The background of the entire page is a collage of images. At the top, there's a banner that says "RESPECT INDIAN PEOPLES RIGHTS". Below that, there are photos of people in traditional Indigenous regalia, including feathered headdresses and beaded jewelry. On the right side, there's a sign that says "INDIGENOUS LIVES MATTER" and another that says "INDIGENOUS PEOPLE RISING". At the bottom, there are more photos of people in traditional dress, some holding flags.

The University of Wisconsin-Madison occupies Ho-Chunk Land, a place their nation has called Teejop (Day-JOPE) since time immemorial. In an 1832 treaty, the Ho-Chunk were forced to cede this territory. Decades of ethnic cleansing followed when both the federal and state government repeatedly, but unsuccessfully, sought to forcibly remove the Ho-Chunk from Wisconsin.

This history of colonization informs our shared future of collaboration and innovation. Today, UW-Madison respects the inherent sovereignty of the Ho-Chunk Nation, along with the eleven other First Nations of Wisconsin.

Please take a moment to consider the many legacies of violence, displacement, migration and settlement that bring us together here today. And please join us in uncovering such truths every day.



Multicultural Student Center
UNIVERSITY OF WISCONSIN-MADISON



Black Cultural Center
MULTICULTURAL STUDENT CENTER
UNIVERSITY OF WISCONSIN-MADISON

Our place on campus

Current plans and future directions for cultural centers at UW-Madison

Roadmap

- Making the case: what does the literature say about the relevance of cultural centers?
- Both/and? - how the MSC and Cultural Center work together
- The Black Cultural Center: development and year one
- APIDA and Latinx Cultural Center startup spaces
- Other challenges and things to consider
- Student panel



Making the case: literature and research about cultural centers

Misconceptions/ myths

- Cultural centers are separatist and segregationist and students won't step out of their comfort zones
- Cultural centers only meet the social needs of students
- Cultural centers negate the need for multicultural centers

Patton, L. D., & Hannon, M. D. (2008). Collaboration for cultural programming: Engaging culture centers, multicultural affairs, and student activities offices as partners. In S. Harper (Ed.), *Creating inclusive campus environments for cross-cultural learning and student engagement* (pp. 139-154). Washington, DC: NASPA.

Making the case: needs of UW-Madison students

Campus climate report (2016)

- Students of Color reported feeling safe less often than White or International students. They were more likely than International and White students to report often feeling excluded. White students were most likely to report often feeling welcome, respected, and like they belong, Students of Color the least likely, and International students in between.
- White students were the most likely to report finding others to socialize with them (72%), International students the least likely (52%), and Students of Color in between (60%).

Making the case: needs of UW-Madison students

Color of Drinking Report (2015 & 17)

- SoC report higher rates of abstaining and nondrinking than white students.
- SoC consider leaving the University at 5x the rate of whites students and cite racial climate as the number one reason why.
- White and SoC report having to find alternate study spaces because of alcohol culture (46%).
- More than 40% of SoC avoid specific areas of campus because of drinking culture.

Do we need both? How the MSC and Cultural Centers operate and work together.

- Centers are administratively connected to the MSC
- The cultural center spaces, on their own, are too small for larger scale programs
- Increase traffic and use in all spaces
- Spaces complement the arc of identity development (self, then community)
- racial/ ethnic groups are not a monolith

BCC v3.0- by the numbers, year 1

New campus traditions

- Pinning ceremony
- Lock-in
- Melanin fest
- Pre-Kwanzaa
- Graduation reception

AY 2017-18 numbers

- 133 events
- 4,696 visitors



A luncheon gathering for self-identified black women with media activist Kimberly Foster of For Harriet.

Proposal development

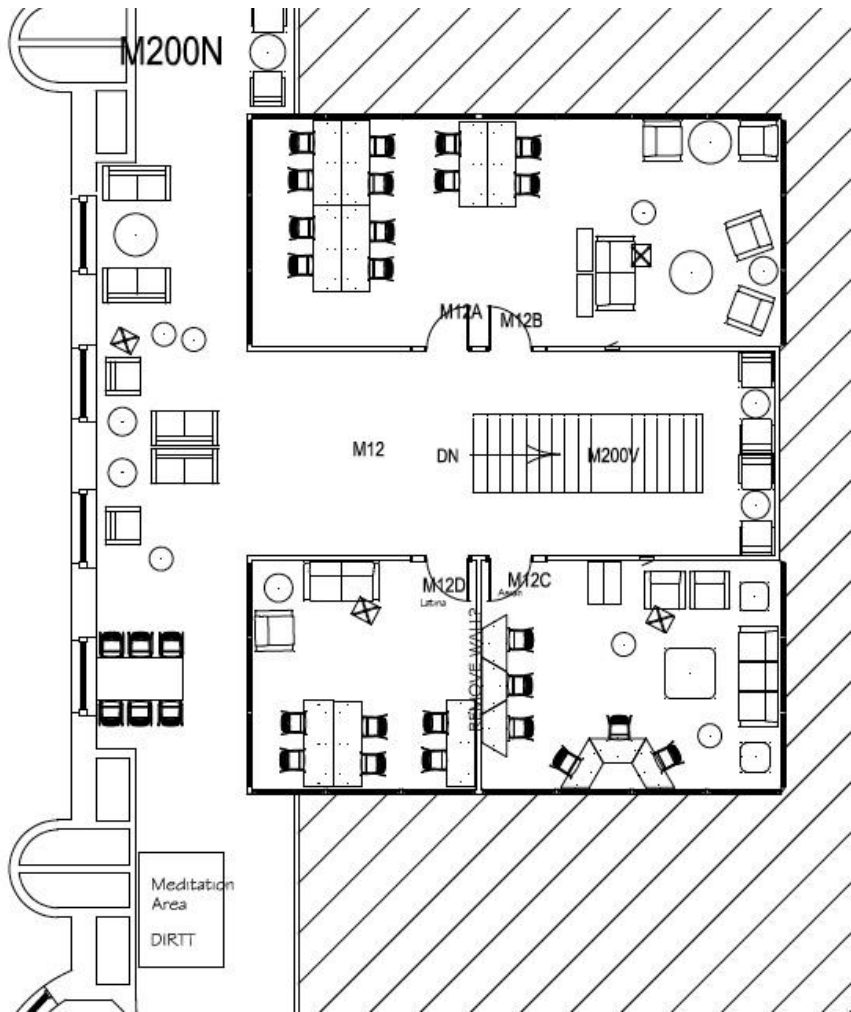
- Students working in coalition
- Institutional response to what student needs
- BCC study group
 - Olivia Alston, Mario Batie, Kevin Hicks, Walter Parrish, Gabrielle Tielman-Fenelus, Robert Brown
 - Proposal submitted Spring 2016, BCC opened Spring 2017
- APIDA and Latinx proposal groups



1987, Asian American and Black students protest Phi Gamma Delta fraternity

APIIDA and Latinx cultural center startup spaces

- Timeline driven in part by larger Red Gym remodeling project
- Transition of Mezzanine spaces to MSC already in place
- Goal: construction to begin in Spring 2019
- Will include an improved reflection/ meditation space
- Communities in coalition and consultation with each other



- Advisory boards made of faculty, staff, and students
- Centralizing programming of Heritage Months
- Currently: Campus Community Organizer positions (undergraduate interns)

Some of our challenges

- Space parity and equity
- Staffing parity and equity
- Cultural centers don't solve racism
- 'Other' student populations
 - American Indian/ Alaskan Native students
 - Middle Eastern and North African students



Student voices

Kelsey Lutgen

American Indian/ Alaska Native Campus Community Organizer

Michelle Navarro

Latinx Campus Community Organizer

Breanna Taylor

Black Cultural Center Intern

Riley Tsang

APIDA Campus Community Organizer