

Addressing the
University of Virginia's
legacy of slavery,
segregation and
discrimination
by seeking
truth,
understanding,
repair and
relationship

Call for Reflection and Action

UNIVERSITY
and **C**OMMUNITY **A**CTION
for **R**ACIAL **E**QUITY

May 2012

In 2007, Virginia’s General Assembly issued a statement of regret for slavery and other mistreatment of African Americans and Native Americans. That statement called for citizens to “avert the repetition of past wrongs and the disregard of manifested injustices,” and to acknowledge and be thankful for “the contributions of Native Americans and African Americans” and the “ideals of liberty, justice, and democracy.”

The University of Virginia’s Board of Visitors followed the resolution by commending the statement and declaring a commitment to “the principles of equal opportunity and to the principle that human freedom and learning are and must be inextricably linked.”

Following the calls for regret and acknowledgment and the affirmation of the values of opportunity, justice, democracy, learning and reconciliation offered by Virginia’s General Assembly and the University of Virginia’s Board of Visitors, a group of University and community members gathered to ask: what would make these statements meaningful? How does one avert the disregard of manifested injustices? What would acknowledgment of this history of the University and its impact on the community look like? How is equal opportunity served? How does one link freedom and learning?

What has followed has been a combination of study, dialogue, planning and action as more community members, students, faculty, staff and alumni have become involved in asking and responding to those questions.

This effort has been both painful and exciting. The pain comes from hearing how much the legacy of slavery, segregation and discrimination continues to permeate the landscape and the reputation of the University and its surroundings, even as that portion of history is invisible or ignored. The excitement comes from the growing appreciation that understanding the many truths of history is important, that reconciliation must also involve repair and that authentic relationship is possible when efforts for truth, understanding and repair are made.

With this report, we call all members of the University and neighboring community to the following purposes:

- **To commit to learning about our shared history, and particularly those elements tied to slavery, segregation, discrimination, and efforts to confront those wrongs – *to seek the truth.***
- **To reflect on the meaning of that history as it continues to impact our lives and community today, in particular in the legacy of racial disparities that permeate our shared community – *to seek understanding.***
- **In the face of that history and those disparities, to consider our responsibilities and opportunities to address the legacy of harm within the University and neighboring community – *to seek repair.***
- **To hold ourselves accountable to honor, scholarship and service as they apply to relationships between the University and the community – *to seek authentic relationship.***

This call for reflection and action reflects the work of members of the communities of Charlottesville-Albemarle and the University of Virginia who have participated in the University and Community Action for Racial Equity, or UCARE project. This report marks one step along a path that began well before UCARE began and will continue for the foreseeable future. As UCARE organized to serve as a facilitator and clearinghouse of this work, it has leveraged and extended the City of Charlottesville’s *Dialogue on Race* and other related, independent efforts to address the legacies of slavery and segregation.

Call for Reflection and Action

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This document serves three complementary purposes:

- 1 It highlights the linkage between past and present, between University and the broader community, and between knowledge and action.
- 2 It distills in one document the calls to action that various groups are currently pursuing, laying out the challenges that must be addressed by responsible individuals and institutions within the University and neighboring community.
- 3 It captures a moment in time in the University’s and the community’s collective and independent work on these complex issues.

CALL FOR REFLECTION AND ACTION

BEGINNINGS

Expressions of Regret

In spring 2001, the Virginia General Assembly issued a statement of regret for the Commonwealth's abuse of eugenics.¹ In 2003, the General Assembly issued a similar statement of regret for school closings during the 1950s era of "Massive Resistance"² and followed that with a scholarship program for those whose education was affected by school closings, an acknowledgment of the continuing legacy and impact of the past upon the present.³

WHEREAS, the most abject apology for past wrongs cannot right them; yet the spirit of true repentance on behalf of a government, and, through it, a people, can promote reconciliation and healing, and avert the repetition of past wrongs and the disregard of manifested injustices.

– HJR 728

In February 2007, the Virginia General Assembly issued another, broader expression of regret, this time for slavery as well as the mistreatment of Native Americans.⁴ This statement, although not an "apology" due to concerns that the term might raise expectations for concrete repair, nonetheless contains powerful language and calls for this history to be widely understood.⁵

In April 2007, the University of Virginia Board of Visitors issued a statement of commendation for the General Assembly's action and its own "particular regret" for the use of enslaved persons.⁶ At that time, a small, engraved slab was laid at the foot of the Rotunda with words commemorating the workers, enslaved and free, who "helped to realize Thomas Jefferson's design."⁷

The Meaning of "Regret"

These last two actions of the General Assembly and the Board of Visitors prompted several people from within the University to meet with distinguished leaders in the community and consider together what it would take to give real meaning to these expressions of regret. These actions were not viewed as closing the door on this era and these wrongs, but as an opportunity to begin talking openly and seriously about those parts of our history that have too often been forgotten or hidden, the continuing impact on the University and community of that history and the need for actions to right any enduring wrongs.

From the start, this exploration included those affiliated with the University of Virginia as well as members of the larger community. We wanted to understand how the community viewed UVa's history; its legacy of slavery, segregation and discrimination and efforts to fight those wrongs, as well as the Board of Visitor's and General Assembly's statements of regret. UCARE thus spent the better part of a year visiting among our neighbors in the broader community, some of whom also work at the University, and asking these questions:

¹ Eugenics is a pseudo-science of human breeding that was used to justify white supremacy and to support efforts to curb populations of so-called "undesirables." See HJR 607, "Expressing the General Assembly's regret for Virginia's experience with eugenics."

² HJR 613, "Expressing the General Assembly's profound regret over the 1959-1964 closing of the public schools in Prince Edward County, Virginia."

³ Virginia's Brown v. Board of Education Scholarship [dls.virginia.gov/brown.htm]

⁴ HJR 728, "Acknowledging the contributions of varied races and cultures to the character of the Commonwealth of Virginia, and expressing profound regret for slavery and other historic wrongs rooted in racial and cultural bias and misunderstanding."

⁵ For an insightful comparison of what was lost from the original resolution, see Balfour, Lawrie. *Democracy's Reconstruction: Thinking Politically with W.E.B. Du Bois*. Chapter 1. [See www.ucareva.org for HJR 728, as well as the original language of SJR 322 that invokes the term "apology".]

Did you hear about the "statement of regret" for slavery issued by the General Assembly and the subsequent statement issued by the UVa Board of Visitors? What went through your mind when you heard about these? What do these statements mean to you?

A Community Apart

The answers are disheartening for anyone who cares about the University or about the community. Few of the many dozens of people that we listened to inside and outside of the University had heard of either of the two statements, and those who were aware dismissed their importance. As we asked why, we heard a litany of complaints about UVa and its relationship to the community, centering on these themes:

Arrogance and Isolation: The University does whatever it wants with little thought to outside interests, particularly those of the African-American community. There is currently "no common spirit" for an authentic relationship between the surrounding community and the University.

The "Plantation": This term, in common use locally, represents the sense that community members are welcome only as the lowest-paid workers, and not wanted on the Grounds either as students or as visitors.

Continuing racial discrimination: Around the community at large, and among many staff members who work at UVa, the perception of mistreatment is widespread, as is the sense that it is either useless to complain because nothing will change, or unwise to complain for fear of retaliation.

Resentment about distortions and omissions of history and image: Much of UVa's history is distorted to present a whitewashed face to the public, while the African-American community's contributions to that history are ignored.

Community 'research subject fatigue': There is weariness and wariness from being asked to assist students and faculty researchers with papers and projects, while too often learning nothing about the results of the research and receiving neither pay nor credit for their work.

Ignoring, avoiding, contributing to and causing community problems: The significant local problems involving racial disparities such as housing, education, youth well-being, employment and income, and health attract little interest and no commitment from the institution as a whole, and are in fact linked to historic University practices and exacerbated by University actions such as low wages and irresponsible housing policies.

The hollowness of the apology: An apology is meaningless without real understanding of the underlying problems and a commitment to act to right the wrongs that are a product of that history.

FROM COMMUNITY MEMBERS

"An apology should mean that the wrongs do not continue being committed."

"UVA is buying up property and that makes us fearful."

"More of our kids are admitted to the University through the emergency room than as students."

"There is a sense that changes don't happen – e.g., surveys led to no changes re: pay, commuting, parking."

"Why not develop people who are already on staff? There is little support: no budget, no backup to allow us to go to trainings."

"The perception that Jefferson is all heroic hurts with people who see him as a slave owner."

"The relationship between the University and the community remains uneven at best and nonexistent at worst."

"The University of Virginia ignores minority businesses."

"Women from the neighborhoods closest to the UVa Hospital are least likely to receive prenatal care and have the highest infant mortality rates in these neighborhoods."

"We subsidize the University by providing social services and benefits to their lowpaid workers."

"An apology should begin with cleaning one's own house - an apology from the University should begin with making those African Americans already on campus feel welcome."

A Tale of Two Universities

How could this be? How could so many people have such views about the University of Virginia? Is UVa not a world-class institution engaged in vital work, whose public importance increases each year? Innovative research conducted by faculty, staff and students improves the lives of countless individuals and families. Inspired teaching enriches thousands of students each year. Honored faculty publications spread knowledge throughout the globe.

Beyond these traditional core functions, UVa has other beneficial impacts on the surrounding community. UVa employs thousands of people and purchases services that generate millions of dollars in economic benefits to adjacent as well as distant communities. Students, staff and faculty volunteer thousands of hours within the community each year and fulfill other leadership roles as well.

In addition to these widespread community benefits, the University also exerts a more profound influence on society at large. Beginning with the words of its primary founder, Thomas Jefferson, and continuing today, the University has always aspired to serve as a beacon of public morality, where honor and a community of trust, service and public responsibility are considered keystone functions embedded within all University institutions.

The foregoing is all one narrative. It is a true narrative. But this narrative also is deeply flawed. It is both woefully incomplete and painfully misleading, for it is incomplete in such a way that defies and even defiles those very same aspirations.

A Second Narrative

There is another narrative. It is also true, and it also is incomplete, although in a different way.

The benefits of the University of Virginia are real. But the students, scholars, workers, alumni, administrators and neighbors that make up the University of Virginia have also been enmeshed in a web of ignorance, active denial and suppression so dense, powerful and enduring, that even those who wish to see through the web cannot fully comprehend its scope.

This web is the more pernicious for being presented as its inverse. For here in Central Virginia and at Mr. Jefferson's University we have a presumed love for the past and a professed reverence for the community and University's history that is unmatched anywhere in this nation. Many embrace that version of our history: the Academical Village, our very own World Heritage site, the pride of the author of the Declaration of Independence and the Sage of Monticello. We all know that narrative, the narrative presented to the world and endorsed in countless ways in classrooms, in person, in print and on the web.

By many measures the University is now among the finest institutions of higher education in the United States. We have faculty who are innovative in teaching and entrepreneurial in seeking research partnerships worldwide; students who are engaged in their work in the classroom and dedicated to public service outside the classroom; medical professionals who provide the finest patient care and seek new ways to prevent, diagnose, and treat disease; staff who bring creativity and devotion to their work; and alumni who play active roles in business, the arts, the sciences, and public life—and are uncommonly devoted to their alma mater.

– University of Virginia presidential recruitment document, 2010

"This institution will be based on the illimitable freedom of the human mind. For here we are not afraid to follow truth wherever it may lead, nor to tolerate any error so long as reason is left free to combat it."

– Thomas Jefferson, letter to William Roscoe, 1820

"Through much of our history Americans have shied away from slavery as too divisive or hot an issue, leading to a great national amnesia about its impact and reach."

– Garry Wills, *The Negro President*, (a reference to Thomas Jefferson)

The other narrative – the one that includes our racialized history– is far less clear. We by no means know or understand the meaning of all of our shared history. But we do know these important truths:

- The founding of the University of Virginia served the needs of a ruling class of white landowners fiercely opposed to the ideas of freedom and emancipation for African Americans.
- Despite decades of denial, slaves and slavery played a major role in early University life.
- Long after the end of slavery, well into the second half of the 20th century, the University was fully enmeshed in both the intellectual underpinnings and the practical application of white supremacy, racial purity, eugenics, de jure and de facto segregation, and discrimination.
- For decades the University leadership, administration, faculty and students fought against integration, both within and outside of the University.
- The end of formal segregation at the University occurred largely because of the hard work of African-American students and community leaders, supported by a meager handful of whites.
- We live in the midst of a community where racial disparities, the sources of which originate from the time of segregation, continue to permeate virtually every area of community life, including housing, education, public safety, health and employment.
- Much of that community, including both its grass-roots and leadership elements, blame the University for ignoring these problems, for contributing directly to these problems, or, perhaps most painfully, for seeing UVa as being above these problems.

For this second narrative, judgment remains reserved. We continue to face choices that will define how students, staff, faculty and alumni will eventually understand this narrative: Is it to be one that concludes in responsibility, repair and honor, or one of denial, avoidance and shame?

This history of slavery, segregation, discrimination and racism has been so well hidden that it has allowed the University community to isolate itself from the continuing legacy of that history, even as elements of the past continue to shape the University, neighboring communities and beyond. A student may spend four years and more with no exposure to a more complete history. A faculty member may be recruited, gain tenure and retire without ever having to confront that history. And a visitor may peruse the Grounds without noticing any uncomfortable intrusion of that history upon the landscape.

The Consequences of Ignorance and Indifference

The continued pretenses about the University's past and its place in the community perpetuate an enduring cycle of deep harm.

There is the ordinary harm that is done when a community declines to remember its less-honorable past, a habit of forgetting and pretense that, once permitted, more readily permeates other public discourse. But there are more direct harms that occur every day.

Many in the larger community scorn relationships with students and faculty and avoid potentially promising and mutually beneficial partnerships. Recruited students and faculty are warned by their families

"[Public culture] ... will never be truly reformed, I argue, unless the past we ought to mourn is mourned in fact, in public, and in a context of concrete gestures and measures that put the past behind us in our very act of confronting it."

– Donald Shriver, *Honest Patriots*, Oxford University Press, 2005

and peers about an atmosphere of racial indifference and even hostility on Grounds. We hear repeatedly of faculty who come to UVa but who do not stay, and who describe their frustration that race and equity issues are too frequently set aside. In the encounters UVa students and graduates have with the larger community, they may find mistrust and an assumption that they wear a mantle of unearned privilege.

An important example of how an institution that promotes education about the legacy of Thomas Jefferson may do so with integrity and openness is Monticello, Jefferson's home. Despite some controversy over its actions, it has received overwhelming praise for its candor about and attention to the lives of slaves, and especially the conditions they endured and their contributions to Monticello. It has done so while building the highest standards for research, honestly engaging the surrounding community and making public its findings.

"Universities often seem like walled-off cities with special, narrow concerns to those who have dealt with them, either from the perspective of a poor community, or from those who seek to help achieve community development goals."

– **The Next Wave: Building University Engagement For The 21st Century.** Alperovitz et al., 2008.

The consequences of this distrust are seen in less obvious ways as well. Many within and outside the University who understand that there is more to its full history than is readily apparent – who recognize the enduring confluence of slavery, segregation, discrimination and white supremacy, and its ongoing legacy in the racial disparities within and outside the University – have little or no trust in the University's institutions. For these individuals, UVa remains a place where privilege remains in the hands of a few. They have little faith that University leadership cares about anything but its self-preservation, an interest that demands maintenance of an idealized image that bears little resemblance to the experience that they know.

For this group, which includes University employees as well as those in the larger community, the University can do little right. Changes that have come, and new initiatives that might be greeted with enthusiasm or hope, instead engender distrust. Actions by University officials to promote more fairness may instead be seen through a wary lens that shows only self-serving intentions.

We live in a community whose members often believe that they are either invisible or that their presence at the University of Virginia is not welcomed except as its lowest-paid workers. For these individuals, most of the University Grounds appear off-limits to them, their children and their community. That portion of the surrounding community that knows the University as "The Plantation" may not know its entire history, but it knows enough to comprehend and resent the deceptions that they see.

"What does it mean and what does it say to our students, patients, and ourselves when we experience the greatest diversity, and inequality, upon the arrival of the office and dormitory cleaning workforce, when a bed pan needs to be changed, a floor mopped, or a meal served? It means that we do not practice what we preach, and it says that certain people continue to be relegated to menial and degrading work."

– **Muddy Floor Report**

Change and Transition

The University of Virginia has always evolved academically to meet the needs and interests of its faculty and students. It has adapted to changing financial situations as well.

It has been much slower to adapt, and indeed has often actively resisted, concerns for social justice and equity.

UVa saw two revolutionary changes in the second half of 20th century that were driven by those concerns. Both of these changes came despite determined, widely shared opposition from within the University leadership of administration, faculty and students.

The first major change was the ending of segregation and the integration of African Americans into the student body and faculty. The second was the full admission of female undergraduates and their integration into faculty and leadership positions.

Neither of these earlier changes came easily nor willingly. The changes that saw the integration of African Americans and of women came about because of a combination of persistent, and often unpopular, advocacy by people outside of the University, appeals to the legal system and occasional support from within the University, primarily among a small and courageous portion of student leaders.

Yet, while change has occurred, a full transition to a community of shared purpose remains incomplete. As noted above, many African Americans and others in the local community view the University as an uncaring and even oppressive institution. African Americans hold about 51% of the jobs classified as service or maintenance, but just over 4% of those classified as faculty positions. Only about 8% of the students come from low-income families, whereas at other public universities in Virginia, more than 20% of the students come from low-income families.

The acknowledged founder of the University, Thomas Jefferson, is revered, even as the whole truth of this founding is largely set aside.

In short, the University community does not fully know its own history, does not understand its meaning and continuing impact, and is by no means the institution that it aspires to be.

Transition: The University as Public Servant and Community Partner

These two major social transitions of historical proportions – the integration of African Americans and of women – are thus a prelude to a third: a turn towards authentic partnership with, and service to, the community.

This third change is directly relevant to the themes of race, community and equity that are the subject of this document. It also involves reimagining the very purpose of the University.

The University of Virginia has always prided itself on its status as a public university, with a mission to seek knowledge to improve the condition of humanity. But what does it mean to be a "public" university?

"I know no safe depository of the ultimate powers of the society, but the people themselves: and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is, not to take it from them, but to inform their discretion by education. This is the true corrective of abuses of constitutional power."

– **Jefferson letter to William C. Jarvis, 1820**

Thomas Jefferson intended this institution primarily for male youth from Virginia, although he also expressed optimism that it might entice those from other states as well. For a long time, UVa earned the reputation as a provincial institution concerned with protecting itself and other Southern institutions from change. But from the first recruitment of faculty – five of the original eight came from overseas – that vision included a broader ambition that has expanded to the international arena, an

expansion that brings a welcomed global perspective to students and faculty. The University has a determined vision to achieve greatness as a world-class institution of higher learning.

Yet that ambition also has had a less desirable consequence. This broad vision too often has meant ignoring duties at home. UVa's presence in the central Piedmont, surrounded by the city of Charlottesville and adjacent counties, has been viewed by many as no more than a happy accident of history, to be enjoyed with little care or even awareness of any responsibility for those surroundings and the people that inhabit them. Faculty who seek to engage public issues find few incentives and many disincentives, most prominent among these is tenure and promotion criteria. In fact, many of the members of the faculty most deeply engaged in academic public service to the surrounding communities are non-tenure-track faculty at the fringes of departmental priorities.

Research conducted by faculty with little connection to the surrounding community or citizenry of the state, and without clear and obvious direct application and social benefit, became the norm. Much good work was done, but the honored tradition of public service, the transfer of useful knowledge, skills, and technology to citizens who could apply them in their own lives and communities, and a commitment to addressing, and even helping to solve, social problems directly in the institution's own environment became marginalized.

– **The Next Wave: Building University Engagement For The 21st Century**, Alperovitz et al., 2008, (referring to a class of public universities, not UVa specifically)

This attitude is ripe for dramatic change. More and more students, faculty, administrators and members of the Board of Visitors recognize the hubris of this view and see the problems of that stance. This is not a view that can continue if students are to become the citizens that UVa claims it is preparing them to be. And this is not a view that can continue if the University community can hope to have genuine learning partnerships and respectful relationships with the broader local community. Ultimately, for the University of Virginia to truly serve its public mission, it must look after its own home as much as it participates in the global village.

Those concerned with the future of the University and this wider community must continue to reimagine the purpose of the University of Virginia to better address the often jarring realities of the local community that are closely tied to the continuing legacy of the past.

Those affiliated with the University must nurture a genuine interest in the surrounding community and create and reward a culture of service and accountability throughout all elements of University life, engaging all disciplines and students, alumni, staff, faculty and community members as well as the Board of Visitors and administrators.

This must be done in ways that address real needs and issues of concern to the community. The University needs to become far better integrated into this community so that UVa is not viewed as a secretive, guarded presence behind unseen but effective barriers; nor a barely tolerated nuisance on game day, during rush hour and amid party weekends; nor a massive obstacle, isolated from community needs and inaccessible except when it suits the University interests; nor an oppressor actively fostering elitism and privilege, but as an authentic partner and responsible member of this community.

It's a better place now: more generative in its intellectual life, far more authentic in its reflection of what America is ... and more responsive to public needs. We were once provincial and inward-focused. Not so now."

– **John Casteen, interview in Jan. 2, 2003 Black Issues in Higher Education**

EXAMPLES OF UNIVERSITY INSTITUTIONS AND PROGRAMS

The University of Virginia has a number of institutions and programs whose missions support the vision and goals identified within this document. Many exist with minimal financial support and would benefit from increased attention and resources.

The **Carter G. Woodson Institute for African and African-American Studies** continues the pioneering work of its namesake through an active program of undergraduate teaching and curriculum development; original interdisciplinary research; institutional and financial support of scholars; conferences and colloquia; publications; and public outreach projects. artsandsciences.virginia.edu/woodson/index.html

The **Center on Health Disparities** is a multidisciplinary team of clinicians, clinical scientists and community leaders. This team works together to evaluate health care, identify existing problems and inequities and through understanding of the needs, values and culture of minority populations, design solutions that will lead to improved health. www.medicine.virginia.edu/community-service/centers/health-disparities/home-page

Dialogue Across UVa invites faculty, staff and students to explore power and identity. Groups of students, faculty and staff discuss the impacts of race, gender and sexuality, on class, religious faith and violence at UVa. Dialogue groups meet biweekly at various locations on Grounds over the course of five weeks. www.virginia.edu/provost/envision/diversity.html

The **Learning in Action** website is dedicated to connecting students, faculty and community members to academic community engagement and cocurricular service opportunities beyond the University. www.virginia.edu/publicservice/

Each year over 3,300 UVa students volunteer through **Madison House**. Volunteers serve as tutors, day care supporters, role models and peer counselors, among other roles. Madison House and the Batten School of Public Policy began the C'ville 101 series as a way for both the public and students to learn about different area topics, from homelessness to youth development. www.madisonhouse.org

The **Office of African-American Affairs** is responsible for creating a large range of programs, including faculty mentoring and peer advising, all designed to aid African-American students' participation in educational growth, extracurricular activities, and retention. www.virginia.edu/oaaa/

Book Buddies is a large-scale one-on-one volunteer reading tutorial, in conjunction with local school districts. The Curry School currently offers workshop training for how to start this program with first- and second-graders.

The **Office of Graduate Student Diversity Programs** promotes the recruitment, retention, mentoring and graduation of a talented and diverse UVa graduate student population. A few offerings by the office include the Mentoring Institute, workshops, the diversity visitation weekend and summer research opportunities. www.virginia.edu/vpr/gradstudies/diversity.html

The **Office of University-Community Partnerships** connects the academic life of the University to public service. Understanding that partnerships should be mutually beneficial, the Office works with faculty, students and community organizations to develop courses, as well as research and service projects that engage UVa's academic expertise to address real-world problems. www.virginia.edu/provost/public/

The **Student to Student Arts Cohort** program pairs UVa students with at-risk children from the Charlottesville community to attend a series of concerts, field trips and performances. Volunteers attend all events for free, and every event comes with a meal.

Upward Bound is a part of the TRIO family of federally funded programs. The program's primary mission is to assist potentially college-bound high school students in developing the skills required to graduate from college. indorgs.virginia.edu/upwardbound/

The **University of Virginia Women's Center** educates UVa students in how to create change in oneself, community and the world by providing programs and services that advocate gender equity. Programs and services include those focused on counseling, diversity and advocacy, and leadership for men and women. Particularly relevant to this topic is the Young Women's Leadership Program (YWLP), which pairs UVa students with middle-school girls. womenscenter.virginia.edu/

Youth-Nex | The U.Va. Center to Promote Effective Youth Development is a transdisciplinary research center devoted to promoting healthy youth development, educational attainment and learning. The Center conducts research, training and services that are focused on the assets of young people and their schools, communities and relationships. The work includes areas such as health management and preventing youth violence. curry.virginia.edu/research/centers/youth-nex

To date, **Day in the Life** has enlisted 3,878 UVa students who have provided 66,637 hours of tutoring and mentoring assistance to over 10,000 area youth, at a wide variety of community sites, including one run by an African-American church. virginia.edu/communityrelations/dayinlife.html

REFLECTION AND ACTION

UNIVERSITY AND COMMUNITY ACTION FOR RACIAL EQUITY (UCARE)

In 2008, after a period spent listening to community members and talking with members of the University community, the UCARE project was conceived to bring community and University members together to collaborate on what might make the aforementioned “expressions of regret” more real, relevant and effective. A steering committee representing volunteers from the community, staff, students, faculty and administrators was formed. Eventually, generous support from the Andrus Family Fund ensured the project’s funding through August 2012.

“Stop being afraid of discussing the issues; bring them into the open and tell them about it.”

– Community member

Action groups voluntarily came together and generated the ideas described later in this document. Furthermore, many UCARE participants joined the efforts of Charlottesville’s *Dialogue on Race*, as members of that project’s steering committee, facilitators and participants.

This *Call for Reflection and Action* encapsulates those efforts, which we view as only a beginning

UCARE’s VISION

- To understand and remedy the University’s legacy of slavery, segregation and discrimination within and outside of the University.

UCARE’s MISSION

- Listen to and learn from community members who have lived and experienced those legacies.
- Effectively communicate and raise understanding of this legacy within the University of Virginia as well as impacted communities.
- Be a catalyst to generate commitment and actions that promote racial justice, equity, and reconciliation.

A Call to Reflection, Deliberation and Action:

What Should We Do? What Can We Do? What Will We Do?

We invite all members of the University and neighboring communities to the following purposes:

- **To commit to learning about our shared history, and particularly those elements tied to slavery, segregation, discrimination, and efforts to confront those wrongs – to seek the truth.**
- **To reflect on the meaning of that history as it continues to impact our lives and community today, in particular in the legacy of racial disparities that permeate our shared community – to seek understanding.**

- **In the face of that history and those disparities, to consider our responsibilities and opportunities to address the legacy of harm within the University and neighboring community – to seek repair.**
- **To hold ourselves accountable to honor, scholarship and service as they apply to relationships between the University and the community – to seek authentic relationship.**

We invite everyone associated with the University of Virginia and surrounding communities – community members, students, alumni, staff, faculty, administration, vendors and friends – to make this University and the community that surrounds it what we can be, and what we need to be.

This call for reflection and action is not for the University administration alone. While policy changes are an important element of this work, policy alone is not adequate to the task of addressing this part of our legacy.

Furthermore, this document is a beginning, not an ending. The concerns, needs, ideas and proposed actions described in this document have been generated by hundreds of individuals, but more needs will emerge, and many more ideas will be generated.

UCARE has created, conducted and supported many activities involving hundreds of students, staff, faculty, administrators and community members. Activities and products include:

- **Networking breakfasts** that have built understanding between the members of the University and local community.
- **Community meetings** on special topics (e.g., housing, health care) where ideas have been exchanged and relationships established and strengthened.
- **Student research** about University and community history and current events.
- A student-led drive for a **memorial for enslaved workers** and accompanying programming about UVA’s racialized history.
- **Classes** examining that history and efforts at repair.
- Paid **student internships** to assist community groups sharing similar missions.
- Developing and offering **trainings in cultural competency and local history** for students interacting with community members.
- **Case studies** of relevant activities by other communities and colleges.
- Student and faculty **presentations** at a variety of events, including Emory University’s 2011 conference *Slavery and the University: Histories and Legacies* and the 2012 John Hope Franklin Center for Reconciliation Symposium *The Politics of Reconciliation*.

OTHER UNIVERSITIES ADDRESSING LEGACIES OF SLAVERY AND SEGREGATION

Many institutions are acknowledging, researching and taking action to address the legacy of past entwinement with slavery, segregation and racial discrimination. Some of those that have been most active in this work include the following:

Emory University

Transforming Community Project: This multi-year project combined research, teaching and community engagement in seeking to lay bare the many dimensions of Emory's history. In 2011, Emory held a conference, Slavery and the University, that was the "first-ever conference examining the history and legacy of slavery's role in higher education." Nationally recognized and widely attended, including by many UCARE participants, it was an important step forward for attending colleges and universities. [shared.web.emory.edu/emory/news/releases/2011/01/slavery-and-the-university-focus-of-emory-conference.html#.Tq3rWEOAqU](http://www.web.emory.edu/emory/news/releases/2011/01/slavery-and-the-university-focus-of-emory-conference.html#.Tq3rWEOAqU)

Brown University

Steering Committee on Slavery and Justice: This group was commissioned by Brown's president in 2003 to "investigate and to prepare a report about the University's historical relationship to slavery and the transatlantic slave trade." The group also sponsored programs that brought these reflections to the public and academic eye of Brown's students, faculty, and surrounding community [www.brown.edu/Research/Slavery_Justice/]. The group published a comprehensive report on "Slavery and Justice" that focuses on Brown's own role in the history of slavery and the slave trade. A slavery memorial is in the works and Brown has made commitments to the surrounding community to invest in its well-being. www.brown.edu/Research/Slavery_Justice/documents/SlaveryAndJustice.pdf

University of North Carolina—Chapel Hill

Slavery and the Making of the University: Part of a physical exhibit formerly hung in the manuscripts department, this digital exhibit introduces materials that recognize and document the contributions of slaves, college servants and free persons of color primarily during the University's antebellum period. www.lib.unc.edu/mss/exhibits/slavery/index.html

University of Georgia

Unsung Foot Soldiers: The project highlights people in the Civil Rights Movement that have not been recognized for their work. Interviews and oral histories were collected and combined into several documentary films. These films celebrate the Georgia trailblazers in the Civil Rights Movement and seek to carry the history and lessons forward. footsoldier.uga.edu/

College of William & Mary

Lemon Project: In 2009, after student and faculty resolutions calling for a full investigation of the College's past, the Board of Visitors acknowledged that the College had "owned and exploited slave labor from its founding to the Civil War; and that it had failed to take a stand against segregation during the Jim Crow Era." The Board offered its support for the establishment of "The Lemon Project: A Journey of Reconciliation." The Project was named for Mr. Lemon, a man who was once enslaved by the College of William & Mary. The Lemon Project is a "multifaceted and dynamic attempt to rectify wrongs perpetrated against African Americans by the College through action or inaction." It focuses on scholarship regarding the 300-year relationship between African Americans and the College, and building bridges among the College and the Williamsburg and Greater Tidewater area. www.wm.edu/sites/lemonproject/index.php

Earl Gregg Swem Library Exhibits: This library has housed several different exhibits related to the college's past with slavery and desegregation. The World of Henry Billups: Jim Crow at William and Mary is the most recent of these installations, examining Jim Crow from Billups' view and the evolution of segregation during his lifetime as a worker from 1888-1955. A dual endeavor to celebrate both the 150th anniversary of the Civil War and the 50th anniversary of the Civil Rights Movement culminated in the group of exhibits that were all part of From Fights to Rights: the Long Road to a More Perfect Union. One of those exhibits, Prejudice So Prevalent in the Present Generation: Slavery at the College of William & Mary explored the university's heavy involvement with slavery. swem.wm.edu/exhibits or <http://srcr.swem.wm.edu/wiki/index.php/Slavery>

Harvard University In fall 2007, four Harvard undergraduate students came together in a seminar room to solve a local, but nonetheless significant, historical mystery: the connections between Harvard University and slavery. Four seminars later, a quest that began with fears of finding nothing ended with a new question: how was it that the university had failed for so long to engage with this elephantine aspect of its history? The report Harvard and Slavery: Seeking a Forgotten History documents this process. While the students could not reach consensus on what acts of memorialization, remembrance, or restitution would be appropriate responses for Harvard, they all agreed that a broader community needs to be drawn into this discussion, as has been done with UCARE. www.harvardandslavery.com/about/

GOALS AND ACTIONS

This section of the *Call for Reflection and Action* details specific goals and concrete actions suggested by participants in UCARE activities. This is a snapshot in time and should not be considered complete; indeed, we expect that other goals and actions will be developed as this work continues.

For the past three years, UCARE has used these themes to give focus to our work:

- 1) *Truth*
- 2) *Understanding*
- 3) *Repair*
- 4) *Relationship*

This combination acknowledges that learning about our history and sharing that knowledge, while important, are insufficient to address the many harmful legacies of that history. Similarly, a call for action and concrete steps to seek racial equity and to address harmful racial disparities, as compelling and essential as that call may be, will not be followed without more complete research into that history, widespread understanding of that history, and recognition that the past plays a role in those disparities. Finally, neither truth, nor understanding, nor repair will endure without the development of relationships of trust and of caring in which we can learn together to act responsibly, and where differences are the basis for celebration and creativity rather than inequity and harm.

Truth: What facts about this situation are people least familiar with? What do past or ongoing dominant narratives reveal about efforts to hide those facts? How can truths be uncovered in the face of continuing opposition and fear? How could such truths be shared?

Such questions dominate situations of protracted harm, not least in part because it is normal to cover up key features of such situations, such as the nature and extent of harm inflicted upon individuals and communities.

Example: Few people using the medical center building titled "Jordan Hall" would have any reason to know that Dr. Harvey Jordan, a faculty member for 40 years and eventually dean of the School of Medicine, was an active leader in the field of eugenics. Virginia's eugenics advocates were influential advocates of policies that harmed thousands of individuals. For example, from 1927 until the program ended in 1979, about 8,300 Virginians were sterilized involuntarily. Dr. Jordan was a member of the Anglo-Saxon Clubs of America.

Understanding: Uncovering the truth is not the same as understanding the meaning of that truth. What is least understood about this situation? What has been the impact of this situation for those most involved? In short, what does this history mean to us today, and what will it mean if left unaddressed in the future? This element requires face-to-face exchange that allows for encounter, mutual learning and opportunity for change.

Example: Dr. Jordan taught medical students who eventually became leaders of the notorious Tuskegee Syphilis Study. That study is frequently cited as contributing to the distrust of medicine and of medical research that African Americans have in greater proportions than the general population. Dr. Jordan also was chair of the American Association for the Study and Prevention of Infant Mortality. What does this juxtaposition of shame and honor mean to us today? How can we convey that meaning fully?

Repair: What constitutes repair, particularly when those most directly affected by a specific harm may no longer be alive? What does repair look like to those most affected by this injustice? Who would be involved in determining that repair, and how? How might repair begin? What would that repair mean?

Example: Repair for this episode of our history may mean any number of actions:

- Public recognition from the University's administration of the complete historical dimensions of Dr. Jordan's role.
- Prominent placement of a plaque acknowledging the challenging elements of the namesake's history.
- Supporting programs that examine and address continuing inequities of medical care.
- Identifying a more worthy name for the building.

Defining such repair need not be solely a task of the victim(s) or their advocates, but it should be driven by their needs and ideas.

Relationship: Only after examining the previous two elements can one fully consider questions oriented to the future relationships between and among the interested and affected parties: What would relationship based upon equality, respect, integrity and caring look like between, within and among the University and the community?

Example: Can a process of truth-seeking, shared understanding and efforts at repair over the name of Jordan Hall promote more authentic relationships and eventually reconciliation? The ongoing effort of the City of Charlottesville's *Dialogue on Race* may offer a model where structured study, discussion and action are integrated and where many previously unconnected community members developed productive relationships with one another.

What are the prospects for such transformed relationships? What would ideal relationships look like for the parties harmed? What achievements might those relationships create? Is reconciliation a worthy goal, and if so, is it possible?

Actions

The actions proposed in this section come from over two years of discussion and dialogue with more hundreds of individuals in large group roundtables, smaller focus groups and individual meetings.

These are organized by the following goals. For purposes of clarity, "Truth" and "Understanding" have been combined into a single goal:

Goal 1:

Research, teach and promote a more complete knowledge and understanding of the shared university and community history.

Goal 2:

Address continuing racial disparities through University/community partnerships.

Goal 3:

Build relationships based upon mutual respect, equity and authentic partnerships between the university and local communities.

For each of these goals, we also provide a list of ideas for actions that participants in our discussions have said would indicate an authentic commitment to righting the wrongs of the past and present in an authentic spirit of reconciliation.

The proposed actions that follow have been edited for clarity and have not been prioritized. Some reflect the exact language of participants from the community and University; others may be combinations of ideas offered by multiple individuals.

COMMUNITY VISION STATEMENTS

- Who I am would never be a handicap and race is not a burden.
- I could be my true self in all parts of the community.
- My children would grow up in an environment and community that encourages views of equality.
- Reconciliation would involve listening to the other party and changing one's behavior based on what you have learned from them.
- We would realize successful change of the day-to-day living conditions of African Americans in Charlottesville.
- Reconciliation would mean equal distribution of success and struggle throughout the community's population.
- The old rules would no longer apply.
- Change would mean the ability to compel people to stay in the conversation.
- Our work will be finished when
 - 1) we put the legacies of slavery and segregation behind us;
 - 2) our understanding of that history is now more complete; and
 - 3) we covenant together that we will not allow such things ever to happen again.
- Raise awareness and understanding of the continuing legacy of slavery, segregation and discrimination, as well as efforts to resist those wrongs, so as to generate commitment and actions that promote racial justice, equity, and reconciliation.
- Hold UVa responsible for past acts of human oppression and demand remedy proportionate to the level and degree of said oppression.
- Acknowledge and address the racial disparities in our community affecting quality-of-life issues such as healthcare, housing, employment and education, with primary focus on the past, present and future impact of the University on/among the community.
- Serve as a catalyst for actions from a broad base of participants to address the past, current and potential harms of slavery, racial injustice and inequalities that exist within UVa and the Charlottesville community.
- Further justice through improved understanding and recognition of the racial history of UVa and Charlottesville and its impact on present-day racial disparities, and take actions to reduce and eliminate those disparities.
- Listen and learn from Charlottesville community members who have lived and experienced those legacies.
- Collect and focus attention on the issue of racial justice within UVa culture, providing a 'megaphone' for what has been ignored.
- Effectively communicate the history and legacy of slavery, segregation and discrimination.
- Actively involve UVa personnel and community members to change the circumstances that contribute to those legacies.
- Provide a space for people to think critically about Charlottesville and UVa's past and present and to plan for the future.

Goal I: Truth and Understanding

Research, Teach and Promote a More Complete Knowledge and Understanding of the Shared University and Community History

Goal 1.1: Support comprehensive research into local University-Community history involving slavery, segregation and discrimination, as well as efforts to challenge those wrongs.

Few people within the University community have any understanding of the nature and extent of the harm of slavery, segregation and discrimination or of efforts to right those wrongs within the surrounding community. Much of this history is hidden from public understanding and undoubtedly much remains undiscovered. However, rather than seeing UVa's racialized history as a hindrance, the complex legacy of race relations in the region and at the University should be seen as an opportunity for rich and productive study.

Why should this be done? The past is in many cases a link to the future and in order to better understand and address the problems of today, it is necessary to investigate and document the historical antecedents of many of those problems. The past also can provide a mirror that allows us to better understand our lives today.

Understanding the past also allows us to acknowledge and appreciate those individuals of all generations who escaped the narrow confines of bigotry and racism, whether as perpetrator or victim, and advocated for justified change. This research must examine the ways that courageous women and men struggled against injustice, to recognize the efforts of our predecessors and to learn from them.

The following are specific questions that seek to prompt examination and research. A number of specific recommended actions follow the questions.

History: How can we examine honestly both the unwelcome part of the history as well as the efforts made by enslaved individuals and families, African-American students, staff and faculty pioneers, and their collective allies, that now give us pride and inspiration?

- What was the University experience of slavery, segregation and integration?
- How did it impact Charlottesville and Albemarle and the surrounding communities?
- What role did the University play in state and national policy?
- What does the legacy of slavery and segregation mean now?
- What achievements in the area of race and ethnicity have brought about positive change?
- What is least understood about the University regarding slavery and segregation?
- In what ways are these impacts still felt today?
- What does the University itself acknowledge?

Scholarship done right is a search for truth. It requires that we examine assumptions and question what we know. It includes the expectation that we can and will change our minds as we learn.

– UVa President Teresa Sullivan, Howard University Hooding Ceremony, Spring 2010.

We are concerned with what is happening in Selma because what is happening there involves what is taught here — truth, honesty, justice, compassion, the rights and freedom of all men in a democratic society. Today Selma is a vital link in the heritage of American liberty. No university in America or in the world has a clearer title to speak for that heritage in the present crisis than the University of Virginia. And it's high time, long past time, we were heard from. Selma is a symbol, but as President Johnson told us the other night, it has become a turning point, like Lexington and Concord and Appomattox, of America's unending search for freedom.

– University of Virginia professor Merrill Peterson, March 17, 1965

- What remains to be studied?
- What role should staff, faculty and alumni play in addressing the legacy of wrongs?

Curricular development and teaching: How can students, faculty and staff, alumni and the University's neighboring communities develop and share a more complete understanding of the history of segregation and racial inequality in the university and the wider local community?

- What has been and is currently taught at the University concerning slavery, segregation and integration?
- To what extent is this curriculum sufficient or deficient?
- What teaching materials would help engender a more complete understanding of the University's history and impact?
- What and how should students be taught about this history and impact?
- What other offerings might be appropriate for other audiences?

Community reconciliation: What would a community of understanding and acknowledgment and action look like?

- To what extent is the University's relationship with the larger community shaped by its history of slavery and segregation?
- To what extent did place figure in slavery and segregation?
- What is the impact of the names of university buildings and places on race and ethnicity relations?
- What has been done to recognize the meaning of slavery and segregation and efforts to end both?
- What would repair look like to those affected by those wrongs?
- Who should be involved in determining those forms of repair, and how?
- What achievements might be created by transformed relationships that would not occur without these efforts?
- What has been done and what might still need to be done in the form of restitution, including such elements as affirmative action, payments to individuals or classes of individuals, scholarships, apologies and programs?

Actions

- 1.1a Provide sustaining support for research to be housed within existing University offices, such as the Carter G. Woodson Institute for African-American and African Studies. On a broader scale and with a much broader scope than the local region, the Woodson Institute is a national leader in this type of research and public history. There should be an open discussion of the relationship between the Woodson Institute and the broader project of university development. How might the institute's future be secured by including it in the University's Capital Campaign? Such inclusion could function to expand the faculty and to provide greater support for pre- and post-doctoral fellowship programs.
- 1.1b Develop a coordinated research strategy to attract external funding from likely sources, e.g. Virginia Foundation for the Humanities.
- 1.1c Connect to organizations examining relevant local community history efforts, such as those examining Charlottesville school closings and the eventual ending of legal segregation. These include the Albemarle Charlottesville Historical Society, the Afro-American Historical and Genealogical Society, and other such groups.
- 1.1d Continue to develop the connections with research being conducted at Monticello.

- 1.1e Look to other universities and colleges (e.g., Emory, Brown, William & Mary) for examples that can provide models for action.
- 1.1f Support ongoing curricula, such as the course offered in spring 2010 and spring 2012, *UVa History: Race & Repair*.

Goal 1.2: Collect and make accessible histories of long-time UVa and community members.

There remain with us today many of the individuals who participated in the most turbulent era of segregation and integration; however, they are aging. We must act quickly in order to preserve and recognize the importance of these elders to Charlottesville and UVa's history. We wish to encourage and capture first-hand descriptions of history from the people who lived through it in order to understand their views and experiences. We hope to reach out to individuals of all social, cultural and racial groups in order to create a more complete picture of Charlottesville's and UVa's history. There is a particularly strong interest in hearing the stories of those who resisted integration and have otherwise been left out of the telling of this era of history. Creating and preserving a detailed source of information about this period will be critical in any real attempt to address the scars left by the crimes of the past.

Actions

- 1.2a Support community efforts to capture such history,.
- 1.2b Encourage classes or research projects to partner with community organizations and help conduct oral histories of community members and UVa faculty and staff.
- 1.2c Set up "Story Corps"-type recording posts where people can listen to and record for posterity the history of neighbors and families, both on UVa Grounds and in the community.

Goal 1.3: Promote a widespread, integrated understanding of the racialized history at the University of Virginia and its impact on the surrounding communities.

Even when minority historical narratives are documented and known by a few individuals, they may not gain the attention and widespread acceptance they deserve. To understand American history, Virginia history and the University of Virginia's history, one must also understand African-American history. But researching and compiling African-American history as a separate subject is not enough; knowledge must be integrated into our understanding of the University as a whole and disseminated to a wide audience. This knowledge needs to be shared with students, staff and faculty, community members and tourists and be woven into the way that the University presents itself as an institution.

There are two narratives that are told and these do not often interact. We must work to remedy these separate efforts. When one piece is left out, a level of understanding is lost. African-American history is a portion of our shared history and this must be acknowledged as such.

Actions

- 1.3a Create a highly visible public memorial on UVa Grounds with sustained accompanying programming to ensure that this history is visible and that efforts to understand and commemorate this part of our history continue.
- 1.3b Create an "African American History at UVa" booklet.

- 1.3c More fully integrate African-American history into the UVa history booklets.
- 1.3d Integrate the racial aspects of UVa and Charlottesville history into existing University tours and orientation.
- 1.3e Develop historical markers, displays, audio tours, and exhibits to represent that history on UVa Grounds.

Goal 1.4: Publicly and visibly acknowledge the history of UVa's complicity in slavery, segregation and discrimination as well as efforts to right those wrongs.

- UVa was one of the few public universities actually to own slaves, and slaves played a significant role at UVa up to the Civil War.
- A number of places on Grounds are named after prominent eugenicists, segregationists and white supremacists.
- The site of what used to be 'Buddy's Restaurant,' a segregated restaurant that saw an assault on picketers that has been described as the single 'turning point' for civil rights in Charlottesville, is an entrance to the Grounds at the corner of Emmet Street and University Avenue.

These are but a few examples from UVa's history; many more examples exist on Grounds. If we intend to be honest about UVa's past, we must be ready to recognize the painful truths about the University's complicity in injustice as well as the courageous efforts to make UVa a more just place. Too often, these truths fade into the background of normality and are rendered invisible and forgotten. The names of UVa's buildings, for example, might seem inconsequential and of marginal interest to a student or tourist, but to residents of Charlottesville and University personnel who know about history, these names have real significance and historical weight.

The goal is not to vilify the University or create animosity. The only way to heal these scars is to acknowledge that they are there. By honestly examining and acknowledging the injustices of the past, we can begin to see and repair injustice today.

Actions

- 1.4a Conduct a substantial study and public review of the names of buildings and places on University Grounds. As more history becomes known, develop a means of sharing that history with visitors, students and community members. Consider a range of responses, including renaming buildings when appropriate, and otherwise "complicating" any whitewashed history by providing a more complete understanding of these names and their meaning.
- 1.4b Make this knowledge much more widely available and easily accessible. This can be done through University Guides, maps, local tours and broadcasts, and on the UVa website.
- 1.4c Ensure that more complete stories of prominent individuals are told, even when it may make some people uncomfortable. Romanticized versions of history are dishonest and poor models for a teaching and learning institution.

Goal 1.5: In partnership with the community, work to help commemorate the significance of places with meaning to the community and to the University, such as West Main Street, the Paramount Theater, Gospel Hill and Vinegar Hill.

Central Virginia and the University of Virginia have been linked physically, politically and emotionally for nearly 200 years, even as these communities have had sharp divides. This complex history of interdependence has had both benefits and drawbacks. Over time, certain truths about this relationship and about events of importance to both communities can fade from public awareness. This is in part a physical process, as changing geographies, demographics, or economies erase or alter places of cultural significance.

Creating permanent objects that commemorate these places and demonstrate what happened – what was, what the community has come through, where it is now – can mitigate the loss of memory. By building memory into the cultural and physical landscape, we can push back against trends that would have us forget. This has particular importance in Charlottesville, where many places of significance to African Americans and the university have been erased and/or forgotten.

Actions

- 1.5a In partnership with community organizations, provide research and other assistance to develop historical markers or exhibits to represent that history in the community.
- 1.5b Work with current business owners, nonprofits and local government to establish educational bus and/or walking tours of the UVa and local community.
- 1.5c Promote wider distribution of existing efforts to show this history, such as the VisualEyes website about Vinegar Hill.

Goal 1.6: Increase awareness among UVa students of a more complete history of race at UVa and in the community by ensuring that every student is exposed to that history.

Students have the potential to be an important part of community life far beyond the dollars they bring to local merchants. Thousands of students will volunteer in the community at some point during their stay. Many will conduct research in the community. But few have any informed understanding of the community's history or of the University's role in that history. Through programs such as Madison House, independent service learning projects, medical school research, or general day-to-day routines, students may find themselves unprepared to be in the middle of a complex and ongoing history. This is particularly problematic when it comes to racial issues that are embedded in University-community relations, because students are often the key players in these relationships.

Many students want to change that and have sought to educate themselves and their peers. But others may feel as though they have no stake in this history. It is important to go about this education in a way that will not alienate students; for some, this may be the first time that they have had to grapple with legacies of racial inequities. We must move beyond an immediate "apology and guilt" response and allow uncertainty to be present. Students should recognize their role in the Charlottesville community and be included in discussions on race in the community.

Actions

- 1.6a Incorporate the racialized history of the University and local community into the history presented to prospective and incoming students, visitors and prospective faculty and staff. Market this and celebrate this knowledge as an honest portrayal consistent with the University mission of "stimulating and sustaining a

spirit of free inquiry directed to understanding the nature of the universe and the role of mankind in it" and "to record, preserve, and disseminate the results of intellectual discovery and creative endeavor."

- 1.6b Incorporate this history into training for service-learning and community-based research programs, such as Jefferson Public Citizens (JPC) or Community Based Undergraduate Research Grant (CBURG).
- 1.6c Support service projects of Madison House, as the premier student community volunteer organization, that are "actionable and educational" (for example, taking jobs of facilities workers for a day).
- 1.6d Incorporate multicultural and cultural competency training and community history for the Resident Advisors (RAs).
- 1.6e Invite community members and alumni with first-hand experience of this history as speakers for class and special events and publicize these widely, including among the larger community.
- 1.6f Offer a 400-level seminar on related topics, e.g., the history of slavery at UVa and a concentration in Charlottesville studies ⁸
- 1.6g Include cultural competency training and UVa-community history into service-learning programs and into courses that have multicultural components and/or multicultural relevance.

Goal 1.7: Provide frequent opportunities for members of the Charlottesville area and University communities to come together to learn about our shared histories.

The University of Virginia prides itself on being a place of excellence, diversity and open-minded pursuit of truth. The University itself is an integral part of Charlottesville. Yet UVa is still known in some Charlottesville circles as "the Plantation." Many community members have little or no trust in the University's institutions and believe that their presence on Grounds is unwelcomed. If UVa is to live up to its status as a "public" university, then it must make efforts to ensure that the public is welcomed on its Grounds.

The connection to the local community is also something that can benefit the students and faculty. It is imperative to know the people that you serve or hope to serve one day. Many residents can teach the students and faculty about the community and the effects of the past on present conditions, and the university must create the space for a mutually beneficial partnership and conversation to take place between University and community members.

Actions

- 1.7a Community forums – like "The Ties That Bind" in February 2008 – provide an opportunity for mutual learning and exchange. The Carter G. Woodson Institute and the Miller Center public affairs forum provide opportunities that could be expanded venue. Newcomb Hall also can be used to conduct forums, with multiple sponsors to make it relevant and attractive to a large number of people.

Goal 1.8: Promote understanding of this racialized history beyond UVa and the community.

Many institutions around the country have begun coming to terms with their histories and untold stories. Their ideas and successes at recognition and repair could be used as models for UVa. At a February 2011 forum entitled "Slavery and the University: Histories and Legacies," held at Emory University, this topic of universities and the

⁸ This has been partially done with the course *UVa History: Race and Repair*, but this is not a permanent class nor focused on slavery.

legacies of slavery and segregation was declared an entirely new field of study. This is an opportunity both to learn from other similar situations and to help other institutions and communities come to terms with their past.

Actions

- 1.8a In conjunction with community organizations and with broad outreach, organize a Southern universities symposium to share this work.

Goal II: Repair

Address Continuing Racial Disparities Through Community-University Partnerships

This section proposes that a responsible institution would concern itself with the most significant community problems, specifically the “savage inequalities” of race that are found within and adjacent to the University.

This is not to claim that UVa is the direct cause of these disparities, although some – such as wages and housing – are directly affected by University actions; racial disparities are found throughout the nation. It is a call to recognize that the racial legacy of slavery, white supremacy and segregation that was deeply embedded within UVa has had longstanding impacts within the University and its surrounding communities.

This is an assertion that our shared community will be a better place if those of us from the University see ourselves as a part of this community, with obligations that come along with our many privileges.

“...universities are uniquely well-suited to tackle the big, complex problems we are facing as a society – issues like climate change, disease control, economic turmoil and other multifaceted problems.”

– UVa President Teresa Sullivan, September 7, 2011 (in *UVa Today*)

WHAT IS A PARTNERSHIP?

The Curry School of Education has developed a strong set of guidelines that, if honored, would go a long way toward developing authentic partnerships. These guidelines for ongoing and new initiatives could serve as a template for other schools. For more information, visit: curry.virginia.edu/about/partnerships

Almost every academic activity involves a partnership of two or more individuals working together. Partnerships that are officially recognized and supported by the Curry School of Education and the University of Virginia should aspire to have as many of the following attributes as possible:

- Evidence that the non-university partners have participated in all stages of planning and implementation, including the initial identification of the need to be addressed.
- Clearly stated goals with timelines, benchmarks and an evaluation component to measure impact and improvement on clearly-defined outcomes.
- A plan that shows how the partnership can be sustainable.
- A proposal that illustrates how this partnership may be applicable to other settings and scalable to greater capacity.
- A focus on a target population that is under-represented in areas of high academic achievement and school success.

Attention to ways in which the partnership will enrich the experience of our university students and may lead to integration into program curriculum and internships.

It is also a claim that the University of Virginia’s vision and mission cannot be enacted without engagement and learning outside of the classroom and in the surrounding community.

And, finally, it is a claim that UVa’s vision and mission cannot be enacted globally without also paying attention to the local community and its needs.

Goal 2.1: Support UVa staff and promote fair employment and pay practices at UVa.

UVa’s reputation within the local community includes a widespread perception of discrimination in pay, promotion and education.⁹ Even as acknowledged practices of discrimination are no longer practiced, there remain significant racial disparities. For example, there are relatively few black supervisors or managers at the University’s hospital. Overall, less than 5% of the faculty is African American, while over 50% of the lowest-paid staff members are African American, a trend that has seen almost no change in two decades.

While University employees have formal protection mechanisms to resist workplace discrimination, increasing numbers of contracted workers – employed by companies that provide services to the University rather than by UVa itself – may not. These contracted workers are not actually employees of the University and thus are not offered the same conditions as public employees in voicing concerns about workplace treatment, issues of race or wages. Because of the way current contracts are written at the University, the fair treatment of these employees may not be considered the University’s responsibility. Yet, these employees fulfill some of the most vital functions at the University; they serve and prepare the students’ food, they maintain and clean the classrooms, they sculpt the beautiful Grounds that garner the University so much attention worldwide. Though legally they may not be considered part of the University, they are integral members of University life and their treatment in the workplace reflects upon the University as a whole.

It is hard to imagine any other action that the University administration could take that would send a more powerful message that UVa values its workers and its relationship with the community, were the University to pay a living wage to all who work on Grounds, whether contracted workers or not. Even as pressure mounts to cut expenses, the institution has a responsibility to these workers; moreover, any injustice towards these workers, racial or otherwise, is harmful to the University and the community of which it is a part.

Actions

- 2.1a Make a public commitment to institute a living wage for all who work at the University, including contracted and direct University employees.
- 2.1b Make a public commitment to investigate and address employment practices that discriminate; for example, address the history of African-American employees hired hourly when whites were hired with salary and benefits.
- 2.1c Make a public commitment to seek to hire and promote from within the local community, and add to the recent programs that develop the skills of people who are already on staff.

⁹ UCARE interviewed one long-time African-American staff member who was initially hired as an hourly worker who watched other white employees be hired with benefits for doing the exact same work. Those white workers are now eligible for retirement with full benefits while this employee must continue to work for several more years to earn the same benefits.

¹⁰ For example, in Charlottesville the mean infant mortality rate among African Americans for the years 2001-2005 was nearly 25 deaths per 1,000 births, well over three times the rate for the United States as a whole. This number dropped to just over 17 deaths per live births in 2009; however, it was still twice that of the general population in the area. Gurka, Kelly K., Lilian Peake, Peggy Brown Paviour. “City of Charlottesville-Albemarle County, Mobilizing for Action through Planning and Partnerships: Community Health Status Assessment.” 2008. Thomas Jefferson Health District.

- 2.1d Invest in affordable summer youth programs.
- 2.1e Work with the community to find ways to allow ex-felons to be hired.
- 2.1f Examine current contracts and investigate if the standards of justice and equality of opportunity are being upheld. Rewrite and amend contracts if necessary.
- 2.1g Improve recruitment for more nursing unit managers of color to aid in attracting and retaining nurses of color.

Goal 2.2: Make a public commitment to address racial disparities in health and health care by encouraging and supporting authentic research and health care partnerships with community organizations.

These disparities may appear to have little to do with University history or contemporary policies. Yet there are connections generally between racial segregation and discrimination and contemporary health disparities, e.g., the history of experimentation on African Americans and the lower participation of African Americans in health care and health care research. The most infamous of such experiments, the Tuskegee syphilis experiment, included leadership from graduates of Dr. Harvey Jordan’s medical school who were exposed to the eugenics and white supremacy that Dr. Jordan and some of his colleagues promoted. More tangibly, such disparities do exist within the larger community of which the University is a part.¹⁰

Undoubtedly good research is done. But medical research is particularly susceptible to falling into extractive relationships with community members, where researchers view themselves as the experts and community members as the subjects. We have heard repeated tales of community members who support University research efforts while receiving no recognition or feedback about the results of that research. UVa should examine its own research practices to ensure that University-community partnerships are genuinely beneficial, equitable and respectful.

Actions

- 2.2a Provide technical support such as funding and/or grant-writing assistance for community initiatives such as the Crescent Hall and Westhaven Clinics, which are used for research purposes.
- 2.2b Share results of studies or compiled reports with community members involved in the process.

Goal 2.3: Make a public commitment to address racial disparities in education by adding racial equity outcomes to existing research and community partnerships.

In our community, like other areas, there remain significant achievement gaps along racial lines.¹¹ If the University aspires to conduct world-class research on education, how important should the neighborhoods immediately surrounding the community be to those aspirations?

“Schooling K-12 is not yet genuinely equal in the opportunities it offers young people. It has improved, but in truth, disproportionately large numbers of minority students still attend the least adequately financed and supported public schools in Virginia.”

– Former University of Virginia President John Casteen III, interview excerpt, *Black Issues in Higher Education*, January 2, 2003

¹¹ For the 2007 graduating class of Charlottesville High School, the black graduation rate was 67%, while the white graduation rate was 82%. Performance in core subjects such as English and math show large gaps along racial lines as well.

One of UVa’s most important accomplishments is the high rate of African-American graduation. This is a source of well-earned pride. Could lessons that UVa has learned in maintaining the excellence of its African-American students, and especially the commitment to helping those students succeed, be applied to area schools as well? With the advent of the U.Va. Center to Promote Effective Youth Development (Youth-Nex), a commitment to ending the achievement gap has a powerful tool.

Actions

- 2.3a The Curry School of Education should build upon the work of many of its faculty and students and continue to seek partnerships with local and regional educational institutions to deal with education inequality, particularly in the Central Virginia area and among students that carry out student-teaching in that area.
- 2.3b Create the space for new research, such as the effects of art education and language training on racial performance.

Goal 2.4: Demonstrate responsibility for the University’s impact on local housing.

Many residents of the Charlottesville community have persistently struggled to find adequate housing within their budget, and many of our neighborhoods tend to be heavily segregated by income levels or race.¹²

Housing is one of the ways that the University most directly impacts Charlottesville. This is most clearly illustrated in the large number of relatively well-off faculty and students looking for off-Grounds housing, whose presence increases housing prices for all residents of the city. What’s more, the University, through its affiliated UVa Foundation, is the largest private landowner in Charlottesville. This means that decisions that UVa makes often have large, though unintended, consequences for Charlottesville residents. Understandably, if regrettably, the University’s attitude towards housing has historically been student-centric, and UVa has dedicated resources to ensuring students find off-Grounds housing. Absent from these initiatives are efforts to mitigate the students’ impact on Charlottesville. While promoting student life is an indispensable part of the University’s mission, its position of power and influence within Charlottesville means that it has an obligation to include community concerns in decisions about housing.

Housing is clearly a critical issue for families. The residential stability that comes with dependable, affordable housing is important for childhood development. More affordable housing would positively affect the stability of the University’s employees. In the spirit of service and leadership that UVa promotes among its students, the University can and should engage the community in a dialogue about housing.

The most important concern large companies report around the country is the lack of housing for their employees within close proximity to the workplace. As the area’s largest employer, retention and recruitment will depend to some extent on having affordable housing for its employees. The University’s position of power in the housing and job markets means that it has a vested interest in the availability of affordable housing in Charlottesville. (Coalition for Housing Opportunity, 2010)

¹² In 2007, Charlottesville had the dubious distinction of being the worst metro area in the nation for racial disparity in high-cost loans (43.0% to African Americans, 11.1% to whites). In 2002, white homeownership was 75%, while black homeownership was 48%. The Charlottesville metropolitan area has the third-highest homeowner cost burden in Virginia, after the Washington, D.C. metro and Hampton Roads areas, and for renters, the highest cost burden of any metropolitan area in Virginia. When housing and transportation costs are considered together, many of the communities in our region are essentially unaffordable to the median-income household. The average family would have to spend more than 45% of their income to live here.

Actions

- 2.4a Participate actively as a partner in community initiatives that seek to engage University participation, such as the Coalition for Housing Opportunity.
- 2.4b Have more University-created affordable housing options for employees, particularly those with lower pay grades, as is done in many other universities.
- 2.4c Develop an archive of information on the history of public housing and development in this area.
- 2.4d Support student research on the history of public housing in Charlottesville, such as capturing the stories of older community members.

Goal 2.5: Address high levels of youth violence and crime and disparities in punishment.

In 2005, African-American Virginians were incarcerated at a rate six times higher than white Virginians. Violence affects the lives of many local African-American youth. Young people need positive outlets for their energy, and when one is not available, they find other activities to occupy their time. Central Virginia is portrayed as one of the most livable places in the United States, but livable for whom? Not for these youth, their families, or the people in the neighborhoods that suffer from this type of violence. As stewards of the local community, it is at least partially our responsibility to encourage youth development.

Actions

- 2.5a Find ways to welcome local youth to University recreation facilities, especially during summer hours.
- 2.5b Encourage after-school program involvement and support for programs such as the YMCA, Boys and Girls Club and Burnley-Moran Elementary School.
- 2.5c Encourage comparative research to examine the rates of violence and incarceration over the past several decades and find case studies for what other communities have done.
- 2.5d Encourage student volunteer partnerships with after-school programs in public housing sites.

Goal 2.6: Increase the number of local African-American youth who enter UVa as students.

Many local youth have never even set foot on UVa Grounds. A perception exists that UVa is not for outsiders, and is especially not for African Americans from the local community. It is important to foster a sense of inclusion at the University.

Actions

- 2.6a Promote a scholarship program specifically for African-American students from Central Virginia.
- 2.6b Encourage the growth of successful programs that bring local youth onto UVa Grounds for seminars, recreation and mentoring.
- 2.6c Have a “Day in My Department” program wherein students from the University show local students around the Grounds, take them to their respective departments and show them what they do on a day-to-day basis.

- 2.6d Have students go out into the local community schools for the day and talk about what they do at UVa, including campus life, degree emphasis, etc.
- 2.6e Support tours offered by the African American Teaching Fellows, inviting local youth onto the Grounds and having students show them around.

Goal 2.7: Promote widespread understanding that research conducted within the community must be conducted with the two parties approaching one another as equals rather than as expert and subject.

University researchers often seek community partners for research projects. These can be productive and honest partnerships, in which knowledge is gained that benefits all involved parties. Yet it is commonplace to hear community members complain of a continuing imbalance, as they give of their time and energy with no recognition even as the researchers gain publications and compensation, and not receiving follow-up information about results or any demonstrated benefit to the community.

Actions

- 2.7a Develop a formal covenant between the University and the community, with strong and widespread community representation.¹³
- 2.7b Provide funding to compensate community members who provide the University services such as guest lectures, course consultation and entry to community research.
- 2.7c Continue “matchmaking” events and programs that bring together community organizations with University researchers.
- 2.7d Structure recognition and rewards for authentic partnership efforts by faculty and students conducting community service and service-learning programs.

Goal 2.8: Develop strong relationships between the University and Historically Black Colleges and Universities (HBCUs).

Historically, many students attended HBCUs because they were not allowed to attend institutions like UVa. That dynamic has changed now that they have an ability to choose. Now is a time in which collaboration can take place, where deeper investigation of the past relationships and the current circumstances can provide for a more positively connected future.

Actions

- 2.8a Develop formal and informal relationships with Virginia Historically Black Colleges and Universities (HBCUs) in which an exchange of knowledge and resources takes place. Begin with student leadership and build on existing relationships.
- 2.8b Create an “exchange” program, where students could study a semester/summer at an HBCU, or a student from an HBCU could study at UVa, similar to study-abroad options.

¹³ This idea was enacted by Texas Tech University and an Apache Indian tribe, as reported in *Orion Magazine*, “Bone of Conciliation,” September/October 2008.

2.8c Connect with graduates and attendees of HBCUs during and after the time of segregation to add to a shared knowledge of that experience.

Goal 2.9: Provide UVa resources to address other issues where racial injustice plays a role.

Other issues continue to divide UVa and the African-American community, but may be subject to knowledge building and action.

Actions

- 2.9a Facilitate or further a UVa dialogue about homelessness.
- 2.9b Address the difficult questions about money and labor issues.
- 2.9c Improve substance abuse and mental health counseling, especially in-home counseling for families.

Goal 2.10: Institute a reward structure that promotes faculty engagement through appropriate tenure, promotion and pay for such engagement.

Faculty who engage in community-based research and teaching may be penalized for such actions or told that these are not part of their duties.

Actions

- 2.10a In partnership with the Faculty Senate and community members, develop a protocol for the types and characteristics of engagement that are appropriate.
- 2.10b Develop specific guidelines for how such engagement may be considered for promotion, tenure and pay.

Universities developing authentic partnerships to address public issues within their communities

More information available at www.ucareva.org

Brown University

The Education Alliance: This university department has worked for 36 years with schools, districts and others to apply research findings to tackle underperformance, school improvement and diversity and equity.

www.alliance.brown.edu/

Syracuse University

Scholarship in Action: This vision was enacted with the theme, “University as Public Good: Exploring the Soul of Syracuse.” A year of this project revealed two takeaways: (1) universities today must connect more tangibly with their communities and (2) Syracuse University is well positioned to do so. Syracuse sees itself as an “anchor institution” capable of making bold and sustained engagements with its community partners locally and abroad. Key projects include the Near West Site Initiative and the South Side Innovation Center.

www.syr.edu/about/vision.html

Northeastern University

Davenport Commons: The Davenport Commons is a housing complex built for both college students and local residents by a partnership between the city of Boston, Northeastern University and neighborhood community development organizations. Two six-story buildings were built to house 610 student beds, and 60 affordable townhouses were built to be sold to members of the adjacent neighborhoods.

www.dhkinc.com/Housing/affordable/9703.asp

Harvard University

North Allston Strategic Plan: In 2004 the Boston Redevelopment Authority completed a strategic planning process in the North Allston Neighborhood in partnership with Harvard University. The process engaged the community in a planning effort to expand the university, while preserving the neighborhood and creating plans for land use, housing, economic development, transportation and open space. www.bostonredevelopmentauthority.org/

University of Pennsylvania

West Philadelphia Initiatives: Penn works with the struggling West Philadelphia neighborhood near its campus, in part by using some of its annual procurement budget for purchasing goods and services from that area, working on job creation and lowering income deficits. Penn went from purchasing \$1M locally in 1986 to \$110M in 2010. Reports of the efforts are given to the president and Board of Regents on a monthly and quarterly basis, respectively.

www.upenn.edu/campus/westphilly/

SELECT ACHIEVEMENTS OF THE OFFICE OF DIVERSITY AND EQUITY

The UVa Office for Diversity and Equity was established in 2005. Among its efforts to date include:

- Establishment of a University-wide Diversity Council, an LGBT Committee, the Womens Leadership Committee, and the Board of Visitors Special Committee on Diversity;
- Coordination of the Annual Community MLK Celebration with 30 events as well as the Annual Charlottesville Community Health Fair in conjunction with the African American Cultural Arts Festival;
- Support for 60 diversity dinners and 1600 participants with Julian Bond, as well as his Civil Rights South Tour;
- Establishment of the UVA IDEA (Inclusion Diversity Equity and Access) Fund and Trustee Board;
- Support for academic community engagement, Jefferson Public Citizens, and graduate diversity programs;
- Support for over 30 student, staff, faculty and community events around diversity annually;
- Support for the Provost office’s recruitment and retention efforts; and
- Support for recognition of enslaved laborers contributions to UVA, through the works of IDEA.

Goal III: Relationship

Build Relationships Based Upon Mutual Respect, Equity and Partnership Between the University and Local Communities

The University is seen as a place apart by large numbers of the community. While this is the case at other universities as well, there are other examples where university space has become public space, where knowledge is made accessible to members of the community at large, and where a commitment to bridging gaps has led to success. Even as there are elements of this relationship that are strong, the University continues to be plagued with complaints about its arrogance and elitism. What would ideal relationships between University and community members look like? What achievements might those relationships create?

The potential benefits to the University of Virginia and to the community at large of authentic relationships are enormous. But this will take continuing attention by University administration to the nature of that relationship and a commitment to listen to the community, to engage it frequently in order to learn of community issues, and to seek authentic partnerships.

Goal 3.1: Create productive, ongoing connections between community members and UVa staff, faculty and administration. Develop ways of getting people to the table and talking, and working together to create action.

There is a widespread perception that the University is a place apart from the people in the local community, a perception heightened by racial differences. There is a concern that even if and when the University takes positive action, improving relations with the community is difficult because people are suspicious of UVa's motivations.

Actions

- 3.1a University officials support the City of Charlottesville's *Dialogue on Race* with symbolic (e.g., public endorsement) and concrete (e.g., participation by administration) actions.
- 3.1b Hold a University-wide "Community Day" at John Paul Jones Arena to encourage university and community members to mingle and meet one another.
- 3.1c Ensure follow-through on commitments and make sure the people involved know that their concerns have been addressed.
- 3.1d Invite and make welcome people who left the University of Virginia or who were unable to attend due to racial discrimination. Seek the truth and reconciliation and invite their forgiveness.
- 3.1e Develop a "Community Connection" program that includes a tour of neighborhoods and sites of interest and honest discussion with community members. Demonstrate leadership by having members of the Board of Visitors, the University's president and vice presidents, deans, members of the Faculty Senate, and others participate in this program.
- 3.1f Endorse the establishment of a community Human Rights Commission, being developed by the City of Charlottesville's *Dialogue on Race*.

Goal 3.2: Strengthen connections between community members, community organizations, and UVa students.

Most students have little experience with or knowledge of the community and tend to be a transient group. When students do participate in community life, it is often in a position of privilege, such as a volunteer or student researcher. This type of interaction does not typically lend itself to honest and open examination of the legacies of racial exploitation and division that mar University/community history. This type of relationship is in fact imbalanced, in which UVa students are designated as the superiors who can "help" the community. A more equitable and balanced connection between students and community is needed, one in which students learn from the experiences of residents and vice versa. Often times when the research is done, the community never hears from the student or sees the results of the research.

Actions

- 3.2a Build on the University Unity Project (a UVa Student Council project), which has this goal as well as funding for support.
- 3.2b Increase volunteerism beyond Madison House, for example at the West Haven Clinic.
- 3.2c Whenever a class/student goes into the community for research purposes, have the student share the resulting paper/presentation with the community members involved.
- 3.2d Sponsor networking meetings between student/UVa groups and Charlottesville groups – perhaps "speed networking" events.

Goal 3.3: Involve the faith community in promoting improved relations.

In generating change, particularly on a local level, many people look to the faith community for guidance. The faith community is a natural ally, with some congregations already undertaking similar work. Congregations reach people in a different way than institutions and other affiliations.

Actions

- 3.3a Organize a conference of local religious leaders.
- 3.3b Develop connections between University ministries and those in the broader Charlottesville community. Have local pastors meet with University ministries to collaborate on volunteer projects and discuss topics like racial disparities in the community.
- 3.3c Support the ONE Conference hosted by local congregation Portico in the fall.

Goal 3.4: Build connections between local youth and UVa students.

Some local youth feel that they are unwanted at UVa. The University is one of the best in the country and provides many opportunities for its students. Young people living in Charlottesville should feel welcome at the University and know that they can grow up and have the opportunity to attend such a world-class institution.

Actions

- 3.4a Promote more African-American events that already occur on Grounds to the wider community, such as concerts by Black Voices.
- 3.4b Host events that would bring members of the local community on Grounds, such as a break-dancing or graffiti art competition.
- 3.4c Have UVa students and faculty go to local schools and recreation events to speak with youth about college, life and current events.

ACKNOWLEDGMENTS

UCARE began with a group of four individuals – John Alexander, Frank Dukes, Dion Lewis, and Leni Sorensen – and for three years has been guided by a Steering Committee consisting of individuals from the broader community and the University of Virginia. Members of the Steering Committee up to the time of this publication included:

- | | |
|---------------------|---------------|
| John Alexander | Florette King |
| Pastor Lehman Bates | Dion Lewis |
| Selena Cozart | Tim Lovelace |
| Frank Dukes | Sarah Malpass |
| Holly Edwards | Rydell Payne |
| Ishraga Eltahir | Leah Puryear |
| Dorenda Johnson | Jessica Ray |
| | Leni Sorensen |

Anyone who wishes to **endorse** and **support this work** may do so by visiting our website, ucareva.org. There you will find the following statement:

By endorsing this report I say that it fairly represents a three-year, grass roots, open and exploratory process on the question of how this community can begin to acknowledge and heal the wounds of racism, slavery and segregation involving the University of Virginia and surrounding community. This work seeks the truth in all its complexity, and I commit to steward it and represent it fairly.

If you simply wish to comment on the contents, offer your own experiences, or suggest other ideas and actions, you may also go to ucareva.org and do so.

The work that this document reflects has been a grass-roots effort and a rich, engaged and open process that has involved hundreds of participants. This document itself has been compiled and edited by:

- | | |
|----------------|-----------------|
| Frank Dukes | Regina Pencile |
| John Alexander | Hunter Link |
| Dion Lewis | Ishraga Eltahir |
| Jessica Ray | Sarah Malpass |

There also have been significant contributions from undergraduate and graduate student interns who exhibited leadership, dedication and commitment well beyond the expectations of any employer. These include:

- | | |
|--------------------|-----------------|
| Riana Anderson | Florette King |
| Arley Arrington | Khalifa Lee |
| Brenda Arrington | Hunter Link |
| Stephanie de Wolfe | Sarah Malpass |
| Ishraga Eltahir | Regina Pencile |
| Jason James | Jessica Ray |
| Yonji Kim | Caitlin Roberts |
| | Colleen Wolfe |

For more information, view student projects, find out about events and resources in the Charlottesville, VA area, or to read and comment on the *Call for Reflection and Action*, please visit our website at www.ucareva.org.

UNIVERSITY
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for RACIAL EQUITY

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