

February 27, 2014

Thanks to:

Ed Steinmetz [for introduction]

Dr Paul Porter [OMA] for the invite

& attendees

Please Note: This is a presentation by a NONspecialist who looks at the cross point between the U of S & the Civil Rights [pl] acts - not a historian or political scientist!

Why am I here? Funny Story?

We had an interview of a job applicant for the Equity & Diversity position some years back at which I made an inquiry to the applicant some what like this: "You look like me – you are a white male, a middle aged academic type – not exactly the type of person we expect to hold this position. Can you tell us why you should be hired?" Although there was a lot of laughter, the resulting answer was quite credible. Let's hope I am credible as well.

Sherman Wooden who contributed much to the multicultural life of this university would call me [SJC] – to get what he called an insight into the "collective memory" – let's start there.

In general I do not believe in 'up close & personal' teaching/lecture method BUT – here we must go back to my personal history. I came to Scranton in 1969 after studies in Wisconsin [at Universities in Madison (University of Wisconsin - American Intellectual History) & Milwaukee (Marquette University – Theology & Society)]

This was a period of tumult in both cities; there were open housing marches [unsuccessful], freedom schools, sit-ins and counter marches . In Milwaukee these marches were facilitated by an oddly diverse and unlikely group of people – the Catholic parish priests (of St. Boniface Parish – of which Ellen & were members) Frs. Eugene Bleidhorn (pastor), Jim Groppe & Michael Neuberger, the NAACP Youth group and the Rev. Lucius Walker (later nationally famous when in New York City) & a cadre of Marquette University [grads] students. I taught there in Catholic girls high school deep in the South Side - the center of resistance to the proposed changes represented by these marches & we lived on the demarcation line between North & South.

I began teaching here with my upper level course dealing with what the Gunnar & Alva Myrdal called "An American Dilemma" [in this sweeping social science study, published in book form in 1944 had been funded by the Carnegie Corporation this couple explore "The Negro Problem" [sic] & American Democracy. G.M. was a Nobel Economics Award winning Swedish economist and Alva (a Nobel Peace Award winner) had spent considerable time in the USA]. My course was on the US, race and ethics; it took as its basis a Roman Catholic approach to

Social Ethics. The course clearly growing out of my experience & interest; however it led me to learn much about NEPA, Scranton & the U of Scranton.

Please note that the course was part of *my* education – in my first semester I tried to explain to the class the historical reality of the multi-ethnic American Catholic Church; at the end of that class a student stopped to say this: “I see that you are new around here!” I began learning.

I learned much after being appointed to the Board of the Scranton Lackawanna Human Development Agency – an idea of John Gavigan (yes the JG of the residence hall). SLHDA was the local C A P agency formed as part of President Johnson’s war on poverty; while on the board I was bombarded with data on poverty, the composition of neighborhoods and the interaction of the local economic, political and private entities. The group had a tri-partate set up – members came the public/private/target sectors. I also learned that I was a “young man” (yes – that was what I was called by many board members - especially those in the public, i.e. political sector) even after I was elected Chair of the board.

I found out about a Scranton where it was a joke that diversity is when Irish Americans getting along with Italian Americans or ? Ethnicity was real - identity was tied to it.

To understand this we need to note some history.

The Immigration Act of 1924 (or Johnson–Reed Act, including the National Origins Act, and Asian Exclusion Act (Pub.L. 68–139, 43 Stat. 153, enacted May 26, 1924) was aimed at further restricting the migration of Southern and Eastern Europeans, who had, in large numbers since the 1890s come to the US to escape persecution. It also prohibited the immigration of Middle Easterners, East Asians, and subcontinental Indians. According to the U.S. Department of State Office of the Historian the purpose of the act was "to preserve the ideal of American homogeneity". Put bluntly the law's strongest supporters were influenced by the likes of Madison Grant [a eugenicist – racial hygiene theorist whose book *The Passing of the Great Race* purported to show the superiority of the founding Northern European races .] Other supporters were “simply” were concerned with upholding an ethnic status quo.

If this act had been instituted earlier [or not repealed later] many of those in the this room would not be here.

The reality of Scranton (NEPA) was one of POPULATION decline, the result of no immigration caused by LAWS directed at people coming here, the closing of the coal mines, the Great Depression which gutted local industry plus the economy in general, and the Second World War which drew people out of the area.
The RESULT: The people who remained grew older in place .

There was a VERY low proportion of African Americans in the area despite the fact that it had been part of the Underground Railroad as Sherman Wooden & the Center

for Anti-Slavery Studies in Montrose has documented – unlike other Northern cities it had no industry to draw people during the Great Migration

It is important to note that the school was located in the traditional neighborhood of the African / American community & Shiloh Baptist Church & Bethel AME Church.

It is also in the immediate vicinity of the major Synagogues in the Scranton area [representing the Orthodox, Conservative & Reformed Jewish groups] as well as Ziman's Funeral Home – which offered *speciality* services as my colleague, E Springs Steele, noted. Born in upland South Carolina, raised in Charleston, he remembered that Jews & Blacks were waked and buried in the same special funeral homes. When TCMC took over the Ziman site Carlucci, Golden, DeSantis in Dunmore took over its role but not all Blacks are using the *speciality* funeral homes. I must note that Jewish religious mandates burial practices (such as rapid burial) that all observant Jews observes; there are no such rules for Blacks observe to my knowledge.

Please note: The in-process 125th Anniversary History notes that in 1919, a Mr. Louis Stanley Brown, a local African American was enrolled at the U. Many of us remember well Mr Frank Parker, Class of 1969, [Management] who was a long time staff member [computer center and purchasing] who joined the staff after graduation and retired from U. He died late last year.

Old timers in library will remember Mr Marshall Martin the “guard” in the library; he was formerly of the staff of the Casey Hotel in downtown; he appears in a documentary film by our Ron Babcock who did it as a Honors Project. It is in our library.

Both men were from the immediate neighborhood.

The same in-process 125th Anniversary History notes that in 1931 eleven percent of the students enrolled at the University were Jewish. In the conversation I had with Bob Burke & Frank Homer immediately before I began this report, the point was raised and Dr. Homer noted that the Bishop of Scranton & a prominent rabbi were great personal friends in this period - this was well known at the time. This undoubtedly contributed to later [1970s] development of what became our Judaic Studies Program. This development was interesting because it was an unusual collaboration of a Catholic university which, by that time, had a marginal Jewish student enrollment but a loyal set of Jewish grads and community which supported it. [I suspect that this arrangement was like few others based on what I knew from being a participant in the development & nurturing of that program between 1983-94 when I was the Program Chair.] This is however the topic of another lecture.

DIVERSITY

There is question of the theory & scope of diversity at the higher ed level that cannot be developed in a “lunch time: talk. I will go on to discuss the practice of it in regard to courses & curriculum later when I discuss a series of colloquia we held.

Suffice it to say we are discussing the following (as we did in the colloquia):

Nationality / Color / Religion / Class / Sexual Orientation / disAbilities

As it was mandated in the title of this talk, let us take a look at **The Civil Rights Act of 1964** (Pub.L. 88–352, 78 Stat. 241, enacted July 2, 1964) a landmark piece of civil rights legislation in the United States but ONE of a long chain of Civil Rights Acts that went all the way back to the end of the Civil War.

It outlawed discrimination based on race, color, religion, sex or national origin in connection with programs and activities receiving Federal financial assistance and authorizes *and* it directs the appropriate Federal departments and agencies to take action to carry out this policy..

The prohibition on **sex discrimination** was added to the Civil Rights Act by one Howard W. Smith, a powerful Virginia Democrat who chaired the House Rules Committee and who strongly opposed the legislation. **Was this a joke? { many have suggested this!** Certainly it was laughed at when he added it BUT evidence exists that he was serious – even IF he was inconsistent.

We need also to note **The Immigration and Nationality Act of 1965** (Pub.L. 89–236, 79 Stat. 911, enacted June 30, 1968), [known as the Hart–Celler Act] which abolished the *National Origins Formula* which had excluded Latin Americans, Asians and Africans while preferring northern and western *Europeans* over those from the southern and eastern European countries. The new law focused on immigrants' skills and family relationships with citizens *or* U.S. residents when selecting immigrants.

The 1965 act marked a radical break from the immigration policies of the past [noted earlier] & was *RELATED TO* Civil Rights agitation; the old immigration restrictions had become an international embarrassment at the point where the US was arguing about its democratic values world wide. Sponsored by Representative Emanuel Celler of New York and co-sponsored by Senator Philip Hart of Michigan, the act promoted by Senator Ted Kennedy of Massachusetts to update US immigration policy.

What followed that was **The Civil Rights Act of 1968**, (Pub.L. 90–284, 82 Stat. 73, enacted April 11, 1968) a landmark piece of legislation that provided for **equal housing opportunities** regardless of race, creed, or national origin and made it a federal crime to “by force or by threat of force, injure, intimidate, or interfere with anyone ... by reason of their race, color, religion, or national origin...”

Despite *MANY* questions about its influence at the time, the Civil Rights Act of 1964 had considerable impact on later civil rights legislation in the United States. It also paved the way for future legislation that was not limited to African American civil rights such as:

The Americans with Disabilities Act of 1990, which extended “the principle of nondiscrimination to people with disabilities”, principle an idea unsought in the United States before the passage of the Civil Rights Act of 1964.

The Education Amendments of 1972 commonly known as the Higher Education Amendments of 1972 (Public Law No. 92-318, 86 Stat. 235) was enacted June 23, 1972. It best known for its **Title IX**, which prohibited discrimination on the basis of sex in educational institutions receiving federal aid. It also modified government programs providing financial aid to students by directing monies directly to students without the participation of intermediary financial institutions.

1969 I start here at the U
Personnel –

As Ellen (Casey – in her 125th Anniversary lunch time talk on women) noted the Faculty Handbook mandated that the faculty be *Christian Gentlemen* ! At that time the following were on the faculty:

Dr. Gokoran Srivastava - Physics [1967 d. 80/81 ay]

Dr. Marty Appleton - Chem [1955 - B.S. U of S - PSU]

Dr. Riaz Hussain– Physics/ MBA Program Director [1967 - 1985 BUSINESS]

Along with:

Dr Louis Mitchell – African/ American Literature [1961, FULL prof 1972]; 18th Century/ Restoration – Fordham/NYU - in all probability our first tenured African American professor.

And the following *foreign born & educated*:

Dr. Edward Capestany [Phil –1968] Dr Callahan [Bio 1955 - Irish] DR Walter Haab [1960 Chemistry- Swiss], Dr Njegos Petrovic [1967 languages - Yugoslavia] Cheng Siao [1969 - library, Chinese]

By the mid 1970s we had added other foreign born profs - Dr. Yamanouchi [soc], Dr. Chien, Dr. Kakumamu & Dr. Bose [Bus Ad]

On the program/staff side we had Sherman Wooden

He began in 1989 in Student Affairs as Director of Student Activities

1990-2002 coop on enrollment w/President

Sherman noted to me that our [Middle States] accreditation study documents had revealed a confused pattern of administrative responsibility for MCA (Multicultural Affairs) across the University & when this was reported back to the U ultimately he (SW) was appointed to the position of Assistant to VP Student Affairs for MCA.

In this role SW began his study of the issue by researching patterns of programming at the various Jesuit schools doing good work in the area & from that he picked up the better models for our use. Quote: “There was no need to start out all over again”. With some amusement SW remembers discussing the issue of identity and role models with some of our male Hispanic students. He set them onto Ignatius Loyola as a result of his reading; they were intrigued.

SW began coordinating programming of the Office of Multicultural Affairs with Equity & Diversify Office located in the larger administrative structure [it reached across the U - it was not limited to students].

He was successfully lobbied for a UNITED COLORS option vs. having many groups such BSA, Latino/a group, Filipino/a, India Club, etc. . In light of the proportion of

students in these groups as well as their proportion to the total student population, this proved to be a wise decision.

In his time in this position SW noted that the absence of graduate students services was a significant issue as we had a more diverse population in that area than in the undergrad student population. The often noted problem of alcohol abuse among our students arose in our conversations. The outcomes from this problem impact the minority students disproportionately; this effect is in addition to the other frequently noted outcomes: fights, sexual assault, injuries and decreased academic performance.

Curriculum, the Classroom & Cultural Diversity

An extensive curricular revision in the 90's resulted in the addition of requirements for all students; added were area requirements in writing & oral communication & cultural diversity. Dr. Shirley Adams who was then Dean of Evening School, administrator in charge of programs on teaching competence and I must say [off the record - of course!] in general, all the duties that her male colleagues did not want to do, began working on expanding opportunities for faculty to sharpen up skills that had & to get more situations to expand their competencies. At that point she found that the AAC & U had a *Boundaries & Borderlands* Initiative that coincided with the U OF S interest in greater CD competence; she sought & got both outside funds & internal support/ funds for it and subsequent programs focused on faculty/curriculum. Her efforts were rewarded when the U was invited to join in the July 1995 Initiative w/ a three member team [half of the usual compliment – please don't inquire – I never did understand] in its Phase II. The team went to Williams College [MA] for what could be only called a "boot camp" experience. Each participant received a box (about 12"x 20" by 10" high) stuffed with books, articles & a master schedule – to be read before arrival.

What followed was an on-campus series of Colloquia, a set of Friday seminars for University faculty. Each had University provided reading materials, food/ space and a stipend for all who finished the series and presented a course syllabus that was approved for CD. There colloquia were lead by a faculty leaders (a team composed of a female & a male). They were offered in three successive years [1996, 7, 8] and Drs. Kelly, Slotterbach, Farrell [respectively in comm, psy & nursing] & I were the leaders. The last one [1998] the colloquium added six students who were recruited thru UNITED COLORS group. The topics we covered were Race, Nationality/ Culture, Creed, Class, Gender/GLBT matters.

The *SECOND* Major AAC&U - B & B event was held at Brown University Providence RI in the Summer of 2000. At this point the U was invited to a full team with both Student Life & Classroom faculty participating. This was an unusual & deliberate move on the part of AAC&U. While the general set-up of the work of the conference was the same [extensive reading materials sent out before hand, people deliberately assigned to study/discussion groups with people outside of their university, etc.] the dynamics were decidedly different. The OBJECTIVE clearly stated was 'closing the loop', i.e., putting a theory of 'wrap around learning' on CD into practice – as well as integrating instruction in classroom & student life. The University was seeking to do precisely the same thing at that time. The differences of culture and routine in the classroom teachers & the

student life folk was both amusing and clear. That was diversity in itself.

August 2001 – I wrote and filed the final report which we submitted to the AAC & U. The outcomes were a series of new courses and in addition research on the school, students & professions that I hope are archived.

FOLLOWUP - Fading of group

When Dr. Shirley Adams announced she was taking a job in the NY State system, she and I discussed the CD initiative itself, how it could continue and procedures. Unfortunately the position of Provost was open at the same time. Our new Provost – Dr. Beth Barnett & her Assoc. Provost Jen Spectar never followed up on the info [on the whole CD program] given to them & requests for its continuation despite the fact that they were solicited by them. First Dr. Spectar left & then Dr. Barnett left; by that point our group had dissolved . . .

Office of Equity / Diversity –

Another key element in the history of the work on diversity was the creation of this office by the then President, Fr. McShane. It is unusual in that this is a position held only by women [except for a brief period when the HR Director Darrell Fredricks was its interim]. It is also unusual in that the position combines the roles of education/ programming with quasi judicial investigation/ adjudication duties. It was Instituted in 1996 with Dr Rosemary [Bundy] Waterson appointment; when she left in 1999 she was followed by Ms. Joanne Usry and Ms. Rosette Adera. The current [interim] director is Jennifer LaPorta, Esq. Who is present with us today.

PLEASE NOTE: with OED programming has been coordinated with Office Of Multicultural Affairs & other Student Affairs programs and it involves a mission larger than simply the strictly academic sphere. It covers the entire University.

What was NOT covered . . .

NOTE #1: The history of GLBT inclusion has been skirted here. There were several student initiatives [with support of faculty & staff] that came to a head with formation of SPECTRUM & RESPECT – two separate University groups [student & staff/faculty respectively] and finally the creation of the SCRANTON INCLUSION INITIATIVE under Fr. Scott Pilarz when he was President.

NOTE ALSO : The disABILITY movement has had similar successes [noted in its representation at MLK DAY celebration this year]. The inclusion of the disABELED has been accomplished with the assistance of co-curricular staff & maintenance personnel allowing for a greater presence on campus.

Each of these narratives deserves its own report.

May I also conclude with another [personal] funny (?) Story ?

In the 1971-2 AY a student I will call only Donna [to protect the actual Donna] wrote to me in an end semester evaluation of the course I spoke about above in my introduction that *it is was time for me to get a new topic for the course*. The issues of color, prejudice and discrimination were simply out of date no matter how good the course might have been!

Please Note:

2.20.14 in Oxford MS – a noose appeared on the statue of James Meredith on the campus of the U of MS

That piece was followed this week by a NYT report about tensions on college campuses around ? Yes – the topics we covered — so?

Special thanks to the following for their assistance –

Librarians -

Maryanne Mc Tighe & Helen Kelly

Both of whom assisted me in my early years at the U with the finding of materials I knew I needed & could not find as well in other, more crucial cases, with info I needed but I did not know that I needed. Maryanne went out of her way to attend my class for an entire semester (she was there whenever she could be & that was more than a few of the students!). She was also responsible for expanding the available materials in the library on topics pertinent to today's conversation.

Mary Elizabeth Moylan – the librarian who knows what materials I need & gets them to me even before I get around to spelling out what it is to her!

Kristen Yarmey & her student assistant - April Francia – Kristen has made the digital world work at the University for the library, the faculty & of course – the students – special thanks to her and April for E data on Equity & Diversity

Col. Joseph Wetherall USA (ret.) – Admissions Office for data on proportions of minority students – that I did not have time to present

Sherman Wooden, OMA (retired as well) – for a long conversation about these matters

Ellen Miller Casey – who always reads what I write because – well turn about is fair play -- *BUT* also because she too cares.