

The Committee on Diversity and Community of Williams College

Report for 2020-2021

Recommendations for Reckoning with Our Institutional Histories

Submitted to President Maud Mandel and the Faculty Steering Committee

June 4, 2021

Executive Summary

President Maud S. Mandel charged this year's Committee on Diversity and Community (CDC) with comprehensively examining our institutional histories and providing recommendations for concrete short and long-term next steps that Williams College can implement in order to better represent and reckon with the College's histories, and where needed, repair relationships with community members.

Elements of Williams' Institutional History

Williams is not alone in critically reckoning with institutional histories and legacies. Other institutions of higher education are similarly confronting the human complexity of their own pasts, particularly with regard to structural dynamics of power as well as histories of domination and exclusion. Like most institutions of higher education that share Williams' age and circumstance, our history is complex. Some of the facets of this history that the CDC discussed this year include:

- our campus spaces sit on the occupied and colonized homelands of the Indigenous Stockbridge-Munsee Community and the Mashantucket (Western) Pequot Tribal Nation;
- Williams' own larger institutional histories have been enmeshed within the broader dynamics of elite domination;
- [Ephraim Williams, Jr. enslaved people](#) of African descent, and he was involved in Indigenous dispossession and participated actively in settler colonialism;
- our wealth is partially bound up with the profits from the enslavement and exploitation of peoples of African descent;
- At different points the College has explicitly excluded individuals based on race, ethnicity, religion, gender, sexuality, and ability;
- Williams' founding trustees, many of whom were slave owners themselves, refused to admit any of the sons of Lucy Terry-Prince, a free Black woman and land owner in Vermont, on account of their race and despite her three-hour appeal to the Board of Trustees.
- President Mark Hopkins and Professor & Bishop Albert Hopkins, worked in collaboration with Williamstown community members, in financing a church and mission to beautify the "waste places" of Black residents in their local mission to White Oaks;
- The White Oaks mission ultimately worked to dispossess Black residents of their land;
- The White Oaks Church as well as Williams fraternities hosted white supremacist organizations that mocked and terrorized local Black residents;
- Important staff and fraternities were involved in a bicentennial celebration of the 1753 house involving horrific depictions of the Stockbridge-Munsee Mohican peoples.

Williams has also made important changes, particularly in recent decades, to become a more inclusive community and to begin to account for these histories. This year is another step in an ongoing process.

Broad Recommendations

We underscore that all current and future steps should be taken as part of and in relationship to that which we call a “liberal arts education,” understood as capacious in membership as well as orientation and as a practice of inquiry that is transforming and transformative, a process that is interdisciplinary, collaborative, epistemically humble, and critical as well as open to critique. Critique and action must both be undertaken and should be mutually informative. Student learning and inquiry are at the heart of a liberal arts college, and all steps undertaken must provide avenues for student perspectives to be heard and have weight. To that end we offer the following broad recommendations:

Institutional Histories

- Create a committee, or committees, which directly address particular problematic histories; for instance, having a committee that reckons specifically with Indigenous displacement, and a committee that examines directly [Williams’ connections to enslavement](#) and investigates [reparative models](#). Further targeted committees should grapple with Williams’ ties to missionary colonialism, settler colonialism, and anti-Black dispossession and admissions denial, exploitative labor practices against local Black residents, etc.
- Invest in non-hegemonic ways of gathering materials to bolster institutional memory from racially/ethnically minoritized communities, both among those who attended and worked for Williams and among broader communities impacted by Williams.
- Provide pathways or touchstones for units to critically engage with campus collections, records management and maintenance, specifically with the onboarding of new staff, faculty committee chairs, faculty academic unit chairs, and faculty with administrative roles.
- Make a permanent staff position out of and fill the now-vacant Associate Director of Public Humanities position in the Office of Special Academic Programs.
- Hire a dedicated storyteller or faculty fellow who periodically examines the documentation and narratives received.

Names and Spaces

- Take a proactive approach to examining current names across campus, including those as prominent as the institution’s namesake.

- Create a land acknowledgment page on the College website. This webpage could also be a place where, in the future, we highlight the collaborative work we are undertaking at Williams with members of the Stockbridge-Munsee Community.
- Consider ways of handling problematic gifts we have received and currently steward, particularly those that no longer reflect Williams' present and future values.
- In lieu of creating additional monuments and memorials, create a more regularized process for remaking the spaces Williams has inherited, and ensure that students have an active role in these decisions.

Native/Indigenous Student and Alumnx Communities

- Given that we continue to benefit from residing on the occupied homelands of the Stockbridge-Munsee Community (in Williamstown, MA) as well as the Mashantucket (in Mystic, CT), prioritize repairing our relationships with those communities as well as with Native and Indigenous communities in a broader way.
- Collaborate with the Stockbridge-Munsee Historic Preservation office through an appointed Williams ambassador who also helps the Williams community know about and understand how the College is collaborating with the Stockbridge-Munsee community.
- Identify gaps in services for current Native and Indigenous students and develop an environment for Indigenous/Native students to thrive.
- Respond to Indigenous/Native alumnx suggestions regarding Indigenous/Native community-building during and after Williams.

Coordinated Communication

- Better coordinate dialogue around our histories and information about funding opportunities relating to institutional histories.
- Support the development of web pages, timelines and other resources that make Williams' history available for broad scrutiny, critique and engagement.
- Create a useful web presence that portrays the college's actions and commitments with regard to its institutional histories.
- Publicly track and demonstrate progress on the recommendations found in this report and made by future committees.

Academic Engagement, Student Learning, and Information Literacy

- Better integrate study of our institutional histories throughout student life at Williams.

- Make structural changes that could alleviate issues of inequity around unpaid labor regarding mentoring, advising, etc.
- Support a variety of faculty development initiatives around relative themes, including course enrichment and development, digital humanities, and the use of primary source material.
- Provide greater transparency regarding Williams' collection building and acquisition strategy. Collaborate across WCMA, the Libraries, and groups charged with stewarding the built environment to engage the campus community in collections-based dialog.
- Support external scholars in using and sharing out new approaches to Williams College collections.

In addition to these recommendations focused upon our institutional histories, we offer a couple of recommendations for the ongoing work of the CDC.

INTRODUCTION

As part of the 2019-2020 Strategic Planning process, members of the Williams Diversity, Equity, and Inclusion Working Group published a [draft report](#) in June 2020. The report lays out proposals for fostering an inclusive campus environment which serves and respects a diverse community as well as provides avenues for diversity, equity, and inclusion efforts in Berkshire County and neighboring communities. Among the initiatives proposed in the report, was “studying and reflecting upon institutional history” in Section I of Strategies and Recommendations. This section emphasized the significance of Williams' histories in shaping future conversations and actions at Williams and beyond the campus. In addition to encouraging further collaboration with the Stockbridge-Munsee Community, integrating Alumni experiences into the College's historical narrative, and providing additional resources for the interdisciplinary study of Williams' histories, the report suggested that the College charge a committee with studying the College's institutional histories and engaging the community in critical examinations of those histories.

On September 17, 2020, President Mandel disseminated an all-campus email (see [Appendix A](#)) outlining and elaborating on the initiatives that various organizations, departments, and individuals would undertake for the advancement of diversity, equity, and inclusion at Williams and within the wider local community. The email presented the Committee on Diversity and Community (CDC) as the group that would focus on Williams' institutional histories, essentially taking on the role delineated in Section I of the DEI Working Group's Strategies and Recommendations.

Generally, the purpose of the CDC is to oversee matters related to the “health” of Williams' diverse community. Historically, the CDC has served an important role at Williams in examining community challenges and providing ideas for how to make Williams an even better place for more people to learn and thrive. The CDC often offers platforms that facilitate inter- and intra-communal understanding. This committee also prepares students to mindfully engage with heterogeneous societies post-Williams. For the past few years, the CDC has discussed ways to learn about, reflect on, and acknowledge Williams College's histories including the roles that many members of the community, broadly understood, have played in those histories and the impacts that College actions have had on many different community members.

Drawing on recommendations from the CDC and the diversity, equity, and inclusion working group's strategic planning report, this year the CDC was charged with comprehensively engaging with Williams's histories with the goal of imagining and crafting practices of communally accountable institutional memory that reflect the complexity and diversity of the College's histories. This 2020-2021 charge, “[Reckoning with Our Institutional Histories](#),” specified that the CDC would identify restorative actions and recommendations as a result of a fundamental examination of Williams' harmful histories. It also prioritized the mindful integration of diverse narratives into the College's constructed past.

In keeping with this charge, we affirm that our committee and Williams College are committed to values of diversity, equity, and inclusion as not simply ends in and of themselves but as

inherent to what we mean by a good education. Grappling with institutional histories must be part of this work. Harvard's [Institutional Antiracism and Accountability Project found that institutions](#) that are more honest about their past and more open to asking about who is absent now are the ones most likely to build more diverse, equitable, and inclusive environments for students and faculty. Better representing and reckoning with our institutional histories is part of a commitment to honesty that also advances inclusion and improves liberal arts education.

OUR APPROACH

That this charge was given to the CDC rather than an ad-hoc committee, signals an institutional commitment not only to represent our histories more thoughtfully but to reckon with and repair histories for the health of our community and guided by an ethics of honesty, equity, and inclusion. As such, the process of representing, reckoning with, and where necessary repairing Williams' histories likely has no end point and must continue to live in various ways throughout different facets of the College.

This work cannot belong to one committee or one department alone but must be addressed and integrated throughout campus, such that transparency, named accountability, and commitment toward accomplishing this work is deeply imbued into the fabric of the institution. In this report, we offer a summary of the work we undertook and some recommendations for ways this work may be furthered in the years ahead and more deeply integrated into different aspects of Williams College's campus, curriculum, and operations.

To address this 2020-2021 mission, the faculty, staff, and student members of the CDC separated into four subcommittees: Alumni Subcommittee, Archival and Material Subcommittee, Local Community and the World Beyond Subcommittee, and Reckoning and Repair Subcommittee (see subcommittee memberships in [Appendix B](#)). Some aspects of these newfound responsibilities transcended the bounds of each group, meaning that initiatives occasionally overlapped and required collaboration between subcommittees; and recommendations are organized based on larger thematic representative of the scope of work spanning each of the four subcommittees.

1. **Alumni:** The Alumni subcommittee, facilitated by Associate Dean for Institutional Diversity, Equity and Inclusion and Professor of Latina/o Studies and Religion, Jacqueline Hidalgo, partially began the year by connecting with and distinguishing its work from the Society of Alumni bicentennial campaign. This group prioritized creating Indigenous/Native alumnx networks and developing an in-depth understanding of Indigenous/Native alumnx Williams-related experiences. Additionally, this subcommittee worked alongside the Reckoning and Repair Subcommittee on conversations with students from the WSU around the Haystack Monument and inclusive campus spaces.
2. **Archives and Materials:** D. Clinton Williams, Director of Special Academic Programs, helmed the subcommittee focused on archives and materials. Over the course of the fall, Archives and Material Culture sought to understand the scope of the material

currently in the library's archives and at WCMA. This subcommittee considered how Williams defines material culture and archives and how Williams can further illuminate underrepresented voices on campus (i.e. through collection building, public programming, tours, markers on buildings, restorative timelines). The recommendations from this committee focused on ways to enhance points of entry into the archives and into WCMA as well as identify open, accessible, and collaborative approaches to archival and material collections on campus.

- 3. Local Community and Beyond:** The Local Committee and Beyond Subcommittee was led by Bilal Ansari, Assistant Vice President for Campus Engagement. This group considered the ways the College can repair relationships with and properly represent its connection to local communities. This subcommittee delved deeply into untold histories of Williams' role in dispossessing and displacing Black residents. Historical examples include how Williams' founding trustees, many of whom were slave owners themselves, refused to admit any of the sons of Lucy Terry-Prince, a free Black woman and land owner in Vermont, on account of their race and despite her three-hour appeal to the Board of Trustees.¹ As another example, this subcommittee examined Williams' missionary histories and the roles of President Mark Hopkins and Professor and Bishop Albert Hopkins, who worked in collaboration with Williams community members, in financing a church and mission to beautify the "waste places" of Black residents in their local mission to White Oaks; these mission ultimately worked to dispossess Black residents.² This White Oaks Church as well as Williams fraternities hosted white supremacist organizations that mocked and terrorized local Black residents.³

This subcommittee also began to examine other ways that Williams' community members participated in race-based domination of a variety of Berkshire residents in the last two hundred years. For instance, they sought to understand better the histories of Williams' relationship to Asian American communities, beginning with Chinese communities in the 19th century,⁴ and they studied how important staff and fraternities were involved in the bicentennial celebration of the 1753 house in the horrific depiction against the Stockbridge-Munsee Mohican peoples.⁵ In addition to these histories, which

¹ Sheldon, George. *A History of Deerfield, Massachusetts: The Times When and the People by Whom It Was Settled, Unsettled and Resettled: With a Special Study of the Indian Wars in the Connecticut Valley. with Genealogies*. PDF ed., Hardpress Publishing, 2013.

² Greylock Niles, Grace. *The Christian Register: The Mission of the White Oaks Chapel*. Vol. 83, Boston, Massachusetts, Christian Register Association, 1904.

³ [KKK Initiation North Adams](#); [KKK Williamstown Cross Burning on Nigger Hill.pdf](#); [KKK Williamstown Burning Cross.pdf](#); [03 Dec 1926.pdf](#)

⁴ Cronin, Mary M. "When the Chinese Came to Massachusetts: Representations of Race, Labor, Religion, and Citizenship in the 1870 Press." *The Historical Journal of Massachusetts*, vol. 46, no. 2, pp. 72-105.

⁵ Walden Jr., J. Fred. "500 Turn Out for the Dedication of 1753 House at Field Park." *The Berkshire Eagle* [Pittsfield, MA], 26 Sept. 1953, p. 16.

all require further research, additional research should be conducted into College relations with local Latinx communities and communities from minoritized religious backgrounds. Likewise, Williams' connections with missionary colonialism necessitate more global thinking, first in terms of Williams' impact on the Kanaka Maoli but also in other global contexts

Some members from this group were also appointed to the [memorandum of understanding](#) (MOU) working group, which looked into developing a MOU with Williamstown, the Williamstown Police Department, and the broader local community. Recommendations from the MOU working group will be provided separately from this report.

4. **Reckoning and Repair:** The Reckoning and Repair subcommittee was helmed by student co-chair Essence Perry, Class of 2022, with support from Eden-Reneé Hayes, Director of The Davis Center. This subgroup worked to synthesize the stories that led to the creation of Williams and Williamstown, and the effect these histories have on the past and current students, faculty, and staff of the College. They also focus on the spaces and support networks available to underrepresented students more broadly, especially among smaller communities like our Native students. This subcommittee worked with the Alumni Subcommittee to investigate how space impacts students' feelings of belonging and ownership of the campus. This subcommittee began developing an extensive archive and analysis of student, faculty, and staff activism throughout the last 50 years at Williams.

Williams Reads: In addition to the special charge regarding institutional histories, a small working group of the CDC also gathered in collaboration with the leadership of Claiming Williams to envision an alternative model for Williams Reads next year as well as to make recommendations for the future.

BUILDING ON THE ONGOING WORK OF INSTITUTIONAL MEMORY

Williams College's institutional histories have been of interest and concern for a number of years. The 2020-2021 charge belongs to a network of initiatives and projects which similarly sought to explore and expose the systemically obscured positionalities and histories of Williams' past. *Ebony and Ivy: Race, Slavery, and the Troubled History of America's Universities* (2013) by Craig Steven Wilder, *Jews at Williams: Inclusion, Exclusion, and Class at a New England Liberal Arts College* (2013) by Benjamin Aldes Wurgraft, and *Just Us: An American Conversation* (2020) by Claudia Rankine, are books that treat, respectively and in part, the histories of dispossession and enslavement, the presence of Jewish scholars, and African American experiences at Williams College.

Of particular significance to Williams College's reparative and restorative justice efforts is the history of the Log Mural. In 2016, the Williams Committee on Campus Space and Institutional

History [examined](#) a mural in the Log at the time, but it was removed in 2020. It currently resides in the Library's Shelving Facility, in the custody of Special Collections. Our work this year relied on their earlier efforts to understand Williams College spaces as public spaces with responsibilities to inquiry and inclusion.

In addition to the Log murals, Williams College Archives and Special Collections also house materials that illuminate the College's complex and diverse history, such as the role of student activism. Williams College maintains extensive collections of original materials that are closely related to the institution's past. Archives of handwritten, printed, and visual items; oral history collections; artwork and artifacts; the built campus environment itself; and many other kinds of "sources" are simultaneously products of the College's past, and sites of critical reflection and reckoning in the present day.

These materials have been stewarded in multiple units across many generations, including the Libraries, the Williams College Museum of Art, and individual academic departments. Many "collections" have been considered signature components of the institution, manifesting longstanding imperatives to gather and exhibit historical and creative materials. Resources at the Library collections include the Afro-American Studies Program Records, the Asian American Students in Action (AASiA) Collection, Davis Center Records, Marcela Peacock Collection, CARE NOW Activism Collection, the Jewish History Project Collection, and the Latinx Studies Program Records.

There have also been multimedia projects that range from websites to exhibitions and oral histories. Courses such as *Uncovering Williams*, co-taught by Dorothy Wang and Kevin Murphy, have facilitated student research into Williams' histories and have included exhibitions at WCMA. Seeking to bring to light the marginalized and disappeared persons and communities that contributed to the campus community, a "disorientation guide" was created as part of the *Untold Williams: Disoriented Hxstories* project. The disorientation guide is available on this [website](#).

The CDC compiled these efforts and many others on the Office of Institutional Diversity, Equity, and Inclusion webpage: [Williams Institutional Memory](#). Our hope is that our present charge points toward and complements these earlier efforts, adding to progress made while also expanding avenues for future work.

PROJECTS UNDERTAKEN BY THE 2020-2021 CDC

Supplementary to the recommendations, the Committee on Diversity and Community launched projects during the 2020-2021 school year. These projects have not only informed the campus about the work currently underway, but also opened pathways for communication and collaboration between the CDC and communities at and outside of Williams. Each of these efforts were created to be maintained and sustained over long periods of time and thus should now be cared for by others at the College.

1. Williams College Timeline of Inclusion, Exclusion, and Restoration

Williams' timeline typically begins with the founder's birth and death, pinpoints the abolition of the fraternities, lauds the start of coeducation, and remarks on events like [storms, earthquakes, and a stolen Shakespeare folio](#). Although significant, these moments represent limited historical vantage points that exclude the positionalities and achievements of diverse individuals and collectives who have helped to shape the College.

Prompted by multiple students' research projects in Special Collections, The Davis Center, in collaboration with the Libraries, developed a [timeline](#) that highlights these lesser-known stories from the College's past. Historical milestones such as the first Black graduates, the dedication of the Jewish religious center, the approval of Women's Studies as an interdepartmental program, and the VISTA hunger strike are brought into relief. This timeline denotes not only the stories of exclusion, inclusion, and complicated histories, but also stories of growth and collaboration. Ever a work-in-progress, it is expected and encouraged that more events be added to this timeline. The Williams community can make contributions to the timeline using [this form](#).

It is our hope that this timeline can be maintained, updated, and augmented by community members even as a particular staff member in the Libraries must take charge of it. One suggestion from our committee would also be for Library and OIDEI staff to collaborate with Institutional Research to craft a visualization of how the demographics of Williams College have changed over time. In speaking with Jason Rivera, Director of Institutional Research, about this possibility, he suggested that the CDC might be able to design such a visualization to accompany the last 20 years of the timeline. Beyond that would require more complicated efforts due to shifts in terminology and how data was collected. Such work might yet be undertaken as part of a longer-term research project but would require historical and archival research efforts.

2. Critically Reassessing Our Material Histories

None of Williams' materials exist in a vacuum. Their provenance (origins), and histories of how they came to be at the College, are important factors that shape their meanings. So are the ever-changing questions, critical frameworks, and interpretive approaches that staff, faculty, students, and members of communities beyond the College bring to bear on them. A map, a personal letter, a piece of clothing, a furniture item, a personal possession of Ephraim Williams, Jr., a portrait, a photograph, a campus building, an audio recording: these resources may carry very different meanings for researchers, learners, and stakeholders today than they did a century ago--or even last year. These evolving significances present opportunities for learning and dialogue. They also can present difficulties in determining best approaches as the College seeks to steward them in appropriate, community-responsive ways.

Members of the College community are presently engaged in robust and often challenging conversations about the nature of these "collections," and the importance of reckoning with dynamics related to power, inclusion, exclusion, erasure, and other forms of marginalization. These conversations have spotlighted how "collecting" itself has, at different turns, been an extractive process through which Euro-colonial individuals and Western academic and cultural institutions have sought to attain meaningful items from diverse communities, both locally and

globally. Some heritage materials have been taken from communities without consent, causing profound damage and loss among the communities of origin. Some have been classified, exhibited, and (mis)interpreted in manners that reflect entrenched biases and structures that contribute to the ongoing exclusion and devaluing of diverse peoples. Some have been rendered inaccessible to stakeholders who might wish to engage with them, or remain difficult to locate through conventional search processes that assume high levels of familiarity with repositories' organizational systems.

As we reflect on the multifaceted nature of the College's collections of original materials, it is important to sketch some genealogies of reckoning, intervention, and transformation. Staff of the Libraries and WCMA, working with faculty and students, have pursued a range of new approaches to collections, and undertaken projects explicitly focused on redressing problematic, harmful, and/or exclusionary practices, as well as reassessing notions of value.⁶ The critiques inherent in such revisitations of collections have typically not arisen in isolation at the College but in relation to wider processes and transformations that are happening in many regional, national, and global sites. In our current moment, the liberal arts can no longer pretend to be practiced within a "purple bubble." Williams was always interconnected with challenges and practices in the broader world, and we will continue to be so. Now we have an opportunity to work and think intentionally about Williams' histories and futures in relationship to the worlds within and outside the College's immediate locale.

2.1 The Williams Way: Reckoning with Our Silence Narratives

The Williams Way is a project that actively addresses this shift in collection practices toward reckoning, intervention, and transformation. In coordination with the CDC and the Minority Coalition (MinCo), the Libraries aim to develop alumna and other collections that more holistically represent multivarious and diverse perspectives. These collections will maintain narratives from communities that have been "disproportionately and purposefully undocumented"⁷ at the College. When collecting this material, the Libraries will maintain "a particular eye towards histories of racial injustice, struggles for equity and inclusion, as well as transformation at Williams and in relationship to Williams."⁸

⁶ See, for example, ['Take due notice of us for the future': Native Americans and Williams College](#), Chapin Gallery, Special Collections, 2017; ["The Field is the World': Williams, Hawai'i, and Material Histories in the Making](#)," co-developed by Sonnet Kekilia Coggins and Kailani Polzak, WCMA, 2018; *Time and Again: 50 Years of Africana Studies*, podcast, Williams Libraries, with recognition of prior work by Prof. Rhon Manigault-Bryant on [For Such a Time as This: Fifty Years of Africana Studies at Williams College, 1969-2019](#); [SHIFT: New Interpretations of American and European Art](#), WCMA, 2019-2020; [The Williams Way: Reckoning with Our Silenced Narratives](#), 2020-2021; [Reckoning with Enslavement and Colonialism in the Founding Documents of Williams College](#), Claiming Williams session, 2021; relocation of the Log Murals, 2020 ([coverage in Williams Record](#)); multiple ["Object Lab"](#) projects co-developed by WCMA staff and faculty.

⁷ "Seeking Submissions! The Williams Way: Reckoning with Our Silenced Narratives." *Williams Libraries*, 2021, library.williams.edu/2020/12/09/seeking-submissions-the-williams-way-reckoning-with-our-silenced-narratives.

⁸ "Seeking Submissions! The Williams Way: Reckoning with Our Silenced Narratives." *Williams Libraries*, 2021, library.williams.edu/2020/12/09/seeking-submissions-the-williams-way-reckoning-with-our-silenced-narratives.

The Libraries requested students who graduated from Williams, or who attended and did not graduate, as well as previous Williams faculty and staff, to contribute to these collections by submitting expressions about their experiences. Submissions can take a variety of forms including but not limited to: audio, voice memos, posters, social media, memes, emails, screenshots, photos, video, art, zines, journaling, photography with text, or a blog. Anything submitted is owned by the person who shared it and will be made available for educational and historical research at Williams Special Collections. More information and forms for submission can be found on the Libraries' [website](#).

2.2 The COVID-19 Williams Experience Project

Similar to the “Williams Way,” this project is an active effort to craft a holistic practice of memory. The Libraries, in concert with The Davis Center and the CDC Reckoning and Repair subcommittee, reached out to students, staff, and faculty to submit documentation of their personal experiences. With this particular project, the Libraries seek to capture “these extraordinary times”⁹ of the global pandemic. For alumx with a unique standpoint, they may submit through the *Williams Experience Project*. People interested in submitting can use any medium that feels most appropriate for their expression, from memes to journal entries. Anything submitted will be preserved and made accessible by Williams Special Collections. Forms for submission are available on the Libraries' [website](#).

3. Focus Group with Native Alumx

The CDC prioritized connecting with Indigenous/Native alumx to understand in-depth their experiences with Williams as well as start the process of creating Indigenous/Native alumx networks that would serve them. In order to accomplish this, the CDC hosted focus groups in January and April 2021 to discuss the vision for Native students and alumx at Williams and future possibilities for support.

Concrete institutional data about Native students' presence, historically and today, was not readily available to the CDC. Based on personal experiences and limited exposures to institutional demographic data, it seems apparent that the numbers of Native students have been extremely low for an extended period of time. Focus group participants were also highly aware of challenges in interpreting such data given how applicants/students may choose to identify themselves, and how some students may be at different stages of reconnecting with heritage/communities during their time in college. April focus group participants underscored some of the challenges they confronted as undergraduates, especially in the ways that the onus was placed upon them as students to attempt to fashion Native/Indigenous student community. They would, however, welcome efforts to create more robust Native/Indigenous alumx networks.

⁹ “The COVID-19 Williams Experience Project: Seeking Submissions.” *Libraries*, 29 Mar. 2020, library.williams.edu/2020/03/29/the-covid-19-williams-experience-project-seeking-submissions.

In light of these observations, the CDC would like to take the next steps to ensure that the information from these focus groups and other discussions results in tangible change. A strong desire was expressed to move carefully and mindfully, rather than immediately seeking to launch new recruitment initiatives, especially since Native/Indigenous communities presently experience multiple difficulties related to the COVID-19 pandemic and other factors in the United States. Many of the recommendations in this report that pertain to Native/Indigenous students and alumna are derived from the suggestions and concerns raised during focus group sessions and similar discussions.

4. Table of Demands

The Reckoning and Repair Subcommittee reviewed the demands from documented student activism organizations in the last fifty years. In spite of the constraints of this year, they began this table (see [Appendix I](#)). Further research in the archives and continual development of this table could provide a helpful guide for future efforts to understand what generations of students, staff, and faculty have hoped for and struggled for in requesting institutional reform and reconciliation. It could also help us to track more accurately what has been addressed and in what ways in order to better inform transformative efforts in the future.

5. Williams Institutional Memory Web Page

The CDC created [a website](#) to house the critical historical work that individuals, groups, offices, and units conducted prior to the official 2020-2021 charge. As more information regarding Williams' institutional memory and histories is revealed, it will be added to this page. Community members who would like to contribute new information to the website can share by filling out a [google form](#). Currently its maintenance would fall upon the Office of Institutional Diversity, Equity, and Inclusion. If certain recommendations are acted upon, it may be better to move this page under the purview of other sites or offices. Ideally, this page could be part of the College's central Strategic Planning web presence.

RECOMMENDATIONS

Based on the work we undertook this year, we would like to offer a range of recommendations that different individuals, groups, and, in some cases, the College community writ large, could undertake in order to better represent and reckon with Williams' histories while also offering avenues of repair where appropriate.

Although there are some projects and processes that individuals may directly address, most of our recommendations require deliberative consultation among different individuals and groups. At this time, units across campus are writing diversity, equity, and inclusion strategic plans. This charge was made by President Mandel and is being organized by the Office of Institutional Diversity, Equity, and Inclusion. All units can and should use this CDC report as a resource in their development of these plans.

We believe that the principles of liberal arts education wedded to commitments toward equity and inclusion will enable a different set of processes and spatial relationships moving forward. As Williams College is a location for engaged scholarship, we recognize that intellectual life and

deliberation are important and also inseparable from material experiences and concrete action. We point to the necessity of providing room for ongoing critical engagement and change over time; indeed, one of the mistakes of the past has been to create spaces that are not as open to the changing demands of future generations.

We have assessed at a larger scale key areas of need and opportunity, and identified particular action steps, structures, and resources essential to moving forward *as an institution* in a thoughtful and responsive manner. We stress the importance of the College, particularly its senior leadership, taking a proactive approach to these matters. In order to build an inclusive and welcoming campus, we cannot wait for a dilemma or controversy to arise, then suddenly react in ways that may be less conducive to deliberative consideration about best paths forward.

A. Institutional Histories

Williams is not alone in critically reckoning with institutional histories and legacies. Other institutions of higher education are similarly confronting the human complexity of their own pasts, particularly with regard to structural dynamics of power as well as histories of domination and exclusion. The efforts of future individuals and committees at Williams can learn from the work undertaken at other institutions, such as those in the resource list of [Appendix C](#). As described above, many generations of Williams' community have already undertaken facets of this work. Learning from past efforts around institutional reckoning and repair, both at Williams and at other institutions of higher education, can help us to craft even better and more accountable practices moving forward.

Williams' own larger institutional histories have been enmeshed within the broader dynamics of elite domination, and these facts are supported by records of those who have struggled for justice in the local community and within the College itself. [Ephraim Williams, Jr. enslaved people](#) of African descent, and he was involved in Indigenous dispossession and participated actively in settler colonialism. Putting fuller flesh on these histories will always be an unfinished project. Reckoning with the fullness of our institutional histories cannot ever be the purview of one committee alone and cannot be addressed in one year. However, we can begin working on telling fuller histories one story at a time. In this section, we have some recommendations for next phases of that work, cognizant that we have a strong well of previous work to draw upon.

A. 1 Public Humanities Scholar

The now-vacant Associate Director of Public Humanities position in OSAP needs to be filled and converted into a permanent FTE. This role was previously held by Annie Valk, a specialist in oral history and public history. Following her departure, some of her work was reassigned to other staff of OSAP, whereas other aspects of her work are left undone. In Dr. Valk's absence, and considering the deep loss to our community with the untimely death of Professor Leslie Brown, we have not adequately filled the curricular gap in teaching oral history methods and providing for greater public engagements with the humanities and the role scholarship plays in larger communities. In order to support the many and growing public humanities needs on campus,

we recommend converting this position into a permanent one and filling it as soon as possible. We further recommend the following be included in the position description:

- Maintain “Public Humanities” in the position title.
- Collaborate across campus academic units, the Libraries, and WCMA in developing the position description and search committee.
- In the description of this position, foreground the hired individual fostering communication, collaboration, and learning about institutional history across the campus, so as to effectively carry forward this year’s CDC charge.
- In addition to campus-focused work, the Public Humanities Scholar ought to strengthen collaborations beyond the Williams campus with the Stockbridge-Munsee Mohican Community’s Tribal Historic Preservation Office, and with local organizations including the Williamstown Historical Museum, and the Mount Greylock Regional School District. In fact, it would be important for Williams to have a designated ambassador to the Stockbridge-Munsee now that they have an office in town, a suggestion we revisit below when discussing Native/Indigenous students and alumx; perhaps someone in this position could also take up that role.
- Facilitate research, writing, outreach, and programming that is accessible and relatable to a wide range of publics, across a variety of platforms.
- Help faculty integrate attention to Williams’ histories and memory practices into courses with relevant content so that those faculty can help students think concretely about local histories in relationship to broader histories and themes.
- Further curricular and co-curricular programming on oral history methods with faculty across relevant academic departments and programs.
- Partner regularly with Communications to ensure that news and messaging related to institutional and local histories, identities, and expressions are carefully articulated.
- Work with Library staff and interested students in further developing and updating the Table of Demands ([Appendix I](#)) so we can maintain a better and more centralized memory of demands for inclusion and equity that have been made over the years, and we can do a better job of tracking how we have addressed these demands as well as work that needs to be done.

A.2 Collections

When it comes to our archival and material collections, we are consciously *not* directing the College to revisit and critically address specific collections or individual source materials, nor prescribing a specific methodology. Such work has long been carried out, and will continue to be done, by faculty, staff, students, and parties external-to-Williams in project-specific ways, both inside and outside of curricular settings. We respect the autonomy of those endeavors.

Our recommendations are:

- A dedicated storyteller or a faculty fellowship position who periodically examines the documentation and narratives received. A storyteller/fellow should be hired to continue targeted outreach for the [Williams Way](#) and [COVID-19 experience](#) projects, but also to showcase stories that arrive at the archives through those efforts as well as the [oral history collections](#) and the [Society of Alumni Bicentennial](#).

- There should be a set committee, or committees, which directly address particular problematic histories; for instance, having a committee that reckons specifically with Indigenous displacement, and a committee that examines directly [Williams' connections to enslavement](#), and eventually committees examining Williams' ties to missionary colonialism and broader histories of dispossession, etc. We need to develop a path that works for Williams and likely requires a variable mixture of people, a mixture that may change over time. Models for the College to consider in organizing committees which handle work of this nature include:
 - The Washington and Lee Model
 1. Hiring an institutional historian, [Dr. Lynn Rainville](#)
 2. William Dudley, former Williams Provost, developed a senior staff position which reports to the President and the [Office of Institutional History](#)
 3. Instead of a committee or working group for institutional history, there is a director who heads the campus museums
 4. A working group on African American history that works closely with the institutional historian
 5. The institutional historian works closely with alumni
 6. The Office of Institutional History works in concert with Special Collections. This work focuses on silenced Black narratives and native histories.
 - The [Princeton Model](#) is a combination of Washington and Lee's practices outlined in 3 through 6 above.
 - The Clemson Model
 1. [Board of Trustees internal committee](#) centers the unmarked graves of enslaved people found on Clemson property. Membership remains the same over time.
 2. [Ad-hoc committee formed by Trustees](#), includes former president and trustees, and also centers the enslaved people on Clemson property.
 3. [Decolonizing Clemson](#) focuses on co-curricular education, teaching and engagement, and land. The ODEI and multicultural center lead this group.
- The College should invest in non-hegemonic ways of gathering materials to bolster institutional memory from racially/ethnically minoritized communities, both among those who attended and worked for Williams but also among the broader communities impacted by Williams. Oral histories are one manner to gather more information about Williams history and student groups. These oral histories should not only be presented, but made available for research in the future. Some Williams Way material may be generative of deeper oral history work and would require maintenance in this regard.
- As an additional step, we should join the consortium of [Universities Studying Slavery](#), led by the University of Virginia, so we can put Williams' histories in conversation with broader histories of higher education in the United States.

A.3 Maintenance

Since 2013, the records manager has worked with departments, offices, units, and student groups to create record retention schedules and encourage documentation and the preservation of institutional histories. The records manager, beginning in 2019, has been working with the Faculty Steering Committee to establish methods and workflows to [archive committee records](#). This includes the Faculty Governance Archives Shared Drive and guidelines for records transfer. Although these records are official records of the College, compliance is difficult due to lack of awareness and competing priorities. In 2016, The Williams Board of Trustees passed the [Policy Regarding Management of College Records](#) at their meeting on Oct 15, 2016. This policy affirms the Records Management Program at the College and the role of the Records Manager: “Records schedules and guidelines apply to material produced or maintained...in all areas and locations of the college, including members of the teaching faculty with non-teaching or administrative duties of either continuous or occasional nature, such as acting chairman of a department, a program or college committee.”¹⁰

In order to better reflect power relationships, diversity of thought, and development of policy/procedural changes, it is important Williams preserve the rich institutional histories of the College, not only higher-level administration records. By including records management in the onboarding of faculty with administrative roles and staff, Williams’ vast institutional histories are centered and this in turn encourages their preservation. Therefore, we recommend:

- [Records Management](#) should be an institutional priority specifically with the onboarding of new staff, faculty committee chairs, faculty academic unit chairs, and faculty with administrative roles.
- The records manager should integrate discussions of institutional memory work into orientations for new faculty and staff.
- Orientations for HR, new chairs, and new faculty should include further information about the records manager and about responsibilities for sharing records.
- Conversations about the history of an administrative unit should be included in departmental orientations for new staff.

B. Names and Spaces

Institutional histories are not just apparent in the stories we tell and the collections we hold. They also shape the spaces that we inhabit, the landscape around us, and the prominent names we encounter. To build a more inclusive campus environment, we must also think through the spatial practices that will make Williams College even more physically accessible as well as welcoming and inclusive. In this section, we have some recommendations for next phases of work that can seek to better represent our complex and multifaceted histories. Names and spaces are also where we can begin concrete efforts at repair, where needed.

B. 1 Names

¹⁰ “Records Management Policy- Williams College Board of Trustees Approved October 2016.” *Google Docs*, 2016, docs.google.com/document/d/1JKCcc-dVvNO6mtsoJqHSRiViWW9TIFMddosecYRJLTA/edit.

Many institutions across the United States have recently confronted challenges to names of buildings, fellowships, and even beloved mascots. Some of these institutions have chosen to rename; others have simply provided more clarifying, nuanced narratives about the histories of these names. In [Appendix E](#), we share information about some institutions who have already confronted campus controversies regarding their names and the names of buildings, funds, etc. In beginning this complex and multifaceted work, we recommend Williams College - by decision of the President - take a proactive approach to examining current names across campus, including those as prominent as the institution's namesake.

- A committee focused on critically examining the current names of buildings, gifts, endowed professorships, fellowships, and monuments on campus. Other schools have undertaken this work, and we can learn from their practices. For instance,
 1. [Yale's Committee to Establish Principles on Renaming](#)
 2. [Amherst's Transition to the Mammoths](#)
 3. [William and Mary's Board of Visitors Renaming of Buildings](#)
- This committee could have representatives from donor and alumni relations but also Williams Student Union (WSU) and Minority Coalition (MinCo) groups, from faculty in units with relevant expertise here (scholars of public memory as well as a couple of faculty from relevant units such as Africana Studies, American Studies, Anthropology/Sociology, Art and Art History, History, Latina/o Studies, etc.), and from the CDC. They can research and set up a path of best practices for naming going forward but also for what to do with public-facing names that we already have.
- The creation of a student position working in archives to research our public-facing names and create short biographical summaries of relevant information. Such information could be in support of a naming committee or separate from it.

B. 2 Gifts

The College should consider ways of handling problematic gifts we have received and currently steward, particularly alumni gifts that no longer reflect Williams' present and future values. There should be a forward-looking In-Kind gift policy that reflects and cultivates the College's strategic imperatives of diversity, equity, and inclusion. Our recommendations include:

- Donor relations, in partnership with others as needed, should continue to review past gift agreements for flexibility, and where we acknowledge troublesome gifts exist but have the flexibility to move them, we should do so. For instance, the Linen toy soldiers in the Faculty House should be moved to Archives immediately.
- A small team including a representative from donor relations should audit other spaces on campus for troublesome gifts so that we do not have to wait for something to be identified as a problem.
- While much of this report has specifically focused on histories that Williams must better represent, we now have a much broader and more diverse alumnx, student, staff, and faculty membership than we have had before (even as work remains to be done). We can and should intentionally think about cultivating gifts that better foster equity and inclusion across our community, such as the Sterling Brown papers in Special Collections or the Bolin Fellows Fund.

- In light of how trends in alumnx giving evidence that women and alumnx of color are more prone to give gifts that support specific approaches and specific communities at Williams, we have an opportunity to further increase our efforts at targeting gifts toward broadening equity and inclusion.

B.3 Monuments and Memorials

In lieu of creating additional monuments and memorials, the College should create a more regularized process for remarking the spaces it has inherited. Previous committees have already pointed to the import of viewing most College space as public space but also of evaluating who uses and accesses which spaces and on what terms. Our landscape should incite reflection and be visibly inclusive of diverse positionalities and experiences. Although arranged by site, our recommendations for monuments and memorials commingle and can be applied across space.

As we learned this year, we must find ways to prioritize student voices in decisions regarding memorials and monuments and to build in faster channels to complicate and reimagine spaces that shape their daily lives. There needs to be a clearer path for how students can appeal for alterations to our physical landscape that makes Williams a more welcoming place for minoritized students, faculty, and staff. To progress in this area, we recommend:

- Developing a standing advisory group of students, staff, and faculty that reviews student-driven proposals and reports to as well as advises the President.
- Strongly considering several suggestions from this year’s WSU with regard to the physical landscape:
 - Suggestions from the WSU: Mission Park
 - Create a mural in the park or on Mission Park dorms
 - Artist(s) should be from communities impacted by the missionary program
 - Suggestions from the WSU: Written in Stone Project
 - This project was developed in concert with The Historical Preservation Office of the Mohican Nation Stockbridge Munsee Band and spearheaded by the WSU.
 - The Stockbridge-Munsee Community would decide what message to convey in Mohican. An artist would be hired to engrave this message into a marble block. Marble blocks would be used as a canvas to honor Mohican heritage, as well as to address the College’s underrepresented history with racially minoritized communities. Blocks would be engraved with quotes, art, etc.
 - The engraver must be Native or from a racially minoritized community. This arrangement should be discussed with the Executive Director of Design and Construction, Rita Coppola-Wallace.
 - Suggestions from the WSU: [Haystack Monument](#)
 - Maintain Haystack’s presence as an important religious monument and pilgrimage site.

- Remove existing plaques and replace with updated plaques that open space for greater complexity and reflection on the history of missionary activity.
- Create mosaic steps lining path(s) to Haystack; art installation in proximity to Haystack and/or art installation added onto Haystack; replacing benches with painted benches; multimedia/virtual artwork; greenhouse; incorporating quotes that show more sides of the story.
- Work with artist(s) from minoritized communities impacted by the American Board of Commissioners for Foreign Missions and allow them the artistic freedom to explore alternative creative additions to the monument.
- Building physical, territorial acknowledgements
 - The College should continuously consult with the Stockbridge-Munsee to determine how to properly honor the Mohicans on campus.
 - Heather Bruegl of the Stockbridge-Munsee Community suggests making signs in Mohican to place across campus.
 - Williams-Mystic should work to forge stronger collaborative relations with the Mashantucket (Western) Pequot Tribal Nation, and one way to do that would be to ask the tribal nation how they wish for their histories to be represented on campus.
- Larger space audit for inclusion and accessibility
 - A committee could focus on regularly examining Williams' spaces and reviewing them for physical accessibility and broad inclusion, making recommendations for transformation to the President.
 - Faculty House/Alumni Center - a prior committee worked on this and urged an updating of the space so that it would be more welcoming, a space that would speak to the Williams that is now and that would communicate the values of liberal arts and the ideals for ongoing learning and transformation in the community.
 - The cultivation of a walking tour with markers that reflect Williams' histories broadly construed, including information on Indigenous relationships with and uses of space and land.
 - Williams is also uniquely positioned to partner with others throughout the Berkshires in cultivating larger local history and memory practices. Part of the work of a public humanities position or other sorts of positions, such as local histories archivist as recommended above, could also work on the crafting of more complex memory spaces throughout Williamstown, the Berkshires, and beyond. The College has an obligation to think deeply and act boldly with its repair work given its role in shaping local and global histories for over two hundred years.

B. 4: Land Acknowledgement

Members of the CDC decided collectively that Williams should create, on its website, a land acknowledgment page. The Stockbridge-Munsee Community has devised [land](#)

[acknowledgement language](#) for institutions occupying the Tribe's ancestral homelands. Learning from [practices](#) that have been in place in many Canadian institutions of higher education, such a page would only be a modest and small symbolic way for Williams to represent the complex histories of its geography. Many people belonging to Native and Indigenous communities within the United States have come to expect that land acknowledgments will be in place before even seriously considering an institution; indeed there have been [famous cases](#) recently of performers and speakers not appearing at institutions that lack these acknowledgments. This webpage could also be a place where, in the future, we highlight the collaborative work we are undertaking at Williams with members of the Stockbridge-Munsee Community.

- The CDC in collaboration with Assistant Professor of American Studies, Eli Nelson, as well as Bonney Hartley and Heather Bruegl from the Stockbridge-Munsee Community Historic Preservation office drafted a page to consider. This page draft was shared with the DEI committee of the Board and is included in [Appendix F](#). We urge the President and the Board of Trustees to move forward with this symbolic act as quickly as possible.
- Williams-Mystic should work with the Mashantucket on the form of acknowledgment appropriate to their location.
- Williams should cultivate an additional acknowledgment statement or page that speaks more fully to its historical enmeshment in dynamics of enslavement, dispossession of local Black residents, and participation in facets of more global, U.S. and Christian histories of missionary colonialism. Perhaps this page would arise from the work of more targeted committees that focus on particular historical themes (mentioned as a recommendation above for how to more deeply grapple with particular institutional histories).
- Given that we continue to learn and work on occupied homelands (both that of the Stockbridge-Munsee Community in Williamstown, MA and the Mashantucket [Western] Pequot Tribal Nation in Mystic, CT) an animating principle of relationship-building with tribal nations must be listening to and working in support of tribal nations' own goals. As partnerships develop, the College ought to center--at every turn--the needs, priorities, and capacities of tribal nations (as autonomous sovereign polities), and ensure that those remain at the fore, even as student/faculty/staff/collegiate learning is also part of the process.

C: Native/Indigenous Student and Alumnx Communities

Given that we continue to benefit from residing on the occupied homelands of the Stockbridge-Munsee Community (in Williamstown, MA) as well as the Mashantucket (Mystic, CT), we should prioritize repairing our relationships with those communities as well as with Native and Indigenous communities in a broader way. The following recommendations can and should be considered for inclusion in the diversity, equity, and inclusion related strategic plans that all units across campus are developing. One place to start is to matriculate and better support more Native/Indigenous students, and here we lag behind a number of our peers. The absence of a robust Native/Indigenous alumnx community is a result of the campus dynamics and atmosphere. Although more work could be done partnering with local tribal nations and learning of their desires, admissions has done a lot of work to recruit applicants who simply are

not interested in Williams because we do not offer enough support and community. We also learned there were only about 70 self-identified Native/Indigenous alumx in the Society of Alumni database.

- In order to begin to repair relationships with our existing Native/Indigenous alumx, we recommend that Alumni Relations prioritize the creation and facilitation of a Native/Indigenous alumx network, and correspondingly, that the '68 Center for Career Exploration prioritize the creation and facilitation of Native/Indigenous alumx-student career mentorship and relationship building opportunities.
- Listening to our alumx here is key as well as letting people self-identify. Our current means for tracking race and ethnicity are inadequate to Native/Indigenous identification.
- As a long-term goal, we wish to make Williams a place where more Native/Indigenous students can attend and thrive. However, we must first make Williams a place such students would wish to attend. Here we can learn from efforts undertaken at other institutions (see [Appendix G](#) and [Appendix H](#)). We urge Williams to create a task force consisting of all student-facing departments/divisions (Admission, Dean's Office, '68 Center, The Davis Center, Office of Accessibility, Student Life) to review and evaluate existing policies and programs within their respective departments/divisions to determine any gaps in services for current Native and Indigenous students and to develop policies and programs to enhance and support Native and Indigenous student experience at Williams.
- Addition of a Native American staff person dedicated to student thriving, whether this is a staff member in The Davis Center or the Dean of the College's office.
- Create a Native and Indigenous Academic Program similar to Dartmouth, and hire more professors who teach this subject matter.
- Ensure that students wishing to initiate a Native/Indigenous student organization receive adequate support and funding.
- Collaborate with the Stockbridge-Munsee Historic Preservation office through an official Williams ambassador to the Stockbridge-Munsee, someone who really tries to interact respectfully but who also helps the Williams community know about and understand how Williams is collaborating with the community. Such an ambassador would work with the Stockbridge-Munsee Community on several concerns relevant to Native/Indigenous student thriving:
 - What would the College need to do for Stockbridge-Munsee to endorse this campus as a solid school for Mohicans?
 - Could we consider a guaranteed cohort of admission from the Mohican nation? We do not want to recruit Native/Indigenous students to apply and then refuse to admit them or fail to support them once they are here.
 - A senior survey from Native American students and a MinCo group for Native students.
 - The creation of a real task force focused on building relationships with Indigenous communities and on creating a space that would support the thriving of Native students.

- Increasing number of Native applicants by connecting with local tribes and centers across New England. These connections would also be helpful for learning from them what would be helpful for students from their tribes to thrive on our campus.
- Enrolling more Native/Indigenous students should not be understood as an end unto itself but as part of a process of repairing our relationships with local communities, particularly local Indigenous communities.

D. Coordinated Communication

By more intentionally coordinating dialogue around our histories and information about funding opportunities relating to institutional histories, we can foster a campus environment that more effectively supports learning, development, and engagement of archives and material culture across and between all members of the community. Our recommendations include:

- Streamline information about support of research and other activity engaging archives and material culture, e.g. a web-page that aggregates information about funding, deadlines, and contact information.
- Underscore campus commitment to institutional histories through increased sponsorship and support of research and programming in the vein of Claiming Williams, the Schumann Fellowship, the Oakley Center, and the Class of 1960s Scholars Program.
- Work to streamline DEI unit planning in concert with these recommendations so that different units integrate institutional memory keeping and repair into their DEI plans. This integration should have a clear web presence.
- Support technology and staffing for sustainable, durable digital exhibitions, e.g. in the form of personnel, resources, physical lab space.¹¹
- The Office of Communications and the Office of the President could take ownership over some of the representational projects developed this year, such as the [timeline of inclusion, exclusion, and restoration](#) or [Williams' institutional memory](#) page. Maintenance of these pages could then be seen as integral to institutional-level College communications.
- Create an Opportunity Fund to support research across collections and the built environment, including public programming such as exhibitions; consider a yearly theme and a selection committee.
- There presently isn't any concerted web presence for current or prospective students, communities, etc. seeking more information about what the College is doing, resources, and more with regard to its institutional histories.
 - Communications should build a public-facing portal. It could live as part of the President's own website to demonstrate commitment or at The Davis Center site or in Admissions.
- Create a webpage to track and demonstrate progress on the recommendations found in this report and made by future committees, a page that likely lives out of the Office of the President so as to demonstrate firm institutional commitment.

¹¹ See the [recommendations](#) of the Working Group on Data Science and Digital Humanities.

E. Academic Engagement, Student Learning, and Information Literacy

Studying our institutional histories can be better integrated throughout student life at Williams College. Our recommendations here include:

- Pivot Winter Study to focus more on experiential learning, allowing students to engage in original research using archives, art collections, and/or the built campus environment.¹² Increase budget for adjunct/visiting Winter Study faculty, and consider methods for compensating/recognizing staff members who develop Winter Study courses drawing upon their professional expertise in collections.¹³
- Support user-focused platforms to discover and access materials, with a focus on cross-collection collaboration relating to instruction, committee work, public programming, and research.
- Support faculty and staff mentors of undergraduate research fellows through training and funding, along the lines of how Williams supports mentors for Mellon Mays and Allison Davis students (e.g., a book grant).
- Support course enrichment and development.¹⁴ Incentivize faculty members to incorporate local primary source materials into learning objectives for existing courses, and/or to develop new curricular offerings that critically engage original materials.
- Make structural changes that could alleviate issues of inequity around unpaid labor regarding mentoring, advising, etc.
- Support faculty in developing the skills and competency to successfully use primary source material in the classroom.¹⁵ Explore a cohort approach to training that could build community among colleagues.
- Support students' understanding of digital humanities methods, tools, and critical frameworks.¹⁶ Ensure continuity of staffing with pertinent expertise. Establish a program and space/lab to work on emerging collections-based research methods across campus.
- Provide greater transparency to the wider College community regarding the Libraries' and Museum's collection building and developments in acquisition strategy. Collaborate

¹² Take note of existing programs such as the Special Collections summer research fellowship, the Special Collections institutional history curatorial assistant position, the Public Humanities Fellows in OSAP, and the WCMA intern program.

¹³ For rationale, see "Reimagining Winter Study" section, ["Report of the Working Group on Student Learning,"](#) Strategic Planning, June 2020.

¹⁴ The Mellon Foundation has funded [such programs](#) at other institutions.

¹⁵ See the summary and findings from the recent report "Teaching with Primary Sources at Williams College," by Lisa Conathan, Lori DuBois, and Anne Peale. Retrieved from [Unbound](#). Such training already takes place as part of Teach Week and First 3 and could be fruitfully expanded.

¹⁶ This work has been crucially forwarded at WCMA by the Postdoctoral Fellow for Digital Humanities, and by the staff of the CET. Yet many faculty and staff members do not have training or expertise in these domains, and feel uncertain or hampered in bringing these methods and tools into their courses, scholarship, and projects.

across WCMA, the Libraries, and groups charged with stewarding the built environment to engage the campus community in collections-based dialog.¹⁷

- Support external scholars in using and sharing out new approaches to Williams College collections. Sponsor collections-based research fellowships that would support visiting scholars to infuse campus conversations with new interpretations of Williams collections and material culture.¹⁸
- Support curriculum and initiatives centered in oral history, whether through the Associate Director of Public Humanities Scholar based in OSAP, or through relevant academic departments and programs.

REGULAR CDC WORK

1. Williams Reads

Although not strictly a facet of these institutional histories, Williams Reads began as an initiative out of the CDC and has been returned to it. This year, we worked to craft a plan for Williams Reads in 2021-2022 as a collaboration between next year's CDC and Claiming Williams. Next year's CDC, or a portion thereof, must also undertake a more thorough review of Williams Reads in order to prepare proposals for longer-term sustainability and practices.

1.1: Williams Reads next year:

Williams Reads will no longer be part of first days but will be a community read in January.

- The overarching idea is that Williams Reads will select a book whose themes can align in support of Claiming Williams; the idea will be that the common read will transpire in January, in collaboration with the Purple Prose Book Club to draw in a fuller array of the Williams' community. Then one of the keynote speakers on Claiming Williams Day will either be an author of the book or will speak to themes of the book as they align with Claiming Williams.
- Claiming Williams and a CDC working group will collaborate on book selection and programming. Three books will be recommended for consideration early in the fall. In an opening event, invited students will pitch the book options to a wider array of students, who will then vote and choose one book for January.
- In collaboration, the CDC working group and Claiming Williams will then begin in earnest a planning of smaller events and workshops in January around the chosen book, leading up to an event at Claiming Williams Day.

1.2: Next year's CDC and the re-evaluation of Williams Reads:

¹⁷ See, for example, WCMA's regular "Slides and Sliders" event.

¹⁸ The Libraries participate in the [New England Regional Fellowship Consortium](#), a collaborative of 30 regional cultural agencies, and also supports specific collection-based visiting fellows to the [Whiteman Collection](#), and forthcoming, the [Sterling A. Brown papers](#).

Next year's CDC working group on Williams Reads should also undertake a re-evaluation of Williams Reads. Such a group could address a variety of questions and issues we identified this year:

- What are the goals of Williams Reads, and how are they being accomplished (and to what extent)?
- Next year's CDC working group should review previous missions/visions and conduct surveys or focus groups around people's experiences with Williams Reads. How have people been using it? What ways didn't we expect to have people engaging it? Where has it not been living up to what we want? We don't want to do away with what is working well even as we want to check on what we might want to do better.
- As part of that inquiry, they should be certain to converse with relevant partners over the years such as the Dean of the College team for the first-year experience as well as Claiming Williams Day and Alumni Relations.
- They should look into possibilities for broader campus collaborations that might engage a broader swath of the community.
- They should reconsider efforts at advertising and promoting the common read, whether through basics such as poster design or imagining a different calendar of engagement with students and others. They might consider a competition among students for rebranding and redesigning the look of Williams Reads as well as a way of engaging students more in the conceptualization.
- After the inquiry, the committee should develop a clear and straightforward calendar that can guide future Williams Reads' efforts including clear information on which offices to interact with and at what points. They especially should establish which offices will provide administrative support.
- Likely, the CDC will need to establish a standing subcommittee that devotes itself to Williams Reads because it is a very specific conversation.

2. The Ongoing Role of the Committee on Diversity and Community

The overall charge given to the CDC within the faculty handbook, states that the CDC:

focuses on issues of diversity and community on campus and makes recommendations on both curricular and extracurricular matters with the intention of promoting better understanding between and among groups on campus. The Committee, comprising faculty, staff, and students, is charged with examining the health of our Williams community with respect to diversity and inclusion. In addition, the CDC discusses problems and proposes initiatives with regard to the College's commitment to educate students for engagement with our increasingly diverse world.¹⁹

In our ever-changing world, this charge is certainly crucial to the "health" of the community, however the overall demand can be regarded as too broad. In the future, the CDC would appreciate a mission with a narrower focus than this year's charge, while leaving space for a

¹⁹ "Faculty Handbook." *Faculty at Williams*, 2020, faculty.williams.edu/faculty-handbook.

nimbleness of response. There was concern that the emphatic direction of this year's charge would mean that we would not appropriately attend to the campus inequities of the current pandemic moment. Even still, we felt it important to truly address the vast charge of institutional memory to the best of our ability. The large scope of this charge prompted the committee to create subcommittees with different subjects of focus. As a consequence, we could only provide a summary examination of certain ongoing issues which are as follows:

- As a way to make our work more effective, we recommend that the CDC and its subcommittees be given specific, succinct charges moving forward. This will allow for more complete and detailed recommendations. For example: investigating public facing names and best practices; being the commission that investigates a particular historical concern such as Williams' connections to enslavement, etc.
- In addition, there should be some flexibility of address built into the process, so that the CDC can serve as a resource to address timely concerns that bear on community health.
- There should be clarity on expectations for committee participation and goals so that students, staff, and faculty have a greater sense of the responsibilities as well as the gravity of the task. Staff in particular reported uneven experiences around signing up and volunteering for work on this committee.
- There should be greater agency given to staff in determining their involvement. The governing bodies of the faculty, the senior leadership, and student leadership should think carefully about who takes on this sort of work, with what recognition and responsibilities, and with what consequences.
- In light of this, members of this year's CDC have developed some valuable expertise from different facets of this project. They should be contacted for future work, but they should determine and communicate their interest and availability.

CONCLUSION

The projects of representing and reckoning with our institutional histories will always be unfinished because, even as core values of a liberal arts education persist, the contexts of the institution and of the people who constitute it will necessarily change. As we have worked over the year, we have learned of concrete and immediate actions that can and must be taken to offer repair, such as working to develop a Native/Indigenous alumnx network. However, some of the work before us is also one of long-term communal commitment to an unfolding process, to working collaboratively so that we better represent the fullness of our histories and better provide opportunities for shared critical reflection and engaged scholarship.

Williams is not alone in having a history entangled with colonial violence, Indigenous dispossession, African enslavement, and the marginalization and minoritization of different peoples; nor is Williams alone in inheriting histories of struggle, survival, and quests for flourishing. Williams must admit freely that its own histories are complex and must seek active and engaged conversation with communities who have been harmed in order to do better. Other institutions of higher education throughout the United States and the world also face

similar histories. We can learn from them and also model collaborative and interdisciplinary modes for rethinking these histories. Williams should challenge itself to be a leader in inclusion by using what has been learned from our institutional histories to proactively reflect on, critique, restructure, and envision campus systems that impact the lived experience of all community stakeholders.

Appendix A: Email from President Maud Mandel to Williams College

[Toward Racial Justice and Inclusion](#), September 17, 2020: includes a discussion of the CDC charge for this year:

...Another area of focus has to be Williams' institutional history. During this academic year, the [Committee on Diversity and Community](#) (CDC) will, as part of their charge, consider how the college can create a communally accountable institutional history that addresses our relationship to slavery, to the native populations who lived or live in this region, and to other aspects of our institutional past, and to recommend ways we can document, acknowledge and engage in restorative actions to address that legacy. The CDC will involve the campus and broader communities in its research, so that people can share their knowledge, recommendations and views.

A major focus of our discussions about institutional history has been the Log murals. For those new to Williams, the murals, found on the walls of the Log, attracted concern because of the artist's portrayal of Native Americans and of the relationship between the Mohawks and the British. You can read details in the [2016 report](#) of the Committee on Campus Space and Institutional History. This fall we'll relocate the murals and associated fixtures out of the Log to the Library's Special Collections facility. There, the items can be preserved as artifacts for scholarly study, rather than displayed as decorative objects in our alumni and community gathering-space. I'll send an email next week detailing how and when the relocation will be done.

A complementary topic of concern is the need to accept our responsibility to the Native American tribes of our region, many of whom were displaced by settler colonists. I'm pleased to announce that we've reached an agreement to provide office space on Spring Street to the [Stockbridge-Munsee Mohican Tribal Historic Preservation Extension Office](#). Colonists pushed the Stockbridge-Munsee people westward out of this area into Indiana and then Wisconsin during the late 17th and early 18th century. I'm happy we can offer the Stockbridge-Munsee Community a space in the region from which they can do important preservation work for their people. I'm also excited about the potential for collaboration with them on programs that will complement our growing investment in Native American and Indigenous studies....

Appendix B: Subcommittee Membership

Alumni Subcommittee Membership:

- Ethan Barron, Assistant Professor of Physical Education, Head Men's Track & Field Coach
- Twink Williams Burns '06, Strategic Advisor for Admissions and Financial Aid Community Engagement
- Leila Derstine, Assistant Director of Alumni Relations/Director of Intellectual Engagement
- Jessika Drmacich, Records Manager & Digital Resources Archivist
- María Estrada '23
- Jacqueline Hidalgo (chair), Associate Dean for Institutional Diversity, Equity, and Inclusion; Professor of Latina/o Studies and Religion
- Anthony Pernell-McGee, Associate Director of '68 Center for Career Exploration/Director of Inclusive Career Exploration

Archives and Materials Subcommittee Membership:

- Johanna Breiding, Assistant Professor of Art
- Lisa Conathan, Head of Special Collections, Williams Libraries
- Christine DeLucia, Assistant Professor of History
- Ethan Dincer '23
- Pamela Franks, Class of 1956 Director, Williams College Museum of Art
- Hazel Richards '24
- D. Clinton Williams (chair), Director of Special Academic Programs

Local Community and Beyond Subcommittee Members:

- Bilal Ansari (chair), Assistant Vice President for Campus Engagement, Institutional Diversity, Equity, and Inclusion
- Jennifer Ceolinski, Executive Assistant to the Vice President, Institutional Diversity, Equity, and Inclusion
- Shinko Kagaya, Professor of Japanese
- Dominic Madera '21
- Jessica C. Neal, Sterling A. Brown Archivist
- Essence Perry '22
- Akhir Stewart '17, John A. Lowe III '73 Special Collections Postbaccalaureate Fellow
- Morinsola Tinubu '23
- Chad Topaz, Professor of Mathematics, and Statistics

Special MOU Committee Members:

- Aseel Abulhab '15, Assistant Director for Intergroup Relations and Inclusive Programming, The Davis Center, Institutional Diversity, Equity, and Inclusion
- Bilal Ansari, Assistant Vice President for Campus Engagement, Institutional Diversity, Equity, and Inclusion
- Jamie Art '93, General Counsel
- David Boyer, Director of Campus Safety & Security

- Twink Williams Burns '06, Strategic Adviser for Admission and Financial Aid Community Engagement
- Jennifer Ceolinski, Executive Assistant to the Vice President, Institutional Diversity, Equity, and Inclusion
- Christopher Goh, Professor of Chemistry; Faculty Fellow of The Davis Center and Institutional Diversity, Equity, and Inclusion
- Leticia S. E. Haynes '99, Vice President for Institutional Diversity, Equity, and Inclusion
- Austin Huang '21
- Kelsey Jones '08, Distinguished Visiting Professor of Education
- Shinko Kagaya, Professor of Japanese
- Gretchen Long, Professor of History
- Mohammed Memphis '21
- Ngonidzashe Munemo, Interim Vice President for Institutional Diversity, Equity, and Inclusion; Professor of Political Science; Chair of Global Studies
- Vanessa Oeien '22
- Akhir Stewart '17, John A. Lowe III '73 Special Collections Postbaccalaureate Fellow

Reckoning and Repair Subcommittee Membership:

- Valerie Bailey Fischer, Chaplain to the College
- Christopher Goh, Professor of Chemistry
- Eden-Reneé Hayes, Director of the Davis Center
- Christina Sanborn, Executive Director for Facilities Operations
- Shikha Singh, Assistant Professor of Computer Science
- Dacia Green '21
- Amy Lam '22
- Essence Perry '22 (chair)

Williams Reads Working Group Membership:

- Valerie Bailey Fischer, Chaplain to the College
- Jennifer Ceolinski, Executive Assistant to the Vice President, Institutional Diversity, Equity, and Inclusion
- Leila Derstine, Assistant Director of Alumni Relations/Director of Intellectual Engagement
- Jacqueline Hidalgo (chair), Associate Dean for Institutional Diversity, Equity, and Inclusion and Professor of Latina/o Studies and Religion
- Anthony Pernell-McGee, Associate Director of '68 Center for Career Exploration/Director of Inclusive Career Exploration
- Christina Sanborn, Executive Director for Facilities Operations

Appendix C: Some Resources on Institutional Memory Projects at Other Colleges and Universities

Faculty and Institutional Initiatives

- Brown University - [Steering Committee Report on Slavery and Justice](#)
- Sweet Briar College -- [Tusculum Institute's](#) focus on slavery
- Emory -- [Transforming Community project](#); also issued [a statement of regret re: slavery](#).
- Wofford College, SC - [Acknowledging Our Past: Race, Landscape, and History](#)
- William & Mary - [Lemon Project](#)
- Georgetown - [Reflects on Slavery, Memory, and Reconciliation](#)
- Goucher College <https://www.goucher.edu/president/memos/goucher-history-project> - ongoing project re: race, slavery and indigenous history of the land and [Recovering a Lost World, 1772-1921](#)
- Dartmouth - has a new [Historical Accountability Student Research Fellowship](#) (through library). Dartmouth also keeps track of its progress on different goals at its [Inclusive Excellence site](#).
- [Princeton and Slavery](#) Report
- Clemson -- [Decolonizing Clemson](#) and *Call My Name, Clemson* published by [Rhonda Thomas](#) (English dept)
- Harvard -- [Inventing New England](#) (includes the Indian College); [Harvard and the Legacy of Slavery](#); [Harvard, Slavery, and the Archives](#)
- [Columbia University and Slavery](#) project
- Bard - [institutional markers](#)
- University of Georgia: [African American Experience in Athens](#)
- Dickinson College: [House Divided Project](#)

Student-led/activist efforts (sometimes led to classes, public history projects, etc.)

- Yale - [campaign to rename Calhoun College](#) in honor of Grace Murray Hopper
- Georgetown - [campaign for reparations](#)
- Duke - [campaign to rename \(Julius\) Carr building](#)
- UNC - [campiang re: statue of Silent Sam](#)
- Princeton - [rename Wilson school and college](#)
- Oxford (and elsewhere) - [Cecil Rhodes statues](#)
- Also efforts to change offensive mascots, for example, [Amherst](#)

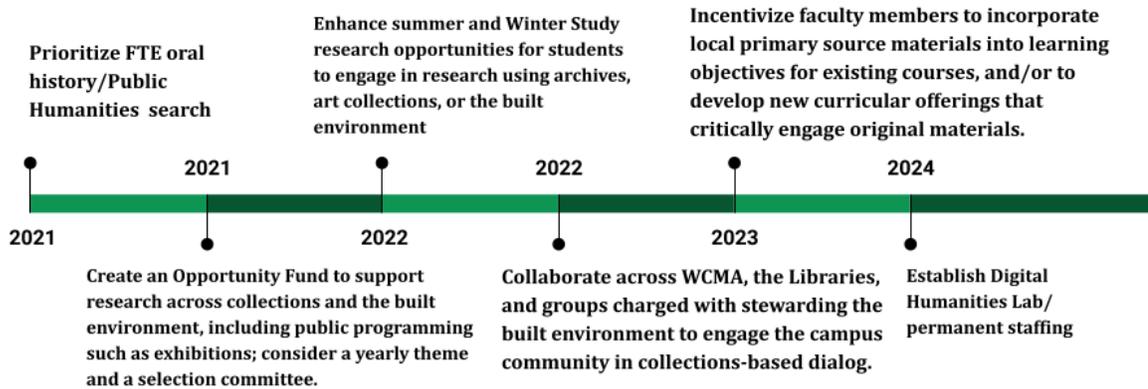
Additional information on institutions of higher education confronting their histories:

- Robert H. Romer, "[Higher Education and Slavery](#) in Western Massachusetts" (2004/2005)
- 2011 conference at Emory on [Slavery and the University](#)
- NPR story (2015): [Colleges And Universities Reconsider Symbols Tied To Racism And Slavery](#)
- 2017 conference at Radcliffe on [Universities and Slavery: Bound by History](#)
- Leslie Harris, edited volume, [Slavery and the University: Histories and Legacies](#) (2019)
- Wikipedia entry on "[Rhodes Must Fall](#)" campaigns

- Many campuses are creating [territorial acknowledgement statements](#)
- [The Yellowhead Institute](#) at Ryerson University, a First Nation-led research centre
- [The National Centre for Truth and Reconciliation](#) at the University of Manitoba
- [Indian Residential School History and Dialogue Centre](#) at the University of British Columbia
- Bowdoin: [Parts of Campus Bring a Light to Wabanaki History](#)
- AAUP on [Higher Education's Reckoning with Slavery](#)

Appendix D: Timeline for Archives and Material Cultures Work

Archives and Material Culture Opportunities



Appendix E: Naming Controversies at Some Other Institutions of Higher Education

Here is a select list of some other college and universities who have confronted controversies around names:

Bowling Green State University

Whiteside, Bri'on, "BGSU's Black Student Union pushing to rename Gish Theater," Feb 28 2019. <https://www.toledoblade.com/local/education/2019/02/28/bgsu-lillian-gish-theater-black-student-union-rename-birth-nation-film/stories/20190228155>

Bowling Green State University. "Report from The Task Force on the Gish Film Theater," Feb 26 2019. <https://www.bgsu.edu/content/dam/BGSU/president/documents/gish/Gish-Task-Force-Report.pdf>

Clemson University

Clemson University. "Clemson Trustees approve Honors College name change; request authority to restore original name of Tillman Hall," Jun 12 2020. <https://news.clemson.edu/clemson-trustees-approve-honors-college-name-change-request-authority-to-restore-original-name-of-tillman-hall/>

Georgetown University

Shaver, Katherine. "Georgetown University to rename two buildings that reflect school's ties to slavery," Nov 15 2015. https://www.washingtonpost.com/local/georgetown-university-to-rename-two-buildings-that-reflect-schools-ties-to-slavery/2015/11/15/e36edd32-8bb7-11e5-acff-673ae92ddd2b_story.html

Harvard University

Couglan, Sean. "Harvard Law School scraps official crest in slavery row," Mar 4 2016. <https://www.bbc.com/news/education-35726878>

Johns Hopkins University

Shuessler, Jennifer. "Johns Hopkins Reveals That Its Founder Owned Slaves," Dec 16 2020. <https://www.nytimes.com/2020/12/09/arts/johns-hopkins-slavery-abolitionist.html>

University of North Carolina at Chapel Hill

Jones, Jaleesa. "UNC protests to #KickOutTheKKK and rename building honoring former Klansman," Jan 30 2015. <https://www.usatoday.com/story/college/2015/01/30/unc-protests-to-kickoutthekkk-and-rename-building-honoring-former-klansman/37400247/>

University of Minnesota

Koumpilova, Mila, "University Regents Slated to Reject Changing Campus Building Names, Apr 26 2019. <https://www.startribune.com/university-regents-slated-to-reject-changing-campus-building-names/509084582/?refresh=true>

University of Minnesota, "Report of the Task Force on Building Names and Institutional History," Feb 25 2019.

https://conservancy.umn.edu/bitstream/handle/11299/202590/report_of_the_task_force_on_building_names_and_institutional_history_2019-02-25.pdf?sequence=1&isAllowed=y

University of Richmond

Cunningham, Talya. "We won't back down': Hundreds of University of Richmond students and faculty protest building names, campus racism, and board rector," Apr 10 2021.

<https://www.wric.com/news/local-news/richmond/we-wont-back-down-hundreds-of-university-of-richmond-students-and-faculty-protest-building-names-campus-racism-and-board-rector/>

University of Southern California

University of Southern California. "Provost Task Force on University Nomenclature," Feb 11 2019. <https://www.provost.usc.edu/provost-task-force-nomenclature/>

Yale University

Remnick, Noah. "Yale Defies Call to Rename Calhoun College," April 28 2016.

https://www.nytimes.com/2016/04/28/nyregion/yale-defies-calls-to-rename-calhoun-college.html?_r=0

Yale University. "Yale changes Calhoun College's name to honor Grace Murray Hopper," Feb 27 2017. <https://news.yale.edu/2017/02/11/yale-change-calhoun-college-s-name-honor-grace-murray-hopper-0>

Appendix F: Williams College Land Acknowledgment DRAFT Circulated to Board DEI Committee March 2021

It is with respect and humility that we acknowledge that Williams College stands on the occupied ancestral homelands of the Stockbridge-Munsee Mohicans, who are the indigenous peoples of the region now commonly called Williamstown, MA.

Despite tremendous hardship in being forced from their valued homelands, today their community, a sovereign tribal nation, resides in Wisconsin and is now known as the [Stockbridge-Munsee Community](#). We pay honor and respect to their ancestors past and present as we commit to building a more inclusive and equitable space for all.

The Stockbridge-Munsee Community operates a [historic preservation office](#) on Spring Street, and Williams, as part of its commitment to building a more equitable space, has partnered with the Stockbridge-Munsee Community in opening this space. The historic preservation office works to protect cultural sites and traditions in their homeland, and to ensure the repatriation of ancestors and heritage items. More information about the nation, their histories, and their present-day work can be found at <https://www.mohican.com/>.

Williams' founders [directly benefited](#) from the broader dispossession of [other Indigenous peoples](#), including Abenaki, Haudenosaunee, Nipmuc, and Pocumtuc nations. Ephraim Williams, Jr.'s family were also [involved in the enslavement](#) of African Americans.

A [land acknowledgment](#) is an important, yet limited, first step in addressing historical and ongoing asymmetries of power. At Williams, we are still initiating processes of research, learning, and reckoning with institutional histories and their larger contexts. We will share updates here as we continue to remember these pasts and seek means of repair and accountability. For those wishing to learn more, [Williams Special Collections](#) maintains collections relevant to the histories of local Indigenous communities, especially the [Stockbridge-Munsee Mohicans](#) and the [Haudenosaunee Confederacy](#).

We support other institutions' efforts to learn more about the histories of their occupied lands. You may want to start with [Native Land](#), which can help you identify the Indigenous communities whose lands you occupy so you can begin a process of working with and in support of those communities.

Appendix G: Learning from Other Institutions' Work to Support Native/Indigenous Students

- [AISES.org](#) (American Indian Science and Engineering Society, supporting greater access to STEM fields of study and careers)
 - Relatedly, here an [approach](#) to modifying STEM course designs to be more relevant to communities
 - The library at Bryn Mawr has put together [resource](#) guides.
- [College Horizons](#): programs that support Native students in admissions processes and connecting to higher education institutions; they operate several programs to support Native high school students' transitions to colleges/universities
- [Dartmouth College Native American Program](#): Dartmouth has one of the oldest and most robust programs for Native students, plus faculty and staff resources. Since it's in the Northeast it might offer some touchstones for thinking about Williams' own situation
- [Beyond the Asterisk: Understanding Native Students in Higher Education?](#) Shelly Lowe, one of the co-editors, is current director of the Harvard U. Native American Program (HUNAP): "The purpose of this book is to move beyond the asterisk in an effort to better understand Native students, challenge the *status quo*, and provide an informed base for leaders in student and academic affairs, and administrators concerned with the success of students on their campuses. The authors of this book share their understanding of Native epistemologies, culture, and social structures, offering student affairs professionals and institutions a richer array of options, resources, and culturally-relevant and inclusive models to better serve this population."

Appendix H: Summary Table of Peer Institutional Native/Indigenous Student Support

| Practice | UC Berkeley | Northwestern University | Miami University | Dartmouth | U Wisconsin Morris |
|--|-------------|-------------------------|------------------|-------------------|--------------------|
| Full-time dedicated staff | <u>5</u> | <u>1</u> | <u>15</u> | <u>2</u> | <u>8</u> |
| Published land acknowledgement | ✓ | ✓ | ✓ | | |
| Program steering committee | | ✓ | | | ✓ |
| Native American student affinity housing | ✓ | | | ✓ | |
| Formal relationship with state Native American Association | | ✓ | | | |
| Native American student tuition waiver | | | ✓ | (need based only) | ✓ |
| Native American student scholarships | ✓ | | | | ✓ |
| Offers Native American studies major | ✓ | | | ✓ | ✓ |
| Specific Native student success program | ✓ | | | ✓ | ✓ |
| Physical program “center” | ✓ | ✓ | ✓ | | |
| Hosts scholarly conferences | | | ✓ | | |
| Dedicated pre/first year orientation | ✓ | | | ✓ | |
| Formal peer-to-peer support | ✓ | | | ✓ | |
| No-cost fly-in campus visits for indigenous students | | | | ✓ | |
| Offers indigenous tour of campus | | ✓ | | | |

**Content represents what was discernible from institutional websites, accessed on or before 3/31/21*

Appendix I: Table of Demands

The Reckoning and Repair Subcommittee began an initial table comparing demands made by large and documented student activist organizations in the last fifty years. This table is only a beginning as there is still much work to do going through the archives and cataloguing activism on campus.

| Demand | Movement/ Requestor | Category of Request | Level of Completion | Notes |
|--|--------------------------------|--------------------------------|------------------------------------|--|
| Make Williams a sanctuary campus (proposal from Smith/Harvard) | | Immigration | | It was argued that making a campus a sanctuary campus actually makes the campus a greater target and less protective of unauthorized residents |
| Helping women understand their healthcare and changes after graduation | | Healthcare | | |
| Create emergency fund for undocumented, low-income, PoC, Muslim, LGBTQ/trans*/queer students | | Financial aid | Completed | |
| Providing dental and vision in healthcare | | Health Care | | |
| Create Area Studies program for African American studies | Williams Afro-American Society | Academic | Africana Studies Department exists | |
| The College should create a more equitable campus that is inviting for POC/Black students --> admitting perspectives/students from a variety of places | Williams Afro-American Society | Admissions | | |
| Create a conference with NESAC schools to discuss the needs of African American students | Williams Afro-American Society | Collaboration | | |
| The College needs to address the isolation and racist events/activities towards black students on campus | Williams Afro-American Society | Discrimination | | |

| | | | | |
|---|--------------------------------|-------------------------------|--|--|
| that make the place inhospitable | | | | |
| Establishment of an Afro-American Cultural Center that includes a library, living room, and residential facilities | Williams Afro-American Society | Affinity Housing/Space | | |
| Williams should take a more aggressive stance towards recruiting Black students, at minimum 25 students + scholarship | Williams Afro-American Society | Admissions | | |
| Reconciliation to Indigenous peoples: increased hiring of Indigenous staff & faculty, and recruitment of students | CARE Now | Admissions, Faculty Diversity | | |
| Repatriation of life and land back to Nations impacted by the College's ongoing settler occupation | CARE Now | Native | | |
| Funding a multi-year fellowship for an outside researcher to investigate Williams' history and relationship with slavery and the dispossession of Indigenous peoples. | CARE Now | Native, Academic | | |
| Expand the Office of Accessible Education, 2+ new hires, raise for current staff | CARE Now | Staff | | |
| Create an easily accessible \$20,000 fund for low-income students for meeting urgent health needs by Spring 2020, funds released within a day | CARE Now | Healthcare | | |
| Streamline support for students, staff, and faculty who take medical leave & time off: point people, support from OEA, | CARE Now | Healthcare, Staff | | |
| Conduct an internal review during that centers the input of staff and faculty who have taken leave (also maybe students_ | CARE Now | Climate Assessment | | |
| Ensure all College buildings are in compliance with ADA guidelines within 3 years | CARE Now | ADA | | |

| | | | | |
|--|----------|-----------------------------|-----------|--|
| Create standardized language to be included in all syllabi outlining the College policy on disabilities. | CARE Now | ADA | | |
| Join other institutions such as the Five College Consortium with the Stonewall Center to provide access to PrEP and other sexual health needs through the College's health insurance plan. | CARE Now | Healthcare | | |
| Hire s&f with more diverse abilities, recruit students with the same | CARE Now | Staff Diversity, Admissions | | |
| Expand the options to take reduced or modified course load | CARE Now | Academic | | |
| Increase funding to OIDE and DC to reduce need to request money from student government & recognize DC supports community building | CARE Now | Funding | Completed | |
| Conduct a thorough, external, and independent investigation into the practices and conduct of CSS | CARE Now | CSS | | |
| Institute thorough and mandatory anti-bias training, suicide prevention training and trauma-Informed sexual assault training for all officers by Fall 2019 | CARE Now | CSS | | |
| Bring the student hosts back to reduce presence of CSS at parties | CARE Now | CSS | | |
| Create a permanent CSS oversight committee, in which students hold 1/3 of the voting power, to maintain accountability by Spring 2020 | CARE Now | CSS | | |
| Institute affinity housing | CARE Now | Affinity Housing/Space | | |
| Remove Dean Sandstrom from any sexual violence related responsibilities. | CARE Now | Title IX | | |
| Hire independent advocate with background in survivor support | CARE Now | Healthcare? | | |
| Hire 3 more Title IX coordinators | CARE Now | Title IX | | |

| | | | | |
|--|----------|-----------------|--|--|
| Establish a system whereby any adjudication process is mediated by an independent advocate rather than a Dean—not just the independent investigator who collects testimonies, but someone who mediates the disciplinary panel itself | CARE Now | Title IX | | |
| Institute trauma-informed sexual assault training for all faculty and staff by Spring 2020 | CARE Now | Title IX | | |
| Hire two additional therapists with a focus on QTBIPOC therapists | CARE Now | Staff Diversity | | |
| Designate a private, swipe-accessible room for survivors to have alone time should they need it | CARE Now | Title IX? | | |
| Offer clearer and easily accessible educational material (with support from relevant staff) for survivors on exactly how the adjudication process happens, | CARE Now | Title IX | | |
| Introduce policies to prevent or remove abusers from holding positions of power (CC. JAs, TAs etc), | CARE Now | Title IX | | |
| Codify and reinforce CC-backed language for removing offenders from a student group, | CARE Now | Title IX? | | |
| Create and publish a clear rubric of consequences with NCO violations and sexual violence | CARE Now | Title IX | | |
| Support for survivors during the adjudication process | CARE Now | Title IX | | |
| Living wage for staff | CARE Now | Staff | | |
| Include support staff in conversations of campus policy and award voting rights to all support staff for matters in relation to their employment, livelihood, or existence on campus. This additional labor must be adequately compensated, mindfully scheduled, and free of intimidation. | CARE Now | Staff | | |
| Create permanent networks for support for junior faculty of color | CARE Now | Staff/Retention | | |

| | | | | |
|--|--------------|-------------------------|---|--|
| Expand the communal housing pilot program to accommodate at least 20 junior professors for five-year leases in 2020 and 2025 | CARE Now | Staff/Retention | | |
| Rearrange the housing points system such that incoming faculty and staff have secured housing at least two months before arrival on campus, get rid of points for heteronormative nuclear family structures | CARE Now | Faculty/Staff/Retention | | |
| Provide free weekend faculty-staff shuttles to New York and Boston to support faculty and staff of color who do not feel comfortable on campus on the weekends and/or have residencies or partners in nearby cities. | CARE Now | Faculty/Staff/Retention | Done, but not running under COVID | |
| Establish more communal support gatherings for junior faculty of color, such as First3 programming, and establish permanent spaces on campus for faculty of color to gather. | CARE Now | Faculty/Retention | | |
| Adopt a formal, in-person defense opportunity in the appeals process for tenure candidates | CARE Now | Faculty | | |
| Immediately use opportunity hires to fill critical gaps left by departing faculty of color across programs and departments. | CARE Now | Faculty | | Opportunity hire doesn't necessarily mean minoritized racial/ethnic faculty hire |
| Establishment of enrollment options and teaching fellowships in Native Studies, Trans Studies, Disability Studies, and Fat Studies | CARE Now | Academic | | |
| The racial makeup of College faculty and staff should reflect the proportions of Black and Hispanic students in a given year -- this would mean at least a 6% Black faculty body at all times | Vista & LATS | Student Diversity | | |
| Establishment of two Bolin fellowships per year | Vista & LATS | Faculty Diversity | Two Bolin fellowships are awarded each year for | |

| | | | | |
|---|---------------------------------|-------------------|--------------------|--|
| | | | a total of 2 years | |
| Establishment of 4 full scholarships for Black and Hispanic-American students from low-income areas along with increased enrollment efforts | Vista & LATS | Student Diversity | | |
| Public information about standards for suspension or expulsion for students accused of sexual assault, harassment, and stalking | Williams Record Editorial Board | Sexual Assault | | |
| The College should establish expulsion as the presumptive, though not mandatory, punishment for students who are found responsible for sexual assault | Williams Record Editorial Board | Sexual Assault | | |