Social Justice Education:

Using Communication Activism Pedagogy to Help University Cultural Centers Increase Campus

Diversity & Inclusivity

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ABSTRACT

This study examined how student affairs professionals, especially those in cultural centers, could increase campus diversity and inclusivity. More specifically, it sought to find a theoretical basis for social justice education programs that could increase campus climate. It was performed as a single site case study at California Polytechnic State University, San Luis Obispo. Three Cal Poly student affairs professionals were interviewed for qualitative data which were then compared and analyzed with the literature surrounding campus diversity and inclusivity. The study concludes that student affairs professionals can increase campus diversity and inclusivity by developing social justice education programs that not only teach students structural inequalities of oppression, but also how to take actions against them to make a positive campus climate.

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Statement of the Problem

California Polytechnic State University is nationally known for its stellar academics and its "learn by doing" motto. It is also infamously known for its lack of diversity despite its recorded strong commitment to diversity and inclusivity. Cal Poly historically has and continues to have a predominantly white and male student body. A lack of diversity can create a negative campus climate for underrepresented students due to their small numbers, lack of role models and limited minority-specific resources (Stennis-Williams, Terrell, & Haynes, 1988). A campus climate assessment project done at Cal Poly indicated that some people face exclusionary conduct due to their gender identity, ethnic identity, racial identity, and/or sexual identity and many marginalized groups indicated that they were less comfortable with the overall campus climate, workplace climate, and classroom climate (Rankin & Associates Consulting, 2014).

The Cal Poly Cross Cultural Centers, which consists of the Pride Center, Multicultural Center and Gender Equity Center, is a safe haven for many marginalized students by providing space for dialogue and community building. However, these events only provide safe spaces for students in the confines of the centers rather than making the university as a whole a safe place. Stennis-Williams, Terrell, and Haynes (1988) argue that while cultural centers need to support minority students, they cannot be a "refuge from an all-white world" (p. 94). In order to create a genuinely diverse and inclusive campus, university cultural centers should create social justice educational programs that help the majority student body understand issues surrounding underrepresented and marginalized students and take action to make them feel safe on campus.

<center>1</center>

Background of the Problem

Each of the centers was formed out of a need to represent and support marginalized students. Much of the programming done by the Multicultural Center in the past were deemed as too festive and celebratory rather than critical of marginalized students' identities and issues they face at a predominantly white institution (Yi-Baker, 2011).

Since the Multicultural Center, Pride Center and Gender Equity Center came together under the larger umbrella of the Cross Cultural Centers, their programs have focused on the intersections of student identities and how to empower those identities. This new focus, while very inclusive, does not last outside of the centers. In other words, it is only the centers that feel inclusive rather than the campus climate itself.

Purpose of the Study

The Cross Cultural Centers have created social justice leadership series in the past that they wish to improve. The study will help improve the program by determining the benefits of social justice education and activism in relation to diversity and inclusivity. This study will also help the Cross Cultural Centers reevaluate their programs by examining the literature surrounding what roles cultural centers play, allowing them to create and revise program that aligns with the findings of this study by tying in research. Any cultural center at a predominantly white institution may also use this study as an example for best practices as well.

Setting of the Study

This study will take place at California Polytechnic State University in San Luis Obispo as a research-based senior project. Three interviews with student affairs professionals will be conducted with each interviewee responding to the same set of questions.

Research Questions

The following research questions were written based on literature surrounding cultural centers, social justice education and communication activism pedagogy.

1. What is the role of student affairs professionals and cultural centers, especially in terms of diversity and inclusivity?

2. What is Cal Poly's Cross Cultural Centers currently doing to increase campus diversity and inclusivity?

3. How can social justice education help improve campus diversity and inclusivity?

4. How can activism be used to increase campus diversity and inclusivity?

5. How can using a communication activism pedagogical approach to social justice education be beneficial?

Definition of Terms

The following terms are defined in order to help guide the reader throughout the study.

Activism: Broome, Carey, De La Garza, Martin and Morris define activism as:

> action that attempts to make a positive difference in situations where people's lives are affected by oppression, domination, discrimination, racism, conflict, and other forms of cultural struggle due to differences in race, ethnicity, class, religion, sexual orientation, and other identity markers. (as cited in Frey & Palmer, 2014, p. 9)

Campus Climate: "The current common patterns of important dimensions of organizational life or its members' perceptions of and attitudes toward those dimensions" (Peterson & Spencer, 1990, p. 7).

Communication Activism Pedagogy: A pedagogical theory that "teaches students how to use their communication knowledge and resources (e.g. theories, research methods, pedagogies, and other practices) to work together with community members to intervene into and reconstruct unjust discourse in more just ways" (Frey & Palmer, 2014, p. 8).

Marginalized Student: A student "being of color, of non-European heritage, of low socioeconomic status, non-Christian, lesbian/gay/bisexual/transgender (LGBT), of limited proficiency in English, or with a special need or disability" (Scanlan & Theoharis, 2014, p. 79).

Oppression: "Policies, practices, norms, and traditions that systematically exploit one social group (the target group) by another (the dominant group) for the dominant group's benefit" (DiAngelo & Sensoy, 2009, p. 345). Pharr (1997) notes common elements of oppression are "norms defined by the dominant group, institutional power, economic power, violence and the threat of violence, and target group invisibility" (as cited by DiAngelo & Sensoy, 2009, p. 345).

Privilege: "Privilege refers to the rights, benefits, and advantages automatically received by being a member of the dominant group, regardless of intentions" (DiAngelo & Sensoy, 2009, p. 348) and in which Dyer (1997) and Kimmel (2003) note that their beliefs and values are "made normal" (as cited by DiAngelo & Sensoy, 2009, p. 348).

Organization of the Study

This study will be organized into five chapters. Chapter One focuses on the problem the studying is addressing as well as general information about the study. Chapter Two consists of the literature review relevant to the research questions. Chapter Three includes the methodology of the study. Chapter Four presents the findings in comparison with the literature.

Chapter Five summarizes the study, analyzes the findings, and includes recommendations for how cultural centers can use social justice education/communication activism pedagogy to create a positive campus climate for its marginalized students.

Chapter 2

Literature Review

The Role of Student Affairs and Cultural Centers

In the field of student affairs, student affairs professionals must "meet students where they are developmentally and challenge and support them as they learn, develop, and grow into productive citizens" (Cuyjet, 2013, p. 301). This includes students who may be culturally different from the professional and have different social identities, such as race, class, gender, sexual orientation, ability and socioeconomic status. Pope and Reynolds (1997) argue that student affairs professionals must be multiculturally competent to serve students; that is, have the "awareness, knowledges and skills necessary for effective student affairs work" (p. 269). In order for this to be effective, multicultural competency must be integrated into other student affairs core competencies such as helping and interpersonal skills and administrative and management skills (Pope & Reynolds, 1997). Such skills that can be integrated include communicating effectively across cultural differences, empathizing with different groups and making individual, group and institutional multicultural interventions (Pope & Reynolds, 1997). Cuyjet (2013) also argues that it is imperative to know the structural systems of oppression that marginalize specific students in order to create a better campus climate.

Cultural centers were first formed in the late 1960s by marginalized and underrepresented students who demanded that universities represent and support their experiences of marginalization (Patton, 2010). Therefore, cultural centers came to exist as a haven and a "spaces of resistance" for students of color (Patton, 2010, p. xiv). The idea of cultural centers existing today to members of the dominant culture may seem like a self-contradicting idea. In an era of "post-racism" and tolerance, cultural centers seem to segregate marginalized students from the

masses. However, the reality is that students from underrepresented backgrounds still continue to have negative college experiences due to microaggressions and discrimination. Students of color, who feel out of place, are less likely to use campus-wide resources to improve their situations (Ladson-Billings, 2010). Ladson-Billings (2010) argues that the general purpose of cultural centers seek to support and comfort students of color.

While it is clear that cultural centers stand to support underrepresented students as it relates to its general function within student affairs, there is an ongoing struggle between how much effort cultural centers should provide between this supportive programming and larger diversity education initiatives for the rest of the student body. Yosso and Lopez (2010) critique that universities often focus too much on how diversity can benefit white students and see students of color as "a source of educational enrichment for whites" rather than truly supporting students of color (p. 90). Therefore, the role of cultural centers should be one that "takes on the responsibility of preparing racially marginalized students to become the next generation of service providers, leaders, and role models for Communities of Color" (Yosso & Lopez, 2010, p. 90). Essentially, it is what Patton had earlier referred to as "spaces of resistance." On the other hand, Stennis-Williams, Terrell, and Haynes (1988) argue that while cultural centers are important supportive spaces for minority students, they cannot be a "refuge from an all-white world" (p. 94). They note that an effective cultural center is one that is collaborative with other spaces on campus and has programs appealing to all students as it actively involves students in mainstream campus life (Stennis-Williams, Terrell & Haynes, 1988). These actions, in turn, create a positive campus climate. Similarly, Benitez Jr. (2010) argues that cultural centers can be a place for white students to learn about their social identity of being white and to deconstruct the racial superiority behind it. In this way, cultural centers can still continue being a "space of

resistance" as it challenges the notion of white supremacy and how white students can contribute to racial justice.

While cultural centers from different institutions have different perspectives on what their centers should provide, the larger mission of cultural centers recognize the special needs of students of color and aim to "bring voice, support and celebration" for these students (Patton, 2010, xv). In other words, all cultural centers play a role in supporting marginalized students by making them visible, heard and cared for.

Cross Cultural Centers Background

History

The Cross Cultural Centers is a relatively new branch within the Dean of Students. Before 2013, the Multicultural Center, Pride Center and Gender Equity Center existed as separate centers. In order to respect the intersectionality of student identities and create a more diverse campus through inclusivity, the three centers combined to form the Cross Cultural Centers (Missman, 2014).

Mission Statements

Each center still maintains their independence and space. Therefore, they each have their own individual mission statement that reflects how they bring diversity to campus.

Multicultural Center Mission Statement: "The MultiCultural Center (MCC) supports and advocates for under-represented students by honoring cultural expression, building community, and creating cross-cultural connections. The MCC provides a welcoming space for the Cal Poly community to promote diversity and work towards social justice.

The MCC at Cal Poly is located in the University Union on the 2nd floor in the Dean of

Students. It is a welcoming and inclusive space for students of all cultures. The MCC provides a safe space for studying, cultural expression, identity exploration, finding resources, and meeting new people" (Our Mission section, para. 1 and 2).

Pride Center Mission Statement: "The Pride Center supports and advocates for the unique academic and social needs of lesbian, gay, bisexual, trans*, queer or questioning, intersex, and asexual (LGBTQIA) students to promote personal growth and success. We empower and retain LGBTQIA and ally students by cultivating a culture of care and providing an open, safe, and inclusive space.
As a part of the Cross Cultural Centers, the Pride Center contributes to the University's commitment to diversity and a more inclusive and welcoming campus" (Our Mission section, para. 1 and 2).

Gender Equity Center Mission Statement: "The Gender Equity Center (GEC) supports and advocates for all women identifying students and feminists by building community, creating support, and striving for social justice. The GEC focuses on the empowerment of women and feminists, while educating all students on gender socialization and identity.

As part of the Cross Cultural Centers, the Gender Equity Center contributes to the University's commitment to diversity for a more inclusive & welcoming campus" (Our Mission section, para. 1 and 2).

Current Initiatives for Addressing Diversity

All of the Cross Cultural Centers' programs contribute to campus diversity. For this study, they are divided into the following categories: campuswide events, dialogue and community building,

support and social justice/educational. Some programs may overlap within the categories, demonstrating the multifacetedness outcomes of the program.

Campuswide Events: These events are large events open to the entire student body rather than the specific underrepresented population. The two main campuswide events are Culture Fest, a one-day event to celebrate campus diversity and bring recognition to cultural clubs, and Another Type of Groove (ATOG), a monthly spoken word and poetry event that brings in a guest poet each month. These events are fun, light-hearted events that still maintain campus diversity and introduce the student body to the Cross Cultural Centers. The Gender Equity Center also hosts The Vagina Monologues, a nationally-known play and PEN15 club, a humorous skit that challenges masculinity. The newest campuswide program is the #IAmCalPoly campaign, a photo and story exhibit that highlights the intersectional and diverse identities of Cal Poly students.

Dialogue and Community Building: These are small-scale programs meant to engage marginalized students with their identities through taking part in dialogue and building communities with others. The Cross Cultural Centers provides space for these students to participate in dialogues that pertain to their identity through programs such as Men of Color: Positive Masculinity Dialogues, Umbrella: Gender Variant Dialogues, Queer Dialogues and Queer Faith & Spirituality. While the main focus of these programs are to create dialogue, they also help students find community.

Specific community building programs combine both safe space and fun activities. Such programs include Gatherings: A Space for Women of Color, WomenKind: Creativity and Feminism, Wilderness Mamas: A Girls Group for Outdoor Activities and Queer Women Thursdays.

Support: While each of the dialogue and community building programs provide support for students, there are two other structured support programs. The Pride Center offers peer counseling to LGBTQIA students and their allies through PRISM Counseling. The center also hosts Study with Pride to provide academic support for its students.

Educational: These programs provide students competency in social justice. The Gender Equity Movement (GEM) Training is a five-week training focusing on gender, feminism, positive masculinity and social justice. The Cross Cultural 101 Series are basic workshops that focus on educating attendees on one specific topic (e.g. Race/Ethnicity 101, Trans* 101, etc.). Soup & Substance is a current events series in which recent news pertaining to social justice are discussed. The Cross Cultural Centers is planning on developing a social justice leadership series, which is at a higher level than its 101 series. This study will find best practices on how to approach the curriculum for this series.

The Relationship between Social Justice Education and Campus Diversity & Inclusivity

Multiple sources have argued that representational diversity on a college campus is not enough and that the benefits of that representational diversity must be extracted through genuine diversity (Ford, 2012; Strachan & Owens, 2011; Haslerig, Bernhard, Fuentes, Allen, Panter, & Daye as cited in Turner, 2013; Yosso & Lopez, 2010). Such benefits include multicultural competency, democratization, and educational success (Bowman, 2014; Ross, 2014; Stewart, 2012).

One way to achieve this is through social justice education. Adams, Bell and Griffin define social justice education as "processes of teaching and learning that are directed at helping students engage in critical reflection on dehumanizing sociopolitical conditions and actions they can take to alter those conditions" (as cited by Ross, 2014, p. 871). Social justice education

positively affects cognitive development and moral growth as it raises critical consciousness by having students question harmful social systems considered to be the norm (Stewart, 2012; Wang & Rogers, 2006). On a smaller scale, it also informs campus diversity and inclusivity by providing students the tools needed to create social change and correct unjust practices that affect underrepresented and disenfranchised individuals in college campuses (Stewart, 2012). In this way, social justice education helps create the genuine diversity Yosso and Lopez (2010) refer to when they suggest efforts of genuine diversity include remediation of social inequities the institution has perpetuated.

Campus Diversity & Inclusivity in Action

Campus activism has played a large role in student life, especially in the 1960s during the civil rights era and Vietnam War. As noted earlier, the one of the benefits of campus diversity, when extracted, is democratization. Avery and Hahn note that students who understand diversity are more likely to see different points of view, leading them to advocate for minority rights and the common good (as cited by Strachan & Owens, 2011, p. 466). While activism depicted here is a direct effect of democratization through diversity, activism can also bring about campus inclusivity. Linder and Rodriguez found that students from marginalized backgrounds who take part in activism do so in order to speak up for other students in the same background who will not in the face of a negative campus climate (as cited in Broadhurst & Martin, p. 77). Their acts, in turn, would increase campus diversity through an increase of a positive and inclusive campus climate. Martin (2014) argues that for a campus to truly be inclusive, diverse and democratic, campus professionals must support student activists as they seek to change the status quo.

Activism also can take form in civic engagement. The University of Maryland, College Park created a *Social Justice from Classroom to Community* (SJCC) project in order to bridge the

theory to practice gap present in diversity and social justice education. That is, students wanted

to take the diversity and social justice education concepts and theories they learned from their

classes and apply it to real life experiences (Clark, Bouis, Subbaraman, & Balon, 2004). One of

the goals the SJCC project is to support the growth and development of all students who support

the liberation of disenfranchised people, thus aiming for a diverse and inclusive society (Clark et

al., 2004).

Communication in Relation to Social Justice

The discipline of communication was formed in ancient Athens where it was used for a civic

purpose; citizens had to use communication skills such as rhetorical knowledge in order to

manage societal problems (Frey & Palmer, 2014). However, communication as it is known today

is seen as a strategic resource exchange for benefits of consumerism in which Palmer (2014)

calls "the corporatization of communication education" (p. 47). Hall (1989) argues that this form

of communication theory does not take into account the relation of communication to the

production and transformation of culture and social structures (as cited in Palmer, 2014, p. 66).

Therefore, Palmer argues for a need for a civic approach to communication to be brought back

through implementing ideas of social justice into communication practice. While outwardly there

seems to be little connection between the two practices, Pearce (1998) finds that various

definitions of social justice involve some form of communication.

Communication Activism Pedagogy

Communication Activism Pedagogy (CAP) is a pedagogy designed to "teach students how to use

communication knowledge and resources (e.g. theories, research methods, pedagogies, and other

practices) to work together with community members to intervene into and reconstruct unjust

discourses in more just ways" (Frey & Palmer, 2014, p. 8). It attempts to bring communication

education back to its civic purpose rather than the corporate purpose emphasized today. Its

theoretical underpinnings are a cross between critical communication theory, which analyzes

knowledge and power, argues for the necessity of democracy and education for social change;

and communication activism for social justice research (CAR), which critiques and dominant

oppressive discourses but also intervenes to make them unjust (Simpson, 2014). Unlike

traditional communication pedagogy which takes on a corporate model of communication

education, communication activism pedagogy uses a civic and democratic approach (see Table

1).

The two main components of CAP are social justice awareness, in which students must

be aware of injustice through five different components, and social justice intervention, in which

activism is the response to injustice (Simpson, 2014). In essence, CAP takes on a "theory to

practice" approach.

Instances of CAP Being Used Successfully

CAP has successfully been used in many classrooms. One course required students to partner

with local community organizations in order to fulfill the communicative needs of the

organization while using class time to explore basic social justice concepts and engage in

dialogue (Murray & Fixmer-Oraiz, 2014). Another course had a similar outreach project, instead

focusing on critiquing media representations and cultural constructions of gender and violence

(Enck, 2014).

Table 1 *Traditional Communication Pedagogy vs. Communication Activism Pedagogy*

Measure	Traditional Communication Pedagogy	Communication Activism Pedagogy
Goal	Produce market-ready personnel	Build social justice communities
Logic	Private free market - liberal democracy	Civic free market - participatory democracy
Theory	Strategic individual psychosociological communication theory	Critical and social justice theory
Student	Consumer: future employee	Public intellectual: social activist
Individual	Autonomous socioeconomic actor	Social justice community member
Communication	Strategic resource exchange	Medium of injustice, resistance, and reconstruction
Language	Corporatism (direct or supportive)	Collective moral transformative action
Pedagogy	Technical knowledge dissemination	Applied sociopolitical problem solving
Pedagogy/Politics	Apolitical (veiled)	Political (open)
Knowledge	Commodity: market-productive information	System vision: resource of liberation
Learning	Memorizing, restating, rehearsing, preparing	Networking, intervening, resisting, transforming
Teaching Space	Primarily in classroom	Blend of classroom-activist spaces
Community	Future - business communities	Present - oppressed communities
Power	Bureaucratic institutional hierarchy	Systemic socioeconomic power imbalances
Outcome	Reproduces corporate-class systems	Transforms unjust social conditions

Note: Adapted from *Teaching Communication Activism: Communication Education for Social Justice,* by L. Frey & D. Palmer, 2014, New York: Hampton Press.

CAP can also extend beyond the classroom environment. The University of North Carolina at Greensboro's (UNCG) Speaking Center held a speech-making workshop in order to help marginalized community members speak up against the achievement gap between Black and Latino students in comparison to white students at an upcoming school board meeting (Cuny, Thompson, & Naidu, 2014). The success of this extracurricular program gives implications to the success of CAP being used by cultural centers as well.

Chapter 3

Methodology

Data Sources

The data sources used for this study are three student affairs professionals at California

Polytechnic State University. Each participant was given the same set of interview questions.

Participants

The following student affairs professionals participated in the study: William Hatchet,

coordinator for the Cross Cultural Centers; Keith Humphrey, Vice President for Student Affairs;

and Annie Holmes, Executive Director for the Office of University Diversity and Inclusivity.

Interview Design

The following questions were asked of each participant. A follow up "how" and "give an

example" were added to each question, allowing for up to 15 data points. For questions three and

four, a definition is read aloud before asking the question.

1. What role do student affairs professionals and cultural centers have in increasing campus

    diversity and inclusivity?

    a. How do they do this?

    b. Can you give me an example?

2. In what ways do the Cross Cultural Centers programs inform diversity and inclusivity?

    a. How do they do this?

    b. Can you give me an example?

3. (Read definition of social justice education) What is the role of social justice education in

    increasing campus diversity and inclusivity?

a. How does it do this?

b. Can you give me an example?

4. (Read definition of activism) Can activism increase or decrease campus diversity and inclusivity?

a. Why?

b. Can you give me an example of an increase or decrease?

5. What is the relationship between communication and social justice?

a. How can this relationship increase campus diversity and inclusivity?

b. Can you give me an example?

Collection and Presentation of the Data

The data was collected through in-person, recorded interviews with each participant at their offices. Each interview took between 20 and 40 minutes. The interviews were recorded on an audio recorder and were later transcribed in order to be objective and transparent as possible.

Limitations and Delimitations

The main limitation was that this was a ten-week study. With this short amount of time, I was unable to use a large respondent size that would have given me a broader perspective.

Based on time constraints, I chose to interview three participants. While my respondent size is smaller, I can focus on providing a deeper analysis.

Chapter 4

Data Analysis

Chapter 4 is comprised of four parts: biographies of the student affairs professionals interviewed for the study, their answers to the questionnaire, existing literature that answers the research questions and a comparison between the respondents' answers and existing literature. Due to the length of the interviews, some of the answers to the questionnaire have been omitted or rearranged for clarity and brevity.

Description of Participating Student Affairs Professionals

Cross Cultural Centers Coordinator

William Hatchet was used as the multicultural student affairs expert for the study. He is one of the four coordinators for the Cal Poly Cross Cultural Centers and has been serving in this position since January 2015. Before his time at Cal Poly, Hatchet worked at multiple colleges in the Midwest in various multicultural student affairs positions. He has served on various committees and played an active role in creating university diversity initiatives. Hatchet holds a Master of Public Administration and two Bachelors of Arts in Sociology and Africana Studies.

Vice President for Student Affairs

Keith Humphrey was used as the executive student affairs expert in this study. Humphrey has served as the Vice President for Student Affairs, the most senior student affairs position, since December 2012. While not directly working with students through programming, he provides strategic planning and fiscal viability for the student affairs division and university. Humphrey has also worked in other educational leadership positions at the University of Arizona and served as president of the American College Personnel Association (ACPA) from 2012-2013, demonstrating his commitment to student affairs.

Executive Director for Campus Diversity and Inclusivity

Annie Holmes was used as the diversity in higher education expert in this study. Holmes currently serves as the first Executive Director at the Office of University Diversity and Inclusivity, a position created in 2012. Holmes has over ten years of experience working with diversity initiatives in higher education and improving campus climate not only for students, but staff and faculty as well. She holds a Bachelor of Science in Education, two Masters of Education in Student Affairs and Higher Education and is currently working on a Ph.D. in Adult Education.

Campus Diversity and Inclusivity Questionnaire

Each expert was asked the following set of questions and probes regarding campus diversity and inclusivity. Only main points of their answers are included in this section. For the context of their entire answer, please see the Appendices.

1. What role do student affairs professionals and cultural centers have in increasing campus diversity and inclusivity?

    Question 1 was asked in order to gauge how these student affairs professionals saw not only what their roles were in increasing campus diversity and inclusivity, but also the roles cultural centers may play. This second part of the question was asked knowing that two of the three experts did not work in cultural centers and could provide an outsider's perspective to cultural centers' roles.

    - William Hatchet: "I think the general purpose of the cultural center is sort of the cultivation of whatever culture is represented through the center. But also I think it's sort of an active piece or action piece, which is sort of intentionally engaging or doing

things or programs or working with students in a way that helps increase their sense of belonging on a campus or in a space...Also doing things that help change the space or the context around the students to be more inclusive...I think we're expected to have a certain expertise with identities and being able to provide mentoring and programming that is culturally relevant for specific students. And often those specific students are the students who need a certain kind of support towards retention and towards student success...I think departments, all departments or teams within student affairs have a responsibility to be engaged in the general conversation about diversity and inclusivity whatever that might look like for a campus… I do think on a personal level it is everyone's responsibility to be…developing a certain level of self-awareness. But at the department level I think it's important for departments or teams within student affairs to have some sense of a goal that is connected to diversity or inclusivity" (Appendix A)

- Keith Humphrey: "I think there are in student affairs professional's work, which include cross cultural centers' staff...There are lots of things that cut across all of our work – making sure we're promoting retention, moving students forward to graduation, and creating an inclusive environment. So I see it as very core to every person's job in student affairs. Everyone goes about it in different ways depending on what their role is. Our cultural centers staffs do their work in much more explicit ways. Like managing and creating spaces that are both safe and welcoming to students, providing programming and opportunities for students from diverse backgrounds to connect with each other, and also being very intentional about creating educational opportunities that don't preach to the converted...it's really

important that part of the work is also about exposing folks and students who don't understand or have the same appreciation for diversity and inclusion that we are exposing those students to new ways of thinking, new ways of being, so that their perceptions and worldview changes (Appendix B).

- Annie Holmes: "Overall in general student affairs I think is actually better positioned for improving diversity, inclusivity and campus climate for campuses just because a lot of the work that has come out of student affairs in the past (pauses) I would say two decades has really been social justice-based…And so a lot of the work that student affairs professionals is guided and grounded in that work…I think as student affairs – as student services and student affairs professionals – are really looking at the students that they serve and the needs of the students in more intentional ways than maybe our counterparts in academic affairs or even on the administrative side on college campuses… Cultural centers are, in my opinion, are really those spaces that are needed to create a sense of belonging for students from different backgrounds, especially those who have been historically marginalized in higher education...I think there are small ways in which cultural centers can provide larger educational opportunities for the larger student population, but I really think that cultural centers should really be more focused on serving those needs of those student populations that are feeling marginalized and oppressed and silenced on college campuses even in 2015.

2. In what ways do the Cross Cultural Centers programs inform diversity and inclusivity?

Question 2 was designed to evaluate the current programming of the Cross Cultural Centers both internally and externally.

- William Hatchet: "I think too, for many of our students, many of the students who are served by the Cross Cultural Centers will certainly think of us as maybe being the place where they can find a certain level of kind of communal diversity. Again, this is in the context of a predominantly white institution...I think our programs help to inform it by bringing people into conversation, building community within a group, and also connecting with other areas on campus that sort of take a lead in terms of helping students think about identity or engaging work to enhance equity on campus" (Appendix A).

- Keith Humphrey: "I think part of one of the things our Centers do and do very well is work and involve students in how things come to life. And so we hear and we learn from our students best...And I can read research about what students from diverse backgrounds need but we also need to know what our students are truly experiencing. So I think the work from our Cross Cultural Centers staff will... often play a very important role of communicating - making sure student voices are communicated and carried forward" (Appendix B).

- Annie Holmes: "What I have seen from the Cross Cultural Centers is they provide the safe space for students from certain backgrounds to be able to come and actually voice safely their needs. So for instance when I think about the Pride Center and the need for students within the queer community to be able to talk about some of the challenges that they're facing, you know, to have PRISM counselors where they can

talk to their peers about some of the struggles that they may be having about coming out to their family, or being out on campus, or not being out on campus, and how to address some of those issues." (Appendix C).

3. (Read definition of social justice education) With this definition, what is the role of social justice education in increasing campus diversity and inclusivity?

Question 3 sought to examine whether or not student affairs professionals saw social justice as explicitly integral to their work towards campus diversity and inclusivity. The definition for social justice education was read aloud for clarity as social justice education is a broad term.

- William Hatchet: "I do think that social justice education can be - should be central. And I do think the best and most fruitful results come when there is a sense of social justice and social justice education perhaps in the programs or in the planning or the diversity framework or whatever the campus chooses to adopt to improve itself…what's key in there for me is the criticalness. I think social justice education encourages a certain level of thoughtfulness, and criticalness or critical thinking about sort of our everyday reality, about our society and I guess to localize it more, about a campus and why it's structured the way it is, engages a sense of history in order to figure out what led to what we experience" (Appendix A).

- Keith Humphrey: "I think the work of social justice education is to actually get ahead of things. It's not necessarily to always be reactionary to something but I think it's an opportunity to say, 'Here's changes that we should make. Or as we're looking at this new project, or new program, or new policy, how are we taking into account

principles that are inclusive to everyone?' So I think when social justice work is well

done, it's inclusive of everyone and everyone's identities' (Appendix B).

- Annie Holmes: "I am very biased towards social justice education in higher education

  in general. Because when you look at the role of higher education, it's really kind of

  that rite of passage into adulthood and into becoming a global citizen...So I think it's

  important for all students to be able to engage in social justice no matter what their

  major is so that they understand that whatever it is they're doing – if they're a

  business major, if they're an economics major, if they're an engineer – that

  everything that they do impacts others" (Appendix C).

4. (Read definition of activism) With this definition, can activism increase or decrease

   campus diversity and inclusivity?

Question 4 was asked in order to gauge how these student affairs professionals view

activism. Like social justice education, the definition of activism was read in order to clarify

its meaning.

- William Hatchet: "Based on that definition, definitely I think activism can have a

  positive role in increasing campus diversity and inclusivity. I think it certainly has to

  be strategic and it has to be fitting to the climate or the context of the university or the

  place. I think if it's not sort of strategic or it's not fitting for the place then it could

  have a negative effect or perhaps unintended negative backlash…I think that it's kind

  of just an interruption, maybe in people's normal thought process that helps them to

  think more inclusively or perhaps do something differently that will have a positive

  impact" (Appendix A).

- Keith Humphrey: "Yes it can. I think it can also hinder. I think activism is best
  when…the way the activism is articulated is also inclusive in its nature and its
  approach…So I think it's really important especially when you're engaging around
  challenging issues that are very emotional for folks – and diversity and inclusion can
  be emotional for many folks – that you're being thoughtful and inclusive in the
  process. Often times the product that one gets is best defined by the process that leads
  up to it" (Appendix B).

- Annie Holmes: "I totally believe that activism can increase diversity and inclusivity
  on college campuses...Even if you look at activism that has occurred outside of higher
  education, it really is about taking those who have been harmed, who have been
  silenced, who have been oppressed, and engaging them in finding and figuring out
  how to find their voice in order to enact social good" (Appendix C).

5. What is the relationship between communication and social justice? How can this
   relationship increase campus diversity and inclusivity?

   Question 5 was designed to obtain the student affairs professionals' perspectives on how
communication could benefit social justice. It was designed to provide or not provide a
rationale for the effectiveness of communication activism pedagogy.

- William Hatchet: "I think the intentionality of how we communicate things is
  important using communication strategically, how we talk to each other and to
  people, I think is probably the most important…If we are thoughtful about how we
  communicate I think it enhances a sense of safety for folks and inclusivity and

enhances our ability to engage in conversations that are fruitful and that move us perhaps reaching equity" (Appendix A).

- Keith Humphrey: "Words matter, images matter, how you communicate I think directly relates to and impacts social justice. If you're not using inclusive language, if you're not using inclusive pictures in publications and websites and other sorts of things you are sending a message that you don't necessarily value social justice" (Appendix B).

- Annie Holmes: "I think communication within social justice looks different depending on what party you are. And really where I see the folks of power and privilege within that perspective of social justice is to be listening. To be taking notes and to reflect, to be introspective, and then to come back and respond. So communication is extremely important and I think that it also needs to be okay for folks who have felt oppressed, and marginalized, and defeated, and insert-term-here, when they speak, they need to be free to say, 'And this is my experience,' without that being dismissed. So it's important that the folks that are in a position of power and privilege are validating what it is that they are saying and actively listening when folks are talking about their shared experiences – or individual experiences." (Appendix C).

Campus Diversity and Inclusivity Research Questions

The following questions were created in order research how social justice can benefit campus diversity and inclusivity and how student affairs professionals can play a role in achieving that.

1. What is the role of student affairs professionals and cultural centers, especially in terms of diversity and inclusivity?

    *   Student affairs professionals must "meet students where they are developmentally and challenge and support them as they learn, develop, and grow into productive citizens" (Cuyjet, 2013, p. 301).

    *   Pope and Reynolds (2004) argue that student affairs professionals must be multiculturally competent to serve students; that is, have the "awareness, knowledges and skills necessary for effective student affairs work" (p. 269).

    *   In order for this to be effective, multicultural competency must be integrated into other student affairs core competencies such as helping and interpersonal skills and administrative and management skills (Pope & Reynolds, 2004).

    *   Cultural centers came to exist as a haven and a "spaces of resistance" for students of color (Patton, 2010, p. xiv).

    *   Ladson-Billings (2010) argues that the general purpose of cultural centers seek to support and comfort students of color.

    *   The role of cultural centers should be one that "takes on the responsibility of preparing racially marginalized students to become the next generation of service providers, leaders, and role models for Communities of Color" (Yosso & Lopez, 2010, p. 90).

- Benitez Jr. (2010) argues that cultural centers can be a place for white students to learn about their social identity of being white and to deconstruct the racial superiority behind it.

- An effective cultural center is one that is collaborative with other spaces on campus and has programs appealing to all students as it actively involves students in mainstream campus life (Stennis-Williams, Terrell & Haynes, 1988).

2. What are Cal Poly's Cross Cultural Centers currently doing to increase campus diversity and inclusivity?

- Before 2013, the Multicultural Center, Pride Center and Gender Equity Center existed as separate centers. In order to respect the intersectionality of student identities and create a more diverse campus through inclusivity, the three centers combined to form the Cross Cultural Centers (Missman, 2014).

- "The MCC provides a safe space for studying, cultural expression, identity exploration, finding resources, and meeting new people" (Our Mission section, para. 1).

- "The Pride Center supports and advocates for the unique academic and social needs of lesbian, gay, bisexual, trans*, queer or questioning, intersex, and asexual (LGBTQIA) students to promote personal growth and success. We empower and retain LGBTQIA and ally students by cultivating a culture of care and providing an open, safe, and inclusive space" (Our Mission section, para. 1)

- "The Gender Equity Center (GEC) supports and advocates for all women identifying students and feminists by building community, creating support, and striving for social justice. The GEC focuses on the empowerment of women and feminists, while

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educating all students on gender socialization and identity" (Our Mission section, para. 1).

- All of the Cross Cultural Centers' programs contribute to campus diversity. For this study, they are divided into the following categories: campuswide events, dialogue and community building, support and social justice/educational.

3. How can social justice education help improve campus diversity and inclusivity?

- Cuyjet (2013) argues that it is imperative to know the structural systems of oppression that marginalize specific students in order to create a better campus climate.

- Social justice education positively affects cognitive development and moral growth as it raises critical consciousness by having students question harmful social systems considered to be the norm (Stewart, 2012; Wang & Rogers, 2006).

- On a smaller scale, it also informs campus diversity and inclusivity by providing students the tools needed to create social change and correct unjust practices that affect underrepresented and disenfranchised individuals in college campuses (Stewart, 2012).

4. How can activism be used to increase campus diversity and inclusivity?

- Avery and Hahn note that students who understand diversity are more likely to see different points of view, leading them to advocate for minority rights and the common good (as cited by Strachan & Owens, 2011, p. 466).

- Linder and Rodriguez found that students from marginalized backgrounds who take part in activism do so in order to speak up for other students in the same background

who will not in the face of a negative campus climate (as cited in Broadhurst &
Martin, p. 77).

- Martin (2014) argues that for a campus to truly be inclusive, diverse and democratic, campus professionals must support student activists as they seek to change the status quo.

5. How can using a communication activism pedagogical approach to social justice education be beneficial?

- Unlike traditional communication pedagogy which takes on a corporate model of communication education, communication activism pedagogy uses a civic and democratic approach (see Table 1).

- The two main components of CAP are social justice awareness, in which students must be aware of injustice through five different components, and social justice intervention, in which activism is the response to injustice (Simpson, 2014). In essence, CAP takes on a "theory to practice" approach.

Campus Diversity and Inclusivity Data

Due to the nature of this study as a case study, qualitative data recorded from interviews with Cal Poly student affairs professionals was used in order to determine how to make Cal Poly a more diverse and inclusive campus. William Hatchet, the Cross Cultural Centers coordinator, Keith Humphrey, the Vice President for Student Affairs, and Annie Holmes, the Executive Director for Diversity and Inclusivity, were asked identical questions based off the research questions surrounding their perspectives on diversity and inclusivity. The following tables represent each of their answers and are compared to the literature review.

*1. **What is the role of student affairs professionals and cultural centers, especially in terms of diversity and inclusivity?***

This question was studied in order to determine the role of student affairs professionals and cultural centers and how that relates to diversity and inclusivity. The literature finds that student affairs professionals must "meet students where they are developmentally and challenge and support them as they learn, develop, and grow into productive citizens" (Cuyjet, 2013, p. 301). In order to do this, they must be multiculturally competent to serve all students (Pope & Reynolds, 2004). Cultural centers, as part of student affairs, were created in order to support marginalized students and their experiences by offering a haven and a safe "space of resistance" (Patton, 2010). These roles are generally undisputed evident throughout the literature; however, the role that cultural centers play in serving non-marginalized, mainly white students, is still uncertain. The literature both states that cultural centers should solely serve to support marginalized students (Yosso & Lopez, 2010) and that there is room in cultural centers to educate white students (Benitez Jr., 2010; Stennis-Williams, Terrell, & Haynes, 1988).

Table 2 summarizes the respondents' first questionnaire answers that embody the first research question. All three had very similar views of the role of student affairs and cultural centers, especially the role to provide safe spaces. While Keith Humphrey believes that these students should be educated in order to expand their worldview, Annie Holmes asserts that cultural centers should focus on the students that are still being marginalized and oppressed in today's time.

Table 2 *Views of Student Affairs and Cultural Centers Roles*

Respondent	Title	View of Student Affairs' Roles	View of Cultural Centers' Roles	Tactics for Centers to Achieve Roles	Example
William Hatchet	Cross Cultural Centers Coordinator	Promote student success and retention, diversity and inclusivity	Cultivate culture, create safe space/inclusive environment, intentionality	Engage students through culturally relevant programming and mentoring	Interpersonal peer mentoring programs that are conscious of student identities
Keith Humphrey	Vice President for Student Affairs	Promoting retention, graduation creating an inclusive environment	Create safe spaces, allow for student connections, educate non-marginalized students about diversity and inclusivity	Engage students through programming	n/a
Annie Holmes	Executive Director for Campus Diversity and Inclusivity	Serve student needs, create co-curricular learning experiences, work is theoretically grounded in social justice	Create safe space, build community/sense of belonging, focus on marginalized students	Identify barriers, focus on student development, provide resources	Student activists demand for cultural centers to have safe space

2. What are Cal Poly's Cross Cultural Centers currently doing to increase campus diversity

and inclusivity?

This question was created in order to research whether or not the Cross Cultural Centers

work are in line with what the literature states they should be doing. Each of the centers'

mission statements use the terms "support," "advocate," and "inclusive." All of their programs are culturally relevant as well, including community building between specific identity groups, dialogues around social justice issues, and educational programming that appeals to a campuswide audience.

Table 3 shows the respondents' evaluations of the Cross Cultural Centers. The centers' current efforts relate to what the respondents had mentioned in Table 2 what a cultural center should do. William Hatchet and Annie Holmes note that the centers also connect with other areas on campus, such as the Ethnic Studies department (Appendix A) and the Health Center (Appendix C). Keith Humphrey answers that one of the unique qualities of the Cross Cultural Centers is including student voice in administrative policies and provides an example of how the Cross Cultural Centers helped the newly formed Queer Student Union reach administration to petition for gender-neutral policies.

Table 3 *Evaluation of Cross Cultural Centers*

Respondent	Current Efforts	Example
William Hatchet	Create conversation around identity, diversity and inclusion (also with larger campus), safe space, identity development, build communal diversity, connect with other areas on campus	Gender Equity Center
Keith Humphrey	Identity development, create safe spaces, involve students in institutional changes	Helped Queer Student Union meet with administration to create gender-neutral policies
Annie Holmes	Provides safe space, connect with other areas on campus	PRISM Counseling

3. How can social justice education help improve campus diversity and inclusivity?

This question was researched in order to provide a rationale for creating a social justice educational series. The literature evidently states the benefits of social justice education in increasing campus diversity and inclusivity. Social justice education enhances critical thinking and allows students to question unjust norms (Stewart, 2012; Wang & Rogers, 2006), in turn, providing students the tools needed to create social change and correct unjust practices that affect underrepresented and disenfranchised individuals in college campuses (Stewart, 2012).

Table 4 summarizes the respondents' third questionnaire answer, which was asked to reveal the respondents' opinions on whether or not social justice was integral to their work. Although each respondent had a unanimous yes, William Hatchet also believed that some universities may aim for diversity and inclusivity for other reasons than for social justice reasons (Appendix A). Hatchet and Annie Holmes, in congruent with the literature, state the benefits of social justice education involves the critical thinking that allow students to question the society we live in and what systems may oppress others. Keith Humphrey's answer, while not clear on social justice education, noted that there needs to be education for new social justice initiatives and policies in order to make other students understand why productive change is being made.

4. How can activism be used to increase campus diversity and inclusivity?

This question was researched in order to provide the rationale behind using communication activism pedagogy as the theoretical underpinning for a social justice educational program. The literature found that if the activist themselves understand diversity (through education or being from a marginalized group), they can advocate more for minority rights (Broadhurst & Martin, 2014; Strachan & Owens, 2011).

Table 4 *Opinions on Social Justice Education's Involvement with Diversity and Inclusivity*

Respondent	Social Justice (Education) Integral?	Rationale	Example
William Hatchet	Yes and should be, but not always the case	Provides thoughtfulness of others, critical thinking of unjust systems	Social justice program at previous institution helped create campus leaders that increase diversity and inclusivity
Keith Humphrey	Yes	Identifies issues and challenges that do not value all aspects of identities and seek to change that	Social justice education required when implementing gender neutral bathrooms in new dorms
Annie Holmes	Yes	Creates global citizens, critical thinking, applicable in any field of study	Social justice course in Student Affairs program

Table 5 exemplifies the respondents' opinions on whether or not activism can increase or decrease campus diversity and inclusivity. The respondents note the process of activism can increase or decrease campus diversity depending on how it is executed. For example, William Hatchet and Keith Humphrey note a decrease if the activism is aggressive rather than open to conversation. However, it is important to note that Hatchet believes that in some cases, leading with aggression is necessary in some cases (Appendix A). Annie Holmes also provides new insight on how activism can be a "safety net" for students as it brings a group of students with shared experiences together who are more willing to act when in a group (Appendix C). Each respondent also notes that activism does not have to be the stereotypical marching, chanting or signage but can also include conversations with administration, programmatic changes and use of social media.

Table 5 *Opinions on Activism Increasing or Decreasing Campus Diversity and Inclusivity*

Respondent	Increase/Decrease	Rationale	Example
William Hatchet	Both	Interrupts people to help them think inclusively; when led with sense of aggression rather than dialogue can decrease	Petitioning for programmatic/systemic changes to be more inclusive
Keith Humphrey	Both	Successful when it is inclusive and has two-way communication; not successful when the former are not present	Petitioning for programmatic/systemic changes to be more inclusive; protesting at Open Forum with CSU Chancellor
Annie Holmes	Increase	Brings voice to issues, provides safety net for students to band together	Use of social media; University of Missouri

5. How can using a communication activism pedagogical approach to social justice education be beneficial?

This question was created in order to thoroughly research communication activism pedagogy. The literature states that this pedagogy brings communication back to its civic purpose and thus is related to social justice (Frey & Palmer, 2014). Communication activism pedagogy is a cross between critical theory and communication activism for social justice research (Simpson, 2014). It is beneficial because it not only teaches students about injustice in relation to social justice education, but also how to intervene in unjust systems using communication tactics (Frey & Palmer, 2014).

The sixth question in the questionnaire asks the respondents to provide a rationale for using communication as a form of social justice activism (see Table 6). William Hatchet and

Keith Humphrey both use their examples of communication as important in diversity and inclusivity through simpler forms of activism; that is, both their examples are about communicating a certain message which can be a form of activism. Annie Holmes answer focuses more on the conversational side of communication activism. She notes that people in power should communicate by listening to marginalized voices and uses Tim Wolfe as an example where it went wrong.

Table 6 *Communication and Social Justice*

Respondent	Communication Important in Social Justice?	Rationale	Example
William Hatchet	Yes	Intentionality behind communication/shows values, creates safe space	Intentionality of social justice program brochure
Keith Humphrey	Yes	Shows your values	Family Weekend postcard with no students of color
Annie Holmes	Yes	Allows silenced voices to be heard and people in power and privilege to listen, creating progress	University of Missouri and Tim Wolfe

Chapter 5

Discussions and Recommendations

Summary

It is important for universities to be diverse and inclusive in order to make marginalized students feel safe and respected. This study was performed in order to determine how social justice education and activism can increase campus diversity and inclusivity. It also studies the roles student affairs professionals and cultural centers play in increasing campus climate for marginalized and oppressed students, allowing for a clearer focus on programming. The information obtained from this study will theoretically improve the Cal Poly Cross Cultural Centers social justice leadership series in order to help create a better campus climate while also evaluating how well the Cross Cultural Centers' programming fits their roles as a multicultural division in student affairs. The data was collected through researching literature surrounding social justice education, diversity and inclusivity and qualitative interviews with student affairs professionals. It was important to select respondents from various fields within student affairs in order to determine how social justice, diversity and inclusivity are integrated within the practice no matter which field.

Each respondent was given the same set of questions that were based of the following research questions:

1. What is the role of student affairs professionals and cultural centers, especially in terms of diversity and inclusivity?

2. What is Cal Poly's Cross Cultural Centers currently doing to increase campus diversity and inclusivity?

3. How can social justice education help improve campus diversity and inclusivity?

4. How can activism be used to increase campus diversity and inclusivity?

5. How can using a communication activism pedagogical approach to social justice education be beneficial?

Discussion

Here, the data from Chapter 4 is analyzed in order to draw conclusions for the following research questions.

1. What is the role of student affairs professionals and cultural centers, especially in terms of diversity and inclusivity?

All three respondents had agreed that student affairs professionals are there in order to serve student needs, whether that is student success, retention or making them feel included on campus. Annie Holmes noted that student affairs professionals also provide a co-curricular learning environment where students can continue to learn outside of the classroom. William Hatchet and Keith Humphrey both believed that diversity and inclusion were core to student affairs work, but Hatchet added that student affairs professionals must be multiculturally competent, specifically citing awareness. All three also saw cultural centers as a safe space for marginalized students. However, Humphrey and Holmes had conflicting ideas on what cultural centers played for non-marginalized, usually white students. Humphrey believed that cultural centers needed to educate campuswide in order to reach students who may not already have a diverse and inclusive mindset, but Holmes said that cultural centers should focus on supporting the continually oppressed marginalized students.

Most of their opinions were congruent with the literature. Cuyjet (2013) notes student affairs professionals must "meet students where they are developmentally and challenge and

support them as they learn, develop, and grow into productive citizens" (p. 301). Hatchet's criterion for awareness reflects Pope and Reynolds' (2004) argument that student affairs professionals must have the multicultural "awareness, knowledges and skills necessary for effective student affairs work" (p. 269). Also reflected in the literature is the discrepancy between what roles cultural centers play for non-marginalized students. Yosso and Lopez (2010) critique that universities often focus too much on how diversity can benefit white students and see students of color as "a source of educational enrichment for whites" rather than truly supporting students of color (p. 90) while Benitez Jr. (2010) argues that cultural centers can be a place for white students to learn about their social identity of being white and to deconstruct the racial superiority behind it.

Given both the literature and responses, it is clear that the student affairs professionals at Cal Poly are aware that part of their role is in increasing campus diversity and inclusivity. While they have listed the basics cultural centers should provide such as providing safe spaces and supportive programming, there is discrepancy on how to go past this when it comes to campuswide education for non-marginalized students.

2. **What is Cal Poly's Cross Cultural Centers currently doing to increase campus diversity and inclusivity?**

Each respondent had something positive to say about the Cross Cultural Centers. They all believed that the centers were providing a safe space for students, with William Hatchet noting that this is important in a predominantly white institution. Hatchet and Keith Humphrey noted the centers' focus on programs surrounding identity development and community building and Annie Holmes and Hatchet praised the centers' ability to connect with other areas on campus. Hatchet and Humphrey also brought unique observations as well; Hatchet noted that one of the

roles the centers take on are engaging the campus in conversation around campus diversity and inclusivity and Humphrey noticed that the centers involve students in making institutional changes.

According to the literature, the Cross Cultural Centers provides plentiful opportunities for dialogue among marginalized students in order to form community and learn about their identities, which is in line with all of their evaluations. Although this is the bulk of their programming, the centers also provide large campus wide events that are able to generate dialogue about diversity and inclusivity - mainly the Vagina Monologues, Pen15, and #IAmCalPoly which address structural oppression. The centers also provide educational events such as their 101 series and Soup and Substance. Each of their mission statements reflect a sense of a safe and welcoming space from the larger non-diverse and possibly unwelcoming campus.

The respondents' opinions on how a cultural center should act in the previous research question aligns well with what they believe and what the Cross Cultural Centers is actually doing. The centers offer a mix of supportive events for marginalized students as well as campuswide educational events. While the centers have consistently been creating these educational programs, the campus climate at Cal Poly continues to be negative for marginalized students, especially for transgender students and Muslim students portrayed in a hate speech incident that occurred in the midst of this study. If the centers want to continue engaging the campus in conversations about inclusivity, it is apparent that they need to do more than what is currently being done.

3. **How can social justice education help improve campus diversity and inclusivity?**

Each respondent stressed the importance of social justice education in improving campus diversity and inclusivity. William Hatchet and Annie Holmes had very similar rationales behind why it should be implemented, such as the critical thinking, thoughtfulness and empathy that comes about when used. Hatchet also asserts that if one truly wants to engage in diversity and inclusivity, as it is essential in the student affairs profession, it should be done with a sense of social justice and therefore, social justice education would be vital. Holmes addresses the versatility of social justice education and how it can be implemented into any field. Keith Humphrey had little to say about social justice education, but like Hatchet, noted that social justice is required in student affairs work. He also adds that social justice education will be needed when making institutional, inclusive changes that stray from normal societal expectations giving the example of the gender-neutral bathrooms in the new dorms. Hatchet and Holmes take note of the positive actions that result from having a social justice education, with Hatchet citing an example of a social justice series that created positive campus leaders and Holmes referring to how an engineer can use their skills to create positive social impact.

The literature reflects the same rationale that Hatchet and Holmes give. Social justice education positively affects cognitive development and moral growth as it raises critical consciousness by having students question harmful social systems considered to be the norm (Stewart, 2012; Wang & Rogers, 2006). It also adds that social justice education can help students engage in "actions they can take to alter those conditions" (as cited by Ross, 2014, p. 871), referring to dehumanizing sociopolitical conditions of oppression. This resonates with Hatchet and Holmes' opinion that social justice education can lead to positive action. Cuyjet (2013) argues that it is imperative to know the structural systems of oppression that marginalize specific students in order to create a better campus climate, meaning that if students were

exposed to social justice education that taught them these oppressions, they can use this knowledge to make campus more inclusive.

Based on the opinions and the literature, social justice education can be a tool to increase campus diversity and inclusivity. While the Cross Cultural Centers do have educational programs revolving around social justice, there is room to make more in-depth programs.

4. How can activism be used to increase campus diversity and inclusivity?

All respondents agreed that activism could affect campus diversity and inclusivity. However, Annie Holmes was the only one that believed activism could only increase, whereas William Hatchet and Keith Humphrey believed it could either increase and decrease. Hatchet and Holmes saw activism as a positive tool as it brings voice to issues, and thus interrupts people to think more inclusively and critically. Holmes also notes that when activism occurs, it can bring like-minded students together who were scared to act alone when they previously wanted change. Humphrey believed that when activism is aggressive, such as through marching, signs and sit-ins, it could decrease diversity and inclusivity as those actions may polarize people. He believed activism would be useful when two-way communication was present rather than the one-sided protests. Similarly, Hatchet believed activism should be led with a sense of wanting to have a dialogue rather than a sense of aggression, but did not completely rule out the latter as he saw it as needed in some situations. Conversely, Holmes noted in her example of the University of Missouri that the activism that the university's football team took part in was what ultimately created change on campus. This was a one-sided communication that worked, contrasting Humphrey's opinion that activism could increase diversity and inclusivity only through two-way communication. Each respondent also agreed that there are different forms of activism that can still be subtle but effective.

The literature does not indicate whether or not activism can increase or decrease campus diversity and inclusivity, but this may be that it is already apparent in its definition. Broome, Carey, De La Garza, Martin and Morris define activism as "making a positive difference in situations where people's lives are affected by oppression...and other forms of cultural struggle due to differences in...identity markers" (as cited in Frey & Palmer, 2014, p. 9) in which these situations can include a positive campus climate. It does note, however, that student activists are ones that either exposed to diversity and inclusivity or are a marginalized student themselves (Broadhurst & Martin, 2014; Stratchan & Owens, 2011).

Out of the research questions, this was the only one in which the qualitative data and literature did not match up. In the midst of this study, campuses nationwide such as University of Missouri were taking part in student activism. When available, the literature should be updated to include the effects of this more recent campus activism.

5. **How can using a communication activism pedagogical approach to social justice education be beneficial?**

Each respondent believed that communication was a key component in social justice. William Hatchet and Keith Humphrey both agreed that communication is a way to display values and intentions. Hatchet believed that when communication is inclusive of identities, it can create a sense of safety. Annie Holmes delved more into theory and explained that communication is an opportunity for marginalized voices to be heard and people with power and privilege to listen and apologize, sending the message that as leaders, they need to take responsibility for continued oppression and marginalization.

The literature states that communication is included in various definitions of social justice, thereby concluding its importance (Pearce, 1998). As the respondents noted in the

previous research question, activism can take small forms, including forms of communication. Communication activism pedagogy (CAP) is designed to "teach students how to use communication knowledge and resources (e.g. theories, research methods, pedagogies, and other practices) to work together with community members to intervene into and reconstruct unjust discourses in more just ways" (Frey & Palmer, 2014, p. 8). Implementing CAP not only helps increase campus diversity and inclusivity through action, but does it through forms of communication, is important not only in social justice but everyday life. CAP has been proven to be effective in various forms of activism, demonstrating its flexibility (Cuny, Thompson, & Naidu, 2014; Enck, 2014; Murray & Fixmer-Oraiz, 2014). The qualitative data and literature demonstrates how effective a CAP approach to social justice education can be useful in increasing campus diversity and inclusivity.

Recommendations for Further Study

While this study has provided some conclusive data, there are still areas in which more research would be beneficial. There continues to be conflicting data over what cultural centers can provide for non-marginalized students. Perhaps a study should be done that compares two cultural centers, in which one does programming mainly for marginalized students while the other does programming for both marginalized and non-marginalized with a substantial amount of programs for the latter. Furthermore, the literature surrounding student activism did little to match up with the qualitative data. A broader research into the literature, such as researching activism in general rather than student activism, may help create more parallels.

Also, this study was done in a student affairs perspective. It may be useful to ask the same interview questions to students in order to evaluate if they believe student affairs professionals are meeting their needs as students.

Recommendations for Practice

This study provided substantial amounts of analyzed data which can be used to make recommendations for the Cal Poly Cross Cultural Centers. While the study focused around Cal Poly, these recommendations work for any student affairs professionals and cultural centers, especially ones in predominantly white institutions, that wish to create a positive campus climate of diversity and inclusion.

Continue creating safe spaces, but rethink what safe space means.

The data shows the Cross Cultural Centers are keeping in line with their roles as student affairs professionals and mission statements of creating safe and welcoming spaces for their students by maintaining programs that revolve around dialogue, identity and community. However, like the literature states, cultural centers cannot be safe havens from "an all-white world" (Stennis-Williams, Terrell, & Haynes, 1988, p. 94). If, like William Hatchet says, cultural centers have a role in "[changing] the space or the context around the students to be more inclusive" (Appendix A), then safe spaces should not be limited to the physical boundaries of the centers.

Create a social justice education program that uses communication activism pedagogy.

The data indicated that activism could bring about change, making it imperative for the creation of a program that will give students the opportunity to create inclusive change. Furthermore, an action-oriented program that is sanctioned by the university aligns with the literature that states for a campus to truly be inclusive, diverse and democratic, campus professionals must support student activists as they seek to change the status quo (Martin, 2014). Using communication as a form of activism can be productive as communication tactics can be large or small, allowing it to be tailored to any situation. The knowledge from this program can allow students to be

empowered by their identities and create thoughtful and inclusive communication that would make Cal Poly more inclusive.

Since Holmes and Humphrey have contrasting points of view on campuswide education, this social justice leadership series should aim to empower marginalized students and create a better campus climate for them. Essentially, the focus should be on them no matter who participates in the series. This allows for marginalized student voices to be heard and non-marginalized students to become better allies in making campus a safe space for their peers. It reconciles Holmes's requirement of supporting marginalized students while at the same time allowing for Humphrey's idea of having non-marginalized students involved in programming to introduce them to new perspectives.

Conclusion

Given the findings of this study, the Cross Cultural Centers should continue creating a safe space for marginalized students but continue to expand that safe space outside of the centers. This may include creating more communicative action-oriented educational programs for non-marginalized students done with the intention that the programs will give students the tools and knowledge to create a better campus climate for their marginalized peers. While the results of this study were concluded based off on specific university, other predominantly white institutions may use these findings for their benefits.

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Interview Transcript: William Hatchet
The following interview was conducted to obtain opinions from a multicultural student affairs professional based on a questionnaire about campus diversity and inclusivity.

Interviewer: Sophia Vu
Respondent: Cross Cultural Centers Coordinator (William Hatchet)

Date of Interview: 10/29/2015

Interview Transcription

Sophia Vu: "So the first question is, what role do cultural centers have in increasing campus diversity and inclusivity?"

William Hatchet: "I think the role of cultural centers on campus in regards to diversity and inclusivity and specifically increasing diversity and inclusivity, I think their role is important and critical. I think ultimately that is the…maybe one of the primary purposes of a cultural center. I think the general purpose of the cultural center is sort of the cultivation of whatever culture is represented through the center. But also I think it's sort of an active piece or action piece, which is sort of intentionally engaging or doing things or programs or working with students in a way that helps increase their sense of belonging on a campus or in a space. To me, that would be part of the inclusivity piece. Also doing things that help change the space or the context around the students to be more inclusive. I think too that culture centers are maybe often a beacon of again, whatever culture they represent. And I think that can be very attractive for potential incoming students. So I think those are pieces…those are the roles that cultural centers play in having an impact on inclusivity and diversity. I think there needs to be…in cultural centers, there should be a strong sense of intentionality like knowing that we're doing what we're doing for a specific purpose. I think that purpose is often student success and retention. And success typically being measured by student's sort of academic well-being, their emotional and social well-being, and also their persistence to graduation. I know it sounds a lot for cultural centers. But I think that's the work for everybody on campus, but specifically in cultural centers our responsibility is maybe heightened. I think we're expected to have a certain expertise with identities and being able to provide mentoring and programming that is culturally relevant for specific students. And often those specific students are the students who need a certain kind of support towards retention and towards student success."

SV: "Ok, so you pretty much touched upon the 'how' by referring to programming. So can you give me an example of the perfect program that would help with inclusivity and diversity for the student body?"

WH: "Yeah. So I don't know if I can say there is a perfect program, but I hear what you're asking."

SV: "Like an ideal one."

WH: "Yeah. I think mentoring programs, there's a lot of places that do peer mentoring, peer coaching, or peer helping programs. But also staff to student mentoring or faculty to student mentoring is really important. And often times, cultural centers will often host those type of programs. For me, probably because of my experiences working with first-year students, I think that cultural centers who do programming that reaches first-year students early I think is ideal, I think that promotes to those students a support not only for them academically or generally on campus but a support they might not readily find everywhere, a support that is really conscious of their identity or their developing identities. And also providing people who can reflect students' various identities. I think those are important components of a successful cross cultural centers or cultural centers program."

SV: "Ok. So I'm kind of hearing you talk about a lot of face-to-face contact. So would you say you value the interpersonal parts of programs?"

WH: "Most definitely. And again, whether that's students to students or staff to students, faculty to students. I think that the interpersonal is really important. And I think there's a lot of programming and other types of services that cultural centers can do and should do, but I think it tends to be really strong when those programs sort of support the interpersonal relationships. I think sometimes programs without the interpersonal can be challenging or can be less successful, I think. Yeah, so I would emphasize the interpersonal. And I think the interpersonal helps for a lot of reasons. One, sort of the guidance and potential mentorship. But two, kind of the modeling even if there's not a sustained one to one kind of relationship but kind of the presence of others who reflect your identity, modeling certain behaviors or certain actions is important too for students."

SV: "What do you think about student affairs professionals in general, what their role is? So, basically cultural centers are a little subdivision of student affairs like in multicultural affairs. What about in general, what is student affairs? What is their role in diversity and inclusivity?"

WH: "I would think about it in two ways. I think departments, all departments or teams within student affairs have a responsibility to be engaged in the general conversation about diversity and inclusivity whatever that might look like for a campus. My personal frame of reference is mostly predominantly white institutions…like starkly predominantly white institutions. So race tends to be the conversation that elevates. I think in that type of context it's important for everyone to be involved in that conversation. And folks say all the time, 'It's everybody's responsibility. It's everybody's job but no one's really doing it.' I know that's a comment that people use. But I do think on a personal level it is everyone's responsibility to be engaged in the conversation and that engagement to me means one: developing a certain level of self-awareness. You know, who am

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I? What are my identities? How does this impact how I interact with students or other faculty or staff folks in my job? How do my interactions contribute to the overall feeling or climate of this place? I think it's important for each person to engage in that conversation with themselves. That's the individual level I guess. But at the department level I think it's important for departments or teams within student affairs to have some sense of a goal that is connected to diversity or inclusivity, or to equity. I think more so to ensure that they provide equitable service, ensuring that they are able to meet the needs of all their students who they encounter or whoever they provide service to even if its other staff and folks."

SV: "Ok, so the next question is in what ways do the Cross Cultural Centers programs here inform diversity and inclusivity?"

WH: "I think…I would say the Cross Cultural Centers here are certainly a large part of the conversation generally on campus for faculty, staff and students regarding diversity and inclusivity. I think multicultural center on any campus kind of says 'diversity, inclusivity, culture, celebration.' I think in that same way, the Cross Cultural Centers here is reflected. I think too, for many of our students, many of the students who are served by the Cross Cultural Centers will certainly think of us as maybe being the place where they can find a certain level of kind of communal diversity. Again, this is in the context of a predominantly white institution. So students who may be majority predominantly white spaces or class in general areas of campus tend to think of Cross Cultural Centers as a place where they can find a certain level of diversity or some difference from other spaces outside of the centers. What was your general question? How is the Cross cultural centers…?"

SV: "Yeah, how do the programs inform diversity and inclusivity? And the follow up questions are how do they do this and can you give me an example? So (laughs) trying to break it down for you!"

WH: "Yeah (laughs).Well certainly I think our programs, one, are almost all of them are about community building, sort of building a sense of community maybe within specific identity groups first and then amongst a variety of identity groups as well. And then trying to engage the larger campus, or the greater population of the campus in conversations about identity, diversity, how to be inclusive, which I think is an ever-changing and ongoing conversation. So I think our programs help to inform it by bringing people into conversation, building community within a group, and also connecting with other areas on campus that sort of take a lead in terms of helping students think about identity or engaging work to enhance equity on campus. So I think of Office of University Diversity and Inclusivity, our Ethnic Studies department, our Women and Gender Studies department on campus, sometimes other departments as well. I think we help inform diversity and inclusivity by engaging people and by collaborating and being connected with other folks."

SV: "Do you have an example of a program that has the best community outcome?"

WH: "I guess I think generally about our Gender Equity Center. Which is not a specific program, but I think it's a center that is somewhat newer and the development of what it is, I think. Over time it's sort of created an identity for itself, has engaged students in understanding what that identity is of the center and helping them connect it to their own identity has really created a community of students who engage with the center to talk about gender identities and different facets within that. Talking about masculinity, feminism, non-binary, so a variety of things. But also I think the gender equity center has done a good job in being connected with the Women and Gender Studies program and the department and faculty members as well as student organizations that are maybe connected to women's rights and feminism. And then creating a larger campus conversation with programs like Vagina Monologues or Pen15, which is positive masculinity. So I think the Gender Equity Center is a good example, a smaller subset of the Cross Cultural Centers that has done a lot of those things well."

SV: "Ok, so now I'm going to read you a definition of social justice education."

WH: "Ok."

SV: "So social justice education is defined as "processes of teaching and learning that are directed at helping students engage in critical reflection on dehumanizing sociopolitical conditions and actions they can take to alter those conditions." So what do you think with this definition of the role of social justice education is in increasing campus diversity and inclusivity?"

WH: "What was your last question? Sorry."

SV: "What is the role of social justice education in increasing campus diversity and inclusivity, which social justice education based on the definition I read aloud?"

WH: "Yeah…it's complex for me, actually. Personally, I think it's key that social justice education is a central part of what motivates people. Well, the concept of social justice is what motivates people to want to increase diversity and inclusivity, equity on campus or any space. Someone coming from a perspective of wanting to counter sorts of inequities. I personally think that engaging in the work of diversity, inclusivity and equity is important to discuss social justice with students, with colleagues as well. Personally, I think it should happen. But I do think there is a perspective of cultural centers or campuses in general who engage in the work of diversifying or increasing a sense of a quote on quote "inclusivity" without engaging in a conversation about social justice or without social justice education being central or involved in that. I think that perspective tends to be much more… sometimes can feel state sanctioned or driven by external forces, or can be driven by potential cash flows, potential recruitments, right? If we have a more diverse student body that may be more attractive and can increase our dollars by increasing enrollment. So I think there's a lot of different perspectives and reasons that folks can engage in social justice education. Or excuse me, in kind of the work of inclusivity and diversity on campus. I do think that social justice education can be - should be central. And I do

think the best and most fruitful results come when there is a sense of social justice and social justice education perhaps in the programs or in the planning or the diversity framework or whatever the campus chooses to adopt to improve itself."

SV: "Ok. So I guess if you were going to make the argument, how does social justice education do all that? If you were going to make the argument against someone who doesn't want to use social justice education, what are the pros? Like, what is the actual process of actually leading to it and why we need it?"

WH: "Yeah, I think social justice education, what's key in there for me is the criticalness. I think social justice education encourages a certain level of thoughtfulness, and criticalness or critical thinking about sort of our everyday reality, about our society and I guess to localize it more, about a campus and why it's structured the way it is, engages a sense of history in order to figure out what led to what we experience. Like why is our institution predominantly white? Or predominantly something else? Why do we seek to diversify it or increase numbers? I think that's part of it too. What exactly do we want to do and what do we want to see as a result? Increased numbers can feel like a success for some folks or some campuses: increased numbers of students of color, perhaps. But if those students are having a very different experience than their white peers or white counterparts or if we find that women students are here in numbers but are having a very different, more negative experience than their male counterparts, then I think there's still…we haven't reached a sense of success of inclusivity. I think there's a feeling associated…a feeling that's connected to equity, to feeling human, we talked about dehumanization (referring to definition). There's a larger conversation that goes beyond the numbers and I think social justice education and the criticalness and thoughtfulness helps us see those other conversations that are missed when we only look at numbers."

SV: "Do you have an example of this? Maybe at your old institution you worked at, or even here."

WH: "Yeah, I do. There was a program I used to work with that engaged in…this was in my other institution, a smaller school. We were noticing that many of our African American students were not being retained. And then also in their sort of qualitative responses to surveys were having a very different experience in the classroom spaces, different experience regards to their experiences in studying or working in study groups in a variety of different ways. A different sense…or less positive about the campus environment than other students were. So we engaged in a program that one, wanted to bring more students, more students of color and African American students. I think part of the argument is if you have more of a specific group, that helps ease troubles or issues they may feel and concerns. And that was a piece of it, but I don't think that was the only piece. So what we did was we wanted to make sure that one our campus was engaging in a conversation about ok, beyond the numbers why might students be feeling this way? And then two, we wanted to make sure the students who came and were involved in our programs were engaged in the same conversation about maybe the history of this place. If we

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want it to look and feel different, what are some things that need to happen? And so I think it was…I guess our process of what we did was we basically used research and we used writing, scholarship that helped to explore the hidden themes or hidden challenges in universities for students who are numerical minority in a space. How this lead sot feeling of marginalization, right? Messages that society sends about who belongs in college and who doesn't. And which groups of people are intelligent, what groups are not. And how students, whether they realize it or not, are carrying some of that with them when they go to class or when they engage in spaces outside of class where they feel that their intellectual abilities are at risk or in jeopardy. So there's a larger conversation I guess about social injustice that led to the creation of the space or what we were experiencing with the students. So we used readings, we used scholarship, we used folks who had expertise in that area to help on one hand, administrators and staff understand what we were experiencing and to help students understand what they might have been experiencing as well. So I think that the education piece was pretty important."

SV: "Do you think it was a pretty successful program in terms of the outcome and what you wanted the students to get away with?"

WH: "Yes, definitely. I think right away, when I was there, I'm no longer there obviously. But when I was there, we could feel the impact just amongst the students who were in our first go around of the program. Number one, they all returned. We would lose a lot of students in between semesters so they all finished their first year. I left after their first year, which was a sad day. But they're juniors now. They're all still there. There were 16 students who started the program. They all persisted. Also, big part of it was also helping them think of themselves as leaders on campus who would be able to influence the space. So many of them are in student government or they are on the executive boards of their student organizations, or really involved in their colleges. They've spoke at the Fall Convocation. They've been really involved and really invested and really visible. And then they're also mentoring students. So I think it has been really successful. And I think the core of it was the social justice education piece, you know, helping them be critical of the college experience they were going to have and helping them to shape it into what they want to be."

SV: "So now I'm going to read you the definition of activism. Activism is action that attempts to make a positive difference in situations where people's lives are affected by oppression, domination, discrimination, racism, conflict, and other forms of cultural struggle due to differences in race, ethnicity, class, religion, sexual orientation, and other identity markers. So given this definition of activism, can activism increase or decrease campus diversity and inclusivity?"

WH: (pause) "Um, I'm thinking specifically about your definition. It states that…"

SV: "Action that attempts to make a positive difference in situations."

WH: "Right. Specifically for certain groups, right?"

SV: "For marginalized groups."

WH: "Yeah. Based on that definition, definitely I think activism can have a positive role in increasing campus diversity and inclusivity. I think it certainly has to be strategic and it has to be fitting to the climate or the context of the university or the place. I think if it's not sort of strategic or it's not fitting for the place then it could have a negative effect or perhaps unintended negative backlash. But I think generally, probably more so than not I think it can be positive if used appropriate or done appropriately. Are you going to ask me how and an example?" (laughs)

SV: "Yeah." (laughs)

WH: "Yeah. You know I think (pauses) I think some of the more – one of the more clear examples is like on a lot of campuses when something happens, like, a group does a party that is you know, offensive to one of the identity groups you named, or several. And I think folks tend to come together and do things or tend to be more bold in those type of moments to sort of condemn certain actions that are I think clearly wrong to those people. And to me, that's easier. (laughs) I think it's easier because those situations are a lot more clear cut and there's been a transgression and now it's like 'we can respond, we have the right of way to respond.' And it's the popular thing to do at the time. Not that that's the only reason why people do it. But it's easier to do. I think, um, other examples…I can't think of one super clear. But I think proactive actions are important. I think there's folks who work maybe quietly to try to change something that happens at orientation that nobody has really made a big deal about yet but they really feel that it's a threat to someone's feeling of safety or feeling of inclusivity. It's a potential barrier for a specific group of students or certain identity group. So I think of that activism as being really important and for me I think that's harder because a lot of times it involves tough conversations, maybe with people who you like and who you trust. I think you run the risk of being seen as overly sensitive or being seen as less popular, or less socially desirable amongst colleagues or amongst peers. But you're taking these actions in order to try to maybe improve the student experience or the community. Yeah. There's not a clear example, but that's what I think about."

SV: "Ok, I think I'm hearing you say that like how activism does it is by like this type of activism is very, in its own definition very inclusive or it's like trying to make things a better place. Is that what you mean about the how? Like how activism does it?"

WH: "Yeah. Um, I think too, activism for me can take on a lot of forms. I think it kind of goes back to even just like making a statement that helps somebody to think twice as they're planning this large-scale event. Or that helps someone to consider the accessibility of an event that their planning. Like have you thought about students or folks that attend that may not be able to hear? Or students who may be visually impaired? I think sometimes many of us own many spaces, so we can forget those considerations. Or we may think about them and not bring it up or not address it. So, I think that it's kind of just an interruption, maybe in people's normal thought

process that helps them to think more inclusively or perhaps do something differently that will have a positive impact."

SV: "And earlier when you said that um, it had to be done strategically and if not, it could make things worse, what could you think of that is not strategic? In what ways can this activism go bad even though it's well-intentioned?"

WH: "Yeah. I think sometimes there's a tendency to…You know, I believe that folks or people or places or institutions can make mistakes or can get things wrong, or can just not know. And I think sometimes activism takes on a form of kind of jumping on people or jumping on something or someone. And don't get me wrong, I think sometimes that's necessary in some situations. But sometimes personally I fear that it's perhaps, it can be the number one go-to for…I don't want to say attack, but kind of lead with aggression or lead with a sense of 'No, I'm going to right you, I'm going to correct you' and not lead with a sense of wanting to have a dialogue, I think. There's a book that I read that describes it as sort of the 'sectarian' basically saying that you have your section that you are committed to. And it's like, 'This is my position, this is it. Someone's done something that transgresses against my position and I need to act on it and I need to set it straight.' And that's different from radicalism even to say, 'Here's my position, here it is, someone has done something against it but I'm always evaluating kind of my position and my thoughts and so when somebody does something that's opposite to what I think is right, my reaction is to have a conversation with them to maybe understand each other's position. And then ultimately, maybe we both decide that I am right and that we need to do things differently.' I hope that's maybe two examples of what can go wrong or go right."

SV: "Those are good examples! Last question for you: what is the relationship between communication and social justice?"

WH: "Wow, yeah (pause). I think it's major. I think it's major on the micro and macro levels. You know…micro I think about interpersonal exchanges just from people to people about experiences, perspectives. For different people to be able to engage in dialogue I think it's important to have a general sense of social justice to be able to…I guess learn from folks and be on the same page with folks and kind of be constantly engaged in learning about people and learning about yourself through experiences with people. I think it's important, or communication is I think central to learning. I guess sticking with that from teacher to student, or teacher to learner, I think communication is extremely important. Methods of delivery of information. So yeah, I think ion the interpersonal level we could relate it to social justice is key. But also on the macro level I guess thinking more about mass communication, or thinking about social media today. For me personally, you know, folks who write and share, or folks who blog, or folks who communicate in variety of different ways, or campaigns and hashtags and #BlackLivesMatter. I think again those provide certain types of interruptions for me that helps me to remember, not that I need much help remembering this, helps me to remember that not everybody is okay, that there's a lot going on and there's work that needs to be done. And then

also here's ways we can do the work or here's what people are in need of, here's potential allies. And I think modes and methods of communication help us to find those things and what we find them, help us to understand them. It's just key, I guess. I really think it is key. It's important."

SV: "How can this relationship increase campus diversity and inclusivity?"

WH: "I think specifically again about intentionality. I think of when I was building this program, we used to work a lot with our Office of…I think it was the Office of Mass Communications. They were our communications/PR office on campus. They were developing sorts of brochures, websites, and different things for our program. And it was really important for us to convey what the program was a certain way. Ultimately, there was a scholarship attached to the program. And so we wanted to make sure that we weren't leading with the money first because it was important to I guess our sense of what our program stood for and it was kind of a sense of equity and developing students who were interested in social justice and change of a campus climate and not just funds for college, which is certainly an incentive. So I think the intentionality of how we communicate things is important using communication strategically, how we talk to each other and to people, I think is probably the most important. Just the daily types of interactions, the ways we communicate, in body language and emotional expressions, reactions to people in their comments and their presence I think are all important. If we are thoughtful about how we communicate I think it enhances a sense of safety for folks and inclusivity and enhances our ability to engage in conversations that are fruitful and that move us perhaps reaching equity."

Interview Transcript: Keith Humphrey
The following interview was conducted to obtain opinions from an executive level student affairs professional based on a questionnaire about campus diversity and inclusivity.

Interviewer: Sophia Vu
Respondent: Vice President for Student Affairs (Keith Humphrey)

Date of Interview: 11/3/2015

Interview Transcription

Sophia Vu: "Okay, so the first question I have is what role do student affairs professionals and cultural centers have in increasing campus diversity and inclusivity?"

Keith Humphrey: (pauses)

SV: (laughs) "Kind of a mouthful."

KH: "Wow, that's a broad – very broad question. So, I think there are in student affairs professional's work, which include cross cultural centers' staff. So I don't see them, part of your question made me think do you see them differently? Well, they are student affairs staff. So I see them as the same. There are lots of things that cut across all of our work – making sure we're promoting retention, moving students forward to graduation, and creating an inclusive environment. So I see it as very core to every person's job in student affairs. Everyone goes about it in different ways depending on what their role is. Our cultural centers staffs do their work in much more explicit ways. Like managing and creating spaces that are both safe and welcoming to students, providing programming and opportunities for students from diverse backgrounds to connect with each other, and also being very intentional about creating educational opportunities that don't preach to the converted. I think that's an often lost piece of the work because it is very easy to work with students who are connected and really understand. But it's really important that part of the work is also about exposing folks and students who don't understand or have the same appreciation for diversity and inclusion that we are exposing those students to new ways of thinking, new ways of being, so that their perceptions and world view changes. Am I answering your question? Do you want to ask me again? Am I getting there?"

SV: "No, you got it. So basically you're saying that student affairs professionals, depending on what department you're in, you have a different way of coming about it."

KH: "Right. For me, I'm the vice president. So I don't program. Right? My role is to go out and seek funding for programs. So since I've been here, we've doubled the size of the Cross Cultural Centers staff because it felt very understaffed for me based on what we needed to do. So I went out and sought funding to do that. My role is to look at bigger picture policy changes and things

of that nature, make sure our policies are being inclusive. I think you go to our front line staff, who sit at reception desks or answer the phones, their job is to make sure that they're treating everyone with respect and inclusion. Our cultural centers staff, I touched on. Our staff in other areas that don't necessarily have cultural work as a primary focus have to be very intentional about making sure that they are exposing the students that they work with to different ways of viewing and making meaning of experiences."

SV: "Ok, sounds good. So I think you got the how and the example in that one, so great."

KH: "Good, ok."

SV: "So I know you kind of touched on this earlier too. Um, so this other question is in what ways do the Cross Cultural Centers programs inform diversity and inclusivity? So if you can go into a little more detail on how you think about this."

KH: "In what ways do Cross Cultural Centers programs and services inform diversity and inclusivity? (laughs) Oh, in so many ways. So that's at the core of what they do. I'm going to go back to some of the same things. They provide the space, the events for students who, um, are, part of their identity development is deeply connected with the aspect of their identity whether it be race, gender, ethnicity sexual orientation, disability or an intersection of all those. So to provide the programming for those students to actualize the identity but also to work outside and so…ask it again?"

SV: "In what ways do the Cross Cultural Centers inform diversity and inclusivity?"

KH: "Sure. So I think part of one of the things our Centers do and do very well is work and involve students in how things come to life. And so we hear and we learn from our students best. Right? You know, I can read journal articles, right? And I can read research about what students from diverse backgrounds need but we also need to know what our students are truly experiencing. So I think the work from our Cross Cultural Centers staff will say, 'Hang on, this is not going to work for everybody. We need to pay attention to this aspect of identity. Here's what's going on for our students, here's how they'll view that or here's how they're reacting to that. So they often play a very important role of communicating - making sure student voices are communicated and carried forward."

SV: "Do you have an example of a program or anything? Um, like something specific that addresses all these aspects?"

KH: "I mean, I think about something this last year. Students in the Pride Center that formed the Queer Student Union and the staff started talking with me about gender inclusive practices on campus. They said this is becoming something that is important to our students. And so we worked with our students to convert as many restroom facilities that were able to be converted into all gender restrooms. Much more inclusive. To get language inserted into university policy

for design and construction of new buildings that say all new construction must have gender inclusive restrooms. The housing project will be the first one that will actually do that. And so that bubbled up from our students actually saying that this is a need, we don't express it on campus and the staff communicated that."

SV: "Ok, sounds good. So I'm going to read to you a definition of social justice education."

KH: "Ok."

SV: "So social justice education is defined as 'processes of teaching and learning that are directed at helping students engage in critical reflection on dehumanizing sociopolitical conditions and actions they can take to alter those conditions.'"

KH: "Dehumanizing, did you say?"

SV: "Mm-hmm. 'In critical reflection on dehumanizing sociopolitical conditions.'"

KH: "Can I read it?"

SV: "Yes. (Hands paper). Right here."

KH: "(Reading). Where did this definition come from?"

SV: "I didn't get to cite it in the paper, but it's in the texts I'm using."

KH: "Ok. Interesting. I've never heard of social justice education as dehumanizing."

SV: "Oh, I think it means like reflection on these dehumanizing conditions."

KH: "(Pause) Oh, okay (laughs). I'm reading it differently. So you had a question though relating to that?"

SV: "Yes. So how, with this definition of social justice education, what is its role in increasing campus diversity and inclusivity?"

KH: "What is its role?"

SV: "So what is the role of social justice education in increasing campus diversity and inclusivity?"

KH: "Well, I think all the work that we do is social justice work. Is to identify issues and challenges that, to use the definition, that are creating dehumanizing conditions that aren't valuing all aspects of individuals' identity and to change those conditions. Um, I think the work of social justice education is to actually get ahead of things. It's not necessarily to always be reactionary to something but I think it's an opportunity to say, 'Here's changes that we should make. Or as we're looking at this new project, or new program, or new policy, how are we taking

into account principles that are inclusive to everyone?' So I think when social justice work is well done, it's inclusive of everyone and everyone's identities."

SV: "Ok, so can you give me an example of that maybe? Of like the education component?"

KH: "I'm trying to think of one, actually. So everything the Cultural Centers done is social justice work. I think about cultural commencements are social justice experiences. To make sure that students have the ability to celebrate their academic achievements in that way. I think about things like the Pride Prom are examples of social justice programming. How they are carried into spaces and out of the protected safe environment is still work that continues to have to go on at Cal Poly. I think about the new residence halls that will have all gender neutral restrooms. That's a huge social justice project and will require lots of education to new students and their families about why this value is important. And if it's not something you want to connect with, you can live in the red bricks versus one of the newer buildings."

SV: "Ok. I have another definition for you. I'm going to tell you the definition of activism. Activism is 'action that attempts to make a positive difference in situations where people's lives are affected by oppression, domination, discrimination, racism, conflict, and other forms of cultural struggle due to differences in race, ethnicity, class, religion, sexual orientation, and other identity markers.' Can activism increase or decrease campus diversity and inclusivity?"

KH: "Both, actually. You know, so we do not have a very high activism rate on this campus. We don't. It's not something I think quarter campuses do, because they're so busy and most of our majors are so academically demanding, so our students are not as politically active as they are on other campuses that I've worked on. We just saw a good amount of student activism at the open forum with the chancellor of the system and it was really refreshing to see. So can it help bring about change? Is that essentially your question?"

SV: "Yes, in terms of diversity and inclusivity. Change in that aspect."

KH: "Yes it can. I think it can also hinder. I think activism is best when… the way the activism is articulated is also inclusive in its nature and its approach. I think often times we see activism as signs, or protests, or marches that are really designed to …make the divide between different viewpoints further. And draw people to kind of polar opposites. And that kind of activism, which I think is the one that kind of comes most readily to mind like picketing, protests, or sit-ins. All of those types of things, they are forms of activism. I think they can bring about some change. But they also isolate many people who are not interested in that and want to have reasonable conversations and find other ways of working and bringing about change. I've seen just as much activism by someone coming in and sitting here and saying, 'Hey, have you seen this policy. It's not inclusive of disabled students.' 'You know, I haven't seen that policy.' 'Well, you need to change it.' 'We will move forward to change that policy.' Which is a form of activism. Activism doesn't have to be big and splashy and drawing news cameras or thousands of people. It can be one person saying, 'Hey, I don't think this is right.' So I think activism is most successful based

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on how the activist chooses to approach their work. So I think it's really important especially when you're engaging around challenging issues that are very emotional for folks – and diversity and inclusion can be emotional for many folks – that you're being thoughtful and inclusive in the process. Often times the product that one gets is best defined by the process that leads up to it. If that makes sense."

SV: "No, that makes sense. So I kind of hearing you saying that like there's a better chance for it to increase if there's kind of like a space for dialogue, like a two-way conversation (KH: "Right.") rather than those picketing signs where it's very divided. Where it's like you hear one voice only? (KH: "Yeah.") Is that what I'm hearing you say?"

KH: "You know, I think that's an inclusive way of bringing about change through activism. So, I think our students that protested today made statements (pauses) probably…engaged some. I can tell you from watching the body language of people in the room that they turned off a lot of people as well by their approach. So, for as many fans as they might have won today in their protest they also have as many people who probably wouldn't support them based on how they went about it. And they had a very thoughtful issue that they wanted to raise."

SV: "Ok. Last question. So what is the relationship between communication and social justice?"

KH: "Well, words matter. And so words matter, images matter, how you communicate I think directly relates to and impacts social justice. If you're not using inclusive language, if you're not using inclusive pictures in publications and websites and other sorts of things you are sending a message that you don't necessarily value social justice. I think about the first postcard I got from Family Weekend – a proof of a Family Weekend postcard when I got here. IT was all pictures of Caucasian blonde girls and their parents. And I sent it back. I said, 'We will not send this out. This draft is not acceptable to me. We need to actually show a broader set of who our students are. We won't be able to get everybody on the postcard, but this postcard right now says we don't value diversity and that diverse families aren't welcome at Family Weekend and that's not true.' And so we sent it back and that's a form of communication. So I think you have to be constantly thoughtful about how you're expressing yourself both verbally, physically in print and other forms of media to make sure that your value is centered around inclusion."

SV: "Ok, sounds good. So you pretty much got the how and the example in there."

KH: "I'm good for this (laughs)."

SV: "You are! (laughs)."

KH: "But you prompted me well, so don't just talk philosophically and actually say how. But those are real things that actually matter to people. When we comprise different advisor groups or search committees (phone rings), we want to make sure we have a wide representation of folks because if I have a search committee that stands up and they are all African American

people, that's not inclusive, right? I also think it's a mistake that folks often assume just because someone has a certain aspect of their identity that they believe in social justice or inclusion. I think that's a challenge that we still have to work through that folks say, 'Oh okay. Well you're African American. You must believe in this.' Because not everybody does. Everybody has their own mind and the color of your skin or aspects of your identity that you hold don't necessarily translate to those things."

SV: "Ok, so is there anything else you want to say?"

KH: "That was a lot (laughs). Did that help you?"

SV: "Yeah, that was really really helpful. So I'll stop the recording now."

Appendix C

Interview Transcript: Annie Holmes
The following interview was conducted to obtain opinions from a student affairs professional
with expertise in diversity based on a questionnaire about campus diversity and inclusivity.

Interviewer: Sophia Vu
Respondent: Executive Director for Campus Diversity and Inclusivity (Annie Holmes)

Date of Interview: 11/18/2015

Interview Transcription

Sophia Vu: "Ok so the first question is what role do student affairs professionals and cultural
centers have in increasing campus diversity and inclusivity?"

Annie Holmes: "For the entire campus?"

SV: "Um, yeah."

AH: "So overall in general student affairs I think is actually better positioned for improving
diversity, inclusivity and campus climate for campuses just because a lot of the work that has
come out of student affairs in the past…I would say two decades has really been social justice-
based. A lot of the work has come from Tierney's work, a lot of work that has come around
social and cognitive theory in regards to students' sense of self-efficacy. And so a lot of that
work has really been instrumental coming out of the field of student affairs. And so a lot of the
work that student affairs professionals is guided and grounded in that work. I think as student
affairs – as student services and student affairs professionals – are really looking at the students
that they serve and the needs of the students in more intentional ways than maybe our
counterparts in academic affairs or even on the administrative side on college campuses. I think
there is the co-curricular learning where students are learning as they are eating in the dining hall
in their campuses or engaging in their residence halls. That's the learning that I think the
student's don't recognize as part of learning. They may not see it as learning but it is definitely
you know, those co-curricular learning spaces are definitely extremely important and help to
shape students in higher education. So, you know I think student affairs is actually offered an
opportunity where they're not limited by a curriculum or limited by a field of study, so to speak,
but really able to engage faculty, staff and students in more ways than just maybe a major will
provide."

SV: "Ok, so you talked about the student affairs aspect. What about cultural centers?"

AH: "Cultural centers are, in my opinion, are really those spaces that are needed to create a sense
of belonging for students from different backgrounds, especially those who have been

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historically marginalized in higher education. So if you look at the literature that was done by Hurtado, Clayton-Pederson, Milem…and I'm forgetting the fourth author. In 1998 they put out an article and then in 1999 a public policy paper around enhancing campus climate for students from diverse backgrounds. And a lot of the work was talking about creating a sense of belonging and safe spaces and community. And typically that's where the different cultural centers come into play because you know, in the classroom or in other spaces or places on campus it's pretty much the larger, normal normalcy of college campuses where students may not understand or recognize based on how to engage based on their identity based in those spaces. And that's where the comfort of cultural centers really plays an important role to provide that safe space for students. I think there are small ways in which cultural centers can provide larger educational opportunities for the larger student population, but I really think that cultural centers should really be more focused on serving those needs of those student populations that are feeling marginalized and oppressed and silenced on college campuses even in 2015."

SV: "Ok, so you pretty much got the 'how' in both of your answers for both student affairs and cultural centers, so can you give like me a concrete example maybe for both of those two?"

AH: "Umm…so, I can think of a ton of examples (laughs). And I'm thinking honestly about some of what's happening right now on college campuses across the nation where students who have been silenced and oppressed and marginalized are coming up with lists of demands, and some of what a lot of them are asking for are those safe spaces on campuses, you know, some kind of cultural center where they can be expressive, where it can be safe, where it can be an opportunity to just be. And so, a few years – well, how many years ago was that? It was probably almost 15 years ago now that when I was at Penn State University there were two student organizations, the Black Caucus and the NAACP, and they were speaking about their experiences being African American on the Penn State campus and they began to receive death threats for speaking out around these issue. Some of these asks were about having centers that within student affairs - of course, other asks as well - but one of the asks was, 'Where can we go so we can feel safe?' And so there was a lot of work around. Now, the Paul Robeson Cultural Center had exist, but there was really now a lot more intentionality at that point to shift you know some of the work they had done previously about just bringing speakers, you know from the programmatic, to the actual development to students of color at the university and creating that safe space and identifying where those barriers may have existed for them, identifying strategies to be more of a support and more of a resource for the students on the co-curricular side of campus. So that's one specific where I've seen you know cultural centers become very relevant for students of color on a campus."

SV: "Ok sounds good. Um, so the second question is in what ways do the specific Cross Cultural Centers on campus inform diversity and inclusivity?"

AH: "In what ways do they inform diversity and inclusivity? Hmm…um, what I have seen from the Cross Cultural Centers is they provide the safe space for students from certain backgrounds

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to be able to come and actually voice safely their needs. So for instance when I think about the Pride Center and the need for students within the queer community to be able to talk about some of the challenges that they're facing, you know, to have PRISM counselors where they can talk to their peers about some of the struggles that they may be having about coming out to their family, or being out on campus, or not being out on campus, and how to address some of those issues. You know, that is extremely important. And then to also not only have someone to talk to, but to have the resources that can then walk them over to the counseling center if they need to speak with someone, to walk them over to the Health Center. And so you know I really think it's important, it's valuable when cultural centers on campuses can not only know what the resources are for students, but to be connected to those resources so that when students come to them in need of support they can not just direct them to those areas but also assist them in receiving those services."

SV: "Ok, so there's your example and your how. So what is the role of social justice education in increasing campus diversity and inclusivity?"

AH: "What is the role of social justice?"

SV: "Education."

AH: "Social justice education. So, I am very biased towards social justice education in higher education in general. Because when you look at the role of higher education, it's really kind of that rite of passage into adulthood and into becoming a global citizen. And so when we talk about learning in higher education a lot of it is you know going beyond kind of a curriculum that is dictated to you meaning here is math, here is the skillset that you need to learn, or the skillset that you need to have in order to do these math equations or solve these formulas. Moving away from that really into critical thinking, really into looking at different scenarios and look at different circumstances and situations and typically that's tied to a field of study. And so if you're in an engineering department, you know you're really looking at solving problems and being able to be responsive in your answer to be an engineer. And so where I see social justice being important with that and one of the things that we have actually been…conversations we've been having with the College of Engineering is how can you look at certain or all of your majors and find the social and cultural connectivity? And so if you have someone who is studying to be an engineer, maybe they are an engineer to do something for social good. And so maybe they're learning about solar energy and how that can be utilized but maybe they decide to actually engage with low income, or socio-economically depressed areas or maybe even third world countries to take their knowledge and take the skillset they were able to learn to an area that has a social impact. And so I think it's important for all students to be able to engage in social justice no matter what their major is so that they understand that whatever it is they're doing – if they're a business major, if they're an economics major, if they're an engineer – that everything that they do impacts others. And so we should all, if we're going to be responsible global citizens, we should be all aware of the impact that we may have on our life choices to the greater good, and

that's our neighbors. That's the people we work side by side with. It's really important to not just look at ourselves in accomplishing a goal but looking at the impact that we actually have as part of this world and how we're going to leave our legacy behind."

SV: "Ok, so I know Cal Poly hasn't been the only institution that you work at so including Cal Poly or maybe at your past institutions, have you seen any examples of social justice education – like a specific class you saw or like a program?"

AH: "I actually taught a social justice course at the master's level in the College Student Affairs program at Penn State University. I co-taught it with a faculty member at Penn State and it was cohort-based. It was the full whole cohort in that master's course. We really went through and within the context of the field of student affairs and higher education, really kind of delving into introspection but then also understanding identity. There was an identity development course already in the curriculum, so they had already gone through understanding different identity developments. But more so your role, understanding your identities within the work that you do and how you bring that to the table. So that was one course I actually taught. And then there were first year seminars where they would either bring in folks like myself for a couple of days to talk about social justice or talk about diversity and inclusion. But a lot of the first year seminars were really infused with social justice, diversity and inclusion within the full curriculum. And so at Penn State we were really intentionally about bringing the topics to the forefront to all students in their first year."

SV: "Ok, and I just realized that I forgot to give you the definition of social justice education (laughs) because I feel like it's something that everyone knows outright. I'll just read you it to you anyway and I'll see if you agree with it or not and see if it rings true to your answer."

AH: "Ok."

SV: "So social justice education is the 'processes of teaching and learning that are directed at helping students engage in critical reflection on dehumanizing sociopolitical conditions and actions they can take to alter those conditions.'"

AH: "Mm-hmm."

SV: "So that doesn't change your answer still?"

AH: "Not at all."

SV: "Ok, just making sure. So second question – or the fourth question with a second definition that I will remember to read (laughs) is activism. Activism is 'action that attempts to make a positive difference in situations where people's lives are affected by oppression, domination, discrimination, racism, conflict, and other forms of cultural struggle due to differences in race, ethnicity, class, religion, sexual orientation, and other identity markers.' So it's kind of long but to go over it again it's just action to make a positive difference in situations. So with this

definition of activism, do you think activism can increase or decrease campus diversity and inclusivity?"

AH: "I totally believe that activism can increase diversity and inclusivity on college campuses. I protested when I was a student in undergrad. Because activism brings voice to issues. And so even if you look at activism that has occurred outside of higher education, it really is about taking those who have been harmed, who have been silenced ,who have been oppressed, and engaging them in finding and figuring out how to find their voice in order to enact social good. I consider myself a Freirean. Paulo Freire wrote *Pedagogy of the Oppressed*. And through his work and through kind of that social engagement and even as an educator I really believe that for people to understand their role in activism and how to address some of the issues within the system that they are fighting against, that it is important to see it from their perspective. So I can't tell someone what the system is and how the system is treating them. It's important for me as the educator to listen to others. And that's part of social justice as well. Listening to others tell me their perspective of the system and their perceptions of it and their experiences with it because that's what's shaping their reality within that. And so when you start to bring all those stories together, and then people recognize that, 'Even though I may be coming from a different walk of life, I may be coming from a different background, we are sharing some similar experiences here.' And then it's coming and bringing those voices together. What activism does it kind of provides a safety net, so to speak. Even with activism on college campuses, even the activism that's currently happening at Cal Poly, even though we're starting to see students coming together to really fight against some of the challenges that are occurring, there are still students who don't feel safe to come forward and to act and to move, and to bring their voice to the table in that way. I think it's really important for us to look at the way that activism has changed over time. And while activism still includes writing things on a sign, and walking around and chanting things, activism also includes emails, activism also includes social media because we are seeing how decisions are being driven and made by social media. News is being reported by social media. So I think it's a matter of finding ways of in which you can share your voice and moving the needle, moving folks out of their comfortable nest of ways things have always been or tradition."

(The audio recorder stopped working here and cut off the recording.)

SV: "Ok, it's recording again. I'm so sorry."

AH: "It's fine!"

SV: "So you were talking about different forms of activism, getting everyone to share their voice…"

AH: "That was pretty much it (laughs)."

SV: "So you talked about how activism can increase rather than increase. Um, so can you give me an example? I know you said you protested when you were a student, or you can give an example of like what's currently going on at Cal Poly and how that's increasing campus diversity."

AH: "Sure. So, I'll talk about what's happening at Cal Poly's campus but I think I would be irresponsible if I didn't talk about the activism that's happening at all campuses right now – not all campuses right now, but most campuses right now. And I was just at a conference with folks from presidents, vice presidents, and faculty and staff from other universities and of course we were talking about this very topic of activism and student voice and how powerful this student voice is. I think what Mizzou showed us was that yes, the student on hunger strike and folks not wanting him to be harmed or get sick and other students who were protesting in many different ways had an impact, but what really was the kicker was hitting the university where they were going to be impacted financially. So when the football team stepped up and said we will not not only play on Saturday but we won't show up to practice until something is done. And so recognizing and understanding where the greater impact is. So for some, sitting in on a president or chancellor's office may be enough, for other institutions it may be the football making the decision that 'we are not going to play' which means that the university will be fined several million dollars – or fined a million, but out several million because of this decision. So here at Cal Poly, what I think is happening is you know, activism and protesting is just not part of the culture is because of Cal Poly being such a conservative campus. And so now that we are seeing it happen, I think…you know, I've spoken to students over the past two years one-on-one who are saying 'I just want to protest, I feel like we need to get together.' But when I ask them why they didn't do it, they said, 'Because I don't think there's enough people here that would do it with me.' And so now we're seeing a transition where there are enough; there are enough students who have become fed up, there are enough students who are tired, there are enough students who are at their wits' end and are saying, 'We have to do something.' And that's usually where the activism comes in because folks have gotten to the point where they have tried to do it so many other ways and it's got to the point where they can't just take it anymore. And that's usually when activism occurs. So you know, I'm interested in seeing how at Cal Poly – the activism that happened last week, the conversations that have been happening with administration, the forum that is going to happening today – how that will inform next steps because students like for responses to happen quickly and often times higher education moves at a much slower pace than students are comfortable with. I think it's important that if students want to see action then they have to continue to push. So it'll be interesting to see with the holidays right around the corner, the end of the quarter approaching, and students needing to focus on finals and finishing out the quarter, how that's going to move forward. But at the same time, there are certain dynamics that are happening amongst the faculty and staff too. So I think it's not just student activism that's occurring right now, it's really activism happening on a larger scale: faculty, staff and students who want to see change at Cal Poly."

SV: "Ok, sounds good. Let me make sure this is still going (recorder). Ok it is. I have my last question for you. What is the relationship between communication and social justice? How and an example again."

AH: "The relationship between communication and social justice. I think communication is one of the largest pieces. And the reason I say that is because when President Tim Wolfe was stepping down and resigning from Mizzou, he actually said, 'We stopped communication' and the relationship between him and the students became volatile. So when there's a conversation happening and one person decides that they're no longer going to participate, no longer going to listen nor are they going to share their perspectives, then it becomes one sided. Then the one who is doing all of the talking, all of the sharing, all of the resources, all of the educating, that person becomes frustrated. And then it becomes more confrontational and there's a conflict rather than just communication. So one of the things that I've actually been telling some of the student activists here at Cal Poly is continue to have the conversation or be willing to have the conversation with administration, because once administration shuts down then progress can't be made at that point. And so as long as administration is open to you know…and I think if everybody decided to go and have a sit-in at President Armstrong's office I think he'd sit right there with them and talk to them. Some presidents aren't like that. I've been to campuses where students were protesting and the chancellor or the president at that campus actually locked themselves into their office so that students couldn't get in. So I think when an administration is open to listen, when an administration…and I think when we're talking about social justice, the folks that are in a position in power, their role in the communication needs to be listening. Because if they are trying to answer, then usually what happens is they're no longer listening. They're preparing their answer and not being responsive instead of sitting back and recognizing and being introspective about how their practices, policies, procedures, interactions, behaviors could be causing barriers to folks from different backgrounds. I think communication within social justice looks different depending on what party you are. And really where I see the folks of power and privilege within that perspective of social justice is to be listening – to be taking notes and to reflect, to be introspective, and then to come back and respond. So communication is extremely important and I think that it also needs to be okay for folks who have felt oppressed, and marginalized, and defeated, and insert-term-here, when they speak, they need to be free to say, 'And this is my experience,' without that being dismissed. So it's important that the folks that are in a position of power and privilege are validating what it is that they are saying and actively listening when folks are talking about their shared experiences – or individual experiences. And then, eventually the folks in the position of power and privilege should apologize. Because even though they may not have intentionally set out to be bad people; and usually that's what you hear, 'That wasn't my intent.' Or, 'that wasn't our intent.' No one has ever argued – or very few people ever argue – that someone is intending to do harm to others. I like to believe that people actually like to see others be successful, they just don't know how. Or they don't know what it is that they're doing that is limiting others. And so it's really important for people to be willing to step back and own their role in possibly creating a hostile environment

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for others, possibly creating a campus climate that is not inclusive and not welcoming. And be able to own what it is, especially if they're in a leadership role, take responsibility for what has happened."

SV: "Sounds good! That's all I have for you unless you want to add anything else."

AH: "I think that's it, Sophia."

SV: "Thanks so much, Annie."