



Fall & Winter | 2010

VOICES

GREETINGS COMMISSION FOR SOCIAL JUSTICE EDUCATORS MEMBERS

Kristi Lonardo Clemens, Chair

I hope that the winter break is relaxing and rejuvenating for you!

In our post holiday season, I hope that you are able to take some reflection time to be thankful and joyous. I've been speaking with some students on my campus lately, where we have a very fast-paced 10 week term system, about the lack of time they have for simply talking and spending time together. In their mind, a quality interaction needs to have goals and result in some measurable achievement. Whether it is speaking with a professor about extra credit assignments, or meeting new students in order to network, each conversation should benefit them. I was stunned to learn that this is a prevailing sentiment.

As a student of a liberal arts education, I think that most of my quality learning came from talking with my classmates and friends about our experiences in the new world of higher education. In hindsight, is it really a surprise that I ended up working with students outside of the classroom? I hope that you will take a few moments to focus on reflection and dialogue by reading this issue of the newsletter- and then go outside and talk to someone! Facebook is great, but face time is better.

In this jam-packed newsletter, we have so much news to share with you! From an update on our highly successful Institute on Social Justice at Loyola University in Chicago to reviews on teaching and training tools, we've got commission updates! Additionally, this issue focuses on the experience of facilitation around social justice issues- something that we often do but the reflection is focused on the participants. I hope that these articles present you with new tools and that you have the time to utilize them!

Finally, I want to welcome our newest Directorate Board members! These eight colleagues were elected earlier this month, and will serve a three-year term beginning at the Annual Convention in Baltimore. Congratulations, and welcome to the team!

Corey Rumann
Assistant Professor and Director of CSA
Program
University of West Georgia

Reginald Blockett
Residence Life Coordinator
Rutgers, The State University of New
Jersey

Katie Garcia
Gender Matters Program Coordinator
Margaret Cuninggim Women's Center
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Sharon Chia Claros
Resident Director: Transfer Experience
UCLA – University of California, Los
Angeles

Anthony J. Bettendorf
Area Coordinator
University of Iowa

Elizabeth Martinez
Assistant Hall Coordinator
The University of Iowa

Elizabeth Thompson
CommonGround Graduate Intern, The
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The University of Michigan, Ann Arbor

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BEYOND STUDENT AFFAIRS: THEORY IN ACTION

Larry Mrozek
Wright State University

This issue's article for review is from the journal *Theory in Action*, published by the Transformative Studies Institute (TSI). TSI's purpose is "putting theory into practice," which focuses on social justice activism and "seek to positively impact participants by empowering them with skills that develop their awareness and initiative and to also help them create meaningful learning in their lives" (TSI, 2010, para. 3)

Disabling Dis-Ability

Social justice education (SJE) has focused a great deal of energy on issues related to race/ethnicity, gender, sexuality and culture and has made great strides in enlightening the profession about the hegemonic roots of such oppressions. Yet what has been lacking is an emphasis on the experiences of people with varying abilities and how the collegiate atmosphere can sometimes inadvertently present hegemonic discourse and action in its programs and services. The need to assess the framework of SJE is the focus of Nocella's (2009) article entitled, "Disabling Dis-ability: Re-Building Inclusive into Social Justice." Nocella's discussion about the way educators inadvertently perpetuate the views of disability "... as a problem, abnormality, slow, not functioning properly, and broken" was felt to be an important topic to address in this edition.

The term disability is an issue itself in that it "...is a negative term because of the notion of being broken, not working properly, something wrong." (Nocella, 2009, p. 140). Yet this term has been reclaimed by disability rights activists because of its universal understanding and acceptance; however, Nocella also stated that, similar to what other umbrella identity terms encounter, the term will not be endorsed by all.

Nocella identifies the prevailing societal view of disability as something to be corrected or even eliminated. In presenting a class discussion on abortion, Nocella asks the students whether anyone would ever consider having an abortion because of the ethnicity/race, gender or sexuality of the child, to which everyone responded "no." However, when asked about a child with a severe mental disability, the responses were not as universal as in the previous cases presented. Some considered the abortion option stating, "If I didn't have the money to take care of a child like that, yes I would have an abortion," "It would just be putting the baby out of its misery" or "Who wants to grow up retarded, and not able to do anything?" (p. 151).

Nocella mentions several terms that have negative connotations and are commonly used in the systemic culture. Terms such as lame, retarded, mad or insane, and crippled are woven into the discourse and are used without much hesitation. Corbett (1995, as cited in Nocella, 2009) refers to the use of such terms as "bad mouthing," which describes the use of those same terms and others that are commonly used in education, such as learning difficulties, colorblind, or special needs, of which all imply an abnormality. Even in social justice education and discourse, Nocella states there is an ableist undertone in many texts. Feminist writer bell hooks (1989, as cited in Nocella, 2009) used ableist terms such as "lame" and "special" when discussing White society's perception of Blacks. Lewis (2001, as cited in Nocella, 2009) uses the term color-blind in referring to a frame of mind that negates a responsibility to address the "exclusion of others" (p. 152).

By using these bad mouthing terms however, "...we are just doing [just] that – being exclusive to a whole group of individuals that are blind and proud of being so and do not believe it to be a negative/shameful characteristic" (p. 152). Even in well-meaning dialogue, Nocella states that ableist terms are sometimes presented without understanding the potential impact on others.

Implications for the Profession

Social justice educators involved in addressing hegemonic practices do so with a passion that stems from a familiar situation. Many of us who work in SJE are involved because of an injustice that we have experienced, whether directly involving oneself or someone very close to us, that gives us the desire and motivation to strive for equity. With that awareness sometimes comes an ignorance of other oppressed groups' needs. If we have not experienced the particular injustice, we may not recognize the oppressive actions. Social justice education is infused with many who have first-hand experience of racism, sexism, homophobia and religious oppression. However, there are a limited number of professionals who are affected directly by ableism, therefore limiting the voices addressing this systemic oppression. As we have seen many times within society and the profession, when all are not brought to the table there is a risk of creating exclusive actions and policies.

Using the term disability also presents a dilemma because the hegemonic roots of the word are of a "less than" or "broken" meaning.

BEYOND STUDENT AFFAIRS: THEORY IN ACTION

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Yet, many in the community prefer to reclaim the word, and use it as a political statement for creating change and because of the universal understanding and acceptance of the term. Still, in identity development there is never one umbrella term that is reflective of all and that the use of a particular term may leave some feeling marginalized and forced into a "box." As Whisman (1996) wrote, "However being politically organized around identity in this way (identity politics) has been problematic as it privileges the hegemonic referent by asking people to organize around aspects of themselves in ways that do not always mirror their reality" (p. 330). On each campus there needs to be dialogue about which term would best fit students' needs while ensuring that all voices are present at the table, not just the politically vocal.

As social justice educators, we need to be aware of the discourse in our profession and need to be critical of our own discussions and writings.

Many of us who work in SJE are involved because of an injustice that we have experienced, whether directly involving oneself or someone very close to us, that gives us the desire and motivation to strive for equity.

Without a critical mass that can address the injustices in what we present, in the same way that we analyze dialogue around racism, sexism and homophobia, we need to increase our own awareness and be more conscious of our own ableist actions. When bringing an issue to the discussion, we need to make a critical analysis of the work before presenting it and take action to remove ableist discourse.

References

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Larry Mrozek is a faculty member at Wright State University in Dayton, OH

"GO THERE!": MONTHLY CONFERENCE CALL

Attendees provide a safe space for others and themselves to share, learn, discuss, and engage each other in challenging conversation about current events, campus occurrences, and personal development.

No Safe Space Rules! No Guidelines! No Peace Keeper! No Debriefing! Just one thing... Go there! Join us, ask questions, talk about current events, and engage in deep conversations about social justice issues.

JANUARY 10TH
10:00 A.M. PACIFIC TIME
1:00 P.M. EASTERN TIME

PLEASE SEND ME AN EMAIL
IF YOU ARE INTERESTED IN
PARTICIPATING

JESS@IAMSOCIALJUSTICE.COM

GOT PRIVILEGE?

ONE WHITE WOMAN'S EXPERIENCE AT THE 2010 WHITE PRIVILEGE CONFERENCE

Claire Kathleen Robbins
University of Maryland, College Park

"Got privilege?" The first time I saw my friend Evangeline's bumper sticker back in 2003, I'll admit I rolled my eyes. The "got milk?" reference is so overdone, especially in student affairs, the land I call home. "Got homework?" "Got wellness?" "Got housing?" I get it, we get it...it's quick, it's catchy, and it calls on the reader to do a split-second analysis – "does this relate to me?" – and if yes, they can't help but read further.

In this case, it was a bumper sticker, so there was nothing further to read – except a little line at the bottom, some reference to the "White Privilege Conference" (WPC). Now that I've been to the conference myself, I know the mere mention of its title elicits wide-eyed stares – "the what?" – from fellow "well-meaning whites" who think I've gone off the deep end and joined the KKK. But I knew better; I'd already participated in one of Evangeline's white privilege reading groups at Duke University where we both worked at the time. I'd already unpacked my knapsack. I was drinking the Kool-Aid. I "got it"...the most insidious form of racism was institutional, not personal. Internalizing white supremacy and racism had been an inevitable part of my upbringing as a white person. And working against racism was inextricably tied, somehow, to my work as a feminist seeking social justice in higher education. Done! Check! Anti-racist identity achieved. Mission accomplished.

So when I saw that bumper sticker, I knew Evangeline Weiss, anti-racist educator and activist extraordinaire, hadn't gone off the deep end. I did not, however, know the first thing about this conference until she explained it over coffee. I listened with interest but knew I wouldn't be able to attend anytime soon. As a young student affairs professional, I attended NASPA and smaller, functional area-specific conferences for high-risk drinking and sexual violence prevention educators, and later, as a member of a campus-based women's center staff. Despite a fierce interest in social justice, diversity, and feminist anti-racist activism, I didn't "have the time" for working on my own internalized white supremacy. I was too busy with my "work."

Got privilege?

Fast forward to fall 2009. I was a third-year, full-time doctoral student in the CSP program at the University of Maryland, College Park. With five years of practical experience under my belt, I had learned a lesson or two about anti-racism work. I had been challenged by students and colleagues to examine how white privilege influenced my thinking as a feminist educator. I had seen firsthand how "well-meaning whites" shied from addressing white privilege and racism, hiding behind other marginalized identities or a "commitment to diversity" instead. Most importantly, I had learned that when it comes to white anti-racism work, there is no "getting it," no peak to summit, no finish line to cross. Unlearning racism is akin to maintaining fitness. It's a lifelong process that requires working out regularly. There is no point at which you are "done" going to the gym and eating your vegetables. If you stop working, you get out of shape – and it's much harder to get back in shape than to stay there by working on it daily.

With this lesson learned (but in constant need of revisiting), I was buried in the first draft of my dissertation proposal. I wanted a topic that forced me to "walk the walk" of white anti-racism work.

"Something to do with white identity construction among college women," I decided. "Let's see what's going on in that knapsack of mine these days," I thought. "Where can I learn more about this topic?" I wondered. I wanted to take a year off from the NASPA and ACPA annual conventions, which engage and inspire me as a professional but do not provide a focused opportunity to work on my own internalized racism.

In fact, sometimes I think the concept of "professionalism" – probably in any field – does more to maintain power and privilege than dismantle them. Who counts as "professional"? What does "unprofessional" behavior look like? Who decides, and what is at stake? Student affairs is not immune to the norms of white culture, which rewards "colorblindness," emotional distance, and conflict avoidance, to name a few. It's no coincidence that these characteristics are directly at odds with the values we hope students will develop in college – that is, if you buy into the countless association reports, peer-reviewed journal articles, opinion pieces, and strategic plans that have argued for these values. "We" want students to recognize and value difference, become emotionally engaged with what they learn, and embrace conflict as a healthy part of growth, yet when do "we" take the time to stop and 'take our pulse' as a profession? When was the last time you considered how racism benefits or hinders you as a student affairs educator and a human being?

Got privilege?

I looked up my friend Evangeline and asked if she was up for a reunion in LaCrosse, Wisconsin, at the 11th annual White Privilege Conference.

Trustworthy friend and anti-racist activist that she is, Evangeline was totally up for it.

GOT PRIVILEGE?

CONTINUED...

Before I knew it, we were running toward each other at a baggage claim in the Minneapolis-St. Paul International Airport, picking up our rental car, and driving the nearly three hours to LaCrosse. Early the next morning, cups of coffee in hand, we walked into the formidable cement structure that is the LaCrosse Center (a municipal convention center and arena), and my first WPC experience began.

I dove right in, attending a full-day workshop on intersections of white privilege and Christian privilege. Led by Paul Kivel and Warren Blumenfeld, this workshop pushed my buttons in exactly the way I was seeking. I realized I had a lot of work to do around the intersection of my white and Jewish identities. I discovered that as a white upper-middle class Jewish person, I silently acknowledged the harm caused to me by anti-Semitism and Christian supremacy. Yet when other white upper middle class Jews spoke up about these things, I cringed. "We need to deal with our white privilege. We Jews in America [as if all of "us" are upper middle class and white] need to stop hiding behind the Holocaust and deal with the legacy of racism from which we benefit by virtue of our skin color." Hiding behind the Holocaust? I was horrified to realize I had been blaming my own Jewish people, the victims of anti-Semitism, and falling into the old trap of pitting one oppression against another. Internalized oppression is a very ugly thing. I both benefit from white privilege and suffer because of Christian hegemony. Identity is not a zero-sum game.

Got privilege?

There were many highlights of the conference. I attended the queer caucus meeting and watched with growing amazement as the typical crowd of five or ten grew to nearly fifty, leading to a powerful but difficult dialogue that was a challenge for facilitators who had prepared for a much smaller group. Still, it was a wonderful problem to have. I was moved to tears by Ariel Luckey's hip hop theater performance, the Free Land Project, tracing Ariel's journey to come to terms with how his family has benefited over time from the displacement of indigenous peoples. I got to see with my own eyes some of the "rock stars" of the white anti-racism movement, like Peggy McIntosh, Shakti Butler, and Eddie Moore, Jr. And I relished the multicultural Shabbat dinner held on Friday night, finding a spiritual dimension to my anti-racist commitments that I didn't even know existed.

But for me, the most intense, challenging, frustrating, and rewarding part of my experience came from participating in two workshops geared toward white women working on their "stuff" – how we white women, as a culture, perpetuate racism and sexism in our everyday lives. Lisa Albrecht led a workshop called "I'm a Better Anti-Racist Than You: White Women, Ego, and Humility," and Beth Applegate and Kathy Obear facilitated a session called "The Critical Liberation of White Women – What Are We Fighting For?"

Finally...someone was willing to talk about the elephant in the living room for so many student affairs professionals. It's no secret that white women are profoundly over-represented in our profession, yet when was the last time you (no matter your social identities) heard or participated in a real conversation about racism, sexism, and how white women in our profession experience and maintain white privilege? Have you ever noticed how the conversation seems to veer away from whiteness and toward hiring more people of color?

Away from racism in everyday life and toward the great diversity program the multicultural center held last week? Away from racism and toward sexism, as if one necessarily trumped the other? White women, and all who have observed these dynamics, are you nodding as you read this? I know you know what I'm talking about...one-upping each other in class when talking about racial identity development, or making sure you are the first one at staff meeting to raise the issue of how "we" are to include students of color (a.k.a. "them") in an upcoming program. Or, worst of all, witnessing a comment from an "unenlightened" white woman, and doing everything you can do distance yourself from her – "can you believe she said that?" – instead of taking the time for a difficult dialogue?

Got privilege?

I came to WPC seeking a dynamic, challenging environment to engage more deeply, as a person and a professional, in white anti-racist work. I found that and more. The WPC inspired, frustrated, motivated, challenged, supported, and moved me to keep up with my anti-racist workout routine, even on those rainy, nasty days when I don't feel like going to the gym. I met amazing colleagues from our profession and others. Yes, I "networked." Yes, I found outstanding resources for my dissertation research. I also found a community of activists from Massachusetts and Minnesota, Palestine and the Lakota nation, ranging in age from their teens to their seventies. I found the roots of a movement based on Afrocentric principles and led by people of color with white allies, struggling together to dismantle white privilege in a world where race is not just black and white, where coming to the United States in search of a better life is seen as a crime and praying to Allah is construed as terrorism. The WPC does not have clean, crisp edges. It is messy. It is a work in progress. And for me, it is a new place, along with student affairs, to call home.

FACILITATING THROUGH 'PERFECTLY LOGICAL EXPLANATIONS (PLEs)' AND OTHER CHALLENGING PARTICIPANT COMMENTS

robbie routenberg, University of Michigan
Tony Sclafani, San Diego State University

As student affairs practitioners, we are asked to meet people where they are. As social justice educators, this could mean meeting people in some very triggering places, and yet – this is our responsibility.

Each one of us has limited knowledge of the various affects of social injustices on people, and only slightly more knowledge of the ways these injustices affect us. Their impact is everywhere. When we examine the language we use, we don't always recognize the impact of saying 'you guys' to refer to a mixed-gender group, or describing where the stairwell is to a group of people trying to find their way up one floor. We don't always think twice when using words like 'crazy', 'insane', or even 'gay' to describe something ridiculous or stupid. For many people, these are words that are so common in our vernacular that even reading them on this page isn't alarming. Yet each of these ideas imbeds an assumption, also referred to as a dominant narrative. Whether the assumption is that everyone is able-bodied or that it's okay to use identity labels as adjectives that conjure negative associations, the impact can be very belittling, isolating and painful.

Dominant narratives are generalized assumptions that dismiss other's experiences and reference the experience of privileged groups to refer to everyone. They can be overt or very subtle when expressed; sometimes they are so subtle they surface as assumptions that underlie what is not being said. However obvious or subtle they are, in a facilitation setting, we can find them challenging to work through, if we even notice them ourselves.

There is one common way that dominant narratives are couched when voiced by participants – Perfectly Logical Explanations (PLEs). In order to not be judged, individuals who voice dominant narratives will simultaneously provide context to justify their perspectives. "I'm not racist or anything; this is just the experience I had growing up". "I hear people of ___ particular targeted group use that word, so I think I should be able to use it, too. It's not fair that only some people can use it." Imbedded in the dominant narrative itself, is the act of "PLEing", which can make it especially hard to challenge in a dialogue or other social justice education setting.

As social justice educators, we have a responsibility to address these dominant narratives when they come up in facilitation settings. More so, we have the responsibility to acknowledge the dominant narratives that we introduce, if we realize that we've done so. It is unrealistic to assume that we can address everything or that we will even be able to name every dominant narrative that exists. Recognizing that each introduction of a dominant narrative pulls the power away from any experiences that are counter to it, it is our responsibility to try. This strategy of balancing the power of the narratives in the dialogue is referred to as 'multipartiality'.

The word 'multipartial' differentiates itself from strategies of 'impartiality' and 'partiality'. To be impartial, or neutral, as a facilitator, means to aim to give equal time to every narrative that is voiced. Dominant narratives already carry more weight in society and have more power, so continuing to give them equal time maintains this dynamic. To be partial as a facilitator means advocating against these dominant narratives and pushing for the recognized validity of counter narratives. Although this lessens the relative power of the dominant narratives, it still does not balance the power in the room, allowing for an equitable exchange of perspectives and experiences. To be multipartial as a facilitator means to invite participants to dissect the nuances of dominant narratives in order to recognize their limitations and encourage the contributions of counter narratives in order to recognize their existence.

Being multipartial in actual facilitation requires practice, patience and a willingness to take risks. Many times, multipartial facilitators ask questions that participants have never had to think about before- asking participants to unpack elements of their life they have taken for granted. This kind of introspection and collective sharing is crucial to understanding the complexities of many social issues, and learning about how we have each been affected by and perpetuated these narratives. We believe multipartiality is the key to effective social justice education, and know it to be a complicated skill to understand. We invite you to call in to the **Dial a Dialogue on Wednesday, January 26th @ 12-1 EST -- (218) 339-2500 Access Code: 148331#.**

**NEXT DIAL A DIALOGUE:
JANUARY 26TH
12:00 P.M. - 1:00 P.M. EST
(218) 339-2500
ACCESS CODE: 148331#**

INSTITUTE ON SOCIAL JUSTICE CONFERENCE (NOVEMBER 7TH - 9TH) RECAP

robbie routenberg, University of Michigan

What a success! **Over one hundred people gathered at Loyola University in Chicago, November 7-9, 2010, for the Institute on Social Justice.** Among them were people experienced in social justice education, faculty who engage students on topics of identity in their classrooms, undergraduate and graduate students curious to learn more about social justice education and many others interested in getting their feet wet. With this mix of people and the wonderful array of presentation topics, there were lots of opportunities for learning. Many attendees commented on feeling recharged, energized, and motivated when they left, a feeling that they carried with them beyond the Chicago experience. As we celebrate this great success, we look forward to the **next Institute on Social Justice, hosted by University of California, Berkeley, in 2012.** Hope to see you there!



FILM REVIEW: "BLACKING UP"

Larry Mrozek
Wright State University



At the 2010 Sprite Step Off in Atlanta a White sorority, Zeta Tau Alpha, was awarded first place at the traditionally all Black Greek event (greatest sorority, 2010). When initially performing the routine, ZTA was greeted with loud applause and cheers; however, when they were announced as winners of the competition, there was a different response, which elicited boos from several groups in the audience. "There were allegations of cultural theft and reverse racism, not to mention race-based taunting and name-calling" (Tucker, 2010, para. 8) and an opening of old wounds about the "theft" of Black culture by White culture. This was not the first time this issue had been brought to the forefront and likely will not be the last. This subject of cultural ownership and privilege is effectively presented in a new video from California Newsreel entitled Black Up: Hip-Hop's Remix of Race and Identity (Clift, 2010).

Throughout U.S. history there have been several instances of African American or Black styles, dance and song being incorporated into the systemic culture by Whites or Caucasians. Artists such as Elvis Presley, The Rolling Stones, Madonna and Glenn Miller; music styles such as R&B, Rock n' Roll and Swing; and dances such as Charleston, swing and jive all had their roots in African American or Black culture.

More recently, hip-hop has become one of the newest musical styles to be copied by White or Caucasian youth, eliciting some of the same strong feelings about who "owns" and who has a right to that musical style. In *Blacking Up*, Clift (2010) takes a very in-depth and difficult journey through the culture of White hip-hop artists and the polarized viewpoints of the situation.

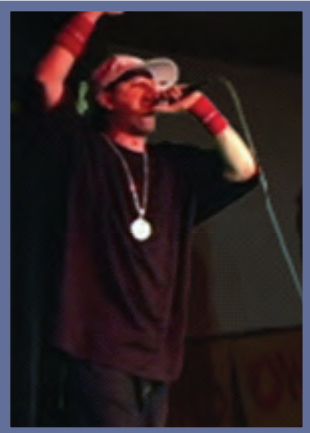
Some in the African American or Black culture were presented as holding negative feelings toward White hip-hop artists. To some it is seen as stealing something that is an important part of the African American or Black culture, thus resulting in feelings of hurt and anger. As comedian Paul Mooney put it, "White people steal their culture from Blacks. I mean they stole Blacks; they brought us here" (Clift, 2010, 6:25). Mooney and many others see White hip-hop artists performing "...Black face without the makeup" (5:40). M-1 from the group Dead Prez reflected on the issue stating a fear within the African American or Black community about cultural ownership: "We fear this stolen culture. We fear that our culture becomes mimicked, mocked, exploited, with no respect to what its foundation is really from" (7:07).

Sometimes referred to as "wiggers" or "wannabees," White hip-hop artists speak more of their identity as not being limited to a systemically assigned label; as White rapper Miss Mary from Empire Isis stated "Why we gotta be just this Caucasian box, you know? I don't want no box; I want a whole world" (52:58). Many stated that there should not be a limitation that only White or Caucasian people listen to "White" music and African American or Black people listen to only "Black" music. Hip-hop is also seen by some White or Caucasian youth as "license to be as macho as you want" (38:59), enabling the use of negative feminine terms, such as "bitch" or "ho," in hip-hop music that would not be allowed in other social contexts.

The video presents some of the tension within White or Caucasian youth culture regarding White hip-hop and wannabees. There is a disturbing storyline about an "all-white race riot" (26:03) that occurred in an all-white, small-town high school in Morocco, IN. A few students who were labeled as wiggers by others in the high school experienced very severe harassment that included having swastikas and words such as "nigger lover" and "KKK" engraved in their desks and lockers; however, "it was not being used to comment on style; it developed from a long line of insults used to stop Whites from associating with Blacks" (26:15). What was even more unsettling was the lack of awareness presented in the responses by school administrators, blaming the hip-hop students for the problems.

Recommendations for SJE Training

The video has interviews with both Black and White hip-hop artists to give a perspective on both sides of the discourse and addresses several other societal issues related to social justice. Even though the film presents slight bias toward the negative aspects of White hip-hop and that focuses on Black/White issues in cultural ownership, it can still be a very effective basis for opening up discussion about a variety of issues related to cultural exclusiveness, inclusiveness and ownership. The film has several "hot-button" statements and video clips that may elicit emotional reactions from different groups in workshop settings and it would be strongly recommended to have at least one or two experienced SJE's as facilitators, preferably of different cultural backgrounds. Even if you choose not to use the video for a training, it could help prepare SJE's for related situations and issues that may arise in other workshops. Regardless, the film confronts the feelings regarding this issue in a very effective and enlightening manner, providing a useful tool for SJE.



The DVD is available at:

California Newsreel
Order Department
P.O. Box 2284

South Burlington, VT 05407-2284

phone: 877-811-7495

fax: 802-846-1850

e-mail: contact@newsreel.org

Blacking up: Hip-hop's remix of race and identity.

Running Time: 56 minutes

Cost: \$195.00 – College, Corporation or Government Agency (\$99.00 with purchase of five or more titles) \$49.95 – High Schools, Public Libraries, HBCUs or Qualifying Community Organizations ONLY

References

Clift, R. A. (Producer & Director). (2010). *Blacking up: Hip-hop's remix of race and identity*. USA: California Newsreel.

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Tucker, N. (2010, March 4). Sprite Step Off: In step with the times, or going a step too far?, *The Washington Post*. Retrieved from <http://www.washingtonpost.com/wp-dyn/content/article/2010/03/03/AR2010030303895.html>

Hello commission members!

We are interested in your opinions about why you are involved in the commission, your needs from the newsletter, and opinions about consolidation.

It is a short survey and should take about 5-10 minutes.

We appreciate your feedback prior to January 15th.

http://iastate.qualtrics.com/SE/?SID=SV_2fb42FO2WxYlv2c

IOWA MEETUP AND INVOLVEMENT IN I-CONFERENCE

Stephanie Bondi, Iowa State University

Beginning in July 2009, several higher education administrators, faculty, and graduate students in Iowa gather together at social justice meetups. The purpose of the meetups is to build community among people interested in social justice and provide a space where we can connect, sometimes share resources, and just be together. This past July, a group of about 30 people gathered at Iowa State University at a day-long meetup hosted by Erica Geers, Coe College.

The day long event included an opportunity to meet individuals from six institutions including Central College, Coe College, Grinnell College, Iowa State University, Grand View College, and The University of Iowa. Additionally, there were discussions around various social justice issues including immigration and higher education, repoliticizing social justice, disability through a social justice lens, and teaching diversity on a predominantly white campus. In closing, participants reflected on and shared parts of their social justice journeys. After the meetup, several participants feasted together at a favorite, local restaurant, Hickory Park.

In addition to the personal benefits, the meetups produced a professional development opportunity. Recently, at the I-Conference, which is a collaboration between the Iowa Student Personnel Association (ISPA), Iowa Community College Student Services Association (ICCSA), and Iowa Development Education Association (IDEA), a panel of social justice advocates shared their journeys with a full room of conference attendees. This panel of individuals from three institutions was made possible through connections developed at meetups. Many attendees expressed gratitude for being able to participate in the session and for the visibility of social justice advocates and issues. At the session, about 25 people expressed interest in joining the Google Group, used to communicate among meetup participants about upcoming meetups and social justice issues.

Personally, the meetups have provided me an avenue for building relationships with people around the region and learning from and with them. I encourage commission members to join together in hosting their own meetups. If you are interested in hosting a regional social justice meetup in your area, it's easy. Choose a date and location, publicize the meetup through a variety of avenues, and get together! Then, repeat. For questions about hosting a meetup, contact CSJE co-chairs for regional programming: Erica Geers at egeers@coe.edu and Josh Walehwa at jwalehwa@wustl.edu.

CONGRATULATIONS TO ACPA DIAMOND HONOREE: Lisa Landreman

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BRIEF LISTING OF CONTENT IDEAS...

- BEST PRACTICES FOR PARTNERING WITH ACADEMIC DEPARTMENTS IN CREATING SOCIAL JUSTICE EDUCATION
- SUMMARIES FROM AREA CONFERENCES & MEET UPS CONCERNING SOCIAL JUSTICE CONTENT
- WORKING BEYOND THE BINARY
- HOW TO FACILITATE AN EFFECTIVE REFLECTION SESSION
- INCORPORATING CHALLENGE & SUPPORT IN SOCIAL JUSTICE EDUCATION
- BOOK REVIEWS CONCERNING SOCIAL JUSTICE RELATED THEMES

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