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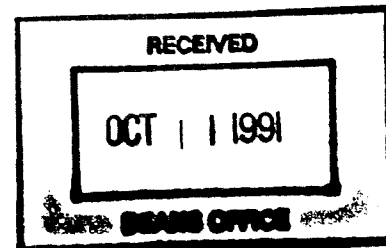
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October 9, 1991

MEMORANDUM

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

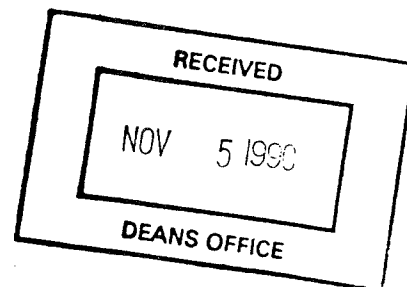
Our good chairman, Khachig Tololyan, has drafted for your comment the final report of the committee to President Chace. Please make your comments to the chair as quickly as is possible. Personally, I think the report is admirably concise and well-shaped.



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MULTICULTURAL CENTER COMMITTEE

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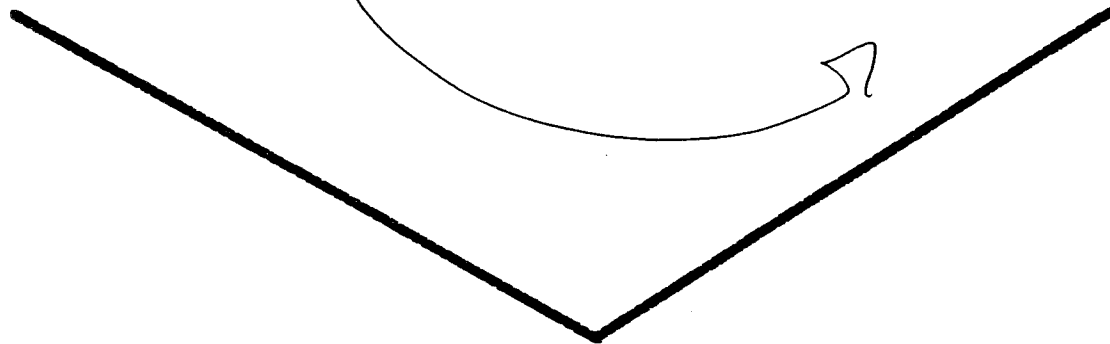
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DRAFT
OFFICE OF MULTICULTURAL AFFAIRS
(TENTATIVE STRUCTURE)

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:

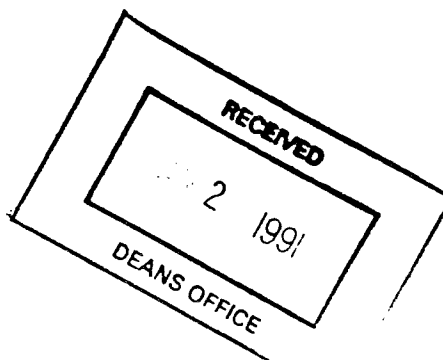
Provisional Summary of the Meetings of the Multiculturalism Committee

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.

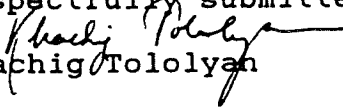
- Khachig and Betsy pointed out, in different language, that the problem is that this brand of multiculturalism, despite all

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.