

Histories of Inclusion & Exclusion

Workshop Plan

Date: Tuesday, August 20, 2019

Time: 3:15pm-4:45pm (90 minutes)

Location: DSC2201/2202

Facilitator: David Schieler

Audience: ~65 (~50 participants and ~15 facilitators)

Introduction (10 minutes)

Who am I? (~3 minutes)

Visible privilege (White, cis-gender, male, young & able-bodied)

Invisible marginalization (bisexual, atheist, chronic mental illness)

Tension created by visibly fitting in privileged spaces, while internally not fitting.

How to be bisexual and atheist in a historically White Christian fraternity?

It's also worth noting that communities of support may also differ in the support they offer to different identity groups – bi-erasure in the LGBT community is a real thing. I delayed my own coming out by nearly two years after a gay roommate told me he did not believe in bisexuality (TERF in the woman-identifying community, colorism in communities of color, degree of acculturation/model minority status in foreign-born communities, etc.).

Seeing Identity & Intersectionality in Histories of Inclusion & Exclusion (~7 minutes)

Identity

Social categorizations and memberships (reference to previous presentation).

Intersectionality

Layered categorizations and memberships, bringing both shared and unique experiences.

Non-summative nature of intersectional identity (Black + woman \neq Black woman, a Black man and a White woman could not come together and discuss their way to understanding the lived experience of Black women).

Inclusion and Exclusion

Define Inclusion & Exclusion

Access OR preclusion to access

Access with voice OR access with silence

Access with voice and value OR access with voice and dismissal

Populations are often included or excluded on the basis of identity, whether its race, gender, sexual orientation, religion, etc. But factually, we know that people possess intersectional identities that may cross these categories of inclusion or exclusion.

Matrix of Oppression

Here is a matrix of oppression. This helps us visualize who is privileged and who is marginalized within each identity. Each one of these includes its own history of inclusion and exclusion. The difficult task for us as people who embrace intersectionality is to listen to the unique stories that bring them all together.

Identity salience and feelings of inclusion or exclusion may be personal and contextual but power, privilege, and dominance are relational and structural.

My race may become salient and I may feel racially isolated/excluded as a White man if I walked over to FAMU, but my status as a demographic minority, does not alter the structural, racial power that I am perceived to carry.

Before we continue too far, I need to say something about these border social groups. The longer I looked at this list in preparing for this presentation the more I began to realize many of these were likely categorized as such on the basis of passing or pass-ability. The non-exclusion of passing people is not inclusion, it is erasure. So I challenge, and invite you all to challenge as well, many of these border social groups.

Introduction to History

Moving on, in a moment we are going to learn about a history of dominance, primarily led by upper-class, able-bodied, heterosexual, White, adult, Christian men. As the history unfolds look for the sequencing of inclusion. How is gender, ability, religion, sexuality, religion, age, class, and racial inclusion prioritized?

For example were White women, or Black men admitted to Florida State first? If White women predated Black men, than gender inclusion can be seen as being institutionally prioritized over racial inclusion.

Reminder of group-set expectation: "Don't feel like a bad person for where you've been. Feel like a good person for where you're going."

Histories of Inclusion & Exclusion (35 minutes)

Timeline Activity (~15 minutes)

Break into 10 groups (2 groups per page) or have tables act as groups. Take 5 minutes to read the page and determine the most "inclusive" and "exclusive" events –

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acknowledging that events may be both inclusive to some identities and exclusive to others.

Have groups on the same page come together to discuss for another 3 minutes.

Have the five larger groups share out in chronological order for about 5 minutes.

Future Timeline Activity (~15 minutes)

Hand out a blank page of the timeline to each participant. Have them take 5 minutes drafting the next 50 years for Florida State University.

Pair and Share with someone nearby for 5 more minutes.

Have participants share moments of inclusion they see in the future for FSU. Ask how they think they will get there. Write highlights on a flipchart or dry erase board.

Debrief (~5 minutes)

What?

What surprised you about this activity?

What did not surprise you about this activity?

What questions were you left with after reading this brief timeline?

So What?

Why is learning about our past important?

Why is having a goal for the future, based on the past, important?

Now What?

How are you going to use an understanding of histories of inclusion and exclusion to inform your leadership practice?

Social Change requires culturally relevant leadership that is aware of histories of inclusion and exclusion. In order to act in the present with the interest of the future in mind, we must know how our past is influencing us (particularly who's voice is amplified and who's voice is being silenced by histories of inclusion and exclusion).

Leadership (30 minutes)

Research (10 minutes)

In the same 10 groups (or tables) from earlier, have groups research 5 leadership topics of inclusion and exclusion for about 10 minutes. Encourage them to look for identity and intersectionality, for histories, for timelines and relationships.

Collaborate & Plan (5 minutes)

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Continue the research in larger teams. Make sure that everyone is involved. At this point the groups should also be coming up with a presentation plan. The presentation should take about 2 minutes per group.

Report (10 minutes)

Have each larger group present on their research topics in chronological order.

Debrief (5 minutes)

What?

What surprised you about the history of leadership?

What did not surprise you about the history of leadership?

What questions are you left with after learning about the history of leadership?

So What?

Why is it important to challenge histories of exclusion in leadership?

Why is it important to value diverse and inclusive forms of leadership?

Now What?

How are you going to combine an understanding of the broad histories of inclusion and exclusion with the specific histories of inclusion and exclusion of leadership to inform your service?

Service (5 minutes)

Introduction to Inclusive/Exclusive Service

If both physical locations (Tallahassee, Florida) and ideas (Leadership) can have histories of inclusion and exclusion, is it possible that ideas in locations (service in Tallahassee) can also have their own increasingly complex histories of inclusion and exclusion?

More information on the critical reframing of service will come later in the week with Dr. Phillips and Miguel Hernandez, but let us start by asking a few basic questions of service:

Why is service being done/why is service needed? (What histories have led us here?)

Service with (and NOT with) whom? (Reference the importance of with vs. for)

Service led by whom? (Community led or "outsider" led / recognizing assets or deficits?)

Wrap-Up (10 minutes)

History is all around us.

Street names, building names, traditions, etc. Once we open our eyes to the histories of inclusion and exclusion we can begin to formulate ways of creating change in the present as an investment in the future.

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Be Critical

When learning about history ask questions.

Who's teaching it? Not teaching it?

Why is it being taught and who wants it taught?

Whose accounts of the events are listened to? Ignored?

Watch video of United Daughters of the Confederacy (7 minutes)

The importance of unlearning hegemonic ways of knowing.

Questions (any remaining time)

Histories of Inclusion & Exclusion at Florida State University

for use with 2019 Service Leadership Seminar

1050	The Apalachee tribe, part of the larger Mississippian Native culture, settles around present day Lake Jackson as evidenced by burial mounds.
1500	Anhaica (present day Tallahassee) becomes the leading settlement of the Apalachee tribe.
1512	“Laws of Burgos” enacted by King Ferdinand II of Aragon forbid the mistreatment of indigenous persons in the Americas by Spanish colonists.
1513	Spanish explorer Ponce de Leon reaches and names Florida traveling from Puerto Rico.
1528	Spanish explorer Panfilo de Narvaez visits Anhaica, seeking gold, attacking and bringing disease to the Apalachee tribe.
1537	“Sublimus Deus” issued by Roman Catholic Pope John Paul III decrees no indigenous persons of the West or South should be enslaved. This reinforces the “Laws of Burgos” in Spanish colonies, which are ruled by a Roman Catholic King, Charles I of Spain.
1539	Spanish explorer Hernando De Soto celebrates Christmas with the diminished Anhaica people.
1542	“New Laws” specifically outlining the treatment and emancipation of enslaved populations were reinforced by King Charles I of Spain.
1623	Spanish Florida begins freeing any former slaves that reside in the territory and are willing to convert to Roman Catholicism. The first free African settlement is established in North America at Fort Muse (outside present day Jacksonville).
1633	Mission San Damian de Cupahica (later Escambi) founded (near present day I-10 and Old Bainbridge Rd.).
1656	Mission San Luis de Talimali founded (at present day reconstruction).
1675	Mission de la Purification de la Tama Apalachee founded (near present day Old Fort Park, just east of FAMU).
1704	Apalachee tribe leaves Anhaica and Spanish Missions are abandoned after repeated raids by forces from the English province of Carolina (under orders by Governor James Moore) allied with the Lower Creek tribes, earning the area the “old fields” name.
1763	Florida ceded to Britain in the Treaty of Paris (1763) after Spain loses the Seven Years War. Many Spanish colonists, freed Africans, and Native people take refuge in Cuba.
1783	Florida is retro-ceded to Spain in the Treaty of Paris (1783) after Britain loses the American Revolutionary War.
<1800	Creek tribes resettle Florida. Alachua Creek tribe believed to be first tribe referred to as Cimarrons by Spanish colonists after their return to St. Augustine. Cimarron

	(meaning “wild ones” or “runaways”) is believed to be the origin of the word Seminole.
1800	Thomas Jefferson is elected United States President.
1801	Francis Eppes is born, grandson of Thomas Jefferson. Eppes is raised at Monticello, attends school at Georgetown University and the University of South Carolina.
1804	Billy Powell is born in a Creek tribe of Alabama.
1808	United States congress prohibits the importation of slaves. Slave prices begin to rise.
1813	First Creek War begins, Andrew Jackson (future President of the United States) gains notoriety for leading United States charge against Native populations in Alabama. Billy Powell displaced to Seminole Florida, where he gains the name Osceola.
1817	First Seminole War begins when General Edmund Gaines (namesake for Gainesville) attacks Fowltown, a Mikasuki/Seminole community led by Chief Neamanthla located near present day Chattahoochee. Andrew Jackson is given command of the FL-GA line by US War Secretary John Calhoun.
1818	Fowltown is resettled on the eastern shore of Lake Miccosukee by Chief Neamanthla.
1819	Thomas Jefferson founds the University of Virginia, while raising Eppes.
1821	Florida is ceded to the United States by Spain. Andrew Jackson organizes a territorial government as acting Governor. William Duval is elected first official governor of Florida.
1821	The capital city of Tallahassee (meaning “old fields” in Creek) is established by an act of the territorial government.
1823	Chief Neamanthla serves as Seminole representative to the Treaty of Moultrie Creek. The treaty is not upheld.
1824	Act of United States congress creates the Lafayette Land Grant issuing 23,040 acres (36 square miles) of land to Marquis de Lafayette thanking him for his support during the revolutionary war. The 23,040 acres includes a prairie lake eventually named Lake Lafayette. Lafayette never visits Florida, sells land in large parcels as plantations. Sales continue beyond Lafayette’s 1834 death. Lafayette also encourages the settlement of French immigrants into the new city – the immigrants form a small neighborhood today recognized as Frenchtown. Lafayette is quoted as being disappointed with his support of the young United States for its continuance of the institution of slavery. Before his death Lafayette also authored the “Declaration of the Rights of Man and of the Citizen” which set up the French Revolution and inspired the Haitian Revolution.
1824	August B. Woodward appointed as first judge of Tallahassee. William Duval builds Highwood Plantation on the highest of Tallahassee’s seven hills. Highwood Plantation is known for having numerous rattlesnakes.
1826	Eppes inherits Poplar Forest Plantation in Virginia. Eppes sells Poplar Forest Plantation in 1828.

1826	David Betton Macomb Sr. duels with “Prince” Achilles Murat (son of Napoleon Bonaparte’s brother-in-law) over accusations of theft. The Macomb Plantation, Ben Venue at Loch Acray, was abandoned in 1836 when the Macombs moved to Texas in support of Texan independence.
1828	Andrew Jackson elected President of the United States.
1828	Eppes establishes L’Eau Noir (Black Water) Plantation 12 miles NE of Tallahassee. Eppes sells L’Eau Noir in 1835.
1829	Construction of Gallows Hill (modern site of Wescott Admin Building).
1835	Eppes establishes Eppes Plantation at Lake Lafayette. Eppes is recorded as having 69 slaves as of 1850. Eppes Plantation is sold following the civil way (1869).
1835	In response to the broken Treaty of Payne’s Landing, Osceola leads the Seminoles in the Battle of Withlacoochie (in present day Polk county Florida). The battle coincides with an attack and death of Major Francis Dade (namesake of Dade county). These battles signal the start of the second Seminole War.
1836	Florida Governor Richard Call (1836-1839), then third ranking slave owner in Leon County, leads the Florida militia in the second Seminole War.
1837	Osceola declares a truce and is captured and taken to Fort Moultrie in South Carolina. Osceola later dies while in prison (1838). Colonel Zachary Taylor (later elected United States President in 1848) continues the battle against the Seminole tribes until United States President John Tyler declares the war over in 1842.
1841	Richard Call regains the Governorship in Florida (1841-1844), owning over 100 slaves on 2 plantations in Leon county.
1841	Eppes elected mayor of Tallahassee (1841-1845, 1856-1857, 1866). Petitioned Florida legislature for establishment of a seminary in 1836, failed. Established Tallahassee Police Department in 1841 (third oldest PD in US to Boston and Philadelphia). 1851 Florida legislature created 2 seminaries (east & west of the Suwanee River). 1854 Tallahassee proposal for seminary location failed. 1856 petition for Tallahassee joined by Eppes \$10k donation and \$2k annual endowment, successful.
1845	Florida becomes a state.
1856	Third Seminole War begins after Chief Billy Bowlegs attacks a US surveying camp that was attempting to locate Seminole leaders after the second Seminole War.
1857	Founding class at West Florida Seminary – white men only.
1858	West Florida Seminary absorbs Leon Female Academy, establishing coeducation.
1861	Florida secedes from the United States and becomes a state within the Confederacy. Secession signaled by a canon fired from the Capital building by Catherine Murat, widow of Achilles Murat.
1861	West Florida Seminary briefly (unofficially) recognized as Florida Collegiate and Military Institute. March 6, 1865 cadets from the Institute fight with Confederate troops at the Battle of Natural Bridge. Confederate forces hold off Union forces, making Tallahassee the only Confederate capital east of the Mississippi River not to

	be taken by the Union. Because of the cadets participation, today's FSU army ROTC is granted permission to fly the Natural Bridge Confederate battle streamer (only 1 of 3 universities with such permission – Virginia Military Institute & Citadel).
1869	Eppes sells Eppes Plantation and moves to Orange county Florida (near Orlando).
1881	Eppes dies.
1884	Florida House Bill 133 passed, created 2 segregated normal schools (White students in Gainesville and Black students in Jacksonville – later amended to Tallahassee).
1887	State Normal College for Colored Students founded on Copeland Street.
1891	State Normal College for Colored Students receives funding through Second Morrill Act, moves to current location (former Duval Highwood Plantation) and changes name to State Normal and Industrial College for Colored Students.
1901	West Florida Seminary depicts an owl in the annual spring yearbook. This appears to be first proto-mascot. Later that year, West Florida Seminary becomes Florida State College.
1905	Buckman Bill/Act reorganizes Florida higher education and establishes the Board of Control (active until 1965). Four existing college were merged in the University of the State of Florida (Florida Agricultural College, East Florida Seminary, St. Petersburg Normal and Industrial School, and South Florida Military College), which was designated only for White men (later renamed University of Florida in 1909). Florida State College was designated only for White women and was named Florida Female College (later renamed to Florida State College for Women in 1909). The third institution was designated for Black students at State Normal and Industrial College for Colored Students (later renamed to Florida Agricultural and Mechanical College for Negroes in 1909).
1905	No further depiction of the owl at Florida Female College/Florida State College for Women.
1907	First Florida Seminole lands granted through federal legislation.
1920	Mabel Bates is the first blind woman to graduate from Florida State College for Women.
1946	The Tallahassee Branch of the University of Florida opened at Dale Mabry Airfield (present day location of Tallahassee Community College).
1947	Florida State College for Women transformed into Florida State University with reintroduction of coeducation (890/915 GI bill students were men – only 25 were women).
1947	988 students (<30% of enrolled students) voted between six potential athletic names (381-Seminoles, 271-Statesmen, 107-Rebels, 107-Tarpons, 68-Fighting Warriors, 54-Crackers)
1950	FSU Fight Song written, including the lyrics "You got to scalp 'em Seminole"
1956	Wilhelmina Jakes and Carrie Patterson begin the 18-month long Tallahassee bus boycott.
1957	Seminole Tribe of Florida ratifies their constitution by tribal vote.


1958	Sammy Seminole is introduced during the Homecoming Powwow. Sammy briefly loses support by the athletics association in the 1960s, before being officially retired in 1972.
1960	Anti-segregation sit-in at Tallahassee Woolworths, led by FAMU students.
1965	Maxwell Courtney is the first African American man to graduate from FSU. Fred Flowers also becomes the first African American athlete when he joins the baseball team.
1966	Jacquelyn Dupont-Walker is the first African American woman to graduate from FSU.
1969	Chief Fullabull becomes the mascot of the FSU Men's Basketball Team. Chief Fullabull is cartoonish and would "massacre" effigies of opposing mascots. Chief Fullabull is discontinued at request of the Seminole Tribe of Florida in 1970.
1969	The People's Coalition for Gay Rights (today the Pride Student Union) is founded at FSU in response to Stonewall Riots in New York City.
1970	Doby Flowers is the first African American woman crowned Homecoming Princess.
1972	Black Student Union is founded at FSU.
1973	Charles Thompson is elected as the first African American student body President at FSU.
1977	The Homecoming head-dresses are discontinued and replaced with a more accurate Seminole turban.
1989	Institute of Engineering collaborative College of Engineering between FSU and FAMU opened.
1993	Shayne Osceola is the first Seminole tribe member to graduate from FSU.
1994	Rosa Parks awarded honorary degree from FSU.
1996	Liza Parks is elected as the first Asian American student body President at FSU. Parks helps create the Asian Student Union (today the Asian American Student Union).
2002	Eppes statue unveiled in front of Wescott administration building.
2004	Integration statue unveiled on Legacy Walkway.
2005	The Seminole Tribe of Florida tribal council passes a resolution of support for Florida State University's continued use of the Seminole name and symbol. FSU President T.K. Wetherell becomes the first FSU President to visit the Seminole tribal land.
2006	FSU launches a Seminole History Course.
2012	Cimarron debuts as the new FSU Men's Basketball Team mascot.
2018	Eppes statue removed from Wescott administration building.
2019	Eppes statue replaced in front of Eppes Hall, with a plaque acknowledging his history as a slave owner.



SERVICE LEADERSHIP
SEMINAR 2019

HISTORIES OF INCLUSION & EXCLUSION

Presented by: David Schieler





Topic Outline

Presentation Guide

Introduction & Recognition

Topic Overview

Histories at Florida State

The Legacy of Leadership

Complicating Service

Closing Ideas

David Schieler



**Introduction &
Recognition**



Identity

Social categorizations and memberships

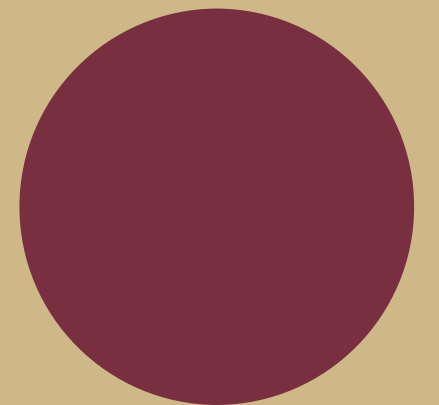
Intersectionality

Layered categorizations and memberships,
bringing both shared and unique experiences

Inclusion & Exclusion

Contextual and often identity-based access or
preclusion from access

Topic Overview






Topic Overview

Intersectionality reminds us that given the context a person can experience both privileged and marginalized identities, sometimes at the same time.

This dynamic and simultaneous phenomenon is the product of histories of inclusion and exclusion.




Social Identity Categories	Privileged Social Groups	PASSING	Targeted Social Groups	Ism
Race	White People	Biracial People (White/Latinx, Black, Asian)	Asian, Black, Latinx, Native People	Racism
Sex	Bio Men		Bio Women, Intersex People	Sexism
Gender	Gender Conforming Bio Men And Women	Gender Ambiguous Bio Men and Women	Transgender, Genderqueer, Intersex People	Transgender Oppression
Sexual Orientation	Heterosexual People	Bisexual People	Lesbians, Gay Men	Heterosexism
Class	Rich, Upper Class People	Middle Class People	Working Class, Poor People	Classism
Ability/Disability	Temporarily Abled-Bodied People	People with Temporary Disabilities	People with Disabilities	Ableism
Religion	Protestants	Roman Catholic (historically)	Jews, Muslims, Hindus	Religious Oppression
Age	Adults	Young Adults	Elders, Young People	Ageism/Adultism

Matrix of Oppression





Histories of Inclusion & Exclusion



*"Better never means
better for everyone. It
always means worse for
some." - Margaret Atwood
(The Handmaids Tale)*

Histories at Florida State



1050

Apalachee people settle in the area of present day Tallahassee

1838

Osceola dies in captivity after being captured in a truce amidst the second Seminole War

1947

"Seminole" selected as name of FSU athletics - receiving 381/988 votes (<10% of the student body)

2005

The Seminole Tribe of Florida votes unanimously to support FSU's use of the Seminole name



THE LEGACY OF LEADERSHIP



Industrial

Great Man Theory

Trait Theory

OhioState/UMich Studies

Post-Industrial

Skill/Behavioral

Situational (Adaptive)

Critical

Culturally Relevant

Leadership Learning





Why is service being done/
why is service needed?



Service with (and NOT with) whom?



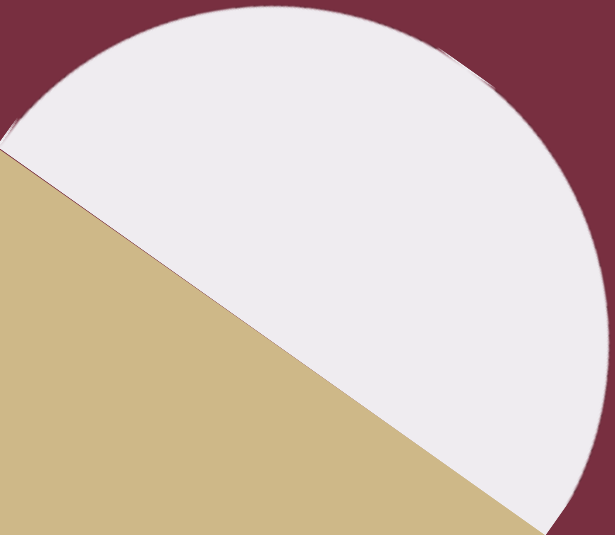
Service led by whom?



**Complicating
Service**

**WHEN
LOOKING
INTO
HISTORY...**





Thank You

