponsored and organized by students? These are some of the questions that an institutionally based educational effort should ask and attempt to answer in the design and implementation of programs.

CONCERN 15

Educational initiatives must correspond to or be contained within an educational structure and a comprehensive plan.

RECOMMENDATION

15.1 The Student Affairs Committee should create a subcommittee charged with the task of developing a broad educational structure and comprehensive plan to address issues of race, diversity and ethnicity. This committee should be an overseeing group with faculty and administrative collaboration.

CONCERN 16

The results of these educational initiatives should be evaluated.

RECOMMENDATION

16.1 The Office of Institutional Research, in coordination with the Dean of the College and the Office of the Vice President for Academic Affairs, should develop and implement a longitudinal quantitative and qualitative assessment of the status of students of color in the institution.

CONCERN 17

Students of color continue to participate in and contribute to institutional programs (orientation, pre-frosh weekend, Alumni programs, etc.) in a manner that is disproportionate to that of their "majority" counterparts. Moreover, they engage in a substantial number of initiatives designed to educate the larger community (open houses, awareness months, etc.) and to provide support and cultural context to their communities. This broad range of activities constitutes an exceptional burden, affecting the students' ability to dedicate themselves more fully to the academic opportunities that the environment offers. The institution must provide better support to students of color in order to alleviate some of the exceptional burdens experienced by a substantial majority of them.

RECOMMENDATIONS

17.1 The Dean of the College should identify those educational activities that students of color sponsor and organize. This information should be used to determine the areas where institutional support is necessary or appropriate.

17.2 Curricular changes and wider community participation in cross-cultural issues and activities will in time alleviate the students' perceived obligation to act as the main providers of different cultural perspectives for the larger community. In the meantime, the institution needs to articulate and implement an approach that provides students with direct support in these endeavors. We recommend that the Dean of the College and other University officers create and implement a plan to relieve students of color of exceptional institutional responsibilities.

17.3 The Dean of the College should instruct offices engaged in student services to define the range and scope of services for students of color, identify areas of improvement, and develop a plan to implement forms of support that will address retention and high academic achievement.

STUDENT LIFE: RESIDENTIAL LIFE

The residence-life program at Wesleyan has for many years concentrated its attention on the first year; educational formats and social activities have been designed primarily to ease the adjustment of new students to the campus and to the expectations of the faculty. Students in the upper classes are normally deemed to be fluent in the ethos of the University community, conversant in diversity issues, and fully able to engage each other in

conflict-free dialogue. Although this may be occasionally the case, many Wesleyan students after the frosh year fragment themselves in small living units, rarely interact across certain defined affinity lines, and do not seem to continue to seek out the educational programs that they experienced as frosh.

CONCERN 18

How can the residence-life structure have greater impact on the Wesleyan community with respect to fostering awareness of race and diversity?

RECOMMENDATIONS

18.1 Under the direction of the Dean of the College, the residence life program should be evaluated and assessed on a regular basis to determine the impact of its programs on members of the frosh class especially, and on all students over time.

18.2 The process of selection and the training of resident advisers should be especially attentive to the complexities of race relations within the staff and how the staff engages such issues with new students. An annual evaluation should be presented to the SAC subcommittee charged with the design and monitoring of a comprehensive institutional plan to address issues of race and diversity. (See 15.1 above.)

18.3 The Dean of Student Life should explore the expansion of the residence life program to provide upper-class students with educational opportunities on issues of race and diversity in a manner that complements curricular offerings on these subjects.

CONCERN 19

The physical structure of the University and social patterns of students must be made to accommodate an inclusive and respectful approach to racial diversity.

RECOMMENDATIONS

19.1 As the Residential-Life Working Group considers the long-term housing and dining needs of the campus, it should explore opportunities to demonstrate in physical structures of the institution the multicultural, multi-ethnic makeup of the student body. Such structures could include a "multicultural center," similar to the concept used by Brown University or Connecticut College, or other possibilities that underscore the uniqueness of different cultural heritages.

19.2 The Residence Life Working Group should also consider in its deliberations the need for broad, inclusive social space for students that complements special interest groupings of living arrangements as well as of organizational and social activities.

STUDENT LIFE: STUDENT GOVERNANCE

The WSA and student groups, especially those involved in student governance and those that influence the racial make-up of student life, can and do influence the campus atmosphere with respect to race relations. Students of color need to be broadly involved in all areas of the University, but student groups also need to analyze how their policies and practices may be contributing negatively to the effective participation of students of color in the Wesleyan community. Since student groups are autonomous and independent from direct administrative authority, the Commission will not make a specific recommendation concerning this issue, but strongly urges the WSA and student groups to address it within their range of activities, to seek advice from professionals in the institution who may be helpful in the analysis and development of strategies, and to contribute actively to the institutional plan to improve race relations on the campus.

ADMISSIONS

Wesleyan and other selective institutions are experiencing increasing difficulty in maintaining a truly diverse

student population and a critical mass of students of color. The difficulty our admissions office is encountering in meeting these long-standing institutional goals is not unique to Wesleyan. It is a national problem brought about by changing demographics, worsening economic conditions and a decline in private, state and federal support. Nevertheless, these difficulties should not lessen our resolve to maintain or increase the number of students of color on our campus.

CONCERN 20

How can Wesleyan increase or at least maintain the applicant and matriculate number of students of color?

RECOMMENDATIONS

20.1 The University should develop a program to utilize more effectively alumni and alumnae of color to recruit at the national level. The Dean of Admissions and Director of Alumni Programs should involve their staffs in devising and implementing this recommendation.

20.2 The institution must have accurate data to determine why students of color do not matriculate at Wesleyan, which colleges and universities they choose to attend instead of Wesleyan, and how those institutions differ in their recruitment efforts, financial aid packages, and student services programs. The Director of Institutional Research, in coordination with the Offices of Admission and Financial Aid, should develop thorough mechanisms to ascertain why students choose to matriculate at other institutions.

QUALITY OF LIFE FOR STAFF OF COLOR

The professional life of staff of color often parallels the experience of faculty of color: they are expected to provide the "minority perspective" in committees and other student/faculty groupings. They are requested to attend and participate in a broad range of institutional activities and events to demonstrate the presence of racial diversity at the professional level. They are sought after by students of color as mentors, advisers, administrative liaisons. They are often asked to attend student meetings to facilitate discussions and mediate institutional priorities. Moreover, staff of color are also often called upon to educate, implicitly and explicitly, colleagues in their professional areas and across the institution on issues of race and diversity. The additional time and institutional involvement demands may have a negative impact on the professional development, the performance criteria, and the quality of life of those professionals. And finally, this exceptional service to the institution, which normally extends well beyond job descriptions, is not recognized or rewarded as an important contribution to a stated institutional priority. Although sensitivity and attention to issues of affirmative action are expected to be broadly shared by all-members of the community, the reality is that this responsibility in practice is primarily—if not exclusively—carried out by staff of color.

Furthermore, staff of color is mostly concentrated in student services. This is an area that is likely to continue to experience loss of personnel, thus further increasing the explicit and implicit burden for staff of color to provide adequate support and attention to the needs of students of color. The professional impact in the current and future state of affairs should not be minimized.

CONCERN 21

How can the professional environment for staff of color be improved?

RECOMMENDATION

21.1 The Office of Human Resources, in consultation with University officers, should provide the President with a comprehensive assessment of the professional environment for staff of color and develop strategies for the recruitment and retention of these professionals.

These twenty-one concerns with their attendant recommendations sum up the work of the Commission over the past year and a half. It addresses itself to the particular problems on the Wesleyan campus. However, the quality of life of people of color at Wesleyan is intertwined in national and international issues and perspectives. Though Wesleyan may appear as a small part of that picture, we would like to turn the lens in the other direction. We have identified areas of concern and offered specific recommendations where we see the possibility for substantive change at Wesleyan. We recognize the necessity for change from the most formalized institutional structure to the most personalized individual attitudes. Such a tall order could easily be excused as insurmountable. However, we must warn Wesleyan that it must come to grips with these concerns and that extraordinary efforts must be channeled toward creating a climate for change. In short, the community must be made aware that race relations must be given the highest priority if it hopes to maintain its institutional character and prestige. Change must occur at Wesleyan for its own welfare and, when it does, the lens can be reversed and the image of Wesleyan projected on the larger sphere. Wesleyan can play a leadership role in this area, if it can take upon itself the collective will to bring about change.

Respectfully submitted,

| | |
|--------------------------|---------------------------|
| James Donady, Co-chair | Curtis Bolden, ex officio |
| Steven Spinner, Co-chair | Franklin Tuit, ex officio |
| Angelique Arrington | |
| Stephen Crites | |
| Peter Frenzel | |
| Oliver Holmes | |
| Saeyun Lee | |
| Lucinda Mendez | |
| Janina Montero | |

CONSULTANTS

The Commission would like to express its gratitude to the President for his readiness to provide financial support for the enlistment of the following outside consultants. Their counsel proved to be most beneficial to the long and frequently extremely complex and perplexing deliberations. It was in large part through the wise guidance of Drs. Griffith and Snow that the Commission was able to bring this report to fruition.

Cherie Brown
Executive Director
National Coalition Building Institute
Arlington MA

Ezra Griffith, M.D.
Director
Connecticut Mental Health Center
New Haven CT

Robert Hampton
Dean of the College
Connecticut College
New London CT

David Snow, Ph.D.
Director
The Consultation Center
Department of Psychiatry
Yale University School of Medicine
New Haven CT

DOCUMENTS

The following is a list of documents consulted by the Commission during the course of its deliberations. When a specific author or issuing institution is known, her, his or its name is given in parentheses.

1. "Administrative Actions Designed to Reinforce the Recruitment and Retention of Minority Groups within the Faculty at Wesleyan University" (William M. Chace), Sept. 6, 1990.
2. "The Committee on Human Rights and Relations' Status Report of the Committee's Work on Racial Abuse to the Wesleyan Community," May 17, 1982.
3. "Wesleyan University: Affirmative Action Plan," Sept. 1990.
4. "The Committee on Human Rights and Relations' Report on Racial Minority-Group Students at Wesleyan to the Members of the Wesleyan Faculty and Student body," May 5, 1989.
5. "Memorandum on Activities, Programs, and other Initiatives Related to Minority Advancement and Support to the Commission on Race Relations," (Janina Montero) Oct. 19, 1990.
6. "Report of the EPC Subcommittee on Human Rights and Relations," May 7, 1990.
7. Documents pertaining to the Committee on Human Rights and Relations' follow-up on the CHRR 1989 recommendations to the PCRR:
 - a) "The Committee on Human Rights and Relations: Report on the Committee's Study of Race Relations to the Wesleyan Faculty and Student Body," May 1989.
 - b) "Memorandum on the CHRR 1989 Recommendations

to Denise Darrigrand and Rick McLellan," (Janina Montero), Jan. 7, 1991.

- c) "Report of the Task Force on Racial Harassment and Abuse," Apr. 24, 1990.
- d) "Addendum to CHRR Recommendations to the Committee on Human Rights and Relations," (Rick McLellan) Feb. 27, 1991.
- e) "Response to CHRR Recommendations to Gayle Lackey and Jaclyn Friedman" (Daniel S. Burt), Feb. 7, 1991.
- f) "EPC Response to the Report of the CHRR to Denise Darrigrand" (Michael Brennan), Dec. 11, 1990.
- g) "Response to CHRR Recommendation for Sensitivity Training to Denise Darrigrand" (Harry C. Kinne III), Dec. 13, 1990.
- h) "Memorandum about the CHRR Recommendations to Denise Darrigrand" (William Adams), Dec. 18, 1990.
- i) "Response Letter to the Committee on Human Rights and Relations" (Denise Darrigrand), Feb. 8, 1991.
- j) "Response to the Recommendations of the May 1989 CHRR Report to Gayle Lackey and Jaclyn Friedman, Co-Chairs of 1990-91 CHRR" (Meg Zocco), n.d.

8. Tri-Minority Council Letter to William M. Chace Requesting the Creation of a Committee to Address the Issue of Quality of Life for People of Color at Wesleyan," Dec. 13, 1989.

9. "The Committee on Human Rights and Relations' Report on the Status of the Committee's Work on Racial Abuse to the Wesleyan Community," May 12, 1983.

10. "Report of the Task Force on Racial Harassment and Abuse to William M. Chace, President" (Charles Inouye), Apr. 24, 1990.

11. "The Committee on Human Rights and Relations' Report on the Committee's Study of Jewish Life on Campus to the Wesleyan Faculty and Student Body," May 1990

12. "Memorandum about the Presidential Commission on Racial Relations to Janina Montero" (William M. Chace), Feb 13, 1990.

13. "The Smith Design for Institutional Diversity: A Call to Action" (Smith College), Oct. 29, 1988.

14. "The University Committee on Minority Issues' Interim Report" (Stanford University), May 1988.

15. "The American University and the Pluralist Ideal: A Report of the Visiting Committee on Minority Life and Education at Brown University and a Dissenting Opinion by Lerone Bennett, Jr.," May 1986.

16. "Eighth Annual Status Report: Minorities in Higher Education" (American Council on Education, Office of Minority Concerns), December 1989.

17. "Building a Multiracial, Multicultural University Community" (Final Report of the University Committee on Minority Issues, Stanford University), March 1989.

Wesleyan University
Middletown, Connecticut 06457

Office of Public Information
and Publications

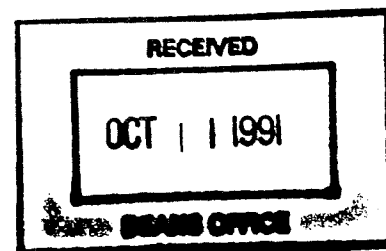
(203) 347-9411 ext. 2584
FAX (203) 344-7948

October 9, 1991

MEMORANDUM

To: Members of the Multicultural Center Committee
From: Bobby Wayne Clark *BWC*
Re: Report of the Chair

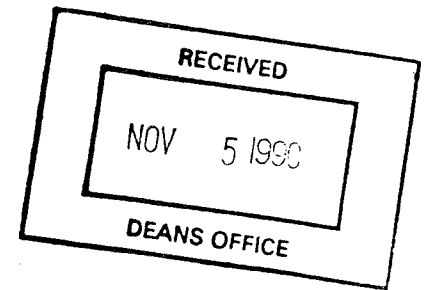
Our good chairman, Khachig Tololyan, has drafted for your comment the final report of the committee to President Chace. Please make your comments to the chair as quickly as is possible. Personally, I think the report is admirably concise and well-shaped.



For reference use only. Original item is housed in Special Collections & Archives, Wesleyan University Library. Permission is necessary for reproduction or publication.

MULTICULTURAL CENTER COMMITTEE

Roster 1990-91



Professor Carlos Alonso
Romance Languages and Literatures
300 High Street 204
X2732 347-1738

Whitney Bolden '93
Wes Box 4099
638-0728

Bobby Wayne Clark
Dir/Public Information
and Publications
South College 307
X2005 344-9045

Denise Darrigrand
Dean of Student Life
North College
X2202 347-1535

Harold Horton
Asst. Dean of the College
North College
X2878 871-9342

Professor Jelle DeBoer
Earth and Environmental Sciences
Science Tower 447
X2833 345-4090

Diem M. Ha '93
Wes Box 4367
638-0223

Douglas S. Keiller '91
Wes Box 4498
638-0839

Professor Khachig Tololyan
Department of English
285 Court Street
X2556 347-9185

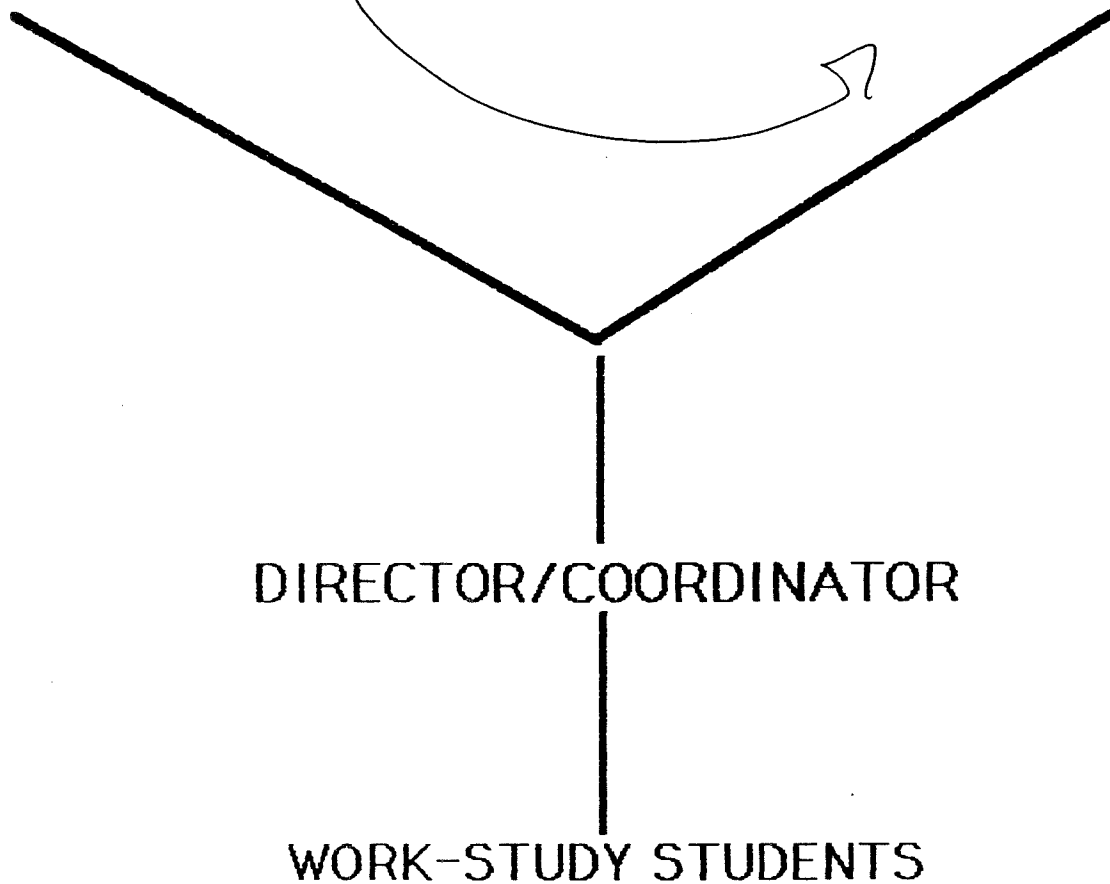
Professor Elizabeth G. Traube
59 Pearl Street
Middletown, CT 06457
X2839 347-9808

Frank Tuitt
Coordinator of Multicultural Affairs
X2036

DRAFT
OFFICE OF MULTICULTURAL AFFAIRS
(TENTATIVE STRUCTURE)

DEAN OF THE COLLEGE

ADVISORY COMMITTEE



DIRECTOR/COORDINATOR

WORK-STUDY STUDENTS

ADVISORY COMMITTEE

- 3 FACULTY MEMBERS (ONE FROM EACH DIVISION)
- 1 ADMINISTRATOR (FROM THE DEAN'S OFFICE)
- 5 STUDENT REPS (1-IFC, 1-GLBA, 2-TMC, 1-WESJAC)
- 2 STUDENTS AT LARGE (APPOINTED BY WSA)

*3 file
by
10/20/00
EX-13*

Multicultural Center Committee
minutes for meeting of 11/29/90

1. Kachig (Kach) Toloyan and Diem Ha were chosen as co-chairs.
2. Meeting times and frequency discussed. There is a need for more meetings. The next meeting is Wednesday, December 5th, 8 AM, in the Dean/Registrar Meeting Room. Future meetings' location and time will remain the same unless otherwise notified.
3. Kach asked for a review of the main points of the previous meeting. The consensus points of the committee members concerning the committee's tasks were repeated as being:
 - a) Conceptualizing what multiculturalism is intellectually
 - b) Determining what curricular impact it might have, in particular, here at Wesleyan
 - c) Determining the social and political groups and interests it might serve
 - d) Determining whether one of the ways in which multiculturalism could best be translated into a physical structure, i.e. a Multicultural Center
 - e) Consultation of any existing physical models and resources of a multicultural, i.e. the various student and faculty organizations on our campus, and on other campuses
4. Each member of the committee spoke about his/ her own conceptualization of what mc is and of what terms the definition of multiculturalism should be translated into. Many views were shared by more than one person. Some of the comments were:
 - a) we, as a committee, may need to ^{listen to} separate into different interest groups because the definition of mc must extend beyond a mere intellectual exercise.
 - b) because the discussion of the concept by the faculty does not satisfy all of the faculty, our committee, while keeping updated with faculty discussions, should progress in its own direction, defining mc.
 - c) the diversity on the Wesleyan campus is real but may not be producing results that some members of the committee aspire for, and that the very term of mc might eventually be replaced by a term like intercultural, to express and accentuate the need for interaction between the many existing diverse groups.
 - d) interaction between groups should take place both in the social-residential life of students and in the intellectual-academic-curricular life that bring faculty and students together.
 - e) however, for the moment we should put aside the semantic/definitional aspects of mc/ intercultural, and proceed with our efforts
 - f) one prominent notion in question is whether culture is a homogeneous body or a heterogeneous body of different tissues.
5. Various definitions of mc existing on various campuses:

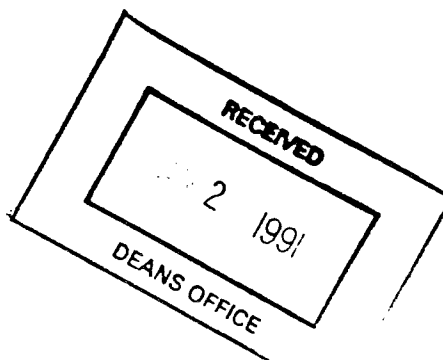
Provisional Summary of the Meetings of the Multiculturalism Committee

Concepts: The Committee agrees on no definition of what MC should be, especially in view of the quite different policies that would follow adoption of one definition or another. The ones favored, but not discussed at equal length, are: (1) a "globalist" view, which recognizes the emergence of a new global system and the importance of studying another culture. In this view, cultures are not ranked in terms of relevance. Thus, students studying Polish, African-American or Vietnamese culture would equally fulfill the promise of multiculturalism. (2) A "Domesticist" view, which would stress the presence of many cultures in the US and would encourage study or interaction with any one of them. In practice, different minorities will matter to students in different areas of the country. At St. Olaf's (in Minnesota), for example, the Chippewa and Ojibway are Native American cultures, but Norwegian-Americans are an ethnic culture also acceptable within this definition of multiculturalism. (3) A "Minoritarian" view which is like (2), except in that it considers the relevant cultures to be African-American, the various Asian-American and Native American cultures, and those grouped under "Hispanic" or "Latino" cultures. Ethnic cultures (such as the Sicilian subculture of Middletown) would be included in (2) but not (3).

Consensus: There is diversity on this campus, and representatives of dominant-mainstream cultures coexist with members of other cultures, however defined. This diversity must be preserved, even in the face of economic hardship, and increased whenever possible. Consciously or unconsciously racist actions must be identified, criticized, and penalized; opportunities for increased study of cultures and for interaction between members of all cultures represented on campus ("intercultural contacts") must be facilitated. All agree that members of mainstream-dominant cultures must learn that what seems natural to them can be problematic for others.

Divergences: What can/should be mandated, legislated, required? Some feel the need for strong measures (e.g. requiring courses, workshops and living arrangements) to assure the realization of intercultural contact and understanding as described under definition 3 of the concept. Others disagree, preferring "ameliorative" measures which make courses and workshops available, take costs and constituency interests into account, and create opportunities without requiring that they be used by all. All agree that both curriculum and social life will be affected by multiculturalism but not on how and to what extent. All agree that multiculturalism or intercultural contacts can be empowering and enriching, but some feel that mandating them can be counterproductive intellectually and/or politically.

We must emphasize that this is a provisional and inevitably somewhat arbitrary summary.



Minutes of the 5 December 1990 meeting of the Multiculturalism Committee.

The committee discussed the differences HH pointed to between a focus on race and a focus on culture. Intermittently, this discussion paralleled a related discussion of the globalist view (which is more culture than race-based) and the domesticist and minoritarian views, both of which are thought to require a greater focus on race and the history of US racism. Some questions were raised (CA, KT, DK) about the assumptions that race and culture could be separated (e.g. can the presence or absence of melanin be shared as an experience, or studied academically beyond biology? Is it not the case that it's the ways in which culture assigns meaning to racial (and sexual) differences that constructs racism and sexism?) The division of opinion here was muted, but real, and not bridged.

FT identified a need at Wesleyan, in response to which the Committee was formed. This need has two dimensions. On the one hand, he perceives the necessity of making sure that racial, ethnic, gender and sexual-preference related differences continue to be fairly represented elements of Wesleyan's diversity. Second, he sees a need to make the diversity actually present now at Wesleyan less painful and more productive of interaction and understanding. He and others raised related questions of sensitivity and identity. Some people, FT and CA pointed out, even as they express interest in the experience of others, do so in a manner that assumes individuals are representative of a cultural experience defined by race or ethnicity. FT spoke of the need to teach "skills of interaction". CA and BWC asked if the pragmatic issues the committee can address could be derived from this: namely, that there are "hands-on" skills of interaction that a MC program needs to foster. DDB pointed out that such an effort would be costly in terms of time (e.g. one more MC course could mean one less science course) and money, but that such a cost might well be deemed necessary and valuable.

CA pointed out that while he favored pragmatic discussion, such discussion is in danger of making theoretical assumptions and taking for granted notions about culture, identity and experience that derive from race. However, discussions of abstract assumptions were clearly not a focus of discussion on this day.

FT, CA, DD and DK then talked further about the question of identity. CA advocated a dynamic notion of identity as an amalgam. DD pointed out that students are in the position of

talking about their identity even as it is changing in the first years of college.

There was some discussion of whether the students on the committee were representative of the student body. It was agreed that their role was to be mediators who make sure to remind the faculty and administration members of the committee of the variety of student opinions that need to be sampled.

FT brought up the related issues of disempowerment and expression among women and students of color. They can be empowered by the freedom to express who and what they are, but they can also experience the need to be teaching others about themselves and their group as a kind of obligation that brings about disempowerment. This complicates the teaching of MC and skills of interaction. CA spoke of the exigence, the demand that certain individuals "represent" their culture.

It was agreed that the next meeting would be next Wednesday, the 12th, and would last longer, from 8 to 9:30, in the same place. We will continue to talk about student feelings concerning these matters.

Minutes of the Meeting of the Multicultural Center Committee - 12 Dec. 1990
Attending: FT, JDB, BWC, CA, KT, DK, DH, DD

The meeting began with a recapitulation of FT's position at the previous meeting, concerning the need for training at least frosh and perhaps most students in interactive skills and conflict resolution, as well as the need to prepare minority frosh "to matriculate into the dominant culture." FT spoke about the need to "help members of the dominant culture realize that what seems natural about their existence can be problematic for others." There were questions from KT about the extent to which one could seek to achieve this in a classroom as opposed to in extra-curricular sessions, etc. FT thought workshops would probably be a necessary component of the MC effort. CA asked whether people of various groups who found separation beneficial to and indeed empowering of group identity would be able to maintain such group affiliation under new conditions. CA and FT discussed questions of group and individual identity, and CA asked whether FT's approval might not unduly reinforce some categorical assumptions about group identity, instead of encouraging individuals' encounters with others as individuals.

KT asked whether Wesleyan was the kind of place where legislation could mandate extensive training and course-work, such as FT's plan presupposed, without arousing concern among students and faculty who have a long tradition of resisting requirements. KT also wondered whether, given the fact that co-education was ushered in with mixed male-female dorms, mixed-race dorms (for example) could be mandated in the name of increasing MC interaction. JDB argued that a clear goal must first be articulated: "mutual understanding" was the term he preferred. This goal's realization might well require workshops at the beginning of the school year, or it might require much more. He was ready to consider more extensive changes than FT had speculated about: e.g. major curricular changes, and a rule requiring that all students would have to live on campus in well-integrated dorms for their first 2 years, with houses like Malcolm-X continuing to provide a space for group togetherness, without functioning as residences.

A prolonged discussion of this bold proposal followed. KT and DK wondered whether such an imposition of requirements might not alienate actual student and potential applicants. JDB responded that after a few years, old students would graduate, and new ones would be those who accepted the new Wesleyan.

KT, DK, CA and BWC articulated doubts, qualifications or reservations about the realization of an ideal of mutual understanding at what they feared might be severe cost, but their views as to the cost and the groups most likely to be affected differed. KT asked about probabilities (e.g. disproportionate burdens on Div. I & II faculty; disproportionate growth of some kinds of administrative personnel). CA felt there was a problem in the assumptions about identity; namely, he felt that inevitably definitions of group identity homogenize the diversity and multiplicity of individual identities.

- a) Globalist view: the world must be now be seen as one, due to transportation, communications, economics. Campuses should realize that they must study more than just the established eurocentric studies.
- b) Domestic(-ist) view: We should start out with the diversity we have here in the U.S., and more particularly, here on the Wesleyan campus. In Minnesota, that may mean Ojibway and Chippewa Native-American plus Norwegian-Americans. Here it will mean more and other groups.
- c) Minoritarian view: mc is a just a catch-all phrase for existing causes, and extended intellectual and social affirmative action that focuses on "minorities" and/or "people of color"

There was a worry brought up of the dangers of the globalist view as one that merely legitimates the expansion of economic power and inequities: "let's train students so that they can be savvy international lawyers and business people."

To keep the momentum of the meeting going, the next meeting will begin with a discussion of the three views.

There will also be a discussion of information already gathered by Frank on previous visits to other campuses, and a discussion of how materials should be distributed and used.

Possible Meeting times

The 8 AM or 9 AM hours of this semester do not work for some of the faculty members next semester. Since inevitably 10-12 and 1:10-4 tend to be busy times also for faculty, the remaining choices are severely constrained. Therefore, please send to KT a list of 2 or more meeting times that are feasible for you, ranked with 1 as your preferred time.

Please return to KT, English Department.

KT's own preference: Tuesday brown-bag lunch (starting Jan. 29)

Your Name: _____

1st Preference: _____

2nd Preference: _____

3rd Preference: _____

KT wondered whether President Chace wanted one thing or many from our Committee. He believed the President would want to know of the Committee's consensus and of its disagreements. As to consensus, the Committee seems to endorse unanimously the need to maintain and increase multicultural diversity on campus, in the student body, in the faculty, in the contents of each course whenever applicable, and in the number of courses and workshops. At that point, KT saw the beginning of divergences: he believed these features of the university can ameliorate the lack of understanding, but he also could not countenance required participation in courses and workshops. Practices the community perceives as counter to its ideals can be stopped and penalized, and new ameliorative practices can be adopted, but mutual understanding cannot be legislated. He expressed appreciation for JDB's proposal, which made it possible for him to define the limits of his own thought in opposition to it.

DK felt the committee needs to think more about what kinds of recommendations might be most useful to President Chace: a better definition of multiculturalism? a more developed rhetoric about the values and costs involved, especially at a time of imperative cost-cutting? An evaluation of existing MC-ist courses and processes at Wesleyan and a plan for how to have more of them? or, finally, a development of the foundations of a new policy which would require radical innovation and changes in the Wesleyan tradition, as JDB's approach implies? DK felt, and there was general agreement, that the Committee was not ready to recommend the creation of a Center as a physical entity - the debate was about the processes of MC learning and interaction, and not yet about the administrative or physical structures that would manage or house them.

It was agreed that the Co-chair/Secretary (KT) should prepare a condensed version of our discussion/minutes that might serve in lieu of a "report" to the President. KT will also canvas members about a meeting time for next semester.

Minutes of the Multiculturalism Committee Meeting - 3/26/91

- We reviewed Frank's remarks about the Connecticut College model of a "Unity" Center, where multiculturalism is addressed in an actual building, with classroom and lecture space, and a library, and where members of minorities and the white majority are often found together.

- At Wesleyan, such groups come together at many talks, events and cultural performances, but by no means all. Do we want a group (with or without a building) that organizes more events that bring various minority/majority groups together, or do we want something else? something more?

- In searching for such, Khachig asked, how do we avoid the model that has threatened but not overcome the Center for the Humanities? Departments hostile to it have unimaginatively pressed for a model that says: do what interests me this year, and I'll participate. Then hand it over to another departmental interest next year. How do we avoid creating a multiculturalism center that serially presents cultures/events, in a spirit of flaccid pluralism?

- Members of the Committee do not like President Chace's "stir fry" image, with its implication of "let's hear it from the bamboo shoots this week" and "the alfalfa sprouts next".

- There was general agreement that we need to talk more concretely, hopefully with the participation of students, about how "not to build failure into the structure" of any contemplated multiculturalism center. We need examples of how to organize an institutional structure that would serve the spelled-out social, academic, intellectual interests of a number of groups which would have to learn to deal with and listen to each other.

- Frank offered examples from our own recent and forthcoming events: an evening of cultural expression in which there was Japanese and Afro-American music, with each constituency listening to the other; an Afro-American professor who has converted to Judaism talking about it, etc.

- Carlos pointed out that when multiculturalism began as a movement in high schools, it developed too often into "bring your culture to the classroom today", it turned quickly into a sampling of backgrounds.

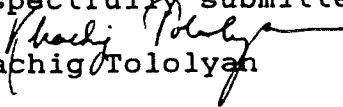
- Khachig and Betsy pointed out, in different language, that the problem is that this brand of multiculturalism, despite all

its lukewarm virtues, works against raising and discussing really substantive issues that "cut across cultures" (ET). Betsy summarized some of the mistaken assumptions of multiculturalism ("my culture is unique and uniform, not heterogeneous, only I can tell you about it because only I have the experience and understand it, you can't say much about it to me"). Khachig said he wanted a space where people could ask why multiculturalism is so popular now, for whom does it work best, does it work equally well for every group and does that matter, and finally, what kinds of inter-group, inter-cultural cooperation are made more difficult by the celebration of cultural difference?)

- Harold talked about inter-cultural contact as an essential way of teaching people sensitivity about the way in which culture leads people to communicate and interact differently.

- Khachig said that he envisions an office with funds, some new and some perhaps taken away from existing mono-cultural houses and groups (despite the inevitable protests). The office would have an administrator, with or without faculty status, who would conceive of the task as educational, not simply one of social co-ordination or "group therapy" for cultures that feel neglected. He envisioned a supervisory board of made up of a couple of faculty, administrator and student members who would assist and overlook.

- Carlos and Harold suggested that we get together with some concrete proposals next time for organizational structure and model activities, and that we make a special effort to get students to come.

Respectfully submitted,

Khachig Tololyan

Fr. 10m

May 1, 1991

At the April 30 meeting, the Multiculturalism Center Committee asked the co-chair (Tololyan) to draw up and distribute to all members a draft statement of points on which there is already some agreement. These points, and responses to them, will be discussed at the May 7th meeting. A "finalized" version will be discussed with representative student groups and President Chace. The aim is to have a report to the President that is also useful in transmitting the results of our year-long discussion to the committee that will succeed us.

1. The MCC does not feel that a Center in the physical sense of a building is necessary at this time.

2. The MCC feels that there should be a Multiculturalism Co-ordinator. Here there are two choices.

(2a) The Committee can accept the budget-driven decision of the Administration, which essentially eliminates the independent MC Co-ordinator position that has existed this past year; or

(2b) the Committee can go ahead and affirm, on principle, that there should be such a position, because it feels that otherwise the work would be assigned to someone already on the administrative staff and already burdened by other responsibilities.

3. The Committee feels that the future Co-ordinator should work with/in an Advisory Committee consisting of:

The Coordinator

- 1 (other) Member of the Dean's Office
- 2 Faculty
- 5 Students

We debated for a long time

(1) Who should appoint the students. We were leaning towards leaving it up to the WSA.

(2) Who should appoint the Faculty.

(3) The virtues of spelling out a "charge" to next year's committee, a charge that would have considerable force if the President accepted it as part of the package that establishes next year's group. The advantage of having a charge is that it might institutionalize at least those thoughts that we have come to share, namely: that Multiculturalism is not an activity

to be run exclusively for or by minority students and groups (whether minority is defined by race or sexual orientation), nor should its practices serve only to affirm existing groups and their concepts of group identity. Rather, we would charge the next Committee with the task of consulting, soliciting participation of, and bringing to all students, including those of the "majority," the ideas and practices of multiculturalism, in ways that encourage critical perspectives and frank intercultural exchange .


All members should try hard to attend the May 7th meeting at whichsome version of these issues will become final.

WESLEYAN

U N I V E R S I T Y

Office of the President
Middletown, Connecticut 06459-0290
(860) 685-3500 FAX: (860) 685-3501



DATE: July 17, 1998
FOR: AACU Steering Committee
FROM: Luis R. Torres '99, Intern in the President Office 
SUBJECT: Update on AACU Project

I hope that you are enjoying your summer, and that everything is going well. This is an update on the progress that the steering sub-committee has made since the end of the semester. The information listed below will bring you up to date on the initiative on Racial Legacy and Learning. We have been able to continue with the development of the ideas proposed at the end of the academic year, through a meeting with the neighborhood partners, as well as constant communication within the steering sub-committee. As we move forward, we hope to have as much feedback as possible from you. I am including with this letter a set of the following materials:

- List of the Middletown Neighborhood Partners working with Wesleyan University and new contact list of people on the Sub-Committee.
- The minutes from the first Steering Sub-Committee Meeting: June 29, 1998
- The minutes from the second Steering Sub-Committee Meeting : July 13, 1998
- The minutes from the first Neighborhood Partners Meeting: June 10, 1998
- An Article written by Rebecca Knight '98

I would also like to let you know that President Bennet has asked Charles J. Ogletree, Jr. to deliver a major address at Convocation. Mr. Ogletree is Professor of Law at Harvard Law School, and he will deliver a strong reaffirmation of the fundamental importance on the value of pluralism to the core beliefs and mission of higher education. It will be a great way to start the academic year's initiative.

We would love to hear your reactions to the given information. If you are interested in any of these projects or you have any suggestions, please feel free to contact me at ext. #3500 or Email to ltorres@wesleyan.edu. I hope to hear from you soon.

**American Association of Colleges and Universities
Racial Legacies and Learning: An American Dialogue**

Community Partners

Cross St. AME Zion Church
Contact: Rev. Moses L. Harvill
Deborah Hopkins

Oddfellows Playhouse
Contact: Dick Wheeler
Margaret Rich

Community Health Center
Contact: Mark Masselli

Middletown Senior Citizen Center
Contact: Tom Harding

Middletown Mentor Program
Contact: Edward L. McMillan

North End Action Team
Contact: Lydia Brewster
Ernest Bootts
Roy Lisker

Steering Sub-Committee for the Summer '98

Ms. Flewelling
Executive Assistant to the President
Ext. 2004
Email: RFLEWELLING@WESLEYAN.EDU

Ms. Friedman
Director of Affirmative Action
Ext. 2454
Email: KFRIEDMAN@WESLEYAN.EDU

Dean Benitez-Hode
Assoc. Dean of the College/Sophomore Class Dean
Ext. 2765
Email: GHODGE@WESLEYAN.EDU

Ms. Murchinson
Assistant Director for Foundation and Corporate Relations
Ext. 5062
Email: JMURCHISON@WESLEYAN.EDU

Luis Torres '99
Intern for the President Office
Ext. 3500
Email: LTORRES@WESLEYAN.EDU

**American Association of Colleges and Universities
Racial Legacies and Learning: An American Dialogue**

Breakfast Meeting: Wednesday, June 10, 1998

There were sixteen people present at this meeting; eight Wesleyan staff members and eight members of the Middletown community. Introductions were made and Rebecca Flewelling gave an overview of the AACU Initiative, Wesleyan's involvement and her appreciation that Middletown's organizations wished to participate.

Grissell Hodge passed out AACU's question, "What should higher education be doing, with its local communities, to prepare graduates to address the legacies of racism and the opportunities for reconciliation in the United States?"

The following ideas and suggestions were discussed:

- The group needs to talk about racism first in order to do something about it. We need to get to know each other.
- We need to face the realities of racism, that racism is alive and well, and then go on from there. We need to get uncomfortable in our discussions. Top level administrators need to become involved.
- We should be doing more of what we (Wesleyan and the community) were doing, i.e. students working with the Northend Project, Oddfellows Playhouse, etc. More white students volunteer than students of color although community groups actively recruit students of color on this campus.
- Barriers that keep people of color from participating should be addressed.
- Barriers that hinder reconciliation need to be addressed. How do we build bridges.
- We must first admit that racism still exist and the word legacies should be taken out of the question or reword the question to, "legacies and present racism".
- Send undergraduates into local school classrooms to talk about race and racism. There are not enough teachers of color in the local schools.
- Look at other models at other institutions.
- Change curriculum to let students know that as part of their higher education they must become involved in the community. More service learning needed. Wesleyan students need to be trained before they are sent out into the community.
- How does the public acknowledge racism? How do we bring skills to the community to think about this issue? How do we get people together to work on the problems of racism?

- More University resources and spaces should be made available to the community. The University should continue to support Upward Bound and Excel.
- We should take inventory of what we do and advertise it. Have a dialogue on what different community groups do so as to have overlap.
- A column about Wesleyan in the *Middletown News* to let the community know what is happening at Wesleyan.
- We must remember that we are here to discuss race and not confuse with the Town/Gown program.

Community members will go back to their groups to let them know what we discussed today and get ideas as to how we can proceed. The Northend Action Team invited Wesleyan staff members to one of their Wednesday night meetings. They will give the date and time to Rebecca.

Rebecca has hired Luis Torres for the summer to be a student intern on the Initiative. Luis will contact everyone here today to set up another meeting when the date and time are determined.

American Association of Colleges and Universities
Racial Legacies and Learning: An American Dialogue on Race

Administrators Meeting: Monday, June 29, 1998

The meeting was attended by Ms. Flewelling, Ms. Friedman, Dean Benitez-Hodge, Dean Murchison and Luis Torres.

Convocation Speakers The meeting started by reviewing the AAC&U's recommendations for Convocation Speakers. The committee is still seeking a speaker. It is necessary to suggest a candidate who would be able to address Multi-culturalism in his/her speech, making Convocation serve as the AAC&U required event. Professor Milroy is Convocation's Faculty Marshal. She is trying to change the format to make Convocation more appealing to the students. One recommendation is to have the speaker involved in a group discussion. The discussion groups could take place in the early afternoon before the event or the following day.

Community Leaders in Middletown Next Meeting: Lydia Brewster (NEAT) is in charge of organizing the next meeting. The meeting will take place in the Liberty Common Building (Main St. Liberty) the 22 of July, at 7 PM. Also, it was proposed to invite the Community Leaders to Convocation.

Wesleyan's and Middletown's Activities: In terms of the activities involving Wesleyan and the larger community, it was decided to start focusing on six specific activities:

- Oddfellows Playhouse
- Community Health Center
- Kate Rushin's Symposium on the portrayal of Race through the Press/Media.
- Oral History w/ Middletown Senior Citizen Center and Cross St. Church
- The Wesleyan Magazine edition on Multi-culturalism.
- also contact Billy Weitzer, regarding classes that include Ethnic Diversity in their basic guidelines. A letter to the faculty inviting them to take part in the initiative, will be sent through the summer. Recommendation for awarding grants to students.

Present Programs: There are programs that are presently taking place which could be incorporated into the initiative.

- Meg Zocco & George Strait: Parent Weekend Discussion.
- The Parent's Diversity Fund can be used to award student's involvement. Students that receive this award would have to be part of an event in which they would have to give a speech. (Luis will come up with a list of suggestions for the guidelines to determine a recipient.)
- Martin Luther King Day
- Conferences in which members of the committee could participate:
 1. American Council for Education (Penn. State/ Oct.)
 2. Society Organized Against Racism (SOAR) Conference (Colby College/ Nov.)
 3. Association of American Colleges and Universities (Philadelphia, Nov. 12-15)
- The Community Service director, Frank Kuam, will be informed about the committee's plan of action and it will be invited to attend the general meetings.

**American Association of Colleges and Universities
Racial Legacies and Learning: An American Dialogue on Race**

Steering Sub-Committee Meeting: Monday, July 13, 1998

The meeting was attended by Ms. Flewelling, Ms. Friedman, Dean Benitez-Hodge, Ms. Murchison and Luis Torres '99.

Updates from the Past Meeting: We would like to welcome Frank Kuan, the new Director of the Community Service Office to the committee. His experience and relationship to the Middletown community will be a great benefit to this initiative. We would also like to welcome new student members, Caroline King '99 and Chris Barber '00. Their feedback on the student community will make this initiative more effective.

Convocation Speaker: Charles J. Ogletree, Jr. was announced as the convocation speaker, for Convocation 1998. Mr. Ogletree is Professor of Law at Harvard Law School. He has served as Special Project Editor, for civil rights at Harvard, where he obtained his JD. Mr. Ogletree's speech will deliver a strong reaffirmation of the fundamental importance and value of pluralism to the core beliefs and mission of higher education.."
The AACU Committee will be responsible for organizing a group discussion featuring Mr. Ogletree. This event will take place before or after Convocation. Faculty can be invited to this group discussion, especially ones that are involved in the Experimental Learning Program. Frank Kuan and the community partners will also be invited.

Next Community Leaders Meeting: The next meeting of the Board of Directors of NEAT will be July 22, 1998. The AACU's initiative will not be the main topic of discussion, but it could be part of the agenda. Ms. Flewelling will be in contact with Lidia Brewster to determine if a representative of the steering committee should attend this meeting.

Next Community Leaders and AACU Committee Meeting: The next breakfast meeting in which the AACU's initiative is the main topic will be August 19. The location will be announced.

Wesleyan's Present Programs: In addition to Convocation, we are working on developing a program on the value of multicultural education. Hopefully this will be part of Family/Homecoming Weekend.