

# Disorientation



2013 copyleft: free to copy and redistribute  
Resisting Minnesota Class  
More info at: <https://sites.google.com/a/macalester.edu/disorientation/>

Thank you!

This project could not have been possible without the generosity, creativity, work, and insight provided by those in our Macalester and larger communities.

Ellen Holt-Werle  
Jane Rhodes  
Kathie Scott  
SooJin Pate  
Joi Lewis  
Chad Uhlenhopp Jones  
Peter Rachleff  
Alison Sommer  
Kyle Makarios  
Asa Diebolt  
Daymond Dean  
Afifa Benwahoud  
Joan Ostrove  
Jess Sundin  
Mariah Geiger  
Juliana Hu Pegues  
Ajuawak Kapashesit  
Cheryl Browne  
Chaun Webster  
Ricardo Levins Morales

and the numerous folks who participated in anonymous interviews and surveys.

# Corporatization, noun

: the process of taking on the features of a large commercial business, esp. in being uncaring and bureaucratic.

## Characteristics of corporatization as defined by *Dissent Magazine*, Fall 2013:

- Commitment to winning high rankings on "Best Colleges" lists, like *U.S. News & World Report*
- Inflating selectivity ranking by aggressively contacting prospective students, resulting in more apps & rejections
- Ambitious "new amenities" building projects to attract prosp. students (selectivity), justifying tuition raises
- Contracting out of campus services
- More permanent, high-earning administrators, less faculty-admins, consuming more resources

## Parallels to Macalester:

- #24 on U.S. News for national liberal arts colleges
- Admissions: "37% of applicants were admitted for the fall of 2012. Of those who were admitted 65% were in the top 10% of their high school class."
- Step Forward campaign: funding construction of Leonard Center, Markim Hall/Inst. For Global Citizenship), Janet Wallace Fine Arts Center. Also new Arts bldg, soon new Theatre bldg.
- Food by Bon Appétit, bookstore now managed by Follett (2013).
- And...

## *Dissent*:

"Not surprisingly, those administrators who occupy the highest ranks in our college and university bureaucracies are those who have professionally benefited the most from corporatization. Running a corporatized college or university is not easy. The professor who takes time out from teaching and research to devote him- or herself to administration for a few years increasingly is an anachronism. A new, permanent administrative class now dominates higher education."

## *MPR* reports May 13, 2013:

"Macalester College President Brian Rosenberg topped the most recent Chronicle of Higher Education ranking of the highest-paid presidents among Minnesota private colleges."

Pres. Rosenberg earned \$723,103 in 2010. Only 62.6% of that is his base pay (\$452,944). In other words, he got a bonus of \$270,159. For superior performance? In addition, Rosenberg resides in a Macalester-owned house on Summit Avenue valued at \$1.3 million (purchased by the College in 2003 when Rosenberg began his term). This semester, he is on sabbatical with full pay.

On his Huffington Post blog, Rosenberg addresses the question, "Why Does College Cost So Much?" His answer, in part is: "Basically, the costs ... have been driven upward by the rapidly rising cost of hiring educated workers and by the tendency of technology to improve quality but not reduce costs."

Perhaps some of this price increase is driven by the high pay and self-awarded bonuses of high-ranking administrators - the people making the big decisions. With a pay of \$723k, Mac's 2000 students pay about \$360 each to Rosenberg's income annually as a portion of tuition. That is more than the Student Activity Fee, the \$221 collected from every student, administered by Macalester College Student Government, which entirely funds all student organizations and Program Board.

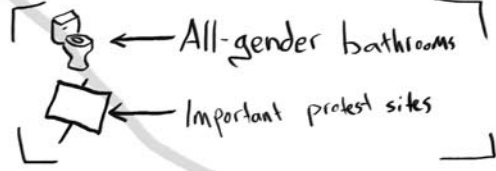
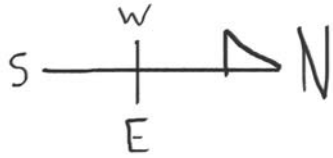
In the need to identify Macalester as a preeminent small liberal arts college that stands out among peer institutions, corporatization must take place. Corporatization concentrates power and decisions in the hands of the few. Choices and priorities are not driven by the goals and values of the community, but by the forces of the (un)free market of higher ed.

**In order to corporatize, students, faculty, and workers cannot be involved in decision-making.**

So... Who changes Macalester?  
Who *should* change Macalester?

## Table of Contents

1. Humanities/Neill Hall, Room 212 <b>Indigenous Presence Pre-Mac to Present</b>	7
2. Leonard Center <b>Mac's Ability Norm: How Mac Values/Devalues Difference?</b>	15
3. Kagin, GSRC <b>Heteropatriarchy at Macalester: Deconstructing 60/40</b>	23
4. Kagin, DML & Markim Hall <b>Borders: Complicating the Dichotomy Between Multiculturalism &amp; Internationalism</b>	31
5. Cultural House <b>Expanding Educational Opportunities (EEO)</b>	39
6. Weyerhaeuser Hall <b>Who Changes Mac?</b>	47



Tour Starts  
Art Com 102

2 by  
box office

Theater/  
Dance

Mus.c

Olin-Rice

Humanities/  
Neil

Art

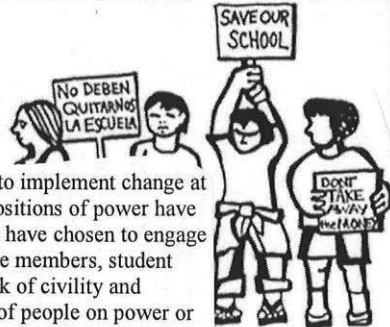
1. Indigenous  
Presence at  
Macalester

Leonard Center

1 single stall  
locker room w/  
shower

2. Mac's  
ability Norm

# Responses Over Time



Although students have found many reasons and many ways to implement change at Macalester, the reactions from administrators and others in positions of power have been noticeably similar. Throughout the years, when students have chosen to engage in direct action on campus, college presidents, board of trustee members, student government presidents etc. have criticized protestors for a lack of civility and maturity and have called on students to respect the decisions of people on power or the missions of the college. Furthermore, another common trend is to lament the negative image given to the school.

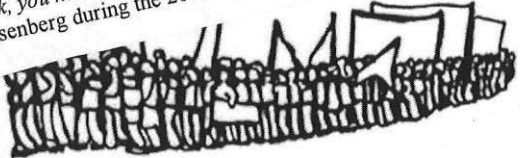
"Perhaps to our modern student minds, diplomacy and statesmanship sound like things from the past. Age and maturity, however, are two different things. In order to be a statesman, one must make himself a dignified example of what he sincerely believes.

I remind my fellow students here that members of the administration who are really effective, first gain respect by their mature diplomatic behavior. Likewise, students must show the same quality if they are to be heard" -Donald L. Bogle, President of Macalester College Community Government on 1964 student protest-

"At Macalester we strive for, and I think we come as close as is humanly possible to achieving "educational excellence." We as board members must see that this continues. Let's tell each other about the things we would like to improve...about the things that could be better. Fine! But let's tell the world how good the school is right now and how much better it is going to be as the years go on! We have been taking a wrong approach. I think the time has come to think and talk positively" - Donald Gerretson, former Macalester Board of Trustees chair on 1974 EEO Protests

"Maintaining civil discourse is important at Macalester, even when we vigorously disagree. I believe we must reach resolution on these and other contentious issues in an atmosphere of mutual respect and civility. [...] I urge all of you - students, faculty and staff - who share this common purpose to make clear your support of this path, and your rejection of a hasty rush to confrontation and incivility" - President Mike McPherson's statement to the community on the 2000 SLAC proposal and protests

"It's been an interesting year for Macalester and in many ways an interesting year for me. I don't think that in any of my 10 [years] at the college we have been subject so often as we have been this year to a variety of criticisms, to a variety of newspaper articles that do not reflect well on the college. [...] But I do want to remind you that the job of our alumni, the job of our students, the job of all of us is to ask questions first and to come to conclusions later not the reverse. [...] Among the things that we try to teach at this college is that in order for there to be a free and open expression of ideas, in order for us to learn from one-another, in order for students, faculty and staff to do their work, you have to treat one-another with civility and respect." President Brian Rosenberg during the 2013 Alumni Reunion Speech





**2000:** After a long campaign, students staged a sit-in to demand that Mac disaffiliate with the Fair Labor Association, a sweatshop "watchdog" group that is corporate-driven. They were successful, and now Mac boasts of its affiliation with the Workers' Rights Consortium, an independent monitoring agency, on their website! This sit-in happened with dozens of others across the country, in a wave of student awareness of global supply chains.

**2003-2005:**

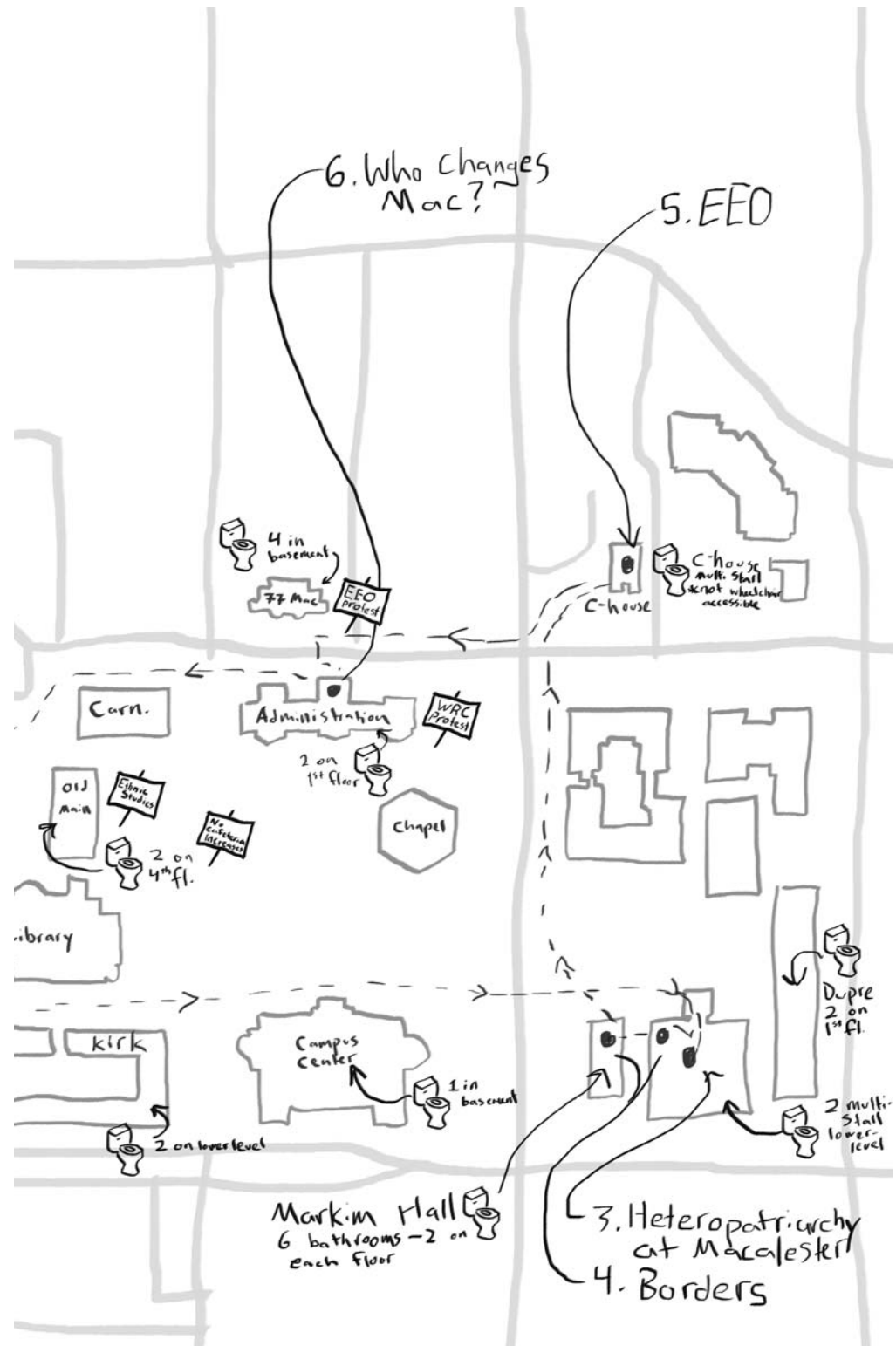
**"Need-Blind Debate"**

In 2005, the Board of Trustees voted to abolish "need-blind" admissions and instead adopt a "need-aware" policy, at the recommendation of President Rosenberg. Many students staged protests, public forums, & even proposed official alternatives. Since 2005, Mac still has more income-diversity than some peer institutions, but has lost many working-class students of color.

**Our Perspective**  
*Need blind admissions a must for diversity, equal opportunity*

**2012-?**

The Macalester Kick Wells Fargo OFF Campus (KWOC) Coalition. In an ongoing campaign, students stand in solidarity with Twin Cities homeowners fighting Wells Fargo's racist lending practices. They demand that Mac cut its ties with Wells Fargo unless Wells Fargo does principal reduction to fix MN's housing crisis. Students sat in the administrative building in Spring 2013.



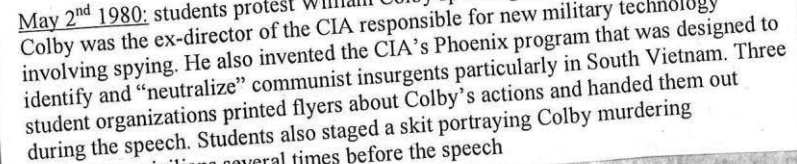
## Who We Are & What We Did

This zine was designed and created by the Fall 2013 class “Resisting Minnesota.” We conceptualized Disorientation: A People’s History Tour of Macalester as a collective final project for the course. Seeking to flip the script on racist and settler colonial histories of where we go to school, we researched archives, analyzed Macalester statistics, interviewed folks, and conducted anonymous surveys. In asking what peoples and bodies Macalester values, we also include critiques of ableism and heteropatriarchy in our anti-racist and decolonial vision. We highlight stories of struggle and resistance in our enduring belief that oppressed people have (and have always had) the power, tools, and conviction to enact social change.

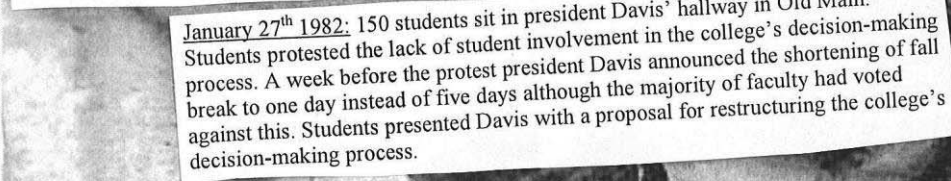
We come from a range of different social locations. We identify as people of color and white, as Indigenous and settler, as cisgender and gender nonconforming, as able-bodied and differently abled, as queer and straight. We come from working-class and middle-class backgrounds, from immigrant and citizen families. We recognize our various and intersecting identities to acknowledge the communities we come from, to affirm our struggles against oppression, and to pledge our solidarity with those less privileged.

Abaki, Asa, Sam, Arianna, Sophia, Juliana, Jenny, hannah, Elisa, Erica, Luke, Grace, Isabel, Hannah, Ani, Emma, Leewana, Maya, Adinah.

# 1980-1990

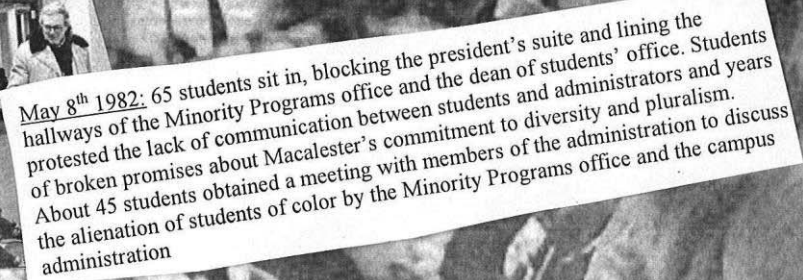


May 2<sup>nd</sup> 1980: students protest William Colby speaking at Macalester. William Colby was the ex-director of the CIA responsible for new military technology involving spying. He also invented the CIA’s Phoenix program that was designed to identify and “neutralize” communist insurgents particularly in South Vietnam. Three student organizations printed flyers about Colby’s actions and handed them out during the speech. Students also staged a skit portraying Colby murdering Vietnamese civilians several times before the speech

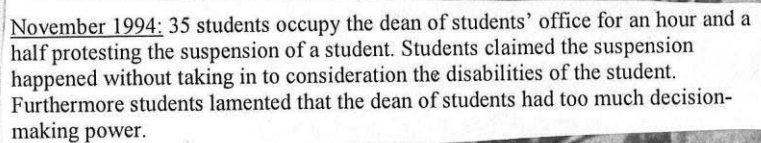


May 1981: students protest the lack of student involvement in the creation of Union Plaza. The new Plaza was built in front of the Student Union replacing grassy areas with concrete. Students protested the use of funds and the lack of student decision-making in the construction.

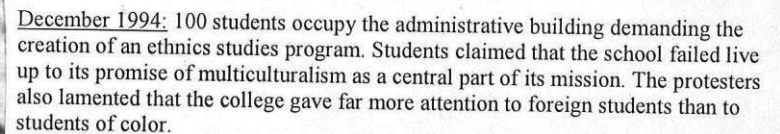
January 27<sup>th</sup> 1982: 150 students sit in president Davis’ hallway in Old Main. Students protested the lack of student involvement in the college’s decision-making process. A week before the protest president Davis announced the shortening of fall break to one day instead of five days although the majority of faculty had voted against this. Students presented Davis with a proposal for restructuring the college’s decision-making process.



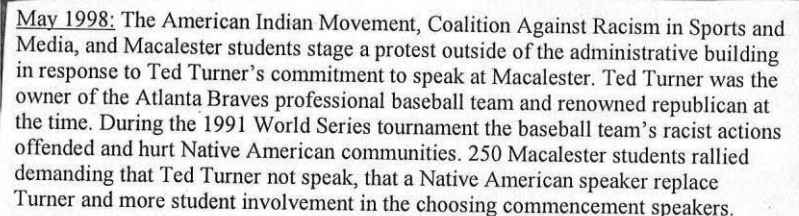
May 8<sup>th</sup> 1982: 65 students sit in, blocking the president’s suite and lining the hallways of the Minority Programs office and the dean of students’ office. Students protested the lack of communication between students and administrators and years of broken promises about Macalester’s commitment to diversity and pluralism. About 45 students obtained a meeting with members of the administration to discuss the alienation of students of color by the Minority Programs office and the campus administration



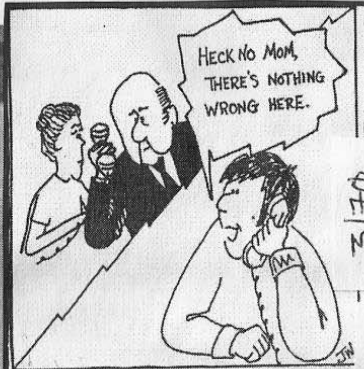
November 1994: 35 students occupy the dean of students’ office for an hour and a half protesting the suspension of a student. Students claimed the suspension happened without taking in to consideration the disabilities of the student. Furthermore students lamented that the dean of students had too much decision-making power.



December 1994: 100 students occupy the administrative building demanding the creation of an ethnics studies program. Students claimed that the school failed live up to its promise of multiculturalism as a central part of its mission. The protesters also lamented that the college gave far more attention to foreign students than to students of color.



May 1998: The American Indian Movement, Coalition Against Racism in Sports and Media, and Macalester students stage a protest outside of the administrative building in response to Ted Turner’s commitment to speak at Macalester. Ted Turner was the owner of the Atlanta Braves professional baseball team and renowned republican at the time. During the 1991 World Series tournament the baseball team’s racist actions offended and hurt Native American communities. 250 Macalester students rallied demanding that Ted Turner not speak, that a Native American speaker replace Turner and more student involvement in the choosing commencement speakers.



1970-1980

5/70  
Students petition the Board of Trustees to have community control over the schools extensive stock proxies. Also demand voting control over environmental issues, minority hiring, and government defense contracts.

4/26/70  
In the morning, 100 Macalester students occupy 77 Mac in response to the Trustees refusal to withhold proxy rights in several corporations from student control. At 12:30am most students leave, some stay and hold building indefinitely. Students take over phones and call Trustees to schedule another meeting.

The Mac Weekly, Sept 20, '74  
[during EEO protests]

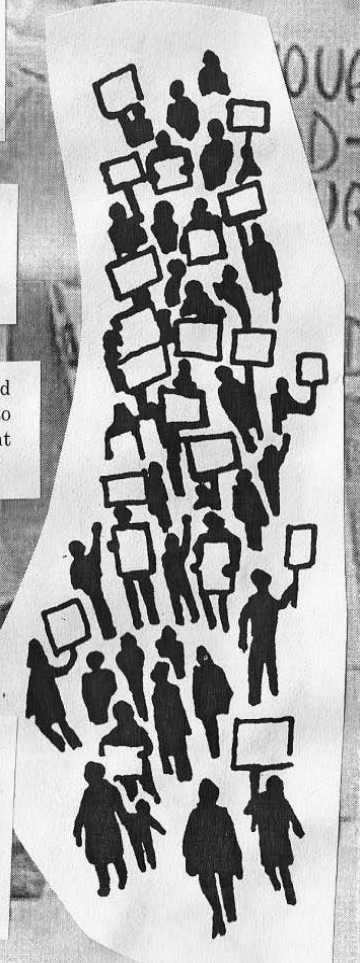
5/5/70  
Macalester students strike in response to May 4 Massacre at Kent State University and Indochina war. Protests force Macalester to shut down a week before the semester ends. The faculty votes against punishments for student protests.

3/5/71  
Three minority groups occupy Old Main requesting a more fair distribution of federal grants for minority students. After a whole day of negotiations students win and receive a more equal distribution of funds!

5/5/71  
10 Mac students and a Mac Chaplain arrested during anti-war protest. Mac students fundraise to post bail and pay for legal support. Student Government gives 300 dollars to support arrestees.

7/2  
Mac students do not erect anti-war barricades, a trend in anti-war demonstrations, but march down Grand Ave, blocking traffic.

9/7/74  
In response to cutting the Expanding Educational Opportunities (EEO) program, EEO defenders occupy 77 Mac from Sept 13 to Sept 27. Students win negotiations with Pres. Robinson and agree to preserve EEO. Occupation was lead entirely by "minority students," according to *The Mac Weekly*. Board of Trustees reverses the agreement, cutting EEO.



# INDIGENOUS PRESENCE:

pre-Mac to present

## Dakota Presence and Treaties

American Indians have lived in Minnesota for thousands of years. The land on which settlers built Minneapolis and St. Paul is the heart of Dakota homeland. According to Bdeuwakantunwan Dakota Origin Stories, where the rivers Haha Wakpa or Wakpa Tanka (Mississippi River in English) and Mnisota Wakpa (Minnesota River) meet is the center of the earth and the place where people began. Known as Bdote, word that means waters come together. This place is a Dakota "where two together!"

For many centuries the Dakota were the largest and most powerful tribe of this region. By the end of the 1700s, the Ojibwe also controlled large parts of the area. European traders began to pass through Dakota and Ojibwe territory in the mid-1600s.



but it was not until about 200 years ago that American colonists came to Minnesota. In 1849, these settlers founded Minnesota territory. At the time that Minnesota was founded there were seven main Dakota bands in the Minneapolis-St. Paul area. On the west side of the Mississippi River were the Tahoyan tedoota (His Red Nation's), the Wacoute (Shooters) and the Wabasha (Red Leaf), and on the Minnesota River were the Heyeetchah'moomanee (Horn Whistling Walkers), the Tatchankoowashtay (Good Roads), Shocabee (Six's) and the Mahzah-hohtah (Gray Irons).

The incoming settler-colonists brought devastation to the Dakota people and the Dakota way of life. Throughout the 19th century various treaties enabled the U.S. government to legally steal land from the Dakota and other tribes. White treaties were originally meant to separate the whites from the Natives, these efforts did not last long. The 1837 treaty ceded land east of the Mississippi to the whites, while the land to the west was to remain in Dakota hands. This is the treaty that gave possession of the land where Macalester now stands to settlers.

■ = Native land  
□ = U.S. land

**PROGRESSION OF NATIVE LAND LOST 1805-1863**



September 23, 1966: Macalester Committee to End the War in Vietnam formed

"We find the willing cooperation of Macalester College, as a private Christian college, incomprehensible, and its participation in the conscription of men for the purpose of killing, abhorrent. We, in protesting, emphatically call upon the college to recognize its Christian responsibilities and to follow the lead of Harvard Dean John Monroe in refusing to release student academic records to draft boards."

1966 Anti-war protest demand

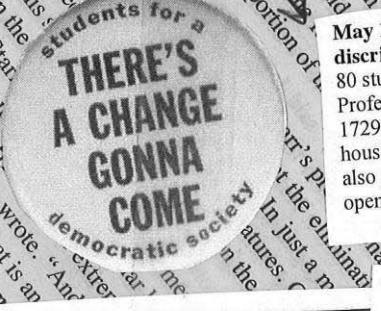
October 1967: Students burn fence over Chapel placement decision making

Mac Weekly editorial, "We have problems, haven't we? Students are unhappy with the construction of a new chapel in the middle of the mall, with women's hours, and with the restrictions placed upon them by the college. Administrators are disturbed about "student power" and all its implications as reflected in The Weekly, in active demonstrations against the chapel, and in other demands students continue to place on them."

October 27, 1967: Students protest in support of Vietnam War

November 1967: 3 Mac Students arrested flying at nearby supermarket in support of Dow Chemical boycott

March 1968: Students and faculty fast in opposition to the Vietnam War



**Get Involved:**

Service Employees International Union (SEIU) Local 26 represents Macalester security guards. International Union of Operating Engineers (IUOE) Local 70 represents Macalester facilities.

"Many people are afraid that recent trends in colleges and universities indicate a turn to the left. We want to go on record that no such trend has occurred at Macalester, and that those responsible for the college are in favor of the free enterprise system."

Macalester President Rice to Minneapolis Star, 1965

"In other words we must lead this college through the influence we can exert by the latent power we hold."

Graham Benoit, writing on student power in 1966

1965  
+0  
1969

May 1969: BLAC marches in protest of housing discrimination against Macalester students  
80 students, joined by President Arthur Flemming and Professor Hubert Humphrey, marched to student apartments at 1729 Hague where Macalester students had experienced housing discrimination. The Macalester Community Council also passed a resolution and the Mac Weekly published an open letter condemning the discrimination.

October 15, 1969: Student strike against Vietnam War. Faculty voted to cancel all classes.

Community News, Macalester's official newsletter, inviting community members to join campus protest, "All members of the community are invited to join, particularly the open rallies and express their desire for peace. Tom O'Connell, in the student government office, will provide further information about the plans as they are formulated."



less opportunities for new food combinations... is a holiday that...

**1917: Student petition against US entry into World War I sparks national controversy**  
 Eighty students of the Neutrality and Peace Association sent a petition to President Woodrow Wilson in support of neutrality. Many newspapers attacked the students for their views and Minnesota's Senator accused the students of treason.

**April 1934: Students strike against war**  
 The National Council of Methodist Youth, the Inter-Seminary movement, the National Student League, the Student League for Industrial Democracy and the American Youth Congress participated in a nationwide hour long student strike in protest against the use of war to settle international disputes.

**May 1941: Student petition against US entry into World War II stopped after opposition from Mac President**  
 180 students signed a petition against entry into World War II but stopped it after President Turck's opposed it on the grounds it involved the name of the college in a political controversy. This set off accusations by people outside of the college of suppressing free speech.

**February 1961: Students picket segregated movie theater chains**  
 65 Macalester students joined with student groups in Kansas City, Chapel Hill, Austin, San Antonio, Houston, New York, Boston, and Chicago in picketing against the discriminatory practices of many southern theaters which belong to the same ABC-Paramount chain as the Paramount and Riviera theaters in downtown St. Paul.

**May 1962: Students Unsuccessfully Petition Board of Trustees to allow Ben Davis to speak**  
 A 580 student petition was delivered to the board of trustees in protest to the decision of the Board of Trustees to stop Ben Davis, a communist, from speaking at Macalester. The Board of Trustees refused to reconsider and then changed speaker policies to require Board of Trustee approval.

**March 1964: Cafeteria changes and price increase prompt student protest**  
 After Macalester expanded cafeteria meals to 7 days a week and raised prices by \$250 to cover the increase (\$1800 today) students presented a petition of 906 signatures to the President. Changes had been made with limited student involvement and were seen as an effort to keep students on campus more. When the petition failed, students boycotted the cafeteria for a week, eating picnics on the lawn. This later escalated to a march by 250 students to President Rice's house and the burning of an effigy in his lawn. Local media covered the protest heavily and students accused of protesting for the sake of protest.

Manischewitz is not the only old school Jewish inst

Marketable ideas, in addition to...  
**Early Years to 1964**

**WE WANT CHEAPER FOOD**

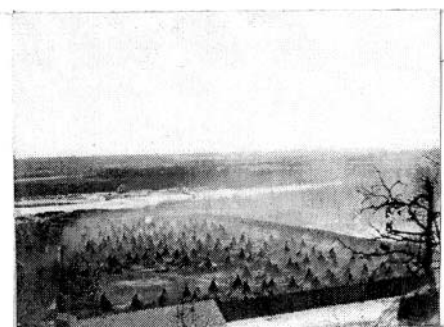


**"Free speech doesn't necessarily include supplying speaking facilities."**  
 Chair of the Board of Trustees Fred Demin, 1962

**"The administration can legally ignore the student opinion but it has no manner in which it can silence the students. We, the students of Macalester College want to be heard. We should be heard. We must be heard! Let our voices ring in the ears of the administration until they hear."**  
 Student letter to the Mac Weekly, 1964

**"Mac's Snow White Image Tarnished In News Media"**  
 Mac Weekly headline, March 6, 1964

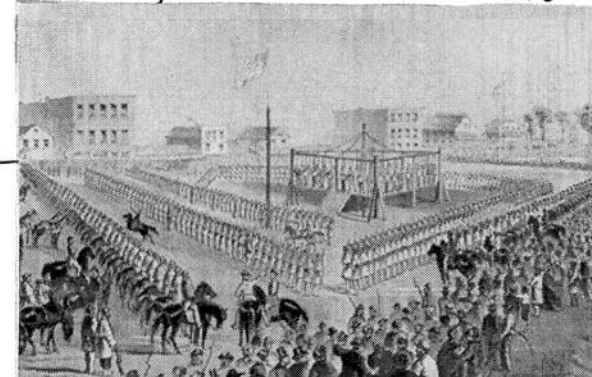
**The War of 1862**  
 Due to the decreasing size of their land and the government's failure to provide the food rations it owed them, Dakota people were starving. In August of 1862, some of the Dakota rose up to take back their



homeland, and SE Minnesota erupted into violent warfare for six weeks. Thousands of men, women and children died. When the war ended 303 Dakota men were sent to a prison camp in Mankato and almost 2,000 Dakota who had not fought - mostly women and children - were detained in a concentration camp at Fort Snelling. On December 26, 38 Dakota men were hanged at Mankato, the largest mass execution in U.S. history.

In 1863 the colonizers passed the Dakota Expulsion Act, exiling all Dakota - whether involved with the Dakota Wars or not - from the state of Minnesota. This law has never been repealed. In 2012, for the 150th anniversary of the Dakota Wars, Governor Dayton symbolically welcomed the Dakota back to their homeland. However the Dakota community remains fragmented across many states, and settler colonizers occupy the majority of Dakota homeland - including the land where Macalester's campus now sits.

Top left: Dakota in Ft. Snelling concentration camp  
 Bottom right: Hanging of Dakota 38 at Mankato



# Founding of Macalester College

On September 23<sup>rd</sup>, 1805, Lt. Zebulon Montgomery Pike made a treaty with "the Sioux nation" that created a tract of land for a military reservation "From below the confluence of the Mississippi and St. Peter [Minnesota River], up the Mississippi to include the Falls of St. Anthony, extending nine miles on each side of the river." This tract of land, which includes the area where Macalester College now sits, was used for military purposes and in 1822 soldiers began inhabiting the newly constructed Ft. Snelling. However the Dakota technically held title to the land until the 1837 treaty. The U.S. government took control of the land in 1861 and in 1870 established a reserve township on this site, under which the land was parceled out to individual landowners.

Around the same time, Reverend Edward Neill arrived in Minnesota. In 1875 he began negotiations to purchase land on the corners of Snelling + Summit,



Summit, which at that time was the Holyoke Estate. In 1882 he completed the deal and built Macalester College. Macalester's campus sits four miles from Bolote,

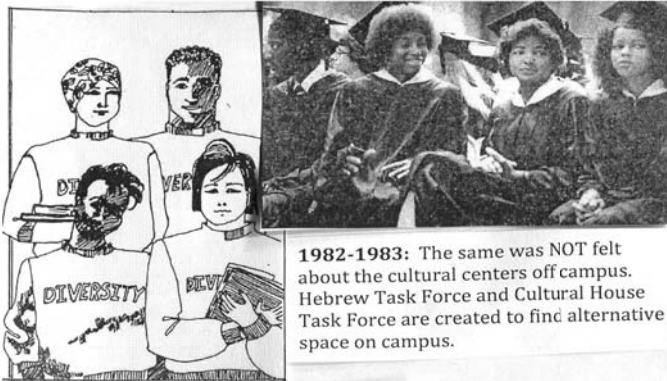


WHO determines Mac's FUTURE? Presidents?  
 Board of Trustees? Students? Staff? Faculty?  
 Workers? USA Today? Rankers? The neighborhood?  
 hood? The privileged elite? The people??

WHO CHANGES MACALESTER?



Too often, we allow a privileged few to make unquestioned decisions that affect many parts of our Macalester community. While trustees and administrators care about Mac's future, they have never & will never forward progress of marginalized voices without being pushed. And people have and MUST keep pushing them. This is not an exhaustive protest list. We could never fit every sit-in or rally - much less every brave dissenting voice in a classroom, which is protest in itself. We will also only feature student-led protests, although we want to acknowledge all affected communities. Remember, Mac exists TO SERVE STUDENTS DIRECTLY, & we're determined to FIND MAC even when we're silent. IF NOT WHO?



1982-1983: The same was NOT felt about the cultural centers off campus. Hebrew Task Force and Cultural House Task Force are created to find alternative space on campus.

February 1983: Davis announces Black and Hispanic cultural houses are moved to offices in the second floor of the Student Union.

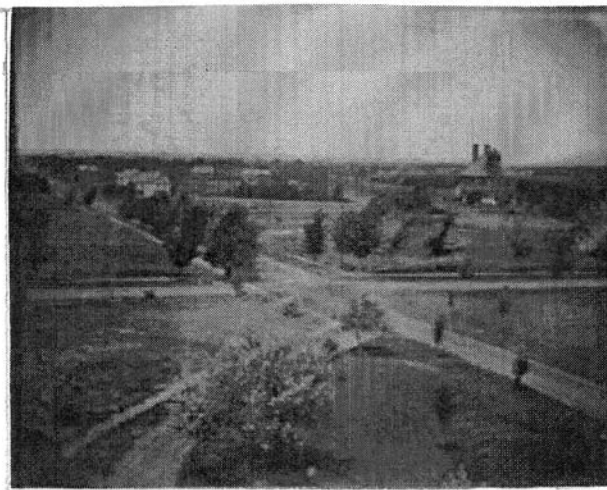


September 1983: Hebrew House moves to Kirk Hall, where it remained for over 20 years.

1985-1986: Negotiations for a Cultural House

Fall 1986: Cultural House created at 34 Cambridge Street

For more information, check out our website.



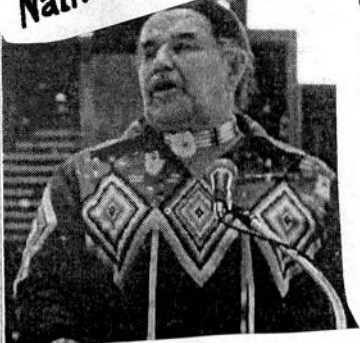
the birthplace of the Dakota people, and five miles from Ft. Snelling.  
Macalester as an institution and Rev. Neill, the school's founder, have a controversial relationship with Native Americans. In 1890,

the Macalester Museum of History and Archaeology housed Native American relics from the T.H. Lewis collection (which had over 1,500 relics). Many of these were stolen from mounds in what is now known as Mound Park, St. Paul. Dozens of Dakota burial mounds were "discovered" and ransacked by settler-colonists in Ramsey County. Neill himself was one of the first people to excavate the mounds at Mound Park, and provided the description for many of the items in the T.H. Lewis collection. Settlers destroyed these mounds to make way for houses.

opposite: map of the reserve township  
above: Macalester College campus, early 1900s  
right: T.H. Lewis collection



# Native Students at Macalester

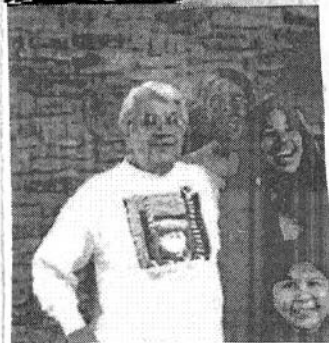


Skip forward around 60 years, to 1954, and the existence of Native Americans is yet again acknowledged at Macalester. In 1954, the first Native student enrolls- Glenn Edward Trujillo, a Kawaik and San Juan Southern Pauite student from New Mexico. He worked at the Westminster Fellowship, a Presbyterian fellowship on the Navajo Reservation for two years before enrolling at Macalester.

Glenn was an anomaly. It was not until Extended Educational Opportunities (EEO), a scholarship program for students of color, that greater amounts of Native students came to Macalester. 1974 was the peak year for Native students at Macalester, with 25 students.

As part of EEO, the college provided academic and co-curricular support for students of color. In 1969, the Native American Coalition was founded "for the furthering of the educational, social, and economic opportunities of the Native American community". The Native American Coalition helped establish the Office of the Indian Program Coordinator (which no longer exists) as well as petitioned to get three Native American studies classes taught at Mac.

The first pow wow at Macalester was in 1971. The pow-wow lasted 3 days, May 7-9, and included a dance contest, vendors, a feast, and the crowning of a princess.



# Cultural Diversity at Multiculti-calester

1969: With the start of EEO, Black Cultural House (at 1626 Portland), Hispanic Cultural House (at 1662 Princeton), and Native American Cultural House (at 1656 Princeton) are created as living spaces and cultural centers for students



Fall 1979: Due to inadequate space, American Indian Cultural Center is moved to 30 Macalester Street. Provided a study space and lounge for PIPE, the American Indian student organization.

Spring 1979: Native American program is consolidated with Hispanic program at the Hispanic Cultural House due to budget concerns.



April 1982: DeWitt Wallace tells President John B. Davis they need to make a decision on whether to pay full market rent for cultural centers and language houses or sell the properties. Davis wrote: "The language house programs are integral parts of our foreign language instruction, and the need for this pattern of separated space is clearly related to achieving foreign language proficiency."



BLACK CULTURE HOUSE

"Macalester asserts its diversity in a way such that students eventually take that which facilitates diversity for granted. We believe that the administration supports its own propaganda" - former student





**“Let’s hit them where it hurts.”**

*\*said during organizing meeting for EEO cut protests*

**Michael Lee, student government president and an EEO spokesman, explains the charges this way: Macalester made a commitment to minority education at a time when it was fashionable. Recently, however, this country started to lose the social consciousness of the late 60s.**

*excerpt from *The Mac Weekly* (Sept. 20, 1947)*

**“They didn’t treat us like people...Maybe it’s because they believed that if they were giving a lot of money to somebody, then they have no rights, a plantation kind of mentality.”**

**Kathy Pinkett ’75** (EEO advocate, student of color)



**“It was the principle...The fact that you don’t just stand there and take it lying down. We know we were fighting an uphill battle from the beginning.”**

**Melvin Collins ’75** (EEO student of color, one of the key organizers of 77 Mac sit-in, President of BLAC)

The next pow wow at Mac was held in 1989 and over 2000 people came. However Janice LaFloe, co-chair of the student organization Proud Indigenous Peoples for Education (PIPE) reflected that though a lot of community members came, the turnout of Mac students was low. PIPE hosted a pow-wow the next two years as well.

During this time Macalester also engaged with the Twin Cities Native community, hosting the St. Paul American Indian Center’s first annual Mino Bidmadisiwin (The Good Life) conference in 1990, in which Billy Mills was a guest speaker.

Macalester has always suffered in terms of attracting and retaining Native American students. Because of low membership, PIPE lost its charter as a student org in 2006 and had to be revitalized two years later. The Native students refounding PIPE faced general ignorance on Native presence when seeking a charter. “It was very frustrating when Joe and I attempted to bring PIPE back as an organization,” said Elise Dempsey ‘09, a PIPE co-chair. “When we went to the student government to gain support, the girl we spoke to didn’t even know there were native students on campus.”

In 2013, students revitalized the pow wow once again. At this time there were only three members of PIPE and four Native students at Macalester. However, a few hundred people came to the day-long traditional pow wow held in April.



# Looking Forward

What is the future for Native students at Macalester? In the 50 years since the first Native student attended this college, Native representation on campus has fluctuated and diminished. Of approximately 25,000 Macalester alumni, only 245 are Native American. In the current academic year of 2013-2014, there are eight Native students at Macalester, and this fall there was only one class specifically about Native Americans taught at Macalester. As Ajuawak Kapashesit '13, a PIPE co-chair observed, "If Macalester truly is a higher education institution that rests upon the ideas of diversity, civic engagement and global citizenship, then wouldn't the higher representation of local indigenous communities and the advancement of their languages and cultures be an invaluable asset to achieving the college's mission?"

"The Sioux Indians of Minnesota must be exterminated or driven forever beyond the borders of the State."  
 - Gov Alexander Ramsey,  
 Member of the first Board of Trustees  
 of Macalester College  
 September 9, 1862

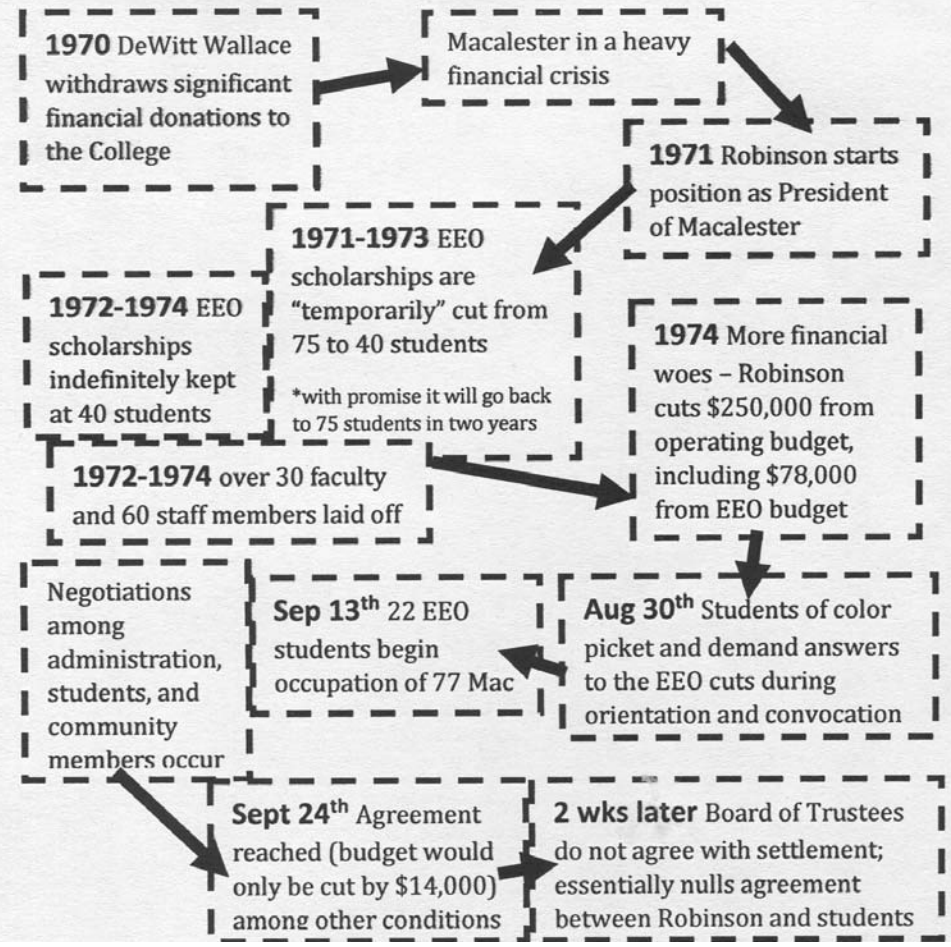


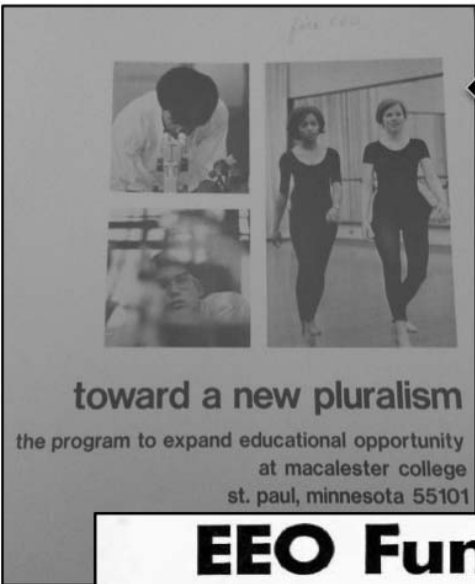
## Twenty two EEO Students Occupy 77 Macalester



**WHY?!**

- Business Office:**
- Admissions
  - Registrar
  - Payroll
  - Billing
  - Bursar





EEO fundraising material

*The Mac Weekly* -  
March 7, 1969  
(Asking students & faculty to support EEO \$10 & \$100, respectively)

**toward a new pluralism**

the program to expand educational opportunity at macalester college st. paul, minnesota 55101

**EEO Fund Raisers Deserve Support**

This coming week, March 10-14, Macalester students and faculty will be contacted by fund-raisers for the Expanded Educational Opportunities Program. During the week, students will be asked to make pledges of \$10 each, and faculty members pledges of \$100 each to the program. The pledges can be paid off outright, or can be fulfilled in partial payments. There is also the option of adding the pledge to your bill for next year.

This is an effort which deserves the support of all Macalester students and faculty. The EEO program represents a challenge to this institution which is going to permanently alter the status quo. We stand at a turning point at which we must decide whether or not the enthusiasm demonstrated in approving the program is going to be translated into meaningful action in order to make EEO a success.

**Flexible Emphasis Sought**

**EEO Planning Complete**

EEO planning is now completed, but as Darryl Everett emphasized, "Nothing is locked in." If, after the students arrive, changes are found to be necessary, they can easily be made. The program is oriented to the needs of these students, not any imagined goals.

The planners face the arrival of the students with confidence. The recruiting of students has been done for nearly a month now. These students are not significantly different from the present student body.

The students are different mainly in their background. Because of this difference in background, Everett was reluctant to formulate any criterion of success for the program. Success rests with each student in the program, not with

the program as a whole. "We could graduate 100% of the students in the program and it still could be unsuccessful," Everett emphasized. The best criterion for success would be to matriculate these students into Macalester and then have them judged as individuals, not members of a program.

One problem still exists. Milt DeJesus is looking for a summer camp for the weekend of July Fourth. A retreat is planned just to get the students off the campus. The retreat is to give the students a look at nature, a weekend of recreation, and a chance to get away from Macalester. If anyone knows of an available camp which can accommodate about 100 people, please contact Milt.

EEO planning is now completed but as Darryl Everett emphasized, "Nothing is locked in." If, after the students arrive, changes are found to be necessary, they can easily be made. The program is orientated to the needs of these students, not any imagined goals.

- excerpt from *The Mac Weekly* (May 9, 1969)

**Macalester's Ability Norm:**

**How does Mac value/devalue difference?**

While Macalester as an institution pays lip service to issues of disability, the school does not provide needed support and resources to students with disabilities. Students with disabilities have had trouble getting their basic needs met, and have had to fight the administration in order to secure accessible housing. Jess Sundin, a student from 1991 and 1992, shared in an interview that when she was at school, the college was not committed to providing her with necessary accommodations. When she was at Mac, she was placed on the 3<sup>rd</sup> floor of the dorms even though she had limited mobility. She broke her foot when she was at school, and "had to carry out a mini-campaign to get the school to put in hand rails in the bathrooms, so [she] could just take a shower". Jess says, "I think that we (people with disabilities) are valued on paper, not in practice.... There is no real emphasis on making campus safe and accessible to students with disabilities."

Unfortunately, based on the research we have done, it's clear that Jess's experience is not entirely unique. Many students have expressed disappointment in Macalester's treatment of students with disabilities. Joan Ostrove, a professor in psychology at Macalester, believes that Macalester tolerates students who fall outside of the ability norm, but does not actively value these students. In a survey we conducted regarding ability at Macalester, we learned that many students wish there was better support and more resources for students with disabilities. By not valuing students with disabilities and privileging certain bodies and abilities, Macalester is practicing ableism.

**What is ableism?**

"Ableism is a form of discrimination or prejudice against individuals with physical, mental, or developmental disabilities that is characterized by the belief that these individuals need to be fixed or cannot function as full members of society (Castañeda & Peters, 2000). As a result of these assumptions, individuals with disabilities are commonly viewed as being abnormal rather than as members of a distinct minority community (Olkin & Pledger, 2003; Reid & Knight, 2006). Because disability status has been viewed as a defect rather than a dimension of difference, disability has not been widely recognized as a multicultural concern by the general public as well as by counselor educators and practitioners."

Laura Smith, Pamela F. Foley, and Michael P. Chaney, "Addressing Classism, Ableism, and Heterosexism in Counselor Education", *Journal of Counseling & Development*, Summer 2008, Volume 86, pp 303-309.

**Ableism is related to racism, colonialism, sexism, heterosexism, and other forms of oppression.** Among other important characteristics, different forms of oppression keep certain experiences, bodies, and abilities at the center of power and push others to the margins. Ableism, racism, colonialism, and other forms of oppression determine which experiences, bodies, and abilities are valued, which knowledge is considered important and meaningful, and which people institutions are willing to invest in and which people get pushed to the margins.

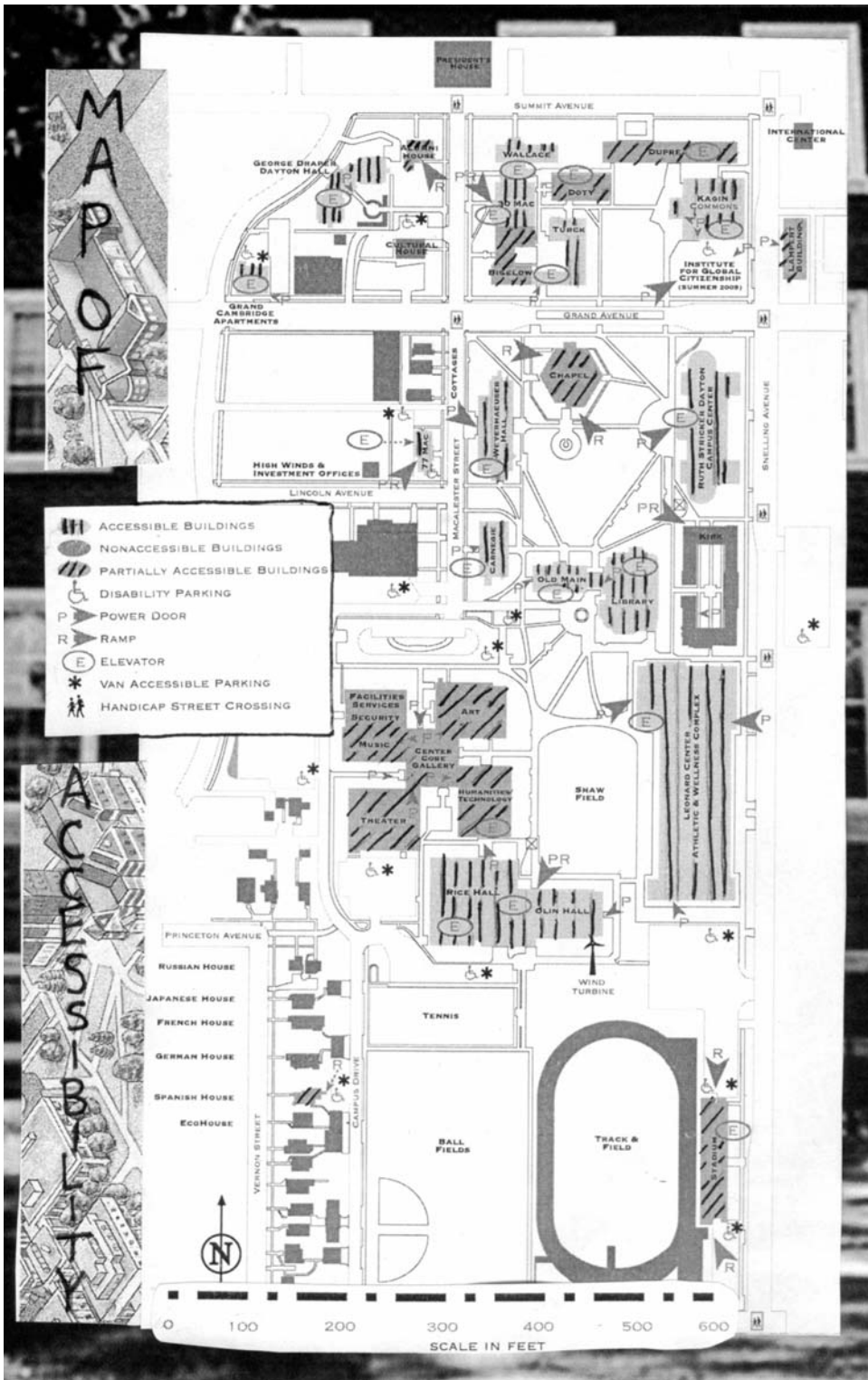
**A note about word choice:**

We recognize that people have different relationships to certain terms (disabled, with a disability, other-abled, differently-abled). We recognize and affirm any words people who fall outside of the ability norm use to describe and define themselves. Everyone has the right to choose their own terms to identify with, and it is up to individuals to decide what terms make sense to them. In this pamphlet, we use multiple terms to describe people who fall outside of the ability norm, and we recognize that the terms have different political and emotional connotations for different people.









# WHAT was EEO? REALLY

Initially, Board of Trustees only guaranteed support for 3 years.

This included low income white students.

Expanded Educational Opportunities was a program in the late '60s and early '70s that brought socioeconomically disadvantaged and minority students to Macalester and provided them with comprehensive financial aid and academic support.

"Minority" students included African American, Mexican American, Native American, and Puerto Rican students

Included a summer program and counselors specific to ethnic/racial groups.

Board of Trustees only committed \$900,000 for 3 years while the program's 3 year costs were projected to be \$1.9 million. Cutbacks by the Board in later years result in student protests.

## THE ALLIES PROJECT

**Safe Person, Safe Space**



SPONSORED BY THE LEALTAD-SUZUKI CENTER  
MACALESTER COLLEGE

**MISSION STATEMENT**

Created in 2003, the Allies Project at Macalester College consists of a group of faculty, administrators, and students who are committed to creating a safe environment and community for all people regardless of sexual orientation, race, ethnicity, national origin, gender, religion, class, age, or ability. Macalester's community members have multifaceted personal identities and on an individual and group level, these multiple identities can be celebrated or denied, affirmed or oppressed, and be the source of strength, pride, and/or struggle. Allies of the Allies Project provide support and resources to individuals and/or groups who are exploring their own feelings and/or are struggling with issues related to their multiple identities.

---

## Programs

### Lealtad-Suzuki Center Emerging Scholars Cultural House

<p><b>Identity Collectives:</b></p> <ul style="list-style-type: none"> <li>• Men of Color</li> <li>• Mix Race Identity</li> <li>• Working Class</li> </ul> <p><b>SPEAKI Series:</b></p> <p>Malalai Joya - A Woman Among Warlords</p> <p>Tapas Series:</p> <p>"Home Alone: Navigating 'Home' After Mac"</p> <p>Soup &amp; Substance Lunch Series</p>	<p>The primary goal of ESP is to assist students during their transition to college as they are entrenched in the important intellectual project of becoming a scholar.</p> <p><b>Four Components of the Program:</b></p> <p>Intellectual project</p> <p>social adjustment</p> <p>identity development</p> <p>future opportunities</p>	<p><b>CULTURAL HOUSE</b></p> <p><b>BLOCK PARTY</b></p> <p><b>IN THE KITCHEN WITH...</b></p> <p><b>FRESH FRIDAYS</b></p> <p><b>AN(OTHER) STORY CIRCLE</b></p> <p><b>POETRY SLAM</b></p>
---	--	--

The Lealtad-Suzuki Center houses the DML. Its namesakes, Dr. Catherine Deaver Lealtad and Esther Torii Suzuki, were fierce women of color who resisted the dominance of white male bodies in academia. In asserting their right to be scholars, and practicing solidarity with their families and marginalized folks, both of these women embodied resilience and courage.

Credit to Isabel Ruelas for both images

# MACALESTER COLLEGE

**ACCESSIBLE BUILDINGS**

- 30 Macalester
- 77 Macalester
- Cambridge Apartments
- Carnegie Hall
- DeWitt Wallace Library
- George Draper Dayton Hall
- Institute for Global Citizenship
- Kagin Commons
- Leonard Center
- Old Main
- Olin-Rice Science Center
- Ruth Stricker Dayton Campus Center
- Turck Residence Hall
- Wallace Residence Hall
- Weyerhaeuser Hall

**NON-ACCESSIBLE BUILDINGS**

- Cottages (53, 57, 63 Macalester Street)
- Cultural House (37 Macalester Street)
- EcoHouse (200 Vernon Street)
- French House (180-182 Vernon Street)
- German House (190 Vernon Street)
- High Winds & Investment Offices
- Japanese House (176 Vernon Street)
- Kirk Residence Hall Sections 1-8
- President's House
- Russian House (1668 Princeton Avenue)
- Stadium-Residence Hall-2nd floor
- Summit House/International Center

**PARTIALLY ACCESSIBLE BUILDINGS**

- Alumni House
- No elevator
- Art
- No elevator
- Accessible toilet rooms in theater lobby
- Bigelow Residence Hall
- Turck Hall elevator stops on the 2nd and 3rd floors and links to Bigelow's adjoining floors
- Accessible toilet rooms on 2nd and 3rd floors
- Doty Residence Hall
- No accessible toilet rooms
- Dupre Residence Hall
- No accessible toilet rooms
- Spanish House (196 Vernon Street)
- No elevator
- Humanities/Technology
- Accessible toilet rooms on 3rd and 4th floors
- Kirk Residence Hall Section 9
- Only first floor accessible
- Lampert Building
- Only first floor accessible
- Music
- No elevator
- Accessible toilet rooms in theater lobby
- Stadium-Athletic Facilities-1st floor
- Theater
- No elevator
- Accessible toilet rooms on theater lobby
- Weyerhaeuser Memorial Chapel
- No elevator or accessible toilet rooms

**Macalester's map of accessibility requires some adjustments. Based on feedback we received, we learned that the Macalester campus is not as accessible as the institution would like us to believe.**

**All buildings:** Many of the accessible buildings are designed in a way that is not obviously accessible. For example, the main entrance to Weyerhaeuser Hall on the campus side has stairs leading up to it. While there is an accessible entrance around the building, it is not obvious to people that are unfamiliar with campus, nor is it convenient. One survey respondent writes, "In order to get going in the right direction but exiting through a door that doesn't have stairs leading to and from it is extremely rare. Sometimes I have to go around almost an entire building to get where I'm going."

**Residence Halls:** Although several dorms have elevators and accessible bathrooms, the elevators do not always work. A survey respondent writes, "When I lived on Turck 4, our elevator would frequently be broken for days at a time."

**Library:** Survey respondent: "The library elevator is all the way in the back corner and I must navigate around shelving and chairs and tables to get there. It is much less accessible than the main stairway."

**Cultural House:** The Macalester accessibility map acknowledges that the C-house is not accessible, but it is worth pointing out that one of the spaces on campus that is specifically intended to be an "oppression-free space" and a space for students of color and allies is completely inaccessible to people with limited mobility.

**Kagin:** Survey respondent: "To get down to the [Gender and Sexuality Resource Center in the basement of Kagin], a space that is supposed to be safe and accessible for all, you have to go down (and then up) a flight of stairs. There is an elevator in the building, but once you get to the basement, you're trapped in a small vestibule with a locked door."

**Survey respondent:** "The Kagin elevator...is also not centrally located and when one takes the elevator down to the basement there are two additional doors one must go through to get from the elevator to the main area of the basement. Neither of these doors is mechanized and the second door is always locked. (Essentially if you use the elevator to go to the basement of Kagin, someone else must let you in through the second door)."

It has already been established that Mac is an institution that tolerates as mandated by The Americans with Disabilities Act of 1990 and Section 504 of the Rehabilitation Act of 1973. Since the law is what Mac uses to determine "qualified" disability, then it is limited by and hides behind it. Because of complex systems and legacies of racism, classism, homophobia, transphobia, ableism, etc. the law has proven that it cannot guarantee justice and reproduces oppression through neutral language and difference blindness.

# MAC VALUES

4. Deny a request for accommodations if the documentation does not identify a valid disability, fail to verify the need for the requested accommodations, or if the documentation or request for accommodations are not provided in a timely manner.

The College may also refuse to provide any accommodation that is inappropriate or unreasonable, including any that:

- Pose a threat to the health and safety of others
- Constitute a substantial change or alternation to an essential requirement of a course or program
- Pose undue financial or administrative burden on the college

The picture is a screenshot of Mac's Disability Services homepage. This is one of many sections on the Macalester website that I invite you to critique with a critical eye. The section we are looking at is titled College Rights, which Mac holds the right to deny accommodations.

Mac will not provide resources to students who aren't able to provide official documentation within a timely manner. Mac doesn't recognize how several identities can prevent this. Not everyone has access to health care either because of immigration status, class background, etc.

When it comes to mental health care it is important to note that the DSM, the most widely used diagnostic manual by mental health care providers used to define queerness as mental disorders and still considers certain sexual behavior to be atypical. It perceived distress as pathological instead of as a natural response to oppression. One of the reasons why LGBTQIA individuals with mental health problems may not seek professional help is because of psychology's homophobic roots. I would also like to state that you don't NEED a medical diagnosis to make your experiences legitimate. Not everyone with mental health disorders undergo treatment for many reasons including the US using Western mental health care treatments and a person choosing not to identify with a diagnosis.

Take note of the section that states Mac holds the right to deny accommodations that pose financial burden. Perhaps this is the reason why Mac doesn't provide more counseling services and why not all buildings are wheelchair accessible. Macalester is an elite institution and where it puts its funding tells a lot about which students it values.

"The mission of the Department of Multicultural Life (DML) is to provide transformative leadership in creating a Macalester community that is equitable, inclusive, and socially just for everyone. The goals of the DML are to foster and promote a welcoming and pluralistic environment that is inclusive of the entire college community; identify, assess, and promote social justice for the campus community; integrate and affirm the peoples, discourses, thoughts, and experiences of marginalized people into the fabric of the Macalester community; and create partnerships with academic and administrative departments to infuse anti-oppression education through all aspects of campus life. We believe that campus diversity can lead to intentional educational opportunities both in and out of the classroom. Macalester strives to encourage and maintain an optimal learning environment that honors multiple perspectives and works toward equity and social justice. The DML provides leadership to the campus community to help address these efforts with intention and integrity."

Chris MacDonald Dennis, current Dean of the Department of Multicultural Life at Macalester, in an interview with Mac Weekly writer Kyle Coombs in 2011

"I really want us, as a campus, to really actualize Multiculturalism...the beauty of Macalester is that Multiculturalism is one of its values. I think it happens in so many places on this campus. This is a vibrant multicultural campus. I also think sometimes it's our personalities. We'll talk about what is wrong and not what is right."

"I do not want to be an icon for the institution that says that something is happening the way that it's not."

Joi Lewis, previous Dean of the Department of Multicultural Life at Macalester, of her resignation

A rich campus life, language acquisition, study away, and interaction with diverse students and faculty all contribute to students' intellectual and experiential grasp of difference and of their own place in relation to the "other" and the world.

This others and objectifies non-normative and marginalized identities and implies that they will be used to educate privileged bodies and potential oppressors.

Here, Mac students are assumed to be headed toward futures as members of a "principled citizenry" which has explicitly nationalistic and moralistic overtones. We must ask the question, who has full access to citizenship? By naming Macalester as a training ground to create "principled" citizens, our school embodies the social abandonment of marginalized people without access to educational privilege. Macalester as an institution reinforces a logic that those without college degrees are inferior, thus reinforcing hierarchical social relations.

...the U.S. Multiculturalism and Internationalism graduation requirements are designed to prepare students to contribute as members of a thoughtful and principled citizenry in a global society.

Systems of power and privilege that help create and maintain hierarchical relations among peoples operate within the U.S. and other nations, among nations, and between the U.S. and the rest of the world.

This talks about systems of oppression as within and between nations, ignoring and failing to discuss how these systems affect people in other ways, such as on Macalester's campus.

## ***How to Be A Good Ally...***

### ***Don't Police:***

It is not your job to judge whether or not someone fits society's definition of able-bodied. Not everyone who self identifies as other-abled/disabled/differently-abled, etc. has a physical difference and for those who do not everyone uses a wheelchair or cane. Just because you haven't heard about it doesn't mean it's not real. Don't make assumptions.

### ***Don't Use Bodies to Educate:***

Educate yourself and others. Critical Disability Studies is an academic field that challenges the idea that disability is the result of an individual's impairment, but rather is created by societal and cultural definitions of normal. Familiarize yourself with the work of both scholars and activist of Critical Disability Studies such as Judi Chamberlin whose work is the foundational text of the Mad Pride movement.

### ***Ableism Has A Dictionary.***

DO NOT USE ABLEIST LANGUAGE! Many ableist words have become normalized in everyday speech. You may disagree with what words are and are not marginalizing, but the impact and hurt that they cause are real, so it doesn't really matter whether or not you intended to be oppressive because if someone feels oppressed then that's all that matters. Ableist phrasing: "It's crazy." "That's so insane." "That's so lame." "The music was deafening." "That's so dumb." Also understand that some people will use "insider" language as a form of resistance, reclamation, or making the personal political such as when someone self-identifies as "crip."

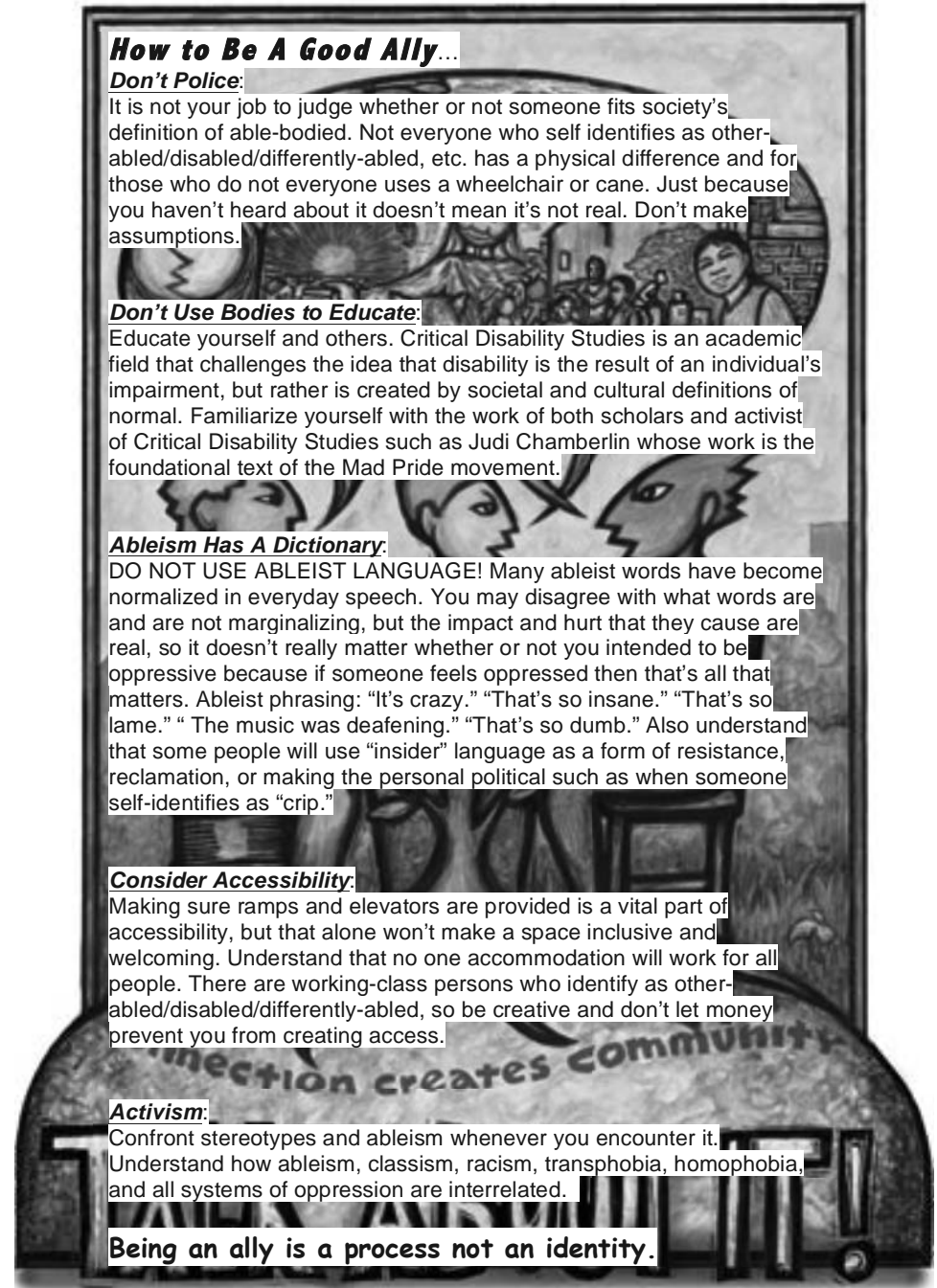
### ***Consider Accessibility:***

Making sure ramps and elevators are provided is a vital part of accessibility, but that alone won't make a space inclusive and welcoming. Understand that no one accommodation will work for all people. There are working-class persons who identify as other-abled/disabled/differently-abled, so be creative and don't let money prevent you from creating access.

### ***Activism:***

Confront stereotypes and ableism whenever you encounter it. Understand how ableism, classism, racism, transphobia, homophobia, and all systems of oppression are interrelated.

**Being an ally is a process not an identity.**



# Campus Resources

## DEPARTMENT OF MULTICULTURAL LIFE

*LOCATIONS:* Kagin Commons, Cultural House, GSRC

*RESOURCES:* The DML puts on programming that centers on marginalized identities to better educate the student body and affirm the experiences of students. The doors of all the staff members are open for ALL students to come and seek advice, resources, help, etc.

## CENTER FOR RELIGIOUS AND SPIRITUAL LIFE

*LOCATION:* Weyerhaeuser Chapel

*RESOURCES:* For some religion is a way to find healing from everyday oppressions. The CRSL has student religious orgs., programming, and the welcoming staff have proven to be opening and receptive to students seeking personal counseling.

## PSYCHOLOGY DEPARTMENT

*LOCATION:* Olin-Rice Science Center, Room 321

*RESOURCES:* Students have gone to individual Psychology professors for personal counseling, resources, etc. Professors, in general, are a great resource for students to seek help from if you feel comfortable.

## HEALTH & WELLNESS CENTER

*LOCATION:* Leonard Center Room 53

*RESOURCES:* Counseling Center provides on campus clinical mental health care, prescription refills, wellness & prevention, etc.

## STUDENT AFFAIRS

*LOCATION:* 119

Weyerhaeuser Administration Building.

*RESOURCES:* Provide resources, as mandated by Americans with Disabilities Act, such as accommodations and the Accessibility Guide and Map.



Catherine Lealtad was Macalester's first African-American graduate (1911-1915). She attended Macalester five years before the public lynching of three African American men in nearby Duluth. The lynchings and the treatment Lealtad faced refuted white liberal claims of Northern racial equality. Post Mac she pursued medicine, receiving her degree in France after blatant racism at Cornell, as exemplified by her professor's declaration "As long as I am professor of Anatomy, no n\*\*\*\*\* will ever graduate from Cornell," (letters written by peer) forced her out. Post-war Lealtad supervised medical services for displaced children in Germany and practiced in China during a cholera outbreak. Upon her return, she spoke out stating, "contrary to newspaper reports of Red banditry, the only areas where there is complete safety of travel in China are communist controlled. Agrarian reform has produced a new spirit: starvation has disappeared; the beggars who once flooded the roads have vanished. Education is stressed by the Chinese Communists, who utilize newspapers, plastered billboard-style on hut walls, to teach the masses" (Star Trib, June 6, 1949). Upon returning to the States, she set up a clinic serving low-income youth of color. She spent her final years in Puerto Rico and Mexico, organizing free medical clinics.



Born in Portland, OR to Japanese immigrant parents, Esther Torii Suzuki attended Mac from 1942-1945 while her family was in an Idaho concentration camp. Suzuki was Macalester's first Japanese-American graduate. Her sister also attended Macalester. Suzuki received permission to travel to Saint Paul and attend Macalester two hours before she was to board a train to Idaho with her family. The state asked the chief of policy to deploy to protect her from a possible white mob upon her entrance into the state. While at Mac, Suzuki was allowed to visit her family just once for two weeks. After the war, Suzuki visited many residences in the Twin Cities in search of housing for her family, but was rejected due to her ethnicity until she decided not to disclose it. After earning her degree in Sociology, Suzuki raised a family and was as a social worker to Southeast Asian refugees post-Vietnam. The sole Asian-American social worker in Ramsey county in the 1970s, Suzuki advocated for families whose struggles mirrored her own experience of U.S. militarism and racialization. Suzuki helped organize two protests against the play Miss Saigon and volunteered in the Saint Paul community. Sharing how Suzuki was the grandmother he never had, Twin Cities poet Bao Phi shared, "she was really out there sharing her personal experience and story with us. I learned lessons about resilience, being assertive, being intelligent and also being funny," (Suzuki's Obituary in the Star Tribune, Dec 15, 1999).

# What is Heteropatriarchy?

## Resources

Want to learn more about racial justice? Want to challenge the borders created by Macalester between multiculturalism and internationalism? Here are some suggestions.

### Take an American Studies course!

AMST 101-01 Explorations of Race and Racism  
AMST 265-01 The Schools-to-Prison Pipeline  
AMST 294-01 Imagine Otherwise: Alternative Visions of Love, Family, and Nation

### Engage in intentional conversations.

Ask your peers what they think about Macalester's values of internationalism and multiculturalism. Listen.

### Read a book or two!

*Sister Outsider* by Audre Lorde  
*Undoing Border Imperialism* by Harsha Walia  
*Towards Collective Liberation* by Chris Crass  
*We Have Not Been Moved: Resisting Racism and Militarism in 21<sup>st</sup> Century America*  
*Beyond Eurocentrism and Multiculturalism* by Cornel West

### Go to DML events such as SPEAK! or the C-House Poetry Slam.

Join an identity collective. Attend a Fresh Friday program, or an In the Kitchen With...at the C-House.

### Follow some rad blogs!

blackgirldangerous.org  
colorlines.com  
voicesforracialjustice.org

### Get off campus!

Talk to people you meet on the bus, in the grocery store, at the gas station. Get involved with one of the many rad organizations doing work in the Twin Cities.

*"Heteropatriarchy is the building block of US empire. In fact, it is the building block of the nation-state form of governance."*

-Andrea Smith, "Heteropatriarchy and the Three Pillars of White Supremacy"

Heteropatriarchy can be most easily understood as a combination of heteronormativity and patriarchy, both of which are defined below.

Though heteropatriarchy manifests in many ways throughout American society, one clear example is found through observing the "traditional" family unit. Picture the "normative" nuclear, white, American suburban family: there is a father and a mother. The father works and brings home the money. The mother stays at home to watch the kids, clean, and prepare dinner.

**Patriarchy:** A patriarchal society is one in which the father or man has supremacy within the family and throughout society in general. In the example above, the man is in a dominant position. He is the one responsible for meeting his family's needs. The woman is submissive to the man. She is responsible for taking care of the home, so it's nice and comfortable.

**Heteronormative:** In which society views heterosexual as the pervasive norm. Anything that does not fall into the category of "heterosexuality" such as queer and genderqueer are seen as existing outside the norm. That is, in the normative nuclear, white home the family is comprised of a man and a woman. Any change (i.e. two women, two men, one woman, one man, etc..) in this combination is an automatic threat to American family, and therefore society.

**In American heteropatriarchal society, only two genders are recognized and these two genders must play specific roles.**

# How Does It Relate to Colonialism?

“...In order to colonize people’s whose societies are not based on social hierarchy, colonizers must first naturalize hierarchy through instituting patriarchy. In turn, patriarchy rests on a gender binary system in which only two genders exist, one dominating the other.”

-Andrea Smith, “Heteropatriarchy and the Three Pillars of White Supremacy”

**The United States uses heteropatriarchy as a colonizing tool;** in spreading its values abroad and “at home,” the western society’s heteropatriarchal values have been used to dismantle and destroy other cultures and their beliefs. **Thus, heteropatriarchy, colonialism, and racism are all interrelated.**

Consider colonialism and imperialism historically. A large part of western colonialism included eradicating differences in religion and marriage practices, i.e. forcing “Christian” values upon other peoples. Early on in European history in America, it was a goal of the colonizers to “civilize” the native “savages,” attempting to force them to take on European societal values in many forms including gender roles and familial organization. Many of the indigenous tribes, of course, had beliefs vastly different from that of the Europeans. For example, some had and continue to have the belief of the two-spirited person: a person who does not necessarily fit into the specific gender or sexuality norms of heteropatriarchy.

**In this section of the zine we seek to illuminate how colonial heteropatriarchal values have manifested at Macalester college, exploring its ideological violence against students of color, cis-women, trans\* (or genderqueer) students, and queer students.**

1990—Chair of the Board of Trustees said, “the Board is receptive to a recommendation to increase the size of the faculty for the purpose of promoting a multicultural curriculum and faculty in line with Macalester’s missions and goals.”

1992—college endorsed the core values of its mission statement, internationalism, multiculturalism, and service to society

1993—discussions about hiring faculty of color and focusing on domestic diversity

1994—SCG referendum supported the creation of a Multiculturalism-focused program, which generated student support

1995—2 committees, African American Studies and North American Studies, oversaw the development of Ethnic Studies

1996—African American Studies Subcommittee created a minor and began offering courses

1997—the Comparative North American Studies minor was approved

1999—the first American Studies majors were IDJMs (independently designed interdepartmental majors)

2003—the African American Studies Program and Comparative North American Studies minor merged to create American Studies Department

## American Studies Statement on Multiculturalism Graduation Requirement

*A rich campus life, language acquisition, study away, and interaction with diverse students and faculty all contribute to students’ intellectual and experiential **grasp of difference** and of their own place in **relation to the “other”** and the world. In this context, the U.S. Multiculturalism and Internationalism graduation requirements are designed to prepare students to contribute as members of a thoughtful and **principled citizenry** in a global society...Systems of power and privilege that help create and maintain **hierarchical relations** among peoples operate within the U.S. and other nations, among nations, and between the U.S. and the rest of the world...In learning about other peoples, cultures and global systems one dislodges presuppositions about others and, crucially, about one’s individual and collective self.*



# Where Will I Live?

On most college campuses the acceptable form of student housing is single sex floors or in some cases co-ed floors with single sex rooms. Anything beyond that is considered outside the normative constructions of colonialism that society views as acceptable. Macalester has responded to some student pushes for less restrictive housing options and has added more options bit by bit.

Macalester has a two-year residential living requirement for all students. Originally all the dorms were single sex, but Residential Life has recently attempted to make housing more inclusive with various all-gender options.

For first year students, Residential Life assigns students to Dupre, Doty, or Turck after completing housing surveys. **In 2012, to address the needs of first year students an all gender housing option was made available to first year students in the first floor of Doty Hall.** Students are placed into Doty 1 community if they indicate on their housing survey they wish to live in an all gender housing community. Doty 1 has an all gender bathroom.

For one current resident of Doty 1 who is genderqueer, the existence of the all gender community was a **motivating factor in attending Mac**. Having a safe place for trans\* first-years was important for this student. According to the resident, there is a sense of community with a lot of respect on the floor. Despite the all gender designation, not all students knew what this meant before living there. The current resident explained, *"Being someone who is here intentionally has meant doing a lot of explaining and educating to the others. I don't blame anyone for not knowing... but sometimes being the designated explainer of privilege and pronouns is just a little exhausting!"*

For non-first year students there are several more all gender housing options. They can either be selected during the room draw process or through an application.

Specific bedrooms within housing options are available to people of all genders in the following spaces:  
Grand Cambridge Apartments, GDD, Kirk, Language Houses, Veggie Co-op, and the Summit House

**In 2009, Residential Life created a Specialty Living Option in section 1 of Kirk called All Gender Community.** This community has an all gender bathroom and is available to students who apply before room draw. As a Specialty Living Option, the All Gender Community is required to have weekly community meetings and hold 1-2 campus-wide events each semester.

## Borders: Complicating the Dichotomy between Multiculturalism and Internationalism

Hannah. I am a white, queer, cis-gendered, able-bodied woman from the south side of Chicago. I am a sister, student, and artist involved in community organizing, especially on economic and food justice.

Maya. I am a mixed race, American Studies senior at Macalester. I am from New York City. I am passionate about music, and the power of arts in community building.

Sophia. I am a white cis-gendered woman, a sister to my rad Deaf queer Trans\* twin, and a daughter of two psychotherapists. I was born in the drizzly, over-caffeinated city of Seattle and am engaged with racial justice work, especially work resisting the prison industrial complex and U.S. militarism.

# Where Should I Pee?

Bathrooms are traditionally divided down the gender binary of men and women's bathrooms. Adhering to this gender binary in our bathrooms can feel unsafe and uncomfortable due to harassment if they use the "wrong" bathroom. Which bathroom a person should use and the space in which their body is welcome in is largely based upon a person's gender presentation and is assigned by others.

**For one student, disciplinary actions were taken after she used the "wrong" bathroom.** Cynthia was reported by her RHD for using the men's bathroom when she was a woman, despite never asking what her gender identity is. Cynthia does not identify as a woman like her RHD assumed due to her gender presentation. She was never asked by anyone to not use the men's bathroom. The policies she was accused of breaking were "False Information/Failure to Comply" and "Unauthorized Use" and she went in front of the Conduct Board to address these accusations. In her own words:

*"In essence, by completely ignoring [my gender identity] in their report, the hearing board told me this: regardless of how I identify, I must use the women's room. Because that's what I am perceived to be, and other people's comfort regarding my identity is more important than my own."*

**This story reveals larger institutional ignorance about how gender presentation is conflated with gender identity which can be harmful to all students, especially those who are gender non-conforming or who do not fit institutional gender norms. Macalester does not acknowledge these students' identities, and thus ignores their existence on campus.**



Macalester has created a few all gender bathrooms for students to use around campus. As of February 2012 all single stall bathrooms have been converted to all gender bathrooms. They are generally marked on campus with a sign that reads "ALL GENDER BATHROOM" in four other languages than English.

**Despite Macalester's attempts to be inclusive through all gender bathrooms,**

**these bathrooms are often inconveniently out of the way and under-maintained.** An article from a recent Mac Weekly revealed that the only all gender bathroom in the Leonard Center did not have a door on the bathroom stall or a locking exit door.

## What kinds of borders does Macalester reinforce and how?

"First I think it is important that we understand that the language of diversity has become a convenient cloak for institutions...to hide within...We are speaking about power relations and it is important that we be clear about that and the ways in which language can be used to conceal that."  
~Chaun Webster, Opine Season

We yearn for a Macalester that, beyond the glossy brochures and intellectual rhetoric, truly lives up to its commitments. We yearn for a Macalester that does not reify and reproduce borders, but recognizes *the connections between U.S. imperialism and race-based oppression within Minnesota, within the Twin Cities, and especially on our own campus. As Chaun Webster reminds us, the politics of multiculturalism are inherently about power, and about whose bodies are valued, whose lives are protected, and whose words are respected. In order to bring about change on Macalester's campus, we must organize for broad based social change. An essential part of this struggle is building a politics of collective liberation—we must recognize our oppression as interconnected while valuing our differences we. Breaking down the dichotomies that Macalester enforces in its actions regarding internationalism and multiculturalism presents one step towards implementing such a vision.*



Macalester's **Department of Multicultural Life** also provides many other resources for LGBTQIA students, including information about identity collectives, locations of all-gender bathrooms and spaces on campus, ways to connect with LGBTQIA staff and faculty, and resources for students considering changing their name and/or gender identity. Check out the website:

<http://www.macalester.edu/multiculturallife/lgbtq/>

The DML has also collected a fantastic listing of **local off-campus resources** and organizations, including mental and physical health services for people of all genders and sexual orientations and local groups and organizations centered around LGBTQIA identities and issues:

<http://www.macalester.edu/multiculturallife/lgbtq/localResources.html>

For more information about Macalester's Residential Life All-Gender Options and all-gender restrooms:

<http://www.macalester.edu/reslife/livingoncampus/allgender/>

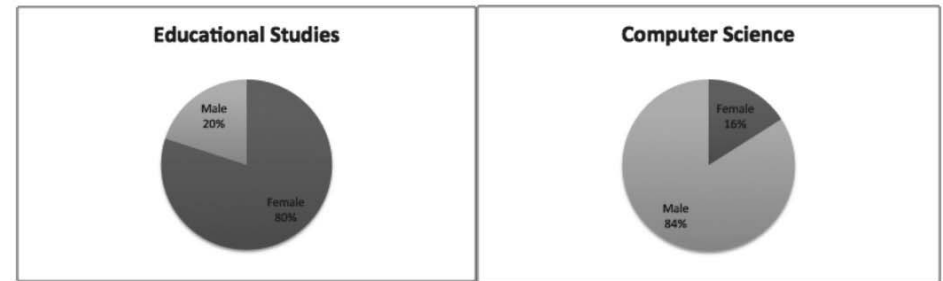
**Further reading:**

"Heteropatriarchy and the Three Pillars of White Supremacy," Andrea Smith  
<http://loveharder.files.wordpress.com/2009/08/andrea-smith.pdf>

"Two-Spirits Organizing: Indigenous Two-Spirit Organizing in the Twin Cities Region," Megan L. MacDonald

# What Will I Study?

60/40. That's the statistic everybody knows. But how does that really play out on campus? These graphs comparing the female/male ratio in two departments prove that 60/40 is not as simple as it sounds.



**Educational Studies is 80% female and 20% male.** Teaching, a profession that is often seen in American society as “woman’s work,” plays out exactly among those lines at Macalester.

Computer Science is even more skewed, considering the fact that about 42% of Mac’s students are male and about **84% of Computer Science majors are male.** Computer Science is a very male-dominated field across America, and Mac is no exception.

So what do these two graphs show? **Academic spaces are gendered spaces at Macalester, and many majors are more or less welcoming to people of all genders.** Some may think of Mac as progressive in all ways, but Mac’s enrollments follow many of the heteropatriarchal patterns found in American society that Mac students criticize. Another important thing to note is that although Mac’s sex ratio for professors is almost 50/50, divisional statistics vary greatly. For example, only 35% of professors in math and natural sciences are women. It’s no surprise, then, that almost every math and natural science major is male-dominated. 60/40 may sound like “women are on top at Mac” (an idea that’s ever-present on campus), but **heteropatriarchal and colonial norms still dictate who studies what.**

Another important question is: **what departments are welcoming to people who identify outside of a gender binary?** Think about it--have you ever been asked what pronouns you prefer by a professor? What department was it? The following anonymous comments were from student evaluations of a Fall 2012 class at Macalester:

*"Thank you for doing gender pronouns on the first day of class. In no other class at Macalester did this happen to me."*

*"I extremely appreciated that [the professor] asked for our preferred gender pronouns at the beginning of the course. Very few courses do this and it was a valued part of creating a safer space, in my opinion."*

60/40 doesn't just give the false impression that ciswomen are privileged at Macalester. **60/40 also erases people who do not identify as male or female.** Very few professors ask for preferred pronouns or otherwise work to make their class a welcoming space for people of all genders. This is another way that academic spaces are gendered at Macalester.



*We'll try not to mansplain like this guy.*

Note About Statistics: We got these numbers from Macalester's Institutional Research Office, and the methodology is flawed in many ways. Students' genders as recorded by Institutional Research are actually the sex they marked when filling out their Common Application to apply to Macalester. Two options were given: male or female. Thus,

all these statistics are binary and conflate sex with gender. Professors are also listed as "male" or "female," with no other option given. The methodology behind the statistics is problematic for many reasons, one of which being that it erases the presence of trans\* people on this campus (implying that the percentage of cismen plus the percentage of ciswomen equals 100%). However, we've still chosen to include some of these statistics because they do help expose the fact that many spaces on Macalester's campus are gendered in really restrictive ways. Keeping in mind all the problems with the way these data are collected, it is still helpful to use them to examine some of the ways heteropatriarchy is present at Macalester.

# Where is My Community?

On Macalester's campus there are various structures in place to try to provide community for people of all genders.

**Identity Collectives:** Provide spaces around intersections of gender, race, ethnicity, sexuality, socioeconomic class, and nationality through discussion. The following collectives have some focus on the identity of gender:

- ASIAN WOMEN OF THE DIASPORA COLLECTIVE
- BLACK WOMEN OF THE DIASPORA COLLECTIVE
- LATIN AMERICAN WOMEN OF THE DIASPORA COLLECTIVE
- MEN OF COLOR COLLECTIVE
- QUEER PEOPLE OF COLOR COLLECTIVE
- QUEER WOMEN IDENTITY COLLECTIVE
- WOMEN OF COLOR COLLECTIVE

**Gender and Sexuality Resource Center (GSRC):** The GSRC is an independently run space that was initiated by student organizations and is supported by the Department of Multicultural Life and Campus Programs. The GSRC's goal as stated in their mission is to, "create a stronger culture of resistance against all forms of oppression by making resources more accessible and by bringing people together through empowering, transformative, and revolutionary meetings, discussions, and events"

<http://www.macalester.edu/multiculturallife/lebtq/gsrc/>

The GSRC holds office hours Sunday to Thursday from 7pm-12am and hosts GSRC Tea Times every Friday. In addition to this, the GSRC plays host to several **student organizations** that fall into their mission's goals. These include:

- Mac Activist for Choice
- Queer Union (QU)
- Feminists in Action\*Students Together Against Rape and Sexual Assault (FIAT\*STARS)
- Mac Re-imagining Masculinity (MRM)