

venues; and in philosophy, to contribute new papers to edited collections or present new material at conferences and symposia or publish new books in my research area. I have had to endure consistent and mounting pressure from colleagues in both fields to complete my longstanding projects, without being able to reveal to them the full story of why that has been impossible.

I have lost almost a decade of productive work and high-visibility professional activity; and incalculable income from new artwork I have been unable to produce and therefore exhibit and sell. My ability to discharge my public role-modelling responsibilities as the first - and for fifteen years the only - tenured African-American woman philosopher, and the first African-American woman artist to achieve international recognition in the mainstream contemporary artworld, has been irrevocably damaged.

Consider next my survival as a fully functioning and engaged member of the Wellesley College faculty. Since arriving at Wellesley I have had to reduce the number of writing assignments I give in my introductory classes by half. For the same reason I am unable to permit rewrites unless the class enrollment is under ten students. In observing these limitations I am acutely aware of effectively shirking my moral obligations toward my students.

Their increasing immersion in visual electronic media culture, together with recent pedagogic trends in the teaching of writing and composition at the high school level, have left many of them without knowledge of such essentials as grammar, spelling, punctuation, and the composition and structure of a paragraph; and college teachers are morally obligated to fill in the gaps. To counteract these trends Wellesley students need much more practice and coaching in writing in every course than any one professor teaching a course alone - and certainly more than I alone - can give them. Moreover, in a community with a black faculty and staff as tiny as Wellesley's, I have been unable to do my fair share of the hands-on, daily work of fighting discrimination - writing letters and reports, making phone calls, communicating on e-mail, attending, convening, and leading meetings, researching and distributing information, etc. In consequence, I have had to expend a considerable portion of an unpaid leave of absence on this important work, for which I have received neither recognition nor acknowledgement (let alone thanks), but rather character defamation, retaliation. I related matters below, pages 26-31, to the issue of survival. My he

avably and congenitally

entif

No more
one-up/
one-down
games,
God

No more jerk-offs
No more jerks
No more gun binge
blood binge
sex binge
bucks binge
head binge
drug binge
doze binge
death binge

No more
kick-me/
pay-as-you-go /
bad faith
crap shoots

No more
head/heart splits

No more
do good/eat shit/
think piss
put-downs

No more wide-eyed lies

You fix that voice
in there

Make it say what's right and
turn the wheels

Or get rid of it and
Get the hell out of the way
of my gut

You get on it *now*, God

You kick ass good

Or I'm out of here

(6/7/92)

Re-Thinking Diversity

CHID 260A | Dr. Caroline Simpson | MW 2:30-4:20

Writing Credit | CHID Gateway | All Majors | WINT17

In the last several decades, virtually every institution in American society has presumed diversity to be a common goal, based on the belief that integration of the diverse peoples that make up the US is necessary and long-overdue. But as the last election cycle has made clear, the commitment to diversity may no longer hold such sway. Instead, the US seems to be in a rather rapid retreat from inclusiveness and openness to its 'others'. The reasons for this shift are clearly complex. There are, of course, obvious culprits—the rise of the alt-right and the not surprising scapegoating of people of color in these hard economic times. But it's also the case that institutions of higher learning have largely failed us as thinkers, and, ironically, (as we shall see) because of the ways in which they have harnessed the project of diversity to other ends. This course will offer students an opportunity to re-think the role of the university, and of UW more particularly, in the making and, potentially, the re-making of the political culture in the future. The course is open to anyone looking for a safe space in which to debate the role we might have as students and educators to change the climate and conditions as we go forward.

