





Dr. Ronald T. Takaki  
(1939-2009)

was a pioneer in the field of multicultural studies. Born in Honolulu, Hawaii, he “found his vocation while earning a bachelor’s degree in history at the College of Wooster in Ohio,” according to *The New York Times*. He went on to earn a Ph.D. at the University of California, Berkeley, and began his scholarly career at U.C.L.A., where he taught the university’s first African-American history course.

Takaki returned to Berkeley in 1972 and taught there for more than three decades, mentoring scores of young scholars and establishing the first ethnic studies Ph.D. program in the U.S. He wrote more than a dozen books on Asian-American history and race and ethnic dynamics in U.S. society and culture, including *Iron Cages: Race and Culture in 19th Century America*, *Strangers from a Different Shore: A History of Asian Americans*, and *A Different Mirror: A History of Multicultural America*.

Takaki, who graduated from Wooster in 1961, returned to the College in 1994 to receive an honorary doctor of humanities degree.

*Conference sponsored by*  
Office of the President of The College of Wooster  
Center for Diversity and Global Engagement  
Departments of Africana Studies and Sociology/Anthropology  
Women’s, Gender, & Sexuality Studies

Cover photo by Peg Skorpinski

# “Remapping the Terrain: ‘Our American Stories’”

A conference in memory of **Ronald T. Takaki**

hosted by

THE COLLEGE OF WOOSTER

Wooster, Ohio

**October 8–10, 2010**

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*Independent Minds, Working Together*



# FROM THE PRESIDENT

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October 2010

Dear Colleagues:

Welcome to The College of Wooster, where we are honored to celebrate the work of our distinguished alumnus, Ronald Takaki.



As a professor I have used the works of Dr. Takaki for years and to great good effect in my teaching. Generations of students, in scores of classes in universities across the nation and throughout the world, have come to understand the dynamics of race and ethnicity through the critical and creative lens Dr. Takaki provides in his work. No one does a better job helping us understand that the United States was born a multicultural nation and remains one, not by some happy coincidence or grand design, but by the turbulence of global history. Diasporas are always narratives of struggle, of the quest for justice and the persistence of injustice. Dr.

Takaki's work is a scholarship of liberation, most importantly from the overly simple and triumphalist narratives of popular American history.

For this contribution, and for his tireless and visionary work to establish ethnic studies as a discipline of inquiry, we have good reason to gather to reflect on Dr. Takaki's life, work, and influence. But this conference is not merely a tribute to work completed; through it we also carry forth Dr. Takaki's legacy by continuing to create new research, fresh understanding, and deeper analysis into the history and contemporary dynamics of race and ethnic relations.

Therefore, we welcome you to Wooster with the hope that Dr. Takaki's legacy will be both honored and extended into a future more just than the past.

A handwritten signature in black ink, appearing to read 'Grant H. Cornwell'. The signature is fluid and cursive, with a long horizontal flourish extending to the right.

Grant H. Cornwell  
President  
The College of Wooster

# THE CONFERENCE SCHEDULE

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## FRIDAY, October 8

- 1:00-4:45 p.m.      **CONFERENCE REGISTRATION CHECK-IN**  
Center for Diversity and Global Engagement, Babcock Hall
- 5:00-5:45 p.m.      **OPENING SESSION**  
Gault Recital Hall, Scheide Music Center
- Welcome**, Grant H. Cornwell  
President and Prof. Philosophy, The College of Wooster
- Conference Overview**, Josephine R. B. Wright  
Prof. Music and The Josephine Lincoln Morris Prof. of Black Studies,  
Chair Department Africana Studies, The College of Wooster
- 6:00-6:50 p.m.      **RECEPTION**  
Center for Diversity and Global Engagement
- 7:00-9:00 p.m.      **DINNER**  
Kittredge Hall
- “Remembering Ron Takaki”*
- Todd Takaki  
El Cerrito, California
- Lawrence J. Friedman  
Prof. Emeritus History of Science, Indiana University;  
Harvard University, Mind, Brain, Behavior Initiative

## SATURDAY, October 9

- 9:00-10:40 a.m.      **PLENARY SESSION I: Rethinking Theories and Paradigms in the Teaching of Race and Ethnicity**  
Gault Recital Hall, Scheide Music Center
- Moderator: Josephine R.B. Wright, The College of Wooster
- “The Black Radical Tradition of Critical Theory”*  
Terry Kershaw, Prof. and Chair Department Africana Studies,  
University of Cincinnati
- “Obama, the Racial Past, and Multicultural Hegemony”*  
Charles P. Henry, Prof. and Chair Department African American Studies,  
University of California–Berkeley

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**SATURDAY, October 9** *(continued)*

*“Understanding and Transforming the World: The Role of the Critical Race Scholar”*

Sumi Cho, Prof. Law, DePaul University College of Law

*“On Wise Latinas: The Epistemic Privilege of the Oppressed”*

Satya P. Mohanty, Prof. English, Cornell University; co-founder Future of Minority Studies Research Project

10:40-10:55 a.m. **COFFEE BREAK**

11:00-11:55 a.m. **BREAK-OUT SEMINARS**

**SEMINAR I: Working in Contested Spaces: The Challenges of Womanist and Feminist Epistemologies in the Liberal Arts**

Scheide 106

Moderator: Yvonne C. Williams, Prof. Emerita Black Studies, The College of Wooster; Emerita Hampton and Esther Boswell Distinguished Prof. of Black Studies, DePauw University

*“Politics in the Cracks’: Teaching Black Feminism as Activism in a Liberal Arts College”*

Pam Brooks, Associate Prof. African American Studies, Oberlin College

*“When Are We Going to Learn about Black Women? Womanist/Black Feminist Thought and Trans-Paradigmatic Learning in the Liberal Arts”*

Toni C. King, Associate Provost and Associate Prof. Black Studies and Women’s Studies, Denison University

**SEMINAR II: The Challenges of Queer Theory Epistemologies in Liberal Arts Education**

Scheide 203

Moderator: Christa Craven, Assistant Prof. Anthropology and Women’s, Gender, and Sexuality Studies, The College of Wooster

*“The Queer Borders of Intimacy: California’s Proposition 8 and the Future of Racialized Citizenship”*

Meredith Raimondo, Associate Prof. Comparative American Studies, Oberlin College

*“Tongues Untied Now”*

Travis M. Foster, Assistant Prof. English, The College of Wooster

# THE CONFERENCE SCHEDULE

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## **SATURDAY, October 9** *(continued)*

**SEMINAR III: Fostering a Campus Environment that Respects Religious Diversity**  
Scheide 204

Co-Moderators: Carolyn Newton, Provost and Prof. Biology, and Charles Kammer, Prof. Religious Studies, The College of Wooster

Joan Friedman, Campus Rabbi and Assistant Prof. History and Religious Studies, The College of Wooster

Linda Morgan-Clement, Henry J. Copeland Chaplin and Director Interfaith Ministries, The College of Wooster

Ibra Sene, Assistant Prof. History, The College of Wooster

12:00-1:00 p.m. **LUNCH**

**A facilitated discussion of Islamophobia and the current concerns of Arab Americans**

Grant H. Cornwell, The College of Wooster  
Kittredge Hall

1:30-3:30 p.m. **PLENARY SESSION II: Methodologies of Race and Ethnic Studies Pedagogy and Research**  
Gault Recital Hall, Scheide Music Center

Moderator: Larry H. Shinagawa, Associate Prof. American Studies and Director Asian American Studies Program, University of Maryland–College Park

*“Nonviolent Social Change: What Lessons Can Be Learned from the Civil Rights Movements of the 1960s?”*

Paul Joseph, Prof. Sociology and Chair Peace and Justice Studies Program, Tufts University

*“The Takaki Effect on Research, Pedagogy, and Institutional Change”*

Timothy P. Fong, Prof. and Chair Department Ethnic Studies, California State University–Sacramento

*“Research for Social Change: The Making of Scholar-Activists”*

Terry Kershaw, University of Cincinnati

*“Revealing Law as a Discourse of Power”*

Sumi Cho, DePaul University College of Law



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**SATURDAY, October 9** *(continued)*

3:30-3:50 p.m.      **COFFEE BREAK**

4:00-5:30 p.m.      **BREAK-OUT SEMINARS**

**SEMINAR IV: The “Color-Line Project”: Use of Personal Narratives to Explore Experiences with Race, Ethnicity, and Racial-Ethnic Conflict**  
Scheide 106

Moderator: Carolyn Behrman, Associate Prof. Anthropology, University of Akron

Jim Slowiak, Prof. Dance, Theatre & Arts Administration, University of Akron

Pat Hill, Assistant Prof. Communications, University of Akron

Bill Lyons, Prof. Political Science and Director of the Center for Conflict Management, University of Akron

Donna Webb, Prof. Art, University of Akron

**SEMINAR V: Race, Ethnicity, and Environmental Justice**  
Scheide 204

Moderator: David McConnell, Prof. Anthropology and chair Department Sociology & Anthropology, The College of Wooster

*“Racializing or De-Racializing Environmental Injustice”*

Setsuko Matsuzawa, Assistant Prof. Sociology, The College of Wooster

*“The Radical, Decolonial, and Prophetic in U.S. Environment Movements”*

Diana Pei Wu, Assistant Prof. and Director Urban Community and Environment concentration in Liberal Studies, Antioch University–Los Angeles

**SEMINAR VI: It Can’t Be a Melting Pot: Carving Out a Third Space between Domestic Diversity and Globalism in Liberal Arts Education**  
Scheide 203

Moderator: John L. Jackson, Associate Prof. and Chair Black Studies and Associate Prof. Religion, Denison University

Erik Farley, Director Multicultural Student Affairs, Denison University

JoAnne F. Henry, Visiting Assistant Prof. Black Studies and Women’s Studies, Denison University

# THE CONFERENCE SCHEDULE

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## **SATURDAY, October 9** *(continued)*

Toni C. King, Associate Provost and Associate Prof. Black Studies and Women's Studies, Denison University

Anita Waters, Prof. Sociology/Anthropology and Black Studies, Denison University

6:00-6:50 p.m.     **RECEPTION**  
Center for Diversity and Global Engagement

7:00-9:00 p.m.     **DINNER**  
Kittredge Hall  
Music, The Eric Gould Trio, Cleveland, Ohio  
*(Steinway piano on loan from the Department of Music, The College of Wooster)*

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## **SUNDAY, October 10**

9:00-10:40 a.m.     **Plenary Session III: Intersections and Mobility within Ethnic Studies**  
Gault Recital Hall, Scheide Music Center

Moderator: Grant H. Cornwell, The College of Wooster

*“The Promise and Limitations of Interdisciplinarity: Exploring the Intersection of Peace and Justice Studies and Ethnic Studies”*

Paul Joseph, Tufts University

*“Post-Modern Black America”*

Deborah Gray White, Board of Governors Prof. History, Rutgers,  
The State University of New Jersey

*“Colonial Heteropatriarchy and the Racialization of (Not-) Men—  
or Looking for Gender and Sexuality in Surprising Places”*

Michael Hames-García, Prof. and Chair Ethnic Studies Department,  
University of Oregon

*“Beyond Balkinization: The Normative Blendings of Ethnic Diasporic Studies  
in the United States”*

John H. Stanfield II, Director of the Research Program on Transcultural and  
Intercultural Philanthropic Studies, African American and African Diaspora  
Studies Department, Indiana University–Bloomington

10:40-10:55 a.m.     **COFFEE BREAK**

11:00 a.m. -

12:00 p.m.     **CLOSING REMARKS**

Gault Recital Hall, Scheide Music Center

*“The Making of Ron Takaki as a Multiculturalist”*

Carol Rankin Takaki, wife of Ronald T. Takaki

Peter J. Swing, Asian American Justice Center, Washington, D.C.

Josephine Wright, The College of Wooster

12:00- 1:00 p.m.     **BOX LUNCH**

# PROGRAM ABSTRACTS

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## SATURDAY, October 9

9:00-10:40 a.m.     **PLENARY SESSION I: Rethinking Theories and Paradigms in the Teaching of Race and Ethnicity**  
Gault Recital Hall, Scheide Music Center

*“The Black Radical Tradition of Critical Theory”*

Terry Kershaw, University of Cincinnati

In this paper I will provide a short history of the black radical tradition and present a critical theoretical approach that tries to explain racial disparities as a result of the need to maintain a cheap source of labor. In particular, I will focus on the intersection of culture, structure, and power, both from a macro and micro perspective.

*“Obama, the Racial Past, and Multicultural Hegemony”*

Charles P. Henry, University of California–Berkeley

It is widely acknowledged that the election of Barack Obama as president of the United States marks a new stage of race relations, not only nationally, but globally. The meaning and potential of this new stage is highly contested and very fluid. The U.S. has witnessed previous leaps forward, such as the civil rights movement and radical Reconstruction, only to find new forms of racial discrimination. This work explores the political meaning of “blackness” in the post-civil rights presence.

*“Understanding and Transforming the World: The Role of the Critical Race Scholar”*

Sumi Cho, DePaul University College of Law

This presentation will summarize the political context into which Critical Race Theory was born and developed, along with some of its accomplishments over the past two and a half decades to confront white normativity posing as neutral principles and practices. I will also discuss some tensions inherent in doing this work with a post-modern sensibility, when the political terrain of race, especially how Americans think and talk about race, is constantly shifting. My talk will conclude with identification of the challenges critical thinkers and actors doing “race” theory must consider in the “post-racial” era.

*“On Wise Latinas: The Epistemic Privilege of the Oppressed”*

Satya P. Mohanty, Cornell University

In this paper I defend the view that the oppressed often possess an epistemic privilege or advantage and develop this notion to show why it is not based on a romanticization of marginalized social groups. I show what the main charges against this view are based on in academic writing as much as in the popular imagination. I develop the notion of “epistemic privilege” by elaborating on it in the context of the “realist theory” of identity, which scholars have been articulating since the early 1990s (a good anthology is Paula Moya and Michael Hames-García’s edited collection *Reclaiming Identity* [University of California Press, 2000]). One of my points is that in unequal social contexts such as ours, the notion of epistemic privilege is an essential component of a convincing social theory.

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11:00-11:55 a.m.    **BREAK-OUT SEMINARS**

**SEMINAR I: Working in Contested Spaces: The Challenges of Womanist and Feminist Epistemologies in the Liberal Arts**  
Scheide 106

*“Politics in the Cracks’: Teaching Black Feminism as Activism in a Liberal Arts College”*  
Pam Brooks, Oberlin College

Since the decade of the 1970s to the early 1980s, a period loosely understood as the Second Wave feminist movement, black women’s struggle for peace and intellectual recognition has been highly contested within the academy. This paper posits that while Ron Takaki may have helped open the space, black women’s work within academe has most often taken place in the metaphorical “cracks.” As the original theorists of a matrix of intersecting power relationships stemming from lived experiences, both as blacks and as women, activist black feminist academics continue the production of new knowledge useful to their communities and to future young scholars in pursuit of a just world.

*“When Are We Going to Learn about Black Women? Womanist/Black Feminist Thought and Trans-Paradigmatic Learning in the Liberal Arts”*  
Toni C. King, Denison University

This paper provides a model of trans-paradigmatic critical thinking formed by womanist/black feminist thought. Pedagogical strategies the author developed for her course, “Black Women and Organizational Leadership,” and qualitative data from that course illustrate the integration of methodological and theoretical frameworks from ethnic/ multicultural studies and black women’s studies that inform a trans-paradigmatic learning model. The assertion that womanist/ black feminist thought fosters critical analyses and cross cultural competencies central to the tenets of the liberal arts tradition grounds the author’s conclusions that womanist/black feminist intellectual traditions help students build specific abilities for praxis and leadership in a domestic and global multicultural society.

**SEMINAR II: The Challenges of Queer Theory Epistemologies in Liberal Arts Education**  
Scheide 203

*“The Queer Borders of Intimacy: California’s Proposition 8 and the Future of Racialized Citizenship”*  
Meredith Raimondo, Oberlin College

Queer theory represents a rich resource for a liberal arts education, particularly its central commitment to cultivate engaged global citizens. I explore these possibilities by examining the national debate about California’s 2008 ballot proposition restricting the definition of marriage, drawing on lines of thought that include queer of color critique and the debate about queer futurity. In particular, I analyze early and inaccurate analyses blaming black voters for the success of Prop 8 through the lens of “homonationalism,” a concept which draws attention to the ways in which social change projects focus narrowly on narrow identity politics that may reinforce rather than

# PROGRAM ABSTRACTS

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## **SATURDAY, October 9** *(continued)*

challenge histories of exclusion. As an alternative, I consider the ways that Asian American critics of Prop 8 drew on histories of racial discrimination not to generate problematic “like race” analogies, but rather to illuminate the ways that histories of inequality haunt the present. Illuminating such specters opens the possibility for transforming citizenship from a position of privilege into a relationship with justice, now and in the future.

### *“Tongues Untied Now”*

Travis M. Foster, The College of Wooster

This paper takes as its starting point two emblematic events from the summer of 2010: first, a 22 June episode of *The View*, in which Sherri Shepherd and guest host D.L. Hughley propagated and even reveled in the popular myth that blamed black men on the “down low” for HIV/AIDS rates among African-American women; second, the 16 June release of *Stonewall Uprising*, a documentary film about the 1969 riots that elides participation by queer people of color, even as it features white gay men referring to the event as “our Rosa Parks.”

Together, these two events allow us to assess the durable resonance of Marlon Riggs’s 1989 seminal documentary, *Tongues Untied*, a film whose visual vocabulary and agitprop politics might otherwise seem dated to many twenty-first-century viewers. While Riggs uses the documentary to engage in a conventionally liberal aim of “shatter[ing] silence,” his film’s aesthetic structure does so in a way that refuses either *Stonewall Uprising*’s homologies or *The View*’s demands that black queer men fit themselves into preexisting identitarian categories. In so doing, Riggs’s documentary continues speaking to “our” contemporary moment (and in our classrooms) by insisting upon a conceptualization of black queer sexuality that cannot be subsumed within prevalent frameworks structuring black or gay politics.

### **SEMINAR III: Fostering a Campus Environment that Respects Religious Diversity Scheide 204**

Charles Kammer, Carolyn Newton, Joan Friedman, Linda Morgan-Clement, and Ibra Sene,  
The College of Wooster

Religion is a central part of identity for most persons in the world and for most persons on college and university campuses. In many cases, religious identity is largely inseparable from racial, ethnic, national, gender, and sexual identity. Often, however, faculty, administrators and students are uncomfortable addressing religious issues and identity. The academy has a history of disdain towards the religious. Thus, the campus environment, particularly the academic environment, often projects a dismissal of the importance of the religious that causes faculty, staff, and especially students to hide their religious identity, practice, and questions. The paradoxical effect is to create an environment that discourages pluralism and discounts religious diversity.

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In this open forum, we will discuss ways to acknowledge and encourage religious pluralism on campus, especially ways to create a safe environment for persons to openly share and discuss this important aspect of their lives and identity. Much that divides us on campuses and in the world, and much that can unite us, is buried in our religious identities. It is important that colleges and universities acknowledge religious identities and diversity along with other forms of identity, if we are to both learn and teach how to engage in these important diversity conversations.

We will share some best practices, resources, and creative partnerships, and attempt to identify those issues and problem areas on which we need to work. In addition, we will attempt to model the environment and practices that are necessary for open discussion of religious diversity.

1:30-3:30 p.m.      **PLENARY SESSION II: Methodologies of Race and Ethnic Studies  
Pedagogy and Research**  
Gault Recital Hall, Scheide Music Center

*“Nonviolent Social Change: What Lessons Can Be Learned from the Civil Rights  
Movements of the 1960s?”*  
Paul Joseph, Tufts University

This paper includes a brief discussion of the philosophy and strategy of nonviolent change and its application to the civil rights and farm workers movements in the U.S. It explores methodological questions raised by the interaction between the lessons learned in the U.S. from the Gandhian struggle in India (King actually visited there) and the later “export” of the civil rights experience to nonviolent movements elsewhere in the world. The political gaze across borders becomes further complicated by the growing militancy of the civil rights movements and the emergence of a black power struggle that is somewhat at odds with the original process of nonviolent change. Nonviolent movements are by no means static. The influence of both the civil rights and more nationalist dimensions of change are traced in diverse settings, including South Africa and the indigenous people in the Global South. In its own way, this movement’s synergy constitutes a “globalization from below” that will be the focal point for the discussion of methodology.

*“The Takaki Effect on Research, Pedagogy, and Institutional Change”*  
Timothy P. Fong, California State University–Sacramento

This essay will generally discuss the impact of the work of Ronald Takaki in higher education, with particular emphasis on the Department of Ethnic Studies at California State University–Sacramento (Sacramento State). Our department consists of ten faculty members, half of whom had close contact with Ronald Takaki, and three of whom received the Ph.D. in Ethnic Studies at UC–Berkeley. Our department recently celebrated its 40th anniversary, and this essay will highlight the integration of Takaki’s perspectives on Ethnic Studies theory and practice—in particular how we think about, and teach, content; how we teach and conduct research; as well as the central importance of our department within the university and our broader regional community.

# PROGRAM ABSTRACTS

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## **SATURDAY, October 9** *(continued)*

### *“Research for Social Change: The Making of Scholar-Activists”*

Terry Kershaw, University of Cincinnati

In this paper I will present an approach to research that emphasizes the need to be centered, problem posing, and problem solving. It is an applied approach to research whose purpose is to empower groups to have knowledge that is designed to improve life chances and experiences.

### *“Revealing Law as a Discourse of Power”*

Sumi Cho, DePaul University College of Law

This presentation will introduce some key concepts that are central to Critical Race Theory (such as “interest convergence,” “racial project,” and the “redemption of whiteness”) and illustrate how they may be helpful in unpacking recent U.S. Supreme Court cases on education, employment, immigration, and criminal procedure. I will argue that Critical Race Theory provides analytic tools necessary to trace how the Court’s race jurisprudence evolves, yet preserves the essential features of society’s racial hierarchy and exclusions, all the while engaging in the language of equality. In so doing, Critical Race methodologies lay bare the Court’s racial jurisprudence as a discourse of power that seeks to reshape the meaning of race and racism, as well as the availability of racial remedy in the twenty-first century.

4:00-5:30 p.m.      **BREAK-OUT SEMINARS**

**SEMINAR IV: The “Color-Line Project”: Use of Personal Narratives to Explore Experiences with Race, Ethnicity, and Racial-Ethnic Conflict**  
Scheide 106

Carolyn Behrman, Jim Slowiak, Pat Hill, Bill Lyons, and Donna Webb

We are working at the University of Akron with the Story Circle technique on something we call the “Color Line Project.” This project uses narratives of personal experiences with ethnicity, race, and racial conflict to engage undergraduate students and community members in dialogue about racial issues. Through this dialogue participants identify themes within their shared experiences and use these themes as the basis for creative production within specific academic disciplinary arenas (e.g., the social sciences, education, art, theater, etc.).



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**SEMINAR V: Race, Ethnicity, and Environmental Justice**  
Scheide 204

*“Racializing or De-Racializing Environmental Injustice”*

Setsuko Matsuzawa, The College of Wooster

The 1982 Warren County protest in North Carolina against an official decision to dispose of toxic waste within its African-American community introduced to discussions of U.S. public policy the topic of the unequal distribution of environmental waste in minority communities. During the past thirty years, the paradigm surrounding the issue has shifted from civil rights to environmental justice, under which both environmental racism and classism were subsumed. Hurricane Katrina more recently demonstrated the ordeal that minority and low income people unfairly endure. This paper explores the pros and cons of racializing and de-racializing environmental injustice in classroom settings.

*"The Radical, Decolonial and Prophetic in U.S. Environmental Movements"*

Diana Pei Wu, Antioch University–Los Angeles

In 1910, in the *Souls of White Folk*, W.E.B. Du Bois wrote that racism, colonialism, and capitalism were responsible for the failure of the U.S. racial democratic project, and that its loci of action were both natural resources (a.k.a. the natural environment) and “dark bodies” (by which he meant Asian and African bodies under colonialism, especially in the U.S.). The U.S. environmental justice movement was founded on the recognition of the link between environmental harm and race-biased outcomes of community harm. The solutions to the problems created by this complex system of domination and subordination are respectively identified as the radical, decolonial, and the prophetic. Based on years of participation, observation, facilitation, and interviews with key actors in adult-led and youth-focused arenas of environmental justice, youth organizing, and the emerging grass-roots U.S. climate justice movement, I will explore the following questions: what are the social locations of the actors identifying and creating those solutions?; what new knowledges of the world are they bringing into being?; and what theories of decolonization and liberation are being enacted within these social movements?

**SEMINAR VI: It Can't Be a Melting Pot: Carving Out a Third Space between Domestic Diversity and Globalism in Liberal Arts Education**  
Scheide 203

John L. Jackson, Erik Farley, JoAnne F. Henry, Toni C. King, and Anita Waters, Denison University

Representatives of Denison University's Black Studies Program will carve out a third space between domestic diversity and globalism in the service of twenty-first-century liberal arts education. Panelists will explore theoretical, methodological, and pedagogical strategies designed to advance students beyond the intellectual convenience and emotional comforts of viewing society as a post-racial melting pot, or of viewing cultural particularity and globalization as antithetical. Rather than the either/or binary that presupposes mutual exclusivity between the aforementioned paradigms, we assert that the progress of contemporary race relations would leap forward if the educational foundations implemented throughout academe stressed a both/and epistemology, while actively fostering third-space knowledge production between paradigms examining domestic cultural identity (e.g., Afrocentricity) and paradigms emphasizing global perspectives.

# PROGRAM ABSTRACTS

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## **SATURDAY, October 9** *(continued)*

Since both domestic diversity and globalism bring analytical strengths that prepare students to examine cultural particularity, cross-cultural parallelism, intersectionality, and hybridization, there is a need to teach students to draw from these foundational paradigms in ways that create syncretistic understandings of humanity without sacrificing cultural particularity. This panel will demonstrate the paradigmatic characteristics of third-space pedagogies and their societal implications. The panel will also concretize the intellectual competencies of third-space ways of knowing and discuss the intellectual stultification that exists when students are unable to move fluidly across the boundaries created by the assumption of domestic/global exclusivity.

Topics include discussion of international and domestic students of color orientation; use of dramatic student interpretations of the Hagar/Hajar biblical story to create cross-cultural and interfaith understandings; comparative global studies of black women informed by an analysis of African-American domestic leadership studies; and an example of what students may learn from studying how globalization processes (such as Somali refugees fleeing civil war) have affected social dynamics in a “new gateway” community like Columbus, Ohio.

## **SUNDAY, October 10**

9:00-10:40 a.m      **Plenary Session III: Intersections and Mobility within Ethnic Studies**  
Gault Recital Hall, Scheide Music Center

*“The Promise and Limitations of Interdisciplinarity:*

*Exploring the Intersection of Peace and Justice Studies and Ethnic Studies”*

Paul Joseph, Tufts University

Theoretically, Peace and Justice Studies promise attention to a broader range of issues that extend beyond a particular focus on the organization of violence and its alternatives. Politically, peace and justice movements promise the building of a broad coalition comprised of different social groups with a progressive agenda of change. Inclusion is the common theme, but the goal has been only partially achieved at best. This paper reviews the record within the academy and examines the accomplishments and limitations of coalition building in civil society. Ronald Takaki’s work will be situated within these tensions. A brief discussion of the environmental justice movement will serve as a case study.

*“Post-Modern Black America”*

Deborah Gray White, Rutgers, the State University of New Jersey

This paper will argue that post-modernism has reshaped black America to the extent that its students differ radically from those of the baby-boom generation. Today’s black population is ethnically and ideologically more diverse, and more stratified by class, than any since the mid-nineteenth century. This paper will use the post-black art debate and the Million Man and Woman Marches to demonstrate how much has changed in black America since the post-war black freedom movement for civil rights and economic justice irrevocably changed America. It will also discuss the “post-modern condition” as it relates to black Americans.

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*“Colonial Heteropatriarchy and the Racialization of (Not-) Men—  
or Looking for Gender and Sexuality in Surprising Places”*

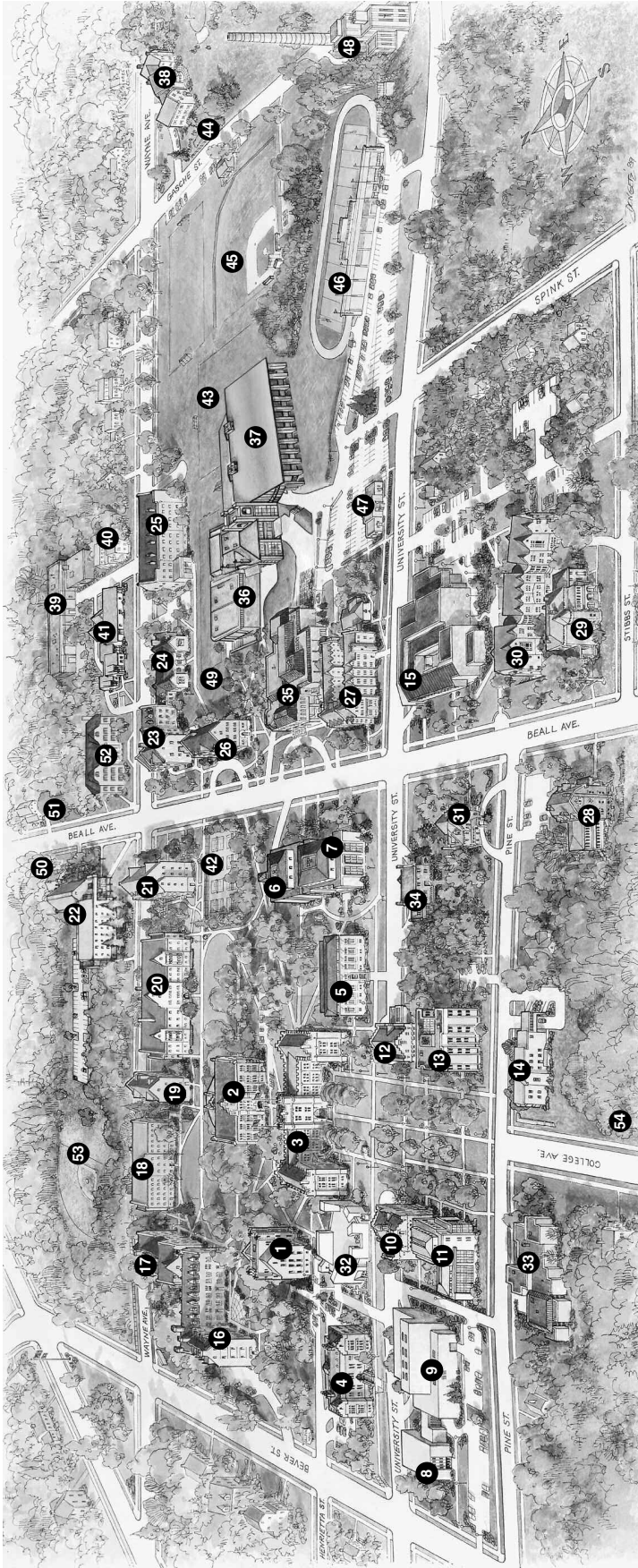
Michael Hames-García, University of Oregon

This paper draws from recent work on the intersections of race, gender, sexuality, and colonialism to theorize the importance of gender and sexuality studies for understanding the experiences of presumptively heterosexual men of color. In doing so, it seeks to work against a tradition of viewing feminism and queer studies as pertaining only to the study of women and LGBT people. To the extent that scholars whose research focuses predominantly or exclusively on men of color do not center gender and sexuality in their work, they risk fundamentally misdescribing and misunderstanding the effects of racism and colonialism on men as well as on women.

*“Beyond Balkinization: The Normative Blendings of Ethnic Diasporic Studies in the United States”* John H. Stanfield II, Indiana University–Bloomington

The numerous people of color movements in higher education over the past forty years have spawned deep balkanization in ethnic studies curriculum as well as academic program and degree development in most American colleges and universities. This has resulted in the historical development of politicalized organizational boundaries amongst ethnic studies departments and programs that have prevented the development of sustainable, effective spaces to research, teach, and share human and material resources to explore the fascinating and important ways in which non-white ethnic populations, in their various diasporic flows, have blended historically in the United States and in their homeland of origin, with “each other” as well as with “white” European descent-populations. This paper illustrates that as we discard longstanding mythologies regarding “singular ethnic origins,” long ignored historical and emerging scholarship is reminding us of the complexities and paradoxes such cross-ethnic diasporic blendings have and are generating in the United States with the growing legitimation for the acknowledgement of being multiple in the United States, both in terms of ethnic identity formation and understanding original homelands.

# THE WOOSTER CAMPUS



- |  |                                   |   |   |   |   |
|--|-----------------------------------|---|---|---|---|
| <b>1</b> Galpin Hall                         | <b>10</b> Scovel Hall             | <b>20</b> Douglass Hall   | <b>29</b> Miller Manor                        | <b>38</b> The Wooster Inn                   | <b>46</b> John P. Papp Stadium              |
| <b>2</b> Ebert Art Center                    | <b>11</b> Burton D. Morgan Hall   | <b>21</b> Bissman Hall  | <b>30</b> Luce Residence Hall                 | <b>39</b> Service Center                    | <b>47</b> Rubbermaid Student                |
| <b>3</b> Kauke Hall                          | <b>12</b> Severance Hall          | <b>22</b> Bornhuetter Hall  | <b>31</b> Gault Alumni Center                 | <b>40</b> Culbertson/Slater House           | <b>48</b> Westinghouse Memorial Power Plant |
| <b>4</b> Taylor Hall                         | <b>13</b> Mateer Hall             | <b>23</b> Compton Hall  | <b>32</b> McGaw Chapel                        | <b>41</b> Longbrake Student Wellness Center | <b>49</b> Cindy Barr Field                  |
| <b>5</b> Timken Library in Frick Hall        | <b>14</b> Gault Admissions Center | <b>24</b> Kittredge Hall  | <b>33</b> Westminster Church House            | <b>42</b> D.J. Hard Tennis Courts           | <b>50</b> Lilly House                       |
| <b>6</b> Gault Library for Independent Study | <b>15</b> Scheide Music Center    | <b>25</b> Wagner Hall   | <b>34</b> President's House                   | <b>43</b> Carl W. Dale Soccer Field         | <b>51</b> Overholt House                    |
| <b>7</b> Andrews Library                     | <b>16</b> Kenarden Lodge          | <b>26</b> Babcock Hall<br><i>Center for Diversity and Global Engagement</i> | <b>35</b> Lowry Student Center                | <b>44</b> L.C. Boles Golf Course            | <b>52</b> Gault Manor                       |
| <b>8</b> Wishart Hall                        | <b>17</b> Andrews Hall            | <b>27</b> Holden Hall   | <b>36</b> Armington Physical Education Center | <b>45</b> Art Murray Baseball Field         | <b>53</b> Softball Field                    |
| <b>9</b> Freedlander Theatre                 | <b>18</b> Armington Hall          | <b>28</b> Westminster Cottage   | <b>37</b> Scot Center                         |   | <b>54</b> Olderman House                    |
|  | <b>19</b> Stevenson Hall          |   |   |   |   |

# WOOSTER AREA



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