



Rethinking the Boundaries

OCTOBER 20, 2012

SUNY CORTLAND • CORTLAND, NY

Welcome

The Race, Resistance and Reason: Rethinking the Boundaries committee would like to thank you for your attendance and participation in today's conference. We are excited that the State University of New York at Cortland's Center for Gender and Intercultural Studies is hosting this conference and resulting conversations. An intentional interdisciplinary conversation about race that maintains a focus and commitment to inclusive intellectual engagement was very important to the committee. This conversation is essential to the broader interdisciplinary scholarly and social engagement of issues, concepts, and impacts of race.

SUNY Cortland is proud to offer this forum for international and local scholars, along with undergraduate and graduate students. The committee gives a special thank you to our academic colleagues who are presenting and/or chairing conference sessions. We are especially honored to have Dr. John Sosa, a respected colleague here at SUNY Cortland, present his work alongside Dr. Joy James, who adds a particular level of excellence to our conversation today. We thank Dr. Sosa and Dr. James for their time and contributions.

We would like to thank our President, Erik Bitterbaum, and our sponsors: the Center for Gender and Intercultural Studies (CGIS), the Multicultural Life and Diversity Office (MLD), President, Provost and Associate Provost, VP for Student Affairs, Campus Artist and Lecture Series (CALs), SGA, and the Office of Diversity, Equity and Inclusion (ODEI). It is our pleasure to work at an institution that regularly encourages difficult dialogue and critical scholarship.

Finally, the committee would like to thank Pam Schroeder, Ann Cutler, Jillian Anesta (student intern), and Susan Stout for their commitment and support. Susan, we could not have done this without you, thank you so much!

We hope that you enjoy the day in the spirit that it was intended. We hope each of you will have great intellectual exchange, revelation, and challenging moments.

Committee Members: Noelle Chaddock Paley and Kate Coffey, Co-Chairs,
John Aerni-Flessner, Seth Asumah, Brian Barrett, Lyndon Huling, Carol Van Der Karr

Conference at a Glance

October 20, 2012

8:00 AM - 9:00 AM	Registration ----- 1 st Floor Lobby, Old Main
	Continental Breakfast ----- Colloquium, Old Main 220
9:10 AM - 9:15 AM	Welcome ----- Sperry Center 104
9:15 AM - 10:15 AM	Featured Speaker ----- Sperry Center 104
10:30 AM - 12:00 PM	Concurrent Sessions ----- Various Locations In Sperry Center
12:00 PM - 1:00 PM	Buffet Lunch ----- Colloquium, Old Main 220
	Performances by A Capella and Gospel Choir
1:15 PM - 2:15 PM	Keynote Speaker ----- Sperry Center 204
2:30 PM - 4:00 PM	Concurrent Sessions ----- Various Locations In Sperry Center
4:15 PM - 5:45 PM	Concurrent Sessions ----- Various Locations In Sperry Center

Featured and Keynote Speakers

Featured Speaker

John Sosa

Sociology/Anthropology, SUNY Cortland

Indigenous vs. Western Cultures: The Anthropological Deconstruction of the “Race” Concept

Despite its widespread use, the “race” concept is not found in all cultures. In fact, one hundred fifty years of anthropological research has found that most of the world’s six thousand languages and cultures are indigenous, and that they tend to focus on a person’s ability to speak an indigenous language for defining that person rather than physical appearance. Referring to his own ethnographic findings, Sosa contends that in the Maya language of Yucatán, México, there is no “race” concept, nor a way to talk about people’s skin color. Anthropology is unique in its attempt to learn about world humanity through ethnographic fieldwork. Starting in the late 1800s, the first anthropologists deviate from their own western colonial culture and its ethnocentric assumption that the world is divided into “races” of different intellectual capabilities. By learning indigenous languages and cultural behaviors, these ethnographers are the first to establish the “culture” concept, which allows a view of humans as more alike than different. In establishing culture as the basis of human existence, anthropology was the first discipline to argue that “races” don’t exist. More recently, worldwide genetic research offers even more evidence that the “race” concept has no biological basis, and indeed, no one has been able to successfully demonstrate that separate biological “races” exist. The “race” concept can therefore be deconstructed, using a combination of alternative cultural definitions of humanity, supported by analysis of the human genome.

Keynote Speaker

Joy James

Humanities -Political Science, Williams College

White Avatars, Black Cyborgs and Multicultural Mutants: A Feminist Futurist Analysis

Inspired by the works of Octavia Butler and contemporary theorists on anti-black racism, this talk/conversation explores a snapshot of a half-century of US activism against racism, dating from the student-led movements of the 1960s, embodied in the Freedom Riders, SNCC, and SDS. I examine the ways in which anti-racist agency framed through understandings of oppositional bodies, and their reconciliations, may be tied to conventional coalitions that obscure structures of white supremacy, heteropatriarchy and imperial capitalism. Past strategies and conventions may limit our abilities to move towards social justice. Loyalty to memories of past agency filters present perceptions of change, as well as future possibilities to craft a new humanity, one of avatar, cyborg, mutant coalescing to transcend racism.

Concurrent Sessions

10:30 AM - 12:00 PM

Resisting Oppression through Hip Hop, Literature and Pedagogy ----- Sperry Center 307

Presenters: 1. Kim Clark 2. Jonathan Damiani 3. Amber Pabon

Chair: John Aerni-Flessner

Interrogating Racial Politics and Perceptions ----- Sperry Center 308

Presenters: 1. Seth Asumah 2. Stephen Kershner

Chair: Carol Van Der Karr

Latino and Latin American Immigration Activism ----- Sperry Center 309

Presenters: 1. Richard Hunter 2. Gigi Peterson 3. Ute Ritz-Deutch 4. German Zarate-Hoyos

Chair: Ibipo Johnston-Anumonwo

2:30 PM - 4:00 PM

Living Race Against Identity ----- Sperry Center 307

Presenters: 1. John Aerni-Flessner 2. Richard Bell 3. Connie Anderson

Chair: Lyndon Huling

Recognizing Indigenous Consciousness and Accessing Citizenship ----- Sperry Center 308

Presenters: 1. Cristina Giugno Neves and Katia Gregorio 2. Malia Lee Womack

Chair: TBA

Rethinking Decoloniality: Language, Blackness, and Identity ----- Sperry Center 309

Presenters: 1. Lana Tatour 2. Gabriella Veronelli 3. Cheryl Sterling

Chair: Noelle Chaddock Paley

4:15 PM - 5:45 PM

Rethinking Color Lines ----- Sperry Center 307

Presenters: 1. AJ Williams-Meyers 2. Sean Eversley Bradwell 3. Abigail McPhail

Chair: Seth Asumah

Defining Identity Beyond the Binary: Mixed Race Realities ----- Sperry Center 308

Presenters: 1. Emmalon Davis 2. Noelle Chaddock Paley

Chair: Kate Coffey

Challenging Diversity Dialogues ----- Sperry Center 309

Presenters: 1. Carlos Hoyt 2. Eunice Williams

Chair: Jena Curtis

Concurrent Sessions - Abstracts

10:30 AM - 12:00 PM

Resisting Oppression through Hip Hop, Literature, and Pedagogy

1. Kim Clark, CUNY Graduate Center, Binghamton University

Pura Belpré and the Role of Storytelling Technologies in Humanizing and Transforming Community

In 1920's New York City, many from the islands of Puerto Rico, Cuba, and Dominican Republic, compelled by economic crises to uproot from their homes, were greeted with hostility on the mainland. Segregated for their Blackness, criminalized, and ostracized for not speaking perfect "American" English, they confronted the trading of one (now familiar) colonial tongue for another (more) foreign one, or suffering the brutal consequences.

Enter Pura Belpré, a Boricua aware of her Blackness, and the importance of that, who skillfully employed storytelling technologies to empower Spanish speaking children to understand their Afro-diasporic roots, simultaneously transforming the NY Public Library system. Her narrative arts initiatives embraced children and also adults of all backgrounds, engaging them in bi-lingual literacy and community-building. Her work, not only the crafting of stories, but the interactive environments she produced, made room for a particular type of re-humanization of African descendants to be born, and to grow.

Through archival Research and review of interdisciplinary contemporary and historical literature, this presentation explores the ways Belpré connects us to shared histories, and continues to inspire a self-determined communal architecture for Afro-Latino descendants.

2. Jonathan Damiani, Teaching and Leadership, Syracuse University School of Education

Urban Voices as Alternatives to 'Critical Theory'

Critical theorists are often used by members of the academy to provide students with perspectives that challenge the dominant discourse on education. While these theorists can help researchers and practitioners to be conversant in and aware of the history of democratic schooling and struggles for social justice through recent American history, there are many theorists that have actually experienced these struggles first hand that go overlooked in university classrooms. In an effort to open some meaningful discussions on urban education, I have used hip-hop as a tool for teaching critical theory here at Syracuse University's School of Education. The lived realities of a select few of these modern-day musicians speak volumes about tensions experienced at the intersections of race, gender, sex, orientation, class, and ability.

I have found that the thoughts and feelings of these musicians, and the music itself, help to articulate these tensions in language that makes sense for my preservice teachers (many of which will one day be working in urban schools), and provides a counter narrative essential to deepening our understanding of the social constructs experienced by our nation's youth. Through the use of interviews, music, videos, and lyrics I present the words and attitudes of some of today's most undervalued hip hop artists, alongside some of the more popular personas of the past. It's vitally important to open ourselves up to different sources of knowledge and recognize that critical theory can come from anywhere.

Concurrent Sessions - Abstracts

3. Amber Pabon, CUNY Graduate Center

Underrepresented or Representin'?: Black Male Teachers Talk Race and Education in New York City Classrooms

Nationally, Black men make up only 2% of the public school teaching force (Brockenbrough, 2008; Dee, 2005; Lewis, 2007; Lynn & Jennings, 2009). Recruitment efforts frequently call on Black men to install themselves in schools, become role models for Black male youth and resolve the Black male educational crisis (Duncan, 2010). Although their recruitment is a relevant pursuit, the positioning of Black male teachers as a cohort of soldiers who will use their blackness and maleness to lead Black male youth to success relies on monolithic constructions of Black male identity. Further, offering up Black male teachers as a panacea to the Black male educational crisis absolves the institution of urban public schooling in the United States of its role in creating and sustaining the conditions that foster the failure of poor students of color.

We know little about the personal and professional lives of Black men who become teachers in urban schools. Emerging scholarship is deconstructing oversimplifications of Black male teacher identity (Brockenbrough, 2008, Lewis, 2009; Lynn, 2006; Rezai-Rashtiti, 2009). This study employing life history interview methods (Seidman, 2006) contributes to this body of literature through a critical race theoretical framework. The narratives of seven Black male teachers give voice to their distinct and shared experiences while countering master narratives (Solorzano & Yosso, 2002). By retelling their stories in their own voices, the Black male teachers open a window into the ignored realities of their experiences while challenging and displacing the notion of a homogenous Black male teacher identity.

Interrogating Racial Politics and Perceptions

1. Seth Asumah, Africana Studies - Political Science, SUNY Cortland

Race, Immigration and the Obama Presidency: Reframing the Neo Racial Structural Model

The discourse over the race and immigration policy, like other “wedge” issues, evokes cultural, ethnic and racial disquietude. Race and immigration issues constitute centripetal forces in the American polity and 2012 presidential campaign. Nevertheless, the presumed lack of agency for race in President Obama’s deliberations and recent antagonism against undocumented immigrants of color, especially Latinos, have pushed the conversation over race and immigration beyond the binary analysis between Blacks and Whites. The United States has not attained a status of post-racial state yet despite the 2008 presidential election. Rather, the superordinates of immigration and racial matrix of domination have reached a new level of contumacy. Hitherto, President Obama’s race combined with his limited dependence on the agency of race have called to question his address of racial issues, i.e. African American and Latino unemployment rates, the Louis Gates debacle, the Trayvon Martin case, and the recent presidential immigration action through an executive instrument. In the advent of the recent immigration policy myopia, the states of Arizona and Alabama have created their own “show me your papers” laws that tend to target people of color and challenge the president’s executive authority in immigration policymaking and implementation.

In this presentation, Asumah argues that the macroscopic nature and complexity of racial and immigration issues put President Obama in a double bind, a situation that produces limited options and exposure to penalties no matter what approaches he takes in the political quagmire. Furthermore, the racial structural model which shapes policymaking asphyxiates the president’s ability to effectively tackle racial and immigration issues.

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2. **Stephen Kershner, SUNY Fredonia**

Are Races Equal?

The (current) value of a race is the sum of its (current) intrinsic and extrinsic value. The value of a race might be calculated as a collection (total value of members of a race) or an average (average value of members of a race). This paper attempts to estimate the value the main races in the U.S. as a collection and as an average. The paper begins by determining the average value of people in a race. For an individual person, her intrinsic value is a function of how well her life goes. Her extrinsic value is a function of the net effect that her life has on others' lives. This involves both the benefits she provides to others and the costs she imposes on others. Using contemporary studies, I provide (rough) estimates of these per capita values for the main races in the U.S. For a collection, the value of the race is equal to the product of the per capita value and the population size. The paper finds that in the U.S., some minorities have a slightly higher per capita value than whites, but that whites have greater total value because there are more of them. The paper then looks at objections to the calculation. In particular, it looks at objections that assert that race is not real, people are equally valuable, people are not intrinsically valuable, and the means by which this paper estimates value is flawed.

Latino and Latin American Immigration Activism

1. **Richard Hunter, Geography, SUNY Cortland**

Chain Migration between Mexico and the United States

America has historically received large numbers of immigrants through "chain migration." Chain migration is a spatial process whereby two towns are linked by a migration channel. This presentation surveys the migration channels between Mexico and the United States, and illustrates how Mexican chain migration has been contextualized recently within the political debate surrounding the DREAM Act.

2. **Gigi Peterson, History, SUNY Cortland**

Immigration Restrictions and Activism in Historical Perspective

Beginning in the late nineteenth century, the US enacted various immigration restrictions shaped by concerns over labor flows and "inferior" populations. This presentation provides a historical overview of these policies, attitudes, and effects, and of the responses of Latinos and their allies.

3. **Ute Ritz-Deutch, History - Amnesty International, Tompkins County Immigration Rights Coalition**

Immigration Enforcement Today: Effects and Activist Responses

This paper will examine the current immigration enforcement strategies the U.S. government is using to target, detain, and deport immigrants, both documented and undocumented. It will highlight the pressing issues immigrants are facing in this country every day and will briefly discuss the various efforts by immigrant rights activists to change the current system.

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4. German Zarate-Hoyos, Economics, SUNY Cortland

South-to-South Migration: The Case of Columbian and Nicaraguan Migration to Costa Rica

Most migration literature deals with the so-called South-to-North migration. Yet a great deal of labor mobility happens between countries in the South. This paper examines global patterns of south-to-south migration and it also looks at these patterns in countries in Central and South America. Implications for development and immigration policies will be drawn.

2:30 PM - 4:00 PM

Living Race Against Identity

1. John Aerni-Flessner, History, SUNY Cortland

Homemakers, Communists and Refugees: Smuggling Anti-Apartheid Refugees in Rural Lesotho in the 1960s and 1970s

Situated entirely within the boundaries of South Africa, Lesotho was not the first place of refuge for people looking to flee the *apartheid* state because it was difficult to transit onwards to other countries. However, being close to sites of unrest like Port Elizabeth and Durban, and having a rugged mountainous border that was almost impossible to patrol effectively made it a destination of last resort for many refugees. Maleseka Kena was the wife of a member of the Communist Party of Lesotho and the mother of seven children. She also lived near the border, sheltering refugees slipping across the border and helping them transit onward. Born in South Africa but living in Lesotho (independent from 1966), Kena highlights the awareness local people on both sides of the border had for its importance in the struggle against *apartheid*. With African borders often presented as being drawn arbitrarily to the detriment of local people and historical boundaries, the story of Kena and her work with refugees shows how these same people used borders to their advantage. Her work did not go unnoticed in her rural village, however, and she had to perform a delicate balancing act helping the refugees, but also keeping them out of view of the local authorities. Her story highlights the challenges faced by women in rural Lesotho who wanted to be active in political efforts, domestic or international, and also the tensions on the borders faced by people who wanted to actively work to oppose *apartheid*.

2. Richard Bell, University of Maryland

Black Kidnappers and Slave Traders in Nineteenth-Century America

After the United States outlawed further importation of slaves from overseas in 1808, the cash value of enslaved black laborers already living in America quickly skyrocketed, topping \$1,000 in both Natchez and New Orleans soon afterwards. In the midst of a great cotton boom in these new Deep South territories and states, the end of the international slave trade created market forces powerful enough to incentivize unscrupulous entrepreneurs like Delaware's Patty Cannon to sell free blacks that she and her associates had kidnapped from Baltimore and Philadelphia to planters setting up in this new Cotton Kingdom.

To exploit the youthful naivety of the black orphans they typically targeted, Cannon's gang routinely employed black or mixed-race associates such as Henry Carr and John Purnell to front their operations in mid-Atlantic cities. A black boy was more likely to trust an adult of the same race, and if white city

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dwellers happened to witness his kidnapping, the bystanders might assume that they were simply watching a father discipline an obstreperous child.

This paper explores the vexing questions surrounding the participation of black and mixed-race men like Carr and Purnell. How should scholars understand their cooperation with kidnappers like Cannon? What possible motivations – economic, ideological, or otherwise – can explain livelihoods built upon betrayals of fellow minorities? Placing these men in the context of the larger history of black slave catchers, overseers and informants in late eighteenth and early nineteenth century America, this paper attempts to understand a phenomenon that will strike many modern audiences as an unfathomable infidelity to a common heritage and struggle.

3. **Connie Anderson, Anthropology, Hartwick College**

How the AIDS Epidemic in South Africa Reveals Negative Stereotypes Held by US Whites against Africans and African-Americans

It is no surprise to most in the US that rates of HIV and AIDS infection are higher in southern Africa than in almost all other countries, and few see these reports as problematic. Most white Americans take for granted that black people are hypersexed and impulsive, thus prone to rape; promiscuous; violent; loath to use condoms; and frequently resort to prostitution. When then-President Mbeki referred to AIDS as “a disease of poverty,” it confirmed the belief that Africans are irrational and unscientific. As this paper shows, Mbeki was right; and most of the stereotypes about black Africans are either untrue or irrelevant. These beliefs may discourage investigation into the actual causes of the large difference in incidence between the USA and RSA.

Recognizing Indigenous Consciousness and Accessing Citizenship

1. **Cristina Giugno Neves and Katia Gregorio, Inclusão Produtiva, Brazil**

Productive Inclusion for Vulnerable Groups - São Paulo Social Store Experience

The Store aims at promoting actions that are focused on productive inclusion and on income generation for people who face a situation of vulnerability due to economic, gender, ethnical and other factors stemming from the lifecycle of the individuals.

In Brazil, the low income of individuals and families plays a key role in selecting the people to be targeted by public policies, although the income itself is a very significant factor, it cannot explain – alone – all individual deprivation possibilities in society. Gender and racial matters, as well as situations of abandon and domestic violence all contribute to worsen the economic situation of already vulnerable individuals. It is a goal of the Social Store to provide an inclusion possibility for these vulnerable groups, through the commercialization of goods manufactured by them in craft workshops.

The target of this program are physically and/or mentally handicapped people, the elderly, women who are victims of domestic violence, homeless people, teenagers in conflict with the law among others.

The fighting of the cruel social exclusion and deprivation system - which affects the most vulnerable sectors of the population - should be regarded as a top priority. Hence, all economic agents (civil society, government and the private sector) should be versatile, looking for intelligent, creative and simple solutions, which can be easily reproduced in order to guarantee their sustainability.

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The Social Store trusts in this practice, because we believe that the fostering of craft workshops may promote economic inclusion and both direct and indirect job creation, aiming at the acquisition of habits and attitudes, articulating knowledge and amplifying practices in the process of creating, qualifying and fairly commercializing products.

2. **Malia Lee Womack, University of California, Berkeley**

Gender, Sexualized Bodies, and Racialization: The Veils that Plague Western Impact

Dambisa Moyo, a former World Bank consultant and employee of Goldman Sachs, and Bono, an idolized lead singer of U2, are both taking initiative to combat Africa's depths of impoverishment. Moyo, often referred to as the anti-Bono, advises that the West should cut off all its foreign aid to the continent in order to force it to jumpstart its own economy autonomously from outside crutches that keep it dependent. Moyo's stance is not original, conservative white male economists have been declaring for countless years that aid should be halted, but because she is Zambian born and black, a media spotlight shines on her political ideologies. Often, she is portrayed in magazine articles and interviews as the face for Africa even though she was not elected to be so, and despite her only living in Zambia for a short fraction of her life. In contrast, Bono's stardom, wealth, and white male privilege give him a social standing accredited by a mass base of fans of who he can solicit support from to back his poverty initiatives. His approach is to market commodities to Westerners, and then to donate a small percentage of the raised profits to Africa. When doing this, Bono promotes Western consumerism as a way to combat Africa's resource scarcity. My paper will deconstruct in what ways race, gender, and sexualization of the white male and black female impact how the two theorists are received in the West. Additionally, I will investigate what impact this has on racialized poverty.

Rethinking Decoloniality: Language, Blackness, and Identity

1. **Lana Tatour, Visiting Lecturer, University of Westminster (UK)**

Rethinking Resistance within Anti-Colonial Movements: Intersectionality, Identities, and Agency

Critical scholarship has highlighted how intersections of race, ethnicity, gender, sexuality and class figure in colonialism, imperialism and contemporary global capitalism, producing and reproducing gendered and radicalized structures of oppression. While the relationship between intersectionality and marginalization has garnered significant academic attention, the relationship between intersectionality and resistance/s of subjugated people demands further explanation. This paper seeks to fill this gap by asking how these intersections shape resistance/s of marginalized groups within contemporary anti-colonial movements. Through an examination of the modes of activism of the most marginalized groups within the larger subordinated community, this paper argues that in similarity to the important role intersectionality plays in shaping peoples' experiences of injustices, intersectionality is formative in shaping the forms, discourses, strategies and practices of resistance/s of subjugated populations, as well as their ability (or inability) to effect agency and transform oppressive power structures.

The paper focuses on resistance/s among the Palestinian citizens of Israel, who comprise one-fifth of Israel's population. As an oppressed indigenous minority in the Jewish state, they struggle to promote equality, recognition and power sharing. Within the context of this struggle, race, ethnicity, gender, sexuality, and class are often subordinated to the national agenda(s). However, in recent years, some of the most marginalized groups within the Palestinian community - such as women's

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groups, the Bedouin population, and the LGBTQAI community - began to (re)claim their identities and to create spaces from which they can promote their visibility, voices and agendas, as both distinct social groups and as a part of the overall national struggle.

By utilizing their own identities (ethnic, gender, class, queer) and political-social-economic-cultural positionings as an access point, these groups are simultaneously resisting state hegemony and colonial appropriation of their identities, while challenging normativity, social labelling, patriarchy and racism within the Palestinian society itself.

2. **Gabriella Veronelli, Graduate Student, Binghamton University**

The Coloniality of Language: The 'Longue-Duree' Structures of Linguistic Racism

My presentation will cover the theoretical apparatus and research I developed in my doctoral dissertation on the "Coloniality of Language." One of the questions I raised that I think is relevant to this conference's CFP concerns: what is it to racialize the colonized/oppressed/subaltern as communicative agents?

I take the term 'coloniality' from Peruvian sociologist Aníbal Quijano's because he provides us with a historical production of power relations of exploitation, conflict and domination that enables us to focus on the reduction of some people to non-human beasts through racist colonial domination. The theoretical understanding allowed us by Quijano's coloniality suggests, even entails, a difficulty in understanding the colonized as communicative agents beyond the most rudimentary of communicative possibilities. To find in the colonized the ability to express complex cosmological, social, scientific, erotic, economic meaning is at odds with their reduction to wild, primitive, animals. To speak of the "Coloniality of Language" is then to see whether Quijano's understanding of the coloniality is adequate to grasp the colonial encounter in its linguistic terms. Whether it fits the process of colonization as a linguistic process, i.e., the reduction of people with developed communicative skills into blabberers. Whether this process continues as colonization ends; that is, whether the coloniality is still going on today as English only laws are passed, as indigenous languages are not taught in schools, as a process of linguistic infantilization of indigenous and other colonized peoples.

In my presentation I look to bring to discussion my answers to these questions exploring specific, past and contemporary, examples of linguistic coloniality.

3. **Cheryl Sterling, Global Liberal Studies, New York University**

Performing Race and Destablizing Blackness in Afro-Brazilian Theater

The *Bando de Teatro Olodum* establishes a trajectory from which to question and challenge the dominant aesthetic signifiers in Brazil about race and representation. Its aims, I argue, are to realign the racial and cultural markers that define blackness as a debased essence and regenerate affirmative constructs through its dramatic repertoire that challenges the marginality of its Afro-Brazilian population. Engaging with the discourse of *embranquecimento*, a policy of social whitening, I contend, the *Bando* intent is political, in generating a transformative discourse that affects the sets of identities that keep Afro-Brazilians outside of dominant social and economic advantages.

To illustrate these points, I explore the creative processes of the *Bando* and conduct an analysis of the play, *Cabará da Raça*, which interrogates the myriad stereotypical depictions of black peoples.

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An integral component to the *Bando's* performance strategies is the use of aesthetic signifiers that speak to the real, lived experiences of Afro-Brazilians. I therefore analyze the *Bando's* use of mimesis as an aesthetic location, to illustrate how the group creates its own singularly unique aesthetic form that both addresses its creative and transformative intent.

4:15 PM - 5:45 PM

Rethinking Color Lines

1. AJ. Williams-Meyers, Black Studies, SUNY New Paltz

The Persistence of White Supremacy (Racism) - Revisiting W.E.B. Du Bois' 1961 Remark: "...Realize that Negroes Can't Win"

Shortly before his departure in 1961 from the United States to take up residency in Ghana, West Africa, at the invitation of President Kwame Nkrumah, W.E.B. Du Bois lamented to his friend Grace Goens: "I just cannot take any more of this country's treatment...We leave for Ghana October 5th and set no date for return...Chin up, and fight on, but realize that American Negroes can't win." It is this statement that the paper will revisit as to its prophetic nature, especially coming from one of the country's foremost intellectuals and authorities on American racism, i.e. white supremacy.

Du Bois the suave, debonair, brilliant intellectual, and prolific writer whose life spanned two centuries, was a witness to the turbulent vicissitudes of race, race relations, and racism. He weathered the dark days, basked in the sunlight of improved race relations, though incremental, and mourned the horrors of the violence inflicted by a white mindset driven by an ideology of white supremacy. Yet through his writings, teachings, leadership role at the NAACP (Editor of its *Crisis* magazine), and with his associates at home and abroad, there appeared to be a glimmer of hope for sustained growth in improved race relations in the United States.

In revisiting that statement of "...Negroes Can't Win," perhaps evidence for its early germination can be found in Du Bois' 1935 book *Black Reconstruction in America*.

On the one hand in the book he remarks that Reconstruction was America's Glorious Revolution – for the first time an inclusive version of democracy worked. On the other hand he is quoted as saying: "The slave went free, stood a brief moment in the sun; then moved back again toward slavery." Is this the seed of Du Bois' departing lament? Was the collapse of Reconstruction the result of a white backlash against America's Glorious Revolution of an inclusive democracy with a rainbow of participants? And in reference to Michelle Alexander's book *The New Jim Crow* (2010), are the more contemporary white backlashes as in the wake of *Brown vs. Board of Education* and the Civil Rights Movement evidence as well of a white mindset crippled by white supremacy, and whose semblance of mental stability is held in check through the maintenance of a racial caste system? Is the mass incarceration of African Americans in the opening decades of this century, "metaphorically, the New Jim Crow," i.e. that reassuring racial caste system?

In his "...Negroes Can't Win" was it that Du Bois in his wisdom and longevity of age had resigned himself to the unfortunate realism of the tenacious, deceptive, and violent nature of white supremacy, and the need for whites to maintain dominance over African Americans, and others of color, in face of their own genetic inadequacy? It is, therefore, the above questions and ideas which this paper will address. Using a historical timeline, the paper revisits Du Bois' lament from the point of view of its prophetic nature, citing examples along the timeline that give support to his lamentation of 1961. Two

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examples, in the form of writings along that timeline are, first, a 1953 statement of Du Bois published in the April issue of the *Monthly Review*. He wrote: "The color bar in this nation will not soon be broken. Even as it yields in places, the insult of what remains will be more deeply felt by the still half-free." The second is an earlier, 1917 statement made by Jessie Fauset, a NAACP associate of Du Bois with the *Crisis Magazine*. She wrote: "We are perfectly well aware that the outlook for us is not encouraging...We, the American Negroes..."

The paper will conclude with a what for African Americans into the 21st century given the tenacity of the ideology of white supremacy, itself proof for Du Bois' lamentable prophecy. Also, will white America wake from its anachronistic love affair with white supremacy? Can the patient diagnose the cause of the sickness and as well prognosticate about its cure?

2. Sean Eversley Bradwell, Center for the Study of Culture, Race and Ethnicity, Ithaca College *The Diversity Survival Kit: Racism, Death, and Colorblind Policy*

The fact that race matters in an era of colorblindness is a tension-filled duality that we have not been able to reconcile. In fact, the *diversity rule* mandates we try to reconcile these and additional opposing truths. Given this, and given our inability to define raced-policies with direction or positionality, current diversity initiatives actually increase institutional racism. Utilizing a textual analysis of diversity definitions and employing a literary-mathematical proof of (racial) equality, the paper argues that diversity not only reinforces structural racisms but also aids in the "state-sanctioned or extralegal production and exploitation of group-differentiated vulnerability to premature death"... or the thesis that "diversity kills". The paper takes the proposition seriously and articulates the interconnections between diversity, colorblind racism and death. Most importantly, the paper attempts to provide a path forward - a path toward resistance and liberation. If diversity kills, and as more and more students of color attend historically white colleges and universities (HWCUs), we will surely need a Diversity Survival Kit.

3. Abigail McPhail, Graduate Student, University of Albany *The Black Power Movement and Pan-Africanism*

The Black Power movement grew out of the Civil Rights Movement that took place in the United States during the 1950's and 60's. It was a 'pan' movement or a movement where African Americans recovered and reclaimed their history, culture, and national identity after slavery and Jim Crow Laws through active resistance. The BPM marked a turning point between black and white relations in the United States and how blacks saw themselves. The movement's major leaders such as Stokely Carmichael and Bobby Seal were rooted and guided by the concepts of pan-Africanism. The term 'black power' itself invokes a range of emotions and reactions that illustrates the influence and power of Africans. This term represents African pride, a direct product of Pan African ideals who's objective was not only the restoration of land and nationhood, it has as one of its aims the restoration of respect. The realization of 'self', one worthy of recognition and respect was the beginning of the African revival in the United States. Knowledge of a powerful African ancestry that Africans in the diaspora (especially in the United States and the Caribbean) could relate directly to, became a powerful force, restoring pride and hope in the African destiny. To be Black was no longer a disgrace; it had become something to now celebrate through fashion, food, and dance. This naturist bond between Africans on the continent and those in the diaspora is the African spirit, which in the past has manifested itself into many forms helping to strengthen and empower Black people to continue to fight for and restore Africa. Pan-Africanism is not racist; it is useful as a unifying idea to inspire faith, faith energy, and confidence to transform Africa. Pan-African ideology seeks to revitalize Africa and for this reasons the West has associated its cause with hatred towards the other. Simply put, Pan-Africanism is

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interested in the revival of Africa for Africans by Africans for a stable continent where all who were displaced both on and off can be restored. Pan-African ideology was at the forefront of every successful black 'pan' movements. From the Haitian Revolution to the Civil Rights movement the African spirit was the force that shattered barriers and transformed whole societies. The Black power movement in the United States marked a turning point in the way White America viewed, understood and interacted with people of African descent.

This paper demonstrates how the ideologies of Pan-Africanism were infused within the Black Power movement as the force that helped to radically change the ways the people of African ancestry looked at themselves, and the world around them. As a result of the pan-African force, the Black Power Movement redefined American politics, culture, and its race relations, restoring some well-deserved glory back to Africa. The modern American political culture is arguably a product of Africa.

Defining Identity Beyond the Binary: Mixed Race Realities

1. Emmalon Davis, Doctoral Student, Philosophy, Indiana University

Assuming an Identity: Phenomenological Embodiment and the Multiracial Experience

Traditional theories of embodiment have been largely indifferent to the existence of non-normative bodies such as those possessed by transgender or mixed-race individuals. As a result, academic conversations about embodied experience have often overlooked the socially constructed nature of the body as well as the flexibility of identity formation. In her recent book *Assuming a Body: Transgender and the Rhetorics of Materiality*, Gail Salamon re-examines the question "what does it mean to be embodied?" from a multidisciplinary standpoint. Salamon explores Freud's conception of bodily ego (through writers such as Kaja Silverman, Paul Schilder, and Judith Butler) and Merleau-Ponty's phenomenology of the flesh, ultimately suggesting that a new attentiveness to bodies carelessly marked as "ambiguous" or "unreadable" will enhance our understanding of the relationship between subjective identity-formation and bodily materiality.

I argue that Salamon's theoretical apparatus for thinking about bodily materiality with respect to transgenderism will likewise enrich academic conversations about the embodied experiences of mixed-race individuals. Like transpeople, multiracial individuals have been systematically required to validate their identities, as the identities they embrace often do not "match" the bodies they present to the world. In my paper, I draw out three key notions from Salamon's theoretical examination of embodiment: (1) that bodily perception is socially constructed and flexible (2) that knowledge of bodies is never unmediated, and (3) that subjective identification is not legitimately reducible to bodily materiality. I focus on the work of several contemporary mixed-race theorists and suggest that contemporary mixed race theory is strengthened when supplemented with the theory of embodiment such as the one Salamon offers.

2. Noelle Chaddock Paley, ABD, Philosophy Interpretation and Culture, Binghamton University; Africana Studies - Philosophy, SUNY Cortland

Mixed Race Identity as an Intimate Reality

My presentation focuses on the limitations of the socio-racial construct in the United States as it pertains to the restriction of mixed race or multiracial identities. I argue that non-binary mixed race identities are a product of lived experience, genealogy, and intimate reality and cannot be undone by the restrictions of racial categories in the United States. I assert that mixed race should be an

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equally weighted piece of the race discourse as race and mixed race are inseparable realities. As the fiction of race was constructed, human beings were moving and mixing. The intentional suppression of mixed race as an identity and as a “real” racial category is a perpetuation of that racial fiction. I intend to problematize the way mixed race is considered or ignored by racial theorists and point to intimate reality as the place that critical race theory will find mixed race identity articulated as a unique socio-racial lived experience.

Challenging Diversity Dialogues

1. Carlos Hoyt, Phillips Academy

Transcending Race

This workshop will engage participants in the exploration of topics at the edge of the discourse on racial identity. The paradigm of racial identity development theory and research (RID) provides substantial analysis of the processes by which individuals gain awareness and ultimately acceptance and embrace of their membership in socially constructed racial identity groups. RID theory does not, however, account for individuals who, despite being ascribed to a racial identity group, do not themselves subscribe to a racial identity or consider race to be a valid or useful construct upon which to found a sense of self.

Participants will refine their own bearings on the meanings of crucial terms such as culture, ethnicity, race, and racism, and we will discuss, debate and perhaps resolve the increasingly contentious question of who can and who cannot be a racist. Benefits of the experience will include (1) an understanding of racial identity development theory, (2) an introduction to the non-race identity orientation, (3) an understanding of this perspective in contrast to the dominant paradigm on racial identity development, and (4) refinement of understanding of crucial concepts in the discourse on identity.

2. Eunice Williams, Curricular and Instructional Support Services/Diversity Services, Onondaga Community College

Fear: The Number #1 Inhibitor to the Promotion of Diversity

Over the years we have struggled with seeing a substantial amount of progress towards achieving a community which fosters and appreciates diversity. Nonetheless, we continue to implement diversity training programs which are based on the assumption that: (1) people lack cultural knowledge about a given group of individuals; (2) people need to develop certain attributes, like “openness,” to aide them in their acceptance of others, and/or; (3) people need to be trained to change their attitudes about a particular group.

There is much evidence to support that a person’s fears impede them from moving towards acceptance and appreciation of those who differ. If we look at individuals from the Behaviorist Theory of Personality and respond to fears of diversity as we respond to other forms of phobias, we would see an increase in acceptance of diverse individuals. This paper presentation will explore the fundamental premises of the behaviorist theoretical framework, reasons why we fear diversity, and ways to overcome our fears.

Committee Members and Student Volunteers

Committee Members

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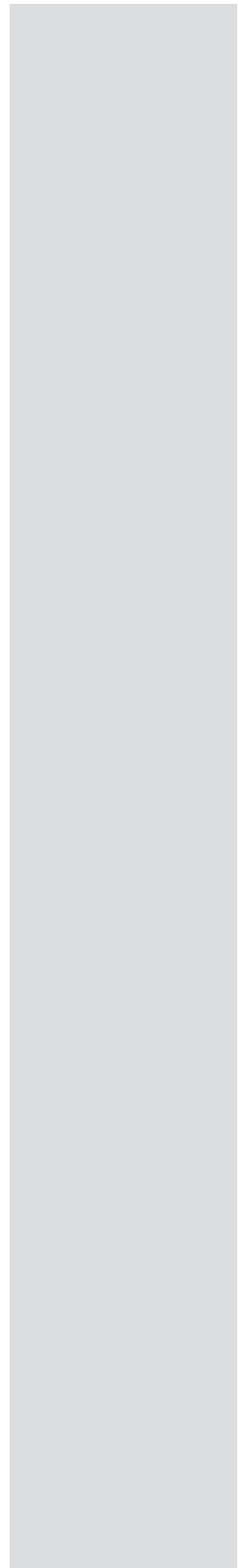
Associate Provost for Academic Affairs Office

Vice President for Student Affairs

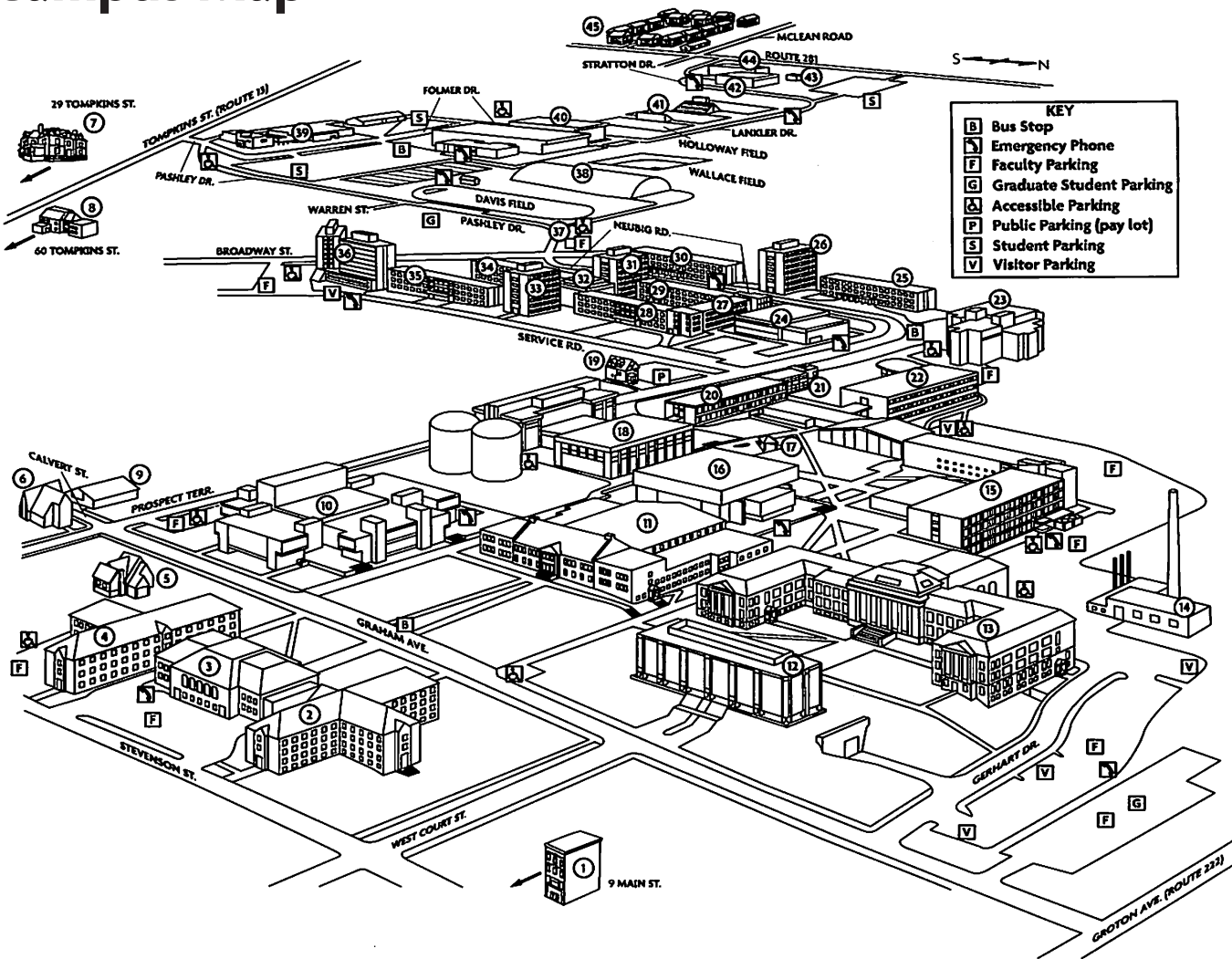
Campus Artist and Lecture Series

Student Government Association

SUNY Office of Diversity, Equity and Inclusion



Campus Map



State University of New York College at Cortland

Bldg. Name	Bldg. No.	Bldg. Name	Bldg. No.	Bldg. Name	Bldg. No.
Alger Hall.....	31	Hayes Hall	34	President's Residence	5
Alumni House	7	Heating Plant	14	Professional Studies Building	39
Bishop Hall	29	Herdrick Hall	35	Randall Hall	30
Bowers Hall	15	Higgins Hall	33	Service Group	44
Brockway Hall	3	Interfaith Center	6	Shea Hall	28
Casey Tower.....	36	Leadership House	19	Smith Tower	36
Chemical Mgmt. Facility.....	43	Lusk Field House	38	Sperry Center	16
Cheney Hall.....	2	Main Street SUNY Cortland.....	1	Stadium Complex.....	41
Clark Hall	26	McDonald Building	8	Van Hoesen Hall	22
Commissary/Receiving	42	Memorial Library	18	West Campus Apartments.....	45
Corey Union	23	Miller Building	12	Whitaker Hall.....	37
Cornish Hall	20	Moffett Center	11	Winchell Hall	32
DeGroat Hall	4	Neubig Hall	24		
Dowd Fine Arts Center.....	10	Newman Center	9		
Education Building.....	21	Newmark Pavilion	17		
Fitzgerald Hall	25	Old Main	13		
Glass Tower Hall.....	27	Park Center	40		

