The UA community is concerned about all of its students, staff, and faculty. Diversity is an asset. Inclusiveness is a must. We are UA.

As you visit campus, be sure to speak a word of thanks to the Tohono O’odham and Pascua Yaqui people upon whose land we are guests here in Tucson. As guests and scholars we will build this community and continue the development of leaders for ‘Indian Country.’
Inclusive Excellence Symposium

UA Inclusive Excellence Symposium

The Office for Diversity and Inclusive Excellence will be hosting the UA Inclusive Excellence Symposium on March 31st. The event is our in-house student, staff, and faculty diversity and inclusiveness conference and will be an opportunity to examine issues and solutions related to campus diversity. Our luncheon keynote speaker will be Dr. Kathleen Wong (Lau), former director of the National Conference on Race and Ethnicity and current Chief Diversity Officer for San Jose State University in San Jose, California. We will also have approximately 10 workshops on a variety of topics plus an opening session. Please save the date. Details to follow. Please join us as we come together to examine and explore Inclusive Excellence at the UA.

2016-2017 Inclusive Excellence Awards and Richard Ruiz Diversity Leadership Faculty Award

The annual Peter W. Likens Inclusive Excellence Awards were established to recognize students, staff, and programs that enhance the UA through their inclusive programing and leadership. Award nominees are selected on the basis of their significant contributions toward creating a diverse and inclusive community through one or more of the following: recruitment and retention of an excellent and diverse faculty, staff, or student body; fostering equality of opportunity within our campus community; encouraging diverse perspectives on our campus; creating a welcoming and supportive campus climate through efforts such as visibility, communication and education; and other areas critical to establishing Inclusive Excellence at the University of Arizona. In 2015, a new faculty award was created: the Richard Ruiz Diversity Leadership Faculty Award. This award honors Professor Richard Ruiz’s many contributions to making the University of Arizona a better, more inclusive campus. In fact, he was awarded the Inclusive Excellence Award in 2009 for his tireless work supporting and advocating for diversity and cross-cultural understanding. All awards come with a $500 honorarium. The award ceremony will be Thursday, March 30, from 4:30-6:30 p.m. You can learn more at http://diversity.arizona.edu/inclusive-excellence-awards.

Save the Date!

The I.E. Symposium at the UA will take place on March 31 from 8:00 am - 1:30 pm! For more information about registration, workshop presentation, or volunteering, please contact Charlinda Haudley at chaudley@email.arizona.edu or 520.621.3105.

Inclusive Excellence Awards

The Inclusive Excellence Awards will be given at the Visionary Leadership Awards Ceremony on Thursday, March 30, from 4:30-6:30. The due date for award nominations is Tuesday, February 28 at 5:00 pm. For more information about the award nominations and guidelines, please see: http://diversity.arizona.edu/inclusive-excellence-awards-faqs-and-guidelines

Image Credit: Eastern Illinois University
The following is one student’s perspective on the Facing Race Conference. This reflection was written by Alejandro Menchaca, a first-year student in the College of Education. Menchaca is pursuing his MA in School Counseling. He is a Queer Chicano from Los Angeles who has been a high school Spanish teacher and has been involved with LGBTQ, HIV/AIDS, and Migrant Rights organizations over the years.

Facing Race 2016: A National Conference

After learning of the presidential election results, I, like many others, was overtaken by feelings of shock, horror, and fear for what a neo-fascist Trump administration could mean for many underrepresented communities in this country, including my own as a queer man of color with undocumented family and friends. That same weekend I was able to attend the Facing Race Conference in Atlanta, GA thanks to the support of Queer Trans People of Color (QTPOC), the Institute for LGBT Studies and the Office for Diversity and Inclusive Excellence. The conference was amazing and inspiring! It was the perfect antidote to the feelings of fear and hopelessness, and it left me inspired and hopeful, reminding me that the struggles for racial and social justice live on regardless of who is in office. It grounded me in community and the history of struggle for social justice, motivating me to recommit myself to values of justice and courage in order to do my part to work for a more equitable and just society.

The Facing Race Conference is a biannual conference hosted by Race Forward, whose mission is to build awareness, solutions and leadership for racial justice. This year it was attended by over 2,300 people from all over the country. At the conference I heard from and met amazing educators, healers, activists, artists, journalists and elected officials all working to disrupt and dismantle white supremacy in their lives and communities. I heard from Van Jones who reminded us that the election results were a “white lash” against the progress made by communities of color over the years; from Alicia Garza with the Black Lives Matter movement, who reminded us that “our fates are intertwined” and that “our communities can be stronger when we are united and coordinated;” and Judith LeBlanc from Native Organizers Alliance, wisely stating that there is a “need for changes in the system and in the hearts and minds of people.” I discovered the brilliance of Roxanne Gay, Rinku Sen, Linda Sarsour and so many others who challenged attendees to listen and learn from each other and to recognize our privileges, be they gender, race, class, sexuality, ableism, or other. I appreciated seeing white people genuine in their desire and actions to dismantle white supremacy. I participated in discussion groups on the shared experiences of people of color in predominantly white institutions, attended workshops on building anti-racist schools and on how communities are resisting the privatization of education. I gained a better understanding of how racism impacts us all at the individual, interpersonal, institutional and societal levels, and how people work together in various segments of society to interrupt and dismantle it in their lives and communities. There were so many highlights to the conference, too many to list here. I even got to dance the night away surrounded by so many talented and beautiful people. I greatly appreciate the opportunity to have attended and highly recommend future Facing Race conferences and other important work done by Race Forward to anyone who cares about creating a truly just and pluralistic society.

On the morning before my returning flight I was able to visit the Martin Luther King Jr. National Historical Site, where Dr. King and Coretta Scott King lay to rest. There I was reminded, in the words of Dr. King, that “the arc of the moral universe is long, but it bends towards justice.” Attending this conference helped me reflect deeply on what my role is in helping to ensure that the arc continues to bend toward justice.

The views in this article are the author’s own and do not necessarily reflect the views of ODIEX
While Black History Month was nationally established by President Gerald R. Ford, the commemoration itself has a lengthier history that stems back to the beginning of the twentieth century. In 1915 -- half a century after the Thirteenth Amendment abolishing slavery was issued -- Carter G. Woodson attended a national celebration of the anniversary of emancipation in Washington D.C. While there, Woodson was inspired by the thousands of people in attendance and desired to create an organization so as to “promote the scientific study of black life and history” (blackpast.org). A child of former slaves, Woodson worked in a coal mine as a child before beginning high school at the age of 20. He graduated two years later and ultimately earned his PhD from Harvard University. Woodson was also a member of Omega Psi Phi, the first predominantly African American fraternity to be founded at a Historically Black University. Alongside minister Jesse E. Moorland, Woodson founded the Association for the Study of Negro Life and History (ASNLH), an organization that celebrated and promoted the achievements of black/African Americans and others of African descent. Today, this organization is known as the Association for the study of African American Life and History (ASALH).

In 1926, the ASNLH began sponsoring a national Negro History Week. Originally, Woodson described the week as a time to study Black history as opposed to “creating a new tradition” -- knowing that the majority of Americans would be hesitant in endorsing the latter project (blackpast.org). Woodson wanted to recognize the members of the Black community who had contributed to human civilization instead of lauding the work of President Lincoln and the Union Army, who so often received credit for emancipation. Woodson never anticipated that Negro History Week would become a regular celebration, let alone a month long commemoration. In his opinion, there should be a shift from Negro History Week to Negro History Year or, in other words, the celebration of Black excellence should not be limited to a period of several days. Many Black and African American activists still hold this view today.

In 1940s, West Virginia designated February to be Negro History Month. Subsequently, in the 1960s, cultural activist Frederick H. Hammaurabi, founder of the House of Knowledge, started celebrating the commemorative month. In 1976, President Ford officially recognized Black History Month at the national level, “calling upon the public to ‘seize the opportunity to honor the too-often neglected accomplishments of Black Americans in every area of endeavor throughout our history’” (history.com). In every subsequent year, the U.S. president has designated February as Black History Month. Each year, there is an annual theme selected by the ASALH. Last year's theme (2016) was “Hallowed Grounds: Sites of African American Memories.” This year's theme (2017) is “The Crisis in Black Education.”

Woodson originally decided to celebrate Negro History Week during the second week in February because it coincided with the birthdays of President Lincoln (Feb. 12) and Frederick Douglass (Feb. 14). There are several other days in February that have ultimately also been significant to African American history:

- February 23, 1868: W.E.B. DuBois, civil rights leader and co-founder of the NAACP, is born
- February 3, 1870: 15th Amendment was passed, granting Blacks the right to vote
- February 25, 1870: Hiram R. Revels, the first Black U.S. senator, took his oath of office
- February 12, 1909: National Association for the Advancement of Colored People (NAACP) was founded
- February 1, 1960: sit-in at Woolworth's lunch counter in Greensboro, NC
- February 21, 1965: Malcolm X, militant leader and Black Nationalist, was murdered

Sources:
blackpast.org
history.com
infoplease.com

Image Credit: The Bear Facts
Anti-Racist Allyship

Definitions

Racism: "the systematic subordination of members of targeted racial groups who have relatively little social power in the United States (Blacks, Latinos/as/x, Native Americans, and Asians), by members of the agent racial group who have relatively more social powers (Whites). This subordination is supported by the actions of individuals, cultural norms and values, and the institutional structures and practices of society" (Teaching for Diversity and Social Justice, 2007). In other words, according to Newton (2014), racism = prejudice + privilege + power.

Prejudice: "a preconceived feeling, belief, or emotion against a person of a different ethnic, cultural, economic, religious, spiritual, and/or sexual group" (Newton, 2014).

Privilege: advantages that are unearned, exclusive and socially conferred based on an individual's membership in a certain social group (Johnson, 2001). People may have privilege on the basis of their race, gender, sexual orientation, social class, religion, ability status, national origin, and/or other social markers.

Power: "the ability to successfully and methodically exert influence" (Newton, 2014).

White Supremacy: "the concrete benefits of access to resources and social awards and the power to share the norms and values of society that Whites receive, tacitly or explicitly, by virtue of their position in a racist society" (Teaching for Diversity and Social Justice, 2007).

Allyship: "allyship is not an identity -- it is a lifelong process of building relationships based on trust, consistency, and accountability with marginalized individuals and/or groups of people; allyship is not self-defined -- our work and our efforts must be recognized by the people we seek to ally ourselves with" (Anti-Oppression Network).

Contrary to many claims, we do not live in a post-racial society. Today, racism is alive and well. It might not look exactly like it did in earlier history, but American institutions and culture are still rooted in White Supremacy. Sometimes, these incidents of racism are readily apparent (i.e. someone using racial epithets towards a person of color; the KKK), but they are often more insidious (i.e. mass incarceration; unconscious bias; immigration policies). The first step to being an anti-racist ally is to abandon a “colorblind” consciousness and instead become more attuned to the ways in which these racialized power dynamics play out in day-to-day life. Here is a summary of tips for white allyship based on the readings listed on page 6:

Allyship should function as a verb. In other words, it is not enough to say that we are allies. White allies must be committed to and practice constant efforts to “unlearn” racial bias, to advocate for anti-racist causes, and to dismantle racist systems.

It is white allies’ responsibility to continually learn about oppression and how it manifests (i.e. through reading, watching documentaries). It is never the responsibility of people of color to educate white people about their experience, although white allies should always listen when these experiences are shared (Newton, 2014). It is important for allies to use their knowledge and the power and safety afforded to them by privilege to counteract racism that they witness. This might mean speaking up when hearing an explicitly or implicitly racist comment, even if there are only white people in the room (Lui, 2016). This might mean speaking to family members, including children, about race and racism (Holloway, 2015). Because white people are less at risk for physical violence, including police violence, this might mean putting one's body in spaces like demonstrations (Holloway, 2015). White allies must also mobilize other white people to also be allies (Newton, 2014).

Being a white ally also means being very conscientious about the amount of space that one is taking up. One part of “checking one's privilege” is recognizing that being white often gives a person the authority to speak about race issues in a way that could overshadow the voices of those experiencing racism. In anti-racist organizing meetings, it is often more important for white allies to listen than than talk (Jones, 2015). White allies should not “white-splain” or act as “experts,” telling people of color what they “must” or “should” do when they face racism (Newton, 2014). As Jones (2015) explains, “... I meet plenty of ‘white antiracists’ who can school me on the latest academic
terms about racism and white privilege, and I generally see these conversations as learning and movement-building opportunities. However, these folks are also the ones whose dynamics often go unchecked -- they are unable to see their own privileged behavior as a manifestation of systemic racism because they are ‘doing the work.’” White allies also must recognize that some spaces are not for them, and that black and brown spaces -- often places of mental and emotional healing -- should be respected without question (Newton, 2014).

White allies’ self-care should never be prioritized in anti-racist work. As the Anti-Oppression Network explains, “we [allies] are responsible for our own self-care and recognize that part of the privilege of our identity is that we have a choice about whether or not to resist oppression; we do not expect the people we seek to work with to provide emotional support.” As white allies, we have to open ourselves to being uncomfortable, vulnerable, and even hurt. We must recognize that we will make mistakes and, when we are confronted about these mistakes, we should approach this as a time to learn instead of becoming defensive (Lui, 2016). Again, allyship is a process. It is a practice that can never be perfected and always must be improved upon.

Here are some more reflections on white anti-racist allyship:

“’I’m also hesitant of white people who say they’re allies, yet have no visible relationships with people of color.... I am equally exhausted by white folks who surround themselves with people of color and appear more ‘down with the cause’ of anti-racism, but unconsciously perpetuate their own privilege and internalized dominance within those relationships. For white folks, building genuine relationships and allyship across race should mean willingness to make yourself uncomfortable, consider how your actions and words may be perceived differently to a person of color, accepting accountability for inevitable fuck-ups that come along with the invisibility of privilege, and apologizing often.” - Michal ‘MJ’ Jones, Writer for Everyday Feminism

“Become familiar with intersectionality. The Pro-Black struggle is not one dimensional. Although race is a large factor in our oppression, our levels of subjugation differ due to gender and sexual orientation as well. Although measuring oppression is risky business, its undeniable that a poor Black queer woman is systemically discriminated against more so than a rich Black cis-gendered heterosexual male.” - Arielle Newton, Editor-In-Chief of Black Millenials

“White people should recognize that the best way to be good allies is to go work among their own people (white people) to create more allies. Too frequently, white allies think we are asking them to come into our communities to affirm our account of racist acts and structures. What we are really asking is for them to 1) affirm that account boldly among other white people; and 2) use their privilege to confront racial injustices when they see them happening, whether in the grocery store or the boardroom.” - Brittney Cooper, co-founder of Crunk Feminist Collective

“Dear White Allies: You know that mental list your have of all your best black friends, the non-white exes that you are still good friends with, the childhood memories more painful than those of people of color, and all the superficial reasons why you ‘just love everyone for who they are’? Now come up with a list of equal length of books, essays and writing you’ve read about white privilege written by people of color. Can’t find them? Check Google.” - Kristina Wong, performance artist and comedian

“When liberal whites fail to understand how they can and/or do embody white supremacist values and beliefs even though they may not embrace racism as prejudice or domination (especially domination that involves coercive control), they cannot recognize the ways their actions support and affirm the very structure of racist domination and oppression that they wish to see eradicated” - bell hooks, Black feminist author and activist
Anti-Racist Allyship

Ally Responsibilities

The following is a list of responsibilities for allies created by the Anti-Oppression Network:

*We are not acting out of guilt, but rather out of responsibility.*

**We actively acknowledge our privileges and openly discuss them:** we recognize that as recipients of privilege we will always be capable of perpetuating systems of oppression from which our privilege came.

**We listen more and speak less:** we hold back on our ideas, opinions, and ideologies, and resist the urge to “save” the people we seek to work with as they will figure out their own solutions that meet their needs.

**We do our work with integrity and direct communication:** we take guidance and direction from the people we seek to work with (not the other way around), and we keep our word.

**We do not expect to be educated by others:** we continuously do our own research on the oppressions experienced by the people we seek to work with, including herstory/history, current news, and what realities created by systems of oppression look, feel, smell, taste and sound like.

**We build our capacity to receive criticism,** to be honest and accountable with our mistakes, and recognize that being called out for making a mistake is a gift -- that it is an honour of trust to receive a chance to be a better person, to learn, to grow, and to do things differently.

**We embrace the emotions that come out of the process of allyship,** understanding that we will feel uncomfortable, challenged, and hurt.

**Our needs are secondary to the people we seek to work with:** we are responsible for our self-care and recognize that part of the privilege of our identity is that we have a choice about whether or not to resist oppression; we do not expect the people we seek to work with to provide emotional support.

**We do not expect awards or special recognition** for confronting issues that people have to live with every day.

Sources/Recommended Reading:


"How To Be A White Ally - Arielle Newton - https://blackmillennials.com/2014/10/16/how-to-be-a-white-ally/


Privilege, Power, and Difference - Johnson (McGraw-Hill: 2001)

Check out these powerful speeches, essays, and poems from activists over the years about the practice of speaking, writing, and telling stories.

“The Transformation of Silence into Language and Action” - Audre Lorde
“My silences had not protected me. Your silence will not protect you... What are the words you do not have yet? What do you need to say? What are the tyrannies you swallow day by day and attempt to make your own, until you will sicken and die of them, still in silence? Perhaps for some of you here today, I am the face of one of your fears. Because I am a woman, because I am black, because I am myself, a black woman warrior poet doing my work, come to ask you, are you doing yours?”
https://www.csusm.edu/sjs/documents/silenceintoaction.pdf

“Speaking in Tongues: A Letter to 3rd World Women Writers” - Gloria Anzaldúa
“My dear hermanas, the dangers we face as women writers of color are not the same as those of white women though we have many in common. We don't have as much to lose - we never had any privileges. I wanted to call the dangers “obstacles” but that would be a kind of lying. We can't transcend the dangers, can't rise above them. We must go through them and hope we won't have to repeat the performance. Unlike to be friends of people in high literary places, the beginning woman of color is invisible both in the white male mainstream world and in the white women's feminist world, though in the latter this is gradually changing. The lesbian of color is not only invisible, she doesn't even exist. Our speech, too, is inaudible. We speak in tongues like the outcast and the insane. Because white eyes do not want to know us, they do not bother to learn our language, the language which reflects us, our culture, our spirit.”
https://wacfall12.files.wordpress.com/2012/10/this-bridge-speaking-in-tongues.pdf

“The Revolutionary Act of Storytelling: Speech from 2016 Girls Write Now Gala” - Janet Mock
“And this is what stories do: They let us know that no matter how different and unique we are and how isolated we may feel, someone else has been there, someone else has survived, and someone else has made it out. Telling our stories is a revolutionary act.”
http://janetmock.com/2016/05/18/the-revolutionary-act-of-storytelling-my-speech-from-the-2016-girls-write-now-gala/

“writers block” - Alok Vaid-Menon
our art is a ceremony/to remember all of the feelings /we had to kill/just to survive
our poetry /is self medication/administered through the/tongue in lethal doses
consume it at your own risk
and until then,/remember, /you have the right to remain silent.
https://returnthegayze.com/2014/12/29/writers-block/

Photo Credit: Renee Karunungan
Recommended Readings

**Freedom Is A Constant Struggle: Ferguson, Palestine and the Foundations of a Movement** - Angela Davis

“In these newly collected essays, interviews, and speeches, world-renowned activist and scholar Angela Y. Davis illuminates the connections between struggles against state violence and oppression throughout history and around the world. Reflecting on the importance of black feminism, intersectionality, and prison abolitionism for today's struggle, Davis discusses the legacies of previous liberation struggles, from the Black Freedom Movement to the South African anti-Apartheid movement. She highlights connections and analyzes today's struggle against state terror, from Ferguson to Palestine.” (Source: haymarketbooks.org)

**Borderlands/La Frontera: The New Mestiza** - Gloria Anzaldúa

“Rooted in Gloria Anzaldúa’s experience as a Chicana, a lesbian, an activist, and a writer, the essays and poems in this volume profoundly challenged, and continue to challenge, how we think about identity. Borderlands/La Frontera remaps our understanding of what a ‘border’ is, presenting it not as a simple divide between here and there, us and them, but as a psychic, social, and cultural terrain that we inhabit, and that inhabits us all.” (Source: barnesandnoble.com)

Activities

**Cultural Cuisines**

Tacos al pastor are a variety of tacos that date back to the 1920s and 1930s, when many Lebanese and Syrian immigrants began to arrive in Mexico. “Al pastor” means “in the style of the shepherd.” The dish traditionally consists of a corn tortilla served with thin strips of pork, onions, coriander leaves, and pineapple.

For one recipe, visit: http://www.bonappetit.com/test-kitchen/article/tacos-al-pastor

Source: bbcgoodfood.com

**DIY (“Diversity Is You”) Game**

“Craftivism” is an art movement that largely emerged out of feminist movements. Craft has historically been associated with domestic work and feminized labor. As a result, it has also been unappreciated and devalued. Craftivists engage with the ways in which craft has been seen as a “lesser” form of art. Craftivist movements are also rooted in sustainable, anti-capitalist social justice advocacy.

For more on craftivism and craft theory, including ideas for projects, visit craftivism.com

Source: wikipedia.com
Inclusive Excellence Updates

Welcome, Charlinda Haudley!

ODIEX would like to welcome Charlinda Haudley to our team! Charlinda is the new Program Coordinator Senior. Prior to this, Charlinda served as the Coordinator for Student and Cultural Engagement at Arizona State University. She earned a BA in Sociology with a minor in American Indian Studies from the University of Arizona and a Masters of Education from the University of California - Los Angeles. Her areas of interest are social justice and intersectionality. Charlinda is from the Navajo tribe. We are very fortunate and excited to have Charlinda join the staff of ODIEX, and we welcome her back to the UA family.

Here is a bit more about Charlinda:

What are you most excited about in your new position as Program Coordinator Senior?
As an alumna of the UA, I am very excited to be building communities of support increasing awareness of social justice issues. It is my goal to challenge the campus to think critically about how individuals can make a difference on and off campus. In addition, I look forward to implementing new programs on campus that bring different communities together as one. Then a student and now professional staff, I am excited to simply say the words “Bear Down” once again.

What do you think are some of the most important aspects to diversity and inclusive excellence work?
The most important aspects of diversity and inclusive excellence work is the value of respect and understanding. With the diverse communities we have at UA, it is crucial we find commonality and shared values to come together as one to bring awareness and impact others through dialogue and relationship building. In addition, with the vast identities we have on campus, it is important we are aware that we each are coming from different places of understanding and view diversity and inclusive excellence work as a continuum and a process of self-growth and openness.

Who are some of your favorite activists/role models/people engaging in social justice work?
My passion for social justice is definitely shaped and influenced by the late Annie Dodge Wauneka who was an influential leader of the Navajo Nation. Her words “I will go and do more,” is a reminder that the work that I do on college campuses is never done. As a Navajo woman, it is important that I give back to my community as I am fortunate to have a college degree. The youth today are the next leaders and it is important that I continue to impact emerging leaders and help them understand the value of social justice work. Annie Wauneka always put her people first and continued to seek ways to help others in need. I look at her work and know there’s always something I can do more to make positive changes in our society.

Native American Success at UA
College Choice and Transition Experiences of First-Year Native American Students at the University of Arizona (UA) was a study conducted by members of the UA’s Center for the Study of Higher Education (HED), which has significant representation of Native graduate students and a noteworthy service learning initiative, Native SOAR (Student Outreach, Access, and Resilience), that has earned national recognition. The study was designed by Native doctoral students in consultation and guidance with HED faculty, as part of a larger initiative, the Native American Applied Research Initiative (NAARI). The report presents findings and recommendations related to Native Student Success at UA. The entire report can be downloaded here.

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Upcoming Events

Center for Middle Eastern Studies Film Series: “Young Lives: Against the Odds”
Wednesday, Feb. 1, 7 pm
Integrated Learning Center, Rm. 150

Queer-E-Oke
Thursday, Feb. 2, 6 pm
SUMC, Games Room

“Visions of the Borderlands: Three Women Writers Tell Their Stories”
Thursday, Feb. 2, 6 pm
Main Library, Special Collections

“Sectarian Identity and Attitudes Toward Foreign Policy: Evidence From a Survey in Lebanon”
Friday, Feb. 3, 3 pm
Marshall, Rm. 490

2017 AZ Chinese New Year Festival
Saturday, Feb. 4, 2 pm
Centennial Hall

“Holy Places in the Old City of Jerusalem: An International Legal Perspective”
Monday, Feb. 6, 4 pm
Hillel Foundation

“Disintegrating Yemen”
Friday, Feb. 10, 3 pm
Marshall, Rm. 490

Performance - Manhattan Transfer and Take 6
Tuesday, Feb. 14, 7:30 pm
Centennial Hall

Deep Dish Lecture: “Where Have we Come From. What Are We, Where Are We Going? LGBT Publishing and Activism in the 21st Century”
Thursday, Feb. 16, 12:30 pm
Institute for LGBT Studies

Performance - Dance Theatre of Harlem
Friday, Feb. 17, 8 pm
Centennial Hall

“The Many Journeys of Father Kino: From History to Memory in the Making of Modern Southwest Culture”
Tuesday, Feb. 21, 3 pm
Arizona State Museum

Deep Dish Lecture: “Straight Allied Youth Enrolled in a Community Based Program for LGBT Youth”
Thursdays, Feb. 23, 12:30 pm
Institute for LGBT Studies

International Mother Language Day Celebration - ‘Language Sharing’
Wednesday, Feb. 24, 3 pm
College of Education

Nominations for Inclusive Excellence Awards due
Tuesday, Feb. 28, 5 pm

Diversity Task Force Meeting
Monday, February 27, 9 am
Old Main, Silver and Sage Room

“Bedouin Life in the Early 20th Century”
Monday, Feb. 27, 4 pm
Hillel Foundation